

A  
TRANSCRIPTION  
OF  
TALKS  
BETWEEN  
MEHER BABA'S MANDALI  
And  
5 REPRESENTATIVES FROM SUFISM REORIENTED

MANDALI HALL

OCTOBER 14, 16, 20 1980

MEHERAZAD, INDIA

“Leave the fruits of action to Me or to God. Do it as if it were the most important thing in the universe, yet let it be destroyed, or ignored, or ridiculed, without concern; or let it be praised without elation. Leave the response to Me or to God. Do it, in short, as if you were not doing it at all, but as if I or God were doing it through you.”

- Meher Baba

Some Notes:

This draft is “vv” --- very verbatim. “Editing” has only taken place in the form of punctuation  
Or omission of sounds that carry no content or meaning.

Double or triple periods ( . . . ) indicates pauses, or changes in expression rather than deletions.

Spaced underlining (like this) means I don't know the spelling.

Anything in stars (\*like this\* or \* \*) means that what is in-between is either my best guess  
or an indication that I heard something but couldn't make it out.

ERUCH: And now, should we start in the name of Beloved Baba.

MANI: Yes, and before we start the conference, I'd like to say a few words.

ERUCH: Yes.

MANI: We're all gathered here in Baba's love, in Baba's presence, in the Mandali Hall in Meherazad where Baba has spent many hours, many days. First of all, before we begin on this, I would like to say that our Sufi brothers and sister who are here, I would like them especially to know, to say something that we have taken for granted that you know, which is that we love you all. Each and every member of the Sufi family who has come here, they have been lovely people, and they are special in Baba's love, like all Baba lovers who come here. And I also want you all to know, which I think you already know, that we have great affection for Ivy. We are very fond of her; we have always been. We are also very aware of her role and the responsibility that has been placed on her shoulders by Baba. So please understand that when we're discussing whatever we will discuss, it will not be in any personal feeling. The personal feelings are all fondness and love. And you see, although we are also aware of her role and responsibility as I said, and even though, over the years, the more recent years, we have seen that getting a little out of proportion when we have seen it out of shape. So it is because of our concern and love: The motive that has prompted Eruch's letter and our feelings is, is on the contrary, because of that affection. And why is it that we have not said anything all these years? Because it's, it's little. It's only been Ivy. After all, first, Ivy is Ivy, our old dear friend, Ivy, contemporary of Baba's time. We have,.. may not have been physically with her as long as we have been with others; but we have, and we know. So you see that, that part we have been silent even at times when we find this is taking a little different turn, a little magnified proportion, but it will right itself. It will be.

Then it is very easy for you all to ask, why then, at this time, have we brought up this point? What -- you all tell each other -- what is it that has upset the mandali? But please don't feel in it, at any time that it's a personal attack, or it's anything personal. Because we are not -- I'm speaking for myself -- not intellectual giants. I may trip over the words that you may

present to me, but I've spent my life with Baba. And I know when a thing that is, will it be approved by Baba, or will it not be approved by Baba. Because of what we will speak now there will be many occasions, many occasions in Baba's presence. Sometimes Baba has even seemed to us to "exaggerate," magnify, the importance of a little thing. I have heard even Eruch protest, "Baba, what does it matter, you know, this is only..." No, no! Baba made a big issue out of it, each time. And now we recall, now we realize that it was for now, when situations would arise that would need, need the remembrance of the words, of the "exaggeration" that Baba had made of the point. It seemed at the time to cover more than the little issue at stake. But now we realize it's not big enough, that what Baba had said was not enough. So on the strength of that, not with any rancour, not with any ill feeling, only with love and affection, with which, as I have said, each one of you who come, we have received with love. We... Because we love you all. And therefore what we say, what will be said now by each member, it should, the background of what I have said should not be forgotten. I used to correspond a lot with Ivy. Of course she understands and I understand that after Baba dropped His form, Baba has kept everyone so busy, so occupied in so many multifarious duties -- I know that it is the same with Ivy. And so it is not possible. Therefore, this occasion is wonderful that we can talk in person. Also, the Avatar being very tricky, this is also an occasion that we meet together. Maybe this is an -- I would not say an excuse, but a means -- that is, once again we are gathered together here. Now, ... Shall I go on?

ERUCH: If you have anything to say. Because what you have said just now you have ventilated the feelings of all the mandali over here. And there is no doubt in anything what you have said about our affection for Ivy and for all the Sufi brothers and sisters, and I fully endorse what you have said just now.

MANI: Thank you, Eruch.

ERUCH: Yes.

MANI: So, shall I get to the point, when we said, why is this thing come up now? Why, why now? Well, you see, things that have happened in Washington and things that have happened in California, this -- please do not think that it is what we have heard more recently from the inner circle of the Sufis, or, who are maybe ex-Sufis now, of Sufism Reoriented, that this has just, you know, that we have become emotional and flared up and done this, no. It has been built up,



with little,.. little, what I call danger signals. Because it could happen to anyone. It is not blaming anyone. It could happen to anyone if we allow ourselves to go along with that. And so these,..these, this, what we heard recently, and as I said yesterday, that we have no reason to not believe a number of various people. Which is not said in the sense of accusing or judging or, or... But that has... What was added up, this just, in the American term, "triggered" the feeling. But it is time now; it is time that we say. And that concerns mainly since the appearance, at least outwardly, from the receiving point of view, where we hear things, of Dr. Jim Mackie. I mean, things like, "He works for Baba." There is no, there is no conflict on his being a preceptor or a Sufi. In fact a number of times when Baba lovers have come and asked -- a number of times means several times -- say, "I would like to be a Sufi, what do you think, should I be a Sufi?" And I said, "Well, if you need to be a Sufi, then you should be a Sufi. If you don't need to be a Sufi, then you don't need to be a Sufi." And I said Baba's.. Baba's store is like a big supermarket, where everything is available. Everything is provided for. What do you do when you go to a supermarket? You see tins of beans, you see tins of corn, you see jam, you see pickles, you see all kinds of things. And you pass by it. You don't need the beans, so you pass by the beans. But you need the pickle. So you take the bottle of pickle. I said it's the same with all Baba groups. The ones that have been founded by Baba, inaugurated by Baba, like Myrtle Beach, like Avatar's Abode, like Sufism. ~~But~~ <sup>THAT</sup> it, it depends on what you need. And we have never, we have never discouraged. We have never. But when we hear what we have heard more recently, and we have found -- even then we would have been, continued, perhaps, to keep silent. Because as I said the other day, inherently we have too much to do, we are lazy. We've been shelving things. You know -- "Oh, it doesn't matter, it's, it's... Baba will work it out. It's between... You know, there's Ivy, there's Ivy." But even though we kept shelving that, we find more and more young ones who are a bit confused. And then they ask, when,.. recently when all this happened, "Do you approve of all this?" I said, "Of what we have heard, no. We don't approve." When I say we don't approve, means that's on,.. based on the knowledge that we know Baba would not approve. So we don't approve. "But then you are silent. Because you are silent; then that means approval, consent." Which is why this whole thing has come. And then, most things... The thing that has touched us most is like "Jim Mackie's... He was wearing a sadhra.

(MANI) He, he... When he comes on,..." -- this is even a non-Sufi yet, --  
When he comes on for a talk..." Or, I don't know for certain, when he appears, when he makes an appearance, he is all in a white robe, and there were four or five others around him, all in white, you know, like, like this... It's so stagey. That is all so outward. That is so opposite of what Baba tells us: the inward. The silent. And then he, he "works" on them. He works on the, on the Sufi mureeds. I would like you all to tell us exactly what the work is when you say he works. "Ivy sends almost every Sufi that is in, has a question or has come, to go Jim Mackie. Every problem that there is, she picks up the phone and asks Jim Mackie." I mean, this is,.. can you understand that it must be difficult for us to understand all this? It,.. it's so foreign, so foreign to what we know of Baba's ways. Or, he "works" on their karma. Is that right? Am I right? That has been said. So when,.. when things like that, it's,.. well, what else can we say? "He, he works on their karma," Somebody was not well: "He healed or helped that person's karma by..." "He had permission from Baba." I mean, what kind of talk is that? Isn't it natural for us to say that, no no. This is not Baba's way. This is not the way He would want. So that is a very strong point with us. Baba's ways, and the way of... It, it did not use to be. Of course, there was also Irene to begin with. When everything was Irene. Anything that Ivy wanted to tell -- with the intention of helping. There is no doubt on the intention of Ivy. But imagine, for instance. When Peg and Andy were here. Peg and Andy Muir ~~of~~ that time, ~~And~~ Peggy, poor dear, fell down, had that horrible accident, broke her hip. There was a cable from Ivy. And what was the cable saying? Not that, "By Baba's grace you will be well. You are at Baba's place, you know, Baba will take care of you." "Irene says don't worry." "Irene says it is not cancer." We could not believe it! I mean that did not sound like Ivy. You see how easily one can,.. Even by habit these little things can come so naturally after a while. And these things have added up. And I'm not saying this with an accusing finger. I'm simply informing you what it is, little by little, that has added up to our feeling now. That something is, is not right. The shape, as it began, as we have known it all these years. It's just not right. And then, of course Ivy says that Dr. Mackie, Jim Mackie, does not -- (clearing throat) Excuse me -- Jim Mackie does not claim that he is on the sixth plane. But Ivy writes to me that she thinks he's on the sixth plane. Ivy tells a Baba lover, an Indian Baba lover who visits there, that Ivy,

(MANI) "Ivy told us," the Indian Baba lover says, "Ivy told us that Jim Mackie is on the sixth plane. That he can see past lives. He can read past lives, and the future,..." And then Ivy, in her letter to me -- I'm very happy she wrote directly to me, because she always wanted direct to her -- in which do you, have you, do you know of my reply to Ivy and her...?

? BILL: Yes, yes, Mani.

MANI: You know. So when I replied to, when her letter came to me, she... In one sentence she says, "Filis was excited, because..." Maybe I'm paraphrasing but I think I've got the words right. "Jim,..." Because Jim Mackie commented on her spiritual stature after these thirty years that developed, that has developed over the thirty years. And we have known that, .. Jim to say that Ivy is on the sixth plane. By the way, that day when I said about Lud Dimpfl, it may not have been a sadguru, it may have been the sixth plane. There is a possibility of a doubt. Because one's memory is, ... But I'm not sure that's why I say...

KHALED: I was gonna bring that up today.

MANI: Yes. So you see. All these things. This is not, this is not just somebody bringing a rumor and baying. We are not that kind of people, to be just emotionally so unstable that one thing comes and boop! we are burst out... It is not that. It has been going over, over the time. This karma, this advancement. And I, when I wrote back to Ivy, I had, .. I was, I was honest. I wrote to her. I also added how much we appreciate what she has been doing and does in Baba's work. There is no doubt about that. But that these things are not right, not <sup>into</sup> Baba's way.

IRA: Maybe I could...

MANI: Yes...

IRA: ...start a response.

MANI: Yes...

IRA: I'd like to back up a little bit, Mani.

MANI: Yes...

IRA: To first of all say what I think you all know, but it's always nice to have a chance to say, of how dearly we love you all who are the closest to Baba.

MANI: Baba.

IRA: And how we come also in love, with no anger. With some surprise. And I think that we come -- Murshida has asked us to come -- we come with no fixed answers. She has simply given each of us the opportunity to speak from our hearts of what our experience of our life in Baba as a Sufi is. And,.. in hopes to, to try and put it back in proportion, because as you feel that what you have heard is out of proportion, that is, what is going on there, I also think that somehow as it has come across it doesn't bear a proportional relationship to what I experience in my life as a Sufi. I think the first thing that's so important, we are all here as part of Beloved Baba's family. And, just simply to affirm what I think you know, that our life as a Sufi under Murshida Duce is totally and utterly pointed to Meher Baba. We meditate on Meher Baba fifteen minutes every day. We say Baba's name for thirty minutes every day. All of our daily life is an attempt through love and service to realize Baba in each moment of our daily life. To remember Him as constantly as possible. And that is all that Murshida Duce has asked of us, and that is where she points us. So I want it to be,.. that to be absolutely clear. And that it is our experience, I mean... Just to me an example of that: That whenever any of the Sufis that I have been with, as happened in our case when we had an elevator falling down, at any moment of stress or strife, Baba's name is instinctively on our lips from our hearts and that can only be because every day of our life as a Sufi is grounded in an attempt to remember and be aware of, Meher Baba. Baba is our Lord, our One and Only, and totally suffuses every experience we have. So that I wanted to.. I think you know that and you have said that, but just to make it clear that that is totally our experience. And some aspect of,.. at least that seems to be a sense perhaps of things coming out of proportion have been statements that we hear back that somehow in our experience as a Sufi there is an intermediary between us and Baba. That is not my experience at all. I can best describe it as Murshida Duce standing beside me, guiding me toward Baba. Focusing me. And I,... Trying to teach me, through all the experiences of my daily life, to discriminate between the voice of my ego and the voice of Baba within. That it is my responsibility to learn that discrimination, and that she will not stand there in front of me doing it for me, but stands beside me to true my course so that if I turn from Baba in the slightest thing at any moment, she will remind me of what Baba would wish. And that all of our activities are ways in which we can, through those

(IRA) simple activities of daily life, be it in the home, at work, at the Sufi center, in <sup>the</sup> plays, wherever we are, that each moment, we will act in tune with Baba. And she... Because, as Baba has said explicitly in our Charter, and as He has said in other places and times, that He is directly responsible for all of Murshida Duce's students and that He works through her. So that it is my experience that Murshida Duce,.. that Baba speaks directly through Murshida Duce into my life to tell me with a clarity and light that I do not have, what Baba's path for me at any moment is, so that I can always remain focused on Baba. It is very natural when one is receiving such love, such faith, such, such beauty in one life as Murshida Duce brings to our life, of Baba, to wish to respect her, to pay proper respect to her. Murshida pushes it aside. She refuses to accept homage from us. She always points to Baba. She always says "I am the hammer in Baba's hands. It is Baba that does everything." Now, when we take an initiation as a Sufi we invoke God's presence, and in His presence we vow to follow the guidance laid down by Meher Baba and to faith and trust in the Murshida. And we know that Baba has directly stated and directly works through our Murshida. So that we know from that very linking that Baba Himself wrote in His hand, is the statement that there is total oneness between what Murshida Duce does for her students and what Baba does for His students, His Sufi students. Whenever -- at least in my experience, and I think the others here will have found similar experiences -- whenever just because of the nature of that faith and trust that we must have, in order to accept the light she sheds for Baba so that we may always focus on Baba, becomes to attached to the vessel, Murshida pushes us away. That is very painful. It is my experience that she does that so that she will always be remind... She is always reminding, "It is the wine that is Baba; it is not the shape of the cup. Baba will have whatever shape of cup He wishes, and while I am the shape of the cup for you now by Baba's desire, it is not the shape of the cup to which you are devoted and to which you give your life, it is to the wine that is Baba." And so whenever we, just without knowing it, become too close to that cup, she pushes us away. Always to remind us of Baba. This also I think is just important background,

MANI: Yes.

IRA: -- Of, of what our life is there. Which you have known before and, and I can say with total honesty from the depths of my heart is entirely true today.

(IRA) Now, it seems, if I heard you right, Mani, that the times that some of the things that you might have felt before were danger signals, became more alarming, was with the emergence, as you put it, of Dr. Jim Mackie.

MANI: Ah, also -- excuse me --

IRA: Sure.

MANI: ...when I say that it is out of proportion...

IRA: Yes...

MANI: ...for instance, in the newsletters, family letters or other letters, there was under Ivy's direction so much Baba. Then Baba and Murshida. Then we found Murshida and Baba sometimes. You,.. you see, you see what I mean? Also we hear that at Sufi meetings, the regular Sufi meetings in which other Baba lovers are not there, it's just the Sufis, naturally, that it is not so much mention of Baba. The tapes -- whose tapes are played at the, at the Sufi meetings, for instance? Who, whose tapes, whose,... What do you play out at the Sufi meetings?

IRA: Why, they vary. It's usually, more, most often the lesson is given by Murshida, and usually directly. Sometimes, if she...

KHALED: No, don't say that (very under-the-breath)

IRA: ...the other things that are generally done at Sufi meetings, Baba has asked in the Charter that we study the lives of saints, and He has named a number of saints and masters, and so various of the Sufi mureeds will give a talk on, on Rumi, or Shams Tabriez, that, those...

MANI: ~~yes = uh,~~ A member of the Sufi order who has recently left, and... She said that she was ~~the~~ <sup>a</sup> shortest time a Sufi member, right?

IRA: Yes.

MANI: I'm talking about Debbie Tyler. (IRA: Yes.) But according to her, she missed,.. she missed the expression of that love for Baba at the Sufi meeting, or mention of Baba. The,.. you know... And that surprised us. That surprised us. There would be,.. Jim Mackie's tapes would be played quite often, or other things. Only,.. only once or twice during that time had definite reference to Baba when Ivy has turned round and said, now this is from Baba. Or, or films of Baba, or things like that. You see, this is also surprises to us. We are not doing it as a condemnation. But that's what I mean when, that we have found or watched or thought or believed that it's out of proportion. Not that it's fun-

(MANI)           damentally -- we don't, we don't say that fundamentally that she is not a murshida, that she has not her responsibilities. But it's so out of proportion, out of shape. And then as I said, with Jim Mackie's appearance it has, totally seemed out of proportion. I mean, on what authority,... I,.. I'm told he's a good man. I don't doubt it. I'm not,.. I've now only seen him here for a while and there was no opportunity for me to feel anything about him, really speaking. But, on.. on what authority can you all think that he is advanced spiritually, or he can do work for the spiritual welfare? There are other preceptors. Tell me, I mean we would like to know. Do you accept him as one of the other preceptors, like brother Khaled here, or Aneece, or, or Selma, or what? On what basis is all this?

KHALED:       Well, ...     Mani, he,... The..

MANI:         Jack... Oh, he has put (moving mike).

KHALED:       Meher Baba represents our God. And He is referred to as God.

MANI:         That we don't doubt.

KHALED:       ...Many times, many times.

MANI:         That we don't doubt for a moment.

KHALED:       There are some people that want to hear stories about Baba, experiences about Baba. They want things to, to be said that Baba says. Which is fine; that's, it's,... There are times when we are to prepare a talk, on the literature of Sufism, for example, in the past. Because we have to, He said, be familiar and study the lives and the works of Hafiz, of Shebli, of,.. It's conceivable that, that His name is not mentioned. In the course of the talk we start the meetings with a.. a dedication 'Towards Baba' and we sing the zikr that He gave us, "God alone is real and the goal of life is to be united with Him through love" for five minutes as He has told us in the Charter.

IRA:           Every meeting.

MANI:         At every meeting?

IRA:           Every meeting starts that way.

KHALED:       Every meeting. It has to start that way. (CLOCK CHIMES 4 TIMES)

KHALED:       Even the, even the individual class meetings; every, every Sufi attends two meetings a week. Friday night is called the general meeting, where all the Sufis collect. And, perhaps half the time, it is open to a limited number of Baba-lovers, spouses -- I may bring my wife -- limited because of space.

And they all start the same way. And the meetings close with the dedication, again, and the prayer that Baba has given us "Beloved God, help us all to love you more and more." It's... it's possible but it's not a slight.

MANI: Ahcha.

KHALED: We are meeting in His, in His love, in His essence. It is the period when we feel Him perhaps the most in our life. Because we invoke His presence. We dedicate the meeting towards His life.

MANI: Ahcha.

KHALED: Baba is so fundamental in our life that, that... He's Baba, He's G..

MANI: Yes...

KHALED: When... when some of the groups ask us to.. to come and talk, they pick us, if we have experiences with Baba; they want to hear stories about Him. We have, we... we love to hear stories about Him. We work on plays three months out of the year...

IRA: For Him.

MANI: Ah...

KHALED: For rehearsal. The rest of the year is the task of compiling the literature, checking out points with yourself or Eruch. There is an undercurrent of many things that we each do that includes Him. Very actively. We are, we are directed by Him to read God Speaks. I think Baba said three times; Murshida said read it ten times. Read it as much as you can. We, we read His Discourses constantly. In the other meeting where we study the formal lessons that Baba revised, that Inayat Khan left us. It's an hour and a half meeting; a lesson lasts forty minutes. We read the Discourses in our class, to fill the time. We read.. sometimes we read other Sufi literature. I,..I don't know how to answer what Debbie felt...

MANI: Ah,...

KHALED: Except, except to say that without judging her heart, except to say that there was not enough time, perhaps, for her to catch it. Or maybe the very,.. Maybe, Mani, the very fact that she didn't feel that it was totally Baba, it's,.. it's like if you are living in water,...

MANI: Hmm.

KHALED: ...then somebody comes and says you don't speak about water enough.

MANI: But, the invocation that you begin with and end with, is in Baba's name?

KHALED: Toward the,... this is also that, that Baba...

IRA: It's what He gave us in the Charter.

KHALED: ...gave us in the Charter.



MANI: Yes. And then,... Ahcha.

IRA: His photograph...

MANI: But then is it true that Ivy allows some of the mureeds who ask them, if they can meditate on Jim Mackie.

KHALED, IRA, BILL, FARHAD, CAROL: (unified denial) No, no. Absolutely not., etc.

KHALED: Absolutely not. Look. What we want to... I'm glad you brought that up. There are several things that you have been told that have a basis in truth. I don't think it is the case very often that something is completely wide.

MANI: Hmm.

KHALED: There is a misunderstanding of the truth, there is some distortion of perception. There is a lack of proportion in understanding the significance of a statement. There are several things that you have heard that are complete fabrication.

MANI: \* Achha, - \*

KHALED: Complete. One is that we stand and we say, "This is not your master. Murshida is your master." No! Absolutely not! If I said that she would kick me out. But the statement was made to one person through the charts of God Speaks in the discussion of Meher Baba as the chief of the hierarchy, that He reigns supreme and beneath Him are His five perfect masters, and beneath them are his six true murshids. And He is the Master of these murshids. And there was a special reason why, in this discussion, I had to point this out to this young man. Because he was in trouble with his bayat. He said, in front of God, I will have faith and trust in this person, and he was shaky. And the discussion had to do, it was more about service. Serving God. Than it was about technicalities of mastership or murshids. I think that I was also told that, that... Yes! That Dr. Mackie said that Baba's tomb is empty. That there is no baraka in Baba's tomb.

MANI: No, no. That is not the right wording. The... Dr. Mackie said that the atmosphere in the tomb was the same as in his own living room.

KHALED: He feels the presence of Baba in terms of his contact of meditation equally. And I don't find conflict. I,... Is not He in our hearts? When we meditate on Baba it's an internal contact. It has nothing to do with environment. He said Baba's tomb is full with incalculable sweetness. Uncalculable sweetness.

MANI: But he made tapes on all the other shrines, right? Five perfect...

KHALED: He visited for his own purpose.

MANI: ...He did not have a tape on Baba's tomb, right?

KHALED: He visited for his own purposes the samadhis of Baba's masters.

MANI: Yes.

KHALED: And he had a private discussion with Murshida about the.. what he felt was the quality of the samadhis. What he felt.

MANI: But these tapes were played before the others.

KHALED: Yes, but let me finish one thing... (MANI: Yes)... and I'll tell you what happened. Yes, they were played (~~MANI: yes~~) He.. Yes. He,.. So he visited them, and he made one point that was significant to me when I heard it. He said that in order to contact, in order to feel,, in order to feel the,, the samadhi, if you like -- I hope I'm not misusing terms -- of the Perfect Masters, you have to go and sit in the tomb.

MANI: You have to?

KHALED: Sit inside the tomb. To be near it.

MANI: uh-huh.

KHALED: And describe what he felt was the characteristic in his meditation of each one. Then he said that he was surprised at the power of Baba's love, of Baba's energy, of the flow from the tomb. That anywhere you are on the face of the earth, Baba is there, Baba is available. It was a very powerful statement, to, to focus us on the fact of Baba's constant presence. It was not intended in any way derogatory.

MANI: But that was not said at the meeting.

IRA AND KHALED: Simultaneously: Yes it was!

IRA: It was right in those tapes...

KHALED: It's in the tapes.

IRA: ...in the tapes. The heart of it was that, while the perfect masters' radiance is limited to the tomb, that the Avatar's radiance comes from every square inch of the earth. And he did not say it wasn't in the tomb.

KHALED AND SOME OTHERS: No. No.

IRA: ...he simply said it was because He is the Avatar it is ev-er-y-where. It is not just in his living room.

MANI: But he, did he make the...

IRA: ...It is in every square inch of this earth. And that's what was said on those tapes.

KHALED: Yes, yes, yes. Yes.

IRA: ...And we have a transcript of it.

MANI: He made a tape for Baba's tomb, like he did of the others? No.

KHALED: He,.. he.. And I, I don't understand why, and I didn't ask him. He said, other than his remark of the sweetness, he said that the.. when he went to visit the samadhi of Babajan, I believe, that she, that she had a very sweet and very permeable atmosphere. Very.. Closest that,.. that he felt to Baba. He talks about the feelings that he gets from Baba, but this tape was not.. was not directed in that.. It was ~~much~~ <sup>NOT</sup>.

IRA: Maybe Mani should know how the tapes were made.

KHALED: Yes, I think that...

IRA: The tapes were not made...

BILL: They weren't made formally...

IRA: ...For any formal way, Mani, or for any special presentation. When Dr. Mackie had come back from the trip and was talking with Murshida, he began to describe to Murshida his experience in his meditation in each of these samadhis. And because she thought it was so interesting, she asked if he would mind if she recorded it. And so the tapes were made very informally in a.. of a discussion between Dr. Mackie and Murshida. And the question that she asked him, specifically was, "Would you please relate what you experienced in the tombs of the Five Perfect Masters." And that was,... It was of that journey, and it was that, only that. And then if,.. What happened was that later when Murshida was ill and was unable to come and speak but was to be present at the meetings, she thought that we would find it interesting to hear, and so she played these tapes. And so that statement about Baba's tomb was in the tape because that was what he related the difference being. But she had not asked him at that time to specifically do it, and so that was... That's how that came about.

KHALED: And I asked, I asked Murshida for clarification on the point. I said, when she discussed this, this accusation, that.. that this is what was said. I said that,"but how, how does this.. How does the fact that you can contact Baba .../

(KHALED) everywhere, relate to the fact that when,.. that when we come,.. When I went to, to Myrtle Beach, to Baba's bedroom, you.. you can.. it.. you nearly fall down when you feel Baba. And so she explained to me the point that we are not talking about the,.. the flow of His baraka which is so strong in the things that He contacted. We are talking about an internal contact. And, as such, He is everywhere and in everything. He is literal. We do not think that statements made by Baba about Himself are metaphors. We do not think they are pleasant things to, to meditate on and forget. She said He is ~~literally here~~ <sup>(TAPPO FINGERS)</sup>. And,.. And so, what is the significance of the tape? It was very interesting. It was very interesting.

MANI: Ahcha.

KHALED: There was,.. there is nothing now in the Sufi precepts that relates to the tape in the sense of,... These were not teachings, and we're not learning how to.. how to do things like that. You see, it's not.. Sometimes lessons are practical instructions. And sometimes they are discussions of, of poetry of the Sufis. Mostly Murshida prepares a lesson from Baba's works and,.. and reads it out to us. And sometimes when that happens, Mani, it's like you hear it for the first time. Sometimes a person talks about something Baba said from a little different angle, and it.. And you,.. and, "Oh, yes,.. Oh, I understand now," you know. These are the purposes, among other things, of our meetings.

MANI:. You see, the thoughts that come to our minds -- I mean we're being frank.

KHALED: Please.

MANI: Honest, open, putting... These thoughts come. And the thought that comes to our mind is, do you all believe that Jim Mackie is on,.. advanced, on some plane? That, because he tells the past lives of some of the people... Is Ivy planning that he should be the next murshid? Is he the illumined murshid that she has expected? These thoughts naturally come...

KHALED: Yes, sure.

MANI: ~~And~~ Now that you all are here, we would like to ask you. Because we do not approve of the outward show, and practically mimicry, of Baba. That's how we feel. This wearing the sadhra and dealing with karma. I mean, does, does he realize that, even to say it, yes, that he's adjusting or regulating somebody's karma? ~~I mean,~~ These things were never talked about, you know, here with Baba. But, these thoughts come. Could you all explain some of this to us?

IRA: We can sure try. Again, I think maybe it's a little helpful to get a background from which we approach that.

MANI: Yes.

IRA: And get down to some of the details...

MANI: Alright. We have time.

IRA: ...because,... Because I would speak from two perspectives. One is my personal experience of my intimate time with Dr. Mackie. <sup>MANI: Hmm.</sup> And I would speak also from the perspective that what authority he has in my life is through Murshida Duce.

MANI: Authority?

IRA: As a preceptor. He has been appointed a preceptor of the Sufi Order.

MANI: Yes...

IRA: By Murshida Duce. As one of her arms and legs. It is my personal experience..... (END SIDE ONE, VOLUME ONE)

\* \*  
\* JAI BABA! \*  
\* \*

(Side 2 begins)

IRA: ...then, as time went by, and as he came under the guidance of Murshida Duce (TAPE FADES OUT BRIEFLY)... <sup>W</sup>When I was with him, was Baba. In the same sense that I experience Baba when I am with Murshida. That pure flow of Baba's presence. And then Murshida said to me, and told me that he had

(IRA) totally accepted Baba and that Baba purely flows through him. And it became my experience that that was the case. And what had before been unusual and bizarre to me, I came gradually to understand were, in many cases, simply things that would happen to him in his life that demanded certain physical expression that have nothing to do with any outward purpose whatsoever. It's simply that his body requires the presence of certain natural fibers such as silk and cotton. His feet are very, very sensitive and he cannot wear normal shoes. So he wears ballet shoes. And he has silk or cotton pants, and he has silk or cotton shirts. I have never seen him wearing sadhras.

MANI: A long robe. A form of a sadhra is a robe.

IRA: He has, he has... No, he doesn't have robes. He has shirts like Khaled wears...

KHALED: They look like this...

IRA: ...that are made by...

MANI: A silk cape or top. A long one. It's a long one.

IRA: No, they are shirts that come to here.

KHALED: Here.

IRA: And they have been made mostly by Sufis...

KHALED: He has one Indian shirt that comes to the knees.

IRA: But all of them are regular shirts, and they are made from many different styles...

MANI: ~~At a meeting, maybe on the stage or when he goes out for a~~ \* ~~talk~~ \*?   
 Gives a talk

IRA: Whenever he appears that's what he wears.

MANI: Because there were a lot of people who went, you know, for an informal, you know, the talk that he gave out. They said that, for a better word, they called it a sadhra, and there is a silk sort of a cape here?

IRA, KHALED and I think CAROL: No, no,... a shawl...

KHALED: No, he only wears a shawl.

BILL: He has a shawl, that, that.. Like a Kashmir shawl...

MANI: Hmm...

BILL: Except that...

MANI: But then, there are others that walk along with him in white?

IRA: No.

MANI: Not?

IRA: No. That was,.. Let me...

BILL: Carol has walked in with him...

CAROL: That was at the opening of one of his talks.

BILL: Oh...

IRA: But they were not in white. Jack Benson had a,.. a velvet..  
Brown velvet...

KHALED: Velour...

IRA: ~~Velvet~~ Velour suit.

KHALED: I remember that Dr. Mackie was wearing a black coat.

IRA: He had his lambswool coat...

KHALED: Over a... A lambswool coat, over a white shirt and white pair  
of pants which he wears much of the time.

IRA: And Jack Benson had a dark,.. A dark brown velour...

KHALED: Jack...

MANI: No, not at this particular occasion. There are a number of them...

(Mani is over-voiced by a number of in-unison "No, no, no's")

IRA: That's the only time. That's the only time. Carol,.. Carol's  
even the one who...

MANI: \* ~~\_\_\_\_\_~~ → *all* around him, all dressed in white. Dazzling white.

IRA: That's the only time, Mani. And every time that the seminars that you are talking about have been over, which.. Let me,.. I think the background to that is important, too. Dr. Mackie had had as much anonymity as possible. That was his choice, that was his wish. It was Murshida Duce who asked him to speak of what he knew of his experience. She asked that out of what Baba in her knew he knew. And while it was not his wish to do so, because Murshida asked him, he did it. And so she asked him to please speak not only to the Sufis which he did first, but to... Also, she wanted him to make it available for any of those who were interested in the public. If they did not wish to come, that was fine. But it was her wish that this, this knowledge that comes from the heart of Baba's experience of Baba to be made available to those who wished. And that is why he has done it. The seminars were arranged by Pascal Kaplan who has done that for many other people, and Dr. Mackie was simply added in as one of the seminars. All except for this one, which opened the way you described with people surrounding him and walking in and out with him which was for special reasons at one time, the seminars would open with Jim walking in, Pascal would introduce him, and he would sit in a chair on the stage and he would be dressed the way he always is. He would be, I am sure, absolutely delighted to be able to dress another way. He doesn't like wearing ballet shoes and clothes...

MANI: No, ballet slippers have never come up, except... Nobody has mentioned that...

IRA: Well, he always wears them, - *whatever it is* -

~~SOMEONE: \*~~ ~~\* *whatever it is...*~~

KHALED: Mani, there is no direct attempt to, to look like Baba. There is no, there is no way.



BILL: Mani, there is a lovely story about Jim going to a museum with some people, and he wanted to wear shoes so that he didn't get these looks. And he put on regular shoes and they got to the museum, and it was impossible. (He finds this funny.) But, I mean, from... from where I am, I know with... that's not... It's so irrelevant, it's not important. And I see people finding fault with it and I see this delightful man trying to do what he knows others would want him to do. \*There's nothing there. There is no fame there.\*

MANI: Yes, yes. You see, you all think of him as a preceptor. But the adulation that he receives from what we hear. Even, even non-Sufis who have gone to a dinner party. In Washington. When Jim Mackie enters they all stand up, wait for him to sit down -- do they do that to every preceptor?

IRA: We do that for Murshida. And the major...

MANI: Exactly. Even in the personal letters now it's Murshida and Jim. Our Jim. Murshida and Jim. So, there is a difference. I mean, if we're to be really honest and frank, I.. We want to know why this distinction?

KHALED: ~~Well~~,<sup>No,</sup> Murshida... *Murshida Comes, -*

MANI: That's what you think, that he's spiritually advanced, or what?

KHALED: Mani, Murshida covers that in her personal letter to you. Whether he is spiritually advanced,...uhh...

MANI: Do you believe it? That's what I mean. I don't under... How would you know?

KHALED: Well,.. It, it doesn't matter. We,.. I don't... I don't want to say anything that you think is hypocritical because I love him very much, but I don't relate to him that way.

MANI: Ahcha.

KHALED: It doesn't matter. It doesn't matter to me where anybody stands on the planes. I think it's impertinent to ask anybody. I recognize Murshida as my personal murshida. I would not have taken my vows... I don't care whether she is gross conscious or not. I care that,.. that Baba said that if I am sincere, then He will take care of me.

MANI: Hmmmm.

KHALED: She wrote you and she said from her experience of, of, of the results that she sees in various students and in explanations that she believes him to have that kind of consciousness. And what is that consciousness, if it is there? Isn't that consciousness...

MANI: No, it was something more direct than that.

KHALED: Well, is it not consciousness of God? What defines somebody on the planes?

MANI: You mean any of us who are conscious of God, we are on the sixth plane?

KHALED: No, no. That's not what I meant. I meant in,.. When Baba technically describes that.

MANI: *Um* Hmm.

KHALED: Is it not consciousness of God?

MANI: I am very poor in technicality.

KHALED: No, when He describes the planes in His,.. in God Speaks.

MANI: Yes, but that.. What I'm trying to say is,..

ERUCH: Just a minute! When God Speaks comes, I will let you know what Baba told me. Baba says -- this is what I have gathered in person. Baba says that the word and the term 'saint' has been loosely used. "Saint is he who sees me as I really am. Seeing Me as I really am, means seeing nothing else but My effulgence continuously. And he alone is on the sixth plane who sees my effulgence continuously. Not continually! **C**ontinuously. And he who sees me as I really am is My true lover. And he alone is on the sixth plane of involution of consciousness." This is what He said.

KHALED: Eruch, I accept that, and I,.. I cannot.. I cannot judge that. And I don't care to judge that.

ERUCH: That's right. Fine.

KHALED: And I would also say something else now that you mention saints. We have no business with saints. We have no business with saints. Kirpal Singh, Sharan Singh, many people come to the area. We do not go. They are not allowed to go. One exception only. Maybe because Baba has allowed various of us to visit His personal masters, the Sufis come and they would like to go to see Upasni, Baba's tomb, and they want to go back. We have no business with saints. We are not after that. You must believe that. You don't give...

\*

\*.

MANI: But that is why we asked, and...

KHALED: We don't relate to him...

MANI: Then, would you say...

FARHAD: You did not answer Mani's question properly. She wants to know...

MANI: But if you do not believe Jim Mackie is on the sixth plane, which (would) mean he is a saint,<sup>1/</sup> why is it not declared that he is not?

FARHAD: Yes, and I thought that you also had asked, why is it that Jim Mackie is paid maybe more respect than other preceptors. Wasn't that, did you...

MANI: Yes, that was one of the things, yes.

FARHAD: Well, I would like to tell you about my interactions with Jim. I knew him long before he was interested in Baba. Well, not long before, but I knew the student who told him about Baba. He was a Sufi. And Jim got very interested and arranged a talk for him at the faculty at the University of Maryland for this Baba-lover to give. Were you there? (probably to Carol) I didn't know you at that time. But anyhow. Hank gave a talk. And I was very happy to see that somebody with the scholastic credentials like Dr. Mackie paying any interest to Baba and things of this sort, because in those days it was very rare.

MANI: What year was that?

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<sup>1/</sup> Mani is not suggesting Jim Mackie might be a saint. She is pointing out that saying someone is on the sixth plane is the same thing as calling that person a saint. Apropos of Khaled's contention that the Sufis have "no business with saints."

FARHAD: This was 1970...

CAROL: Ah...

FARHAD: Oh, no. It was 197...3. Yes. 1973. And.. Hank Montandon --  
Hank Montandon.

MANI: Hank Monta.... Oh, not Mindlin.

FARHAD: No, Hank Montandon, yes.

MANI: Ahcha.

FARHAD: This was in Baltimore.

CAROL: ...June.

FARHAD: Yes. That was my first contact with him as a distinguished professor. Then, through Hank he became more interested and eventually came and met Andy and Peggy, and became a more or less regular visitor to Peggy and Andy's meetings, to the Friday meetings, and I left in '74. So after that I did not see him. Then I came in,.. I think it was <sup>IN</sup>'76, or one of my trips to America. I arrived there during the summertime, and the Sufi classes were not there, and there was... And during the few days that I was there there was time for just one Baba meeting <sup>(long sounds)</sup> which was held by Jim Mackie. And, I had many friends there and I wanted to go to Baba meeting, and so I made arrangements with people to take me there. It was in Washington, I was in Baltimore. And I went there and it was just as lovely a Baba meeting as ever, until -- I mean pre-meeting -- until the meeting started and Jim sat on the chair. He sat cross-legged like this and closed his eyes and would whirl his head...

MANI: Yes. That's typical.

