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## THEIR LIVES WITH BABA, 1 OF 2

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**Adi K. Irani**

Original Kitchen, Meher Spiritual Centre, Myrtle Beach, SC

March 12, 1970

1:31:19

**PILGRIM 1:** March 12th, in the kitchen, in the morning and waiting for Adi to come over here and we are going to be talking to him. [pause in tape].

**ADI:** Certain miracle took place in the case of somebody and he came and asked Baba, "Baba, I experienced a miracle and you must have done it." Baba does not know him, He says, "I have not done it. I never pay attention."

Probably in that case it was not the way this man has expressed but this Perfect Master has expressed. Probably Baba [inaudible] because He didn't bother to perform such a small miracle at all but still the miracle takes place and the only reason is we can account for, that there are powers, as they say rolling at the feet of the Perfect Master much more so at the feet of the Avatar and they go on doing their own work. He has not to bother about it.

Now I will give you an instance. [Adi coughs] Supposing you are the friend of the President of India. Maybe you studied in the same school, come from the same state. You go out travelling, you go into a different state as a non-entity, you drive a car, you meet with a small accident, come in lot of trouble. But you tell the man, "Look here, I am a friend of the President of United States." So in your respect he takes everything so easily and sees, takes

the first opportunity that you are released and you are not troubled much more.

In like manner there are many powers, and wherever Baba lover is there, that power comes and says, "You are supposed not to give any trouble to that Baba lover, he is the friend of the Avatar, he is the Avatar lover, be careful."

**PILGRIM 2:** Are the angels going to be something like this?

**ADI:** They may be angels, they may be any entity, you see. But these powers when say, in all probability to come in the good books of the Avatar, they say, they may go and tell the Avatar, "Look here, I have been so kind and nice and I have helped your lover, won't you help me?" It is like this, you see.

This morning I was telling our friend Mr. Pascal who happened to come there for an interview this morning. Lovely conversation. So this, it might have gone out of my hand.

**PILGRIM 3:** [inaudible].

**ADI:** Hmm? [crosstalk]

**PILGRIM 4:** [inaudible] Baba lovers, miracle [inaudible] .

**ADI:** It will come back in its own time. The more I try to force it out the more it goes inside. [pilgrims laugh].

**PILGRIM 1:** It seems Baba is the living God and running everything and nothing happens without His will, in a sense everything is His gift and in another sense everything.

**ADI:** Yes, in the final analysis. But that doesn't mean everything of a Tom, Dick and Harry, in every details He goes on poking His nose or He puts His mind into it, not at all.

**PILGRIM 1:** Is like there is a mechanism of the universe?

**ADI:** Yes, He has created the whole mechanism and that is running. If there is any serious trouble anywhere, then He wakes up and just looks, what the hell going on over there? It must be all changed or corrected or rectified, something like this. Otherwise it goes on.

And there may be, may be some people may be oppressive to others. There may be some trouble, small trouble. And, but the, and if a Baba lover is involved there he doesn't dare to go for a small thing to the Avatar himself. And all other powers they say that he is a Meher Baba lover, he is the man of the Avatar, you see, be careful, do not give him trouble lest something very drastic may happen with you, be careful. And that [inaudible] .

And the man says, "Baba has performed miracle." Baba says, "I do not perform miracle at all, they happen, I don't know." In short, although in the final analysis it is He because if He has set the machinery and in that machinery there is a man who

helps in the name of the Avatar, eventually Avatar is said to have done it, you see. Avatar is said to have done it. But He doesn't actually do it Himself.

**PILGRIM 5:** Adi, you said Baba had, you said maybe Baba had people on the fourth plane, agents who did perform miracles?

**ADI:** Fourth plane is a very dangerous plane.

**PILGRIM 5:** Yeah, but did Baba have agents?

**ADI:** If the, that, yes, maybe.

**PILGRIM 1:** Although He didn't.

**ADI:** In the living body.

**PILGRIM 5:** In the body, yes.

**ADI:** In the living body, there may be a man on the fourth plane, an agent.

**PILGRIM 5:** Or that agent could work miracles for Baba.

**ADI:** Yes, yes.

**PILGRIM 5:** [inaudible] absolutely any harm.

**ADI:** Yes, but when question is asked to Baba, Baba says, He does not own a miracle. And why I tell you, you see I have thought over it many a times that in the final analysis, it is only Baba who does it. But why does He disown it? For the simple reason that this is not important. It may have been necessary for that occasion and it was just done but the fact that I do not put my mind into it is not really important.

What is it that a Baba man comes into trouble and loses his life in an accident, maybe that was for his good. Probably Baba prepared him to have a better body for his own progress. But that incident, you see, becomes very, all around him the relatives become very unhappy because the man died. You see, for the occasion it may be, thing, very sad but for the eventual good it is all right.

**PILGRIM 4:** Adi?

**ADI:** So it is all a bundle of contradictions, yes.

**PILGRIM 4:** Adi, I was just thinking even when He was Christ, when He lived, [Inaudible] miracles. There is a story of one time when apostles came to Him and said there is a man somewhere who was acting your double, using your name and you know what, what should we do? Stop him? And this sort of sounds like, you know, using His name and power but not Him actually directly doing it. And even then you can't stop something you know [inaudible], You know what, He just said no, you know what, [inaudible] if he's not against me then he's with me.

**ADI:** See probably He meant to do that, He wanted it that way. We do not know, really. What is a life and what is a death? You see, to the Avatar it means nothing at all. It is just like a small ant. Do you rue or do you, you see, mourn over an ant being killed or crushed under your foot or a small insect? Human life is human life. From His point of view, not from our point of view.

**PILGRIM 3:** Adi?

**ADI:** So when in the Second World War, you see, Hitler killed so many men. Do you know, I should not really say this because one has to take this in the right perspective and should not misinterpret it and kindly do note it down here, cut this out. [tape is paused].

You see, yes intelligently we want to understand this mystery of life, that mystery of life, that mystery of spirituality, Baba says these are the secrets that cannot be revealed. Now how will somebody look upon a statement when a Perfect Master like Kabirji comes out and says, "Yesterday's wife is your today's mother."

**PILGRIM 4:** What would [inaudible] ? [crosstalk]

**PILGRIM 6:** What did He say?

**ADI:** Yesterday's wife is today's mother. In the last birth she was your wife, in the this birth your mother. How will you feel it? It is alright, you Westerners will take it a little lightly, see but the Easterners and especially the Indians, they would like to kill the man who has made such a statement. And Kabirji did it in a very cryptic way, that is also in a poem. It may be twisted like this and like that, you see. A man can explain away the thing, you see and escape if he stands to any danger.

So these are the secrets. How could they ever be revealed? A man, you see, is such an inquisitive mind, we call it, in Persian we call it [foreign language]. He wants, is so curious, he wants to know every bit of a thing. But he is not prepared to know, still know everything. To know everything one has to suffer, he's not prepared. He wants to become an armchair spiritualist, read

the books, sit here and get everything. That he can't, it is very difficult.

**PILGRIM 7:** [Inaudible] we would be prepared to die. Some people, you know have [Inaudible] they have been convinced that Baba is the Avatar but when put to the test, really had to stake your life at it, they don't know whether they would be able to stand up for that.

**ADI:** That's what I said, true lovers.

**PILGRIM 7:** [Inaudible] to withstand anything.

**ADI:** You see when we are talking from our point of view, we should not always mix, remember this thing. When a man talks, he must really be consistent from where he is talking. If I make a statement standing at the bottom of the Himalayas, another statement just jump over, sit on top of a mountain and shout out and make another statement. We cannot create a confusion like this.

If we are talking from our point of view, let us confine ourselves to this and then when we in the midst of that we say, "It is all Baba's blessings." But in the final analysis Baba. Baba does not put His mind into every details of our life, you see. But we are used to say this, Baba has done it. So somebody else you say, very intellectual man gets confused. What does Baba do? Baba has no other work to see that this man gets one or two motions in a day, every day regularly? Baba has done this. Baba has kept my health.

Is it clear, you understand it or no? Now I will ask questions. [Adi laughs] Out, come out and say it, he has not understand a thing, Baba has done it

**PILGRIM 1:** If we have some karma and you are loving God, can your karma be changed through grace and in that way could say that Baba has done it?

**ADI:** Baba has a power and authority to do anything and everything but the point is whether He does it. Whether He thinks it right to do. He does not do a thing by anybody coming and asking anything from Him. He does it when He finds it most suitable, He does it. And He does it in response to the intense love that a Baba lover may have for Him and when He longs for a certain thing with that intensity, there He responds.

**PILGRIM 1:** So He does the best thing for the person in illusion?

**ADI:** For his final benefit. If in illusion, if an immediate gain is to be given, even longed for by His lover, He would not at once give him if it becomes a hindrance. In the final benefit He wants to give. Is it clear or not?

**PILGRIM 1:** Yes, pretty much. Thanks.

**ADI:** Yes.

**PILGRIM 3:** Can you talk some more about when you knew Baba as Merwan?

**ADI:** Huh?

**PILGRIM 3:** Can you tell us more about when you knew Baba as Merwan, in the days of Upasani and all that stuff?

**ADI:** Baba as what? Oh, I thought you said sugar. What is it you said?

**PILGRIM 3:** Can you tell us more about when you knew Baba as Merwan? You

know when Baba was not yet Meher Baba, just some of the early stuff.

