

**KG-169B****Adi K Irani**

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**Content**

Adi:

This story is not known by others, though maybe Vishnu might have known about it but it happened in the early 1920s. A man came to Baba whom I knew to be an alcoholic. I knew him, I knew where he lived, I knew his wife and children and I knew how he neglected his wife and children, how his children starved because he spent all the family's money on alcohol. But he came for Baba's darshan. Baba told me to pay Rs. 10 to him. I was surprised, because if Baba had directed me to pay ten rupees to his wife, it would have allowed her to support the family for 15 to 20 days, whereas giving it to him would serve no purpose, or so I thought. I was about to ask a question of Baba, but Baba made such a face that I thought it better just to obey Him. I paid him.

The man came on the next day, again. I felt a little annoyed that the man had come again, but again Baba said, "You pay him ten rupees." Now I made a face. "Keep quiet and pay him at once," Baba said. So I paid him.

The man came the third day, and went on coming for a week altogether. Probably on the sixth or seventh day I got so exasperated, and I wanted to tell Baba, "Do you know, Baba, what type of man this person is?" But Baba did not allow me to utter a single word. "Don't ask questions and do what I tell you to do." I paid the man once again.

Still the man came the next day, and I was beside myself. I had been paying each day and he had been taking it from me. But this time he came in a different way.

This man had been so much beaten, hammered by his wife, his relatives, his friends, nobody was prepared to look at him. They kicked him, they beat him, his clothes were torn, his clothes were dirty and he was dead drunk, but at that time he realized that he didn't know who was this man, Meher Baba, who had helped him while the whole world was keeping aloof from him and hated him. Baba had given him ten rupees when others would have given him hell on earth, and he concluded that Baba must be God for loving him so much. So he came before Baba this time feeling very shameful and bad. He had no idea how to repay Baba for the care He had taken toward him. He felt an obligation to repay the money, but had no way of doing it.

On the way to taking Baba's darshan, he met a Baba lover and asked that person for a little advice. "He has helped me such a great deal, He has loved me so much even when the whole world hated me and beat me and all that, and He allowed me to go near Him. What shall I do to pay Him back? Everybody will feel a disgust at my approach."

The Baba lover said, "You have got a lot of things to give Him to pay Him back."

"Do I have so much? What is it?"

"You have got this habit of alcohol. If you give it up, Meher Baba will like it very much."

"Oh, is it true? Then in that case I will immediately go there."

An alcoholic, imagine. Institutions are created in the States to correct alcoholics and they are not really corrected. The treatment takes a long time and may not be successful. This man immediately ran to Baba. I saw him coming from a distance and thought that this scoundrel ought to be kicked out! But his approach this time was different and it appeared he didn't want anything. He immediately prostrated himself on the ground before Baba and, weeping, said, "Baba you are the only one, I look upon you as God, when the whole world thought that I was hopeless. How can I pay you back? But I met a Baba lover on the way here who said that I could pay you back by giving up this habit of drinking. Would you be pleased and happy if I gave up this habit?"

"Oh," said Baba, "I would be immensely happy."

"Should I give it up right now?" Baba signaled that he should.

I didn't believe in this man, but when I checked the next day, the third day, the fourth day, the fifth day, this man had absolutely given up drinking.

He became a very nice and sober man, helping his wife and children and all that.

This is the way Baba brought him around. Now people reproach Baba -- why does He allow all these bad habits, drug habits, these sexual things now going on in the world, if He is all-powerful why doesn't he correct all this?

He is correcting, but in His own way. Or perhaps He is making use of them and putting certain baits before them to draw them to Him, otherwise a man wouldn't go to God very easily. Who knows? But it is His business, He does it. I can not go to anybody to tell him to continue taking alcohol or drugs, thinking that it will bring that person to Meher Baba. I have no right to do that, because I will not be right in doing it. Because Meher Baba knows his ways and methods and I don't. I cannot do the work the way He does. I have to be a slave or servant to him, that is all. I may be able to present the things I have learned from Him, but I can not play the role of Him, and say, "You can continue indulging in drugs, and a time will come when you will come back." No, not at all. It would be a great mistake on my part if I tried to do that. Can you say, "Meher Baba creates these drugs and gives them to young people to bring them to Him, and this is a license to go on taking drugs?" I can't afford to say that. I have to be very careful. Otherwise there is no plausible explanation for when Baba says, "I am the Avatar, I am all-powerful." Where is that power? I don't see the power working yet. And where is it going to work? But He does it in His

own way. Everything He does is in His own way, and the help He gives to humanity will not be measured by our ways, because our ways are the ways of ignorance, and His way is the way of Knowledge. He knows.

