
END OF THE BODY

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MANI: Another thought that came to me this morning. You know how I always say; of all the religions the Hindu religion is the most deep insight into the purpose of life. The role of creation. The purpose of creation. The role of evolution and all that, you know.

PILGRIM 1: In Hinduism?

MANI: Yeah. In our religion, in Muslim religion, Christian, we have very comfortable religions. There's heaven at the end and you see that's. But the Hindus up there. So, I was just thinking this morning because a telegram came. One of the Baba people had died. So, yesterday we had a telegram. And I said how wise they are. Even death, the word for death is so, so right. So apt that for death the Hindus call it 'dehant' [Hindi]. End of a body. No more and no less. So, it is and only body; deh means body, ant means end. Body-end. It only means the outer. Not even the subtle body, the mental body. We continue. It's just. But that's what we are associated with. And that is what we miss and that is what gives the agony and the pain. But that is all. The journey continues. And that is why sometimes we are told. They send dreams or messages and say you know, "We're fine."

Like I remember one case when this son appeared to his mother and said, "Mother would you cry, do you cry when you give my old shirt to the laundry?" She said, "No." He said, "That's all it is. Just the shirt has been removed. I am happy. You please be happy." But here what struck me really deeply was that look at that. How perfectly they just. The word describes the fact. It is only the end of a body. And Kabir says how ironic it is that when a child is born that means the soul comes again in binding. Back into this world. And the soul says and; so, the first thing that child does is cry. [Mani imitates a new born baby's cry]. Back again here. I can't believe it.

[general laughter]

And everybody else says, "Oohhh, let's distribute sweets." And then Kabir says. I'm only quoting Kabir. Because it's not easy to do it. Kabir says and yet when the end of the body comes. When that child dies. When it grows up and lives and when it dies, that soul is so happy. That 'ah' released, released from it. And yet everybody cries. So ironic. We don't rejoice with the soul. Naturally because it's human.

[inaudible]

PILGRIM 1: There are so many beautiful stories about people, Baba lovers who had passed away and Baba's reaction. It gives me a whole different perspective on death. To read about how He would react. It was so different from our pre-conceived ways of reacting.

[crosstalk]

MANI: [foreign] But you know this old. When Baba was in the toddy shop helping His father. He would sit behind the cash box, 'galla' [foreign]. And this was told to me by a Parsi taxi driver. After Baba dropped His body, he would bring my brother over from Poona, Behram. Behram was broken. Completely broken by that happening. So, he would come running. Or they couldn't afford it. They didn't have anything. But, so, I said, "Behram you know, why do you keep coming like that Behram?"

And that he lived nearby the toddy shop. So, in the afternoon he would come in and stand. And he would see. I said, "Where was Meherwanji?" Meherwanji he called Him. "Where was Meherwanji sitting?" "Behind the cash box." "Yeah?" "Yeah." "And then all the fakirs would gather in the afternoon. He would open the cash box, He would put His hand in it, bring out the silver and throw it. And all the fakirs would go after it." And I said, "No wonder my poor mother." [general laughter]

Dervish for a husband and God for a son. [pilgrims laughing]

How she raised her children on doing like that. But then he. What was the thing I was trying to tell?

PILGRIM 2: About the burial. The old man.

MANI: Yeah. So, in that toddy shop Baba tells us now. Baba tells. I heard it before because Baba himself told us. There was this one man who was a massage wala. You know he would massage people. He would also wake up the Mullahs. The Muslim Mullahs who would then climb the walls and call out to the populace to rise and pray. So, he was the one who had to keep awake, to wake them up, who would wake the people up and; but he would do the massage every day. And then he had nobody in the world, nobody. He loved Baba. He loved Meherwanji. And Meherwan Seth he said he would; whatever he would earn that was left over he would give to Meherwanji to keep. So that when I die you see to my funeral rites. That's the biggest honor you can give. That's why they always want a son. Who will see to their funeral rites? Who will see to their cremation, whatever? But the Mohammedans they do it differently but He should see to the burial. Sure.

And sure enough when that man died; I'm saying it in short. It's a beautiful story but I'm saying in short. And that man died Baba gave him the maddest, merriest funeral you can ever imagine. There was such singing, such joy, such a feasting, such a band. And you know the ones that were carrying the bier on the shoulders, they

were. And there was dancing and people on the road caught that joy and they also joined. So, before you know it, there was a big procession. People coming in tongas or bicycles. In those days they didn't used to be such crowd but even then, they would get down and say, "Who's wedding? Who's wedding?" "No, not wedding, funeral, funeral." So, you see, He had started that. Actually, literally that's as it should be. We should rejoice with the soul that you know, their freedom. Their joy. Baba used to. I can say that.

But you see Baba, Baba will make this happen one day. There will be that understanding. There will be that depth. And in among Baba people it's already happening to some extent. Because when we get reports about some Baba person that has died, you really feel like a darshan. Even my own brothers who died. When I went to Poona, Eruch went too. It was like a darshan. Baba was giving a darshan. His presence was so strong, so beautiful.