**ADI:** All love and nothing else. I did not get many occasions to sit before Him and talk because just a little time after I met when He was called Merwan, then He, some people, they called Him Meher Baba. It was just a little time after I met Him that He was called Meher Baba.

**PILGRIM 3:** What was He, finished off by Upasani when you met Him as Merwan or was He still on the seven years stay?

**ADI:** I think He was there for a while, the last days, the last days of His seven year period.

**PILGRIM 1:** Adi?

**ADI:** Yes.

**PILGRIM 1:** You told me up in New York an interesting thing about Baba's relationship with Upasani and how Baba would wake Him up at 3 am.

**ADI:** Yeah, yeah.

**PILGRIM 1:** [Inaudible] it will be interesting.

**ADI:** You see Baba would wake up, Upasani Maharaj would wake up Baba early morning at 3 o'clock and both would go to his hut, his dwelling space, Upasani Maharaj's dwelling place. Baba used to sleep at a distance from him and then both used to sit together and exchange their experiences. And Baba once explained me that the experiences Upasani Maharaj had were of a short range, big in size, the objects were small in number, big in size and distance short. In the case of Baba, the

distance was long, many objects at a time but small in size. Every object looks small in size. That is the way you look through a binocular you always see that, you see. So that was the one point.

**PILGRIM 6:** Is that the difference between the Avatar and the Perfect Master?

**ADI:** Huh?

**PILGRIM 6:** Would that be the difference between the Avatar and the Perfect Master?

**ADI:** That will be very speculative on my part, you know. Very speculative.

**PILGRIM 3:** I appreciate if you could tell us more about that because [inaudible] [cross talk] people would know.

**ADI:** You can say, what is this Avatar? You see this, in the final analysis, it is not even the seeing but it is the becoming that is the reality. You see Baba gives three, explains three types of knowledge. One is the intellectual knowledge, another is the knowledge through sight and the third is the knowledge through identity.

Intellect, intellectual knowledge is always inconclusive. You may be right, you may be wrong. Knowledge through sight is comparatively conclusive but yet not fully conclusive because appearances are delusive also. You run after the mirage and you find, you try to find water, you don't get water. From a distance you see that there is water, you don't get water at all. So appearances are also delusive.

So even the knowledge gotten out of sight is not final. Is not fully conclusive. And the only knowledge fully conclusive is when the subject and object become one.

Knowledge gotten through identity. When one man becomes God, that is the seventh stage of consciousness, "I am God" stage. That could only be given by the grace of the Perfect Master or the Avatar. Nobody on his own, unaided effort, can ever get into that.

**PILGRIM 1:** If a person has never heard about Baba and loves God sincerely then they would be called a Baba lover.

**ADI:** Indirectly.

**PILGRIM 1:** And they will be calling the Avatar and the Avatar [inaudible].

**ADI:** Indirectly, indirectly. But it is something, you see God has got two sides, personal and impersonal. Personal side has its own importance.

**PILGRIM 1:** Well say you love God personally, because you loved Him with your personal heart but you just didn't know His name, maybe you heard about Christ but, yeah, say you just knew. [crosstalk]

**ADI:** Still there is a difference, knowing personal God as Christ and knowing personal God as Avatar Meher Baba when He is functioning on this earth makes a difference again.

**PILGRIM 1:** But here's the thing.

**ADI:** Because it is, it is the, the whole work is an illusion, this is not reality, so there are changes always. Degrees.

**PILGRIM 1:** What if you are meditating, and you express this overwhelming grace and you knew it was from a greater being, you didn't know His name and you opened your heart and you love that being

and you never heard of Baba or Christ or [cross talk].

**ADI:** When the intensity of love for God goes to such a pitch, then Meher Baba Himself come walking all that distance to you and give it to you. Just as in the case of Upasani Maharaj. Upasani Maharaj never believed or worshipped Sai Baba at all, it was somehow very miraculously drawn and even when he was drawn, he wanted to get away from Sai Baba and then he came the second or third time and he got it. And Sai Baba had to induce him to stay near him and he was not prepared to stay there at all. Because there is a curtain in between.

**PILGRIM 2:** If a man surrenders to Baba, you surrendered to Baba but you don't think of Baba all the time, so essentially you surrendered to a personal God that is nameless.

**ADI:** So I say, none of his worship even to the impersonal God or the personal God, maybe personal God Meher Baba or Christ, none of his worship goes to waste. It is all there for Him. He gets the reward. But when the intensity rises so much, goes to that pitch and standard, then Meher Baba Himself walks a distance and comes to him. And take this. [crosstalk] You have made yourself deserving.

**PILGRIM 2:** So any love for God is a.

**ADI:** No that I wouldn't say. [pilgrims laugh].

**PILGRIM 2:** Well again, you say that it is love for God, it is a heartfelt emotion for a greater.

**ADI:** I will, I will give you an instance. Who is the President of the United States today?

**PILGRIM 2:** Nixon.

**ADI:** You are a relative of Nixon. You are in some trouble somewhere and there is a relative of, who was the previous President?

**PILGRIM 4:** Johnson.

**ADI:** Johnson, there is another Johnsons relative. Now both are in the same trouble. This is just an analogy I am giving you. So do you mean to say that the friend of Johnson, will be, get a relief earlier than the friend of Nixon? [pilgrims and Adi laugh]

**PILGRIM 2:** Is that mean something about Baba and Christ, is that the analogy? But they're, but like, but like, they are both the same person.

**PILGRIM 5:** Not again. [crosstalk]

**ADI:** Same person so far Christ consciousness goes, but the personality is different. Their physical bodies, subtle bodies, mental bodies are different, that constitute their personality is different.

**PILGRIM 6:** Does that mean that God?

**ADI:** Christ state and the consciousness and the seat, the seat of Avatarhood, I will explain you. Is Johnson and Nixon are both the same? They are the same so far the President is concerned. But they are two different individuals.

**PILGRIM 2:** At this point, when they say, when you love God.

**ADI:** No, I'm not going to answer if you don't give me a cigarette. [pilgrims laugh] You see, always, I got so many packets of cigarettes over there then everyday I forget it, I do not know why. Thank you very much. Anyway.

**PILGRIM 2:** When you love God, God says, when I'm loved by any lover, there I am in imagination of that lover. In my imagination is not good enough to imagine Christ's subtle body or Baba's subtle body, to me it's just God, you know. God in a just clay form and I don't know anything about it, I'm just trying to love, so.

**ADI:** But you get the reward my dear. But in spite of that after getting your full reward, you want to have that special reward from the Avatar Meher Baba who is the current Avatar, who is the Avatar of the time, without worshipping, without thinking of Him. You want to think of Christ and have the reward from Meher Baba.

**PILGRIM 6:** But Adi, you said [inaudible].

**PILGRIM 2:** From God, from God.

**ADI:** God is represented by Him, God is the same but when He has to deal with illusion the same God has another aspect of the Avatar, He has to deal with the universe, you see, it is all changing.

**PILGRIM 2:** But well then.

**PILGRIM 6:** Adi, does that mean Christ's power is no longer effective?

**ADI:** Hmm?

**PILGRIM 6:** Does that mean Christ's power is no longer effective?

**ADI:** Baba has explained that every Avatar who comes puts His power into action, just a minute, please do not take the film she doesn't like it.

**PILGRIM 6:** Ah, who?

**ADI:** No, no Elizabeth has objected to it.

**PILGRIM 6:** She said not in the library.

**ADI:** No, no, she said not in the kitchen also my dear and she said, outside if you go, you can take it. You can take any amount of film. Let her keep her please, you see unnecessarily, because she will ask me again when I go back and I had a, I was not conscious of this film being taken. What, what was I saying?

**PILGRIM 6:** I asked you whether Christ's power was not effective.

**ADI:** Baba said, then why do the Avatar have to come over and over again because the power gets on being used, the power is released in illusion and illusion has a beginning and end always. God has no beginning and no end. All this work, all this entire functioning of the creation is done in illusion and it has a beginning.

The force that was released by Baba today will gradually diminish and in some hundred years it may, when the time for the Avatar comes up, you see, it will be diminished. Just as in the case when Meher Baba came here, the power had almost diminished. But by the past momentum and the worship of the people, it goes on, it has its good effect. But to compare the response given with the thought of the Christ, the thought of Meher Baba and the response, you see, there is a difference between them. And He is the

same Avatar, where are the two Avatars? That is the point.

He takes, He puts on a different coat, different personality of a physical body, a subtle body and a mental body to suitable, most suitable to the time and circumstances and the place where He takes birth.

**PILGRIM 6:** Does that mean that the power [inaudible]?

**ADI:** Where are two different things? There is no one Christ and one Meher Baba, according to me. There is only one. So even the thought that the response comes from Christ or Meher Baba, even if you worship, now in the final analysis I will go a step further and say, all the worship that you offered to that God and to Christ, eventually will have to be dispersed of by the same Christ in the form of Meher Baba.