I did not have the knowledge that after seven days of this man coming to us for his ten rupees he would come back to the world. I feel that he would never have come back [had it not been for Baba's treatment of him.] It would never have come to me that Baba's way of dealing with him would have caused the change in him that actually took place. Giving him money to squander upon his drink? The money goes down the drain and his wife and children starve? I would not ever have done that but Baba did it because He is Knowledge and He knows. I have to wade my way through ignorance. Equally I cannot expect Him to adapt to my way. You understand? Is this clear or not? He has His own way, but I must know that He had His own way. He is all knowledge and I am all ignorance. If I try to be too nosy and ask Him questions, Baba will think I am a damn fool for asking such questions. Like small children ask you questions. Sometimes we answer the children's questions, but not always. And in addition, the difference between a small child and a grown man is far less than the difference between a grown man and one who is all knowledge personified.

[A girl asks if Adi is aware of a time when someone asked Baba for something and He refused outright. Adi says he is, but he can't think of specific examples, but then turns the conversation to a slightly different direction...]

Baba never displeased a man, so this didn't generally happen. The fact is that Baba can give everything, but will that thing be helpful to a man, or not? Baba knows but he doesn't know. Baba can give money, Baba can give fame, anything and everything, but He will give in the way He wants to give, not the way you want to have it.

[A man asks a question based on a previous conversation between them in which Adi said the place of anguish is higher than the place of love, and asks for a recapitulation. Adi says not the anguish that comes from having material desires thwarted, but the anguish at being separated from God occupies that higher place. In that sense the place of anguish is higher. This is all from a ghazal whose words Adi does not remember at this time.]

Sometimes I can not approach love but I can have anguish, but not to fulfill my lower desires. Suppose I run after a girl and she jilts me. That anguish is worldly anguish and not of much importance. The real anguish I mean is the anguish of separation and there is no greater joy than its opposite, union.

Lower desires, and the anguish and joy that take place in their context, mirror the higher state of these feelings for God. The anguish the author of the ghazal means is something very very high, in the love for God and the feelings of separation.

[Someone, I think a Sufi, asks Adi if this kind of anguish is possible without dimly knowing that at one time we were one with the Beloved (before the soul began its journey). Adi heartily congratulates the speaker on the insight that comes with the question.]

It was there and still it is there today but you are not conscious. You are yourself God, but you don't know it. How could the feeling of separation come if the feeling of union had not preceded it?

Hafiz says, "Don't be disappointed that ignorance and darkness exist. In ignorance lies the knowledge and in darkness lies the light." Topsy turvy. What words are these, sir. You are perfectly right in asking this question.

Sir, I feel separation every moment of my life, consciously or unconsciously. Doesn't everyone feel that life is not really fulfilled? There is something wanting, and even the most successful man in the world feels that. And what is this? It stems from the fact that the union that you had before has gone and now you are separated. Because of your ignorance you want to go back there. But the ignorance comes between. This is the whole game from man to God and God to man. We are all pawns in the game of chess with God, but why should I be a pawn? Doesn't He have a kindly eye on me, yet He makes me suffer. But who are we to reproach him? We are equally responsible for the game because you are God.

If I remonstrate with Baba, he says, "You are God and that is the thing I have come to show you."

So, it's a cycle and it goes round and round all the time, but we have to come out of this illusion.

Rejection, dissatisfaction, all stem from the fact that once we enjoyed that perfect union that we don't have now.

[Topic changes slightly as Adi pours and drinks his tea.]

We do many things in our lives which we think of as important, and the most important thing we miss. I learn all the things of the world, want to study all the sciences, maybe I am able to do that or not, but I don't want to know myself. I keep myself scrupulously oblivious of myself and I never think of knowing myself. I falsely identify myself with my body, mind and emotions, and call myself I, me, my...

[Hafiz's ghazal in Persian, translated as...]

I do not know where I was, I do not know why I have come here, I do not know where I have to go to.

What is the solution? Only one solution [more lines in Persian, translated as:] "Hafiz arise! You go, try to worship the master. Lay your hand on his daaman and give up everything else."

[Showing his mastery of languages, Adi now quotes Tukaram's abhang in Marathi to the effect of]

There is no way out but to catch hold of the feet of the real master, not a false master, not a charlatan, not a rogue.

[Same questioner asks about whether meditation bringing thoughts of Baba into our heart, total renunciation, Baba said not in the West... Adi responds that mental detachment is right for the West, not physical detachment.]

How to become mentally detached? I have got a son and a neighbor has a son. Both have gotten ill and become hospitalized. I have more feeling for my son than I do for my neighbor's son, though I like the boy. So, I am so much detached from my neighbor's son and to attached to my son, but the work is to become equally detached. Baba stresses that.