FARHAD: And I was quite baffled. I, I kind of felt that, you know, the ~~X~~ atmosphere was very nice ~~X~~ and everything and why is he doing that, and -- I didn't like it. After the meeting I went to Peggy and Andy and I told them that, listen, I don't like what's going on over there. That Jim is sitting there and doing that. Because I .../

(FARHAD) knew Jim as a professor who, you know, was not interested in Baba and all that. And then I went to Murshida Duce and to California, and then that was the time that I came here after that, I think. I told her the same thing that I said that I,.. I don't, you know, approve. I don't like that, and Murshida told me that, well, it is not an affectation. It is not something that he is putting on. But I didn't understand what it meant or anything and I just had to tell her and I did tell her and I also told Murshida that I felt worried about her because if she has any trust in Jim it might turn out that, you know, she might be hurt by it. And I... So I was concerned about her. And she said, "Well, Baba takes care of me and besides I never trust anybody completely; I can't. My ~~full~~ work doesn't allow me that,.. I.. But Baba takes care of me." So, that was that. And then, it was this trip that I finally went to America in '79 was the time that I saw Jim again. And before I saw him Murshida sat and explained to me for a whol... whole hour that -- nothing about planes, nothing about these things -- but that, what Jim was doing, that -- she knew that I was so concerned about him -- that what Jim was doing, and these head twirls and all of this, is because his consciousness is not like us. He is sensitive to things that we are not, that I am not. And that it... Those processes that are going inside of him make him do these things. I mean, it's not... Like when I'm sitting like this and there is a ~~woman~~ <sup>woman</sup> over here I have to stand like this, but for him it is something which has to do with his special consciousness. At least that is what I got out of the conversation. And I have from the very first time that I saw Murshida Duce, <sup>the</sup> experience that I have always associated with Baba, has always been very strong with her. And I've always felt Baba's presence very strongly with Murshida Duce and in the guidance that she gave me before I was a Sufi, like "Go to Iran" and other occasions. I have always found it to be just right. Just right. It has felt right, like Baba <sup>would</sup> like that, you see. So, because of that background that I have about Murshida, I did not doubt her words. But being a

(FARHAD) scientist and a sceptic I guess I kept a little bit of my doubts with me, until I had more association with Jim. And I tried to disassociate his external expressions from what I felt next to him. And when I,.. When I concentrated on what I felt next to him rather than on what he was doing externally, I felt Baba's presence, <sup>-I</sup>very strongly as a matter of fact. And, little by little, I got to know him more and more and more, and this experience was reinforced every time that I met him. Now. We come to the question that, why somebody -- let's say why me, personally; I can't tell about others -- pay more respect to him than to Khaled (Farhad laughs) -- forgive me, Khaled, and I respect you very much, but... And that is because I see.. You see, I have taken a vow to be Murshida Duce's mureed, and she is my model. In that her.. Ira mentioned the ways that she guides us towards Baba, but the best way for me is her own manner, her own example. And her own example to me dictates certain things. And I see the kind of affection and respect that Murshida has for Jim. And that makes me also pay more respect to him. And I do. But... Jim hasn't... I mean,.. I haven't been with Jim as often as some others have been. But the occasions that I have been, he has been extremely,.. humorous and down to earth, and nothing flashy, spiritual or anything. The only thing that is odd is his whirling of his head and his...

MANI: And also doesn't he, when he's working with (KHALED groans) one of the mureeds... hands...

KHALED: Somebody made the comment that he imitates Baba's hands, and that would stick out...

MANI: No, no...

FARHAD: I have, I have.. I have not seen him even once do anything with his hands. I have seen him do this (KHALED: Yes.) And he closes his eyes and he says Meher Baba quietly: "Meher Baba, Meher Baba."

MANI: He was seen at a meeting... (KHALED: Yes, Yes...) ... at a meeting when all were there, and their eyes were closed... (KHALED: ~~That's the time that.~~)

(MANI) - *But*. Some of their eyes were open, and all these odd things happened...

FARHAD: ...I didn't see it. Yes. I didn't see it.

MANI: ~~X~~ That's not Baba! ~~X~~

KHALED: No, there is no instruction, there is no instruction to.. at the general meetings to, to close your eyes,.. in this sense,... As a matter of fact, Murshida says that, that since.. Since it is, it is Baba's light that we receive at a meeting, that you should look at Him, and... Or pay attention to the speaker, whoever it is. And in fact we have pictures of Baba facing us to focus on. The, the hand gesture or gestures that he uses on very special occasions are tied into the same principles as the motions of his head, and sometimes the postures of his body. But this is not any basis for judging him. It looks strange. It is strange. But...

MANI: Exactly.

KHALED: But. What significance? What significance? We drove from Bombay to here, I saw three million people dressed in white.

MANI: No, but the significance is that the...

KHALED: If he would try to wear a pink jacket... *that would not be -*

MANI: ...the complete obedience to him, the *Reverence to him,*

KHALED, FARHAD, IRA, etc.: No, no, no, no.. Nobody.. ~~\*~~ ~~\*~~

KHALED: He merely; he merely...

MANI: But ~~\*~~ *JEANIE (?) said he was so* Every, every problem that Ivy has she picks up the phone and asks him ~~\*~~ *and then she sends them to Hi*

KHALED, IRA, etc.: No, no, no, no.

KHALED: That's not true.

MANI: No, we have.. We have... I mean, how could you... There are a number of...

KHALED: It's not true. The people who had a specific contact with Jim... No, I don't want to talk about this now. I want to go back to the point you were making. That, that you said, what is his work when he says. I "work" on it. And the best way to describe it is for me to tell you a true story and use it as an analogy. I met, when I lived in Oklahoma with Selma and Aneece, a very lovely doctor whose name was Annadonne who had been working in that part of the United States for many, many years, and has seen many, many amazing things that he told me about. He said that one day he got a telephone call from a neighbor of the person that was being discussed, that "My neighbor's girl has fallen, she is screaming, I can hear her screams. I went over there, I told them get an ambulance, they kicked me away. Come quickly." So the doctor drove over there and the man met him and he said it's this house and he knocked on the door and the girl's father stood and he said, "Go away, we don't want a doctor." "But somebody is screaming." He looked inside and the little girl was climbing to change a lightbulb and she fell and broke her leg. These people belonged to a sect that took on a bizarre variation of the theme that God heals. And they don't let any doctor touch them. No medicine, no blood transfusions. But he could see that the girl's foot was at an angle, o.k. So he began to argue with the father, and he said it took him half an hour before the father would let him come in because he convinced him that if he sets the leg straight then God will heal it straight. And ~~he lets~~ <sup>they let</sup> him do it. No anesthetic. No antibiotics they allow. No hospital examination. He went in and he pulled, pulled the leg on the girl. That's the least he could do. This struck me so strongly when he talked about it, that somebody reaches over and does something and then the internal process takes over. There are moments in the evolution of any spiritual student where he suffers broken legs. Where he suffers areas of the body that become so congested due to the development of his inner self that they need some straightening, some attention. This is what he perceives as his major work. This is what he.. And he says it is very rare. Very rare. There is another kind of work that he does for Murshida.



(KHALED) And I have personal experience with that. And that is to explain the significance of certain relationships with other people. I go to her and I said, in December, that my sister was pressing me to go back to Lebanon to take care of a family matter that was urgent, and I had no desire to go back. I ~~id.~~ <sup>BEEN</sup> ~~is~~ connected with material things. I,.. I had,.. I ~~id~~ had divorced myself from my family's material wealth. They did not approve of my path and ~~X~~ my love of Baba ~~X~~. They did not approve of my profession. They wanted me to be a more glamorous surgeon, etc., etc., etc. O.k. She said you must go, and I doubted it. I, I was astonished. She said, "Do you want me to ask Jim to talk to you about whether or not it's, it's.. it is the karmically correct ~~X~~ to behave ~~X~~ this way or that way. I said I would like to talk to him about it. And I contacted him, with her permission. And in fact I went, and in fact something very strange happened from it. It had nothing to do with the material things. What happened with it is that my contact there broke something, changed something from my father and he moved from Lebanon, which he refuses to go to, to move away, "This is my country, I want to die in my homeland." All his children are living in the United States except one girl and she is the only one who is not consciously a Baba-lover. "Come and live with us. You are the one who has been the most tolerant. You are the one who, you gave me the money to come in '62. You did not believe in Baba but you gave me the money. Come and live with us. Come and live in this light, come and live in this love. You have grandchildren here." If it wasn't for that trip, my father would not have come. This is a very positive experience. Eruch, we are not joining anybody but Baba. We do not -- You asked me, do I think he's a saint and if I don't why don't I denounce him. It, it is not up to me to judge sainthood.

ERUCH: We don't say denounce him, <sup>(MANI: But know he - he is -)</sup> we say keep away from him. Because this story of yours reminds me of another tale which has happened to a Baba-lover, who, of course we are not dilating upon the way and what brought you to Baba; that's another, different story. But there was once here a young man. His name was Meher Das. From Ram Das he changed .../

(ERUCH) to Meher Das, (the slave of Meher,) who is Meher Baba. And he lived with us as a mandali. And he had come from an occult tradition. His guru was an occult master. And he was the one who prompted him to go and just pay his respects to Meher Baba. He had come, and of course, that's a different story. But then eventually, because of a certain episode that happened, <sup>some</sup> experience he had of Baba, he joined and Baba permitted. His grace was there. He allowed him to stay and live with us as one of the mandali. <sup>(BIRD SINGS)</sup> Years passed by and he, being very active, Baba sent him out on active duty, to go from place to place, place to place and all that. When he went there, he of course sang in praise of Baba and glorified Baba. Wonderful. At a certain village when he went there, what he found was that they were totally ignorant about Baba and all that, and he started giving the message to them about Baba. Telling them about Him. They were very happy to hear him, and said we would love to hear more. So he says, "Alright. Gather all the people of the villages." And he'd <sup>SAY IT OUTS.</sup> ~~said that~~ ". A program was fixed on a certain date. The head man of the village was supposed to be the head of all the people there. So he arranged a program. It was night. He did not know what's happening behind the scene, but the program was there, the crowd was there and everything was there. It must have been past midnight, and all of the sudden, where the program has been held, he heard shrieks, and they were in the <sup>midst</sup> ~~middle~~ of singing His praise. Means singing songs in His praise. And in the midst of it all, he heard shrieking of the women, very close by. Because he has sat just in front of the house, some distance from the house. And he did not know what it was for. Because all attention was focused on Baba and they were all deeply touched by the things that he had said about Baba and they were engrossed in Baba's thoughts. There was a <sup>PAUSE</sup> ~~force~~ there, but he had continued the singing. When the song ended somebody from the house came and said that we are very sorry to announce that the son, the only son of the head man had passed away. He was sick, and they had with good intentions arranged a program; maybe that with Baba's blessing<sup>s</sup> the son who was not curable could be .../

(ERUCH) cured. You follow? And the son died. And this man, Meher Das, did not know what was happening behind. Why the program was arranged, such a huge crowd was there, and he had taken such great interest. His mind started working, he says, "What's the matter, what has happened? It is belittling Baba's prestige, you see. And I'm just here, singing His glory and all there in the midst of it, a boy, the boy of the head man has died, the son." So he composed himself and he was sitting like this so all that he could do is just to appease the people there, said, "Get the boy and put him on my lap." And he put him on his lap. And he again continued to sing in the manner that he used to. And he asked others to join in the chorus. To... And while he was doing that he was praying to Baba, no doubt about it. But his occult powers that he was dabbling in came in good stead for him. And he thought of his guru at the time. And then all of the sudden to his utter surprise, the child revived. <sup>HE WAS -</sup> The child was dead but he revived on his lap. And he continued to ~~just talk~~ <sup>with Gusto</sup>. And all the others were overjoyed to see because the child was moving his hands and all that. It was wonderful what had happened. And, of course, the midnight was over, the dawn came, and early in the morning he went to the telegraph office. Means he sent his man with a telegram saying, giving ~~various~~ little details about what had happened and how the child survived because of the glory of Meher Baba.

MANI: Telegram to whom?

ERUCH: To Baba. And I, as usual I am the postman or the reader of the post and correspondance, so I read out that telegram. Bhauji, you remember that?

BHAU: Yes, ~~correctly~~. - uh -

ERUCH: ~~Yes.~~ Yeah,

BHAU: There also, ~~\*~~ this incident is written in "Listen Humanity".

ERUCH: Yes. So then what happened is, when the telegraph came and I read out to Baba, Baba looked so displeased. Because he always wanted us to avoid all these things. \* mind, \*, anything like that. He made this, he .../

(Something in Hindi?)

(ERUCH) dictated a telegram. I would have been most happy had you died... had the child died -- "I would have been most happy if you had died instead of the child being revived." That was His reaction, Baba's reaction to us, of course on the physical plane. Means He didn't like it at all, such things. He wanted us to keep away from such things. Sufism Reoriented has not been created to dabble into such things. Even if we were to suffer, we would suffer in His love. We want to suffer because suffering is that alone which will make us totally helpless to turn our faces onto Him. It is His greatest, you may call it, gift to us if we suffer. We shouldn't shun suffering, shouldn't go from place to place trying to alleviate our suffering<sup>S</sup>. Sufism Reoriented was never created for such a thing. It was created only for the love of Meher Baba.

KHALED: That's right. I, I agree with you. That's how...

ERUCH: And such experiences, you all should keep away from such things.

KHALED: *No*, I understand.

ERUCH: This is my only, only prayer. I beg of you all, because you all are my brothers and sisters, and I love you all very much.

KHALED: Believe me, believe me, Eruch.

ERUCH: Yes...

KHALED: Believe me. If,.. if there was any indication that, that we were displeasing Baba in, in active persual of anything like that. If there was any real indication that this man was other than what he presents himself to be. If there was any indication that there is an attempt or a maneuver to subvert or to use Baba's name or His power or His lovers, then, then.. it would be totally, totally unacceptable. Then the point is: Can you be fooled?

ERUCH: ~~Yes~~. *Hmm*.

KHALED: And then the point is, for me, sure I can be fooled. What do I know?

ERUCH: What did we know?

KHALED: Didn't Baba say to you who worked with Baba and contacted a hundred masts that, "I'm the one who can, who can tell it's a saint; it's not up to anybody?"

ERUCH: Quite right. True.

KHALED: It's not germaine to me. Then it comes back to the central issue of the discussion: Is our belief that Murshida was appointed by Baba --

(KHALED) as a reality, not just in His archetypal work. I don't think God could do, Meher Baba could do anything that did not have significance, from archetypal to... to nothingness. But is this Sufism a reality? If it is, is Murshida Duce really His murshida? If she is, does He guide her, and then what we have to find out is, did she... did she betray Baba.—Then there is no guidance. If she is still in tune with Baba -- and we all believe it or we would not be here -- then it's only significant to me that she said, "I accept this person; come and sit down here and talk to him about this." Nobody else would I talk to about it. Now, you might say Murshida should not do this, and that's a separate point, that's a separate point. If a conflict arises in my heart, Baba has made it very clear what I must do. He said, you must leave. ~~He said you must leave.~~ If you ever reach the point of belief that your guide is not... it is in conflict with your heart or conscience, then I by My grace will give you an order to leave and you will obey Me by leaving. He says it in God Speaks: you must leave. And in the Discourses. You must. It's an order.

ROBERT: Khaled, may I just... *Say something - ?*

KHALED: Yes.

MANI: But.. ~~\*\*\*\*\*~~ *When -*

KHALED: So then, what I am saying is this... That.. ~~And then..~~ I'm saying that I have not found any, any action by him -- and I understand ~~that~~ you will tell me <sup>what you know about the occult?</sup> -- but I have not found any action by him or discussion that was not <sup>aided</sup> ~~\*stated\*~~ to help. Not interference. I think what is bothering you the most is this business of changing karma. Or...

ERUCH: Scanning the sanskaras. <sup>(MANI: SCANNING SANSKARAS -)</sup> Scanning the sanskaras? Who is the one who could do that? Scan the sanskaras? Even the Perfect Masters do not want to dabble <sup>IN TO IT.</sup> ~~in this.~~ Saying that He who has created all these things has thought of <sup>it,</sup> ~~the,~~ given the greatest thought, and that's how your destiny has been molded. So how can,... ~~anybody~~ anybody would want to scan the sanskaras? How would anybody want to play with the karma of anybody?

KHALED: *But,* It's not a question of playing.

SOMEONE: \* (MANI speaking, [perhaps to ERUCH] IN GUJERATI.)  
\* \* \* \*

KHALED: ...How, how can you guide somebody as a murshid without an understanding of their karma? How, how... I could not make the decision on myself on this instant to act and I would have picked what I understand now was the easy way. It's easier for me to give up this "I-don't-want-to-go." That's why. We don't have the sight. But if I believe in this woman and if I believe in this lovely road of mine, <sup>then then</sup> ~~and~~ she says, take this route, I take it.

SOMEONE: Quite right.

KHALED: Well, now. That takes knowledge. Now, if she told me that he will discuss it, he must have vision to see our karma. Where that puts him on the planes is none of my business. My Murshid seems to think that he could not do that unless he was significantly advanced. And she made that statement to you. And I think she made that statement to you before she said anything to, to me or any of us. But I'm not sure about the dates.

MANI: She has said it to others. She has said it to...

KHALED: Not before, I don't think.

MANI: I don't know, I don't know the timing.

KHALED: I don't know. I don't think... And I think she said it to you because she knew that, that, that... That if it didn't come from her, how, how you were going to react.

ERUCH: The thing is that, Khaled, speaking very frankly, when we are now discussing the very word 'murshid.' You all should know that she was a murshid before Baba created this Sufism Reoriented.

KHALED: Yes, we know this.

ERUCH: You know that?

KHALED: Yes, we know that she...

*BECAUSE THAT*

ERUCH: <sup>^</sup> ~~So it~~ has been a sort of position, a title, that has been given for a person who is a leader, who is a teacher, who is,.. guides somebody, you see, into proper channels and so forth. That doesn't imply that she was, at the time, somebody advanced, or anything. So when Sufism Reoriented was created Baba wanted her to continue with her title that was given to her as Murshida. Baba says you need not renounce that. You continue to be Murshida. And I will help you. I will do everything, whatever is mentioned there is there. We know what is there. That doesn't mean that she should step over her bounds, you see, and dabble into all these things. And see, that here, there are so many saints here. Baba has sent me out to the perfect masters, to the saints, and I know the way that they have dealt with us. But that doesn't mean... Everytime Baba gave us a warning about it. He wanted that we should be warned about these things. And we'll do greater service to our dearest Ivy if we can bring home to her that these are not the things to be ~~delved~~ <sup>DABBLED</sup> into. We have nothing to do with these things. We have just our love for Baba and we just remain in constant remembrance of Baba through our classes, through whatever the children's classes are there, through creating plays and dramas for Baba, all revolving around Baba...

KHALED: Eruch, this...

MANI: It used to be like that.

ERUCH: It used to be like that, but now gradually it is driven out <sup>of Sufism</sup>

KHALED: <sup>There are "Nuts"</sup> ~~who can~~ <sup>\*change it.</sup> There's a difference. And there's a difference in, in ~~the way~~ <sup>BABBLED</sup>. And, and before, if, if my understanding of what you mean is,... Before that Mani mentioned, mentioned Irene...

MANI: Mentioned?

IRA, FARHAD: Irene.

KHALED: Irene. And Irene was known as a psychic, only, who helped doctors do readings on a disease...

MANI: Yes, but hers was different. We know that. We know that ~~it~~ <sup>it</sup> was only as a psychic.

KHALED: No, but you said, <sup>that</sup> "there was Irene," and I ~~thought~~ <sup>thought that</sup> you ~~were~~ <sup>were</sup> ~~thinking~~ <sup>thinking</sup> ~~that~~ <sup>that</sup> ~~it~~ <sup>was</sup> a pattern, that Murshida...

MANI: Yes, <sup>yes!</sup> ~~But~~ <sup>But</sup> you see, ~~that~~ <sup>was</sup> my point ~~that~~ <sup>that</sup> she ~~was~~ <sup>was</sup> depending so much on that; ~~Irene~~ <sup>Irene</sup> ~~was~~ <sup>was</sup> ~~dependent~~ <sup>becoming dependent</sup>.

KHALED: No, no. No. She was asking her about physical conditions, on, on people.

MANI: Exactly. <sup>But,</sup>

IRA: Well, but... I think the thing that is confusing in that ~~case~~ <sup>sense</sup> is one of the reasons... my understanding of that situation, was when you said she was depending on Irene. I think that is in no way the case. Murshida, in all of her dealings with me, and in my understanding, has always made it perfectly clear that Baba works through her and it is Baba who gives her all (clock is chiming 5 times) But she does not know because she is veiled as Baba has told her she is. That Baba inspires her to say what she says and she does not know the background for it. She trusts it because she has given herself utterly and totally to Baba, and because Baba said that He will do it.

MANI: That applies to others.

IRA: O.k. <sup>and - so</sup> I didn't mean that it did not.

MANI: No.

IRA: I'm just simply saying...

MANI: Yes, that's right, that's right. That's right.

IRA: O.k. And so there is... That is the way it is. Now, there are times that she found that certain people ~~were finding~~ <sup>would find</sup> it difficult to just understand what she knew directly from Baba. And so she gave Irene an opportunity for her own growth. Murshida didn't need her. Murshida never ~~needed her~~. The only thing Murshida needs is Baba. The only thing Murshida depends on is Baba, and there is absolutely .../



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IRA: ....that we understand to be her work, would, from your perspective, not be part of her work.

ERUCH: No. Just the thing that, what thought came to my mind was that if she had ~~(something partly in Hindi to Faloo about placing a chair)~~ <sup>IN GUJERATI</sup> ~~What has happened~~ <sup>(Then in ENGLISH) FALOO... just be there</sup> is, that if she were not to depend so much on Irene, and depend exclusively on Meher Baba, then the cable that was sent to PegAndy at the time when Peggy fell down -- It was I who read the cable, contents of it, "Irene says that you'll be alright," and not a single word about Baba there. Not a mention of name, also is there. So what, what should I think about it? She is depending on this lady?

KHALED: Well...

ERUCH: Who is she after all?

KHALED: No,....

ERUCH: Even if Peggy were to become lame for lifetime, it would be for her benefit.

KHALED: I understand what you are saying, and, and...

ERUCH: Yes, why should she use that, isn't it depending upon a person, a pseudo-person, who goes on saying things like that? She is the one who, who was asked, you see, for readings about the lost book. And many other things were there.

KHALED: Yes, I remember...

MANI: That is right...

ERUCH: That is very serious, you see. What is this sort of dabbling?

KHALED: Well, well, Eruch, there is a possibility that Peggy had very strong fears that she had cancer, and I don't know this case 100%, but as you are talking I wonder who asked who.

ERUCH: It is nothing <sup>ABOUT</sup> ~~but~~ cancer,..it has nothing to do with cancer. She had fallen down and fractured her, some bone or something like that.

KHALED: Well she was afraid, she has a fear of...

ERUCH: No, but I'm talking about that incident, what happened, you know... Was it Peggy who fell down?

MANI and others: Yes, yes.

ERUCH: At Villoo's place?

MANI: Yes.

ERUCH: And I was there, I was there by her stretcher and the telegram came, and I opened it; naturally I have to open because Baba has told me to open everything. So I read there. And to my utter surprise, not a word (TAPE GOES BLANK BRIEFLY) So is this the way that Baba wanted Ivy to act and react with her mureeds?

KHALED: I, I really feel, and I really understand what you are saying.

ERUCH: How, how *much PAIN. IT WAS for me!*

KHALED: *Yes*-There is only one thing, Eruch. At that point, God bless you, at that point, if you had put down a few words on a page. God bless you. Just a few words to her. She wrote, she wrote you several times...

ERUCH: I know...

KHALED: ...when she heard things. And you would write and you would tell her how much you love her.

ERUCH: *yes*-Of course. We love her. You know why we....

KHALED: You would not discuss these things...

ERUCH: There is a background to it, Khaled, there is a background. Because time is not permitting me, otherwise ~~there would~~ *it will* be a very open and nice, entertaining... Hours would be spent on this sort of respect. The thing is that the background is, there was a question, you see, about following a master. The master who had denounced Meher Baba. And it happened in Rishi Kesh. He was very well known as a perfect master of the time. His name was Shivananda, I can tell you that. And I was present there. And, something happened which you all may know or may not know. I may have said so often on the tape the whole story. But the last scene always comes to my mind. And Baba having blessed Ivy and said that "never mind; you be the Murshida. I have greatest respect for Ivy. Don't... You all have no idea as to how much I love her and respect her." So that kept me quiet. But I haven't forgotten those sentences. So when Baba told those people who were around, the followers of Shivananda, and he said, "Baba, forgive me. My tongue slipped." Baba said, "Blessed is your tongue that slipped that brought the Ancient One to your bed to press your feet." And there was... A spontaneous hail of Avatar Meher Baba ~~is formed.~~ *in song;* Because he was a very talented person. And around his bed were others who were standing, his followers. Looking towards them, He said, "I told you all that this was a personal visit, and you all shouldn't have been here. You all shouldn't have been here to hear this. But now that you all are here, it's all right. But remember, I order you, to hold on to her till the very end -- hold on to him till the very end."

KHALED: Yes, yes.

ERUCH: So, it is not that I'm trying to dissuade you all to get out and *\*{do all these}*. On the contrary, if you do that, it would be something very unusual and it shouldn't be ~~thought~~ *so*. I want you all to hold on to her till the very end of your last breath. Because you all, Baba wants you all to do that. It is Sufism Reoriented created by Baba. So let that Sufism Reoriented be as Baba has created, but not let it be re-reoriented now into some other thing.

(IRA) nothing but Baba that she focuses on. She gave Irene a chance. Who had a talent and a skill that related simply to the capacity to see physical illnesses that are difficult to show up on the machines that modern science has.

KHALED: And she gave her a chance to come to Baba.

IRA: And so she, what she was doing was giving Irene a chance, if she could, to come to Baba, and to turn that talent to Baba's service simply to help her medical people. She didn't need it in any way for whatever work Murshida was doing. And unfortunately what happened was that, when given this opportunity, that woman's ego took over and Murshida... She could not take advantage of that opportunity and bow to Baba.

KHALED: She wouldn't create...

IRA: So that that was the background. It is not depending. And it's the same way in which you said that Murshida will call Dr. Mackie for every question that comes, as though Murshida could not answer and as though she depended upon Dr. Mackie for whatever knowledge and skill he has and that that is the base upon which the work is done. And that is simply not my understanding of any of it. \* Ever... \* - is it -

(MANI: THAT SHE'S NOT THE SAME AS MURSHIDA)

BHAU: May I please read...

ERUCH: Yes, please, come sit down.

IRA: No, that's quite alright Eruch. I just was... Just to finish that ~~idea~~ <sup>point</sup> was that Murshida depends solely upon Baba for her knowledge and she exercises authority over Dr. Mackie. What she says. He sees people that she asks him to. She... He does her bidding, which I take to come directly from Baba. My understanding of his position of his work is directly what Murshida Duce had asked him to do, called upon him to do, and gives it as a part of the work. Now that touches on something that you've raised, Eruch. That it seems we, we should try and discuss. In which you were seeming to say that some of that , that we..... (TAPE ENDS)

END OF VOLUME I, Side 2.

(Day No. 1 continues...)

\* \*  
\* JAI BABA! \*  
\* \*



KHALED: No, no, no. It will never be re-oriented.

ERUCH: That's my only prayer to you all.

KHALED: My, my dearest Eruchji. What you have now begun to talk about is not something that, that, that,... that we have consciousness or authority or knowledge to discuss. We,.. she... Murshida thought that if we reassure you from the strength of our own convictions that the, there has been no re-orienting, that Baba is...

ERUCH: Then stop all this occultism!

KHALED: No, no.—Wait. That is a discussion you have with, with Murshida. If, If it is not sufficient to, to attest, from personal experience, that there is not what we consider to be occultism, and if it is not sufficient that...

IRA: Maybe, maybe we can, at that moment, at least indicate experience that is, that what we mean by "it is not occultism." Because perhaps there is some confusion about that. In the sense of whatever I have had the opportunity to have much association with Dr. Mackie, particularly in the past year, in work with Murshida and for the Sufis. And so I will only give some specific examples. Dr. Mackie, in talking to me, has never once mentioned past lives.

ERUCH: Has never mentioned?

KHALED: Past lives.

IRA: ~~Well,~~ <sup>NO,</sup> he has never mentioned past lives. And it has always been...

MANI: But Ivy herself in a letter has mentioned that.

KHALED: No, no. He, he talks,... Perhaps he talks to her. <sup>MANI: HASN'T he SAID -</sup> He does not give <sup>^ THAT... But</sup> readings. He might say, "This is <sup>a</sup> very old, or this, this..." ~~And yet~~ <sup>^</sup> he doesn't sit down and say, and he says that you were... Pardon?

MANI: Hasn't he said to Bob Holcum that he was a great yogi in a past life, and that is why he has so much "power"... I realize that it is his technique of boosting a person's... ~~...~~ <sup>ah - thing,</sup>

IRA: Well I, I don't know what trans...

ERUCH: What about Stephen, that Steven, Stephen?

MANI: But that, that I ~~don't~~ <sup>didn't</sup> know, that <sup>^</sup> ~~...~~ <sup>Situation either -</sup>

IRA: Well Stephen is, is...

MANI: No, but you see, but what we are trying to say that what he means by re-oriented is that it is getting adulterated,...

IRA: By what?

MANI: ...not straight.

IRA: By,.. I,.. By, by what?

MANI: By he works karmically. I have heard, even while Khaled was talking now. that he uses power...

MANI: That it was,...

IRA: <sup>WELL, I - NO NO NO! BUT</sup> ...it's not the use of power...

MANI: Wait a minute, that with Baba's permission he, he helps with somebody's karma? That's a dangerous game that's being played. And that we can never approve of. We can never compromise on that.

KHALED: He gave me...

IRA: I feel, I feel that we must go back a couple of steps, because we are talking about Su... Jim Mackie who is one of Murshida Duce's preceptors, and about...

MANI: Not one of, the.

IRA: ...what, what...

KHALED: No, no no.

IRA: No, no. He is a preceptor.

MANI: He is very much in a power, in reverence, in position with Ivy. Every time a letter comes, "Murshida..." -- even in the newsletters -- "Murshida and Jim." You see...

KHALED and IRA: No, well he's...

MANI: No, <sup>you</sup> ~~we~~ are not being honest, if you are equating him with all the other preceptors, as a preceptor...

KHALED: No, I cannot equate him with her.

MANI: ...I, I cannot accept that.

KHALED: We cannot equate him with her. If we equate ...

MANI: Not with you either. There is a difference. He is put on a pedestal.

KHALED: He has a special significance to, to the people who, who love him... through personal contact. Others see him as a preceptor.

BILL: I feel...

KHALED: And preceptors don't have authority. I cannot order anybody... It's not a question, Sufism isn't based on authority. There is only the authority of the murshid. A preceptor means somebody who, who Murshida has picked to, to... What is a precept? The, to teach... to propound the rules of the order, perhaps and who she has confidence in will not compromise in his personal life, the standards, that, that the other students will look up to. There are many people who who live just on the tee, as Baba would want us to, but she hasn't picked them as a preceptor. I,.. She makes the decision, and we don't,.. I have no,.. When we come into the room, we come in with our holy book, we come in with our holy, teaching. We come in to teach Meher Baba's message. You rise and stand because the message is coming into the room. And if I said to, to Carol or to Farhad, I'm sick today, please take my class and read this chapter in the Discourses, when he comes in, because he has been assigned as the bearer of the Message, they rise. The, the respect is not towards the preceptor. These people and I are pears; they're

(KHALED): spiritual brothers. Dr. Mackie does hold a special position in my point of view, even, but it has nothing to do with the fact of his preceptorship.

MANI: That's right... That we know. *You are Right.*  
BHAU: *The very same thing I tell you. → VERY THE SAME THING. (Please, someone please May I just say please some please?)*

MANI: Yes. Jacko.... *(Indicates to move the mks. He does)*

BHAU: ...And of course he wanted to talk to me personally. So, up to five more times he came twice, thrice,... And then I said that if you want to talk to me, you come in the morning. So he came. And he says that there is some private thing I want → to ask you now. I said what is that? He said that, "I've been to Dr. Jim Mackie and he told me that I am on fourth plane." Whether it is the truth, I said I am quite ignorant. And I don't think that Jim Mackie is wiser than me. So now you can understand." So, he had no fourth plane, third plane, fifth plane... What is this, I have not even...

KHALED: Bhau, Bhau,.. Jim denies that. Jim denies that.

BHAU: He denies, but that chap was here. I found that he was very sincere, he was not telling me a lie. He had *been there.*

KHALED: Well... He,... No, you see sometimes you can get an inference and make up your own mind — about something. There was also the rumor going around that, that Jim told Alain Youell he's on the higher,..on the planes. Fifth plane, or higher planes. And,... And... And I talked, "Alain, what?" "No." He said. He said nothing like that was said. But you wonder sometimes...

ROBERT: Khaled,...

KHALED: Yes,...

ROBERT: Could I try to close now...

KHALED: Yes.

ROBERT: ...I'm going to try to pick up where, where I was, at least. What I, what I see is a... perhaps a, at least at the central part of the problem that has emerged that has brought the five of you here, is obviously, to use a very casual word, "misunderstanding". On many people's parts. Perhaps some of ours, certainly on yours in some ways, and other people who are not in this room with us. A pattern has emerged over the years -- and I lived for twelve years in the Bay area until I moved here, and I know you, some of you, very well -- that seems to have a sort of continuity in it that is, as Mani put it before, becoming more and more divergent from the understanding of the mandali as to Baba's reorienting Sufism in His own way. And I was mentioning of Irene being called in,... And, as I heard you saying it, almost like a clinical diagnostician to help explain certain medical difficulties, is so, but it's only a little part of, certainly what I experienced as living next door and ...

(ROBERT) readings given at the time.

KHALED: Irene gave many past life readings.

ROBERT: Many, many. Everybody was witness to this.

KHALED: Everybody she talked to, ~~it was~~. *was finding this.*

ROBERT: Yes. O.k. Now, some of the stories that are emerging or have emerged about Jim Mackie and the way he works involve, also, past life readings. According to reports that have come here, accurate or not.

KHALED: Not in the same sense as Irene.

ROBERT: O.k. Not in the same sense,...

KHALED: Never in the same sense.

ROBERT: ...But you understand that that could be seen as <sup>the</sup> a thread in ~~the~~ a pattern that continues...

KHALED: Yes.

IRA: Sure.

KHALED: Yes, this is what's damning.

ROBERT: That's what's damning. Now -- and you've been with Baba ...

ERUCH: ~~Oh - uh, Robert, excuse me's~~ <sup>this</sup> ~~know, while we are discussing,~~ the thing that has come to my ears also. That when such things, such scannings or such readings are given, total secrecy has to be maintained. So naturally anybody asking or anything, nothing happens. No, they refuse.

MANI: And Mohammed. Something, <sup>about ahhs</sup> ~~that,~~ Working also under Mohammed's orders..?

KHALED: Ah, we heard, we heard... *that ahh -*

MANI: Is it Mohammed the mast or Mohammed the Prophet?

KHALED: - No, no. We heard that Jim Mackie takes pri... takes orders from Mohammed, the mast.

MANI: Hmm...

Robert KHALED: *yes,* That's...

IRA: We heard that from here, <sup>Now -</sup> ~~you know,~~ Khaled! In other words, we heard that as a rumor...

MANI: It wasn't taking orders. No, it wasn't that. It was something, that, makes, makes you think, well, he was doing the same work for Baba as Mohammed was doing for Baba, or...

KHALED: *No, I NEVER... NEVER heard that ...*

IRA or KHALED: No, I ~~don't~~

MANI: You see, we, you see you <sup>will</sup> ~~would~~ understand, Khaled...

IRA MANI: That was one of those things that was too absurd, ~~and...~~ <sup>to -</sup>

MANI: ...Khaled, the thing is that (KHALED: Yes, I understand.) <sup>here</sup> we who have been with Baba, we want Baba unadulterated; you understand. (KHALED: Mani...) So these things are foreign to us. Therefore we speak...

KHALED: Yes



MANI: Now, you've talked of a,, like Eruch says, that you all who have faith and who have... are faithful to Sufism Reexit,... Reoriented, and to the Murshida appointed by Baba, that you all should hold on to her, right? But then, it, it is a limited, <sup>It is</sup> a limited thing. Like,..there are other groups, other centers, other things that are, you know, created by Baba, founded by Baba, instructed by Baba, directed by Baba, ordered by Baba. Right?

KHALED: Yes.

MANI: Then my one point that really affects me, personally, is that why, then, do you all go out and seek Baba-lovers from other groups to,... And, you know, entice them into Sufism...

KHALED: But...No, no

MANI: Just a minute, let me finish, please this.

KHALED: No, this doesn't happen, Mani.

MANI: Because Allan Cohen, to me, is like the scout who goes with his charm, with his wit, his intell,, intellect. But there are many who have told us themselves, that they were invited, in Washington by Mackie, or they were asked to dinner with Allan Cohen, and given the red carpet treatment. And sometimes they have even said -- because it must be people with quality, right. Somebody with talent, somebody with some use to contribute to Sufism Reoriented. And when Ivy herself wrote in her letter to me that, "Filis seemed excited and thought I was going to take over all the groups in the USA." Well, it is not in that sense, but in a very small, minor sense I do feel that, why are Baba lovers of other groups and other centers contacted, to draw them, ~~draw them~~ Very naturally <sup>we disagree</sup> ~~draw them~~ <sup>then. Why?</sup>

KHALED: ~~This~~ \* <sup>you have to -</sup> Well, no, first of all \* you have to be a Baba-lover to be a Sufi.

MANI: ~~Look~~ I know, I know...

KHALED: You cannot...

MANI: ... ~~I'm talking about~~ <sup>I've talked with</sup> the non-Sufis and the ~~Su-~~ <sup>Su-</sup> Sufis.

KHALED: If we are, if you put the interpretation of that on,... If you put the interpretation of, of these, of these kinds of contacts as stealing from groups it would be like saying that you're at a station of your faith in what Baba wants you to, to live and live and teach by your example of living, is, is stealing, stealing.

MANI: No, no. ~~It~~ It isn't so dramatic as that, but it's definitely a fact. Not stealing, drawing.

KHALED: No, no no.

IRA: No, we are not... Well that is interesting, I must say, Mani, because

KHALED: The reverse.

IRA: *And* More often than not, that people will, will complain that, how very difficult it is to be a Sufi. And how, as you must know, out of... Before a person can become a Sufi they have interviews with the preceptors before they'll be admitted to Candidate's Class. And then after Candidate's Class, they have another interview with the preceptor before they can even go before Murshida for a decision as to whether they may or may not be a Sufi. And out of any single Candidate's Class a small percentage now is taken in as Sufis. And, of those who ask to join the Candidate's Class, a small percentage is taken. And rather than going out and seeking, the usual charge has been why cannot more be taken. Murshida has thousands of letters all the time. I mean, literally, all the time, people coming. And people come out all the time. And, and they are not "wooded" in any way other than they may be by the presence of Baba that is there. They are not wooed simply because -- at least as I see it -- if you are to be a Sufi, you, in this life, you can... It can only be if you literally cannot live any other way. If there is the slightest possibility of living another way in Baba, then you, you shouldn't be a Sufi. It is, it demands a certain kind of total commitment. And a part of that commitment is faith and trust in Murshida. First you have to come in your heart to believe that Meher Baba is God. And then there is a second step. There are many who believe fully that Meher Baba is God, and live as honestly and sincerely and totally as they can with Baba who would never be Sufis and who would have no interest in being a Sufi. Because they do not have that tie, that link that is expressed in faith and trust in Murshida.

KHALED: It's also, <sup>this is</sup> ~~like~~ like. *Higher trust in BABA.* ~~It's like karma.~~

IRA: But for those who have it, they come. And they are tested.

KHALED: Isn't it a question of karma, too, Mani? I mean, the relationship between people...

MANI: But I still feel effort is made to....

KHALED: We woo them to Baba, we don't woo them to Sufism..!

MANI: ...add more to Sufism membership...

KHALED: No! No!

MANI: I feel -- honestly -- I'm talking absolutely frankly without using my head to say they won't like this, or I shouldn't...

KHALED: ~~Someone~~ *No!* <sup>oh</sup> *But there are* ~~It is there, but not~~ working on karma. There is a difference.

KHALED: Well,... that,.. What I am saying is that it is not possible for everybody to be affiliated with the same murshid. The murshid and the disciple

(KHALED) ~~and~~ and their disciples or their followers is a karmic relationship unless I am wrong.

~~That~~ That was \*defined\* by Baba.

BHAU: Who is it,.. What... It is alright....

KHALED: ...They will not take and...

BHAU: ....Karmic relationship is always there, but working on karma, that is a different thing. Only the master can... ~~karma~~

FARHAD: Let me...

BHAU: ...Only the enlightened master can do that.

FARHAD: Yes, I...

ERUCH: <sup>Enlightened means</sup> It is perfect master, or what?

FARHAD: <sup>Bhau:</sup> I think the basic hassle is... ..

ERUCH: Excuse me please.

FARHAD: Sure.

ERUCH: Please do not take it ill, because I want Robert to finish it.

FARHAD: ~~\* of course \*~~ <sup>yes,</sup>

ERUCH: I have,..I was the one who interrupted.

KHALED: Oh.

ROBERT: Thank you, Eruch.

ERUCH: Excuse me, Robert..