**PILGRIM 7:** Adi, does that mean?

**ADI:** You are not giving claps to for this at all. [pilgrims laugh and clap] [Adi laughs]

**PILGRIM 3:** Adi, Adi, what about when St. Francis became perfect? Supposedly, you know, Christ, I forget the name of the figure but supposedly he came out of the skies, [inaudible]. What was that?

**ADI:** I really have not read his life and I do not know how to.

**PILGRIM 8:** [inaudible] Baba said, He says, that there is a master somewhere up there that has the function of coming down when it's necessary. [crosstalk]



**PILGRIM 3:** [inaudible] Sufi Master  
[inaudible] Sufi Master.

**ADI:** What is a Sufi Master? Perfect Master is a master whether he is Sufi or whether he is a Hindu or a Muslim or anybody.

**PILGRIM 8:** Can you give example of Baba and [inaudible] ?

**ADI:** Yes, yes, Sufism is a universal thing. Very universal. It happens to be aligned with Muslims because Sufism took birth in the Muslim regime and the Muslims were there. Muhammad came much later on, Sufism is a very old science of love, I should say.

**PILGRIM 8:** Adi?

**ADI:** Hmm?

**PILGRIM 8:** Adi?

**ADI:** Huh?

**PILGRIM 8:** Adi? [inaudible] didn't Baba say that?

**ADI:** Please come and sit down, why are you standing?

**PILGRIM 8:** In answer to your question, Baba said that St. Francis of Assisi was one who loved the God as He ought to be loved, this qualifies him for whatever status or state he was given.

**PILGRIM 3:** Oh yeah, I was just wondering, where the, you know where the masters of different [inaudible] organisations came up. [crosstalk]

**PILGRIM 8:** Adi?

**PILGRIM 9:** [inaudible].

**ADI:** Put it here, little closer.

**PILGRIM 2:** [inaudible] long list of Avatars, does that mean that in time, the last most form will sort of fade away?

**ADI:** Huh?

**PILGRIM 2:** Will sort of fade away from being worshipped as the Avatar. I mean in history [inaudible] .

**ADI:** You refer to the history and find out, He will go on being worshipped but again when Meher Baba comes in another form, His power will be not the same, the power that He released today.

**PILGRIM 2:** Yes, but does that mean that the last most Avatar that we remember is the?

**ADI:** That is important. Is what?

**PILGRIM 2:** Is the one that is most potent of the very first diminishes in strength of worship and?

**ADI:** You see, first and second. There are no first and second. It is the same thing, the same Avatar, takes a form.

**PILGRIM 2:** But that means, that means there will be diversity of groups?

**ADI:** I will, I will give an analogy again. A father starts a business, he becomes a millionaire. His son is there. This is just an analogy, it should not be followed to a bitter end. [pilgrims laugh] So his son of course, inherits all the property of the father, maybe he does business, he

squanders away, he uses it. I wouldn't say squanders away, he uses it.

Don't you think by the use of that money, the money won't become less and less and less and less? He will go, If he goes on earning and adding to it, the Perfect Masters go on adding to it but not in the same way as Avatar. Avatar eventually has got to come, God Himself has got to come.

And for the matter of that, as I say, this is my own personal interpretation, I may be wholly wrong, I may be wholly right, but it is the Perfect Masters coming in subsequent generations, they only work upon the plan laid down by the Avatar during His lifetime.

**PILGRIM 6:** Adi?

**ADI:** So everything that the Avatar does is in the seed form. He sows the seeds and gets away and ask them to work out. Just as you sow the seed, and the man doesn't wait until the tree grows, it grows by itself. Yes.

**PILGRIM 6:** Adi, does that mean that to worship the form of any Avatar before Baba is a sign of ignorance?

**ADI:** Yes, in the light of Baba's explanations. In the light of Baba's explanations. I would not call it an ignorance by itself, I would not call it because Christ was also the Avatar, this is not ignorance by itself but in the light of Baba's explanation, if we get a greater light we have to forget the lesser light. In terms of the work that He does not in the term of His authority and the Christ consciousness, it remains ever the same.

**PILGRIM 6:** So it doesn't really matter as long as you have intense love for God, personally, you know.

**ADI:** Yes, yes, Baba says you have intense love for God, if you have the capacity do you have it? And if the intensity grows so the Avatar Himself, the living Avatar or the recent Avatar will have to come and give you.

**PILGRIM 6:** What is it then between personal and impersonal love for God, I never, I don't understand it, because.

**ADI:** You see personal love, impersonal love is God as God in the abstract. God God in the beyond.

**PILGRIM 6:** It's a mental idea, somehow, I try to.

**ADI:** No, this is an idea. God having a bearing upon illusion, God functioning for the illusion, in the illusion and even so Baba has so beautifully described, I have now, I remember it now, said, "God's life in illusion is not illusion."

**PILGRIM 6:** Well here's the thing. See if you are loving.

**ADI:** That idea you have to incorporate in your thesis. And I may send you that [inaudible] which you should read, it is in Baba's messages."God's life in illusion is not illusion."

**PILGRIM 6:** If you are loving God, you know and say, it seems to hinder your loving of God if you have to keep throwing up with the mental aspect of your mind a picture of Meher Baba. You know, when your heart is loving, not the mind, it's not the function, that's not the function of

mind, it's the heart. If I am loving God, I have to keep remembering who I am loving, you know. As a figure individual, it seems to be a hindrance and so, a personal love for God, a personal love for any, just a real heartfelt devotion for the greater thing that's the cause of everything.

**ADI:** But nobody is going to come in your way, loving God the way you like you see, even Baba would not come out and say that you worship me when you are worship God in your own way. Go on doing it.

**PILGRIM 6:** And it's the same?

**ADI:** And if you, the day you find it rather so more difficult than to worship the present Avatar for the return that you want out of it, you see. Then you will realise probably it would have been a shorter period for me had I worshipped directly the living Avatar, the living God.

**PILGRIM 6:** How do you worship the Avatar now? See when you are loving God, that's the highest form of worship, it seems to me and how you, see what I'm, how do you love just [inaudible] ?

**ADI:** My dear man try to analyse your own worship, you cannot go beyond the four walls of your imagination. That God who is abstract, you see, you cannot think of that abstract, you cannot feel Him because you are, you have limited mediums on your hand and the greatest medium is your love and the second greatest medium is your imagination, not even your thoughts. That which we call inspiration, it comes like an imagination, you see. And we are bound by it, so whosoever God you may worship, you see, you are bound down by your

limitations. So that God, whom you are worshipping, the abstract.

Now I will give you one story. One Muslim was worshipping, they always worship the abstract God, they don't believe God in the form of a human being at all. That's why they call Muhammad as the messenger of God and not God Himself coming into the form. Howsoever they say that God is all-powerful, so if God is all-powerful God can also take a human form, that they don't concede to this argument at all and they say that God is always the God in the abstract, you see.

So this man was worshipping, he laid down his head on that member it is called, member is stone, where they put their head there, you see, they bow down. So one saint was standing nearby, then when that fellow finished his prayers, he says, "Whom the hell were you praying? You were praying to your own wife and to your own children. Because when you were worshipping God, your mind was full of those thoughts of your own family. So is it the God you are worshipping or the unconscious?" He has all the heart, he has all the love for the God and he worships God but he cannot do it because the, this curtain of mind coming in between, there arises all the difficulties.

**PILGRIM 6:** And so to clear out that curtain you have to mentally make an image of Baba, is that what you're saying?

**ADI:** Hmm?

**PILGRIM 6:** To mentally throw up an image of Baba?

**ADI:** Yes, the latest Avatar who functions or just functioned and laid down all the plan for the humanity.

**PILGRIM 6:** Or what if you don't have anything else, any images of wife, in your, your love is so strong it's overpowering all harassments of your mind?

**ADI:** So I say, I say, you will be compensated for that singular love if you have got for that God even bound by your imagination because you cannot love anybody without the image of your thought. Try to love it, it is not possible. At the most you will look upon that God as a huge cloud, a huge space, nothing beyond that, but that space would be bound by your imagination. Instead of the human body, a concrete, the essence of Godhood there. If you do not want to worship it, you do not do. You go on diluting your worship all over what? Your expanded imagination.

**PILGRIM 6:** No, no, no, I don't think, that's not the point. Just a second.

**ADI:** Yes, yes.

**PILGRIM 6:** Then imagine, if you imagine a picture of Meher Baba, that's still, the compass of your imagination, is still a finite yard, it's still a, it's like an idol or something, although it's a truer idol, maybe.

**ADI:** Don't forget, don't forget that even God has His own universal ego and if you, to touch the universal ego as represented by Meher Baba, He gets touched by it.

**PILGRIM 6:** Even in, even in the [inaudible]?

**ADI:** Then there is an element of humanity in the Avatar, that's why we call Him God and Man at one and the same time.

**PILGRIM 6:** That's what I didn't know then. Oh, so imagining Meher Baba is like a personal gift from Meher Baba and He responds. He's great!

**ADI:** Yes, He responds naturally. He would always prefer, you see, He is made up of all universals and He has got universal jealousy, He has got universal humour, He has got universal love, everything in the universal form but universal jealousy does not remain, nothing like an individual jealousy.

