

SUPPLEMENT



Avatar Meher Baba, Madras, 1927

NOTES ON THE SUPPLEMENT

This book's main presentation in the preceding pages consists of the facsimile reproduction of the manuscript in Meher Baba's handwriting, since the force of His authorship can be experienced most immediately when the text is encountered in this form. There will be readers, however, who would like to study the content of what Meher Baba wrote more closely. For them, this Supplement, the following Appendices, and other ancillary materials have been provided.

The Supplement has been organized in this way: in the upper portion of each page, the facsimile of Meher Baba's handwriting, which in full scale and full color was replicated earlier, appears again, though in a reduced format and in black and white. In the lower part of each page, a slightly edited version of that same text has been rendered in a standard and easily readable typeface; footnotes beneath this edited text explain emendations and provide other useful information. This juxtaposing of the original with the edited version is meant for readers who, while studying the content of what Baba wrote, would like to be able to refer back to the handwritten original easily.

The editorial practices used in creating this "edited text" have been these. For ease of reading, the indentation and paragraphing have been normalized. Misspellings (in English and Gujarati) have silently been corrected,¹ and punctuation (including parentheses) has silently been brought into conformity with current usage. Capitalization too has been regularized, with the upper case applied to nouns and noun phrases that refer to states of God-as-God and the lower case used for nouns that refer to God-within-illusion. Actually, this distinction (between God and illusion) is almost impossible to sustain in certain instances, and readers should remember that these conventions of capitalization have been applied by the editors, to facilitate comprehension of the text, and not by Meher Baba Himself.

1. Prior to the commencement of His silence in 1925, Baba spoke in the dialect of Gujarati that prevailed in the Zoroastrian communities of Poona, Bombay, and other places; and His spellings of certain words reflect this. However, the dialect used in Gujarat — where most Gujarati speakers reside — represents the written standard followed in Gujarati dictionaries and grammars; and the spellings in this Supplement have been normalized accordingly.

Similarly, the editors have from time to time inserted words that clarify grammatical function or otherwise reduce textual ambiguities. These editorial insertions appear within square brackets, so that readers can easily distinguish them from Meher Baba's own words. Baba's original phrasing has invariably been retained, except in four instances, where (pp. 26 and 32) the word order was slightly altered or (on pp. 4 and 33) reduplication of a phrase was eliminated.¹ These alterations are explained in footnotes. The editors have incorporated other emendations, such as the substitution of "unnatural" in place of "unnature" (p. 1), "planes" for "plains" (p. 25), "nor" for "no" (p. 26), "states" for "state" (p. 28), and other small changes. All of these, again, are noted in the footnotes. Readers will also find in the footnotes relevant information about the meaning or context of particular words or passages.

Another important feature of the edited text is that it translates most of the Hindi and Gujarati words into English. A few non-English words have been kept in their original languages, though transliterated into the Roman alphabet. In these cases footnotes give the word in the Gujarati script (which Baba used) and provide an English translation; readers who would like to study these words further will find them in the Glossary. Where the edited text renders an Indian-language word or passage into English translation, however, this fact is indicated through the *italicization* of the translated word or words. In pp. 1-34 and p. 39, where the non-English vocabulary is, for the most part, occasional and incidental, footnotes to these translated words give the original non-English terms both in the Gujarati script and in transliteration. From the bottom half of p. 34 through the top p. 39, however, Baba essentially switches languages, from English to Gujarati. Here, beneath the edited text (which is still in English), Baba's original text, reformulated into standard typographic fonts, appears in the same scripts that He wrote it in — that is, mostly Gujarati with a few English words interspersed. For readers who would like to experience the original-language sounds that Baba had in prospect when He wrote these pages, Appendix 1 reproduces the Gujarati text (for pp. 34-39) with interlinear transliterations into the Roman alphabet. The principles of transliteration used throughout this book are explained in the Key to Pronunciation.

In the translation of the Gujarati and Hindi passages into English, the editors have tried to strike a happy compromise between literal meaning and good sense. Complete literalness of translation has been rendered impossible by basic differences between English and the Indic languages and by idiomatic usages that resist translation of any type. Nonetheless, the editors have tried to remain faithful to the sense and spirit of Baba's text, following the literal meaning closely whenever this is possible and departing from literal rendering only to the degree that the sense of Baba's Gujarati plainly calls for this.

As to the manuscript itself, the full-color facsimile in the preceding pages brings much of its character before the personal review of readers. Nonetheless, since the

1. Page number references, here as well as in the footnotes to the Supplement, Appendices, and Glossary, refer to the page numbers that Baba put on His manuscript and not to the overall book pagination of *In God's Hand*.

original document carries such a unique importance, a few comments may be of interest.

The character of the handwriting suggests that Baba wrote quickly, particularly in certain patches, without consistent regard for paragraphing, indentation, or spacing. He does appear, however, to have inserted the page numbers which stand at the top center of every page. Baba wrote with pencil throughout. At two points at least — pp. 12 and 20 — the pencil Baba was writing with appears to have been sharpened. Over the first 20 pages the size of Baba's script gradually increases; but from the bottom of p. 20 onward it becomes smaller again and somewhat more regular.