ROBERT: Yes. (Robert seems to be discussing something with someone privately)

What I wanted to address, Khaled, is, was -- and I'm sure you're aware of this -- is, take for example yourself. You've been with Baba for nearly twenty years. All of your adult life. And you've met Him. And several of you have also been with Baba for most of your adult lives. The difference in your perspective from as it were, maturing and growing with Him, in your hearts, and trying to live as best you can in light of your understanding of how He wishes you to, I think <sup>is</sup> quite different from many of the newer, younger mureeds who are, shall we say, fresh on the scene.

KHALED: That's right.

ROBERT: O.k. And obviously your job as individuals and as a preceptor is by example to help guide them to live according to the way you understand Baba would wish them to. And as, also as directed through Murshida. That's a given. Now, when you have the -- let us, for lack of a better word, say -- the odd characteristics manifested by Mackie that you've alluded to, and the seeming adoration, even if by a few, to his person, it is easy to understand from the perspective of here -- given that it is 10,000 miles away -- that this

(ROBERT) is magnified... Distorted? I don't know how distorted it is, because all I hear from you and from Allan Cohn in the letter that you carried, is that everything is white. There are no grey areas. There is no copping to any of the statements that have been made that have been construed as negative about Dr. Mackie.

BILL: That is right, because our Murshid,.. We believe our Murshid to be a, a genuine guru appointed by God. And she does not make mistakes. The fault lies in our own inability to understand.

KHALED: To understand <sup>It's that's Rights :-</sup> ~~(lost under BILL)~~ :-

BILL: (with passion) <sup>Emotion</sup>... and that is what we believe, totally. And that is the difference. Ivy Duce is not 'Dear Ivy' to us. She is our guru and we thank Baba for that, because I am not one who had the chance to see Baba. Murshida Duce is here because Baba put her here to train us. To give us a chance the next time that Baba comes. And she has this school which will last for 700 years. And she is my guru. And that is the difference. And if she's not one's guru, it's very hard to understand.

MANI: But what. ~~we said - (cut off by Bill)~~

BILL: And I feel the covenant is between Baba and Murshida.

KHALED: How many, how many rumors are involved...

MANI: Could you define guru, please. Could you define guru?

BILL: Guru is, guru is Murshida. It's in all the literature. For <sup>years</sup> ~~many~~ years she has been doing this. No one appreciates her. No one has ever appreciated her. But she continues to work. No one has understood her role. She continues to do Baba's work. And she is totally Baba.

ERUCH: Please don't say no one. We here appreciate what she has been doing all these years. Remember that.

BILL: I'm sorry, Eruch. I, I know you appreciate her in your way, but we..

ERUCH: And we love her, and we know how great a responsibility is on her shoulder. We know it. (BILL: Yes.) We know it because we are also suffering the same sickness that she is suffering. (BILL: Yes) We know it. But the way that it has now entered into a different phase, we are just drawing the attention. BEWARE, BEWARE, BEWARE. As BABA used to tell us, BEWARE, BEWARE, BEWARE. That's what we are trying to do now. And we are not against Ivy. We do not want you all to leave. We want you all to hold on to her till the very

(ERUCH) end as I tell you again and again. Never for a moment think that this is a sort of an accusation for Ivy or against Ivy! No! On the contrary, It ~~is~~ not that. But the way of working that has been, what do you call, evolved now, in Sufism Reoriented is not according to what Baba wants.

KHALED: The surface of it is not --

ERUCH: No!

KHALED: -- in your concept... The surface of it.

MANI: No, no. It's deeper. The spirit of it is not there...

KHALED and others: No, Mani.

KHALED: Because we, she...

MANI: ...Of the present way, the present way.

KHALED: Because we... You have to address that, to, through her. You have to,... There, there is a difference between... Oh, how many rumors and things about Baba would come up, like this master that he went and healed his legs.

ERUCH: Yes.

KHALED: And, in Dehra Dun, when they accused Baba of, that His baggage was full of wine and liquor, and thousands of ~~them~~ <sup>others</sup>...

ERUCH: Yes, yes. There are so many ~~of them~~ <sup>others</sup> who went wild!

KHALED: But how could, how could you go to these people and explain Baba to them? If He did not go, through His grace to this ~~land~~ <sup>lands</sup> What could...

MANI: But they were strangers, how could we ~~be~~ <sup>be</sup> allowed to EXPLAIN ~~course~~

KHALED: They, they wanted to beat you up ~~me~~ <sup>OR</sup>... If it was not you I don't remember which mandali Baba sent.

ERUCH: He sent me.

KHALED: And they wanted, and the disciples wanted to...

ERUCH: Yes, yes.

KHALED: How can you explain? Eruch, since time began, love of God is not defensible.

ERUCH: That's true.

KHALED: Technique is not defensible.

ERUCH: But we were ~~around~~ <sup>around</sup> BABA and ~~you~~ <sup>you</sup> should know!

KHALED: Now, I wonder, I wonder, you are all saying ~~--- O.K. --- All-Right ---~~

I'm sorry, Shri Bhau. Bhau, Bhau is saying this requires illumination, and you are saying this requires illumination. Who is going to judge whether that illumination is there?

MANI: Only Baba.

KHALED: And if it is there, If it is there. If it is there, Mani.

KHALED: If. And if it is there because of Baba's will (CLOCK STRIKES ONCE) I don't want to get involved with arguing with you about your own experience with Baba. But He made statements that I want this path to remain pure until I come again.

MANI: That's true.

KHALED: Baba is going to flood the rivers. Some of them are going to get mixed like they've got always mixed.

ERUCH: Yes...

KHALED: And mixed and mixed. He said this time, the uniqueness of my manifestation, where this time I am going to sow a seed in every heart. Where this time I am going to awaken every heart. I want this channel to remain pure. And that requires a structure. And that structure, we believe, is Sufism Reoriented. And, and then there must be people in the structure. And then there must be illumination. Now, if we came to you and we said that this person is, is illumined -- and now we cannot address Jim Mackie. He is not the murshid. If we come and say that our understanding of illumination... Murshida says "I do not feel myself to be illumined."

ERUCH: Why don't you leave the illuminated master or murshida to Baba? Baba has said that. (KHALED: How do I know?) He will provide one for you.

FARHAD: Yes, but...

ERUCH: Why do you all want to go and...

MANI: ~~That~~ <sup>BABA</sup> has said a very interesting thing on that.

ERUCH: Why do you want to, why are you so anxious to get it now?

KHALED: We are not anxious to get one. We are very content with Murshida. Only Don Stevens wasn't content with Murshida, (ERUCH: ~~Did~~ <sup>They stay content with</sup> Murshida, and Baba ~~will keep his promise~~ <sup>and he</sup> asked Baba for an illumined murshid.

ERUCH: Who?

KHALED: Don Stevens is the one who asked Baba.

MANI: Ah, wait, Let Bhau speak... Let Bhau speak.

BHAUJI: ~~This next up, point you~~ <sup>bring</sup> here; of course, it was, I think 1960 or '61. Don Stevens came here. And Don Stevens came here and then of course Baba asked about Ivy Duce, "how is she." And he said she is alright, but still the ~~difficulties~~ <sup>discussions</sup> are there. So ~~it was~~ <sup>means</sup> ~~all possible talk~~ <sup>all possible talk</sup>. And then he says to Baba, that maybe she will appoint me in her place. And still I remember that Baba did not say a word. Just kept quiet. And then, Don Stevens, he thought that Baba did not hear what he said. So after some time again he says that, "Baba, maybe Ivy Duce will appoint me in her place." And it's the same. At that time I just felt ~~\*the term of,\*~~ why this Murshida Duce, there must

mean  
response  
(from BABA)

(BHAU) be something about it. Only this morning when I heard that yesterday there was talk that today there would be meeting. So this morning when I got up I just took out this Charter. Because for the first time, I tell you, I read this Charter. Before that I'd never read it.

KHALED: Yes, we were aware of that. (some of the sufis find this funny)

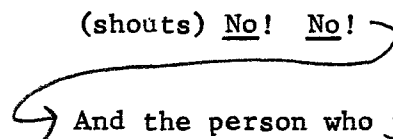
BHAU: ....So this morning, this morning, I tell you, this morning I read it. And I just felt that... And that picture came that Baba of course ~~\* showed me~~ <sup>kept quiet</sup> ~~^~~ when Don Stevens asked Baba and of course I saw His face. Immediately I felt that of course an enlightened murshida I've heard that Baba had promised, He had promised that there would be <sup>an</sup> enlightened murshid. I felt that there will be no murshid except Baba after this. This, this will,... This is the end. Just like here. Baba is there. Baba's seat is there. Everything, and ~~I could?~~ <sup>LIKE</sup> ~~^~~ Baba did not appoint anyone anywhere. Anywhere. For the timing, of course, because this tradition was going on...

KHALED: No, no.. ~~whether~~ whether you, Bhauji, believe this or not, is not germane. Whether we believe it or not is, is the issue. (BHAU: Yes.) If we are presented with another murshid that Murshida says, "Baba ~~said~~ <sup>SAID</sup> to me this is the next one." And if then, if we have a conflict ~~with~~ with it, we know what we have to do. (BHAU: ~~Recall by Khaled~~) ~~That - that is -~~ ~~^~~ (Khaled cuts him off)

KHALED: Now these lovely theories and things, these muddy the water. Ah, one thing that I, I get very angry at, inside, in my heart, is that there was a suggestion by one mandali that 'What ~~is~~ this Charter, we don't know what language Baba uses.' What kind of legacy are you leaving for future generations if this statement was made? What if future generations decide that Baba's statements on 100% honesty, maybe that was in His language. And maybe we can compromise on that. Ninety percent ghee is fine. Not 100% ghee. What if, in future generations, that, that His statements on how to live spiritually-- already in your all contact they have decided that Baba's statements in the Discourses about sex applies to His mandali only.

ROBERT: I've heard that Murshida said that.

KHALED: (shouts) No! No!

KHALED:  And the person who told you that is the one who's been feeding you the things that I have characterized as lies. Murshida does not allow anything but lawful marriage. She does not condone living together. She does

(KHALED) <sup>not</sup> /condone sex. She does not condone anything that Baba disallowed. You can be sure of that.

MANI: ~~\* (lost under Khaled)\*~~ *But it's come down as -*

KHALED: And she knows, she knows. She tells me sometimes, "Call this person, talk to him." She knows they're in trouble.

MANI: But then, if she does not condone what Baba did not approve of, and ~~we~~ <sup>as</sup> we say Baba does not approve of the things we find that is happening with Jim Mackie, how does she condone that? *you will - we'll have to -*

ALL are talking at once, it seems!:

MANI: *trust our judgements -*

FARHAD: Yes, that is correct.. ~~the~~

IRA: That's the central issue ~~is~~

KHALED: Finally the central issue! ~~is~~

MANI: \* *you ~~do not~~ <sup>don't</sup> trust our judgement on our life\* with BABA*

KHALED: (over all others) And if you read our Charter you would realize Meher Baba would not tell Murshida, "Keep your order, it's o.k." Meher Baba would not give anybody 400 souls to play with. What do you think that He was doing? What does a murshid mean? She told me to jump, I'm obliged to jump.

BHAU: I, I'm sure that... (lost under Khaled shouting)

KHALED: ...He would not give it to her.

BHAU: Let me, let me...

KHALED: ...If He did not want her to be a murshid,...

~~SOMEONE~~ *Bhau!* Right.

KHALED: ...He would tell her 'Keep your title?' Eruch, what is this? He would give her souls to play with? To, to to to organize and to have plays?

ERUCH: No, no. He wanted, He wanted...

KHALED: It must be serious,

ERUCH: ...He wanted everything to be intact, including this letter that

Eruch sent: *That* Baba made me send.

KHALED: No, I understand now.

BHAU: Here. Here, just read off these sentences. Peter...

PETER: Which one? Last one here?

BHAU: Here, where I have marked.

PETER: This one here, o.k. (reading from Sufi Charter): Meher Baba may allow anyone to be called and considered as a Murshid or Murshida without necessarily disclosing whether such a one is illumined, not illumined, or about



(PETER) to be ~~illuminated~~ <sup>illuminated</sup>. In all such cases, Meher Baba will hold himself responsible for the spiritual welfare of all those who may be prepared to and do follow a Murshid or Murshida so declared by Him.

BHAU: Again. Just this.

ERUCH: So declared by Him.

PETER: So declared by Him.

KHALED: So declared by Him is this phrase that you are picking out.

ERUCH: Yes.

KHALED: Do we have any conflict ~~about this?~~ <sup>in understanding?</sup>

IRA: No, there is no problem with it. That,.. that clause was put there specifically to cover the case of Murshida Duce.

FARHAD: It's a footnote, isn't it?

IRA: No, it's...

BHAU: No, it's not a footnote.

IRA: It is... It is...

KHALED: No, no. It's not a footnote. Baba put it in for a special reason.

IRA: Because He had said earlier in the Charter, Bhau, that a murshid must have the highest illumination. He says that to be a murshid of Sufism Reoriented, you must have vision of God. You must see God face to face everywhere. That is what He says, earlier in the Charter.

BHAU: I...

KHALED: That is what you said, Eruch, isn't it.

IRA: O.k. Alright...

KHALED: Now continue...

IRA: ...He said that this must be. And otherwise you would not be, or could not be a murshid of Sufism Reoriented, because Sufism is to be a pure channel of God.

MANI: And yet Baba... (cut off by Ira)

IRA: And then when He, He then added the paragraph that you read to cover the specific example of Murshida Duce who He Himself declared. He declared that she is a murshida.

BHAU: ~~(cut off)~~ But BABA said -

IRA: And that He declared...

KHALED: And that she need not be...

IRA: And that she need not be. And He did, He ~~did~~ <sup>would</sup> not say whether she was...

BHAU: <sup>the clause -</sup> \* the clause told it out, - ~~clause is out.~~

MANI: She used to write to me, and she would always say how she is not illumined. And I asked Baba once, and He said, "No." That's not the point!  
*That's the picture, it's a small thing!*

BHAU: We don't say anything about Murshida, ~~at this~~ *at least* we have nothing to say.

ERUCH: ~~about~~ *ABOUT* Ivy Duce ~~there's nothing to be said.~~ *there's nothing to be said.*

KHALED: ~~OK, I agree then, but it's not the same~~ *OK, I agree then, but it's not the same*

BHAU: ~~Now this~~ *Now this* this talk, you know, of course it was ~~mis-~~ *ALL MIS-* understood we have nothing to say against her.

IRA: O.k.

BHAU: Nothing. Not a word and ~~not a thought against her.~~ *NO ENTERS there.*

KHALED: ~~O.K. READ, READ THE PAGE AFTER...~~ *O.K. READ, READ THE PAGE AFTER...*  
PETER: This is just Section 3, it's... The title is Personnel. So this is the second part.

BHAU: Number two.

PETER: Number two.: (reads again from Sufi Charter): "Unless otherwise expressly allowed by Meher Baba, no esoteric titles are to be assumed by or given to anyone by way of recognition or designation of individual advancement, as (a) Pilgrim on the Path: One who gets intellectual conviction, that is, Ilmul Yaquin,..."

KHALED: (correcting pronunciation) Ilmul Yaquin,

PETER: (continuing)..."Ilmul Yaquin, who is not mere understanding but a feelingful certainty gained through intellect, which certainty remains unassailable and cannot be shaken or dissolved. (b) Advanced Soul on the Path: One who gains conviction through actual vision of God, i.e. A'inul Yaquin. (c) Perfect Ones: One whose conviction is the certainty of having realized God by being united with Him, i.e., Haqul Yaquin."

BHAU: That too, again read it out.

ERUCH: Read the second one only again, please, ~~wonderful~~ *the second EXAMPLE*  
that ~~is~~ *He gives...*

PETER: "Unless otherwise ~~expressly~~ *EXPRESSIVELY* allowed by Meher Baba, no esoteric titles ...

ERUCH: Hmmm.

PETER: ...are to be assumed by, or given to anyone by way of recognition or designation of individual advancement."

Someone: That's all.

BHAU: Please know ~~we~~ *WEH:* We have nothing to say about Ivy Duce.

ERUCH: Baba has appointed her. Baba has given *the title to her.*

BHAU: We are not talking about her. And we ~~have~~ *WILL* never ~~thought~~ *TALK*. Because

(BHAU): you know Baba has given her certain responsibilities. And it is not our duty to see whether she is illumined or she is not illumined. It is not our duty, you know.

KHALED: Excuse me, <sup>I know</sup> Bhau,... Yes <sup>I Wait, Bhau:</sup> ~~Yes~~ You see, this is under the heading of "Personnel". It has nothing to do with the succession.

BHAU: Succession?

KHALED: You see, previous, previous Sufi orders and some in America now give titles: Murshad, sheik khalif, khalif, murshid, pir-o-murshid; there would be more but they ran out of words to use.

ERUCH: So That's why Baba has given it...(cut off by Khaled)

KHALED: ...You are not to label anybody...

ERUCH: Yes.

KHALED: ...as these three. Who has been labled as these three?

ERUCH: But <sup>they</sup> it might come to <sup>Light---</sup> ~~the light~~.

KHALED: It cannot.

ERUCH: In future.

KHALED: No no no. It cannot.

ERUCH: No, but what Baba says that...(cut off again)

KHALED: ...if we violate this...

ERUCH: ...He's giving the highest examples, that such things should not be done. But just read that second one again. We are not here to discuss the text of the manifesto, but the thing is ~~that~~ <sup>that, we have to take</sup> the spirit of it.

KHALED: O.k. (reading from charter): "Meher Baba may allow anyone to be called and considered a Murshid or Murshida without necessarily disclosing whether such a one is illumined, not illumined or about to be illumined." Which are the categories of, of what: Murshidship, o.k.

ERUCH: Yes.

KHALED: "In all such cases Meher Baba will hold himself responsible for the spiritual welfare of all those who may be prepared to do ~~to~~ to and do follow a Murshid or Murshida so declared by Him." Which is Murshida Duce.

ERUCH: <sup>THAT'S RIGHT!</sup> ~~That's her job.~~ But thus far she...

KHALED: Then you are saying after Murshida no one can come?

BHAU: No, no ~~no~~, What I <sup>Said:</sup> ~~say~~ <sup>that Point BABA did not declare.</sup> ~~the appointment is not declared.\*~~

KHALED: <sup>How is He</sup> How is He going to appoint the next murshi....

ERUCH: That's what he is trying to bring home to you, that Baba will see to it! Allow Him to do it as it is!

KHALED: But, but, my dear Eruch, it's always done through the other murshid. Why, why... It's the succession of passing the cloak, it's called.

ERUCH: ~~Yes \*~~  
*Yah, I*

BHAU: Here, of course here Baba makes it very clear.

MANI: ~~No, No, No, THAT IS NOT THE PROBLEM. THAT IS NOT THE PROBLEM.~~  
*No, No, No, THAT IS NOT THE PROBLEM. THAT IS NOT THE PROBLEM.*

FARHAD: I think the basic...

MANI: You see, Khaled, you all are in a, such a different position from us. In the sense that you all have it in writing. You all can declare, you can wave the charter,...

KHALED: Yes...

MANI: ...you can point out, you can read...

KHALED: ....not that we do (laughs).

MANI: ...What Baba has said to us, about us...

BHAU: It is also there.

MANI: Fortunately, in good fortune, we are, it was in silence. And we, knowing, knowing that things like this, "temptation of leadership," Baba quotes in Ivy's own book in the Sufi thing.

KHALED: Yes. *Sure.*

MANI: And that can be disastous, as Baba says. By His grace and His grace alone we are neither able to make a show of anything or to boast about anything. How, what can I tell them? By His grace. We have nothing, no achievement to boast about. We had so much "not to do this," "not to do this" -- the 'no's' more than the 'yes', do this, do that. That today, what is it that we can say? All my life from my teenage till Baba dropped His form I am with Him. What is it that I can talk about myself? I can only, only talk about Him. So you see, it is ... This is right, but this is not the only thing. Instead, Baba says, of these "isms" we cannot talk about, ... I'm not saying that you, you should... But we consider Sufism Reoriented in, on an equal thing of Baba's as we consider Myrtle Beach which was absolutely founded personally by Baba, sent with all these conditions." Find the land in which all these conditions fit." And it was done. It must be given with love. And so many conditions. And then He went Himself and blessed it. And Avatar's Abode. And all these. To us, ... Therefore we don't belittle Sufism Reoriented as any less or more than any of the other things. But what I'm trying to say is, your emphasis on the work is right, but we are trying to tell you, that from our -- not only from our instinct, but from our experience, from being with Baba all this time, all these years. We know that this, this <sup>HERE</sup> is a wrong note. <sup>(A BIRD CHIRPS SHRIILY)</sup> Like a musician, a great musician would know when a great symphony is being played. Out of so many instruments, like so many groups, ...

KHALED: Yes...

MANI: ...one single note will go wrong, others may not hear it, but that musician would know, this particular major or minor a, e, whatever it is, is in a wrong note. And, we're... All we're trying to tell you -- we're not trying to accuss or judge -- we are trying to tell you there is a wrong note. Then correct it.

KHALED: ~~Farhad, Farhad...~~ (MIKE IS MOVED)

FARHAD: Yes, I think basically you put your finger on the right thing. Now the distinction of this note being wrong, I think stems from two facts. One is the distortion of the facts, a little bit of it. And another part of it is what I want to talk about a little bit, because basically our Beloved explained much of, as much as it could be explained about the path and the planes and this and that. But basically said, "Just love Me." "Don't worry about this." This was His basic thing. Don't worry about murshids, don't worry about spiritual experiences, or any of this. This is what Baba's message was, all the world around. Now, all of the sudden, out of this major statement, Baba decides to make an exception to some of these things and to make sure that people realize ~~this~~ this is an exception and accept it as such, He puts His signature on it. And He begins this path... You see, I am following this path, because you,... we talked the other day and you said how,.. what Baba brings in your life guides you towards a certain thing. And Baba has guided me to Sufism, and there <sup>is</sup> no question in my mind. And even if He said go to hell, I would go to hell. But fortunately He says come to God, so I'm coming to God through this way. And Baba says, by believing that Sufism recognizes oneness of truth and is complementary to, and does not contradict any honest and sincere effort to attain spiritual freedom of man. Now. He also says that, by accepting ~~the~~ <sup>the</sup> Sufism is an approach to spiritual experiences. My goodness. Spiritual experiences. I certainly was not interested, and still I'm not interested in, but if that is what Baba wants, that is it. —But nonetheless He says by -- which I don't know what it is, what spiritual experience is, but this is what He has put down here. And then He also says.

ERUCH: Well, What <sup>About</sup> ~~the~~ the spiritual experiences?!

BHAU: No, No, that's... In the record there is something.

FARHAD: Yes. ~~He~~ He says "as distinct from spiritualism".

ROBERT: Ahh...

ERUCH: Hmmm...

FARHAD: and to the divine manner, —

Someone ~~ROBERT:~~ Spiritualism.

ERUCH: That is known as spiritualism?

?ROBERT: Yes.

FARHAD: Yes. As distinct from spiritualism, right. And... Which is what?

ERUCH: *IT'S* Occult!

FARHAD: Right.

ERUCH: Yes. Spirits...

FARHAD: Right, Exactly.

ERUCH: ... ~~things~~ <sup>SEANCES</sup>, mediums...

FARHAD: Right.

IRA: Right. We agree.

ERUCH: ...all these things. And spirituality is just simply ... (tape ends)

\* \* \*

VOLUME II, Side 1 ENDS

\* \* \*

BEGIN VOLUME II, Side 2.

FARHAD: Why do I need a murshid, why? Baba is there. But He wants a murshid. O.k. I'm going to follow a murshid. And you have Hafiz, and etc., etc. Now these are things that Baba in His,... most of His work with you and everybody else, discouraged. This is a small facet that He put in California and you were not exposed to. So I think,...

ERUCH: We were the most exposed to.

FARHAD: To?

ERUCH: To Sufism Reoriented.

FARHAD: Not to the work over there.

ERUCH: Not to the ~~work + what Baba...~~ *What?*

FARHAD: Baba had you correspond to...

ERUCH: Yes, *yes*.

FARHAD: ...that's a fact. But by nature this work is of an inner nature. And if Baba holds Himself responsible for Ivy Duce, He is not going to, you know, write telegrams or letters there about every student and all.

ERUCH: ~~that's~~ <sup>mmm?</sup> that's right, yes... *that's right, but -*

FARHAD: *Maybe* He is going to help her internally. So you were exposed to it as much as externally, yes, it was possible.

ERUCH: To the fundamentals of it. Yes.

KHALED: As much as,... Experience...

FARHAD: So I'm basically trying to point out that the fact that this is an oddity, compared to the major word of Baba which discourages masters, which discourages spiritual experiences, and all of that, this is a difference. And it is also different from Myrtle Beach, in the same sense that in

(FARHAD) Myrtle Beach again Baba sets the same laws. They're not to follow a master, they're not to have... to be interested in spiritual experiences, let alone spiritism or spiritual... this other word (laughs)

ERUCH: Spiritualism. (laughs, too)

FARHAD: Yes, I can't pronounce... (all laugh) Right.

ERUCH: No, but the thing is that, Farhad, your contention is as if you are trying to tell us that we are against Sufism Reoriented.

FARHAD and KHALED: No, no, no.

FARHAD: I'm just trying to tell...

ERUCH: ...We are not against Sufism, we are ~~not~~ *not against you also,*

ALL at once:

MANI: *SURE. THAT'S* my point... ~~for~~ *he*

KHALED: *THAT'S NOT* how we think it... *he*

FARHAD: No, ~~ERUCH~~, I'm just trying to, yes, to point out... *there's been a big*  
~~misunderstanding~~ *as* ... \*

MANI: That's true. It proves my point that it is different in the sense that as I have oft repeated, Baba has put His signature on the paper, right?

FARHAD, KHALED, IRA: Yes, Yes.

MANI: And in our case He has put the signature on our hearts. So there is nothing for us to say. We never talked of planes. We never talked of experiences. The first Baba-lover, one of those that I corresponded with when Baba was physically with us after He had visited California: "So and so came to the meeting. Oh, my! She must be on the third plane. And Mani, what, what plane are you on?" And I said, "Plane?" *"I WROTE BACKS"* Why, I haven't even been on an airplane." And then they talk about so and so saw the light and then, "I'm sure you see light all the time." I said we haven't even got electricity, which was true.

FARHAD: Yes, but you see...

MANI: *True! You see*... ~~are to see~~... (TAPE FADES OUT MOMENTARILY) .... You are given the understanding, .. Yes? Eruch? (some laughter, some talking in background) There are many who have been given the understanding or have understood of themselves, that Sufism Reoriented is really the                      only way to Baba.

SOMEONE: No!

(July 17, 1981) <sup>AFTER ROBERT'S NOTE</sup>

*That was -*  
MANI: ^ The very first time that happened was in England when Bob Royton was in England, studying. He used to go to my brother's house very often. Very friendly. They loved him, he loved them. As \*{Freiny}\* said, often she'd cook these Indian dishes and he would enjoy. But there is one of these things again which is one of the things we have not felt at home with. That you have to go back and report to Murshida...

BILL and Others: She... Because she is our Murshida....

KHALED: \*{ because *we have to ard* }\*

MANI: ...That whatever, whatever is talked about. Like that time when Rano said something about -- again Irene comes in the picture, oh my! But she had said something about Irene; she doesn't remember what. She had a very, very strong letter from Ivy, that.. It is being reported. Therefore how can we feel at home, although we love the Sufi Baba lovers. So... And we asked one of them. Is it true that when you go back? "Oh yes. That's in the pledge. We,.. When we go back we have to report what everybody said or anybody said."

? BILL: *MANI, MANI, ABOUT THE PLEDGE...*

KHALED: ~~MANI, MANI, ABOUT THE PLEDGE...~~ *MANI, MANI, ABOUT THE PLEDGE...*

? IRA: I don't think it's ~~there~~ *there*.

KHALED: No...

MANI: ...So then, Bob Royton said--because there was some discussion--you know, my brother can be very argumentative, too. And there was something about, well, Sufism Reoriented is really the way to Baba. And Adi said, "No, that's not so. There are many ways and by-ways to Baba." But then he must have told Ivy, naturally. Because Ivy wrote: again, a letter to me, complaining about my brother. I wrote back to Adi, "Why did you, what is it that you said?" He said, "Tell her to write to me. I'm over 21; I'll answer her direct." I don't exactly remember the consequences as to who wrote who. But you see, it's... It is,.. We've accepted and recognize it as one of the limbs of the Baba who is the tree. Baba is the tree. And then the limbs are, the branches are the many centers and groups and 'isms' that Baba has created. And the leaves are all His own lovers. So you see, these little things that come up have added...

FARHAD: Yes,...

KHALED: ~~But...~~ *But...*

MANI: *well*...which is what we would\*.. And therefore it is,... We do not find it right now -- I'm telling you very honestly -- we do not find it right now to encourage any Baba lover to, ... to be in the Sufi order.



KHALED: Mani, that's o.k.

MANI: And we discourage.

KHALED: Mani, that's o.k.

MANI: Fine.

KHALED: It's o.k. if you do that.

MANI: I'm glad. <sup>YOU'RE GLAD TOO -</sup> ~~BECAUSE~~ I'm being frank. This is what ~~is~~ <sup>all of us</sup> -

KHALED: Well I'm being very frank with you. It's o.k.

MANI: But that's only recently, mind you: only very recently.

KHALED: No, no no. That's alright. I had conversations with, ... Adi had told me things that I had never told anybody. I loved him very much, but sometimes his opinions were a little radical.

MANI: Oh, yes!

KHALED: To me. He is... Well, never mind. But the point is that that's o.k.

MANI: Fine.

KHALED: You don't have to...

MANI: I don't want you to think we are doing things behind your back.

KHALED: No, no. That's not ~~the~~ the issue ~~is~~.

?IRA: I think that the other thing, Khaled; we might just go back a minute, because we got to a point where it seemed we were focusing right...

KHALED: We were focusing on the main issue.

?IRA: ...on the critical issue, <sup>(KHALED: Yeah, Right)</sup> and, and I think that that relates to what is different about Sufism Reoriented as one of Baba's limbs. I mean, I think this discussion today has all been with an awareness that we are all part of what....

MANI: Right...

?IRA: ...of Baba's legacy...

ERUCH: The difference is....

MANI: the question -

ERUCH: The difference, now, that we find, as I have been telling you all since this afternoon, is that now, very recently, we find that it is not directly focused upon Baba, and there...

MANI: ~~It~~ Not spoken - ~~CA~~

ERUCH: ...is totally, not totally focused, not directly, I should say. And the thing is that, there is a distraction. And the distraction is one distraction which Baba never permitted. And that distraction is something to do with higher powers, something to do with higher status. Something to do with ego bloating out. Something to do with swollen heads. All these things Baba didn't permit. And worst of all was dabbling into occultism, <sup>SEAN COJ</sup> ~~SEAN COJ~~ meddling with sanskaras, and all that. So that

(ERUCH) is the only thing that we are telling: Sufism as such as Baba has given is right. <sup>Go Ahead with it!</sup> ~~and he argues it~~ We never discourage anybody. And I have, I have a little thing to tell you, here, Ira and Bill Bodman. There is a little difference that, that has,.. misunderstanding that has taken place. I have never discouraged Bill when he came here. He himself asked me as to what should I do, and in this very room I have said that "But well, it is good <sup>your</sup> ~~that you are~~ friends <sup>HAD</sup> ~~to~~ ask you <sup>ed</sup> and all that. <sup>But he says,</sup> ~~he said,~~ "But there are difficulties that we have to leave our place and buy there, you see, near about." I said, "Why is that being taken, .. is that, is necessary?" <sup>Is that necessary?"</sup>

MANI: For becoming a Sufi?

ERUCH: For becoming a Sufi, yes. <sup>yes</sup> -

KHALED: For becoming a Sufi, yes, it is necessary.

ERUCH: He says, "Yes, that is ~~the~~ the thing. <sup>SO</sup> I said, "Well, your friend, Ira, <sup>move on</sup> he felt and all that. But is it necessary, that you ~~move on~~ to become a Sufi?" "No, no, I'm asking you, what should I do? This is the difficulty." I said, "Well, if you don't want it then don't be. You can approach Baba directly. You can approach through Sufism. Baba has given us... ample choice to us. Baba is available in any of these and beyond it." So then he says, "I have a farm around there." Jai Baba. (to someone leaving the room) I have...

MANI: Jai Baba.

Others: Jai Baba.

ERUCH: .."I have a farm there..." You remember all these things?

BILL: Oh, yes.

ERUCH: ~~to~~ "I have, there is a little daughter there." I said, "Well, then ~~do one thing~~\*: If you really insist upon it, then sell a portion of your farm and go there and keep the major portion of it." Then something clicked, most probably. or something like that. And that's all. And I said, "Why bother, why worry about it. If you want to become a Sufi, you can become if you want to. Just give it trial for a couple of years. Keep the farm there, sell a portion of it for your materials or whatever it be." And then I never knew then that you are the multimillionaire as people are telling us, <sup>that he is.</sup> ~~at least~~ I never knew that at that time!

(Sufis and others: A good strong laugh.)

BILL?: I wish they had ~~allowed~~ allowed a <sup>course</sup> ~~moment~~

ERUCH: Yes.

BILL: ...so that they could realize some of these things.

ERUCH: ~~he had come as~~ an ordinary pilgrim over here, and I sat with him <sup>sit with</sup> because he wanted to ~~talk to~~ me, and I said that. And then Ira got very peeved

(ERUCH) about it that I had dissuaded him from it. Never. I didn't do it. I tell you in presence of Baba. And I never do anybody. Only yesterday, day before yesterday -- when was the meeting here? What is ~~the~~<sup>the</sup> day's date?

MANI: Sunday.

ERUCH: When did George come ~~here~~<sup>here?</sup> The blind fellow.

PETER: Sunday.

ERUCH: And he says that "Well," -- something cropped up, he says, "I said I don't..." He says, "I don't want to be a Sufi." You remember, Mani?

MANI: Hmm. *yes*

ERUCH: I sought your help and then I said, "Sit down. Listen to what I am telling you."

MANI: *(something in answer to Eruch) whether or not*

ERUCH: I said, "Look. Don't you ever say that you don't want to be a sufi. If you don't want to be a sufi (Clock strikes six) then you are denying Meher Baba. Why? Because true sufi is He who holds on to the very kernel of His precepts and teaching. We all are sufis.

KHALED: That's correct.

ERUCH: And its... remember that?

~~Khaled: That was only yesterday.~~ *we always say that.*

KHALED: We understand. *Sufism Reoriented then he said --*

MANI: *Sufism Reoriented then he said --*  
ERUCH: But now he said, he said, "No, but I'll tell you..." "Then you want... you don't want to be in Sufism Reoriented, then that's alright. That's your choice. But never say that you don't want to be a sufi. If you are,.. If you don't want to be a sufi, you are directly denying Meher Baba.

MANI: But you are talking of Sufism versus Sufism Reoriented.

ERUCH: Yes. I'm talking about that. He said, he says, "Please, I made a mistake." I said, "Never make such a mistake, never make it. If you want to be a.. If you don't want to be a member of the Sufism Reoriented, that's your choice. But never say that I don't want to be a sufi, because we all are sufis."

KHALED: Yes, we apprecia... I heard, I misheard you yesterday when you were saying this. You, you you mentioned this point at the... ~~that~~<sup>That's</sup> yesterday *ahh... An*

ERUCH: *Did I* Mentioned it?

MANI: Yes, ~~at~~ *at the trust office. That's right.*

KHALED: *- at the trust.*

IRA: *But* I'd still like to go back to ~~a~~ *one - let's talk -*

MANI: But while we're talking, just one little thing. While ~~you're~~<sup>you're</sup> talking about the multimillionaireship of our dear Bill Bodman. Now that we are frank and asking for clarification on everything, what is the significance of the big diamond that you...

(MANI) -- or some jewel -- that you wear? That carries Jim Mackie's... vibes?

BILL: No, not this. I don't.. I have a, I have a gem, but I wouldn't say that it has any particular significance other than for me personally. In other words, I don't have any...

MANI: Didn't he ask you to wear it?

BILL: (in a very small voice) No. I... I don't think that <sup>Ah</sup> I mean the implication is that there is some, you know, some part of Sufism, /some part of... I, I have a gem which I'm very happy to have, and I wear and reminds me of Baba occasionally.

MANI: ahh...

BILL: But I don't,... But there is no significance to it.

MANI: Does Khaled wear one too?

KHALED: No, this is a quartz, Mani.

FARHAD: (begins to find this funny)

KHALED: This is \$5.95 versus....

MANI: (laughs, too)

KHALED: There is not a... We are, we are really straining.

FARHAD: Yes, because...

IRA: I think we can go back *probably to what -*  
(a few at once are talking)

ERUCH: <sup>No?</sup> ~~Now~~ why we say...

(still a few are trying to say something)

IRA: ~~UNLESS~~ our  
ERUCH: ...Now the only thing that I want you all to know one thing:

KHALED: Yes.

ERUCH: ...You have said that what is the fundamental difference, what is the difference? The difference is this: A little thing that Baba somehow or other brought it to my notice recently. Not that I... Just before all this happened. It was ~~there~~ there. I had told Faloo to type it out for me. Read this out, what Baba says in 1934, in Meher Gazette.

MANI: ~~no??~~ *(something in Gujarati.)*

ERUCH: Because it struck me. 'Oh my. What is this? Where are we now ?

~~Here read out.~~ SEE NOW. - -

PETER: "To entrust the development ... "

ERUCH: Loudly.

PETER: "To entrust the development of our soul to the guidance of an imperfect teacher (guru) is like making a madman sit on our chest with a sharp instrument in his hand." Meher Baba, The Meher Gazette, May-June 1934.

IRA: May I read something so as not to be outdone, Eruch?

ERUCH: Yes. Read out. (some laughter)

IRA: In a letter, Baba's... Meher Baba sent the letter to Murshida Martin in the 1940's before Murshida Duce was appointed, and He said: "I am not different from your Murshid" -- meaning Inayat Khan --

ERUCH: Inayat Khan.

IRA: He is writing to Murshida Martin.

ERUCH: Yes.

IRA: "I am not different from your Murshid. I will not have strangers think me more because then they think me less. I am limited when people in blind devotion separate me from my arms, legs, eyes, body. I am the representation of the all in all. But I cease to be the representative when there is any separation. Did I cease to do homage to Babajan when I became saved by Upasni Maharash? Did I make distinctions and differences, word plays? No, Murshida. Your love for Inayat Khan is fulfilled in me. And his love for you is fulfilled in me, and my love for both of you is fulfilled in God."

ERUCH: Wonderful. Beautiful.

MANI: *yes.*  
KHALED: Excuse me now. If we start taking -- Baba wrote extensively, and,...  
(laughter)

MANI: I know. Baba sometimes puts words, *and one wants to go to them.*

KHALED: (cutting Mani off) Somebody asked, somebody asked a rabbi, when is a chicken kosher, and he said "It depends if the chicken belongs to a poor man or a rich man."

MANI laughs and others laugh.

MANI:

*you know where else I heard these stories? -  
\* for this story?*

KHALED:

*(more laughter)*  
So, we're not trying to use Baba's words against, *OR FOR*

ERUCH:

Or for..., yes.

KHALED:

Or for. That's, that's, that's not the point.

ERUCH:

No, but *now* I was trying to illustrate what I was saying to you

KHALED:

The point is...

IRA:

I was,.. Well, I wanted to get back for a moment.

ERUCH:

Yes.

IRA:

Because one of the things that, Mani, when you, you had indicated that,..

I mean I think what we are dealing with is in a sense that there is a fact that there is a change in what you perceive going on in Sufism Reoriented. It is, I think, also true that for those of us who are Sufis that there is change. You are concerned that that change may be somehow growing away from the mandate that Baba has given.

MANI: No, I am not talking of the Charter of the Sufism Reoriented as a fundamental working document, no. I'm talking of now...

IRA: No, so I'm saying, what's going on now.

MANI: ~~Now,~~ ~~yes.~~ *yes.*

IRA: What you see as a change... What I'm trying to say is that there has been growth. And the growth relates, I think, to whatever it is that an authentic spiritual school is. When Sufism Reoriented was created as part of Baba's work it is different from Myrtle Beach. It is different from a Baba group. It is with a murshid who has the task and the responsibility. Because she bears the responsibility to Baba for the welfare of everyone she initiates. She is responsible directly to Baba for our welfare. And it is her charge to guide us to Baba. That is the essence of the role of murshid. And that is the reason that He says that...

MANI: *But that's what were saying:*  
 ^ Baba is looking after that through her. The responsibility is not personal.