You see, individual jealousy is for oneself and all the attributes of good and even bad that are there in Him in the universal form, they are for others. So they don't assume the aspect of a human jealousy or human weakness, although Baba says, "I am full of strengths and weaknesses both." In the New Life He has made it very clear, my weaknesses and my strength is all there but look at the universal form of those weaknesses and strengths, it takes a different shape and has a different effect altogether.

**PILGRIM 6:** Aurobindo Ghosh says, when he's worshipping God, he loves what he calls the mother and that's a personal form of devotion for him and so that's a personal thing. That's kind of what I was talking about, just sort of unnameable upper force.

**ADI:** Yes.

**PILGRIM 6:** But it's not as good as the mental image of Meher Baba.

**ADI:** No.

**PILGRIM 6:** But that seems to be an encumbrance to me, that's the only thing.

**ADI:** No, then you go by your own way, my dear. Nobody is going to interfere with you at all. Doesn't bother. And it's not going to bother the Avatar or Meher Baba or anybody at all. One has to go just by the, until the time he realises the light of Baba's explanations, that if you touch the personal side of the Avatar, the latest Avatar, you stand to gain things much more speedily than if you were to go by your own way.

Because after all, you see the Avatar does for others, He doesn't do it for Himself. And He shows you the way and you are not going to add anything. You are loving Him, you are pouring your love in the ocean of His love, is not going to be any addition to Him at all because He Himself is the ocean.

**PILGRIM 6:** I still don't understand how our love for Baba can be more pure. It seems to be, it makes it less pure if it's encumbered by a mental image.

**ADI:** What is purity and impurity?

**PILGRIM 6:** Purity is of the heart and impurity is of the mind, that's what my description is.

**ADI:** No, no, whatever it is, you see, when one goes and connects himself with the ocean, all purities and impurities get completely dissolved into His ocean, you see.

**PILGRIM 6:** But, this is why.

**ADI:** Question of this duality even in the final analysis does not arise. It is only up to the time that we go to Him and we merge ourselves into Him.

**PILGRIM 6:** The point that I am making is that I am still not satisfied whether it is, if I am loving God with my heart and I am doing Aurobindo's love is like loving the mother that seems to be more pure than if I have to stop every five minutes and keep reminding myself that it's Baba that I am loving, it's Baba that I'm loving, you know, because that's a mental harassment for my heartfelt love. And so [inaudible].

**ADI:** And Baba has also said that I am your mother.

**PILGRIM 6:** That's what I feel, you know, I feel it, Baba is the mother, definitely is the mother but like I don't, I'm loving namelessly, you know. [crosstalk]

**ADI:** That becomes, so where is the clinch for [inaudible] [crosstalk]

**PILGRIM 6:** You never know anyway, it's imagination anyways, you know, it's like I am utilising a greater force, a greater psychic force of [inaudible].

**ADI:** No I am telling you, if you really realise that, you go on the way, nobody is going to object. So what is the question?

**PILGRIM 6:** I want to be the best thing though. I still want to be the best thing.

**ADI:** Then you want to go to the best then you must submit to the expressions given by Meher Baba. If you really want to do the best thing [crosstalk].

**PILGRIM 7:** I think [inaudible] this gentleman to read this book.

**PILGRIM 6:** I have read that book.

**PILGRIM 7:** It clarifies everything.

**ADI:** He has read it. You see, we must not lose our temper when people are asking questions, you see.

**PILGRIM 7:** Well, I know, but, no but.

**ADI:** We must see that they are satisfied.

**PILGRIM 7:** Adi we've wasted so much time [inaudible].

**PILGRIM 8:** He doesn't look [inaudible] he read the book.

**ADI:** He read the book, he's asking very intelligent questions.

**PILGRIM 6:** But I just don't understand about the mind thing. That Baba said, He's, you know, it's like a good point and a bad point, it's like touching the universal ego, I can see that. But like, still I have to touch it with my mind and not my heart and I can't see that, so what do I do now?

**ADI:** So what is the question? Where is your difficulty?

**PILGRIM 6:** The difficulty is.

**ADI:** I do not create any difficulty for you all at all and even Baba was there now today before you and you had ask Him a question, He would not create any difficulty. I am telling you that you go the way you feel the best and you feel that you are going to get the greatest response and

the way that is the easiest for you, follow it.

**PILGRIM 6:** Well, I'm thinking maybe it's, maybe I just by a little extra time, I can [crosstalk].

**ADI:** Huh, then maybe this and maybe that, you are in a suspense. Maybe this, maybe that, you are in a suspense, you are not very sure where you stand.

**PILGRIM 6:** I know I want to love God.

**ADI:** So, I would like to take, I would like to take advantage of your situation. You see, if you are like this and if you are like that and if you are not certain, so you have to establish yourself anywhere. Yes, one-pointed. And don't miss this chance of having come here and heard something about Baba. Then, you really think that it is difficult, you try to attune yourself to Meher Baba and I think you will not, it would be so more good to you. It will be very.

**PILGRIM 6:** Baba said [inaudible].

**ADI:** If you are not certain then I say you listen, then you submit to the explanations given by Baba at all. Now you do not think about. And the period of transition in any case will be difficult always.

**PILGRIM 6:** I am just trying to make myself a little more sincere. A little certainty in my mind, you know. It's like, what I think that you are saying to me is that there is some sort of technique in having a mental image of Baba where it touches the personal ego because Baba is receptive to that, you know.

**PILGRIM 1:** That's what he's saying.

**ADI:** yes, yes, yes, yes, yes, yes.

**PILGRIM 6:** Ok, it's like, I'm just wondering, that seems to make my love a little impure, you know. But if it doesn't, I mean, I'll do that but I just want to know [crosstalk].

**ADI:** Then make yourself, make yourself certain about the mother, your love for the mother and stand upon it. But if you are not uncertain, then take the advantage of this situation and come to Meher Baba.

**PILGRIM 6:** I have come to Meher Baba, He is the Avatar.

**ADI:** Yes, so the period of transition will be little confusing to you for the time being, so you will have to stand up to it.

**PILGRIM 5:** Adi?

**ADI:** When a man changes his body, when a man dies and has to take another body he goes through the period of transition, he has to suffer because no man at the time of giving his body is really happy. He has to give up something which he looked upon as his own, you see, and identified himself throughout his lifetime, maybe 50 years or 100 years.

So take it easy my dear, do not much crowd your head with many, many thoughts because this intellectual jargon is not going to take you anywhere, you just stabilise, you stabilise yourself and think that Baba says, "I am the mother, I am the father, I am the everything", and the concept that motherhood is really very partial. Concept that Baba has given, I am the mother, I am the father, I am the friend, everything I am. So you are going to compare only the motherhood with what

Baba, Baba's is very consummate or comprehensive, you take up to it and try to build up your conviction on that and you will not be the loser.

**PILGRIM 5:** Let me give you a personal example or make a little personal point. What you will hang up on now is what you are feeling that day, but your feelings will change, your understanding will change. I first read a statement on Meher Baba that saying my name over and over again and I will wake up in your heart. I couldn't imagine saying His name, then, you know. And I tried and first I forced myself, it wasn't too natural but with time it became natural and easy to say His name.

**ADI:** And now I will give you an analogy. You know, in the Indian history there was a King by name Jehangir. And there was one woman by name Mumtaz, one of the most beautiful women and that Mumtaz was the wife of Sher Shah, who when he went to the, on the hunting ground, with one stroke he used to kill a tiger but just by one stroke, such a strong and stout man.

Now Jehangir was the King and this Sher Shah was the most ordinary man and he had the most beautiful wife. This King wanted to have that wife for himself, so he had him arrested and he killed him outright. And Mumtaz was very, very much aggrieved by this, she had so much love for whom? For Sher Shah, and he was killed by the King. And then of course the King proposed to her, she refused.

He put her in prison, for twelve years she did not respond. So she had to suffer a period of transition for 12 years and eventually she agreed, she started loving

Jehangir and became the Queen of the country and became very, very happy.

So this is just an example. Period of transition is always distressing but you have to venture it. You have, you should be courageous to do it if you are. If the idea absolutely of Meher Baba doesn't appeal to you, keep it aside, forget about it and go on worshipping your mother, until you find that mother has a father or the mother had another husband and the mother is not the image which takes in the whole universe within herself. It is something else, and then you again fall back to something.

So I say, it is up to you to decide, you have got a very good chance. What is the motherhood after all? Ramakrishna Paramahansa also said, "Motherhood, motherhood is really very good." But to my mind, even the mother has got weaknesses and the concept that Baba has given you of "I am your mother, I am your father, I am your friend, I am your everything."

**PILGRIM 3:** Adi, I got a quote from Baba here that may lend some light on the subject. Because like I've noticed the last couple of weeks Tim, like you've had your nose in a book almost constantly, which is sort of like into the philosophy thing which Baba sort of like talks about, you know like it's a service. And well, I don't know if this will click something and if it doesn't, don't bother but it's from the second volume of the "Discourses".