The paper that Meher Baba wrote on was of two types, both of them inexpensive, the first lined and the second unlined. The first variety, which Baba used for pp. 1-34, is approximately $8\frac{1}{2}$ by $6\frac{3}{4}$ inches in size, while the second type, used for pp. 35-39, is slightly smaller, about $8\frac{1}{4}$ by $6\frac{3}{4}$ inches. Though now the pages are loose, possibly they were torn from a tablet or notepad. In most cases Baba wrote on both sides of a leaf. In the case of eleven pages, however — pp. 1, 2, 3, 4, 17, 18, 21, 26, 29, 34, and 39 — Baba wrote on one side of the page only. The first three pairs of these (pp. 1-2, 3-4, and 17-18) have been glued together, with small patches of glue on the upper right and left hand corners, so that the writing faces out and the blank sides face each other. (This effect could not, of course, be replicated in the facsimile, which shows these pages as if Baba wrote on both sides.) All 39 pages exhibit evidence of a horizontal fold across the center. In the first leaf of Baba's handwriting, this crease mark is strong and enclosed in a stain mark that may have been produced by a strip of tape. The crease mark becomes faint in the interior pages. The last page (p. 39) has been completely torn in two along the crease line, which, like p. 1, is partially enclosed in a stain mark. Possibly the entire manuscript was at one time folded (with p. 39 on the outside) and kept in a file or some other container.

The 39 pages were enclosed within two cover sheets, $8\frac{1}{2}$ by 11 inches, coated and somewhat glossy, with a grid pattern of light grey lines against a black background. The two separated pieces of p. 39 were pasted onto one of these cover sheets. Onto the front cover sheet (which precedes the first page of Baba's handwriting) has been pasted a $3\frac{3}{4}$ by $6\frac{3}{8}$ inch rectangle of paper, which bears the handwritten inscription:

Explanations of Spirituality
in Baba's own hand
Probably written in 1925.

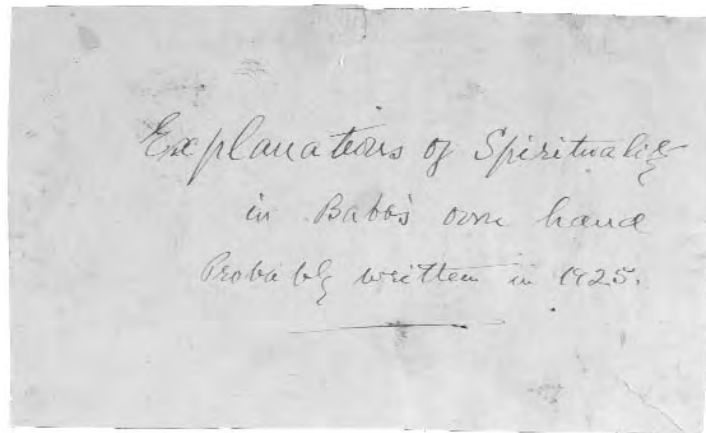
The handwriting has been identified as that of Ramjoo Abdulla, one of Meher Baba's intimate mandali from the early 1920s. Possibly it was Ramjoo who, to prevent its further decay, removed the manuscript from a file, unfolded it, and placed it flat between these two cover sheets, pasting p. 39 onto the cover sheet backing. These are pure speculations, however. We have no sure information of any type relating to this manuscript apart from what can be gathered from the manuscript itself.

The manuscript records various other material written in hands other than Baba's. Most notable is the overleaf side of Baba's p. 26. This overleaf, marked on top with the page number "35," is an almost verbatim copy of the Gujarati text of Baba's own p. 35, though it has been written in a handwriting (not Baba's) that has not yet been identified. Though this overleaf copy of p. 35 appeared in the main full-color facsimile earlier in this book, since it does not comprise a part of Baba's own handwritten text, it has not been reproduced in this Supplement, either in the facsimile or in the edited text version. Interested readers, however, can find more information about it in Appendix 2.

Another significant marking is the word "Lit." written in blue pencil in the upper right hand corner of p. 1. This appears to be an abbreviation for "Literature," which was one of the main categories in the filing system of Adi K. Irani, Baba's secretary from the early 1940s onward. The hand that wrote this abbreviation "Lit." has not been identified, though the same abbreviation in what may be the same hand appears on other documents in the Trust's archival collection.

Other miscellaneous marks and annotations include the small checks, written in blue pen, that appear toward the bottom of every page in the manuscript with the exception of the front cover and pp. 9 and 34-39. Again, we have no external information about the source of these marks. Nonetheless, most of the text of this manuscript has been reproduced, verbatim or in paraphrase, in the manuscript on "Infinite Intelligence" mentioned in the Introduction. It is possible that the transcriber or compiler of this other manuscript put check marks on Baba's handwritten pages in the course of this copying work.

Three other marginal or interlinear annotations (on pp. 10, 19, and 33) appear to have been written in hands other than Baba's. These cases are discussed in the footnotes.



Explanations of Spirituality
in Baba's Own Hand
Probably Written in 1925.¹

1. This "title page," glued onto a black and grey grid backing, is in the handwriting of Ramjoo Abdulla, one of Meher Baba's close early disciples.

(i.e. mind stopped i.e. self) *Lit.*
 Real I = Light natural
 False I (i.e. mind working, egoism) = darkness unnatural
 The existence of natural Light = darkness natural
 The existence of unnatural darkness = unnatural Light
 (i.e. The universe, maya, all that the unnatural darkness i.e. false I i.e. egoism, sees, hears, smells, eats and experiences throughout)
 Because we have seen where there is Light there must be darkness. As that darkness proves the existence of Light
 So ~~darkness~~ because darkness is Light is. Thus
 Because natural darkness is natural Light is
 Because ^{unnatural} darkness is unnatural Light is.

1

Real I (i.e. Mind Stopped, i.e. Self) = Light Natural.¹

False I (i.e. mind working, egoism) = darkness unnatural.

The Existence² of Natural Light = Darkness Natural.

The existence³ of unnatural darkness = unnatural light (i.e. the universe, Maya, all that the unnatural darkness — i.e. false I, i.e. egoism — sees, hears, smells, eats, and experiences throughout).