IRA: That is true. But... That is why all murshids must be illumined. Because they must have the capacity to lead. That is, they must be able to know what the destiny and karma of each soul that they are responsible for is, so that they may guide them in tune with what Baba wishes for them. That is of the essence and that is why illumination is required. And in the Charter...

MANI: So you believe Ivy to be ~~illumined?~~ *illumined?*

IRA: I believe that she has the capacity...

KHALED: (is saying something in background, softly) \*she has the capacity... *yes.*

IRA: ...through Baba that re... that all the illumination requires. That Baba has given to her. Whether she is consciously illumined or not is of no importance. That she has the capacity of full illumination so that she guides each one of her students...

MANI: *So, will*  
 ^ ~~will~~ you excuse me one minute.

KHALED: Sure.

MANI: I believe, because Baba told us, told me personally, that Ivy is not illumined. But "I will guide her inwardly." What \*{~~He~~}\* says, "I will guide her."

FARHAD: Yes...

MANI: So what is required is complete trust in Baba.

FARHAD: That is what Ira is saying.

IRA: That is what I'm saying. But I'm saying that that guidance, though, is equal to full illumination. He did not deprive those who are her students of the effect of full illumination. It comes from Baba. But it is there. And it is of the essence of Sufi work. And what does that mean, in terms of guiding students? It is

(IRA) how should they lead they're daily lives? What is Baba's plan and destiny for each one of those souls? Now, whether it is done under veil by direct statement, so that when Khaled goes to Murshida and says, "Should I or should I not go to Lebanon?" Murshida will answer with the full processes of knowledge that Baba has, "Go."

MANI: But it would not be direct from Baba.

IRA: But it comes directly

MANI: Baba does not reveal...

IRA: It comes directly

MANI: ~~How he~~ <sup>How he</sup> takes care of the mureeds...

IRA: It comes direct, auth... It comes directly through.

MANI: ~~that should be done through IVY.~~  
KHALED: No, no no. You're making a point that we don't want to make.

MANI: Yes. <sup>WELL THEN,</sup> ~~explain!~~ explain!

KHALED: Now wait a minute, wait a minute. The Murshid is there to, to aid, to guide, to, to take special consideration. My path is internal. It is between me and my God.

IRA: Yes.

KHALED: And it has always been so. There's a difference. Don't add the two.

MANI: So it is, the physical activity, the physical means you are talking about?

IRA: Well, now what I'm trying to say...

MANI: <sup>their LIVES:</sup> ~~Where to go, what to do, who to marry...~~

IRA: Well, that's that's a ~~good~~ good point ~~to~~ ...

BILL?: No, no...

IRA: Let me, let me....

KHALED: That's what a lot of people think, and, and it's very elementary.

MANI: ~~Then... it already has come up~~ because its....

IRA: It is, it is... Well, it is both, but... We are charged, that is the Murshid is charged in the Charter, to deal with the path and its different disciplinary stages. Repentance, abstinence, renunciation, poverty, patience, trust in God, etc. And all of the stages and the states. They are named. Those are all internal...

KHALED: They're ~~INTERNAL STAGES.~~

IRA: ...Stages and states that can only be perceived and understood by someone who can see the internal state of an aspirant. And it is the duty in all spiritual schools that have an authentic murshid to know the state and stage of each student and to give to that student what is necessary to move them forward on the path which has such an infinite number of stages and stages. They are,... They explicit as the substance

(IRA) of being a Sufi. You move from aspects of repentance, of abstinence, all of which are special states, require special treatment, special activities. The treatment may be strictly internal; it may have external manifestations. It may require treatment that will, will redirect channels of energy which is the being,

KHALED: *which is - an*

IRA: ...because the energy is focused in an incorrect way, because it must be channeled. Now that is the work that has always been the work of masters. For those of us, while we are under Murshida Duce, Meher Baba does that directly. We know nothing about it. We are not conscious of it. We know nothing of it. It is done. As we move forward in our path, as we grow more mature in Baba's love, and are moved by Murshida through these states and stages, we are also, through Dr. Mackie, at Murshida's request, being given information about these processes. These are processes that have always been the province of all esoteric spiritual schools. They are private. They are the, .. necessary for information only between the master and the disciple. Why Meher Baba decided to make it as public as He did, I cannot know, of course. It is my feeling as, .. I take it from statements that He has made that because there had never been an authentic spiritual school in the western world, He, .. as a Sufi school, and since He was establishing it and increasing the number of murshids from five to six, that He wanted to make it public to give it that *? ->* \* imprimatur \* that only the Avatar can give. As we move, in its development, these kinds of information are necessary for those people who go through these experiences. These experiences are ones that if you are a Sufi and you are on the Sufism Reoriented path you are going to have, and they, .. unless you have some knowledge to help you understand it, it is more difficult for the murshid to work. That information is the kind of information that can be so easily misunderstood. Murshida, I think, knew the terrible risks that she would run by admitting the necessity and facing up to it and having it faced up to of this information being made available. Because there are always people who are not sufficiently mature and who are troubled by it to understand it that it causes enormous confusion and difficulty, that is true. And it is a burden. A terrible burden for her. And so we do witness the fact that gradually Sufis are being informed about these processes. About the way the processes by which sanskaras wind and which they unwind as Baba talked about. And as He said the process of moving on the path to Baba is a process of unwinding. And we are being taught somewhat about that process. That it's physical. That when sanskaras unwind it's not a metaphor. It happens and it causes changes. It causes changes in your body. It causes changes in your mind. It causes changes in your emotions. And that it is a process that by those who are illumined they can be seen, it can be understood, it can be directed. I believe



(IRA) that whenever one is in the presence of Murshida Duce and is being worked on by Murshida Duce, while she is helping us to the extent that we can move that much closer, have that much less ego, and have that much more that binds us unwound. And that is the process of being with her. She can know, intuitively, not by conscious.. but through Baba, she knows intuitively exactly what state and stage every single one of her mureeds is in and what, where they can go and how they can be moved. She knows that. Through Baba. When we have the illumined Murshid, he knows it, she knows it -- if it is a he or a she -- and he or she knows it consciously and deals with it directly. Its the very same stuff that Mur.. Baba has done through Murshida Duce. We are moving to a phase where that is becoming more conscious. Now. It is not for everyone.

MANI: No. That's it. We have no doubt *it applies to - m* (cut off by Ira)

IRA: It is not for everyone.

KHALED: *It is not for everyone. Your cares have made it -* (lost under Ira)

IRA: But the fact that it is there, the fact that it is there is not in any way away from Baba. It is not a detraction from Baba. It's not a... It's no way occultism. What we're talking about is the process: what is love, what is the process of love to God. All that Dr. Mackie has ever taught me that I can understand from his teaching is that the only thing that unwinds the physical process in the sanskara is love. That there is nothing else in the universe that can literally melt a sanskara but love. That is the only process that there is. And that the... what he describes are processes of love which is a process of experience that is a spiritual...

MANI: But it's not right to say ~~man~~ with Baba's permission, to deal with karma and things like that. That's not right.

KHALED: Well, this is the thing... This is the way...

MANI: No matter how you say it. We have.. The only thing where I, we have been taught about sanskaras, by Baba, sitting right here. And Baba said even if you blink you form a sanskara.

{ IRA: }  
{ KHALED: } → That's right.

MANI: ...But don't think about it, or you'll go crazy.

IRA: *yes.*  
KHALED: No. No. *It's not for you and me to think about.*

PETER: Mani, I'd like to say ~~no~~ this, if I can. It's a very quick thing.

MANI: And He would often say the most illiterate person can realize God. We're talking of knowledge. We're talking of experience. There are others, the rest of the Baba world who are not Sufis, members of Sufism Reoriented. There are a lot of Baba-lovers who are ~~not~~ <sup>of</sup> Sufism Reoriented: *versus this -*

(Mani) ~~They~~ <sup>as I said; there is -</sup> There are, <sup>^</sup> this is not the requisite. But I accept it as being necessary for those who are members of Sufism Reoriented.

KHALED: ~~The~~ The point is, ~~That's~~ That's all, that's all we ask.

IRA: That's all that's necessary.

MANI: That's right, yes. But the point that ...

(Many are talking at once here.)

ERUCH: ~~There is only~~ <sup>that it is</sup> the condition ~~on~~ Ivy, not Jim Mackie.

KHALED: ~~No~~, No, no. You can't put any condition on Ivy Duce, Eruch.

MANI: Yes. That we cannot, we cannot accept.

Khaled ~~That's~~ That's between her and Baba.

ERUCH: Baba, Baba and Ivy are one. But not anybody else.

KHALED: Eruch, if she is failing, then it is for Baba to chastise her. It is for Baba to, to destroy Sufism.

MANI: But ~~we~~ <sup>all we say is -</sup> ~~Man~~

ERUCH: <sup>(laughing)</sup> But we are not chastising her, we are chastising somebody who <sup>is</sup> ~~is~~ forming <sup>some</sup> ~~some~~ Group  
~~(Khaled is talking same time and can't hear Eruch) ...~~

KHALED: You are saying that I, we are ~~we~~

ERUCH: ...somebody who calls himself something!

KHALED: No, no no. We are not following Jim Mackie. We're following Murshida.

ERUCH: <sup>WELL,</sup> ~~Now~~ it appears, you-all may not be following, but there are some youngsters who are following Jim Mackie.

KHALED: No. No. ~~They're not Sufis...~~

IRA: They are not Sufis.

ERUCH: ~~Yes~~ <sup>well,</sup> then say - \*

KHALED: They are not Sufis!

ERUCH: That's good. I'm very happy to hear that.

KHALED: No, no not Sufis.

PETER: I want to say just one thing, quickly. Ira, you were talking about Jim Mackie's description of the process of winding and unwinding of sanskaras. Well, I read a transcript of a talk about that. And it was about 10 pages long, delivered mainly, I presume, to lovers of Baba. And the only time in those ten, single-spaced pages that Baba's name is mentioned is once. And it's not mentioned directly, it's mentioned as an aside. Now, I... Just as an observer of people who have been with Meher Baba, who speak about Meher Baba, in many contexts, I find that to be very disturbing. In that here is a man who is addressing a group of Baba lovers, ten single-space pages, and Meher Baba's name, who he loves dearly, who he says he is serving completely, is mentioned but once.

KHALED: My dear fellow, and I.... My dear fellow.

PETER: I find that to be very disturbing.

KHALED: I <sup>Q</sup> find it more distrubing, and <sup>I'd</sup> find it more likely that a sham will be yelling "Baba" all over the place. What does it take to say His name? But even a sham when he says "Baba" ten times benefits ten times.

MANI: <sup>yes,</sup> If it's in your heart it overflows. ~~That~~ That is how it <sup>is.</sup>

KHALED: I was trying to impress... No, no. Wait, Mani. I was trying to impress somebody once who was an M.D. that I'd studied 4,000 hours as a chiropractor of basic science. And he says, "Four thousand hours of nothing is nothing."

PETER: But... Four thousand hours of Meher Baba is ~~nothing~~ nothing <sup>???</sup>

KHALED: Wait a minute! Wait a minute. It is not a lecture to repeat Baba's name. It was not a lecture about Meher Baba. It was not a lecture where, Baba says this and Baba... You can read the Discourses...

MANI: But then where did he derive the knowledge of what he was talking from?

PETER: Yes. It's something to recognize (TAPE GOES BLANK FOR A SECOND OR TWO)

KHALED: But that's the point. It's an internal knowledge.

IRA: He knows.

MANI: ~~But~~ But if it's from Baba then you have to acknowledge <sup>it's</sup> from Baba! every sentence, we say "Baba says." Every sentence.

(Eruch must be saying something in background)

KHALED: YES! Of course, Eruch.

ERUCH: Khaled! Please beware, please beware. ~~(a little bell chimes)~~

KHALED: I will beware, but I will tell you, my dearest friend...  
ERUCH: Unless and until it is <sup>(KHALED: IF I wanted -)</sup> <sup>IF they can give a</sup> reading, <sup>→ Those are the Great ones</sup>

SOMEONE: Wait, what?..

KHALED: (has been talking over Eruch) ~~so I have missed a bit~~

IF I, If I have to learn this, if I have to learn this by coming back 1,000 more lifetimes, until I find how to live Baba's message, so be it. (<sup>ERUCH:</sup> So be it.) What I am saying to you is, what I'm saying to you is, He will take care of me.

ERUCH: Sure.

MANI: That's <sup>sure. RIGHT →</sup> ~~sure~~ only..

KHALED: What I'm also saying to you is, telling people not to become Sufis is not the issue. For you to adopt our language and our way of thinking about this, you cannot.

MANI: That's right.

KHALED: Baba designed you for one purpose.

ERUCH: He designed me also, He designed me also to let you all know what I am saying now!

KHALED: Yes, yes. That's not the point. The one point is, there is a big difference between what has happened now and advising individual people that, not to be sufis.

MANI: *That's not true. No, No No, ~~we don't~~ we don't go out and start with the - we will not have.* (Khaled is talking)

KHALED: It doesn't matter. If they tell you "Do I want to be a Sufi, or, -- I'm not attacking, I'm just saying -- If through some contact with you, any contact, they decide not to be Sufis, that helps us.

ERUCH: Very good. Thank you.

KHALED: But, but...

ERUCH: But it seems that I dissuade them from becoming Baba-lovers.

KHALED: No, no. Sufism Reoriented.

ERUCH: Ah. Say that.

KHALED: Fine. I will, because I heard you *and the only way -*

ERUCH: *Because* \* He said I am a Sufi *(KHALED: I am the only one who SAID)* I am first a Sufi, and then a lover of Bab

KHALED: Yes, and He said, "I am trying to become a Sufi. Through Sufism Reoriented. Does that please you? There is only one Sufi.

ERUCH: Yes.

KHALED: That should please us all.

ERUCH: Yes. I'm very happy.

KHALED: We call ourselves Sufis, but what do you want to call us? O.k. We understand that we are mureeds. ... Eruch, that is fine. It is not fine for the entire Baba community in the United States to think that we have been excommunicated.

ERUCH: No..

KHALED: W'allah-hazeem.

BILL: That's what's happening.

KHALED: W'allah-hazeem. Eruch, W'allah-hazeem.

BILL: *They do!* They won't teach at our school for our children.

ERUCH: How? Why, why should they?

IRA: Because they have been told not to associate with the Sufis.

KHALED: We have been excommunicated BILL: They won't teach my daughters...

MANI: No, no no. That is wrong. We have said not to associate with Jim Macki

We have not said *don't go to Sufism Reoriented!*



KHALED: This is,... no, no, no. This is what we have to deal with...

MANI: How then can we say it is right when we know it is wrong?

KHALED: ...He said you must study these issues.

MANI: That is not it. We have lived with Baba...

KHALED: He told us to study them.

MANI: ...all these years. Again and again we have seen Baba denounce such a thing. The practice, not the person...

KHALED: But He told us to study *them MANI dear -*

IRA: *No, dear... # processes*

KHALED: *The processes -*  
MANI: I have nothing against the person.

KHALED: As processes.

(Sufis are discussing among themselves some point)

Bhau: *YES, YES ERUCH, the ah -*

BILL: *I know - I know these questions are in your heart -*

KHALED: *\* Lahar and leheart \**

FARHAD: *\* what I said, that it is just possible*

MANI: ~~That is not~~ *\* Then how, how, in true conscience, can we encourage somebody to say, "Alright." But we don't go out of our way to say no -*

FARHAD: Yes, but...

MANI: But when somebody would say, I would say, "Yes, why don't you." But now I cannot. *No friend is to myself - I mean all friends -*

KHALED: No, no. You cannot.

ERUCH: Mani, *all those that don't, they involve themselves.*

Bhau: ~~They should study~~ *They should study this picture here.*

MANI: No, no. Jack, put that there. (the microphone)

JACK: No -- it can reach. Dara says it can reach. If it's in the middle then we don't have to keep moving it everytime.

MANI: Ahcha.

JACK: He says if it's in the middle then it's alright.

SOMEONE: Can you hear like this? *(TAPE STOPS & THEN STARTS)*

JACK: Right. *the whole room is great.*

ERUCH: By the way, if you all are in a hurry to leave the place, allow Robert to read one letter that he has sent out, he is about to send out, as what,... What is that letter that you *# want? #*

IRA or BILL: We're in no hurry.

KHALED: No. *were not.*

*ANI is NOT -*

*First*  
MANI: ^ First let Bhau speak.

KHALED: Let Bhau speak first.

ERUCH: ~~Remember~~ *So,* remember that ~~BABA'S~~ *Reading* has to be done

KHALED: Yes. Let him finish this point, and then you immediately...

(if Bhau read something, it is not on the tape) Acha. Acha.

MANI: → *Put it there, TAKE it out, (JACK: It can be like that Mani.)* I did not hear. What's the time?

SOMEONE: *It's about 6:30.*

BHAU: *unintelligible: perhaps reading to himself aloud.*  
MANI: *Felt* Ivy naturally ~~thought~~ *thought* that how is it *how it it* that we can hurt somebody? But *(Bhau: No, you continue... I'll just*

then that hurt is not a personal thing, it is not meant to hurt somebody. Just like, like she had to hurt Peg and Andy. Because that was necessary from her point of view. So this is that kind of thing. This is not meant personally at all.

KHALED: Well, well, Mani, I don't think ah-

ERUCH: What is it?

PETER: I'm sorry...

BHAU: About the *(Hindi word)*

PETER: This is Section 5, 'Duties and Obligations'

MANI: *(something in Gujarati)*

ERUCH: Pardon?

MANI: ~~and me~~ *(Gujarati: He should (DARA) sit here.*

ERUCH: Dara, you come this way... *that's right.*

PETER: Section Five, "Duties and Obligations." "It shall be the duty of every member..."

ERUCH: It shall be the duty?

PETER: Yes. "It shall be the duty of every member to become conversant with the principles of Sufism by reading and studying the literature of Sufi saints, poets and authors, such as Hafiz, Jalaluddin, Shams, Inayat Khan, Ibn Arabi, Shibli, Jujwiri, and others. (b) To necessarily read and study vigorously the Discourses by Meher Baba and the book by Meher Baba called God Speaks which depicts the ten states of God and other important truths, and which is His last and final book on this subject. (c) To necessarily repeat verbally daily one name of God for half an hour at any time of the day or night; this is to be done consecutively if possible, but may be accomplished in smaller portions if necessary. (d) To meditate on the Master daily for fifteen minutes in any secluded spot. Two -- do you want me to read two as well?

BHAU: No, what I want to say *ABOUT Study,* ~~about~~ this ~~idea~~, of course Baba has given. But not work on karma, work on sanskaras....

KHALED: We don't work on karma, Mursh... my Murshid does.

BHAU: So here...

FARHAD or IRA: No, no, no...

BHAU: Just ~~like~~ <sup>LIKE</sup> -- When we hear that Jim Mackie works on sanskaras and this. Of course you know how is it possible for us to accept such things?

KHALED: It's a hard...

CAROL: I want to see if I could say a word here on this understanding of occultism. What the Murshida does has nothing to do with the occult.

ERUCH: What I hear is <sup>that</sup> please tell us about Jim Mackie, not Murshida, because we accept everything because she... *was appointed by BABA. in*

KHALED: You don't accept her as a Murshida.

FARHAD: Yes.

KHALED: You don't accept her as a Murshida, Eruch. Don't say ~~that~~ you accept *anything!*

FARHAD: Yes.

CAROL: Murshida leads her students along a path that is one that conforms with her own, her own being, her own nature. When she came to Meher Baba she had been a student of mysticism, a student of Inayat Khan. She was conversant in mystical literature that has to do, you know, with mind reading and this and that, and the whole gamut of things. This <sup>is</sup> ~~was~~ part of her way, part of her personality, so to speak. When she came to Baba, he... and then he said "I will stand behind you." She did no longer become... She was not, no longer, Ivy Duce. But I can tell you to be in her presence is like being in the presence of Baba. She brings one's heart to... above. So she does things that are a part of her girlhood, part of her growing up, part of her nature. Just as any master does things that are part of their nature. This one cares about this, that one cares about that. But it would be wrong to think that this is occultism. Because I can guarantee you that what she does from morning to night is to reflect Baba and His love. So when she will ask someone to see a... someone who does readings, it is in the same spirit that she also asks them to go to a dentist or to a hairstylist. All of these things are part of her nature. But she does it to work and involve the student with a process that is very hard for me to, to describe. But that lifts you to Baba. She has many, much individuality. And this is part of her individuality. But it is not occultism. Because Meher Baba is always, on her mind and heart.



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MANI: Yes, but when she sends them to Jim Mackie (Carol doesn't stop to listen)

CAROL: ...She could give it up in a moment, if she wished.

MANI: ~~...~~...What is the nature of the work?

CAROL: I beg your pardon?

MANI: When she sends them to Jim Mackie, as she would send someone to a dentist for dental repair...

CAROL: I believe that that has been described, but I think it would be wrong to see that as though someone went to someone because they did not have Baba foremost.

KHALED: Or faith, or lack of faith.

CAROL: In her way...

MANI: No, but I mean when he does these things on the, "with the permission of Baba" and he's (Clock strikes twice) and he's talking from ~~from~~... on high, - I mean

CAROL: I don't know if it's true or not, it is not my interest...

MANI: Ahcha, *Right*\*

CAROL: ... but, but, but what I am saying is that to see that as calling upon, you know, I don't know...

MANI: No, we've never said that Ivy was ~~doing~~ *dabbling* in the occult. I don't think any of us...

KHALED: But, but you see...

CAROL: I thought that you did. I thought that you did.

KHALED: But you are. *MANI* You are. You must be.

CAROL: I thought that was said again and again.

KHALED: Yes.

MANI: Our question is the activity...

KHALED: You are. You are saying that.

MANI: ...that is growing and is being out of shape, which involves Jim Mackie, not Ivy.

IRA: Mani, Mani... We see Jim Mackie as Murshida's arm.

KHALED: It's the same. It's the same.

IRA: Just... He, he ...

MANI: Ah! Then of course I'm saying that about Ivy.

IRA: ...Murshida Duce is our Murshid and he is her preceptor, and he is part of her.

KHALED: And there is no occult.

*we cannot*  
MANI: Then we must just put it on Ivy. I mean ~~to put it onto Ivy.~~  
KHALED: *Yes!*  
IRA: ~~That's right.~~

*must be*  
*Some of it, put on Jim MACKIE*

MANI: It must be Ivy.  
(seems about 5 sufis talking at once.)

MANI: I think we have, in a way, been criticizing Ivy.

KHALED: That's right.

IRA or BILL: Oh, yes. That is what we feel. *That is our sadness.*

MANI: - *What Ivy's probably done,* → then we naturally criticized her. Naturally criticized her. Yes.

KHALED: *Then it* → then it must be — *is*

FARHAD: Yes, I think the basic issue is whether Ivy Duce is considered as someone who is utterly devoted to Baba and guided by Baba...

MANI: Infallibly...

FARHAD: ...Or...

MANI: ...Doesn't Baba put conditions about temptation....

FARHAD: Or she, she does not, or she, or that is not the case. You see. I think that is, that is the issue...

(sounds like Aloba counting for tea in background)

MANI: But Baba puts conditions of, not only of 100% honesty, and all that sort of thing, but He talks about the temptation of leadership and other things.

KHALED: She has not been tempted.

MANI: So it is not that infallibility. Baba has put conditions.

KHALED: She has not been tempted. She has not betrayed Him.

MANI: But then how, how can Ivy, who is totally devoted to Baba, who is like one of us with Baba, can condone and even encourage or even set up or create the things that we see in Jim Mackie?

IRA: Because that is, that is part...

MANI: To us, we can't accept that.

IRA: ...I understand, but that is part of the genuine sufi work. And because it is...

MANI: Then we cannot encourage it. I'm sorry. We cannot compromise on that.

KHALED: Well, it's not a point of encouraging it. We were hoping that...

IRA: ...that it could be recognized as within and a part of Baba's world and work. That there are many differences.

MANI: *It is not to be edited,* ~~But it has not been limited,~~ as I said. It's growing in membership. Other young Baba lovers, who we genuinely love... We cannot in all honesty tell them, "Yes, go and be a Sufi."

KHALED: Mani, *it wasn't a difference —*

IRA: *That is, that is ORIG -* What Khaled said, and we would all say: That is fine. Anyone who is going to be a Sufi of Sufism Reoriented can only be that if they cannot avoid it. If you're saying "Don't do it" would stop them, then they should not be a member.

MANI: We have not even said no about the film. Ask them to decide. They know our views. They know what we're talking about.

KHALED: Yes, that's fine.

MANI: And then we, then we have left it to them.

KHALED: We will never doubt your honesty. We will never doubt your fineness of approach. We can ask for no more than what you just said. You tell them there's a film, you tell them to make up their own mind. And, and I hope you are ~~referring~~ to everybody here.

MANI: We have not said no.

KHALED: But not...I, I mean we didn't bring it to show it today, did we?

MANI: We have left it to their responsibility... We...

KHALED: She said show it to...

PETER: No, she meant the Meher Baba League. The incident with the Meher Baba League? Is that it?

MANI: Yes!

PETER: They, they wanted... They asked...

MANI: *They were not told not to see...*

KHALED: That's fine. That's fine.

MANI: ~~They were not told not to see.~~ That is left to them. But they know, we have let them know what we, how we feel. That is up to them, *to decide*

KHALED: Do you know what Murshida said? She said she had *she said she*

MANI: What *do you think that we* are giving orders?

KHALED: No, no, no. She said she had no intention of putting them in such a difficult situation...

MANI: Yes.

KHALED: ...And since they had conflicts, the best thing to do was for her to withdraw it...

MANI: Uh-huh...

KHALED: ....And then there is no need to make a decision. We are not coming here to accuse you, *that you told them what to think*, but...

MANI: Ah, you are right. That is not the.. *It's* The same on our ~~side~~ *side.*

IRA: *But the thing -* But the thing ~~that~~ that you say ~~that~~ that we recognize...

KHALED: ~~Do you know what they've done with some of the letters -~~ *Do you know what they've done with some of the statements?* They've done

ROBERT: *I, I don't know...* \* (too low to catch)

KHALED: Well, the question is...

MANI: As a matter of fact, you're talking of segregation. You're talking of this... Look at the Washington Group. They were all so many Baba lovers. To PegAndy they were children. They were like a mother and father to all of them, right?

KHALED: That's true.

MANI: Comes the edict: Either you become Sufis and stay in, or you, if you are Baba lovers, get out. That, that's a fact. <sup>That</sup> I've been told, even by Ivy, in her letter. So then it is not the other way around. Now you talk of segregation and things but it is the, the tables are only being turned now. So this is not our way. We do not say, "Yes, you do this or that." No. This is not what Baba would like. Now it's up to you. You want to, you want to go into it, that's your look out.

KHALED: I think that it is... It's presented to them in the same way.

MANI: *please grasp that we did not* advise you <sup>on what to think</sup> ~~but~~, but you are grown-ups.

KHALED: It's presented to them in the same way.

MANI: We, we respect them as grown-ups even though they are immature in their understanding. But it, it's each one's due with Baba. <sup>(Khaled: I understand.)</sup> We always say that it's a very individual personal relationship with each one with Baba. So we will tell them that this is a wrong note. We don't like this. But we do not go ~~on~~ out and stop them. We are not there to condemn the thing, we are not going... No. No.

IRA: No, we understand that. But the question then comes when you were saying that you ~~had~~ <sup>have</sup> only said that they should not associate with Dr. Mackie which necessarily means without Sufis. Does that mean you can't... Are you suggesting that they shouldn't come to a play about Baba's life that is put on by Sufism Reoriented?

MANI: That really, that really applies so much to California. Because when Jim Mackie gave lectures, there again it was said, that there was barely a mention of Baba. And there was the stagey effect. <sup>I'm</sup> ~~as you~~ I'm talking about not those that were, came away ~~as you~~ think disgruntled, Sufis from Sufism Reoriented Organization, I'm talking about the Meher Baba League of Berkeley. (END TAPE II, SIDE 2)

\*  
\* Jai Baba! \*  
\*

VOLUME III, Side 1, SECOND DRAFT (July 26, 1981) Revisions: Oct. 81

MANI: (continuing)...Reoriented Organization. I'm talking of Meher Baba League, or Berkeley people who went, with.. openminded. Wheth.. Whether just out of curiosity or to see. And they have said that they were amazed. Some of them were drawn, to begin with. There is,.. Undoubtedly there is,.. There is something in his voice, in his charisma -- these things we never encourage...

KHALED: Yes.

MANI: ... But, they said there was no mention of Baba, barely mention of Baba. You see, how... These are the things.

KHALED: Yes.

MANI: So we have not said, "Don't go to the movie,"...

KHALED: No, no....

MANI: Tell them this is not right. \* Then it is up to \* them to go or not to go...

KHALED: Mani, they have to know,.. They have to know... What I am asking you to do is to give them a little more guidance. Not a little less. What they have done with your words...

MANI: We can only guide them according to our light, Khaled...

KHALED: Well...

MANI: ...We are not against Sufism Reoriented. We are guiding...

KHALED: I understand, I understand, I understand that you have to feel Baba must tell you... But, but I felt that you'd, that you'd agreed with me that some of their reactions were extreme. And I really \*have a good \* point. We make a, a play for Baba every year. Does it mean now -- they're sitting here thinking -- does it mean 'I can't go to this play.' Does it... Why don't you tell them don't associate with Dr. Mackie personally, ... Or....

MANI: No, it \* really\* is not Dr. Mackie \* \*

KHALED, IRA: \* \* (all at once over Mani...)

MANI: ...That's what we never discourage. We never discourage them from seeing the Baba, Baba play...\* the Baba \* Baba's birthday...

KHALED, IRA: (both at once over Mani)\* \*

IRA: \* \*, Mani. Teachers \* \*...

BILL: \* \*...who are teaching my daughters on Friday nights when I go to class because they don't want to associate with Sufis. So this thing has gone very far.

MANI: But,... Friday night at the Pony School?

at same time

BILL OR IRA: That's right.

ALL at once: Ira, Bill, Khaled... etc. for about 10 seconds

MANI: (underneath the free-for-all) \* \*

BILL: ...It is a directive....

MANI: ...Baba plays, or Baba Birthdays....

BILL: \* \*

BILL: It is a directive: It is coming from Baba headquarters to the masses.

MANI: No,.. There is no \* \*

KHALED: One person said, 'I would like to stay...'

BILL: That's the way that it has happened, Mani.

MANI: But is...

BILL: That's very clear.

KHALED: But Dr. Mackie's voice is on it, and I will be, I will be disobeying Eruch.'

all at once

ERUCH: When did we say anything about the voice, and this and that? All, we don't \* \*

KHALED: (over Eruch) That's what we mean. You don't know what's happening over there. You send ... There was... Maybe you should read the letter.

ROBERT: Yes, \* \*, please. I want to,.. I want to preface the letter, which is to Allan Cohen, which I am going to give you to carry back to him.

IRA: O.k.

ROBERT: Just as you carried his letter to me.

IRA: Fine.

ROBERT: I want to preface it with a couple of remarks. First of all, I, I don't know what the Mandali have in mind as to the duration of the talks. I don't think we have to resolve everything today.

KHALED: No.

ROBERT: People are getting tired, and you can only keep your attention for so long. But I want to say, personally, that I admire tremendously all of your love and respect for Murshida which I share and always have. I think the essential issue which we will not resolve and cannot resolve, is the degree to which guidance from Baba is identified with infallibility. And I think it's just like a member of a Protestant church arguing with a Catholic about the infallibility of the Pope. Nobody is going to... Each believe what they believe. It's not going to be resolved. And I think that is a central issue. But I don't think it's time to discuss that now. In any case, what I'd like to do, with the hope that this may lead to bridge-building between, let us say, divergent views and opinions, is to

(ROBERT) read this letter to Allan. Now, all that I'm... This is something -- this is especially pertinent because all of you know Allan. He is a Sufi preceptor; he's been a friend of mine for sixteen years. We came to Baba together. And I wrote him a letter. I don't know, did you, did he share it with you?

IRA: After you... Afterwards, when he found out that you had shared it with others, then he shared it with us.

ROBERT: He wrote a sixteen page reply which you carried.

IRA: Yes.

ROBERT: Did you see the contents of that?

IRA: He has showed me the contents.

KHALED: He has shared it with us.

ROBERT: Good. Then this is all the more pertinent. This is -- I read it yesterday.

MANI: (laughs) \* \*

ROBERT: ...I read it after you delivered it to me.

ERUCH: Have you read it properly to give a reply so soon?

ROBERT: Hmm... (probably delivered with an 'Indian' tilt of the head that could mean just about anything)

ERUCH: (laughs) Then you are \* \* (muffled)

ROBERT: Maybe it's slightly \* \*, but we'll see. This is, this is...

(TAPE GOES BLANK FOR ABOUT TEN SECONDS)

KHALED: \* \*?

ROBERT: O.k. Today's date, 14th October, 1980. Dear Allan, Jai Baba! The -- quot "Gang of Five" as I just \*{ simply }\* termed them -- parenthesis -- (and why not you among them) arrived safely on the eve of Baba's Dhuni day. They joined with their western and eastern brothers and sisters and paid homage to the eternal flame of love kindled in the hearts of His lovers by the God-man, Beloved Meher Baba, which, by His grace, will one day consume us utterly in Him. I have read your letter carefully -- parenthesis -- (and am pleased and touched at the depth of your concern and response.) In its way it is a masterpiece of reportage, rectification and expostulation, combing over multi-emotional hues and shadings. I think in all likelihood when you and I are long forgotten and the history of these times is written, it may well end up in the appendix of some tome. As I recall, your doctor's thesis was written on the theme of cognitive dissonance. Certainly, the current -- quote -- "misunderstandings" and their varied effects on people's lives and equilibrium form part and parcel of that category of experience. I believe that, ultimately, for people to grow closer in the light -- excuse me -- I believe that ultimately this set of circumstances will, at their best, serve as a forum for people to grow closer

(ROBERT) us articulate our responses to them, and thus help bring clarity to the shadow areas of our lives and times. As you write you are perhaps too intimately involved to view the current goings-on -- quote -- "impartially and objectively". I, too, make no claim to that vaunted perspective, as I am removed by time and distance. Our differing relation to events does not, though, in any way preclude or diminish our responsibility to our brothers and sisters in Baba, and most of all to the Beloved Himself. That we see differently is of the nature of \* flux \*. That we think, speak, and act in consentience with the will of the Beloved should be our only concern. I do not believe that any interchanges between you and I will bring resolution to this emotionally charged and \*currently\* turbulent situation. I do believe, though, that we can, by example, help construct a bridge of communication and love between us, and the places where Baba has sent us so that we may potentially affect others to behave more compassionately towards one another remembering that -- underlined -- it is He alone who assumes every role. Truly, it is all His Leela that He uses to overcome His maya. Let us try to hold fast together to His Daaman as members of one family. From my perspective, the growing containment of Sufism has helped isolate it from other groups and individuals. This containment fosters exclusivity, incestuousness, we/they dichotomies, secrecy, and multifarious misunderstandings both within and without the Order. Then -- parenthesis -- (perhaps if Sufis were allowed freer access to Baba's tomb and visiting with His Mandali while this is still possible it might help to break down many of the areas of non- and miscommunication) -- close parenthesis. In organizational growth and development, it is necessary in the initial stages to nurture the feeling of -- quote -- "specialness" so that firm and stable growth may occur. It is long past that stage with Sufism. Until this specific issue is resolved, division rather than synergism will continue to evolve. Well, bhai -- Indian for brother -- in a few weeks it will be fifteen years since Beloved Baba blessed me with His Darshan. It grows more vivid with time as I seek to recapture and at the same time extend those moments throughout the unfolding present. The history of that time and this we share together: that is indissoluble. We are forever linked in His Love. If I may, let me close with a quote from Rumi which I hope you will enjoy: "Don't play too many tricks, For the game of this world is played on reverse rules. If you want to be clever, play that trick by which you get rid of your own tricks. Play a trick so that becoming nothing and nobody, you grow \* and excel\*" Happiest of birthdays, Brother. In His Love and Service, Robert.

KHALED: That's lovely. Jai Baba.

MANI: Jai Baba. (others echo 'Jai Baba' at some distance from mike)



MANI: I suppose we'll have more talks...

KHALED: I hope so.

MANI: As that opportunity comes...

KHALED: If you, if you like... We can even...

MANI: If there is some point that comes to mind, even while we wait,.. For instance somebody said \* \* from the tomb. Prasad... You know, when we visit Meherabad, on leaving...

KHALED: Yes...

MANI: Prasad is given from the tomb. But prasad has been kept inside the tomb...

KHALED: Yes...

MANI: ...and then given to all. This is some age-old thing, and it is... From a Perfect Master's tomb it is considered to be a very great thing. From the Avatar's tomb, the Samadhi itself, it is a tremendously blessed thing. Even, even that has fallen on the ground, it is the most precious thing. Well, some of the prasad was taken to Ivy. This was some years,.. some time ago. And, this is one of the Sufis, who, herself... This has happened between her and Ivy. Ursula, in fact. And so Ivy said, "What is this stuff? Everybody brings this stuff to me. What is this?" She said, "This is prasad, this is..." But she said, "I don't know where this has been lying, what bacteria is on it." But she said, "This has been in the Tomb, lying in the Tomb. So it is supposed to be very blessed." "Oh, no," Ivy said, "I will have none of it. Because one doesn't know how it has been contaminated, how it was prepared." I mean, from the practical point of view it is right, but these things add to the picture of...

KHALED: Discontent, discontent, yes. It adds to the discontent.

MANI: Yes.

KHALED: And it adds to your feelings that sh.. that,.. the feelings of her... true {sight}\* or knowledge, and, and these... This is what I meant yesterday: these little things in the spiritual life...

MANI: They are little things, yes...

KHALED: ...loom much larger than big statements of 'I am this and that...'

MANI: Because they add, you see, collectively. \* \*

KHALED: But, but I, I wanted to ask you one thing. I meant, yesterday when I asked you if I could have an hour of your time, I meant privately. In order to discuss some of these issues. And you will be free to, to say anything about that. But if you would prefer, I could put it down in a letter, since we are taping.

MANI: No! It is better to discuss here. As I said, why are we doing this?

(MANI) There is no time for letters. I mean, we could not later continue  
\* \*...

KHALED: Well... But what I mean is I could write it in a letter and give it to you in your hand...

MANI: Yes. Ahcha.

KHALED: ... now, so that you have my signature.

MANI: That \* we could do \*. Because you see we could not continue to deal through correspondence...

KHALED and OTHERS: No, no, no...

MANI: ...that is why, whatever, on both sides,...

KHALED: So even if you don't have, yourself...

MANI: ...at His feet, we will lay it down.

KHALED: Good. Yes. Now, if you don't have an hour, you and Mani, to sit, and...

ERUCH: Now?

KHALED: No, <sup>no</sup> not now, anytime.

MANI: Oh, then we will do that. \* \* Yes.

KHALED: O.k. Let's do that. Let's do that.

MANI: Yes.

ERUCH: Khaled \* \* push? (laughs)

MANI: \* \* , sure. You catch me at the right time \* { <sup>two</sup> after tea } \*, o.k.?

ERUCH: \* \* (Robert is laughing)

KHALED: (to Mani) I wish I knew you when you were younger.

SOME SUFIS and maybe some others: (Loud laughter)

BILL?: Oh! Greatly done!

MANI: (something in Hindi)

ERUCH: Thursday?

MANI: Or, if you come early, before the rest of the Baba lovers come...

KHALED: Thursday?

MANI: ...then you can have your time and we won't have to go \* \*

ERUCH: Will it be alright for you all to come Thursday?

KHALED: Well, I have to check my schedule. (he laughs)

MANI: But this is \* \* , there will be no taping? Just, just directly \* \* ...

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ERUCH: \* \* \*

FARHAD: \* \* Khaled have in mind...

MANI: Just personal, private, they will come.

KHALED: Yes.

MANI: Thursday morning is right?

KHALED: Thursday.

ERUCH: You want this paraphernalia and all this there?

MANI: No, no. No taping. There is no... It is what they want to have.

KHALED: I don't care. Whatever you want. I don't care.

FARHAD: Just the two of you, or do you want us there, or what?

KHALED: Yes, please. All of you. Anyone who would like to come.

ERUCH: All can be here?

KHALED: No, no. No, you g... The thing that I have to say is... Is... I would feel most comfortable saying to you and Mani. And then if you want to tell anybody anything or nothing...

MANI: I will not be there.

ERUCH: Mani and I will be there but what about everybody else?