And it says, "In the spiritual life it's not necessary to have a complete map of the path in order to begin travelling. On the contrary, insistence upon having such complete knowledge may actually hinder rather than help the onward march. The

deeper secrets of spiritual life are unravelled to those who take risks and who make bold experiments with it. They are not meant for the idler who seeks guarantees for every step. He who speculates from the shore about the ocean, shall know only its surface but he who would know the depths of the ocean must be willing to plunge into it."

And if you know Baba is the Avatar, you know He is the ocean."

**PILGRIM 6:** Well, I feel I should [Inaudible]. [crosstalk]

**ADI:** This reminds me of an Indian saying, wherein a man comes, he says, "First *chamatkar* and then *namaskar*." He comes and asks Baba, "You perform a miracle, you convince me and then I will bow down before you."

Baba says, "There is no bargaining like this on the path of love at all. You see, you are not going to go, this is not a shopping centre here to come over and ask for such a thing. Why the hell should I perform miracle for you? If I really take, take up to performing miracles, it can be for the whole world and not for a single, a spec of an individual like you, why should I do it, you see."

So, he says, "First *chamatkar* and then *namaskar*." *Namaskar* means bowing down. So as you say, man is to take risk. Risk not be ignored.

**PILGRIM 8:** Adi, could you explain what Baba said about free will?

**ADI:** Free will business is an age long question. [pilgrims laugh] I think to understand free will and destiny, I think



you're, we'll go on arguing probably till, it will make our mind an argument sustained rather than we understand anything out of it. It is just, both things are there.

And as I say, this plane of normal consciousness we call is full of contradictions, that is why, in the explanations of Baba you may find this contradictions but really they are not contradictions. So I say, every time, I repeat the same thing, contradictions denounced by logic are embraced by love but not without a touch of suffering.

We are not prepared to suffer. We are not to prepare to embrace good and bad at one and the same time. A man, an agreeable man, a disagreeable man, because we have to suffer to embrace an agreeable man. Baba says, "Not only not hate anybody but love your enemy." How much were to stretch my hand to love an enemy, to what extent should I go? It go, it absolutely goes out of my reach, I may not hate him but to love him, Baba says, is not a joke.

So, this contradictions, we have to stand up to this contradictions and that contradictions really do not nullify the path that Baba has shown you but He has on the contrary enlightened you more and more intellectually by showing you the contradictions.

Because eventually, in the ocean of love, these contradictions all become one. No difference remains between them at all. Just as all radia meet at a centre, they differ. And our intellectuality, our logic is frightened of contradictions. When I say this thing is here and in the same breath say I say it is not there, finished. A logician comes to the end of his thinking. You can't

think more. But Baba said, this is the beginning of spirituality. [pilgrims and Adi laugh] So where is the beginning and where is the end?

**PILGRIM 2:** Adi, before you came to work with Baba, did you belong to a particular religion?

**ADI:** I only belong to Zoroastrian religion by birth, I loved Zoroaster, I wanted to stay in my religion. I did not love any religion at all and to begin with, intellectually I was a boogie. [pilgrims laugh] A veritable boogie, a very shy man, a few times that Baba asked me in an audience of ten persons to just get up and say a few words, I used to shiver in my shoes.

**PILGRIM 2:** Also, I'm in the middle of "The God-Man" right now and your references to a lot of.

**ADI:** You have advanced so much, you are in the middle of "The God- Man". [pilgrims laugh] [crosstalk]

**PILGRIM 2:** With reference to two or three different Adi's and I'm wondering who is Adi Sr. and who is?

**ADI:** I am Adi Sr. and Adi Jr. is Baba's younger brother, he's in London.

**PILGRIM 2:** Thank you.

**ADI:** Problem solved?

**PILGRIM 2:** Yes.

**PILGRIM 1:** Could you say something about the, what it was like to be with Baba in the time after the New Life, from Manonash period and the Complicated Free Life and Fiery Free Life?

**ADI:** See, I tell you the inception of this New Life for me was an enigma. And the course of the New Life was a torture for me. It was a physical labour and a mental torture. And we had to go through because Baba wanted it and a life with Baba is not always easy, we definitely know, which is the most difficult life.

People from a distance always say, "You are very fortunate", fortunate are we, but the fortune doesn't go without your suffering. It goes, the more fortunate you are, you are with Baba, the more you have to suffer.

And so this New Life, Baba gave, at least I am speaking for myself, for myself so much. Apart from the physical labour, which I discounted, I did not much bother about, the mental torture that I had at that time was enormous. You would not believe, sometimes I wanted to just try and go away and leave everything, Meher Baba, God, don't want anybody at all.

And eventually I saw that, that was the training, that the training was next to the discipline that I had from Meher Baba at the time of Manzil-e-Meem in 1922. The New Life was there in 1949 and the first discipline in life I underwent was in 1922.

So, people get frightened of the mental torture. And what was the torture? It was a very simple thing. You see, Beloved Baba, the treatment that He used to give me before differed so much from the treatment that He gave in the New Life. Supposing He used to embrace me in the Old Life and started giving me kicks in the New Life, how would you feel? I am a human being after all, you see. Though I know that His kick and a kiss, both are blessings but you don't expect me to laugh when I

get the kick, my dear. The reaction has to be there. Although I may analyse the intention and I may definitely know that this is also a grace of Baba, but it all remains for me to find out how much I can sustain it? How much I can bear it?

So, He, the whole New Life, you see, as such as long as I was there and then of course He released me after four months, I came back to my office. And then looking back over the things again, I find that it has been most helpful.

See reading spiritual literature given by Baba is a pleasure and a joy. But putting the same thing into practice is a suffering. So probably all the reading that Baba makes us do in the beginning to prepare us without all joy to bear up with the suffering that is going to come on later.

Dr. Ghani, a very wise man amongst the Mandali, an old friend of Baba and also a disciple, he was a school friend of Baba. He and I both were walking during our New Life time and Dr. Ghani says, he was an older man then, much older and he says, "Look here Adi, what is this, I do not know this? This devilish treatment we are getting at the hands of this Avatar and how much? And all the time we read the "Discourses" and we got the pleasure out of it and now when the time comes, you see, we are cracking under the weight of this suffering." So we used to just exchange our notes with each other. Both of us used to agree on this. So it is like this.

**PILGRIM 5:** I thought [inaudible].

**ADI:** One Indian poet says, how beautifully well in two lines he says, [foreign language]. "You want to surround yourself or get surrounded by very easy life

and you want the most difficult thing in the life. How can these two things come together?"

**PILGRIM 3:** Adi, I was identifying very much what Tim was saying?

**ADI:** Hmm?

**PILGRIM 3:** I was identified.

**ADI:** Please write down your name and full address because I would like to recollect all the talk that we had, if you don't mind, full name and everything. [crosstalk]

**PILGRIM 3:** When the person who is writing down his name and address was talking about, I know his name, I was identifying very much, it was, responding, I was emotional, because I was frustrated that you seem to insist that a mental standpoint or an image of Baba in physical form was very much.

**ADI:** Required.

**PILGRIM 3:** Of a main objective in loving God, in the process of loving God. And Tim was seeming to express this thing in his heart which overcame him and I kept on remembering when I was reading yesterday in Baba's "Discourses" about God realisation. And if I could just read it here about how consciousness doesn't, let me read it, I don't have the voice system.

"To arrive at true self knowledge is to arrive at God realisation. God realisation is a unique state of consciousness. It's different from all other states of consciousness because all other states of consciousness are experienced through the medium of the individual mind, whereas

the state of God consciousness is in no way dependent upon the individual mind or any other medium. A medium is necessary for knowing something other than one's own self. For knowing one's own self, no medium is necessary. In fact the association of consciousness with the mind is definitely a hindrance rather than a help for the attainment of realisation."

Baba says that He's the true self in everyone, the real self in everybody. And so many times I feel overpowered with just the feeling of Baba, not so much a mental image conjured up. And I was distressed when you were insisting on the mental image.

**PILGRIM 9:** To have a mental image of Baba is what you need, let your heart go, right? Well you just can't tell me that your mind is completely seized, that's why I need a mental image. [crosstalk] mind, the mental image of Baba, keep your heart, you know, don't say the words but you.

**ADI:** No but when did I actually say that forming the image is better than the feeling through the heart or love through the heart?

**PILGRIM 7:** You didn't, but you said that [inaudible] your heart feels and the use of the imagination can be very helpful to you.

**ADI:** Yes.

**PILGRIM 7:** He did not say anything about the mind.

**ADI:** No, but I did not say that one supersedes the other [crosstalk] or vice versa.

**PILGRIM 7:** Now use of the imagination means writing poetry to God, use of the imagination means painting pictures of God. Otherwise we are stuck, will have to go into nunneries and we [inaudible].

**PILGRIM 9:** That's the thing I'm saying.

**PILGRIM 7:** Need to activate the spirit so use the imagination.

**PILGRIM 9:** Right, but you keep that imagination on Baba.

**PILGRIM 7:** On Baba, on Baba.

**PILGRIM 9:** Image, image.

**PILGRIM 3:** You said that if you can make your whole soul resign with my name then He will be able to respond. But if your mind, your mind is never still, it's always moving and what Baba says is try and make it move around me and He will take care of it. Don't worry about it but just think of me, so mind is always revolving and He gets rid of all the other things.