[This is so] because, [as] we have seen, where there is Light there must be Darkness. As that Darkness proves the existence of Light, so because Darkness is, Light is. Thus:

because Natural Darkness is, Natural Light is;

because unnatural⁴ darkness is, unnatural light is.

1. In the original manuscript — as can be seen in the facsimile — to the right and slightly above the words “Light Natural” are written in blue pencil the letters “Lit.” written in an unknown hand. This abbreviation for the word “Literature” appears on many other documents and manuscripts that were kept by Adi K. Irani, Meher Baba’s secretary, as part of his office records. “Literature” was one of the standard categories used by Adi and other close disciples of Baba’s in filing papers.

2. अस्तित्व Astitva.

3. अस्तित्व astitva.

4. “Unnatural” emends “unnature” in the original text.

2

So if there were no unnatural darkness
 there would be no unnatural light
 i.e. if there was no mind working
 As long as mind is working (unnatural
 darkness) so long there is universe
 (unnatural light) & its experiences.
 Once the mind stops (i.e. unnatural
 darkness disappears) the experiences
 of the universe (unnatural light)
 also stop.

So in the ordinary awake state
 (i.e. unnatural darkness)
 the mind working the universe
 (unnatural light) & its experiences exist. But in the
 sound sleep the mind not working
 (here the mind is stopped) the universe

2

So if there were no unnatural darkness, there would be no unnatural light. As long as mind is working (unnatural darkness), so long there is universe (unnatural light) and its experiences. Once the mind stops (i.e. unnatural darkness disappears), the experiences of the universe (unnatural light) also stop.

So in the ordinary awake state [where] the mind [is] working (i.e. unnatural darkness), the universe and its experiences (unnatural light) exist. But in the sound sleep [where] the mind [is] not working ([for] there the mind is stopped), the universe

3

& its experiences vanish. There only
 nothingness i.e. Natural darkness
 prevails. There only Light & its
 existence darkness remain.
 Thus the nothingness of Sound Sleep
 is Natural darkness.
 We in the very beginning said
 God in the Sound Sleep (Natural darkness)
 is ધોડા
 & in the dream & awake state (unnatural
 darkness) is બાંદા
 So now God's two સિત્તા ! —
 God ^{i.e. Light} in the Natural darkness.
 God in the Unnatural darkness

3

and its experiences vanish. There only Nothingness, i.e. Natural Darkness, prevails. There only Light and Its Existence¹ — Darkness — remain.

Thus the Nothingness of Sound Sleep is Natural Darkness.

We in the very beginning said:

God in the Sound Sleep (Natural Darkness) is *Khodaa*²

and in the dream and awake state (unnatural darkness) is *bandaa*.³

So now God's two *states*⁴ [are]:

God, i.e. Light, in the Natural Darkness;

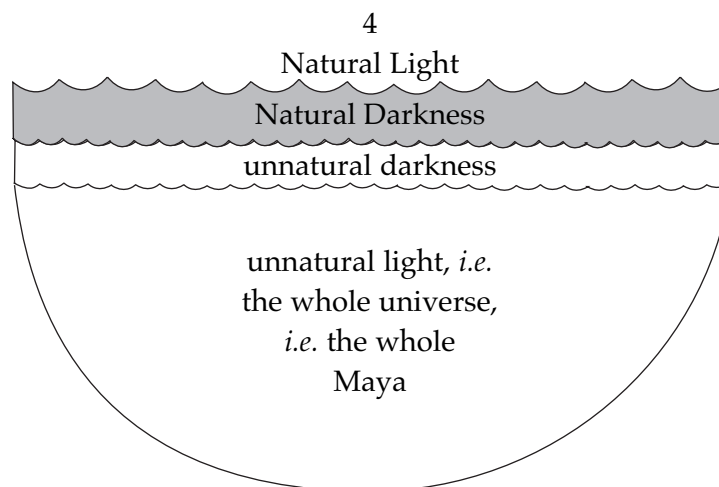
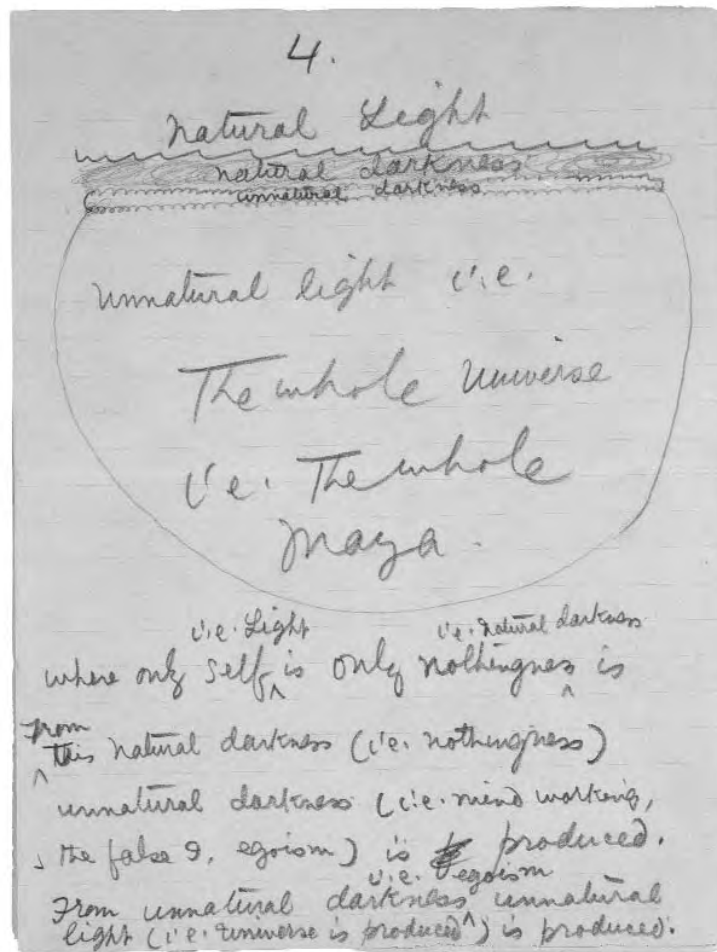
God in the unnatural darkness.