MANI: No, I... You will be there. Khaled, your talking to Eruch will be the same. Because \* I have to, we have to \* go to the office, so that you can be here. (laughter)

ERUCH: It will give us a us headache to repeat, you know

KHALED: No, no, no. This is separate.

MANI: Ahcha. Then we can make it another day, eh?

SOMEONE: Saturday.

MANI: Early morning Saturday.

IRA: Thursday... Thursday we should all meet.

KHALED: Let's make/<sup>it</sup>Thursday, and this issue, if it's going to give problems...

IRA: ...we'll deal with it later.

KHALED: We'll do it later. We'll deal with it later.

MANI: Eruch, Saturday morning, before the others come. Then there is no office on Saturday.

ERUCH: \* { and myself } \* only two of us.

MANI: No, what I mean is... That is right \* \*

IRA: We will all meet on Thursday.

MANI: Thursday, they will come.

ERUCH: You all decide. Whatever you all want I will \* \*

MANI: No, if he wants...

IRA: You will be there on Thursday, Mani.

MANI: No, I will not be there.

IRA: You will not be there.

KHALED: \* have cha \* , something like that.

MANI: \* \* in the morning. Because we don't go to the office on Saturday, Sunday. Thursdays there is a lot to do in order to get the piles out.

ERUCH?: What about tomorrow?

IRA: What about tomorrow?

MORE THAN ONE SUFI: Can we come tomorrow?

ERUCH: \* \*

MANI: \* \*

IRA: We have our own car. And there would be no one here, and \* and\* maybe Baba set it up so/we could slip in and talk with you.

KHALED: Cause we have our \* \*

IRA: We have our two cars. We have our own driver.

MANI: No, no. It's not that. Everything is... You can't go in a private car...

ERUCH: \*(something in background)\* \*

BHAU: \*(something in background)\*

MANI: \* \* I shouldn't risk it.

MANI: Saturday morning,... I suggest Saturday morning.

KHALED: O.k.

MANI: Early, before the others come at 11 o'clock.

KHALED: O.k. That's the...

ERUCH: You don't come at 11 o'clock (ie don't come too late)

MANI: Right. No, no.

SOMEONE: \* \* come at 10. (Others talking, same time)

IRA: Mani, Mani... Maybe we could see what it's like tomorrow, because if...

MANI: No, at least... I think we also need a good rest tomorrow.

IRA: O.k.

MANI: We've had a hard two weeks without a break. But Saturday morning...

KHALED: Nine o'clock, we will be \* \*

MANI: Before the others, nine o'clock. We'll have an hour and a half together. Right? And Thursdays, of course, everybody comes so you can just enjoy it, you know. Eruch will be here, he'll talk...

KHALED: O.k.

at the same time

ERUCH: So, Khaled, what do you want? Do you want me and Mani, only two of us, to be here?

KHALED: Or just yourself. Or just Mani. I want to talk to one of you or both of you.

ERUCH: O.k.

KHALED: And I don't care if... I mean... (a hearty laugh)

ERUCH: (laughing) Maybe \* \*

KHALED: No, because we're dealing with personalities. That is the only reason.

MANI: \* \*

IRA: \* \*

MANI: \* lights \*

BHAU: \* \*

ERUCH: \* \* It's all darkness for sometime, long time.

MANI: Well, that's Baba's way of saying goodnight, I think. (all laugh)

IRA: Mani, I hate to wait until Saturday. It seems... This is Tuesday, that makes Wednesday, Thursday, Friday...

MANI: Oh, wait a minute. I see. I see what you mean.

IRA: It's so long and \* \*

KHALED: If we could make it tomorrow.

MANI: \* \* Make it Thursday. Make it Thursday.

IRA: Thursday.

MANI: O.k. I'll be here. We'll go later to the office.

IRA: Oh, wonderful!

KHALED: Alright. Thank you, Mani!

MANI: Ahcha. Thursday.

IRA: We'll come... What time Thursday morning?

MANI: Nine?

ERUCH: Nine o'clock.

IRA: Nine o'clock Thursday morning.

KHALED: Nine o'clock. Thank you, Mani.

MANI: Ah! Aloba to the rescue! Always Aloba with the light!

ALOBA: First I bring you \* \* light.

MANI: \* \* But don't take that away.

KHALED: Jai Baba.

ERUCH, CAROL, OTHERS: Jai Baba.

ALOBA: No, no. One minute. One minute.

MANI: Ahcha.

MANDALI HALL, MEHERAZADOCTOBER 16, 1980

MANI: .... of importance that were left out the other day. And I think, as we are making it all complete, that this should also be included. We are not enjoying this any more than you are. But we know this is as Baba would want it. Because He has brought us together at this time for His work. So we are -- you and we -- are doing what we feel we have to do. And again and again we have been overwhelmed by Baba's perfect timing in all things. In little things, in big things, we are witnessing that daily more and more how perfect His timing is. The very fact that He has brought you here now, that we can discuss so freely is also His grace. His timing (CLOCK STRIKES NINE) because we would not be able to manage even this much if it were later months, say from latter half of November, especially from December. And the group that come in December or January we just greet each other and, and, there is barely time to sit around and talk. So this is all very clear, that His timing, His plan \* and.. \*. Now, one of the things, the very thing that I feel strongly about and which I -- it slipped my mind, yesterday, to mention it. Not yesterday, on Tuesday. Today is Thursday, right? Is that when someone feels the compulsion to leave Sufism Reoriented, leave the organization, as much as the compulsion they felt to join it, they should not be made to feel guilty about it. You know, even... They should have the freedom \*to be, and they ought to leave \*. Even Baba gave the freedom to leave Him, those who wanted to leave. How Baba would even say, "Alright. Anybody who wants to go, go!" Eruch, you remember that incident you told me yesterday?

ERUCH: It's about the New Life. At the time of New Life those who wished to live with Him, they are free to follow Him. Those who did not wish to live with Him, they are free to lead their own lives. And, that did not imply that Baba would leave them. Baba is always with them, wherever they are. That's how it was.

MANI: Yes. But even individually, I have known ...

ERUCH: Yes. Individually also.

MANI: Also.

ERUCH: And groups.

MANI: So, then, we have been hearing that... I don't know about the other preceptors, I only can tell you what I've heard. That Jim Mackie says to leave the organization of Sufism Reoriented would be to, would be worse than committing murder or rape.

KHALED: That's wrong. That is so false that its in the category of the things that I told you that are, that we must categorize as fabrications. He says

(KHALED) exactly the opposite. Exactly. And Murshida says exactly the opposite.

MANI: Really? That's, that's... We're happy to know that.

KHALED: And when somebody leaves, she says, "Be very careful. Don't think that you have to stop your friendship. Don't think you have to stop your business. Don't.." Ed treats 20-30 sufis. Don't stop.... Two of them called me, "What shall I do now?" I said, "What do you do? You go, and you get treated."

MANI: Eruch, would you read...

(MANI: I mean...)

ERUCH: But then, there is this letter that we received. / And you will know the tone of my reply also in that. Some time ago, like Edna Gluck, you see...

KHALED: Edna?

ERUCH: Gluck. From Washington.

FARHAD: I know her.

ERUCH: Yes. She came over here and she was much perturbed and disturbed about her being thrown out of the Sufi \* \*....

KHALED: I don't remember there's ever been a Sufi...

MANI: No, no. Not Sufi. I... No, She was with Jim Mackie's group.

ERUCH: She had never been a Sufi but she had attended the meetings, you see, quite often, there.

MANI: She was with Jim Mackie's group, before...

ERUCH: Yes. Jim Mackie was there. But here there is a letter that I received from -- I don't mind divulging the name -- it was Bill Donahay.

MANI: Donahue

ERUCH: And you see, he says "I would just like to know whether it is a big karmic, bad thing to leave that organization and Murshida with her help from Baba. Now I hear Dr. Mackie is saying that to leave Sufism is worse than murder or rape. It terrifies me.

KHALED: (sighs in stunned disbelief) Oh, my gosh, no!

ERUCH: Now listen to what I have replied to him.

KHALED: Yes, Eruch, yes.

ERUCH: Dear Bill -- that will also show you how our reactions to such things are, you see. Dear Bill, Jai Baba! I... This is, I think July 1980. Means.. July 1980 means this year. "I have received your letter and noted that you have,.. what you have to say. There is nothing that I can say in reply to the dilemma you express. It is strictly a personal matter between you and Beloved Baba. However, I may add that it is immaterial for Baba lovers, whether they belong to any group or not, as any group or organization can never have anything to do with the personal relationship between the Divine Beloved and His lover. The important thing is, that you do

(ERUCH) remorse about leaving Sufism, then get over it by approaching Ivy and telling her about it and do as she tells you to do. This will absolve you from the pricks of your conscience. It is easy to do so. As for Jim Mackie's alleged statement that "to leave Sufism is worse than murder or rape" -- into quotes -- is there anything even worse than this? It makes me wonder what happens to us when we lose our grip over the Daaman of our Eternal Beloved. If it is rape and murder to give up Sufism Reoriented, then it must be irreparable damnation to give up loving the God-Man directly. Why bother about me... why bother me about all these things, dear brother. Let your coming over here help you to forget these squabbles between the mind and the heart and when we meet we will share our joys and glorify our eternal Beloved. Jai Baba." This is how we have been, well, reacting to such things. Because he.. why we.. I have told him to be here because he says, the marriage -- again he continues that marriages are breaking up in the Baba communities all over, Eruch. What is happening? Are we all such egotists that we are slipping away from love, and so forth. "I hope to see you soon, within a year." That's why I told him, "come here." "Meditation on Baba is all that is real to me. All the rest is just dragging my body around. Hours with the mandali are like raindrops in the desert, I long..." And that's all. So that's how I put the last paragraph: "Come here, just..."

IRA: Your answer seems perfect. I would just give a little tiny bit of background which is that Bill Donahay stopped being a Sufi many, many years before...

KHALED: Six years before, he said.

IRA: ...Jim Mackie ever appeared, and

MANI: \* How long? \*

IRA: ...he's never, to my knowledge, met him personally, or ever been anywhere near physically the Sufism Reoriented group during the whole time. So, it's one of those kinds of examples where he...

ERUCH: No, but he says, "now I hear..." (IRA: From who?)

MANI: No, no. But he means, "Now I hear". So he feels how do you...

KHALED: \* statement \* in the seminar. He's just... It's only rumors.

MANI: No, no. That is different. What your point is, is what he means is he left so long ago, right? But now he hears that to do so is worse, and now he's terrified.

KHALED: No, \* \*

? BILL: But he didn't hear it, he didn't hear it from Jim, because he wasn't



IRA: And he didn't hear it from a Sufi, I'm sure.

MANI: No, he didn't hear it then, not when he left.

KHALED: He heard more recently,...

MANI: After having left...

KHALED: But not directly...

MANI: ...this, this... He had said that this is being said.

IRA: No, but the point I'm trying...

MANI: That's how he's putting it...

IRA: Yes, Mani, the only thing is, you see, this is a perfect example of a false rumor that gets spread.

MANI: But he has said \* \* \*

KHALED: \* \* \*

IRA: \* \* This has never been said.

MANI: Yes, but we have heard from others, this statement.

KHALED: This statement?

MANI: Yes. Strongly from others. I'm not saying that I heard it, I'm.. We're just putting it before you.

KHALED: Yes, but Mani, I, I, feel so hesitant to give you a story because Baba gave you all the stories in the world that are significant, but, but when I read this I see why a master once told a lady to go up on a hill and release a pillow of feathers. They complained about her, because she was interfering in people's lives. And then she came, and he said come back. And she came back and he said, "take the empty pillow and go pick them up." And she came back after a long time with a little bit of... And he said "That is one rumor."

MANI: Yes. You see what I am... We are not judging the authenticity or non-authenticity. This is being put to you as one of the things that has been strongly felt.

KHALED: Yes.

IRA: \* \* \*

KHALED: Yes.

MANI: ...As much as.. Otherwise it would not be \* \* \*

ERUCH: That's how we react to it all \* \* \*

KHALED: That is not, that is not to say, Eruch, that is not to say. That when people want to come into Sufism we tell them you must take it very carefully. And you must read and re-read the charter and read Baba's chapter on discipleship where He says, "If ever, if ever, you have a conflict with what you believe the master to have said, and you cannot resolve it, you must follow your higher

(KHALED) Masters and disciple relationship is, isn't it predetermined?

ERUCH: Yes, it is. It is.

IRA: And one of the most...

MANI: But...

IRA: ...important things, I think, about that, I think is...

KHALED: He had fears that... Your letter was very beautiful. He had fears, and you healed him. But they came from his internal state, not from..

MANI: No, but that's what I mean... We know...

ERUCH: No, but.. It is not just Bill Donahay. I wouldn't have brought the subject, but I thought of it because \*such things are there.\* We have to be very frank, because we have heard it from other quarters, also. The same thing. The same thing.

MANI: Several, several quarters.

KHALED: It was the same thing? The same \*wording \*? (ERUCH: Yes, the words, too.)

ERUCH: The same thing.

IRA: \* \* One person spreading it...

KHALED: Rape and murder? I've never heard them say that.

IRA: I have, if you....

MANI: Well, we're happy to know, that Ivy holds everybody's right to, freedom to leave, if they want to. And we have said to the faithful, as we have previously said that all this should not make you think that you have to desert Ivy. That is not the point. That is not... Far from the point of what we have in mind when this has come up. But there just came up that thought, we were discussing last night. Then... So we are happy to know that you say Ivy gives them the freedom...

IRA: Of course!

MANI: ...if they want to go...

IRA: \* \* They are always totally free to leave. They are also, they are also informed, that having taken initiation, that it is bound to have some consequences and must be treated seriously. It is not something that one does lightly. It is not something that one would give up lightly. As, in the way that one might stop eating bread. It is something that one takes seriously. But it is also... Not only are they made totally clear that they are free to leave but in addition, it is never suggested that that means they are leaving Baba!

KHALED: No!

IRA: The point is, that if they, if they decide that they can no longer fulfill the discipline required of a Sufi mureed, then they are free to go

MANI: \* \*

IRA: (raising voice) because, \* \*. And the fact is that they have to go, Mani, because they would, they cause so much pain and difficulty, for everyone and for themselves, it cannot be. So they...

MANI: No, and of course there are times when Ivy asks them to leave, when she finds that it is,...

KHALED: I have to talk to some of the people who... about this because they request it and they come and they say, "I have a conflict and I can't resolve it." And, and (sigh of exasperation) It would be such, If I... I wouldn't even dream of giving them a slight impression, or hint that it is Baba they are leaving. And some of them are so attracted to Sufism for the wrong reasons. Some of them think that if they become a Sufi they have to stop thinking. Murshida is going to tell them everything.

MANI: Ahh.

KHALED: And they say, "The world, the responsibilities! I want to be a Sufi." We, we talk to them several times. If we see that the motive is not the correct one, that .. Or if we see -- and that is not a bad motive, this is very sweet. This is somebody who has a hard life, somebody... Some of them come and they say, "We want Sufism." And their focus is not on Baba. That's why I told you. How,.. You have to be a lover of Baba, and in His person, before we will even consider you. Because that's... He is, He is the Charter. He is our God, our Lord. It is faithful adherence to His rules. So.. Just before I came I had one letter from a man in New Mexico. "I am interested in mystical things, and I am writing several orders, and several mystical places, and I want to know what you do, and what..." He gets Baba only first. If you handle this, you look at this literature. What do you feel? The other week before that, a very charming young lady came in, highly educated, who had been in a vedanta ashram near Caucusus somewhere. I don't remember the name of the swami. And she lived there with her husband for one year. And she said, she said, several things that bothered me immediately. She said, "We... He is coming here to North California

(KHALED) but it is so far away, and we are looking for a group, locally, and our house is near the Center and we have passed the house and we want to know what you are and if we can come and share information. And, and... She had come to the Center before and she had talked to Eleanor, the Secretary. And Eleanor had told her about Baba and Eleanor said "Baba said you must read the Discourses and God Speaks", and she gave her a pamphlet on Sufism. Then she called and she said I want an interview. So I talked to her. And she said the same thing to me, and I said, "What about... What are your feelings now about Meher Baba?" She said... First she said, "I'm attracted because this is the path of Love and in the other place, it was here." And she said, "I read some of the Discourses, not all of them, and it's the same thing that the other people are saying. I have no conflict. If you say Meher Baba is a spiritual being, I accept that." I said, "I do say he's a \* serious \* spiritual being, but not to accept it because I say. You are not ready. You finish, you come and talk." Then her husband came and her husband talked to Selma. I wasn't free. These are cases. We have many cases of people who are interested in this as, as, ... as a concept of, of mysticism. That is why we don't have open lectures for or about Sufism. That is why. It is not,.. It is not presented as something for everybody to come. There is an aspect of that. When we proselytize -- and I use the word cautiously because Baba said do not proselytize -- we are presenting Baba, not Sufism. Not as a means of capturing them. Baba Himself said, "You will turn them back by thousands." He didn't say you will take thousands. He said you will turn them away.

MANI: Excuse me, but when you said about focus, Khaled. That's one of the things we find is lacking at least in expression. I mean, for instance, we would get a Family Letter, Sufi Family Letter, Newsletter. And the whole letter sometimes would not have a single mention of Baba!

KHALED: You know something, it does not serve the function of \* \*

MANI: "Love in Him". It ends with Love in Him. The whole \* \*...  
Supposing it goes into the hand, as you say, of posterity, or even \* \*  
some months later, who would read it...

KHALED: Mani, you have made an excellent point. You really have made an excellent point, that I have never really given any thought to, that our Sufi Letter is not, does not, in my understanding, is not, does not serve the same purpose of all those lovely ones you wrote. It was... It's not the same purpose. It was in... Before meetings start, people get up and make announcements: "I need ten people to help to paint this room. We are going to have a

(KHALED)

play rehearsal tomorrow..." And they have,.. We are getting to be a large group, and it was taking too much time. So Murshida said start \* \*

all together

IRA: Ten, fifteen minutes of announcements.

KHALED: \* \*

IRA: \* \*

MANI: No, but the letter is \* \*

IRA: ...the Sufi letter, the Sufi Newsletter \* started \* because there were Sufis who had to move away,...

MANI: That's right...

IRA: ...and they wanted to know what was going on within the Order. They wanted to know, be able to keep in touch. And it was, and it is sent to you as a special courtesy because of your close relationship. It's not circulated generally. It only goes \* \*

MANI: No! But that is not the point. That is not the point.

IRA: \* \*

ERUCH: No, we respect that fact. Sayings of Baba, one or two sayings of Baba, or something on Baba...

MANI: You see, in this last one, there is Khaled's beautiful poetry...

IRA: O.k. the only way I can think...

MANI: In that last letter there is Khaled's beautiful poetry...

ERUCH: So beautiful! Yes!

MANI: ...dedicated to Murshida. Of course, as we say, because there was yesterday, when Bill said -- as far as I remember -- at one point --

ERUCH: Not yesterday. Day before yesterday.

MANI: Day before yesterday, when he was speaking from the heart, emotionally. He said Baba is Murshida and Murshida is Baba. So maybe the focus on Murshida in the letters really, in.. for you, means a focus on Baba.

KHALED: It does.

MANI: But we want a direct focus, somewhere, some expression.

BILL: \* \* O.k. That is a dangerous statement. If I made it, I stand by it, but what I'm trying to say, Mani, is, as I understand it, when the ego goes, when there is no ego...

MANI: Yes...

BILL: ...then there is nothing but Baba.

MANI: That's right. But that says...

BILL: And so I'm not trying to say...

MANI: What my point is -- There is one Indian Baba lover... I will give you also there are examples in Indian Baba\_lovers. But you see. yours is, has

(MANI) greater repercussions than an individual. But this individual had no pictures of Baba in her house. So Mehera and we visited the house. Immediately Mehera says, when we were sitting there, because they were host. They served a lovely dinner. So, as we were.. Before we were seated, she turns round to look at Baba's picture somewhere on the wall, and she looks very sad. She said, "But is there no picture of Baba?" "Oh, yes. We have one in the bedroom." "But why not, why not here? Are you ashamed to show that He, He's your Lord and Master?" "Oh, no. There is no room here. You see we have to put an electric clock here." And Mehera,.. That meal was just a different thing than before. So it is,.. Then, there was a remark from the Indian Baba-lover, "Well, we keep it inside. It's all in our hearts. He's the only one. Do we have to express it?" And I said, "But look. In the home of Eruch's family, in the home of my... Baba's brothers and family, in Poona. The other pictures are around to show... They overflow. It is so natural, when there is so much of Baba in your heart. It is bound to overflow in the outer expression." You see, that's what we mean. That's what I mean by the proportion.

KHALED: I understand your point.

MANI: That's what I mean. I'm not saying that the Sufi Family Letters should be... They are beautifully written and we love the news. We love the news of our sisters and brothers. So and so has married. So and so has had his child, and the Center is being painted. Don't you think that is of equal interest to us? But! We find this vacuum, this gap so startling! So, for those for whom Baba is All in All. You see what I'm saying? I'm being very frank. I'm not thinking one thing and saying another. I could. But we're not speakers, we're not intellectual giants. We can only tell you from... We have not only been with Baba 30 years or 40 years, we have literally been with Baba. And it would be belittling His presence if we were to say these things were not noticed by us. Like if you sit in the sun, you naturally absorb the sun's rays. You see what I mean? These things are frankly put before you today. So that you will know what it is that we think.

IRA: I was.. It is... That's a very interesting one to me. I don't know if I can be at all a help in answering. How... I can only take a couple minutes of my own personal experience, because it, it.. I think what Khaled had said, and it is so true for us. And Baba is so totally the focus of the Order. And I understand you saying but why doesn't it flow over in this point, in this place, when you know it may flow over in different ones. And I think

(IRA) probably, the only way I can describe it is that before I met Murshida I came to know in my heart that Baba was who He said He was. And then I was very quickly drawn to Murshida. And from the first moment that I met Murshida... The only way that I can describe it was that I knew that I was totally at home in my relationship to Baba. And that there has never been a moment since then in my life in which Murshida is anything other than the presence of Baba to me. So that whether I.. For instance, I mean, it is of interest to me that, that I mean, I will only say Baba's name. It is Baba's name that always comes to me. And it is... And yet that totally for me encompasses Murshida. So that if I were to say Murshida's... When I... .

\* \*... In Murshida's presence I feel myself in the presence of Baba. When we talk about Murshida, it is Baba's presence to us.

KHALED: It focuses us in on Him.

IRA: It is.. I don't know how to \* get it over \* that there is no separation. There is no point at which there is something that is Murshida that is not Baba.

KHALED: \*Now this is unique ... \*

ERUCH: \*... intimately personal \* What \*Mani's\* saying is about the whole \*family \*...

IRA: I think we ought to...

MANI: I'll give you another example. Khaled, excuse me.

KHALED: Sure.

MANI: Yesterday you brought that beautiful framed thing from Ivy. Please be my personal messengers and thank her, give my love, say how lovely it is. It's an engraving, right?

IRA: Calligraphy.

MANI: So that... Calligraphy.

IRA: It is actually \* \* hand-done.

KHALED: \* \*

MANI: Is it a hand... Just one piece? Have you...

IRA: It's an original.

KHALED: It's the original.

MANI: It's just one piece. Now, that's so beautiful, right? But we miss the name Meher Baba. We know that we know it is Baba. We know that this is in Baba's home...

KHALED: Well this is what we sing, this is what we.. This was,.. This is what we sing,...

IRA: A zikar.

KHALED: ... A zikar that, that we are to sing for five minutes.

MANI: Yes. I, I remembered that. It is beautiful! Who did the calligraphy?

BILL?: Nadia Taylor,

IRA: Nadia Taylor.

MANI: Nadia! I remember her very well.

BILL: I remember the last time I came, Nadia, she played the harmonium.  
Remember the girl who played the harmonium?

MANI: I remember her very well, without the harmonium.

BILL?: O.k. (Khaled laughs)

MANI: I was amazingly drawn to her. Because I'd been so much in contact with James Taylor for a long time. Then finished, blank. You know, we have not heard from ... Anyway, who has the time, and I mean I don't blame him. And I couldn't myself keep it up. But when Nadia came I was so happily surprised. There was some, some relationship between Nadia and me for some reason. I felt very drawn. Please give her my love, too. So that's calligraphy. Oh, I see.

KHALED: Well, I think, I think you are talking...

MANI: ... and beautiful. Beautifully done. We shall put it up.

KHALED: Mani, I think you were talking about etiquette. And there is, there are differences in East and West. Some... In the Great Darshan, which I, I did not come to, some westerners were so thoughtless and put... They were wearing the garland while they were waiting in line, they were looking bored. Some of them stepped on the threshold. Some of them will sit --look now -- \* \* Some of them will sit and point their feet \* \*.

MANI: Still do. (laughter) But we see that they learn gently, in time. Next time they come, they are different.

KHALED: Yes, it takes time. It takes time. And you have given us a very strong point of Baba etiquette here. That, that you are concerned with Him and spreading His message. And you have no conflict that He is everything and everywhere and He is God. You prefer. This is another cultural difference. It is one that I've never considered, and one that I will think about...

MANI: I wouldn't call it cultural difference. Because there are other westerners...

KHALED: But it is spiritual, it is a spiritual... Yes, there are others, but they have learned it.

MANI: Yes.

KHALED: But I'm not going to say that we don't.... That we are bores, but it takes that... You see, the reason I told you people who want instruction -- you tell me what to do and I'll do it -- is because that is not the way you realize the truth. You



(KHALED) must realize the \* truth by experience \*. One day, one day they will have a very strong reaction to slighting. Either a picture... I saw somebody who had a copy of God Speaks on, on the coffee table, and they came with some coffee and they were talking and they put the coffee cup on God Speaks. Now, my impulse is to smack them. I didn't do that.

MANI: No, we don't do that.

KHALED: I took the cup off and I said, oh, something about the book and I opened it, and what did they see? And sometimes these things come automatically. It wasn't a conscious thing. I pick it up and I kiss it. Carol puts it in a lovely wrapping. And it's a holy book. I don't like to see it on the floor.

MANI: No, no.

KHALED: But it takes a little time. But these things are so natural to you that when you see them they, they \* *inundate* \*, they...

MANI: It is not even that we object. I'm trying to point out the perspective. The perspective. What Baba's place should .... END OF SIDE ONE, VOLUME III

\* \* \*

VOLUME III, Side 2,

KHALED: .... Thank you from my heart. I love you.

MANI: Fine, that is your thing.

KHALED: And, and but you see, externally, externally, if somebody saw me kiss her hand, judging also that is Eastern, and I don't know what that means in the East. It is a sign of respect, because she is a woman. I kiss the hands of the Druid sheik when I am in my village. If I don't it's a slight. If you look at it, all that, from that angle, it looks other than what it is. But, if you are urging me to love Baba more, what else, what other thing can you do? And what, and how can I not accept it from you? It grows, it changes, it expands,... The...

FARHAD: May I... May I just say few words? I think if it was a couple of years ago, I would probably be sitting over there, and talking against these folks. But in the past two years that I have been a Sufi, I have come to learn a little bit about it. And that's what I would like to share. One of the things is that basically, the, the pattern of devotion to Baba in the Sufi order is different from what I was used to.

MANI: That's true.

FARHAD: Very different. And being from the East, I feel it even more. The way that I can describe it to you, maybe best is, for example, if Baba gave a darshan and there were those who would go and fall at His feet and pour their hearts out, and then there would be some who would be helping to make the arrangements, and keeping everybody in queue, and all that. Now, the ones who are doing that work are not, you know, necessarily showing any outward expression (Clock Gongs once) it is,... But what they do, and by their service, by their activity is the way they are showing their devotion. And while the others are doing it in a different way. They're more devotional, the others are more active. And in the Sufi Order, it is more active. It is,.. It is less devotional. And I know that, for me as an Easterner, even not having been with Baba for as long as you \* \*, it was very difficult to see that in the beginning. But gradually, and at first, the first thing that I saw was the surface of it. But then gradually when I saw, for example, how these people devoted hours and hours and sacrificed so much for Baba and work so much for Baba, then it became clear to me that their expression of, for Baba's love is different. Now, for example, Peggy and Andy's group was also more devotional than the, than the West Coast. So there are these differences, and I think this is what you're seeing, and maybe since you don't see what goes behind it, is that, that maybe you're wondering what is happening. It is just a different manner.

MANI: Ah-huh. I think also because the focus.. I mean we are,.. have no doubt Ivy has brought so many to Baba. I've written letters to her. We have sent cables to her to that.. There is no doubt on that point. I also feel the difference as we are trying to talk among ourselves, it just came to my mind, is that Ivy and you all focus more on Baba as the Absolute. Right?

FARHAD: \* I don't know anybody \*

KHALED: \* \*

MANI: ... We still have Baba as the personal, as the personal. He's here now. He has not gone.

KHALED: He has not \* \*

MANI: Therefore, you have to have somebody in the body either to focus on, or meditate... It's not that. We,... Baba has said that for a hundred years after He's dropped His body, He, His presence is here in full force. What is the...

ERUCH: Yes. Because He has... He said that He'll be returning after 700 years, so the Avataric influence and the, as he says, Avataric pressure, or Avataric influence, are just as you have the atmospheric pressure. Likewise there is the Avataric force, Avataric pressure, Avataric influence will last for hundred and a little more years...

MANI: Fully. Full.

all together

ERUCH: Fully. As if He's in physical form.

KHALED: Yes.

ERUCH: And if He were to return after 1400 years, it will be about two hundred and a little more.

FARHAD: Yes.

MANI: And then after the...

FARHAD: \* \* in the Koran, when Mohammed came, he said the same thing.

ERUCH?: Yes.

MANI: So for us, it is,.. And this is not only because we are making an effort, Khaled.

KHALED: No, I understand that.

MANI: I mean, Baba makes it clear in so many ways.

FARHAD: That's why I said, \* I can't \* because Baba's image and form is so powerful.

MANI: That powerful, yes.

FARHAD: There's nobody...

KHALED: There's nobody.

FARHAD: ...that I know who resists it.

KHALED: You see, this lady was saying that I'm willing to accept Him as the same abstract god that I, that I admired and loved in Vedanta, and if you say this is His personal... Then, I said, "No, no."

MANI: Ahcha.

KHALED: But, there is such a difference, I have noticed, between the very few that were blessed with His blessing, and the very few who through their own capacity felt Him as (TAPE GOES BLANK FOR A FEW SECONDS) ...learn how to meditate. Don't they? You have to learn how to do it. You have to learn how to walk when you are a baby. You have to learn... And their preconception of, of meditation on Baba is an immediate I'm-going-to-catch-Baba-now. It takes time. It takes time for them to, to, to do it. So many pulls in the West. So many pulls.

MANI: That's true, that's true.

KHALED: One \* \*, this poor driver of ours, he's changed. He's relaxed. He went up and took Baba's Darshan. And I said "How do you like it?", and he said, "Much better than Bombay. Bombay hurry."

MANI laughs heartily.

KHALED: And, I mean, all America is "hurry".

MANI: Ah!

KHALED: All America is hurry. It's so different \* from India \*.

MANI: It makes me think of our meditation when Baba would give it to us. To us meditation was...

ERUCH: One thing that comes to my mind...

MANI: No, just one little incident.

ERUCH: Yes.

MANI: And Baba would give us, now. I mean, to us meditation means nothing. To us, only obedience. Only love, Naturally...

KHALED: \* \* Yes.

MANI: Naturally. I, I \*know it \*. So He would say, "Alright..." -- Only the times when He would say, maybe it was for a week, maybe it was for a particular time. Or, "For seven days now, you meditate now. Take My name, or think of Me for half an hour." But you see, the rest of the time He would keep us so occupied, so busy, that the real meditation was thinking, "Oh, we have to meditate at night. Hurry up. Wash your clothes." "Oh, is it nine o'clock?" "No, it's quarter to nine." "Come on the cooking pot has to be quickly put back, and this has to be done." And each one, whatever their duty was, were, while they were doing these duties, they were really meditating on Baba, because of the time of the meditation. Or even if Baba said, "Take your medicine at 10 o'clock." Well that was real meditation. An extra thing to remember. But you were remembering Baba all the time. "Baba's order musn't be broken. Baba says 10 o'clock." Anyway. So, in the midst of that, in the midst of intense activity, hurrying to finish the work by the time Baba said we should sit down and meditate, the moment we sit down to meditate, we were so relaxed it was difficult to keep our eyes open, you know.

KHALED: Yes.

MANI: You wanted to sleep.

KHALED: Yes.

MANI: And I'd think of things like,.. Well, they say if you pinch yourself, you know, you can keep awake. And, and Baba, in the end, you see. There would be a twinkle in His eye when He would ask, and we'd say, "Baba, it was so good sitting down doing nothing."

KHALED:(and some others laugh heartily.) That sounds so, ..

MANI: I'm sorry if I \* interrupted ..\*

KHALED: No! That sounds so familiar. So lovely. It, it... The real job for a Sufi is to constantly practice the presence of God.

MANI: That's right.

KHALED: When I graduated from college, my head was so full of facts and bones, and muscles and things that Murshida focused me on that. She said, "You are treating the Baba inside the body." It took me so long to understand. So long. And, and there is so much more to learn. I'm not trying to tell you that I have learned anything. But it's the focus. And, if, if you come in to the world of Sufism beyond it external shape, which, which... I don't know, have to be perfect, but,.. You will find that that is the primary focus. That we believe that Bab.. that Baba has told us when you are washing a dish you are washing it for God. The point I was trying to make on the meditation is that they don't realize that by thinking about Him and attempting to see Him internally or contacting Him, they are doing as you said.

MANI: And Ivy often would quote that "Hands at work and hearts with God."

KHALED: \*And you see\* that would be emphasized a lot. If you know Inayat Khan had breathing practices, in the, in the lessons. He left \* \*practices. He had mantras..

MANI: Who?

KHALED: Baba said... Inayat Khan, in Sufism.

MANI: Ahcha.

KHALED: Baba took all that out. He said just take My name. He changed -- they used to, they used to... Breathing practices used to be "Toward the One." Abstract. He said, "No. Toward Baba." He put.. He \* \* His name. He of course saw what could happen. This time, He does not want it to happen. This is the thing that I \*heard\*. In the past, they have had to be secret. In the past they have had different views of God. In the past they have... This time He said, Baba, the personal God. This is why we think He had to set it, His thumb on it. The first time that He ever set His thumb on it, as far as we know, in history. Now, if you say to me you're not doing it perfectly, I kiss your hand. I want this instruction. I want this criticism. I want to love Him more and more. And I would like, as a person, to please you, but I... I'm still not sure how that could be done. If you are saying to me that in your own highest ideal that the Master relationship should not be, I don't know what to do. I have a dilemma. I know that this is where I was put. And, and, and one of the personal things I will take back is more emphasis on my own path as a result of this beautiful contact with you, and the \* love \*. I said to Baba in prayer, in total sincerity, Eruch, please, let me understand their, their viewpoint. And for the first time in my life I had what I would call.... What { \* Baba? \* } said is like a vision.

ERUCH: No, what I was about to tell you all, and naturally such beautiful exchange of thoughts are occurring now, and because of... I didn't say it at the time. What I was to tell you all, is also along the same lines. That the real bone of contention between the youngsters who join Sufism Reoriented and who become almost disallusioned. Because they get into it because of Baba's name. And the preceptors, the old timers, they are so entrenched in Baba's love and all that. And they have that different feeling, you see, because it's a more matured concept of what Baba is and of what murshid is, and what Murshida is and all that. But then these newcomers who come, they get so disallusioned. And they feel that they are out of focus from Baba. So, it behoves the preceptors and the Murshid, and all who are responsible to herd this young, young group towards Baba all the more. And, even if one has to go out of one's way, one has to behave in a most unnatural way sometimes. You follow?

FARHAD?: I see what you mean.

ERUCH: The preceptors have to behave in a most un-natural way. So that they will not feel totally disallusioned from their focus on to Baba. So what happens is when they come over here -- just simple things, you see. One little incident that comes to our, to my mind now, since the warning that was sent out, or whatever it was. I don't know what *\*where\** it was sent out, or what it was. But they said "No, put it in a trashcan. Have nothing to do with that." I understand... What have we to do with the warnings now? We have to do with Baba at His feet. Baba gave us warnings, we are so well entrenched, you see in our love and faith in Baba, what have we got to do? We are so mature, we are so stable. But these youngsters, they say, "But Baba has given the warning, then why should they be put into trashcans? Why should it be?" So, we have to take the perspective of the whole about the youngsters, how they will feel. What, what would be the psychological effects upon their minds, the immature minds. So likewise, when Khaled says, very lovingly, of course, people come and love us, they embrace us and all that. At the same time, well I... They always call me grumpy. These youngsters, you see. "Hey, grumpy, how are you?" So I said, "Yes, I am grumpy, beware what you do." They come and they sit and they offer a cup of tea to me. I say, "Come on, I can take my own tea. Put it there." Remember one thing, they they say, that "Well, you have told us that serving others is to serve Baba." I say, "No! Serving Baba in others is to serve Baba." Likewise, we have to all the time; there is a lot of friction.

(ERUCH) Here, also there is a lot of friction, you see. These people come and I always give them a wrap, you see, whenever they try to, pour out their heart and feelings towards us. We say, "No, that is not the right thing! What you have to do is to concentrate on Him. Do that. Only... Then, only, you will be with Him. Hold on to Him, not to us! These intermediaries will never be of any good to you. Hold on, directly to Him!" And likewise, we have to, we have to go out of our way. We know, we feel so hurt sometimes to have irritated others, or insulted others you see. They come with love, we know that. But that is not the right thing for them to do at this stage. If you were to give me a cup of tea, I will accept and thank you, Farhad, but they do it with a different intention.

KHALED: That's fawning.

ERUCH: You follow what I am saying? That is the bone of contention with these youngsters. We have to be very cautious about it all. We have to be ... \* \* see the perspective from their point of view.

MANI: \* \* You know, if they had their way, Khaled, God knows where they would have put us. And all the time... What would happen to us?

KHALED: \* \*

MANI: \* \* all up to Baba all the time we say, "Keep your face towards Baba. Baba has left us here for some more years, so that, just to help you, to give you the picture and push you to Him." After all, who has made Baba-lovers? It is Baba who has touched each one's heart.

KHALED: Of course it is Baba who has touched their hearts.

MANI: After He has touched their hearts, we can give them a picture. He sat here, He said this. We have done nothing to make it possible what has happened now. And what is still going on happening.

KHALED: Well, it is this point of view that I was trying to tell you when I said what is happening over there.

ERUCH: So that is how we have to be very careful.

KHALED: The intention... That is why we must be very careful. That's why \* \* on one side. The other side is that I'm not trying to be clever, but the fact of the matter is that it is the misunderstanding and the conflict that comes about that Baba says when this happens, if you cannot resolve it, you are doing the correct thing and obeying me, by leaving. Now, when they leave and give you the reason, they are giving you their conflicts.

MANI: Yes.

KHALED: And, that is why we can't, we can't comment on it.

ERUCH: No, but then what we have to do, we have to be very worried. How to hold on these youngsters, be there to... But then...

MANI: And not... You see our main thing is not this karmic, and past lives, and this adjusting. This is, as we said, very strongly we feel.

KHALED: No, that's... That is for us. That we, we are... We must do that.

IRA: Could I...

MANI: Why is that \* \* but not for this. And another thing. Like Jim Mackie wrote in his letter to Jack Small. It's an open letter, a wordy letter, I really didn't understand much of it....

ERUCH: You all must have read it also.

IRA: Yes.

MANI: It was... wordy.. I mean, my intelligence isn't on a... intellect isn't on a par with that kind of words, but still. I read it through, tried to understand it. But, for instance, when he says that Adi made that remark in a private interview. Closed his eyes, clapped his hands, said "Jai Baba," said, "Baba told me twice that He speaks through Murshida." How can you expect us to believe that, when we have known Adi for nearly half a century as intimately as we have? Would you believe it if we said so and so says Allan Cohen is still taking LSD? It is as ridiculous as as that.

KHALED: Adi did not discuss.... just for clarification. He did not discuss with you the meeting he had with...

MANI: In fact, if I am...

ERUCH: He did do that.

KHALED: He did?

ERUCH: Yes.

MANI: If I were to tell you, but if I were to tell you what he said. He was, he was not very happy about the thing, honestly. Only because Adi was doing that all the time and Adi is no more and the thing that Baba has brought to a head. And we have been absolutely candid. Absolutely heart-frank. And that is why we are saying these things.