**PILGRIM 9:** Your whole being focuses on Baba, it's not just a mind thing, every aspect of you is filled with Baba.

**ADI:** Yes, yes, yes. But in some persons the mind is very prominent thing, more than his heart and in others the heart is more prominent than the mind, you see. And I don't remember having said that it is absolutely necessary to form the image and be inattentive to the love in your heart or your feelings in your heart. I did not say that it is. But the mind needs something definitely.

The other day I even said that the mind is, mind of a man is like a barking dog,

sometimes. So you have to give a few crumbs and silence him with crumbs. [pilgrims laugh] So the arguments may not be useful but it is useful in the sense, negatively, that the mind at least gets satisfied and keeps quiet and does not disturb the heart in its pursuit for God or for Meher Baba.

**PILGRIM 6:** And is the final point about this is that when the mind is occupied with Meher Baba it's occupied with the incarnate universal ego of the current Avatar and that's the most powerful function of the mind in this age.

**ADI:** Yeah, right.

**PILGRIM 6:** Ok, ok. [crosstalk]

**PILGRIM 7:** For also, those who Baba really make them go through the mind, thus it is Baba making His appeal to the heart.

**ADI:** Hmm?

**PILGRIM 7:** Isn't Baba appealing through the heart through the mind?

**ADI:** Yes, yes, it can, it can, it can be so.

**PILGRIM 7:** [inaudible] open the heart centre.

**ADI:** It may not be same for everybody. To some He may directly appear through the heart, to some He may appear through the mind, to some He may appear through the medium, to some He may appear through some even external things, we do not know. A man comes to a beautiful scenery, he's inspired about Meher Baba, so that becomes the cause.

In the case of one saint, Ramana Maharshi, he was inspired by that hill, the hill just standing before his ashram is a, taken such a, assumed such great importance because this man says that he got God realisation on the hill. I do not know and that is his experience. So that may be the cause through which the Master, the Perfect Master has inspired him.

So the Perfect Master, for the matter of the Avatar, you see, can take any means and medium on hand and utilise it for a purpose. Nothing can come in the way, it may be the lowest of the low thing, the highest of the high thing. I have heard Baba once said that a man got realised in his dream, when he was sleeping. Yes, there are cases like this. So where is the dream and where is God realisation?

**PILGRIM 9:** Baba emphasised that sort of.

**ADI:** What is it?

**PILGRIM 8:** He said that's really to wake up in a dream. Awakening within a dream. [inaudible]. [pilgrims laugh]

**ADI:** No but somebody will interpret like this that certain Perfect Master got realisation in a dream, you go on sleeping all your life so that you'll get a better chance of God realisation. [pilgrims laugh] You see, such foolishness. [inaudible]. [pilgrims laugh and clap]

You see once what happened actually, I told you the other day also, I may repeat it, I like to repeat it here. You see a man, I do not want to name him, a man, you see, he heard once Baba give an explanation about yoga. There is certain type of yoga which is very effective in the sense that man should do everything by the contrary.

If he feels hungry, he should starve, if he feels like going to the toilet, he keep on sitting in a chair. You see, do everything against your wish and will, against your inclination.

So Baba had declared that I am in a very deep seclusion, nobody should write me a letter. So he tries to follow a certain example [pause in tape], he stopped writing. So such inferences if a man goes on drawing, then I think it won't take anywhere, the questioner or the answerer. It will, confusion really.

**PILGRIM 10:** Excuse me Adi, the idea of doing opposite to your whole self's desires, it doesn't seem to me being what Baba writes about, because He says to get your heart to begin to lead your actions and then something stays with you as very important, you will closely feel this thing must be done, you act on it, so you begin to get the heart leading.

**ADI:** That's what I was impressing upon him, you see, sometime when a question of some type of yoga arose, and Baba had explained that there is a type of yoga which people practise, that doesn't mean that is His own instructions or His orders or His own explanations.

**PILGRIM 10:** Just because Baba mentioned [inaudible] [crosstalk].

**ADI:** Mentioned that, He had taken it up because probably He found it most suitable for him at that time.

**PILGRIM 6:** Adi, Baba emphasised how to [inaudible] your ego, when you, no, no, I am sitting here I say, I am sitting here, instead you say Baba is sitting here or I'm eating, you say Baba is eating. He seems to

emphasise that and I guess it had a lot to do with, trouble with the mind, you know.

**ADI:** No, no, I don't think Baba literally says every time you sit, you feel that Baba is sitting, these things should come spontaneously and naturally. You can't go on, you see. Baba also said, "Do not coerce your mind." This, you cannot coerce your mind, you cannot press your mind down, maybe it may jump up and do something very worse you see, diametrically opposite. So you should not coerce the mind, you should try to deal very delicately with the mind and take the mind in smooth. In the, in the "Discourses" on meditation Baba has said that coercion is not permitted, even for the matter of meditation, who likes to do meditation and take up meditation, coercion should not be done.

**PILGRIM 7:** No coercion.

**PILGRIM 8:** Thinking about Baba [inaudible].

**PILGRIM 9:** [inaudible] statement of Baba.

**ADI:** Huh?

**PILGRIM 8:** You mean coercion like, thinking of Baba gives you strength.

**ADI:** If you can pleasantly do it, then it remains, it doesn't amount to a coercion. If you get the joy in doing it, by all means do it.

**PILGRIM 11:** Wait, Adi, where is the idea of discipline [inaudible]?

**ADI:** What?

**PILGRIM 11:** Where does the idea of discipline? [crosstalk]

**ADI:** Joyful discipline, discipline balanced with love. A joyful discipline. Not a coerced or forced. A forced discipline is like the man in the Army who has to parade at the force of the authority.

**PILGRIM 11:** Thank you. That is more important than anything.

**PILGRIM 6:** Joyful discipline?

**ADI:** Yeah. [pilgrims laugh]. You see, you while you are getting through the discipline one has to bear up with so many things, but it is all the intention which we have. Now discipline with Baba was not always joyful in the literal sense but we are doing it for Baba, the purpose was joyful, the purpose was high. It was not a coercion. You wanted it. Coercion is a thing, you do not want it, you have to do it. [crosstalk] I do not want to go to Vietnam War and then you got to do it. You see that is coercion.

**PILGRIM 9:** Adi, I am talking about the mind in terms of discipline [inaudible] in account of the word and the deed, in other words, these thoughts will come into your mind and spontaneously and thoughts of Baba is like coercion but there is a discipline of keeping the desires and the wants in the mind and so the discipline is that the mind will do what it will but don't put it into word into action, that's the discipline about.

**ADI:** Yes, that is quite true and thoughts, let the thoughts automatically come and go, you do not harbour those thoughts, you do not go on deliberately repeating

those thoughts within yourself and never put those thoughts into action.

**PILGRIM 9:** This is, there's a few quotes, right, I remember what Baba said, "Let my name be a net to surround you so that thoughts like mosquitoes can buzz around you but they can't bite you."

**ADI:** Can't bite you, right, [crosstalk].

**PILGRIM 6:** Adi, because I didn't, when I meant Baba is sitting here, I meant it playful thing to be doing. I didn't mean it to [inaudible].

**ADI:** So that is what, anything done joyful, yes, yes, it's all permitted.

**PILGRIM 6:** [inaudible] Baba once said that, If you really understand what He is, you won't do certain things which you would naturally do.

**PILGRIM 8:** Adi, I used to go through [inaudible] a lot of trouble [crosstalk] since I read the "The God- Man" when I first came to Baba that at the Manzil, He made you all take cold water baths.

**ADI:** Hmm?

**PILGRIM 8:** He made you all take cold water bath. [crosstalk] And I started trying to take cold showers. [pilgrims laugh]

**ADI:** And you, why don't you start taking cold showers in the mid winter, that will be most helpful to you.

**PILGRIM 8:** That's what I tried to do but it was too cold.

**ADI:** But if you are, if you want to become disembodied [pilgrims laugh] earlier than

what is designed by God for you then you go for it. But my dear man He was taking cold bath in a place like Bombay which is so humid, which is so warm. [pilgrims laugh] You forgot to ask about the surroundings, you were only caught up with the cold bath!

You see, that is how a man, in search of a forest, for the sake of a true tree, he loses the whole forest.

**PILGRIM 6:** Adi, a question, I'll just make a statement, will you comment on it?

**ADI:** Hmm?

**PILGRIM 6:** I will make a statement and maybe you will comment on it.

**ADI:** Yes.

**PILGRIM 6:** That the only difference for us between before Baba dropped His body and now is before dropped Baba dropped His body He was in seclusion and now He is not anymore accessible to us.

**ADI:** That's the way so many feel about it and probably because He was to drop His body, gave up His body suddenly without pre-intimating about it to anyone, this may be one of the reasons of His seclusions, to give you a training to just not feel very much after He dropped His body because in seclusion also we could not not easily see Baba, it was very difficult to see Him. So probably that was a training He gave you to remain aloof.

**PILGRIM 6:** Isn't that so that we can do the same kind of inward communication with Baba now that whenever we want?

**ADI:** Definitely, so on the other hand, I say He has given you an occasion to find Baba in your heart more when He is not in the body than when He was in the body.