1. અસ્તિત્વા *Astitva*.

2. ધોડા *Khodaa* God as Lord and Master.

3. બાંદા *bandaa* One who is bound, a slave. *Khodaa* and *bandaa* are often used as paired terms to emphasize God's freedom from bondage as against His creature's state of bondage.

4. હાલત *haalat*.



Where only Self — i.e. Light — is, only Nothingness — i.e. Natural Darkness — is. From this Natural Darkness (i.e. Nothingness), unnatural darkness (i.e. mind working, the false I, egoism) is produced. From unnatural darkness, i.e. egoism, unnatural light (i.e. universe) is produced.¹

1. To eliminate the redundancy, the original expression "(i.e. universe is produced) is produced" has been emended to "(i.e. universe) is produced."

6

So when the mind is working
all this is, & when the mind is
stopped all is nothing.

So now unnatural ~~light~~
darkness means mind &
unnatural light means the
body & the universe.
As long as mind is working
there is this body & the universe;
Once the mind is stopped,
no body & no universe.
Thus in the dream & awake.

6

So when the mind is working, all this is, and when the mind is stopped, all [this] is nothing.

So now unnatural darkness means mind, and unnatural light means the body and the universe. As long as mind is working, there is this body and the universe; once the mind is stopped, [there is] no body and no universe. Thus in the dream and awake

7

state there is mind, body,
 universe etc. But in the
 sound sleep state no mind
 no body no universe

Thus mind, body, universe
 all nothing, all false
 all ~~the~~ m.

Mind Stopped is Natural
 Light (with natural darkness
 along side)

Mind working is unnatural
 darkness (with unnatural light
 along side).

7

state,¹ there is mind, body, universe, etc. But in the sound sleep state, [there is] no mind, no body, no universe.

Thus mind, body, universe [are] all nothing, all false, all *illusion*.²

Mind Stopped is Natural Light (with Natural Darkness alongside).

Mind working is unnatural darkness (with unnatural light alongside).

1. Elsewhere Meher Baba characterizes the dream and awake states as separate. Here, however, He refers to them as belonging to one state as distinct from the other state of sound sleep. Similarly, on p. 3, He refers to the dream and awake states as one state, which is the state of unnatural darkness experienced by the slave or *bandaa*.

2. *aur bhaas*.

8

Thus Mind Stopped is Light
 God Self.
 mind working is false
 I, or I.

Thus in every one of you there
 is natural light (i.e. your real self)
 & natural darkness (i.e. the
 existence of light i.e. spirit) &
 unnatural darkness (i.e. mind)
 & unnatural light (i.e. body,
 & the whole universe).
~~Now Natural darkness is~~

8

Thus Mind Stopped is Light, God, Self.
 Mind working is false I, *slave*.¹

Thus in every one of you there is Natural Light (i.e. your Real Self) and Natural Darkness (i.e. the Existence² of Light, i.e. Spirit), and unnatural darkness (i.e. mind) and unnatural light (i.e. body, and the whole universe).

1. બંદા *bandaa*.

2. અસ્તિત્વ *Astitva*.

9

Now The natural light, through
the natural darkness experiences
(i.e. sees) unnatural darkness,
through the unnatural darkness
experiences (i.e. sees) unnatural
light. i.e.

Self through the spirit
experiences mind & through the
mind experiences the body &
the universe. Thus Self
experiences as long as there
is mind & body & does
not experience when there is
no mind & body. Thus Self.

9

Now the Natural Light, through the Natural Darkness, experiences (i.e. sees) unnatural darkness, [and] through the unnatural darkness experiences (i.e. sees) unnatural light.

I.e. Self through the Spirit experiences mind and through the mind experiences the body and the universe. Thus Self experiences as long as there is mind and body and does not experience when there is no mind and body. Thus Self

10

is aloof¹⁰ from everything
 & yet in everything.

The same light is in
 natural darkness, unnatural
 darkness & unnatural light
 i.e. The same ~~God~~ self
 is in spirit, mind & the
 body (a universe)

I Self (i.e. God is in
 aloof from everything) ^{અગાધારી}

II Spirit (which is everywhere being natural
 or nothingness ^{અથવા અસ્તિત્વ})
 i.e. ^{અર્થ} meaning everywhere.

III mind (which is limited, in every
 body)

IV body (which is more limited ^{અત્યંત મર્યાદિત})

10

is aloof from everything and yet in everything. The same Light is in Natural Darkness, unnatural darkness, and unnatural light; i.e. the same Self is in Spirit, mind, and the body (and universe).

i.e. God is in:

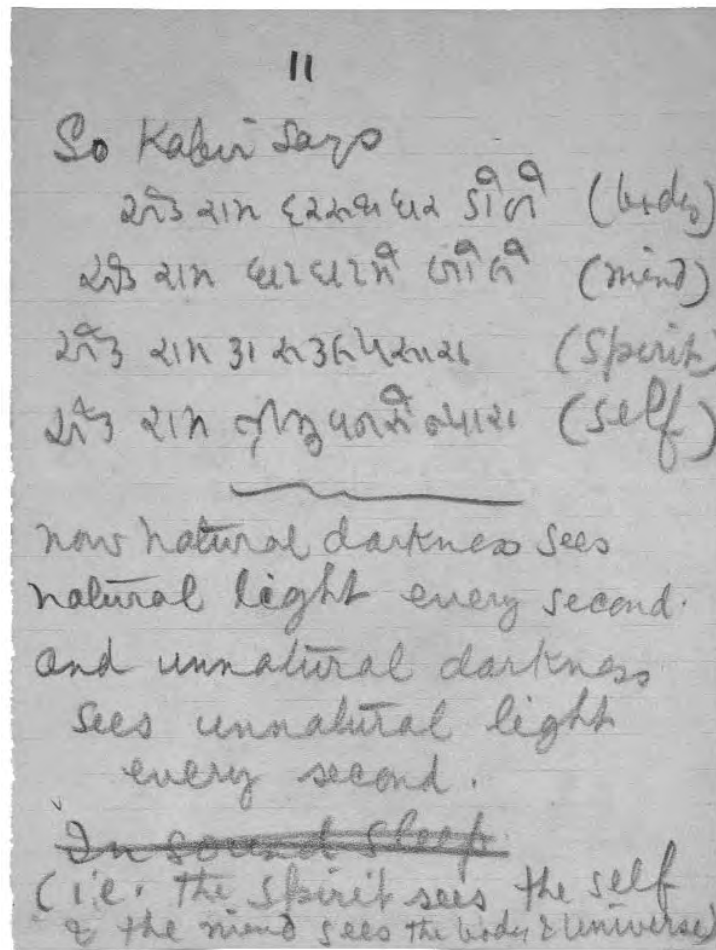
- I. Self ([which is] aloof from everything, *aloof from the three worlds*¹);
- II. Spirit (which is everywhere, being Natural Darkness) or Nothingness, i.e. all-pervading,² meaning everywhere;
- III. mind (which is limited,³ in every body);
- IV. body (which is more limited, *the home of Dasrath*⁴).

1. ^{ત્રીભુવાન સે ન્યારા} *treebhuvan say nyaaraa*. This Hindi phrase comes from the quatrain of Kabir that appears on the next page.

2. ^{સકલ} *sakal*, which means "total" or "entire." This word is likewise drawn from Kabir's quatrain.

3. Below the words "is limited," there appear in light pencil in an unknown handwriting the Gujarati expression ^{ઘટઘટ મે} *ghatghat may*, which means "in each individual heart" or "mind" or "body." These words appear to refer to the phrase "in every body," which follows the words "is limited."

4. ^{દસરથ ગર} *Dasrath ghar*. This again is from Kabir's quatrain. Dasrath, who was the king of Ayodhya, was the father of Ram the Avatar. This signifies the more limited aspect of God in the form of man.



11

So Kabir¹ says:

One Ram is being rocked in the cradle in Dasrath's home;	(body)
One Ram speaks through each [and every] mind;	(mind)
It is one Ram's entire spread [of creation];	(Spirit)
One Ram is aloof from the three worlds.	(Self) ²

Now Natural Darkness sees Natural Light every second, and unnatural darkness sees unnatural light every second. (I.e. the Spirit sees the Self, and the mind sees the body and universe.)

1. Kabir was a 15th-century Perfect Master and poet whose collection of poems, the *Kabir-vani*, is much beloved throughout India and is even used for divination and spiritual guidance, in the same way that the *Divan of Hafiz* is used among Persians. The following quotation from the *Kabir-vani* is in the original Hindi, though written by Baba in the Gujarati script.

2. એક રામ દસરથ ઘરે ઢોલે	<i>ayk Raam Dasrath ghar dōlay;</i>
એક રામ ઘસઘટ મે બોલે	<i>ayk Raam ghaṭ ghaṭ may bolay;</i>
એક રામ કા સકલ પસારા	<i>ayk Raam kaa sakal pasaaraa;</i>
એક રામ ત્રીભુવન સે ન્યારા	<i>ayk Raam treebhuvan say nyaaraa.</i>

Baba is using this quatrain of Kabir to depict the four states of the one and only God (Ram) in ascending order—as body, mind, Spirit, and unlimited Self.

12

In the Sound Sleep The
 Natural Darkness (Spirit)
 Sees Natural Light (Self)
 & in the awake state
 the same natural darkness
 (i.e. spirit) becomes the
 unnatural darkness (i.e. mind)
 So to say in the awake state
 the spirit & mind are
 linked & the body & universe
 exist; But in the Sound Sleep
 state the body ~~body~~ & the

12

In the Sound Sleep the Natural Darkness (Spirit) sees Natural Light (Self), and in the awake state the same Natural Darkness (i.e. Spirit) becomes the unnatural darkness (i.e. mind).

So to say, in the awake state the Spirit and mind are linked, and the body and universe exist; but in the sound sleep state the body and the

13

Universe do not exist (because)
the mind is merged in the Spirit.

So in the sound sleep state
the mind is merged in the
Spirit (no realization)

But if in the awake state the
mind be merged in the Spirit
then the universe & the body
exist & but mind does not
exist.

We have seen before that
when the mind exists the
body & the universe exist.

That is when the universe and the

13

universe do not exist (because) the mind is merged in the Spirit.

So in the sound sleep state the mind is merged in the Spirit (no Realization). But if in the awake state the mind be merged in the Spirit, then the universe and the body exist, but mind does not exist.

We have seen before that, when the mind exists, the body and the universe exist. That is, when the universe and the

114

body exist the mind exists.
 But here (when in the
 awake state the mind is merged
 in the spirit) the universe
 & the body exist but the
 mind does not exist i.e.
 the mind & spirit unlinked
 & this is realization
in

~~That is the unnatural light
 must remain & the unnatural
 darkness~~

Thus the mind (false I,
 egoism) becomes the spirit

14

body exist, the mind exists.

But here (when in the awake state the mind is merged in the Spirit), the universe and the body exist, but the mind does not exist; i.e. the mind and Spirit [are] unlinked, and this is Realization.