IRA: I just thought... One thing that occurred to me, Mani, that might help just to describe some of those kinds of areas, like when you talked about the karma and past lives and so forth. I will give you a little of what I understood. One of the things, at least, that Murshida was doing with Irene.

MANI: No, Irene was different.

KHALED: Yes...

IRA: Well, what I meant was, that, as an example of the way things look one way on the surface, and what Murshida in her role is doing behind the scene. One of the things that is bound to happen with many young people, and some of them who are drawn to Sufism, is that they have an interest in occultism. O.k. Murshida always wants to...

KHALED: Discourage...

IRA: ...discourage that. She.. Endless discouraging. But it's one thing to just say it. It's another thing to give them some experience where they make the mistake, on their own, by relationship to occultism. Murshida provided for her mureeds a psychic. She made it clear that she was only a psychic, but that she had some capacity which was not 100% accurate, o.k., to do certain things. And then she let her mureeds relate to her and see what they would do and what they would do and what they would learn. So, some of them who had difficult situations in their lives. Pain: the pain we all have on the path of love. They would go to Irene and Irene would then tell them three things that they may have done in past lives that provide the background for that painful relationship with their child. Then, they would come to Murshida. Murshida would say, "You now, for this life, have lost all benefit that you have from that condition. Because Baba gives it to you for you to live with in your love of Baba and to accept it, and now that you went and you learned why, you can no longer balance that karma because you have a reason. It's a bargain. It is no longer that gift of Baba's grace." Now, Murshida could tell us that a hundred times but there is no way...

SOMEONE: \* \*

IRA: ...that person then learned that, so that she was using Irene with those... Many people did that. And Murshida would, in each case, make that point, so strongly. Now others would think, "Ooh. Gee. Irene knows about past lives. Irene knows all these things." And then they would go and ask Irene of things that they should only ask their Murshid. Because they made the same mistake that you suggested. That Murshida was depending on Irene. That, oh, suddenly there is somebody here who knows more than Murshida. Oh, here is somebody who might help me more than Murshida!

KHALED: \* \*

IRA: And/<sup>so</sup>they took that chance.

KHALED: They took the chance.

IRA: And if they went too far, they were no longer Sufis! They went so far that they no longer have Murshida as their murshid. They were looking for something else, and then they discovered that what they wanted was more than that, and was not to be a true Sufi. And so,.. In other words, what I'm trying to do is,.. This is.. I didn't want to say this in front of everyone because this is very, this is the inside of the way a murshid works for us.

ERUCH: \*But that's right? That's true?\*

IRA: Right. And this is why Irene was there.

SOMEONE: \* \*

MANI: No, Irene we know...

(Many are speaking at once here)

ERUCH: No, Ira, one thing. I understand what you say, because Baba also...

IRA: Did the same thing.

ERUCH: ...told us that such things. Baba getting sick and calling the doctors. It is not for the sickness, but to get the doctors to Him. You see, it's like that. But then what happens is, it's alright, that's why it's alright. But then what we hear, what we see. Just like that cable of Ivy. PegAndy. Peggy, having fallen down, she'd totally ignored Baba, and what is there for Peggy to be consoled like that: "Irene says that you'll be alright." That is what the thing was that always comes to me.

KHALED: Well, you see, \* \*

MANI: No, Irene's is different.

KHALED: Yes.

MANI: Our point is, now, is about the emphasis on the planes. So and so is on the fifth plane, Ivy is on the <sup>{fifth}</sup>~~{sixth}~~ plane...

ERUCH: Yes!

MANI: ...Jim says he's on the fifth plane, and, and...

IRA: Is it clear though -- excuse me, Mani.

MANI: ...And all these... What was I saying? Even, even young Baba-lovers. {\*Bob Smith? \*} came to us and said, "Jim says I'm on the fourth plane," and this one's past life is like that, and Bob Holcum was a great yogi. And this picture is... That's why I say about perspective...

ERUCH: \* Eerie, eerie! \*

MANI: \*Be wary, be cautious!\*

BILL?: O.k., yes, of course. But about Irene can we make this point,

MANI: Yes.

BILL?: ...that what seemed to be Murshida depending on the psychic, on the inner.. On the inside was Murshida using that person to train sufis.

SOMEONE: \*Quite right. Quite right.\*

MANI: That's right...

KHALED: Wait, wait.. That is another thing,...

MANI: ...That we understand.

KHALED: There's another thing... Bill...

BILL: And that sort of thing on levels happens time and time again, and, and..

KHALED: Bill...

BILL: And what you get because of outsiders reporting is not going to be...

KHALED: No, that's not the way \* \*...

ERUCH: No, but it's not the reporting. We won't care for that. But then, the cable that comes from Ivy, that we care for.

(many talk at once)

MANI: I think we are magnifying Irene. I really do not...

KHALED: The only thing that I wanted to say is that the most significant thing that was happening to Irene -- with Irene -- was happening to Irene.

BILL: To Irene. Yes, that's right.

KHALED: Irene was given a chance to give up her occultism and take Baba. She refused it. Joseph Harb loved her very much. He talked to her a lot. She called him my Uncle Joseph. She would not take what... She would not pick up her

\* \*...

MANI: But doesn't Ivy now...

KHALED: That was the chance that she was given.

IRA?: \*That's right.\*

MANI: ...relay the problems of others to Jim Mackie?

KHALED: Well, let's... Let.. Let...

IRA: I think, that maybe if we can move slowly. The reason that I started with Irene. I know she's gone from the scene.

MANI: Yes.

IRA: But if we can... It's an example of what was really going on behind the scene. So that perhaps what's really going on with Doctor Mackie also has a different inner reality that is because of some of its manifestations on the surface, creates confusion. I am not at all surprised. The coming of Dr. Mackie among the Sufis created a great deal of confusion among Sufis also. The fact that there would be confusion here and when there are so many rumors, and so many things said, is, is totally understandable. And I think that,.. I mean, the feeling I have is that we are slowly being able to reach a point where we can truly reveal and discuss in that understanding of what's going on. And that's the reason I mentioned that. And one thing, I just believe Irene had said on that cable is -- I don't know for sure, Eruch, but it is my feeling that Peggy was very concerned about cancer, and that she asked.

KHALED: She asked that.

IRA: There was a phone call from here, at her request, asking for that information.

KHALED: That information from that source.

MANI: Ahcha.

IRA: And so Murshida \* \*

KHALED: (same time as Ira) \* \*

MANI: We are happy to know that.

IRA: And that's her reason. Because that's not the way Murshida would respond except that it was at her request. I believe that to be the truth, Eruch.

ERUCH: Very good. It has satisfied me.

(a few talking at once)

KHALED: ...I really can't swear to it. <sup>{It must be asked.}</sup>  
<sub>{I must be honest.}</sub> Carol, I think it would be very useful to get back to the topic of Jim.

CAROL: I would be happy to do that.

MANI: Ahcha. Before we do, I would like to clar... you to clarify or confirm, is this true, that, after,.. Referring to Eruch's letter, when there was a meeting,..

KHALED: Yes...

MANI: A Sufi meeting, and Ivy was there. The point that was said that, well, from now on we must plug the leaks and observe more secrecy.

KHALED I said that!

MANI: Yes. But we felt that is not ...

KHALED: I said that, and I did it because I was overwhelmed at that point by the amount of garbage floating around the Sufi Order. How many rumors...

FARHAD: I would have said the same thing, because...

KHALED: I take full responsibility for that!

FARHAD: ...all those rumors that you are hearing is not doing Baba's work any help...

MANI: No, but I'm...

FARHAD: And, you see, it is creating such an impression in you that it makes you ready to, whatever you hear, in the negative, believe, and what you hear in the positive, not believe. You see, it is creating a terrible atmosphere, and, and..

KHALED: Yes. I said, I said "I think we should go underground again and be secretive." I come from Druse. We still pray in caves. And, and Baba said, "No, you come and talk."

MANI: Ahcha. \* \* (Mani and Khaled laugh affectionately)

BILL: I think it would be very helpful, just to start and get a perspective on.. or understanding of Jim from Carol who has had a very close association.

CAROL: I am sure that I would agree to talk about my experiences with Dr. Mackie. It is not in my nature to wish to engage in a discussion like this with others, you know, it has to do with...

MANI: Would you like not to tape this?

CAROL: ...my \* \*, my path to Baba \* \*

MANI: Is it alright?

CAROL: I think it's alright, so it's alright. But I felt forced to say the least, the very least that I could about him, because of the tremendous { \* splendor?\* } that I have heard about this person. I am probably as close to Jim as any other Sufi. I knew him before he became a Sufi. And what I want to talk about is my experience of Dr. Mackie and his, his relation to, to me. When I first met Dr. Mackie I was a student in.. finishing a doctoral degree in psychology. And he at that time had a prestigious position as a Director of a department at a medical school in, in Maryland. I knew him as a psychologist and as nothing else. And I knew that he talked about Meher Baba, but I didn't know what Meher Baba was. We don't, there, you know... And, at this time I had exhausted many experiences

(CAROL) in life in a search for deeper meaning. My childhood showed me certain kinds of suffering, and I embarked on discovering the meaning of this whole thing, and I took the avenue of studies, you know, I studied all over and I did well in studies and I pursued them. And then I thought, well, psychology, a bit. You know, in the West we think that often. And I went and I became a psychologist. And then I found it around me, this... This didn't provide answers at all, but those very people who were the best psychologists were surrounded by suffering and madness and dissention, and so forth. And I was desperate. You know, the very thing that I had set about to, to stand on, in understanding of life gave way, like, you know, a fabric that was tearing. At this time I taught at a medical school in Washington (D.C.) and I was in the midst of, you know, I had built my whole life on this, and yet the suffering I saw around me and the inadequacy of the answers, just... It was like everything I knew was burning up in a fire. And at this time I began to have certain, I think they are called occult experiences. I don't have them now, thank goodness, if I can help it. But I began to see, you know, lights around people, and auras. And I would go to the hospital and I would look at the children and they would have lights all around them. And I would look at the doctors to whom I talk, and they would have lights around them. And you know this one had a big {aura} {\*bar?\*} and so on. And, at the same time, I had begun to read a little bit about Meher Baba, through Jim who had introduced me to Him, not in a proselytizing way, you know, just gave me a book, and so on. Though I didn't know what it meant, you know, I wasn't trained to understand these things. But I woke up one day and in my mind was a poem that was already written that came from rearranging little words in one of the books of Meher Baba. And every place I looked I would see... There was a time when I would see visions of things. Like of angelic kinds of figures, and so on. And I was deeply distressed because I had no,.. There was no person in my life who understood this. You know, no family, no companion. And I thought that all I knew in life was that everything was divine, but I didn't know a single way to give expression to that life. And so I had decided I would return to my family home, and wait, for you know, death, or whatever, for the waves of life to teach me more about, about what I knew to be true. And through this the only person that I knew who had an understanding of these things was, was Dr. Mackie, Jim. And when, when I would, would be very confused, I would telephone him (clock is striking 10) and I would ask him a question about these things.

(CAROL) \* \* He never emphasized any experience that I had. If I would say to him, "I see this, what does that mean?" he would dismiss it in a way that made it a deadend, so I could no longer ask him about it. I mean, it was just,... I mean.. That was the way he treated all of those things. When I would come to ask him questions about deeper meanings in life he would dissolve the question so that he wouldn't give advice, or he wouldn't give answers. But I was thrown back on my heart until it became, until it became stronger. He then helped to put me in relation with other, other knowers about Meher Baba, so that I could begin to build a life living Meher Baba's principles, and begin a life that could be founded on, you know, living expression to what I had come to know to be true. To build, build, build, build. To live a life honoring that, that kind of a truth. He never spoke to me about past lives, you see. He never said to me that he was on the planes. Ever. He... In his relation with me, he faced himself so much that I never questioned whether he was on the planes. It never occurred to me until I heard this literature back and forth, these letters. He's on the planes, you shouldn't think you're on the planes, who is on the planes, and so forth. That never came into my mind, and I have known him for five years. And he has never said it. I had taken him for granted as much like shade. You know, I took for granted that when you come to love God that you find companions in loving Him, and that they, and that they will... they will help in the way that is needed. And have never thought to give them labels. I think that must be said, because you know it is the truth. So much is said about you know that he has done something, has pushed people wrong. And yet all I know is that all I think is "Baba". I don't think "Jim". I think, Baba and yet he was there, standing next to me. I lived in his home, I helped to care for his home. I've been a companion of his longer than for five years, longer than, you know, than most have, have known him. And this is what he has been for me. I must say it because I owe him a deep debt that I'm often not grateful enough for because you see I think of Him who gives us everything. Jai Baba.

MANI: (and others) Jai Baba.

ERUCH: Thank you.

FARHAD: I would like to also add a few things that, as you said, the picture that you have of Jim is a very eerie one, and it is, I feel, most of it due to the rumors that have clouded the issue and that have covered what was true. And that is the way that I felt as I mentioned the previous time, about him when I first saw him that way. But, in all my honesty and truth, Eruch, and whatever guidance that Baba has provided me so far, I don't see occultism in whatever he is doing. I

(FARHAD) strange, I admit that. And I don't understand it, but it is honest, pure and Baba's love is in there. That's... what I can say.

KHALED: We cannot deal with certain...

MANI: \* \* must be. It can also be... What we're trying to point out is, it is dangerous...

KHALED: It could be dangerous, but...

MANI: ...It is dangerous for the other young ones, too.

SOMEONE: Yes, \* \*

KHALED: \* You're not allowed to \* touch, this...

MANI: Because you, you keep saying "rumors."

KHALED: Yes.

MANI: But some of them, we cannot disbelieve. A certain number of people that we know, \* \* all may not be...

IRA: Mani, \* \* (some others, all at once are talking)

MANI: You talk about planes. But Ivy herself has told people that we know that he is on the sixth plane. We are not saying, this is not a question of why is he not on the sixth plane, and... This is not Baba's way! These are danger signals. We are simply cautioning you. We are not condemning....

KHALED: Yes, but...

CAROL: I would like to say something about...

MANI: ...That is why we cautioned \* the young ones \* not to involve themselves with Jim. Excuse me, yes, Khaled?

KHALED: No. I think Carol was going to say the same thing.

CAROL: I, I wanted to say something about some of the rumors, also. If you'll forgive me if you've heard this and I tell you. I, I fear you don't know this, and so I must stand for this. So many things that have been said have been said with a lack of compassion and kindness, and some things need to be clarified. For example, I have heard again and again about Jim's love of luxury, and chandeliers and eating, and beautiful clothing. The reality is that he has for the past two to three years that I have known him lived in a single room that contained furniture that was built or borrowed from people who were, who were other Sufis. Loaned, loaned things. And that he has no personal possessions except for a tape recorder that Murshida gave him, and himself eats a very sparse diet of mostly toast. I mean, you know, it must be said, because these things get out of hand...

KHALED: Yes. \* \*

CAROL: And they said he \* \*

MANI: First they say he has Cadillac that he lives in a house, mansion..



KHALED: He has no automobiles, no, no.

MANI: (laughs) \* \*?

IRA: \* girls\*

CAROL: I want to, I want to clarify some few more points about this. You do with them what you like, but I feel that they must be said, because they are part of this, the picture. The only income he has is from two lectures that he gives each year at Murshida's request. I know that much of that money he gives to his children, who are going through college now. The beautiful house that many people are so... who make comments without compassion about, was a house that was supported by donations from sixteen people who he had taught about Baba. You see, there we don't hear about Baba. We must hear about \*them\* from someone because we aren't spiritual there. And that he taught the sixteen people about Baba and he told them that he wanted to build a house where Murshida Duce could have an apartment when she came to Washington to work with her Sufis because she had been appointed by Meher Baba to do this work, in the West, and by, by putting together such a house we would be helping Baba in His work. Before that Murshida had stayed in a hotel in spite of her 85 years, and had her Sufis come into a hotel room to meet with, to meet with her. It was very hard on her and she had been ill. So, we all volunteered a small contribution together and rented a large house in downtown Washington that was in poor disrepair. And all of us who worked at jobs in the West, went there in the evenings. We went there till late at night and on the weekend, and we tore down wall paper and we put up wall paper and we cleaned the walls and we painted the walls, and I made curtains for it all through the house, so I can tell you, they're homemade. We made homemade upholstery for much of the furniture throughout the house, and brought, you know, low-cost furniture all over the place. And we put together something that we hoped was a beautiful tribute to aid Meher Baba's work in Washington. Sufis would come to cook dinner there in the evenings, because it served as a meeting place for Sufis who lived all far apart and could never get together and talk with one another about Meher Baba. Meher Baba's picture was in every room in the house as we restored that house and we, and... (she is choked up)

KHALED: And it was a beautiful house.

CAROL: And...

KHALED: And it still is a beautiful house.

CAROL: It's very hard to defend a thing \* \* devotional\* \*

MANI: No. You don't have to defend \* \*

MANI: Before, before Khaled, who has asked that he should say something, I just want to make one point clear.

CAROL: \* point \*

MANI: ...We are not saying, "Don't do this" to anybody. Each one does it according to their own lives and their own relationship with Baba. We don't say to Myrtle Beach how they should run the place. We are not saying to Sufism Reoriented, "Don't do this and don't do that." We are not saying that to Avatar's Abode, we are not saying that to the many centers in India. Everytime they ask for advice, they say, "Now you are the ones who should guide us," Eruch writes back, no! Now it is,.. You have to be on your own feet, and do it. See that you please. So this is,.. When we see a picture like that, it is not for us to give instructions or orders or that authority. We caution. We caution the immature young ones, and this is just as a caution, that what is happening, that it has given us that awareness. But it is nothing wrong. Please don't understand we're telling you "Do this and don't do that." It is not that. We are gathered here as brothers and sisters of one family, Meher Baba's family. I also want to add one little thing. I'm sure you will not quote any of this out of context, please. I mean <sup>in</sup> 100% honesty, which is the basic condition, please.

FARHAD: Well, that is one of our faults, that we do not, we are not, I mean we are secretive. (he laughs)

MANI: No, it is not... We do not say be secretive. But when you quote, quote the spirit of it. Quote the \* whole \*. It is very difficult sometimes, I've known some letter being quoted out of...

FARHAD: But that is why we are \*taping\* you..

MANI: Not you, I'm not saying you. I,.. This has been known in the Baba world. It has happened, which then causes these things.

FARHAD: Yes, exactly..

MANI: But this has all been said with love. This has all been said,... It's clear,.. It is Baba's way. He stirs up things. This is a stirring of Baba. And then one sees on the surface, is a lot of things that have come up. And Baba will chuck it out. It is His work, His business. In His time. But I think before we go to the office, Khaled, you will excuse us, we are just overtaken, again, taken over the whole time...

KHALED: That's o.k.

MANI: Whereas we meant to devote it simply at your request, that you wished to say something personally.

KHALED: Oh!....

MANI: Now, if you wish, not to be taped...

KHALED: No, no, Mani, I've been trying to say this since I got here and each time I tell you I want to say it, and each time I go to my room and each time I sit down and I cannot say it. Its... Why talk about people? I cannot say it. It will violate my principles of backbiting. So, I'm going to leave it. I indicated to you that I think some people are mischevious. And I think you know. And I also know that if you put on black glasses, everything will look black. And some people have black glasses on. The main point is that you cannot tolerate the presence of any other spiritual being with Baba. And that we accept. We must accept it. We don't disagree. But within the framework of Sufism it is essential. It is essential. And she wrote you that, she told you that. About him. You know, it's not in our hands anymore. I think, Mani...

IRA: Except I think to say on that, that that letter was written in confidence. Murshida does not go around saying Dr. Mackie is on the sixth plane.

MANI: Yes, she has said to a very reliable Indian Baba lover who, when Jacko was present too -- Kusum, of Delhi...

FARHAD: Yes, I met her.

MANI: ...When she went and she came out, surprised, she said to Jacko, "Is it true? Ivy Duce says that Jim Mackie is on the sixth plane, that he can..." He has copied it down in his diary...

FARHAD: Yes, you see, I know...

MANI: I'm not saying that she shouldn't have said. This is not a scolding, please! This is said with humility. This is said simply to bring your attention to these things. I mean, we are not here on opposite sides. This is neither a dual, nor an arena nor a court.

FARHAD: What I would very much like to do is rest Eruch's<sup>mind</sup> mind, because he is troubled that Jim Mackie is an occultist, and he is..

MANI: That's a word...

FARHAD: from what experience they say... That's one word you think that, you know, he is....

\* \* \* END OF SIDE TWO, VOLUME III \* \* \*



\*  
\* JAI BABA \*  
\*

MANDALI & SUFI-5

MANDALI HALL, MEHERAZAD

OCTOBER 14-16, 1980

VOLUME IV, Side 1, SECOND DRAFT (typed 8/14/81) Revisions: Oct. 81. page 1

(FARHAD) ...and I've heard that this rumor has been going around. I don't know, I mean, there is nothing I can say, or do to convince you that this...

ERUCH: The thing is that, there is no question of convincing, or anything of the sort. Any man can do anything. We are not there to meddle with anybody's affairs or anything of that sort. What I say is that, Sufism Reoriented as such an organization that has been, having the seal of Baba, let that not be contaminated by anybody's antics or anybody's genuine approach to certain things. Baba won't allow. Simplicity. Let it be a small thing. Let it be a smaller group. Never mind if the world doesn't come. Who cares for it, as long as we adhere to Him, and give out the messages for those who come to Him. Purely and solely an unadulterated message of love for Baba. Not for God! Because Baba is greater than God. Remember that! He has told us. Because He is the God-Man. And God is the absolute...

KHALED: Yes. We know that.

ERUCH: Yes, we all know it. You being Sufis know it...

KHALED: \* \*

ERUCH: Yes, yes, yes.

KHALED: \* \*...that one of the perfect masters said, that when he got to the top, Mohammed's sandals were on his head.

ERUCH: Yes, yes. So that's all \* \* tells us.

MANI: All Baba would say, you can fool with God. Don't... Play with Me, but don't fool with Me.

KHALED: Baba says in the Charter to take one name of God.

ERUCH: Yes.

KHALED: And we use Baba.

MANI: Yes.

ERUCH: Yes.

KHALED: Oh, \* \*...

MANI: How often He has said, when we would play when Francis was there, and a game of cards, Baba's unique game was being played right here where we are sitting. And we would get into the spirit of it, playing -- the men would, when He was playing.

(MANI) And then, at the end, Baba would change the whole trend and say, "Remember, play with Me, but don't ever fool with Me." One has to be careful. One has to have that perspective right, as I said. First, when it's a little out of balance, one doesn't notice it. Like when we were on a ship for the first time in Cannes, 1938. We didn't know the ship was moving from the shore. It was so unobvious. And suddenly we realized that the people were there. We must have moved. So one has to be careful. These are bells that ring.

FARHAD: Yes, but I tell you...

MANI: But all I say...

FARHAD: Yes, I know, and I mean, we all appreciate your concern. That is what gives us strength. It is your love which is giving us strength in this...

ERUCH: But we also don't know that... whether we have given it, because somehow or <sup>why..</sup> other, I tell you, in the presence of Baba, that I was urged to write this. I don't know!

?FARHAD: We know -- in fact, we have talked about it...

ERUCH: It is not jealousy, or malice, or anything of that sort.

FARHAD: We know, we know, we know that this is exactly what you should have done. We all agree on that. And this is Baba's game, this is Baba saying that...

ERUCH: Yes, that is the thing...

MANI: \*{ \*

FARHAD: This is what strengthens us ...\*{ Sufism and everything }

ERUCH: Yes. See how everything is being opened, and all that now. You all wouldn't have come here, had it not been so.

FARHAD: Yes.

ERUCH: Yes.

FARHAD: So we are not thinking \* \*

MANI: \*The Avatar is very sneaky?\* I tell you! (laughter)

KHALED: You, you would not have written the letter if it wasn't for Jim...

SOMEONE: Ah ha!

KHALED: ...So we have not come because of your letter! (some laughter)

MANI: You see... I see. All the time these tricks we see.

FARHAD: Yes, but one thing that I want to say is that had I not lived these two years with Murshida Duce and had I not experienced Baba's love and light and guidance which is with her, I would have been sitting where you are and being... taking your position. I want you to know that with her Baba is very strong, and I doubt very much if Baba would allow her to make such a grievous mistake in, in, in a thing which is as serious as, if you put it that way, it can be that serious.

ERUCH: But that is the reason why Baba must have made mw write, that there is seriousness in it! (laughs) Yes!

FARHAD: Well. I think it is, if Baba wanted you to write maybe it was for other reasons. (laughs)

ERUCH: No! It is for that very reason, I tell you again and again, Brother! Remember this! That what I am saying. It is all good, thus far. But it has gone too far. So try to mend our ways, try to get everything under proper focus on Baba rather than on focusing on anybody extraneous other than Baba.

FARHAD: Yes.

MANI: But please know this is not criticism, this is not personal.

ERUCH: \* \* \*

MANI: Even we are surprised. As we said it must be Baba because even we are surprised that we took the trouble to do all this!

KHALED: It is as if you are saying, it is as if.

FARHAD: Are you suggesting that Baba has taken away His light from Murshida? Is that \* \*? \*

ERUCH: I'm not saying that.

FARHAD: Yes.

ERUCH: I'm just saying that the focus is, focus is being fixed on an extraneous object rather than on being with Baba.

?IRA: What's the extraneous object?

ERUCH: That is Jim Mackie.

FARHAD: But it's not a distraction

IRA: No, no. You see that's the..

KHALED: But it can't be. That means that...

MANI: We simply know the \* \* we are not \*musicians \* but we know \* somewhere.

KHALED: O.k. ... Well, we're telling you, we're telling you, but you can't accept it from us.

ERUCH: Then if it is not so, then well and good! Well and good. Who, who is going to argue?

MANI: No, we're not going to \* \* We're not going to start \* \*.

ERUCH: This is just, this is how Baba taunted us, that, if it is not so, well and good, we are very happy. If it is so, then beware.

KHALED: It is not so.

MANI: Please beware. Again and again, Baba has, as I said in the beginning on Tuesday, He has been so strong on this point of anyone as saying or claims, or doing this, or reading past lives. This has happened before. But on a smaller scale. And Baba has made a big issue of it. And Eruch has always protested, a number of times, "But Baba, what is there, he just claims to so-and-so." Just for that it was... And now we realize why He made it so big. Because occasions would come up. This is not only in California. It is happening in India.

ERUCH: \*I even, . Actually\* I even went to the extent of saying that, "Are you jealous of these people?" "Why do you say it like that?" I had that little familiarity to tell Him that. I know it is blasphemous on my part, but still I went to that extent, because He went to that extent. And He says, "I dare not care not for My lovers when they have accepted Me as their Beloved."

MANI: \*{ ;\* }

ERUCH: Yes.

MANI: You know Adi.. Adi... There was a saint... I'll tell you this interesting story. You know there is a shrine in lower Meherabad.

KHALED: Yes, we saw it.

MANI: You know about him?

KHALED: The story, yes.

MANI: You know the story.

KHALED, IRA: Yes.

MANI: Well, he used to come to Meher Nazar -- what is known as Meher Nazar now, Adi's compound, Adi's parents' place, where we have the Trust office now. And that first link, contact was with this saint. He is the one who heralded the coming of the Great One. So, when Baba came in the lives of Adi and his parents, Baba said, "I know he is on the fifth plane, and I will push him onto the sixth plane, but now that you are linked -- this is Baba's gesture -- linked with me, you have no concern with anybody on planes and saints.

IRA: We have Murshida.

SOMEONE: \*You see...\*

MANI: \* \* \*

FARHAD: \*You see...\* Yes, we are,.. we are well-aware of the...

MANI: So what we are trying to say is He has been so strong...

IRA: I know...

MANI: ...that we, Eruch thought, "Well, I'm the one who has said time and again this protest." He felt that urge. I was surprised. I said, "Eruch, what are you doing?" He said, "I know Baba wants me to do this."

FARHAD: Yes, but...



KHALED: Eruch, have you, have you when you were thinking about all this, and you must have put a lot of thought into it. Have you...

ERUCH: No, I didn't. I wanted to shed it for so many times, you see. And I'll tell you sincerely what happened. Every morning and evening I come to Baba. Just put my head down. I have no prayers, nothing. I don't even know the prayer of Parvardegar by heart. I tell you, I confess! Everything what I do is just put my head to His... On the cushion where His feet rested. To feel that His feet are there. And just at that time, something that it was forcing me. Get out from here and write something there immediately. So it was Friday, and I'm a lazy person. I can't see now. I can't write, because of the stroke. I... (TAPE SEEMS TO GO OUT HERE BRIEFLY) I said I don't know, I have been thrust out to do it, and I'm doing it. I know, I don't like to be disturbed on Fridays, also, because I have my personal work to do, but this is what happened.

MANI: And the look on his face, made me know his feelings.

FARHAD: This is the experience that we have all felt, that Eruch had to write that letter \*

KHALED: \* \*

ERUCH: Because I am not a person for dissension. I always wanted to keep quiet about it. I just... I don't care for these things...

FARHAD: ...these things have to come to the surface....

ERUCH: Yes...

FARHAD: ...and have to be dealt with. It..It, you know...

SOMEONE: (whispers something to Mani) (KHALED?)

MANI: It's alright. I will stay. You were saying something, Khaled?

IRA: Farhad.

FARHAD: I lost the train of my thought...

KHALED: I'm sorry, I'm sorry...

IRA: You were saying things have to come to the surface.

FARHAD: Yes, but I want to say something before that, which I...

MANI: I'm glad it happened to you! I'm glad because it happens often to me. (laughs) You know what it means, Farhad? That thoughts are like butterflys now, they don't make an impression. They come, and if you're not careful they fly away.

FARHAD: Yes.

MANI: You know, and they don't \* \* , which is a good thing!

FARHAD: No! (they laugh)

KHALED: \* \*

IRA: \* Eruch, \* I'd like to talk for a minute. But it seems that, Eruch, you said that, that... If it's not true that, that... You know, if, if it is not true that Jim... Mackie is an occultist or a pretender, then it's fine. And if he is then the warning stands.

SOMEONE: Yes.

IRA: And that seems so clear. The question that comes then, is, because that warning is there.... What effect... I mean, it has an effect. I mean it's out there. And one of the things that we, we have to deal with and understand is, is what kind of effect you wish that to have, because it, it... As it stands there, it has been interpreted, by many, to mean that Baba lovers are in danger of losing their daaman if they associate with Sufis.

ERUCH: No.

IRA: So,... Well, that's the way it has been interpreted. That is the way it is being adhered to.

MANI: We have told them not to get involved with Jim Mackie....

IRA: But that means Sufism.

MANI: ... We have said that and we will say that!

IRA: But that means Sufism. That means us.

MANI: No. Why in the world should we say that? Why should we say that? That, that's \*not\* our point. Why?

IRA: Well, because you said...

MANI: Why is this...

KHALED: \*(and IRA are talking at same time) \*

IRA: \* \*

MANI: You mean Ivy is Sufism, right?

IRA: Yes, but,.. but Murshida Duce, o.k., in exercise of her authority, has accepted, has made him her preceptor, has given him authority and stature within the Order that we all recognize and accept. And he is an integral part. She has stated that, from her capacity given by Baba, she accepts him as an illumined being. She said that \* \*

MANI: She accepts him as an illumined being. Which is what we don't accept.

IRA: O.k. Which... Alright, what I'm trying to tell you then,.. What I'm saying is, then, what we have to try and understand how,.. If you cannot accept that, if you really believe that Baba has taken the light away from Murshida, so that...

MANI: No.

IRA: ...she does not know that... But if she... Because she has said that in her authority. She has not \* said that \* lightly. She has put... She has,.. She has..

KHALED: (saying something same time as Ira)\*

\*

MANI: \*That...\*

IRA: ...taken that stance in her responsibility to Baba for all the souls under her control. I mean, she, he is...

ERUCH: Remember! Murshida is human. Just as we all are human.

IRA: Yes.

ERUCH: And error is human. And.. Remember that! That Baba is there to guide her, to help her out. So this is one of the helps, if she takes heed of it, well and good. If not, continue.

KHALED: What happens is between her and Baba?

ERUCH: Huh?

KHALED: Are you saying what happens is between her and Baba?

ERUCH: Between her and Baba and you all.

MANI: \* \*.

KHALED: Yes, o.k. Eruch, let me ask you ...

ERUCH: What have I to do? Nothing! In the \* \*...

KHALED: Let me ask you one question. In your memory of Baba's many warnings and injunctions to you, was there -- to help us, not to prove there wasn't -- was there any incident where He applied directly those injunctions concerning the Sufi Order that you can remember? Was there any specific... Did He ever single out Sufism Reoriented and make statements about they should not have saints, or they should not have... In other words, what we are saying is, the reason the Order is unique in that it is as, as His separate creation of a relationship that must include, by its very being, saints, studies of the path, development and experiencing unfolding. The rest of the path which Baba has said, "Nothing is to be joined with Me. I am your inner voice, and your focus is on Me directly." You told me that He wouldn't let you ask a question sometimes. "Nevermind about that, love Me more."

MANI: We cannot question.

KHALED: But He has told me, personally, these are the issues I want \*to know\* here. What are we going to do?

ERUCH: Baba...

KHALED: ...If Sufism cannot expand without the illumined Murshid, without the...

ERUCH: Yes, I know. <sup>The thing is</sup> ~~Believe~~ that Baba, Baba is the Murshid. Baba is the Sufi of Sufis.

*KHALED: That's right*

IRA: That is true.

ERUCH: Baba had placed Ivy Duce on the chair and says, "Take care of the ones who would want to come to Me. This is one of the channels. Guide them." "I can't do

(ERUCH) Guide as much as you can; I will see, I will help these people to understand the thing. You guide the way that you think." Same thing He has told me. I don't know. I don't want to tell you all anything about it. We, too... Mani has been told so many things. So many things each one has been told about it. The thing is that, we are also secretive about our things. See... If you all have time, I'll sit now after they go to the office and I'll tell you about my life, what has happened. So, what has happened is that He sent us out, in the country to tell about Baba and give His message, and I said, "Baba, I don't know anything. I am a sweeper in Your house here." And I was, actually, after having left my college, came here and all that for years together. I had even forgotten to speak out the words. I had no voice, also to speak out properly. He says, "No, you go out." And why He gave me this chore, to do it, because I didn't want to go with Him to the West in 1952. I rebelled, and He says, "Get out from here." He told me that. But that's a different story. But He told me then instead then it happened that He forgave me, He was compassionate and all that, and He says now I want you to go out. That was worse! I thought that I was unable to go with Him to the West because my body was very tired. So, I told Him, that, "Baba, I'll be a drag on you. Please don't take me!" So He says, "No, you must come with Me." And then I remained adamant, I said, "No, Baba, I don't want to be a drag on you." So He said, "Alright, you go away from here." So that's how it was, and instead of my going with Him and having Baba with me and being a drag, He wanted me to go out because I was so tired He wanted me to go out all over the country to tell about Baba. And tell what? I didn't know anything about it. And He says, "Who are you to say anything? I am there to tell you. I'm there with you when you stand up before the crowds, say out, that 'Baba, you want me to speak to them, now speak'." That is the only mantra He gave me. And I spoke, I don't know what I spoke. And eventually Baba went out in the Fiery Free Life and contacted the masses there. That is what happend to me...

MANI: But the speaking had a lot of effect.

ERUCH: The speaking had a lot of effect there. But that doesn't mean that I'm liberated or anything of the sort. You see. That's how it is...

FARHAD: I... I would like to \* \*....

ERUCH: ...So, Baba has placed her on this, and Baba guides her. It is for her to see. Why do you all worry about it? Let her be responsible for everything and all that. But that doesn't mean that whatever she would want to do is, that's what Baba wants her to do, no! It's not necessary...

IRA: \* \*...

ERUCH: \* \* my life is quite different, you see. I'm not pleasing Baba every moment of my breath that I'm living. Also Baba is there. My Guide, my Guru, my God, and whatever it is. But I'm not pleasing Him every moment. I'm not... I can't swear out in the name of the Lord that I am pleasing Him every moment of my breath. No. (Clock chimes) You are right! (laughter)

MANI: As Baba \*used to\* say!

BILL: There is a small point there, I would like to make, and that is that -- Jai Baba -- To my knowledge, Murshida has not made this statement about Jim being illumined to the public or even to Sufis. The first time that I read the statement was when we began to prepare ourselves to come here. (ERUCH: Yes.)

BILL: And that is the first time that I think some others of we five learned that. So this truly was a confidential statement, Mani, because...

MANI: It was made to a lady who came and told us,

KHALED: People are attracted \* \* \*

IRA: Well, that's the... Maybe again, as I... And I don't know how Murshida always works. That may be a special situation.

KHALED: \* \* \* have to have a purpose...

IRA: But it wasn't made \* \* \* and that's important...

FARHAD: But I would like to just make a... Extend your analogy a little bit, and say that you had that confidence in Baba that when you opened your mouth, He would talk, because that is the task that Baba gave you for that particular time. Now what is the task that Baba has given Murshida to do?

ERUCH: He has no particular time. He has... All the time now it continues like that. Even after, when He said,.. He was not,.. He was unable to write letters or anything or dictate anything. And He said, "You write," and I said, "How can I write? I don't know their personal lives or anything of the sort." He says, "Who are.. How are you so presumptuous to say that you are writing all the things. My hand will be there that you write. Give them the blessings and all that." I used to write the \* \* \* ..

MANI: No, but when He....

ERUCH: ..."Meher Baba sends." I never used to say that it is my blessing. "Meher Baba sends His blessing." "Meher Baba sends His love." "Meher Baba tells me that..."

MANI: No, but there were times, when, Eruch, telegrams and cables went directly from Baba.

MANI: And Baba, in the last year, was trying to make us get used to things like that. He would say, "Eruch, send them a cable." And, "Who, who do I sign?" "Who's..." "From Me, Meher Baba." "But, Baba, you give me some point at least." But He said, "I am telling you, write, write."

FARHAD: Yes,...

MANI: And He said, "Whenever you send a telegram in My name, know it will be from Me." He protested, he said, "Let me read it to you, when I've finished it!"

ERUCH: Then I used to, when it went on for six months. So I would come back and say, "Baba, would you want to see all the drafts that I have prepared and all that?" And He said, "No!"

FARHAD: All I'm saying is that you can extend that to Murshida as well.

ERUCH: Yes.

MANI: But that...

FARHAD: You see.

ERUCH: Yes. But that doesn't mean that she's infallible, that's what I'm saying.

MANI: As Baba...

KHALED: We cannot.. We cannot hold on to her if we felt that she was fallible with our life, or, or, if she is fallible -- if we thought there was a mistake and there was a conflict -- or , if she is fallible, He said if you are sincere I will take care of you.

MANI: Fine, Fine...

KHALED: ...And, if we say in the bayat, "I renounce the bayat" and it's a mistake and I leave, then...

ERUCH: Why do you have to renounce the bayat?

MANI: No, you do not have to do that \* \*

KHALED: \* cannot say\*

FARHAD: \*How can we have faith and trust in a murshid ...\*

ERUCH: But you,.. You have faith and trust in that, but remember that \* \*...

FARHAD: But \*whoever I have\* faith and trust in, in the guidance that Baba provides to Murshida...

ERUCH: That \*is laid down to\* Murshida, yes. So you have to just hold on to Murshida and not focus your attention on Jim Mackie, that's what I'm saying.

IRA: (in background)\*

FARHAD: That's another thing. They think we are focusing on Jim Mackie.

KHALED: No, we are not focusing..

ERUCH: All, all of the focus is now getting on to Jim Mackie. That's not what Baba wanted.

KHALED: The people who thought that the focus...

MANI: Slowly, slowly...

ERUCH: Slowly, very slowly, it is coming there.

KHALED: No.

IRA: Oh, no. That's interesting. Because I think what the heart of that is, is the people who have, <sup>have-been unable</sup> are not able to accomodate and understand properly.

MANI: Understand?

IRA: The role of Jim Mackie within Sufism Reoriented under Murshida are those who think it's changed to Jim.

?KHALED: Look \* \*

IRA: And they are the ones who left.

KHALED: Yes.

IRA: I mean, it's the same thing as the Irene situation \* \*

ERUCH: \* \* bone of contention is that \* \*

IRA: \* \* The reason I mention the Irene thing, if we can go back to that for a minute. Like... Just like there were people who made that mistake...

MANI: Irene is not important...\* \*...