**PILGRIM 6:** Did you speak to us about what it was like being with Baba during the last years when He was completing His work?

**ADI:** For me the last five or seven years, it was not a regular trial as I would say like the New Life but it was somewhat a trial for me because Baba used to be in seclusion, I could not go as often as I could. Although, I was allowed to go to Him at any time for any work pertaining to Baba or Meherazad but every time that I went, I did not disturb Him unless He on His own called me inside and asked me to see Him.

So, and then many, many difficulties were there in Baba's work. All mandali, we staying together, different views, different thoughts, correspondence, Baba work and all that and naturally Baba is always the deciding factor, you see. And everything was so much eased out but with these small opportunities of seeing Him, His seclusion, made a little difficult for me.

By the very existence of the distance, I had to go every time nine miles and life in India is not easy, it's an expensive life in the sense, the gasoline is so expensive, to keep a car is so expensive, repairs are so expensive. We can't afford to go on a cycle all that, all those nine miles and come back and waste half of a day or the full day for the matter of one errand or one work, you see.

So difficulties on all sides, it's not only the difficulty of seeing or not seeing Baba,

there were many. And so many things had to be managed besides, in the office besides the correspondence, all the things that Meherazad needed, all their requirements, the knick knacks of every Mandali, the convenience of them and there was a post office, the bank, all this put together. I was very joyful the way I used to be kept occupied but not without the difficulties, you see.

And Baba is there, in everything. Once a fellow came to my office, he says, "You always seem to be doing this work. And do you at anytime remember Baba?"

I said, "I hardly remember Baba the way you want me to remember."

So, he says, "How is it?"

I said, "You have a wife or a mother?"

"Yes, I have."

"You love her?"

"Yes."

"Love, very much, I love my mother very much?"

"Do you have necessary to remember her every moment that you do anything else?"

"No, no, I do not do it."

"Do you feel that your love is lessened by not remembering her the way you want?"

"No, no, not at all."

That is the way, in work I feel Baba, every work that I do, every movement that I make is Baba, Baba, nothing else but



Baba. Where is any other interest in life? None at all. From morning till evening, no recreation, no picnic, no outing. If ever there is an outing it is to the printing press, if there is an outing somewhere at a distance, it is for Baba's work. Every movement is for Baba's work and there is a joy in it. But, being so much attached to Him personally, to keep aloof from Him is a, is not very easy.

I think, you see, when I joined Baba in 1922 and later on I was with Him so much, it took me, it took Him almost six years to keep me aloof. A little time here, a little time there, it went on and on and every time I was wanting to go and stay near Him and every time I was wanting to go and every time He was, driving in such a manner that I leave away from Him. But it was a suffering indeed, when you are so much attached personally to Him.

But I, when I look back and I see that it was really, again I say, blessing in disguise. Because if He had not done that probably I would have not been in a position to work after Baba gave up His body. Very, very difficult for me to work.

Who knows? A man, you see, in a fit of sorrow, may do anything at all. Because, we never cease to be human beings and Baba always wants us to remain human beings as I say, because Baba takes us. If there is a spirituality and Baba is the Avatar and if He has to in mind to give us God realisation and then if He is set to advance us spiritually then it only means that He does it behind the curtain. He does not make it public at all, anything at all. That He has given to us and He has maintained it right from the beginning till the very end. And He dropped His body also behind the curtain, He never informed anybody about

it. And we least anticipated that He would give up His body so soon like that because always He gave an impression that He was going to live for 90 years.

**PILGRIM 11:** He always made you working towards the next day, didn't He?

**ADI:** hmm?

**PILGRIM 11:** You were always making plans for the next day.

**ADI:** Yes, yes.

**Pilgrim 1:** Could you tell us about how, where you were and what happened to you on the day He dropped His body?

**ADI:** I was there right near Him but I went just a minute later, probably He wanted me that way to go.

Dr. Ginde, a neurosurgeon, a well known neurosurgeon and Baba's, a great Baba lover, he had come to America also once or twice, you see. There are so many Baba lovers who also know him. Dr. Kenmore know him. He had been to different centres also and gave a few talks about Baba.

So this man was off and on called to see Baba. But laterly, Baba never allowed him to go to Him at all. And every time he kept on asking me and sending me a phone, distant call, 200 miles away from Bombay to Ahmednagar and he says, "I would like to come and see Baba. But I don't want to come and see Baba to give Him any sort of a treatment as a doctor, because Baba's health is beyond me. I really do not know what actually Baba suffers from and I do not think having tried so many times that I can be of any help to

Him medically. But the only thing you call me for is to take His darshan and to bow down before Him.”

So at that time, a few days before He dropped His body, Baba did not allow Him to come at all. I sent him a phone, “Do not come but you come when you are asked to come. This is Baba’s message.” “Oh!”, then he used to say, “I long to come so much”, and all that, you see.

He’s such a busy man with all his operations, you see, Brain operations, he’s an expert. The moment a message goes to him, he immediately gives a call, his work, you see, Baba always tell him that you adjust your work and come over.

Now a few days in advance he was asked to adjust his work and come over, so Baba’s order was that he had to adjust his other operations, you see, which he had given an appointment for.

So in trying to adjust that of course two or three days passed, and then Baba again made me send a phone, “What is it? We are expecting, why don’t you come?” But he says, “Look here Adi, Baba has asked me to adjust the other things otherwise Baba does not like me to just to suddenly snatch myself away from my work in Bombay and go over to Ahmednagar.”

So, now naturally, Baba will definitely know that the next day or the third day that He was going to drop His body. Then He suddenly sent for me, “You send a phone, ask him to come immediately.”

Then there was some delay, there was a message he wanted to give, he was expected to give at Poona to somebody, to see somebody and give a message that

clearly was not important but because he was asked to do, he was delayed at Poona, he came late. And then another message came from Meherazad that, “Where is Dr. Ginde, why doesn't he come?”

Dr. Goher asked me to bring barrel of oxygen with me and another doctor. So there is Evangeline Booth Hospital, the Doctor there is, name is Mr. Briesman, he’s an Australian, he’s a very nice man, he had Baba’s darshan a few times, he had been to Meherazad a few times, he’s a very nice and very helpful man to us all Baba Mandali, so I immediately sent for him, he brought the oxygen with him in his car and he was right in the, near my house, present.

And then when Ginde arrived at my house. And Dr. Ginde, you see, somehow, from the moment he arrived, he started getting some heart palpitations, he went to the toilet, he passed one motion and he actually got a mild heart attack there, Dr. Ginde. He did not tell me anything about it. He came out with a very haggard face, I say, “Doctor, what is wrong with you?”

“Nothing is wrong, you do not bother, let us go to Baba.”

“I said, “Wait for a while, take a cup of tea or milk or.”

“No, no, I can’t wait here for a single second, we must fly over to Baba.”

And at that time, you see, Baba’s condition was worsening, you see. Goher was there, Eruch was there, Baba’s condition went on worsening so much that Eruch was started giving artificial respiration through his mouth. But how much artificial respiration could you ever give? And Dr .Goher,

waiting for that oxygen cylinder that I was to carry and then we immediately ran, Dr. Ginde, myself and Dr. Briesman, all three of us in three individual cars. We speeded up there and just before we arrived Baba had already passed away.

And there was an uproar, weeping and wailing and Mehera sitting there right in front, you see, she was so stunned. Everybody was weeping but not a drop of tear I could see in the eyes of Mehera, she was absolutely stunned like this, looking at Baba.

So I could not, you see, control myself, I went out of course, shed all the tears there, came back inside and then I started shouting aloud, I said, "You must not weep, you must not make noise." Goher started weeping, Naja started loudly weeping and all that, saying, "Baba gone, Baba gone, Baba gone".

And then we asked Dr. Ginde, we asked Dr. Briesman, we started pushing him like this, "Say Doctor, can't you do anything? Can't you do anything?" What can he do? Doctor says, Dr. Ginde says, "What can I do beyond the will of Baba? Can't do anything."

And there was such a wailing and weeping for a time, we were all out of our minds and out of our wits, you see. We do not know. The whole life story with Baba, you see, came before our mind's eye like this. The whole film.

Then we see, we all collected ourselves and then Francis BrBaberzonabazon was there, Eruch was there, I was there, Nariman was there, Goher was there, Mani was there, all sit together, drafted

that telegram to be sent over to all places, you see.

**PILGRIM 7:** Oh Adi, this telegram, tell us about sitting down to make this telegram. Because this has become, the telegram, "Meher Baba has dropped His body to live in the hearts of His lovers, eternally in the hearts of His lovers", this has become our banner, so tell us about sitting there.

**ADI:** You see we all sit down together, we sat down together to draft the telegram. Now, what should be the contents of the telegram so that it may be most suitable to the occasion. Now one thought this way, another thought this way, all this, all put together then we asked Francis Brabazon to draft it, you see. So that everybody goes through, gives his suggestion, certain changes are made and then eventually the final is decided. So this was the shape and form that eventually, all minds and heads coming together we decided upon this text of the telegram to be sent over.