Thus the mind (false I, egoism) becomes the Spirit,

& the spirit seeing Self
every second the mind
(egoism false I) which
has now become the spirit
sees the Self & says I
have seen God, I have
realized Self.

Thus the mind i.e. the
false I egoism when
not the spirit (i.e. merged
in the spirit) sees the body
& the world & when the
spirit (merged in the spirit.)

and, the Spirit seeing Self every second, the mind (egoism, false I), which has now become the Spirit, sees the Self and says, "I have seen God, I have realized Self."

Thus the mind (i.e. the false I, egoism), when not the Spirit (i.e. [not] merged in the Spirit), sees the body and the world; and when [it is] the Spirit ([i.e.] merged in the Spirit),

16

Sees the self. Thus the
 mind when becomes the spirit
 (i.e. nothingness, natural darkness
 which is Universal It being
 the ~~universe~~ are now of Universal
 Light) is Universal
 (satpurush^{being}) & when mind
 is limit (ordinary being)
 And thus the limited
 mind, that is the limited
 egoism now becomes the
 unlimited i.e. Universal
 (I) egoism & says "I am

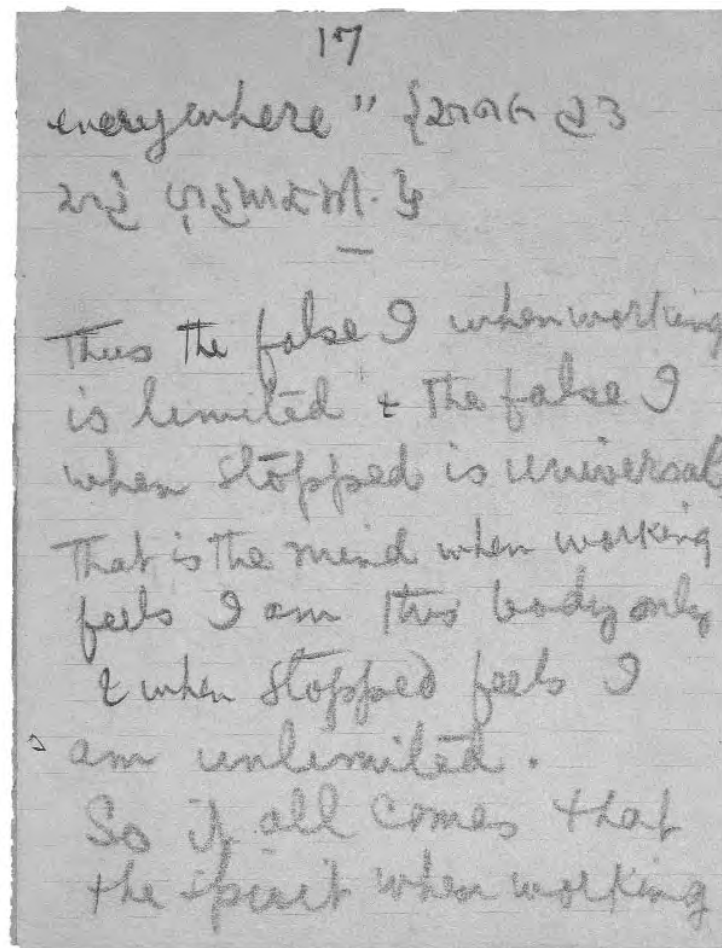
16

[mind] sees the Self. Thus the mind, when [it] becomes the Spirit (*i.e.* Nothingness, Natural Darkness, which is universal, It being the *Existence*¹ of Universal Light), is universal ([a] *Satpurush*²-being), and when mind is limited,³ [it is an] ordinary being. And thus the limited mind, that is the limited egoism, now becomes the unlimited, *i.e.* universal, (I) Egoism and says, "I am

1. अस्तित्व *Astitva*.

2. A *Satpurush* is a God-Realized being.

3. "Limited" emends "limit" in the original manuscript.



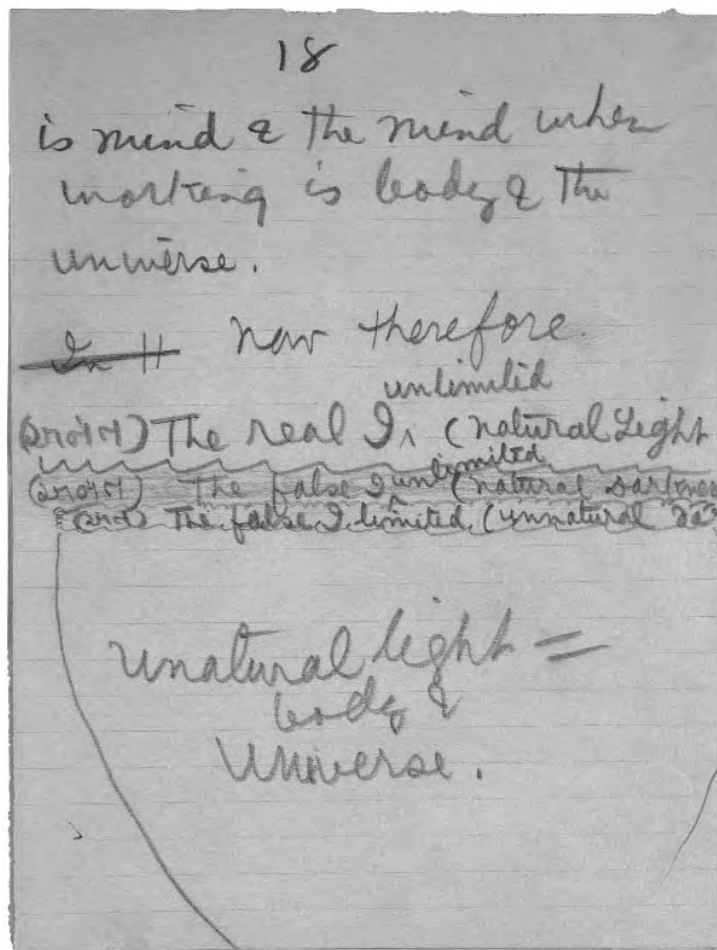
17

everywhere," "Ana'l Haq," "Aham Brahmaasmi." ¹

Thus the false I when working is limited, and the False I when stopped is universal. That is, the mind when working feels, "I am this body only," and when stopped feels, "I am unlimited."