IRA: No, no but \* \*

FARHAD: \* \*

IRA: It's the situation. There were those who decided to go and ask Irene for advice because they felt that Murshida was \* \* her, alright?

MANI: \* \* her, yes. (We will go directly).

IRA: And they were gone. They were no longer Sufis because they had seen it wrong. Murshida is the murshid. Now, there are those people who have run into the same kind of failing with Jim. And what happens is Murshida gives them the chance...

ERUCH: Not only those people who have left Sufism, but also Irene has also left, So likewise, those people will leave. And Jim will also leave. So what I am saying is, that beware about the situation and focus your attention on Murshida that has been <sup>created</sup> \*placed\* by Baba.

KHALED: That's what we've been saying. We're saying if we put our focus on Jim and if he is not genuine or genuine, that's not the point --

ERUCH: Yes.

KHALED: -- And he leaves Baba, you can be.. hurt, maybe dragged away, too

ERUCH: Yes, yes.

KHALED: That's so true. But there is no focus on him.

IRA: That's right.

MANI: \* \*

ERUCH: \* \* Why, why bother about it? Just take that  
hint, that Baba gives, you see. \*

MANI: Anyway, you are doing it through Ivy. You are doing that through Ivy, and your fate is that, so you,.. You should continue. It's your thing with Ivy.

KHALED: And, but Eruch, my dear Eruch, you know, you threatened to tear out somebody's tongue who called you a master, so don't come and hit me when I say this ...  
(laughter)

ERUCH: I won't hit you, but I would \* \*  
(lots of laughter)

KHALED: You are not everybody.

ERUCH: Not. I'm not that, Brother. I'm one of you people.

KHALED: No! You are \* *in the circle* \*?

MANI: Khaled, don't say that!

KHALED: \* \* Don't get up! Don't hit me! (laughter)

ERUCH: \* \* You know, what happened is, when I went there. Just such a little thing. It's so true and so humerous. When I came in 1938... To say that I came to Baba is also wrong. Because He called me. He says, "Leave everything and come to Me." So what happened is, I came there. And all the thing that He had given me. I was a student in college, and all that. I had to hold the umbrella and take Him up the hill, and bring Him down as an escort. Just holding the umbrella. So, after some..a month or so, He,.. One day He stops while half way up the hill and says, "Well, how are you?" I said, "I am fine, Baba." I was strong and very healthy. He says, "Did you eat food?" I said "Yes." "Do you have good sleep?" I said, "Yes, Baba, everything is fine. Everything fine." "So, after I leave, what do you do?" I said, "Well, I sit with the Mandali and hear what they talk about." "What are they talking about?" I said, "I don't understand. There is some talk about the circle and something. First circle and second circle and third circle." Because I did not know even who is perfect master, what is perfect master, what is God-Man, or Avatar. I had no knowledge about it all. He says, "Circle? They talk about circles? What do you think about it?" Well, I said, "I don't know anything. I don't know whether it is a geometrical circle or what. I don't know what they are talking about, geometry, or trigonometry, or anything of the sort." And Baba had a hearty laugh. He said, "You know, I have given you



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(ERUCH) two ears. So hear, patiently through the one ear and let it go out. You have nothing to do with that." That is what He told me about the circles of His own creation. So that's how we are. We are brought up like that. And I don't... I haven't read Baba's literature, I tell you. I haven't read anything about it. But still, we have been so close to Him that.. And, He, being compassionate, He repeated these things so often.

FARHAD: Yes.

ERUCH: It is stuck there, that's all.

MANI: And we were told not to read.

ERUCH: And we were told not to read!

MANI: Not spiritual books, not \* \*... \*

FARHAD: Yes.

ERUCH: And, what we tell others is nothing but recording those things from our memories, and telling them what we have gathered from Him. That's all. Nothing more than that.

FARHAD: Yes.

MANI: And yet he is the one who wrote down God Speaks...

ERUCH: ...And I haven't read it. I haven't read that. And some -- Another rumor that has come to us, to our ears. Somebody must have visited Jim Mackie once, some time ago. And he says that well, "I think I will have to rewrite God Speaks."

IRA, KHALED: (whistle, clap in disbelief)

ERUCH: \* \* wonderful.

(general hilarity among sufis)

ERUCH: See how it is.

MANI: It was an adaptation. Not rewrite. Write, ...

ERUCH: No. Rewrite. He said, "rewrite."

MANI: He doesn't say. No, he says in a letter to Jack Small. He says, Baba has given only the broad generalization, in a concentrated thing. But that he explains in detail. He says so. He says that but not...

ERUCH: No, but that is not Jim Mackie's letter. I'm talking about somebody came here and told me this. That he, somebody had an interview with Jim Mackie and he says that. And we never encourage these people. We never encourage them to talk about it or anything of the sort. Never! Remember one thing, I am very faithful about these things.

FARHAD: Yes.

ERUCH: I'm... Know it. Because it's like backbiting, and all. What have we to do with these things? We're not concerned. <sup>with</sup> On the contrary, I tell them to keep quiet, shut up, all this.

FARHAD: But you see, if you have a bad impression about somebody, whatever you hear you are going to get that bad feeling about it.

ERUCH: Yes, I'm susceptible to that, naturally. Because I'm ordinary human being. Also. I'm a human being also. Mind is susceptible to it.

FARHAD or KHALED is saying something same time as ERUCH: \*

\*

MANI: You know, when the Berkeley Group asked about the film...

FARHAD: Yes.

MANI: ...We said, it's for you to decide. You know what we are warning you against.

FARHAD: Yes.

ERUCH: We are not warning against the film or anything of that sort.

MANI: No. It's for you to decide. You are grown-up.

FARHAD: Yes.

MANI: Each one is free. That's what I mean.

FARHAD: Yes. But you see...

MANI: Free to do, attend, not to attend...

FARHAD: The repercussions of it is very strong, though, you see, for example the first.. When I.. The first day that I came to Meherazad, and I felt that.. And in fact some of the people here told me that they felt that I had <sup>have</sup> left Baba. And they treated me as such. And also, especially...

(someone is laughing)

FARHAD: ....when we went to see dear Mehera. It pained me so much to see her think that way, and to say indirect remarks that we are, you know, worshipping other than Baba. And it pains me personally, of course, but also I know that how much it must pain her and others to feel that a group of Baba's lovers have... may have left Baba...

MANI: Not left...

FARHAD: And we don't want, you see, this is not true..

ERUCH: Now another thing that reminds me...

MANI: Did she say that to you two years ago, or one year ago? Did she say that to you last time when you were here? No!

FARHAD: No, but...

MANI: So it is not about Ivy! It is not \* \*.

ERUCH: Another thing. That Karen... Karen had come here, Karen Kay (?)

FARHAD: Yes.

ERUCH: And she... All of a sudden, she tells Jack Small, that why..Eruch feels that I'm avoiding her. And she... And Jack Small says, "Is that so?" And she comes to the office and says, "Do you think that I'm avoiding you, Eruch?" I said, "Who says that?" "Why do you feel that way?" She herself... I noticed that she would sit here and go away. Because she was very much afraid of what she would have to go and report. That's what she said to somebody else later on. And then she told Pendu and others that, "Well, now, this is my good-bye to you all. I won't be able to come again."

FARHAD: Hmm.

ERUCH: Why?

FARHAD: Yes, well...

ERUCH: What happened?

FARHAD: No, you see, I didn't..

ERUCH: Why do you do that?

FARHAD: ...feel that from you or Mani or Monsari or others, but when I came here, Pendu, you know, for example...

ERUCH: What is this sort of thing? Good-byes and all this? Why, why do \* you people? \* \* At that time the letters were not written. Nothing has been said, or anything of the sort. So these little things have added to all these things, you see.

FARHAD: Yes, and, and, you see...

ERUCH: Because my mind is susceptible to these things.

FARHAD: Yes. And also, it impresses other people around. Other Baba lovers, that they brand us as those who have left Baba. And they see us with that eye. And their being human, everybody likes to feel himself superior to others, and this is one way....

ERUCH: No! This is not. Don't say that!

MANI: We are not saying that you don't love Baba. We're not saying that.

ERUCH: Nobody wants to feel superior to others!

IRA: \* \* The letter, the statement, they say...

FARHAD: I'm not saying you, I'm saying the Baba-lovers who...

ERUCH: Yes, that's what I'm saying...

MANI: \* \* You're talking about the letter, it surprised us, too.

TRA: Well. whv would. Mani...

MANI: Because that's how Baba.... But then. We don't accept that Ivy, then, is, doing it through Jim or directing... That is not direct. Ivy and... Baba through Ivy. There are these others. Indirect in another branch, another. And we don't, we cannot accept this.

MANI: \* (same time as Eruch) \*

ERUCH: I feel that Ivy is under the grip of Jim Mackie, to be frank!

CAROL: Oh! I can guarantee that is not true!

IRA: No!

KHALED: No!

FARHAD: That is the wrong impression that \*{ you are getting }\*

MANI: \* \*

ERUCH: That's what I feel.

KHALED: I'm glad you said it. I'm really glad you said it, that...

CAROL: I can tell you that she runs the show (uproar of laughter by sufis)

\* \*

ERUCH: \* \* Fine. Everybody can run the show and all that, but there is, there is the chance of being in the grip of somebody's mind, under the mind of somebody.

MANI: Because the picture in Washington changed overnight, so much.

IRA: Yes.

MANI: And it, we are not just depending on what you call rumors. I mean, one can't possibly say that everything we heard is, we can disbelieve it.

It can't be!

KHALED: \* { hears has the same, }\*

MANI: We sift it. As you do the \*{ *check* }\*. That's true. That's why we put it before you. To, to understand better.

KHALED: She hears the same, she hears the same thing that comes from here. Somebody wants to be a Sufi, but they're not sure, so they want to come and contact Baba. To find out. But instead they contact Eruch: "Should I be a Sufi?" Eruch tells them what his belief is. They come over there and say, "Eruch said I can't be a Sufi." They don't have the courage to say, I don't want..

MANI: Yes.

KHALED: Who needs to be guided? Isn't it the ego?

MANI: Yes, that's true. Well, it is natural like a family asking advice. But as I said, I have felt strongly about... I know Ivy herself has said in letters, "You know, it's a thankless job. It's a heartbreaking and backbreaking job." Which I absolutely believe. But... And that there are too many Sufis.

(MANI) "I am not trying to get more Sufis, which, by the way, will soon be 400..." But we have seen. We have seen. This is not just not just from hearsay. And I believe that. That Allan Cohen, with his charm, with his \* \* is picking out Baba lovers from other groups and, and drawing them, like he said on his way to Minnesota, he drops these tapes of Ivy's interpretations of Discourses or something, I do not know, frankly. But I mean, tapes by Ivy. And then he goes around somewhere else and later, then, on his way back he picks it up. It is winter, they have heard that. It is not.. Isn't that a way of trying to, draw? What need... If you have no need for more, why, then, this?

IRA: Yes, yes...

? BILL: All of them, all of them knew..\* \*..

KHALED: \* \*

IRA: You know how, you know how it happens, Mani?

MANI: \* from Murshida Duce, from the dancers, from other groups. You see, but that does, that does affect...

IRA: Do you know how it happens, Mani? Like, for instance, that Allan would drop off the tapes? What happens is, that we have people writing us, constantly. Asking for tapes. And we use a very, we have a \* \*

KHALED: A library.

IRA: We have a library of tapes. And we have those tapes that are available for general circulation, and those that are not. Murshida's tapes to the Sufis of Sufi meetings we do not generally circulate. However, Murshida has given a series of tapes on the Discourses in which she reads Baba's Discourses. She reads almost the whole of the discourse and makes a few comments on it, o.k. So we have examples...

KHALED: There is a series.

IRA: We have a series in which Murshida has talks on God Speaks, o.k., in which she and Lud read from the Book and then they make certain comments to amplify it. Now those tapes are made available. And what happens is, that we have people writing from all over...

MANI: Ahcha.

IRA: ...all of the time. And so sometimes, because Allan is a traveller...

KHALED: He travels not \* \* but for his work.

IRA: \* \* travels in his work. You see, he goes, in his, in his drug work and in his work for the, the Institute, he travels all over the country and

(IRA) gives talks at conferences, psychological conferences and conferences and so forth. So he often will drop them off. And sometimes he is asked to go talk to the Baba groups.

MANI: Ahcha. \* \* That's correct. Right.

IRA: \* \* But what the.. The tapes go out mostly through the mail and then he'll go out.

MANI: I see, I see.

IRA: But the point is not because we have gone out to touch them. They keep writing us. And they are asking for it because there are not many available. And they are.. They would like to have, they have Baba meetings and after a while they would like, they feel it would be nice to have some tapes that have some discussion of the Discourses and so forth.

MANI: That's good, then. O.k. I apologize.

IRA and FARHAD: \* \*

MANI: But talking about Jim Mackie, that \*element \* as you had said. You see, Ivy phones Rick Chapman -- with great concern. I mean, after all, she's know Rick Chapman for so long -- who has an ear infection of some kind, who has had an earache for some.. some trouble with the ear. And Ivy asks after him. Rick is very touched. And then Ivy says, "Why don't you come over, we have a guru,"--whether there was an adjective of 'high' guru, I forget -- but, "There is a guru here who could make it alright. Come and talk with him." And Rick said, "I'm sorry, Murshida. I'm very thankful for your concern. I'm really touched. But Baba has told me not to go near any saint, guru, this, that, \* I forget the thing \* and therefore I cannot come." And Ivy said, "But don't you trust my judgment?" And he said, "But, I'm so sorry. It's because of Baba's order." You see, little things like that. When \*  
\* I mean, he wasn't backbitting, he wasn't saying... But naturally he is as close to us as you are to each other...

KHALED: He did not tell you that Jim didn't want to see him?

MANI: But he didn't want to see Jim either...

KHALED: Ah ha! Ah ha -- Mani...

MANI: ...This is only a conversation between Ivy and Rick...

KHALED: Mani, I was sitting at a dinner table...

IRA: Yes.

KHALED: ...This... Baba sent me for this. I was sitting at the dinner table, Murshida came in, she said I have on the line Rick Chapman, Box, love... Baba-lover, good worker, and he said it would serve no useful purpose. He did not want to see \*{Rick}\*. He was insisting on it. To help \* \*

MANI: He said it would serve no useful purpose.

KHALED: Yes.

MANI: Well, then, so?

IRA: Jim said, Jim said.

MANI: Oh! Jim said...

IRA: ...that it would serve no useful purpose. In other words...

BILL: He would not see him.

IRA: Jim ...

KHALED: Jim did not want to see him.

MANI: But that is very different then. I'm talking of the conversation between Ivy and Rick, when she said, called him a guru.

KHALED: Now, she may have said.. called him a guru. She may have said, "I would like you to see him." It's just... You see, when I come.. they come to the Sufis and they leave and they're looking an excuse and here it is, "I can't accept Jim." That's not an excuse, that's true. Now they're not.. they're afraid that you're going to criticize them, maybe, "Why did you do it in the first place?" Or,.. It's natural to shape things to look that...

MANI: He contacted her first, is that it?

ERUCH: No, no, \* he says \* ...

KHALED: That, I don't know.

ERUCH: ... why did she call and just to coax him, just to help him out?

MANI: Yes, that's the... There's no doubt about it.

ERUCH: Yes.

MANI: That was understood.

KHALED: \* \* I don't know who called who first.

ERUCH: No, but what I am saying is, what this lead me to believe, or think now, is that means she is under Jim Mackie. She wants Rick to...

CAROL: No, no, no...

ERUCH: ...contact Jim, and Jim says "No, he won't serve a good purpose."

KHALED: No, no! He said, "Is it, is it something that you can deal with? He said it will serve no useful purpose to deal with it." Didn't you say yesterday that certain things must \* \* go on?

ERUCH: Yes, {\*must be.\*} Must go on, yes. No, but what I'm saying is that...

KHALED: He has the \* \* to make that judgment.

ERUCH: ...time and again such things are coming to our knowledge, that

KHALED: Yes..

ERUCH: ...so often, it's like that. She would want to say something and Jim would say something differently, quite opposite.

KHALED: Well, she has done at least ten things that I know of that he didn't want to do. When she says, "This is..."

MANI: Ahcha...

KHALED: ....this is what I think Baba would..." He didn't want to give the seminars!

MANI: \* \*

IRA: Eruch, maybe one thing I could just speak from my experience...

KHALED: ...and the seminars give him all the trouble! All \* \*

IRA: \* \* come down on his head. Murshida forced him.

(Laughter) That was true. Cause it was the last thing he would have wanted.

KHALED: \* \*

IRA: He lived in a rural farm area, and he had a very small group, and he had no exposure. And he didn't have any interest in it, and Murshida insisted.

MANI: I thought he said...

IRA: ...and she said... And she said, "I want you to speak from your knowledge." She did not give him the chance to stand up and read Baba. She did not give him the chance to do anything but that. He had to speak from his personal knowledge. His experience. And he must do that. Now, I have, for the past year, had the.. the great privilege of dealing with Sufi work in which Murshida and Jim, on opposite sides of the coast, and.. and both of them were involved in terms of arrangements for the Sufi Center and arrangements for the house for Murshida, and so forth. And Jim would suggest certain things, based on what his understanding \*was\*. Every bit of it is offered to Murshida. And then whatever she says is the way it is. And Jim will...

FARHAD: A good example is our trip here, isn't it?

IRA: Sure.

FARHAD: That... they were discussing our plans and Jim had suggested November...

KHALED: First of November...

FARHAD: ...and Murshida sent us in October.

MANI: You see, it's my feeling...

IRA: And it's always that way. Everything comes to Murshida. And the minute



(IRA) Murshida... And I've seen Jim spend absolute hours, at great pain to himself, to set up a situation that he thinks would be good for Murshida. Murshida comes along and she says the reverse thing. Change! (claps) He does it just like that! The minute Murshida says "A" then he does "A". And if she says "B" then he does "B". Now, it's true, that because of his sight he will make suggestions, and he will create whole situations. But the minute... Murshida has the total authority. And that is recognized. And... Now. I'm not sure that everyone...

MANI: \* \*

IRA: I'm not sure that everyone, Mani, has the opportunity to see as closely as I have had...

BILL: No...

IRA: ...the fact that the instant Murshida suggests something it is law for Jim Mackie. He is truly her preceptor. And he will do whatever she says.

KHALED: That is true. That is very true.

IRA: Now, I'm not sure that everyone sees that, o.k. Because Murshida lies back...

KHALED: She does that... She does that all the time.

IRA: ...And Murshida's been lying back because she is putting Jim forward for reasons of her work. For reasons that she needs to work on the inner work of her Sufis and to toughen their own learning and their capacity to discriminate. Because there will be Sufis who will make the same mistake that was made with Irene. And it will be different situations. They will go to Jim. They will treat him as the Murshid and the minute they do that, Murshida will yank them forward...

MANI: \* Is it that she's preparing\*him... Is she preparing him for when she is with Baba?

IRA, FARHAD: \* \*

CAROL: I want to speak to that.

KHALED: Yes.

CAROL: We have been asked as Sufis not to concern ourselves with that. We've been asked...

MANI: That's right.

CAROL: ...not to speak to that and not to concern ourselves with that...

MANY speak at once!

IRA: \* \*

ERUCH: Ira has spoken like that to be \* \* (laughs)

IRA: \* \*

CAROL: We have never... Murshida has not appointed a murshid. She has said

KHALED: You know something, \* personal \*

CAROL: ...and Dr. Mackie has said to \* \*...

MANI: You know, before we go on, I must say this is not our place to question or reprimand, or to advise. We are not doing in that spirit. We just...

KHALED: (at same time as Mani, above): Did you ask Baba what are you going to be next time? \* \*anything personal, enquire about the future?

ERUCH: He would say that. The next time after 700 years I will come...

IRA: \* Mani, the \* things that we are saying is, I mean...

KHALED: Yes! But, but you know... (Khaled is talking to Eruch; Ira to Mani)

IRA: ...its... \* \* very few Sufis know about most of this. This is, you know, this is very intimate detail.

MANI: Yes.

KHALED: But, but, but. One young lady came to Murshida and she said, "In India everybody is talking about Jim Mackie and they want to, they think.. Either they think he is going to be the next murshid or they want to know if he is going to be the next murshid. And I want to ask you about that." And, other than being shocked by this person asking it, she said, "Baba appoints the next murshid." I remember that because the point we argued yesterday.

MANI: Ahcha.

KHALED: It's nobody else's concern.

MANI: That's right.

KHALED: And he may very well be; we don't know.

ERUCH: That's wonderful, that... Some of them asked us, and we said the same thing.

KHALED: O.k. Then this lady came and told you in her next visit, "Murshida says Jim is the next Murshid." This same lady is the one who said, "They sent the stuff for you but, yuck, I don't know where they put it." This is the same lady that, that said the last trip a Beloved of Baba rambled on, and I wonder if there is something wrong with her. And Murshida was very shocked.

FARHAD: I don't think you are making yourself clear. It is the person herself saying that and then saying it was Murshida who said it. That's what he's trying to say.

MANI: Ahcha.

KHALED: She is the same lady.

MANI: No, actually... Actually we have not curiosity. It is not now; it is not our concern or place to ask...

KHALED: No. I know. They come.. They come and they give you.

MANI: ...It is simply in the natural surrounding that we are sitting in, and sharing together, that these things have come up. They are neither a questioning nor a reprimanding. It's nothing; nothing of the sort.

KHALED: Mani, they are giving you, sometimes, one piece of information... five pieces of information and one thing like that.

MANI: Yes. ...

KHALED: And...

MANI: ...It's possible at anytime anywhere.

KHALED: Well, I....

MANI: So, I mean, once again, as I have to go to the office, I end with, that as far as Ivy's concerned we are... our love and affection and regard for her is not changed in any way. So please be our good messengers. Convey our love to her. And we remember her and Charmian, even the few days that we had together here and in the West. They are remembered, lovingly. Now I think I have to take my leave because I saw Rano...

ERUCH: One more thing that comes to my mind of what Baba had said. And most of you all may have heard this saying. Baba says, "To love Me is to love all." "To love Me in all is loving me, but to love all is not loving Me."

MANI: Yes, I remember that..

ERUCH: You follow?

KHALED: Yes.

MANI: I think I used it in one of the Christmas messages.

ERUCH: I don't know. But this is, this comes... Let us love Him in all.

MANI: Jai Baba!

ERUCH: That would mean loving Him.

KHALED: I think you've imprinted your message on my mind very clearly, and on all of us. And we will talk about it when we get there, Eruch. We will talk about it.

ERUCH: And don't carry any rancor!

KHALED, FARHAD, IRA, etc: No, no, never. There is none. Never.

ERUCH: Remember that, if at all, as you say, that it was Murshida's fault, you say that Jim Mackie, Jim Mackie is not in fault; Murshida who has pressed all these things. Likewise remember that all the fault lies with Him.

IRA: In Baba.

MANI: Baba! (All laugh)

ERUCH: He's our strength and He's our weaknesses. But He... It behoves us to accept our weaknesses as our own, and dedicate all our strength to Him.

FARHAD: Yes.

KHALED: Eruch, in 1962, when I went to see the Beloved, by His grace, I was completely self-conscious, and I was so afraid that maybe He would reject me or, or somehow say, "Why did you bring" -- to Murshida -- "Why did you bring him?" Or,... I don't know. And I remember standing in the line, and I was so curious and so afraid of this,.. What is going to happen, when is He going to say... What if He asks me if I really love God? When... And I was leaning off to one side, and I saw a pink shoulder, very bright, and white.. sadhra, and Baba did this (hilarious laughter) And I went back and I never \*

\* so much. And then I waited my turn and when we went in and He gave me an embrace, and then He turned to you, and He, with one hand, and with the other hand He did this, to a chair. That motion, and your voice that you put, when you said, "Baba says, please, sit down and be at home." Was total divine manner. So tangible that it melted all the apprehensions, that it melted all the fears. That it made me feel that He was saying, "How nice that you came. I brought you here. You are so important to me. I love you!" One jesture! That is the only experience of Meher Baba that I have, or will ever need. One jesture. And it was the voice that I heard, and the compassion. You understood the jesture. You will always be in our hearts, even if you disagree. (laughter)

ERUCH: Have Him in your heart. There is only place for one in your heart.

MANI: Only those who are very close have the privilege of saying things to each other in the way... I mean, I could tell my brother Behram things. And he would say, "But you talk so nicely to that person, now look at the way you talk to me!" I said, because I have the privilege of doing it, your my brother. (all laugh) Jai Baba! Aloba or Eruch leads in:

AVATAR MEHER BABA KI JAI!

ERUCH: Thank you, Mani, for devoting some time...

Mandali Hall, Meherazad, October 20, 1980

Eruch: (Something to Aloba)

MANI: I've asked you to give me some time, because what has been said, on reflection I find is incomplete. And, as we have laid bare our hearts and thoughts before you, I.. how I failed to do this, I don't know. But sometimes, when we know something we automatically think it is understood. But I think I should say it. I would also like to repeat again, that if anything that we have said has caused you pain -- anything that we have had to say -- has caused you pain, or our dear Ivy, please remember that it has been just as painful for us to say it. You see, what we have so far spoken of, and described -- and I'm saying this in fairness to Jim Mackie, and, of course, to Ivy -- that what we have said so far adds up to just the surface of things, right? He wore this, this was done, that was done... These are off-shoots, or reflections of something else which we object to, which we find Baba would not approve, according to us, from all these years with Baba, which He has warned us again and again...

\* \* END VOLUME IV, Side 1 \* \*

VOLUME IV, Side 2

(MANI) ...and that is, that the others who have said that he wears this or he says this, or he commands.. I mean obeisance and obedience is given to him, and all these things, they have also said -- and this is very important -- that there is something different about him; that when he gives a talk, even an ordinary talk, that they feel, they feel.. the atmosphere.. Something is created in the atmosphere. They feel a pull, or they feel repelled. But there is a force, call it yogic or tantric, as Adi has called it. I don't know, I'm no judge. But this makes it understandable when Ivy was, had referred to him as a guru. Which, this is all the more reason why we warn Baba-lovers. I mean non-Sufi Baba lovers. Why we warn them is because Baba has again and again said, "Don't go to gurus, so-called gurus," or, or, whatever. He has kept His... When He said it is not only dangerous, it is harmful. So when Baba lovers are not shunning the Sufis as we have known in.. expressed in letters. "Why are we being shunned, kept away?" It is not that. It is not that

(MANI) they are avoiding or keeping, holding back the Sufis. No. It is because of this warning, this element. And because they feel it. They feel it is different. They feel something that is created in the atmosphere which is different. It is not just a whim. But I mean, the film that we saw yesterday, we have absolutely no objection for anyone to see that film. As a matter of fact we feel, and again we are being frank, if affairs in Sufism Reoriented were now as we have seen it in the film there would be no need, no necessity, for us to sit together and talk these things. And of course, as I told you, Khaled, that we don't know the reason that Baba has done all this. Although I thank Baba. I thank Ivy for sending you all. I know it is Baba who has done it. I know He has His reasons. And that it is for the benefit of you all, of us all, of all Baba lovers. How often Baba has pointed to this board, that is the last message Baba left for us, after Baba dropped His body when Mehera said, "But He told us nothing, He gave us no message. What does He want us to do." I said, 'The message is very clear.' And this is the board that Baba had asked to be brought over into His room on that morning. Not long before He dropped His form. And I said, "Mehera, this is the message. This is what Baba's message is to us, applying to Him, that whatever He does, whatever Baba does, is for the benefit of all concerned." I must say in the beginning I was a little apprehensive when I heard the names of you dear ones whom Ivy was sending over to represent, which was very nice of her. And.. But again as I said, it is Baba who has arranged. But I was a bit apprehensive. I said, "They're big people! (they laugh a bit) They are so well versed, so well educated, and what do we know. We can only say what we feel this is what Baba would want. But I... What has touched us most, please believe me, is your love for Baba! And that is so, so overflowing from you all, that there is no doubt in the fact that we are all His children, you and we. That has touched us so much that even when I think that you will be leaving today, you know... Of course you have to leave, I don't mean that. But there is that pain of dear parting. And we know... And even Ivy, for us, it seems like a personal joy, apart from the beautiful presentation in the film, apart from the great labor of love that this film is. How much love you all have put in! Labor, labor of love! But apart from all that it is also a personal joy for us. It is almost as if Ivy visited. In the film when I heard that Baba told Ivy to go to the tomb even though she was not well. And now we know of course that it is not possible for Ivy to come. But in a way, this is also a visit. And when we saw her

(MANI) right here in Meherazad, why we... Even the excellence of the film was overshadowed by our personal feeling of, "Oh, Ivy is here!" When we also expressed that... First thing that we expressed after seeing the film. So it is, it is that, you see. So just to come down to -- I don't want to inflict my voice too much to you all in the state that it is now -- but this is the one point that I was wanting to clarify, as to why, why we warn. They are immature. Now, they also say, it is also said that Jim Mackie also works through his voice. It didn't effect us in anyway like that, except someone with a nice voice narrating. As a matter of fact, when Jim first came here,.. I mean he's been just as another Baba-lover, for some reason, I do not know why, for some reason, my first feeling was I felt sorry for him. And I kept,.. I went out of my way to include him more in conversations. Because I was talking to others and somehow I would say, "Look I don't talk to him. I must include him in." You know, a Baba-lover. So we are not saying, all this in any way to to.. In anyway that is personal. You know. It is not that. It is simply that there is something different felt about him. There is an effect it has. A pull. And we feel <sup>THAT</sup> it is when the danger signal comes, the warning bell sounds, which is why we have said all this. But when we saw the film we said well, this,.. That is how our picture has been and we have sent people and said, "Why don't you become a Sufi, why don't you go to Ivy? You need that." Because, as I said, Baba has kept every provision. He has provided for all kinds. One doesn't, all don't have to have the same pattern or want the same kind of \* shape \*. No. It is like a supermarket, I tell people about. Baba has provided, provided different foods, different palates, food for different palates. And it is what you need. And I myself, at least have told a number of times, "Look, I mean, what you should do is, you're out in California, right? Go to Ivy. Why don't you join Sufi~~sm~~ Reoriented. You need it." So why then, would we at this time have to say these things? There is only that one point. And that is what I wanted to make clear. In fairness to Jim...(TAPE FADES OUT FOR A FEW SECONDS)...and what does that mean? This is not spiritual, but yogic. \* \* this is of the mind. This is of the mind. And Baba says annilate the mind. We have in Poona... Excuse me, I must also add that he talks brilliantly and he has a lot of poise. Now, there is someone in Poona called Raj<sup>o</sup>Neesh. You may have heard of him. And we are not comparing. I'm not putting Jim in that category, please understand. But what I'm trying to

(MANI) say is, there again we would not let any Baba lover go there. Because he, he touches the mind. His approach is not of the heart. He touches the mind. People will go to listen to his lectures. And they go -- many go! He has more followers in Poona than those that come here for the real. The imitation has more attractions! Because he gives what pleases the mind, what feeds the mind, what touches the mind. And some Baba, Baba people, those who love Baba, not Baba lovers but those who know of Baba, have met Him in Guruprasad, have gone to his lectures and they have come away and said he touches the mind but not the heart. And yet, even yesterday, in the paper there was all this energy, passage of energy through the third eye and all. But I mean, what have we got to do with all that? Which is the only reason we have brought these things up. It is not saying anything against Sufism Reoriented. Each of you, as I have said in the beginning, we love, especially. I mean, each of you who have come here have touched us so deeply with your love for Baba, which is the experience that we receive here. And, as Eruch said, this does not in any way mean that you should not be with Ivy. Ever. Always be with her. Hold to her, support her. Be with her as you are now, that's what Baba would want. But also please don't misunderstand why we have said this. I realize, Carol, I especially apply this to you, that it is not meant to pain. That if we have given pain, please remember we are equally pained to say. And whatever Baba's reasons that He has brought you all here, it has meant a lot to us. And the reason, and the reason, the benefit, why Baba has done this, will be made clear by Him later. That has always happened. We don't know. We don't profess to know. We cannot read either the past nor the future. We have absolutely.. Like, as I say, we cannot see Baba anymore because He is not in front of us, He has gone to the back. And He is pushing. And as He pushes we keep just going, keep going. We don't know why, where, what. We have never questioned Him. Like Mehera said in her song, "Ours is not to question why." We have never, all our life being with Baba, anything that He has told us to do, we have never questioned. Not even in our mind. So we don't know. But we know He's the Captain. We know He is doing it for the benefit of each one of us. And we trust Him, like you trust Him. And that is all I have to say. And please, please convey our love to Ivy. Tell her we love her as ever. Tell her she is dear to us as she always was and is. Then, as



Eruch says, we can only blame it on Baba. But He is so compassionate, because He loves. If He had.. It's because He loves. But we have.. This is not the first time, we have been through it again and again. I tell you, there is in Andhra -- again, I'm not comparing, please! Because we have not got that knowledge. But in Andhra, in South India, in Baba's name.. And it is someone who surely loves Baba, because he always expounds about Baba. He reads Baba's Discourses to his followers. It is all Baba. But he calls himself a sadguru. He.. And Adi was so strong on that. That even during Amartithi he, he would talk on these points about masters and this, and all aiming at that particular person in the South. In the end I expostulated, I said, "Adi, don't do that on the next Amartithi All these who are here are not here for that!" You know. But it has,.. it has helped because other Baba lovers kept asking, is it alright? But those who still call themselves his followers are fine people. They love Baba! There is no lack in that. As I said, just that note. But of course, it is Baba's reason. It is His stirring things up. And it is, this is all the time He is doing that. And look at the pace. Look at the pace that Baba is increasing, the speed with which things are going. We like to..When you sit here in a crowd on a station platform especially in India, you're hemmed in on all sides. You can't turn back, you can't go to the left, you can't.. You just go along. And that is how Baba is doing that to us all. You just keep going. Which is, again, an assurance that He is doing it. That He is leading us. That He is guiding us. So there is no worry. I love always, Baba's saying to His lovers, "Don't worry about anything." So Baba, knowing that you can't do without worry... I think if we had no worry we couldn't exist, I suppose. So He says, "Don't worry about anything." But! If you must worry, knowing our age-old habit of worrying, if you worry, then worry about how to love Me more. So simple. So, in whatever way we love Him more, that is the aim and the goal. So, there is nothing to worry about.

ERUCH: Beautiful, Mani. Whatever you have said, it's so beautiful, so touching to our hearts. I include myself in the Sufi group and all what you say has touched me, and it is so true! It reminds me of the days, olden days, where Arjuna remonstrated before Krishna, the Lord, saying that, "You want me to raise my arms and weapons

(ERUCH) against my own kith and kin. You want me to slaughter them. You want me to kill them." And Krishna as the Lord of us all, time and again reminds us in the cause of righteousness, there is no killing, there is no birth, no death. Nobody is born, nobody dies. There is no insult or anything. But where righteousness is there, you have to uphold it and strike without any reservation. Knowing fully well, if you strike it in the cause of the truth, there is no strike at all. It is a healing wound. It is soothing, it's a balm, not creating a wound. So likewise I feel, after what you have said, it brings back to my memory those days, what Arjuna must have felt of fighting the battle against his own kith and kin. I feel it is the same way with my letter that has done whatever the stir that has been put up there. But it was not done with any intention as you mention to harm or put anybody into disrepute, or anything of that sort. It was just... I was prompted. I don't know why, but it has been done. It had to be done; it was done. And I don't know why. But it brings back to my memory after a little sweet talk that you gave this morning, about that scene on the battlefield of Arjuna wondering, "Why, why should I do it?" I also remonstrated like that, "Why, what have we to do with this? Why should we do it? We don't care for kingdoms. We don't care for any honors or reputation, or name or fame. We just want You, that's all!" No! But I was prompted and goaded, I don't know why, "No, go! Go ahead and write." This is what I have done. And remember one thing. Carry this message: that it has never been done with any thought of malice, of putting anybody into disrepute. We love you dearly. You all are close to our hearts. Ivy, I love her, revere her, because of her age. I would have even called her Murshida, even now in our talks. But I have been told by her, never to call her Murshida. "Just call me by name Ivy," and therefore I have been using it. Not because that I have any ill feeling against her, or a feeling of equality. It is just to uphold her wish, I'm telling it out like that. I'm saying it now, because it was a private thing that she had told me. This is what she had told me in Guruprasad in 1959 when I addressed her all the time, 'Murshida'. She says, "Stop, Eruch, calling me Murshida. Sit with me and just call me Ivy. I will be very happy if you do that." So that's why I'm doing it. Not because of any distain, or anything of that sort. Remember that. I am your brother. You all are my brothers. I am your brother. You are my sister. We are all one. And, whatever is in my mind, the other day.. only this morning I have sent out a letter. And in that, whatever is this, the synopsis of my mind, why I wrote that letter -- I'll get you that little portion. Just a minute, please. Excuse me.

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KHALED: Mani, I was looking for a chance to ask you if you had understood from me that it was my opinion that.. that Rick, when we discussed that I was there when.. when there was a phone call made...

MANI: Yes.

KHALED: You had touched briefly on the fact that Murshida had called Rick and asked him if he would like to see, and I told you what Jim's response had been. I did not mean to imply that Rick wanted to see Jim.

MANI: We have understood a lot of things that this talk has helped on both sides. And also, we have understood more clearly your relationship with Ivy. Which is why, when things that may come in, it will be just.. it will be seen in that light, it will make more sense.

ERUCH: I had written this to Margaret Craske. My dear Margaret, Jai Baba!

MANI: Excuse me. The reason is, there is one of her dancers? Brenner Mels who is also a Sufi who was also here with us, and this is a greeting from Margaret to which he is replying.

ERUCH: Yes. So I'm replying in that. And she made a mention that, what have you done? Your letter has been sent and given a great stir, and all that. So I'm writing a reply. "I was so happy to hear from you after years of silence. Beloved Baba be praised. All Meherazad Mandali shared your letter, including dear Mani and Rano. Dear Margaret, the letter I sent to Ivy had to be written, and had to be sent, as I was prompted from deep down within to do so. It has caused a great stir, no doubt. It will serve its purpose if the focus of love, service and dedication is restored once again to the very feet of Beloved Baba. We have with us today, since 13 October, Ira, Bill Bodman, Farhad, Khaled and Carol, the five from Sufism Reoriented, to show the mandali Ivy's film, 2-1/2 hour show, and to refute the contents of my letter. By Beloved Baba's grace, and by His Guidance alone all of us, time and again, sit together to resolve the fiery issue of having lost perspective especially so with the induction of Jim Mackie into the order of Sufism Reoriented. The bone of contention is, to them Ivy is infallible and as such, induction of Jim Mackie into the order is her wish, and therefore, irrefutable. Our say is that no one is infallible, except the Perfect One. Baba willing, may the change in the focus take place in the right direction, and eradicate spiritualism to replace it with the spirituality of love for the eternal Beloved, Avatar Meher Baba, who is, and continues to remain, and will always be, the Eternal Perfect Master of all time. All Meherazad mandali join me in sending much love to you, dear Margaret, and to all Baba's dear ones around you. Yours lovingly,

(ERUCH) Eruch. This morning at Meherazad the five Sufis are preparing for the film show in the Mandali Hall. It was on Sunday I think.. On Saturday, I wrote, eighteenth October.

MANI: \* cable \*

ERUCH: \* \* you want. The cable has been sent this morning to Ivy, by the way. Now I have to say that we have sent a cable this morning to Ivy (clock strikes once) She will let you have a copy of it? \* ?\*

BAL?: Yes, we send a copy to them.

MANI: Yes. \*We \* forget, but sometimes it also gets copied. Yes, please do. This exchange, which has been without reservation, can only take place among those who are very, very close to each other. Very close. Which is why Baba has brought this up. You can be indifferent, you need not care. But we care, very much. He cares, because He cares -- even that is not from us!

ERUCH: \*It was \* to be given to you all, to carry it. Will you please read out the copy. Because my eyes, you see, have become.. get fuzzy...

IRA: Copy of cable sent to Ivy Duce, Walnut Creek, California, U.S.A. from Meherazad on twentieth October 1980. Quote: FILM MURSHIDA IS A BEAUTIFUL PRESENTATION OF OUR DEAR IVY AND OF SUFI ACTIVITIES WITNESSED ON SCREEN AT MEHERAZAD STOP WE LOVED HAVING YOU DEAR IVY WITH US AND SEEING YOU IN ACTION AS MURSHIDA SUFISM REORIENTED STOP MAY BELOVED AVATAR MEHER BABA GUIDE YOU EVERMORE TO HELP HIS SUFI CHILDREN FOCUS DIRECTLY ONTO HIM AND HIM ALONE ONLY STOP MAY BELOVED BABA PROTECT AND PRESERVE THE ORDER OF SUFISM REORIENTED AS WAS BLESSED BY HIM FOR HIS SUFI CHILDREN TO GET TOTALLY ABSORBED IN HIS LOVE AND TO GLORIFY THE ADVENT OF MEHER BABA THE GODMAN STOP LOVE FROM ALL MEN AND WOMEN MANDALI Unquote ERUCH AND MANIJI

MANI (and others): Jai Baba!