**PILGRIM 3:** Had Baba ever said anything [inaudible] before?

**PILGRIM 7:** Baba had [inaudible], this was Baba's [inaudible].

**ADI:** For everything, Baba need not say anything, your life with Baba says so many things, you see. So many things are obvious and evident, you see, we know.

And Eruch asked me to immediately go to the office, all said, "You should not stick here, now you go to the office, start sending telegrams, there are press people, there are Baba lovers all over the world." And I really could not accompany Baba's body from Meherazad to Meherabad.

The moment I went to my office, you see, I just felt all darkness in my office, for the moment, you see. I could not work, I could not think, I was also so stunned, as if, but we had to work, you see. So I remembered, seven years passed, if Baba had still drawn me closer, I would have become a useless and a helpless man to do any work, even to send a cable, I tell you, honestly. I may have given up everything, gone away, who knows, the trend of the mind. As I say, with all the philosophy, all the discourses but when one has to put into action, it takes a different shape, the joy goes, the suffering comes and both are necessary.

So, I went and stuck to my chair for full two days. 48 hours I could not, I used to take my food there, my drink everything, only for the toilet I went and telegrams and phone calls from all over the world, from Kerala, from United States, from Ceylon, from Delhi, from Nagpur, from Kanpur, from Pakistan, from Iran, how to reply? You see, at night, I would just rest my head for five minutes like this, again a phone call, ten minutes again, again a phone call, how to reply? How many to reply? Do not know. And Baba really gave the strength to do all that, you see.

And the others were also so busy. You see, we sent an ambulance and then Baba's body was kept there. Dr. Briesman sent his own ambulance and the beautiful stretcher also. He asked, he permitted the stretcher to be kept at Meherabad, it is kept there on the Hill, you may have seen it in that small cabin. He brought to the hospital and he did not charge anything also, we were prepared to pay him and this Dr. Briesman also, you see, he had, he may not believe that Baba is the Avatar at all but in his own way he liked and loved Baba so much and

he also felt very sorry and he showed it actually when he was there near Baba's body.

And then you see, Baba's body was lifted up and brought down on the floor in a nice covering and placed over there for some time and then it was removed to Meherabad and it was very late in the evening I could go to there, to Meherabad. And we had to work ourselves, place ourselves with a different background, in a different surrounding, all together, you see, now that Baba is physically not there.

And all our life, imagine, 45 years of life, suddenly changed, so we had to adjust and reconcile ourselves and most of all, Mehera, Mani, see being so near Baba all the time, Mani, every moment near, Dr. Goher so near, for Baba's health, always near. You see the very mention of Baba's name now in front of Mehera, she weeps, in front of Goher, she weeps, in front of Mani, at least Mani is very balanced, you see, she may not show her tears but within she may feel more.

So it has been a great event, even I feel that this event has been a greater in our life than the event when we joined Baba and all the others, so many events in between.

So as Baba said that when God got the urge, and He got the whim and asked Himself a question and He finally answered, the question was, "Who am I?" and the answer was, "I am God", you see. So in the case of Baba, when we joined Him, He says He was God but when He passed away also He said He was God, the question and answer both are the same in His case. [pilgrims laugh]

And all the Meherabad women and men and went and stayed there at the top of the Hill for 2-3 days at a stretch, no bath, no food, very scanty food, one tried to look after another. Some outside Baba lovers came and they tried to look after the mandali and Kaka Baria was the man, he sat there for two days, near the tomb in front of the crypt, he would not move from there.

One Indian poet says that extreme grief becomes the remedy of grief. It becomes its own remedy. Extreme, anything in extreme, is all one, extreme light and extreme darkness, both are one. When there is extreme light, you get dazed, you can't see anything, when there is darkness, you can't see anything.

**PILGRIM 4:** What was the reaction of Mohammad when Baba dropped His body?

**ADI:** Action of Mohammad was not normal in the sense that your and mine, Baba mandali reaction was there. Cannot be like that. He was just as the same, only saying that, "Baba has gone, Baba will come", laughing, weeping, whatever he was, he was no change.

**PILGRIM 3:** He was not saying this, he was aggrieved and saying this.

**ADI:** No, no, he was not aggrieved and saying.

**PILGRIM 3:** There's a painting of the death of Buddha in which they have drawn up the mandali, the first apostles.

**ADI:** The apostles, yes.

**PILGRIM 3:** That, they are close and they are all weeping around the body of Buddha and then behind you have the saints and the saints are all smiling. [pilgrims laugh]

**PILGRIM 6:** Saints.

**PILGRIM 11:** Bodhisattvas.

**PILGRIM 3:** Bodhisattvas.

**PILGRIM 11:** Men who are approaching Buddhas status.

**PILGRIM 6:** What is a Bodhisattva?

**ADI:** Huh?

**PILGRIM 6:** What is a Bodhisattva in the spiritual hierarchy?

**ADI:** Buddha?

**PILGRIM 6:** No, Bodhisattva?

**ADI:** Bodhisattva is the Buddhists are telling the truth. Sattva means truth.

**PILGRIM 6:** Like a Perfect Master?

**ADI:** Cigarette please. Yes, yes, thank you. [crosstalk]

**PILGRIM 3:** That's right, why do you think it is?

**PILGRIM 6:** [inaudible] think. You like one [inaudible] Adi?

**ADI:** No, thank you.

**PILGRIM 6:** Last night I had a dream [inaudible] ask me at the counter for cigarettes. [crosstalk]

**PILGRIM 8:** Adi, [inaudible] how much [inaudible] Muhammad's Tomb [inaudible] during the seven days Baba was there.

**ADI:** That is absolutely true, because it was, it had come out in the papers and we verified it from so many persons, you see, absolute, for all throughout the period of the life of the tomb over there, on no occasion it was cut off by water for full seven days that Baba's face was kept exposed there at Meherabad.

**PILGRIM 8:** Muhammad's Tomb.

**ADI:** Huh, Muhammad tomb, Muhammad Paigambar and it is such a heavy rainfall and the tomb was all surrounded by water that for seven days, you see that the devotees could not go near the Tomb, the fact, the fact. [crosstalk]

It cannot be the same, [Adi laughs], no, it cannot be the same everywhere. God's ways are unfathomable. If a man does not receive the truth through the intellect then Baba makes the tree speak. He comes and appears on the tree and says, "Here, [inaudible] the tree accepts me but you as a human being with so called bright and brilliant intellect, you do not accept me."

Then there was an eclipse of the sun and the moon and the moon says, "Here, you sun, such a beautiful shining sun, and I am a reflected glory, I am, my glory is reflected, I am your reflection. You do not recognise me throughout a period of many years, now this is my turn, I come in between you and the earth and assert my existence."

And he salutes him and says, "Here I am, you will have to pay that little tiny bit of a respect for me now, at least recognise my

existence, that I, being so small have cut off your light to go to the earth, plunged the earth in the darkness, maybe two minutes. [pilgrims laugh] Here I am."

**PILGRIM 11:** Adi, how do you feel about the [inaudible] the tree?

**ADI:** Hmm?

**PILGRIM 11:** How did you feel?

**ADI:** Oh, it was so much enchanting to me because the Meherabadians saw that in the month of June probably that we did not know, I did not know. One day I happen to go to Meherazad and Mani and others tell me, "Have you seen this?"

I said, "No, please show it to me." Mehera was the first one to see, it is at the back of Mehera's room, she saw it from the window and then I went to her room and I saw, what a beautiful thing, you must not keep it a secret, let everybody know in the world. Then they started taking pictures and all.

**PILGRIM 12:** So it's a special kind of tree?

**ADI:** Yes, it's a very sacred tree in the Hindu mythology. I was more concerned with Baba's image in the tree than the tree itself. [pilgrims laugh]

**PILGRIM 3:** And did it look like Baba to you immediately?

**ADI:** Immediately, immediately, in a flash!

**PILGRIM 3:** You need not have to look for it [inaudible]?

**ADI:** No, it was just there, the moment they took me, "Haa!", I said, it must be made known to all.

**PILGRIM 12:** It's still there?

**ADI:** It's there, yes. But now one streak has come in, you see, like this. It may not remain, in a natural way it may disappear even, but it is there, it has ascertained itself, it has affirmed its existence.

You see, during the lifetime of Baba, our concentration was on His body. So, Baba's humanity and Baba's divinity. His humanity was His body, His divinity was with Him, so since we focussed on His humanity, the divinity was included but in the latent form, it was there within. So when Baba dropped His body, we have to see to His divinity now, that is all over, manifested. Probably His divinity was unmanifest during His lifetime according to me. Not that it was not there all the time, it is there, undergoes no change, excepting that the body is discarded, given

up. But for our consciousness, for our feeling, this is the greater time for us to know about His divinity all over, but all over we can't see because we have no eyes to see, we don't have the inner sight to see. So Baba says, "I will manifest you in your heart, look into your heart."

So one Indian poet says, the image of my beloved is embedded in my heart. The moment I want to look at him I just tilt my head like this and it is there. He says, [foreign language]. In the mirror of my heart, is embedded the image of my beloved, the moment I want to look at it, look at him, I just have to tilt my head like this. Very beautifully and poetically expressed by him.

It may be time for you all. [inaudible] and I have not heard Baba say, maybe He has said something about him to others, I don't know.