Some persons need physical renunciation to develop mental detachment. Certain people's minds are such that they are not able to surmount temptation when exposed to it, but when they are away from it, they don't feel much bother about it. To such persons physical renunciation is a must. We have to develop that attitude of mental detachment.

Once I had a friend and the friend had a secretary and the secretary claimed to have great feelings about his boss, my friend. Now I thought the secretary had advised the boss in such a way that the boss had come in to trouble. [The fact was that the boss had taken his spare cash and built a new building, whereas that cash was needed to pay taxes that would be shortly payable, and this error caused great difficulties.] The secretary demurred, "But sir, I always put a note on his table telling him not to use the money for anything but paying the taxes." [Adi now countered that the secretary was much loved by his boss, and had the secretary's note said, "If you don't take my advice and use the money to pay the taxes, I will have to resign," and if he had done this, the boss would have listened. The secretary agreed that he had not put any such note before his boss, but said he had done everything short of taking that extreme action to prompt the boss not to make the mistake. Adi then made the point, which is:]

"In our lives we do many things. The most important things we miss. So we have to start over and over again, because the most important thing was missed."

[Question on what Adi lectured about in Aurungabad. Adi explains that he had gone to Aurungabad to give a talk on Baba, and it had been wasted time, wasted money because the people there only gave him a half hour to speak, though their original intent had been to permit him to speak at length. On top of that he had to wait two hours to find out that his program would be cut short, so he was not pleased. There was another man who sings and dances and gives Baba talks, and he cheered Adi up. Next time, Adi says, he will involve himself in the planning more aggressively.]

[Now comes a question about whether there is space in the subtle world. Eruch sandbagging Adi here, since obviously he didn't want to waste time with such a line of questioning. Adi says, "Yes, subtle space." The questioner persists perhaps as forseen by Eruch? What about subtle food? What about subtle senses? Adi answers yes to both, but says that in the subtle world there are subtle senses analogous to the physical senses, and

these go away on the fifth plane, leaving only sight. "What does the subtle body look like?" Baba didn't tell us. All these from the guy whose question Adi had complimented earlier. Is there a civilization in the subtle world? Yes, in the greater sense...Age? Yes, but doesn't coincide with age in the physical world, and the time sense there must be different. We do not know. Sense of time is binding, a part of illusion.]

Then the person asked, "Why do the planes even exist, if Baba takes people through the planes blindfolded? Why do there have to be planes anyway?" The guy asking these questions wants to know why they are there at all if it is better for all beings to avoid them. Adi's answer is a bit disjointed but eventually he asks back, "Why anything? Why even have a body? Why not just get it over with in any way you care to." The mandali had a lot of patience.]

[Jack Small recapitulates the story of the naked sadhu who didn't even have a loincloth. Someone gave him a loincloth and it was his mistake to accept it, because once he took it, a rat nibbled on it, so to keep the rat off him, he got a cat. The cat needed milk, so eventually he got a cow, and the cow needed grass, so he got a little farm, and then there was a house, and eventually a palace. This story is a parallel to the famous one of Ananda who was given an entire lifetime of illusion by the Buddha, and when the disciple came to his senses he found that it was all illusion and he was seated next to the Buddha and no time had elapsed, though the disciple felt he had lived an entire lifetime, war, and children and so forth. Eruch tells the story on tape 79b.]

A man points out that we do experience those worlds, though indirectly. Adi says that it is true, only indirectly.

Adi explains that physical functioning of a mast goes on without his involvement whereas the salik is conscious of the gross world. The salik has not gone through manonash, so the salik of the 6th plane is conscious of all the planes and all the worlds, but his own consciousness is not yet that of "I am God" but more "I see God." The sixth plane mast is energy itself.

"Baba gave a little about the semi-subtle body, a physical double of the body but not much was given by Baba about these things. Once Baba said that the mind looked like a tiny bright spot on the inner planes. The reason why He has not given is because He does not want us to be involved in it very much." Baba expects you to eat dal and rice and remember him.

Question:

What importance did Baba put in telling other people about Baba? [The question is not understood correctly for a while. The questioner really means, "Should we in the West bend every effort to tell the masses of people in the West that the Messiah has returned (cause we don't and we're nervous that we might be disappointing Baba in this respect)?"]

Adi says that Baba asked him to give talks, but not to all. Jack Small reminds Adi that he once sent a circular, authored by Baba, to the West that read, "Now is the time for all to

know I am God in human form." Adi says, "Baba once told his mandali to go from house to house in Bangalore telling everyone the message that Baba is God and has come again. This was quite painful work; the recipients of the message mostly detested being told, and the mandali who did it got roundly abused, but it was Baba's order so they did it."

[talk ends]