ERUCH: You want \* to say now a further message \*.

IRA: We love you, too! (laughter)

MANI: But that's because we love you! (laughs) Because Baba loves us all.

IRA: It's been a great blessing for us to share Baba with you through this time.

ERUCH: You can share this cable with anybody whom you like. Mani \*it's in your hands\*, please. This is a message...

MANI: (something in Hindi)

ERUCH: With permission of Baba. As the letter was sent with the permission of Baba, so the message back.

KHALED: Jai Baba.

ERUCH: If you all have anything to say, otherwise, we'll go.

MANI: I have a question, of Khaled. Why do you?(laughs)... No,.. Khaled, ..

FARHAD: Because he reminds me of a \* \* , you know. That's why. (there is some laughter)

MANI: I wanted to ask you the name of your wife.

IRA: Couldn't remember.

ERUCH: Yes! What is your name over there?

IRA: Ah..'Do I have a wife?' (Ira and someone else laugh)

KHALED: Jehan.

MANI: Jehan! Just so, because I said there was something Jehan. It was going around in my...'

KHALED: How strange these little tricks. Jehan in Persian means the world...

MANI: Yes.

KHALED: And when I named my son, Manthin, I thought it was 'meezan', balance, but it turns out it's not. It means an ancient arabic ruler of the world!

MANI: (laughs)

KHALED: And he knows it! He bosses her around. He tells her what to do. "I'm your boss."

MANI: Great! That's lovely. \* \*

CAROL: I feel compelled to say something more and \* not saying something more \*

ERUCH: Yes. Why not? Yes. Say it.

CAROL: We have felt for so long. I have felt, and other Sufis, that we hear your message to us, and we are grateful for it, if it brings us closer to Him. But we have felt that perspective also requires us to say that we feel that often you have here among the mandali not showed proper appreciation for the work that Murshida has done for Him in the West, so that we hear that you will take little things, you know, that are said, and without sympathy for her, without questioning yet first and saying, "Well, is this true. Is this.. Could this be, what Murshida is doing" were reflected back as though she had done this. I want to give an example. It's only an example but it is something that we have all felt there, that there is a lack of sympathy for her work there and how hard it is. Earlier you said to us about Nadja's picture: "We notice these things, Meher Baba's name isn't on it." Yet I was there when Nadja brought this picture to Murshida to show her, "So this is one,

(CAROL) this is another," Murshida must teach her students discrimination. She can't tell them, "You do this, you do it this way." So I hear Murshida say something to Nadja like this, "It's very beautiful the way you've done this, but you know my eyes are poor and I can't read that message. I want you to outline it so that the message is sharper, so people can see it." You see, we see all the time how she works for Baba and we are very hurt when some little thing that she may have said is then taken without sympathy for how she really is, and then a rumor is made about her. And it hurts her, it really does, very much when we hear this. I only mention that as an example. We feel it there and we are very sorry for it. I,.. I cannot leave without saying that.

MANI: No, I'm glad you said it. But Carol, if you ever feel we have had no sympathy or.. We have known Ivy for so long. I'm the one who has written the most letters to Ivy. I have \*tackled\* Ivy's correspondance over the years. If you could read that correspondance you would realize how much encouragement, sympathy and love we have expressed for Ivy. Even during our talks again and again we have said that there is nothing we can say about Ivy. And even that letter which Baba pushed Eruch into doing was not personal. So we were.. You know, we have not only the sympathy, we have the appreciation. All these years. Every year I have sent her a cable on her birthday. Every time I have said something like, "Of all these young ones, all the ones you have helped towards Baba! All the work! May you live long and have good health to serve your Beloved Lord as you have been doing, and you are doing." Does that speak of lack of appreciation? No, no, no! Neither lack of appreciation or sympathy. There is no question of sympathy; we admire the courage, the strength, the work that she has done and is doing! There is no lack in that. If anything we have said has made you in any way feel the lack of that, please, then, that again we have taken for granted that you know. That you know how much we appreciate how much she has done for Baba, all these years! Nothing for herself, in spite of her health, in spite of her age. I mean, Ivy is Ivy! Please don't for a moment think that we even minimize her place. No! We simply say, let the perspective not be unbalanced. No! We have never... We have even... I think I started my talk by saying how aware we are of her role, of her responsibility. It is no joke. The burden of responsibility that has been on her shoulders, is no joke. So we, we.. Apart from the love we have for her we see this other side. We may not be so educated, we may not be so learned, but we have that heart-sense, and the common sense to see. How can we deny anything like that?

ERUCH: One thing I would like to draw your attention to on the subject of sympathy. I also heard, quite often, especially when the books arrived, How a Master Works; I don't know, Mani, whether you heard it or not, but some people did say that, "Did you receive a copy, Eruch, of How a Master Works? Complementary copy from Ivy?" -- from Murshida they said, of course. I said, "Yes, I received it. Very nice." And, well, "How did you like it? You never sent any acknowledgment or anything of the sort." But it was not a fact. The day that we received in spite -- you know, we received it, I think, on January first or Christmas Day...

MANI: I think it was Christmas.

ERUCH: ...Christmas Day, or something.

MANI: I still have that cable...

ERUCH: The day -- you know Christmas time here is so busy -- I sent a special messenger that the date of the cable should be of twenty-fifth and said, "This is the example of how a master works, that your,.. that the books have reached us on Christmas Day." I sent that. I don't know whether you all received the cable or not. It was from Meherazad mandali. Mani had signed it, or I signed, I forget now. But I remember, that I was the one who read through the whole thing.

MANI: Now, even though there are many inaccuracies in the book. And I know in my heart how particular Ivy is, that every fact should be well-recorded. I know. I know that. And I also know that had she said, "I will send you the manuscript," we would have said, "Oh! But, we haven't the time!" Maybe with each one's part could have been sent. But there are,... Perhaps some of the information she has taken from the tapes of talks. For instance, Sarosh, you know. They talk about on Meherabad Hill, where we were staying, that there were 'pigs' kept as pets. And he said, "You know how pigs multiply" and that there were pigs all over the place! It gives a picture of, you couldn't walk... But it wasn't pigs. He probably said, in his Indian pronunciation, "Rabbits, rabbits." And the "b" came into "p". I mean, that is only one little thing. But that is not Ivy's fault. But there are other discrepancies in stories which, I know how Ivy feels about this, which again I know is Baba's tricks. Because even when she printed Ramjoo's Diary, and I'm so happy that Sufism Reoriented printed... that Ivy, Ivy did that, because the whole thing, as it was has been given. But see, how Baba plays a trick, even in that? Of all the things, on the jacket, on the jacket of the book, the date of Baba's birth -- it's not so important to Baba lovers, anyway. They know He is born on 25 February. It says 24th February. And then I casually mentioned it to Ivy, and I said how

(MANI) beautifully it is done, Ivy. But you know, it's just this little thing, but of course it doesn't matter, this is for Baba lovers." And poor Ivy said, oh, she couldn't believe it! She said she rung up so many people, the Sufis, who had proof-read it, who had seen it. But Baba put His hand over their eyes. It's His game, it's His game!

ERUCH: It was... It was \* very \* \* special effect, you know, to ward off the evil eye from \* \* He always does that! (laughter) \* He always \*

MANI: Yes! (laughs)

IRA: Mani, I'd like to take the opportunity to...

ERUCH: \* \*

KHALED: A little fault.

ERUCH: A little fault must be there in order to be appreciated by all.

IRA: ...To just say two things. One is that you may not know, that everyone of those was corrected.

MANI: Oh, wonderful!

IRA: Because what we did was we went through them...

MANI: Really?

IRA: Sure! As soon as we knew that, what we did was type out "5"s on sticky tape, and hand-place them...

MANI: We will do that to, if we knew how...

IRA: Hand by hand it was done on every copy so the minute we knew it every copy thereafter that went out had the proper date. So...

MANI: How do you do it?

IRA: Well, we have this kind of sticky tape that you can type on, that you use for labels and things like that? And what we would do is type a series of "5's" and then simply cut them out by hand, and stick them on...

MANI: It's transparent?

KHALED: No. It fits on top of it.

IRA: It fits right on top.

ERUCH: \* \*

IRA: It fits right on top.

MANI: Ahcha! We have, we can do that.

IRA: We did that with every copy and then Murshida asked me that -- this is a good chance to do this -- this is the second printing of How a Master Works, and it has in it all the corrections that were made from letters. In other words,



(IRA) everybody who wrote in, and we asked, that anything that was different than they had remembered the story. We had an original source for everything, as you know.

MANI: But that must have been very time-consuming.

IRA: And then, what happened was, as soon as Murshida received letters from everybody who took the trouble to write and to state and list the things that they felt were different, they were then incorporated if they were checked out.

SOMEONE: I can give that to you now, and also the...

ERUCH: See how we \* \* I never knew that you were  
\* \*

MANI: That's lovely. But that must have cost you a lot more to redo those pages that were...

IRA: Well, that's true, but I mean, we would do that anyway.

KHALED: To be accurate.

ERUCH: Mani, one more thing I want to draw the attention. And... One more thing. About... That came to our minds when we got the book How a Master Works. It could have been -- I don't know why, but it is good that it is "a Master Works". I.. First of all when I thought it all exclusively on Baba, so why not its "How the Master Works", you see. That was in my mind. And that's all. That has been forgotten, but now these books again bring back the memory. It was not for that I wanted the time, little time, but it was Carol's bringing us back to that particular little saying. I want you all to know one thing. That now adays, there are so many "Baba's" in the world, that whenever you all speak out in these classes or anything like that, you preceptors, or anybody, remember to make it a point to say "Meher Baba".

KHALED: Meher Baba.

ERUCH: Even in the films, also. Make it a point. Whenever anything happens again, now, or anything: "Meher Baba".

MANI: \* \* in letters or...

ERUCH: Once, twice, thrice. Just punctuate it like that: Meher Baba instead of... But we are so used to Baba, that there is no other Baba for us except Meher Baba, so we just say "Baba, Baba, Baba!" But it's no... Now adays, you know, it is very misleading, very, very misleading. So I'll give you an example, Carol, as to how

(ERUCH) all the sudden we thought that there was no Meher Baba there. Oh, we said, again there will be that thing, now. So it happened like this, that He has said, "I have come not to teach, but to awaken." And in the early years there was no Baba, except Meher Baba, so what is the sense of saying it, because we know it is from Meher Baba. But this message, this little pithy saying of Baba, that "I am no teacher but an awakener". Exactly these words: "I have come not to teach but to awaken" has been used, and not only used, but a huge sign has been created as big as this wall in a semicircle and the throne of Rajneesh is put there. And it is advertised in the newspapers. And what should we do now? Should we go to the court of law, or anything of the sort for that? Nothing... You remember? What happens is that, "I've come not to teach but to awaken" and then Rajneesh is there. And Rajneesh Rajneesh.... What to do? There was no way out. And we were helpless, and, as Mani says, we are illiterate. We have no force to fight in the court of law or do anything to protect Baba's words or anything of the sort. But Baba works it in a very beautiful and wonderful way, you know. So first of all what we did, we didn't know what to do now. We knew how it originated, because of the silence. Prior to silence -- He observed silence... You know the history of how it came about, "I've come not to teach but to awaken"?

KHALED: No.

ERUCH: The first origin. What had happened was that He wanted to observe silence, so He started giving hints in the beginning, that, "Well, now, I will be observing silence for a few years, or something." For a short time, He says. For some years, or something like that.

MANI: Eight years. He said that \* \* one year.

ERUCH: One year. He began it with one year. So before that He used to speak. He sang very wonderfully, and all. Those who have heard the voice they say so. Mani also has heard, and all that. And He used to give discourses and all that, and people would come there, and they'd sit and there were people who were taking down notes and all that. So when He said that, not once, twice, thrice. So somebody says, "Baba, you seem to be serious about trying to observe silence. Please don't do that. Then who will teach us these words of truth? Who is there to teach us? That is the day when He said: "I HAVE COME NOT TO TEACH BUT TO AWAKEN" You follow?

(ERUCH) That is the origin of it. It is 1925. We don't know which month it was. We don't know. But it was prior to.. just prior to His observing silence. So then we emboldened ourselves and on the Memorial Hall -- you know where Rajneesh is concentrated? Rajneesh followers are concentrated there, at Guruprasad?

FARHAD: Is that where they are?

ERUCH: Yes, there! Just a furlong from there. Luckily (laughs) they are so close to the real Awakener, you know.

MANI: It's in Poona, at that Mogal Hotel, it's close to Guruprasad where Baba lovers used to all go and stay when they came to Poona for Darshan. That's about.. filled with Rajneesh people. And they go by that Guruprasad Memorial Hall which has been that hall, using the same material of Baba's room.

ERUCH: Yes.

MANI: When Guruprasad, the whole bungalow, the palace, was broken down and \* \* \*, the material of which Baba's bedroom room was done, that was taken over by Meherjee. And with that material this memorial has been built. So that the...

ERUCH: The wooden door, door, flooring, the marble, everything is there...

MANI: On which Baba walked. The place.. So the Rajneesh people go by that. They sometimes even go in. They take a book sometime, they buy a book and they read.

ERUCH: They meditate there. They meditate also.

MANI: So, continue where you were.

ERUCH: So then what happened is, that we immediately, Bhau and myself and all, because we used to read in Times of India -- the organ, you see, of spreading news in this country -- and right in the front page. And they have a lot of money. They can spread out the information, you see in huge, big picture of Rajneesh and all that. And that huge sign was there. We didn't know what to do, how to, how to face the situation! And people who had read in the papers, in Bombay and Poona and others, they write to us. And we tell them, you do something, what should we do now from here? So they said, "No, it is your duty, your responsibility to mend the thing." So what we could do at the most is, we.. I sent a message to my brother Merwan there in Poona and said, "Merwan can you type this whole .. can you paint, get it painted, this message there, right on the roof there, and put the year, 1925." (laughter)

MANI: On the wall of Guruprasad.

ERUCH: Yes. No, it is on the roof side. On the side here.

MANI: Yes, but that's.. It's not on top.

ERUCH: No. Not on the rooftop but on the side of the roof. You see there.

(ERUCH) So he did it. Well, that was the only thing that we did. But Baba's ways are quite different. One day, lady secretary of Rajneesh came, and I usually don't mingle with those people, visitors who come there or anything of the sort. They came to the Trust office there to find out, is there a Meher Baba center here, and all that. So. Sometimes Rajneesh people do come here, here, in this hall. And they are nice people. Real good searchers. They are the aspirants, they are searching after truth. Why should they come from thousands of miles, you see. They have come. Most of them are, as Mani says, well, they use the mind. But somehow some of them have got their heart qualities, too. So, the secretary started coming over here to the office she came with another lady. So, .. and says is Meher Baba -- and Adi was not there. Usually Adi sees them. And nobody was there in the office. Myself and Mani. Nobody had gone there that day. Something was wrong somewhere. So I had time, so I said, yes, "Who are you people? Yes. This is Meher Baba's place. There is a Center over here, yes, yes." So, she says, "So is His atmosphere, is His presence concentrated over here?" I said, "Well, we take Meher Baba as the personification of God on earth, and His presence is ever pervading all over. From where have you come?" So she says, that "Well, I'm..", introduced herself as Rajneesh secretary, and this. I said, "It's there, too." I said, "It's concentrated everywhere. But if you want to have a full dose of concentration, here. If you can receive it, there is a Center over here, and all that." So then she started wanting to see the pictures of Baba and all that. She took interest. So I took her around, and, you see, Adi's office and all that. At that time Adi was, but he had gone on a tour. So in the course of my conversation I said, "If you don't mind, you all are using this saying of Meher Baba, you see: "I have come not to teach but to awaken" but do you realize this message was given by Meher Baba in 1925? It was Baba's message. And it has been used as Rajneesh having said that. So it is very embarrassing for the followers of Rajneesh when they come and read the message in our hall here, and we say that it is 1925 and they are stunned to hear that.

MANI: On the memorial it says.

ERUCH: No, but here also. They come and read.

MANI: "Meher Baba, 1925."

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ERUCH: But here I make it a point to say, please read that message and I say that it was given in 1925, since then. Because we have to do it with created pressure and all that. "This is really 1925, but Rajneesh has been (saying) it is his message." She says, "Well, yes.." "But it's not his message; it was given by Meher Baba in 1925." And then I again narrate this episode as to how it was given. "And, very embarrassing for the followers of Rajneesh who come with love of Rajneesh in their hearts and minds and all that." I'm telling the secretary. "So it is better that you should quote the source of the message -- Meher Baba."

MANI: But do you realize, she got in a huff.

ERUCH: Really in a huff.

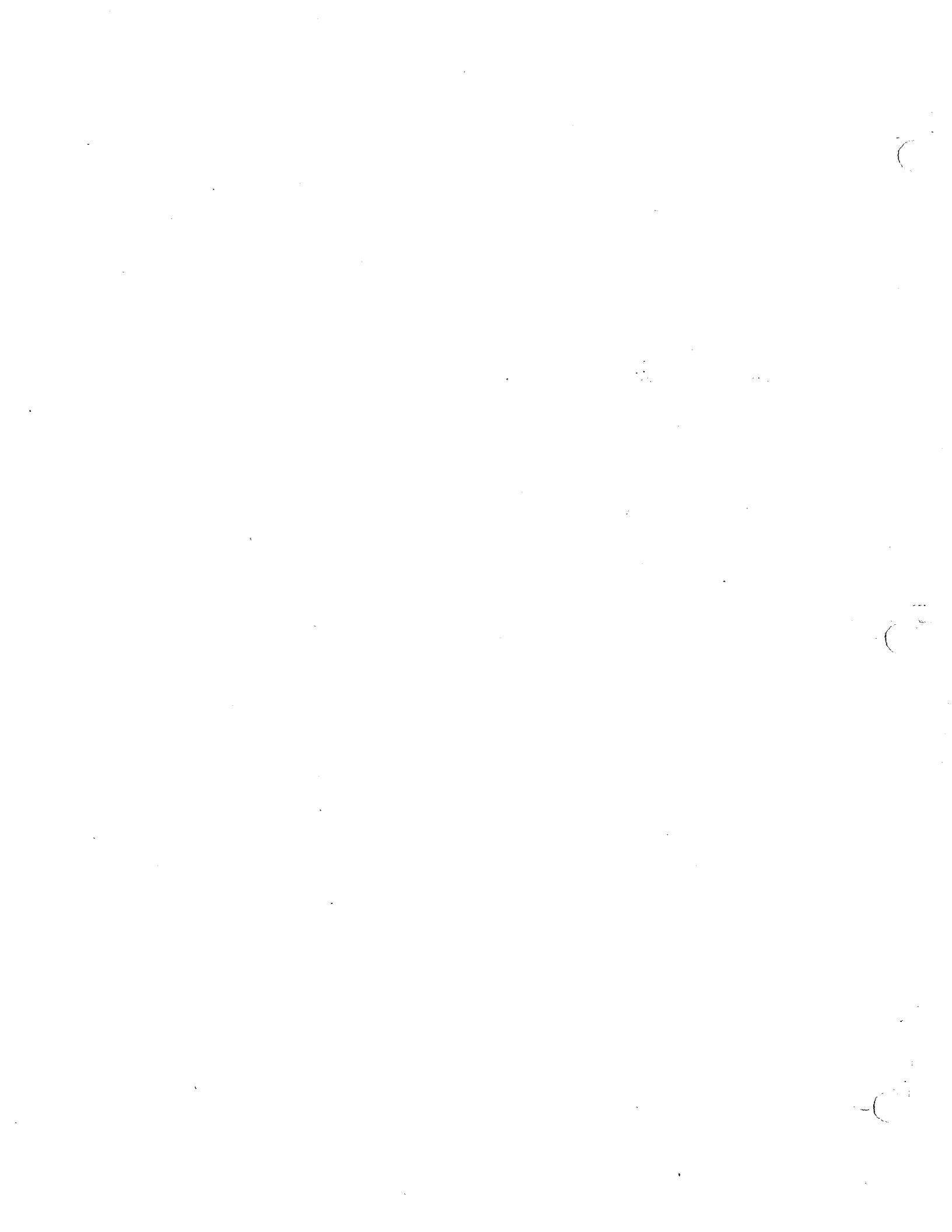
MANI: But it was the truth.

ERUCH: Yes. Then she said that. Then she.. "Of course I said that you should at least quote the source." I'm telling you she got in a horrible scene. "But after all, they are the words of truth, isn't it? They can be used."

MANI: Even from the Bible.

ERUCH: Yes. Even from the Bible, read. Yes, but you always give the source.

\* \* \* \* END, TAPE NO. 4, SIDE TWO \* \* \* \* \*



(ERUCH) "...After all, they are the words of truth, isn't it? They can be used."

MANI: Even from the Bible.

ERUCH: Yes. Even from the Bible, read. Yes, but you always give the source. The para, the page, or from Saint Luke or Saint Mathew or Saint John, don't you do that? You should do it. Although they are the words of truth. They are meant for humanity, no doubt about it. But it behooves us. Not that you should, but it embarasses the followers of Raj Neesh, and, well, they take it otherwise. It is plagiarism then. It belittles Raj Neesh's dignity, you see. That's what I told her. And since then it has not come. (laughter)

MANI: \*No, really, it hasn't come.\*

ERUCH: But, this is how He helped me! That secretary herself came, you know, and I thought of it, I remembered that. So that's why whenever such things are there, first attention is drawn, whether they have quoted Baba. Another headache. Somebody might start quoting it, you see. So that's all. That is the only thing that thoughts come. Otherwise nothing to belittle anybody, or anybody's efforts or anything of that sort. It's not that. It's not that. Please don't misunderstand us. Don't misunderstand. It's always to promote His love. His worth, His image. That's all we are here for. We are like watchdogs. We are not rabid though! (all laugh heartily). Here, Robert. You had to say something?

ROBERT: I want to take this opportunity, as Eruch has invited me, to..  
\* \* farwell at least for this time meeting. To speak out because the ground work of this is that we are being frank with one another and speaking forth. And there are some things that I felt from the Tuesday meeting that were left unsaid \* in me \* and I want to take this opportunity to speak with you. One thing is, nearly three years ago I was.. I happened to be in the hall when there were, a group of Sufis had come..

ERUCH or FARHAD: Which hall was that?

ROBERT: Here, Mandali Hall. And one of them, Dick Clarke in fact -- just to name to source...

KHALED: Who?

ROBERT: Dick Clarke; he was here. He had come with the group from Ursula. Asked Eruch what.. the question was, "What is the comparison between you, Eruch, and Murshida Duce?" Now, I was sitting next to Eruch and his immediate, spontaneous response was, "What comparison is there, Brother? Murshida Duce is a teacher associated by Mahatma Baba. I am only His slave. There is no comparison."

SCMEONE: Right.

ROBERT: That was Eruch's.. Virtually an exact quote. It impressed me very, very deeply, so I remembered it. So I just wanted to throw that into the pot as it were. But I wanted to also take this opportunity to attempt to articulate some feelings, and that was.. First of all, I personally, especially as I've known you, Ira, and you, Khaled. We've known each other now for ten years or more. And we've visited each other's homes, and enjoyed one another's company, that what a tremendous pleasure it is to see all of you here, for me personally. And to share in our mutual love for Baba together. It has touched me very deeply. But I also, I wanted to add there was something that you said, Ira, on Tuesday that brought forth this reaction in my mind. And you were speaking of Jim Mackie and the understanding that he has given you and others of the nature of the unwinding of sanskaras and their physical interplay in the body and the emotions that are released and so forth. You made a gesture like this from your thigh. And I've heard this before. I mean I've seen.. I've heard Mackie speak. And I also was sent a transcript of one of his talks by one who attended and taped it. And my feeling again and again as I read it and appreciated it because I'm fairly mental myself, was.. The overriding impression was that he was like a mechanic who was describing how an engine works, but he couldn't tell you how to drive the car. That was Baba: Only Baba could tell you how to drive the car. He's the driver. And that begins.. That same metaphor kept repeating itself in my mind and my response was -- about the unwinding and the physical release and all this was -- and please don't take this personally. It's just in relation to the explanation -- it was: So what? What does it really matter? And I kept going back to "Understanding has no meaning. Love has meaning. Obedience has more meaning. Holding on to my Daaman has most meaning." I think that one of the greatest temptations of the mind, especially for Westerners, is the temptation of clarity. It is the most subtle of temptations. Because there is the great desire to be able to voice how things are happening. What makes them work. And what makes them work is Him and no one else, and nothing else. And our only job -- This is again my feeling as distilled from my years with Baba -- is simply to love Him. And to love Him more and more and more and more and still yet more (CLOCK CHIMES 10 TIMES) until by His Grace is \* \* . Nothing eve \* \* . And I'm speaking to you from my heart, because I know, I know having worked so many years in the mental health field of this tremendous desire to understand can lead one in so many ways and so many places that seem



(ROBERT) appropriate and yet are a little like going around in circles. Just the mazes of the mind which lead nowhere. They simply lead nowhere. This is what I wanted to share. To take this opportunity to speak in the Hall with you.

MANI: Such a timing. \* the clock and happy valley \*

FARHAD: I have a few things, very short, but I do, I have to say my piece...

MANI: Yes, please.

FARHAD: ...while I'm here. One thing that seems very important here if the feeling of harmony is to be kept is for the rumors to be checked and if there are any questions about anything that anybody says, I think if you get concerned and you ask Murshida, I'm sure she can provide answers for it so that we don't let all these things that have no truth to them trouble you and trouble others and all of that. And then another thing that I wanted to say is that when Eruch was talking about when Baba would send him out to talk and he didn't know what he was going to say and Baba would say "I will help you," he would leave it up to Baba and Baba would come through. And even if there would be things said that at X the time would appear like \* a mistake \*, since it was Baba's wish, and He was behind it, it would rectify itself. And the same way, since Baba has given Sufism to Murshida, I'm sure that He will guide her to do what He wishes for Sufism. Now, what you're saying about the truth of Baba and what Dr. Mackie is doing is (TAPE FADES FOR A FEW SECONDS) not sacrosanct. As for me, I can say that I haven't -- and for those whom I'm in contact, I can say that we haven't. But it is just a manner of expression that is different. You see, I really am not interested in -- I'm just talking personally but I'm sure many are like me -- in these things. But Baba has guided me and many others to Murshida and if it is Baba's wish that in spite of the fact that I have no liking for it I should learn it and I should know it because Murshida who is guided by Baba helped me to.. I should learn it. I may not like to get up at 4 in the morning. If I get up at 8 in the morning I feel more fresh, I can feel more love for Baba in my heart. When I do my devotions it comes more out of my heart. But if there is a work that Baba has for me that makes me wake up at four in the morning and I'm sleepy-headed, and what I say to Baba may not come out of the depths of my heart. But I'm getting up for His love at 4 in the morning.

MANI: But you see, Farhad, there is no question of any more rumors or anything. Whatever has been heard has been put forward; whatever has been clarified.. with the necessity for clarification has been done, from both sides has been done. So there is no question of that. Whatever we have had to say is said. In fact we do not want to just continue with these things because as we said.. And we have simply made it clear that we will tell Baba lovers who ask or want guidance or advice not to be involved with Jim Mackie. And that I made it very clear from the first that we will not encourage: On the contrary ~~We will discourage.~~ Because that point we have very, very clearly in our minds. That that is not what Baba would approve of. Again and again He has warned us. As I told you in those.. in the times when He has warned, it was not warranted, that expanse of warning that Baba has given, to the point that Eruch has protested. But that comes instead now. Because Baba not only does it for now, He does it for all time. So in all clear consciences, without ... With a clear conscience, without any malice or any personal ill feeling, we have had to say on this point, what we have had to say stands.

FARHAD: I can \* \*

MANI: There is nothing else. We do not misunderstand anymore. There is no question of any rumors. We have put forth our hearts, here, as you have put forth at His feet, here in Baba's presence where He has given so many hours and which we feel the presence still. And wherever you are His presence is; that is not limiting Him. So there is nothing more on that score. But again we have just made our stand clear. And also once again all we have to say that no matter what for, the fact that you are, have been here, it has meant a lot to us. This companionship, this sitting and talking, this being together. And therefore I like it when my brother is tricky. It's alright! (laughter)

AVATAR MEHER BABA KI JAI!

\* \* \*

MANI: Eruch, when you take them to Happy Valley, don't forget to say to \* \* (in Hindi)

ERUCH: Another thing from what Mani and Farhad said came to my mind. Had this letter not gone there, would you all have been here?

KHALED: No.

BILL: No way. \* you told us \* (laughter)

MANI: Jai Baba!

ERUCH: Yes. It is not \* \* but He wanted that film to be there, placed at His feet, you see, rather than \* \* of the world \*.

Because \* \* (TAPE IS TURNED OFF)

MANI: \*

ERUCH: \* \* Obey the Murshida till the very end. And after her, Baba is there to guide you. He has promised us. He'll see what has happened, and what will happen. Yes.

KHALED and OTHERS: Jai Baba.

ERUCH: Jai Baba.

MANI: How often have I written to Ivy, absence of the friend does not mean absence of the heart. Even when you all are not here, remember we love you all.

CAROL: Jai Baba.

OTHERS: Jai Baba.

ERUCH leads all in: AVATAR MEHER BABA KI JAI!!!

\* \* \*





Eruch: Baba had placed Ivy Duce on the chair and says, "Take care of the ones who would want to come to Me. This is one of the channels. Guide them" "I can't do that Baba, I am helpless, I have no...no knowledge about this." So, "Nevermind! Guide as much as you can. I will see; I will help these people to understand the thing. You guide the way that you think." Same thing He has told me. I don't know. I don't want to tell you all anything about it. We, too... Mani has been told so many things. So many things each one has been told about it. The thing is that, we are also secretive about our things. See... If you all have time, I'll sit now after they go to the office and I'll tell you about my life, what has happened. So, what has happened is that He sent us out, in the country to tell about Baba and give His Message. And I said, "Baba, I don't know anything. I am a sweeper in Your House here." And I was, actually, after having left my college, came here and all that for years together. I had even forgotten to speak out the words. I had no voice, also to speak out properly. He says, "No, you go out." And why He gave me this chore, to do it, because I didn't want to go with Him to the West in 1952. I rebelled, and He says, "Get out from her3e." He told me that. But that's a different story. But He told me then instead then it happened that He forgave me, He was compassionate and all that, and He says now I want you to go out. That was worse! I thought that I was unable to go with Him to the West because my body was very tired. So, I told Him, that, "Baba, I'll be a drag on you. Please don't take me!" So He says, "No, you must come with Me." And then I remained adamant, I said, "No Baba, I don't want to be a drag on you." So He said, "Alright, you go away from here." So that's how it was, and instead of my going with Him and having Baba with me and being a drag, He wanted me to go out because I was so tired He wanted me to go out all over the country to tell about Baba. And tell what? I didn't know anything about it. And He says, "Who are you to say anything? I am there to tell you. I'm there with you when you sand up before the crowds, say out, that "Baba, you want me to speak to them, now speak". That is the only mantra He gave me. And I spoke; I don't know what I spoke. And eventually Baba went out in the Fiery Free Life and contacted the masses there. That is what happened to me...

Mani: But the speaking had a lot of effect.

Eruch: The speaking had a lot of effect there. But that doesn't mean that I'm liberated or anything of the sort. You see. That's how it is...

Farhad: I...I would like to \* \*...

Eruch: ...So, Baba has placed her on this, and Baba guides her. It is for her to see. Why do you all worry about it? Let her be responsible for everything and all that. But that doesn't mean that whatever she would want to do is, that's what Baba wants her to do, no! It's not necessary...

Ira: \* \*

Eruch: \* \* my life is quite different, you see. I'm not pleasing Baba every moment of my breath that I'm living. Also Baba is there. My Guide, my Guru, my God, and whatever it is. But I'm not pleasing Him every moment. I'm not... I can't swear out in the name of the Lord that I am pleasing Him every moment of my breath. No. I(Clock chimes) You are right! (laughter!)

Mani: As Baba used to say...

Bill B: There is a small point here, I would like to make, and that is that—Jai Baba—To my knowledge, Murshida has not made this statement about Jim being illumined to the public or even to the Sufis. The first time that I read the statement was when we began to prepare ourselves to come here.

Eruch: Yes.

Bill B: And that is the first time that I think some others of we five learned that. So this truly was a confidential statement, Mani, because...

Mani: It was made to a lady who came and told us.

Khaled: People are attracted \* \*

Ira: Well, that's the... Maybe again, as I... And I don't know how Murshida always works. That may be a special situation.

Kaled: \* \* have to have a purpose...



Ira: But it wasn't made \* \* and that's important...

Farhad: But I would like to just make a .... Extend your analogy a little bit, and say that you had that confidence in Baba that when you opened your mouth, He would talk, because that is the task that Baba gave you for that particular time. Now, what is the task that Baba has given Murshida to do?

Eruch: He has no particular time. He has.... All the time now it continues like that. Even after, when He said, ... He was not, ... He was unable to write letters or anything or dictate anything. And He said, "You write," and I said, "How can I write? I don't know their personal lives or anything of the sort." He says, "Who are... How are you so presumptuous to say that you are writing all the things. My hand will be there that you write. Give them the blessings and all that." I used to write the \* \*...

Mani: No, but when He...

Eruch: ... "Meher Baba sends." I never used to say that it is my blessing. "Meher Baba sends His blessing." "Meher Baba sends His Love." "Meher Baba tells me that..."

Mani: No, but there were times, when, Eruch, telegrams and cables went directly from Baba.

Eruch: Yes.

Mani: And Baba, in the last year, was trying to make us get used to things like that. He would say, "Eruch, send them a cable." And "Who, who do I sign?" "Who's..." "From Me, Meher Baba." "But, Baba, you give me some point at least." But He said, "I am telling you, write, write."

Farhad: Yes...

Mani: And He said, "Whenever you send a telegram in My name, know it will be from Me." He protested, he said, "Let me read it to you, when I've finished it!"

Eruch: Then I used to, when it went on for six months. So I would come back and say, "Baba, would you want to see all the drafts that I have prepared and all that?" And He said, "No!"

Farhad: All I'm saying is that you can extend that to Murshida as well.

Eruch: Yes.

Mani: But that...

Farhad: You see.

Eruch: Yes. But that doesn't mean that she's infallible, that's what I'm saying.

Mani: As Baba...

Khaled; We cannot... We cannot hold on to her if we felt that she was fallible with our life, or, or, if she is fallible—if we thought there was a mistake and there was a conflict—or, if she is fallible, He said if you are sincere I will take care of you.

Mani: Fine, Fine...

Kaled: ...And, if we say in the bayat, "I renounce the bayat" and it's a mistake and I leave, then...

Eruch: Why do you have to renounce the bayat?

Mani: No, you do not have to do that \* \*

Kaled: \* \* cannot say \* \*

Farhad: How can we have faith and trust in a murshid... \*

Eruch: But you, you have faith and trust in that, but remember that \* \*

Farhad: But \*whoever I have faith\* and trust in, the guidance that Baba provides to Murshida....

Eruch: That is laid down to Murshida, yes. So you have to just hold on to Murshida and not focus your attention on Jim Mackie, that's what I'm saying.

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- 93 - Lack of focus on Baba, as expressed in newsletters
- 94 - Idea that Sufis must be feeling that Baba is Murshida and Murshida is Baba, but where is direct focus?
- 95 - Story of the lady with no Baba pictures
- 97 - Khaled contends that mandali objection to lack of focus on Baba is just a difference in "etiquette," a cultural difference

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VOL. III/Side 2

(pp. 98-116)

- 98 - "Etiquette" (Khaled)
- 98-99 - ~~Personal expressions (Eastern) versus objective expressions of~~ love for Baba (Western) - Farhad
- 99 - Perhaps Sufis focus more on Baba as the Absolute, rather than the personal
- 101 - For mandali, only obedience (not meditation) was important
- 102 - Baba changed breathing exercises of Sufis from abstract (toward the One) to personal "Towards Baba."
- 103 - Eruch: It behooves preceptors and Murshid to be careful in perspective presented to younger members via example (concerning throwing Baba's Last Warning into trashcans)
- 103 - Eruch as "Grumpy" (i.e., no intermediaries)
- 105 - Jim Mackie's letter to Jack Small (regarding Adi)
- 106 - Irene again (used as a foil by Ivy Duce to train her students, says Ira)
- 107 - Cable to Peggy in 1975
- 107 - Emphasis on planes, whether Jim tells people they are on planes.
- 109 - Suggestion by Ira that perhaps Jim Mackie is also a foil for Ivy Duce to train her mureeds (like Irene)



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- 109 - "Plugging the leaks"
- 110-112 - Carol's testimonial on Mackie
- 113 - ~~Then Mackie's reputation is dangerous~~
- 113-114 - Carol maintains that Jim lives unpretentiously
- 115 - Mami points out that the mandali 'caution' rather than regulate or dictate
- 116 - ~~Ira~~ maintains that Ivy Duce only told Mami and no one else about Mackie's 'high' spiritual status. (Mami points out that Husam was also told)

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Vol. IV/side 1

(pp. 117-161)

- 117 - Let Sufism be oriented "not be contaminated by anybody's antics or anybody's genuine approach." (Eruch)
- 117-118 - "Play with Me, but don't ever fool with Me." (Mami quotes BABA)
- 118 - Eruch and his letter to Ivy
- 120 - "I dare not care not," (Eruch quotes BABA)
- 120 - Story of saint at foot of Maharaabai Hill
- 122 - Ivy accepts Jim as illumed (says Ira), Mandali cannot, says Mami
- 123 - "Remember Murshida is human," says Eruch
- 123 - "Sufism cannot expand without the illumined Murshid," (Khaled)
- 124 - Eruch tells about speaking out about Baba in early 90s. Baba guides Eruch also but neither is Eruch infallible.
- 125 - Bill, this time, says that only Mami was told of Jim's 'high' status (and again Mami tells that Husam also was told)
- 126 - "We cannot hold on to her if we felt that she was fallible," (Khaled)
- 126 - Focus getting onto Mackie (Eruch)
- 127 - Ira again suggests Jim is a foil for Ivy's work
- 128 - Eruch tells story of Baba telling him to let talk of 'circles' go in one ear and out the other
- 129 - Jim Mackie and rewriting Sud Senaka
- 130 - Berkeley Group and film
- 131 - Story of Karen Kay





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- 132 - Is Ivy under the grip of Mackie?
- 133 - Allan Cohen and tape dropping
- 134 - Rick Chapman's ear for Reality
- 136-137 - Sufis insist Murshida leads all, Mackie only follows
- 138 - Ira says detail he is telling "few sufis know about"
- 139 - "To love Ma is to love all. To love Ma in all is loving Ma, but to love all is not loving Ma." (Eruch quotes BABA)
- 140 - Eruch: remember that this is all Baba's doing. Hold Him accountable.
- 140 - Khaled relates meeting Baba.

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(pp. 141-157)

- 141 - Mandali warn Baba-lovers (non-Sufi Baba-lovers) because Baba has said, over and over, "Don't go to gurus, so-called gurus," and that it is not only dangerous but harmful (Mani)
- 141 - Mani conveys feeling of love felt from Sufis, for Baba, and that Baba is doing this for the benefit of each one
- 142 - Rajneesh as example of guru feeding mind not heart
- 143 - The guy in Andhra (same thing happening in India also)
- 146 - Krishna and Arjuna (Eruch)
- 148 - Eruch tells how Ivy said 'don't call her murshida' so he doesn't
- 147 - Eruch reads letter to Margaret Cracke
- 148 - Cable to Ivy is read
- 149 - Carol goes on about lack of sympathy; Mani responds
- 152 - "How A(?) Master Works"
- 154-157 - Rajneesh plagiarism story

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(pp 158-162)

- 158 - Robert relates story about Eruch responding to a query from Sufi (Dick Clarke) "What is the comparison between Eruch and Ivy Succi?" Eruch had said, "What comparison is there, Brother? Murshida Duce is a teacher appointed by Meher Baba. I am only His slave. There is no comparison."