So it all comes [down to this,] that the Spirit when working

1. ଅନାଲ ହାକ୍ Ana'l Haq "I am the Truth," ଅହମ ବ୍ରହ୍ମାସ୍ମି Aham Brahmaasmi "I am Brahman." The phrase "Ana'l Haq" is associated in Sufi tradition with the great tenth-century Perfect Master Mansoor al-Hallaj, who, in divine ecstasy, would exclaim this, thus declaring His Godhood. This declaration was regarded as heretical by the Islamic orthodoxy. Mansoor was subsequently crucified for having transgressed against the sensibilities of the religious establishment in this and other ways. "Aham Brahmaasmi" is a famous Vedantic phrase expressing the union of the soul (or atma) with the Reality (or Brahman).



18

is mind, and the mind when working is body and the universe.

Now therefore:

(Infinite) ¹ :	The Real I Unlimited (Natural Light)
(Infinite) ² :	The False I Unlimited (Natural Darkness)
(finite) ³ :	The false I limited (unnatural da[rkness]) ⁴

unnatural light =
body and
universe

1. ~~mind~~ *anait*.

2. ~~mind~~ *anait*.

3. ~~mind~~ *ait*.

4. The mark in the manuscript reads "da," which, in context, seems to be an abbreviation for "darkness."

~~18~~ 19

The unlimited egoism (false^{real} I)
 sees the Unlimited Self
 & the limited egoism (The
 false I) sees the body &
 the universe.

Now the body & the universe
 must exist ^{i.e. the awake state} & the false
 I ~~limited~~ must become
 the false I unlimited; &
~~then~~ So it Realizes (sees)
 the Self.

So in the awake state
 the limited false I

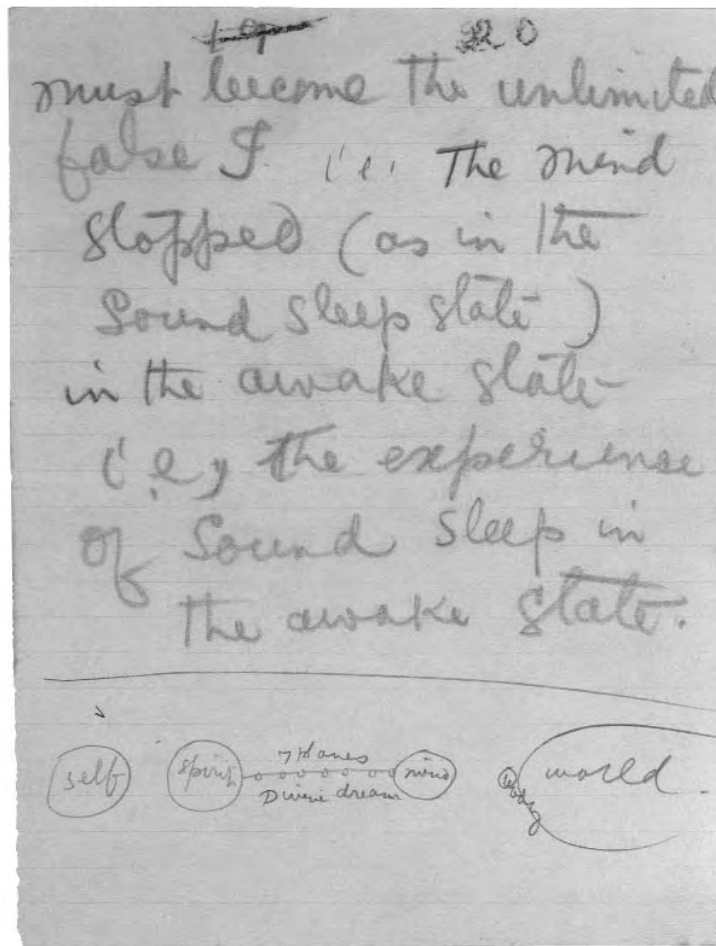
19

The Unlimited Egoism (False¹ I) sees the Unlimited Self, and the limited egoism (the false I) sees the body and the universe.

Now the body and the universe must exist (i.e. the awake state), and the false I limited must become the False I Unlimited; and so It realizes (sees) the Self.

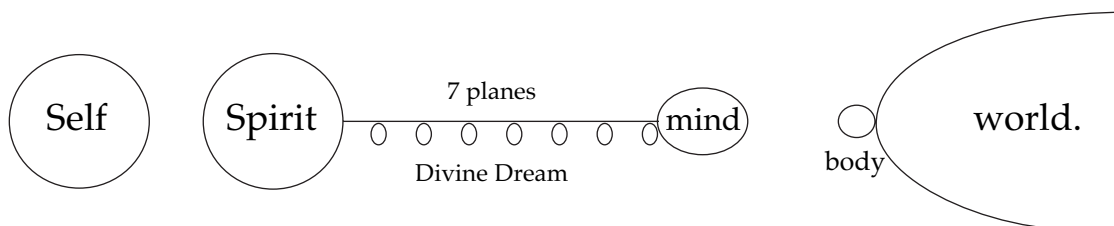
So in the awake state the limited false I

1. It is not clear in whose handwriting has been written the lightly pencilled word "real," which appears in the manuscript above the word "false." In addition, the word "false" seems to have been faintly scored through, possibly by the same pencil. In context, however, the word "false" seems to be what Baba intended. The "False I" which He speaks of here seems to be the "False I Unlimited" that He refers to in the next paragraph on this page. This "Unlimited False I" is in contrast to the limited "false I" mentioned later in this sentence and elsewhere on this page.



20

must become the Unlimited False I, i.e. the Mind Stopped (as in the sound sleep state) in the awake state, i.e. [it must have] the experience of Sound Sleep in the Awake State.



So we have thus far understood,
 that mind working i.e. limited ^{egoism (false)}
 sees the body & the mind and mind
 unlimited (i.e. unlimited egoism (false))
 sees the self.

~~Limited mind~~ mind working says
 I am (this body) finite, and
 mind unlimited says I am infinite.
 & mind working is limited & mind
 stopped is unlimited, & so the
 mind to realize the infinite self must
 stop in the awake state.

Now between the working mind &
 the stopped mind i.e. between false
 limited I and false unlimited I i.e.

So we have thus far understood that mind working, i.e. limited egoism ([limited] false I), sees the body and the mind, and Mind Unlimited, i.e. Unlimited Egoism ([Unlimited] False I), sees the Self.

Mind working says, "I am (this body) finite," and Mind Unlimited says, "I am infinite." And mind working is limited, and Mind Stopped is unlimited; and so the mind, to realize the infinite Self, must stop in the awake state.

Now between the working mind and the Stopped Mind, i.e. between false limited I and False Unlimited I, i.e.

22

between the mind & the spirit, there
 are 7 stages, 7 planes, 7, or 407.
 when the ^{working limited} mind has to become unworking,
 unlimited mind it has to undergo the
 process of concentration. By gradual
 concentration the limited mind gradual
 breaks off its limit and as the limit is
 gradually broken the planes are gradually
 experienced by it. The more the mind
 is concentrated the more it advances
 in the planes. And when concentration
 reaches its highest state the mind is
 entirely stopped; i.e. all its limits
 have been broken i.e. it has now
 become unlimited, & the mind stopped
 i.e. unlimited is realizing God every
 moment. So the mind now realizes

22

between the mind and the Spirit, there are seven stages, seven planes, seven worlds.¹

When the working limited mind has to become unworking, Unlimited Mind, it has to undergo the process of concentration. By gradual concentration the limited mind gradually breaks off² its limit, and as the limit is gradually broken, the planes are gradually experienced by it. The more the mind is concentrated, the more it advances in the planes. And when concentration reaches its highest state, the mind is entirely stopped; i.e. all its limits have been broken, i.e. it has now become unlimited, and the Mind Stopped, i.e. unlimited, is realizing God every moment. So the Mind now realizes

1. *सुख भुवन*.

2. "Gradually breaks off" emends "gradual breaks of" in the original text.

23

self. The yogis have different methods of making the mind stop but it all comes to Concentration. So by the process of Concentration is the goal gained. But the concentration must reach such a stage as to make the mind stop. This is a very difficult process and it takes a very very long time. Because the mind if it succeeds in concentrating a little, to it is manifested the 1st plane, which so interests it that it gets concentrated on that only. & if it (by the grace of the Guru or its *sanskara*) concentrates more, the 2nd plane is manifested & here the chances of its concentrating further.

23

Self. The yogis have different methods of making the mind stop, but it all comes to concentration. So by the process of concentration is the Goal gained. But the concentration must reach such a stage as to make the mind stop. This is a very difficult process, and it takes a very, very long time: because the mind — if it succeeds in concentrating a little — to it is manifested the first plane, which so interests it, that it gets concentrated on that only. And if it (by the grace of the Guru, or [by] its *sanskaras*¹) concentrates more, the second plane is manifested, and here the chances of its concentrating further

1. संस्कार *saṁskāra*. The singular form of the noun can be used, as in this case, to signify a plurality. To conform with the practice employed in *God Speaks* and *Discourses*, the spelling of *saṁskāra* is hereafter normalized to *sanskara*.

24

become less. And also in each plane
~~but~~ either scenes, or surroundings or
 powers are so manifested to the mind
 that it becoming attached there, does
 not want to concentrate more.

Only in a rare case (by the throughout
 help of a perfect realized salik guru)
 is a mind made to cross all the stages
 of concentration i.e. its experiencing
 all the planes & finally made to
 stop and realize self. In
 realizing self, no planes, no experiences
 no manifestation but the one infinite
 viz. i.e. self.

Now if a perfect realized salik

24

become [even] less. And also in each plane, either scenes or surroundings or powers are so manifested to the mind that it — becoming attached there — does not want to concentrate more.

Only in a rare case (by the throughout help of a Perfect Realized Salik Guru) is a mind made to cross all the stages of concentration, i.e. its experiencing all the seven planes, and finally made to stop and realize Self. In realizing Self, no planes, no experiences, no manifestation [remain], but [only] the one, infinite *Light*,¹ i.e. Self.

Now if a Perfect Realized Salik,

1. अक्षर Prakaash.

by his ~~nazar~~ stops a limited mind,
 the limited mind becomes unlimited
 & the same moment realizes self.
 (Nirvikalpa Samadhi)

~~When that mind~~ i.e. unconsciously
 (for the limited mind) the limited mind
 is made to cross all the 7 planes & its
 manifestations (in a second) & made to
 stop & thus the limited mind is
 not aware of it. But when it returns
 to its limited state it passes through
 (experiences) these planes & their
 manifestations & knows it has
 realized.

~~As soon as it returns from this~~

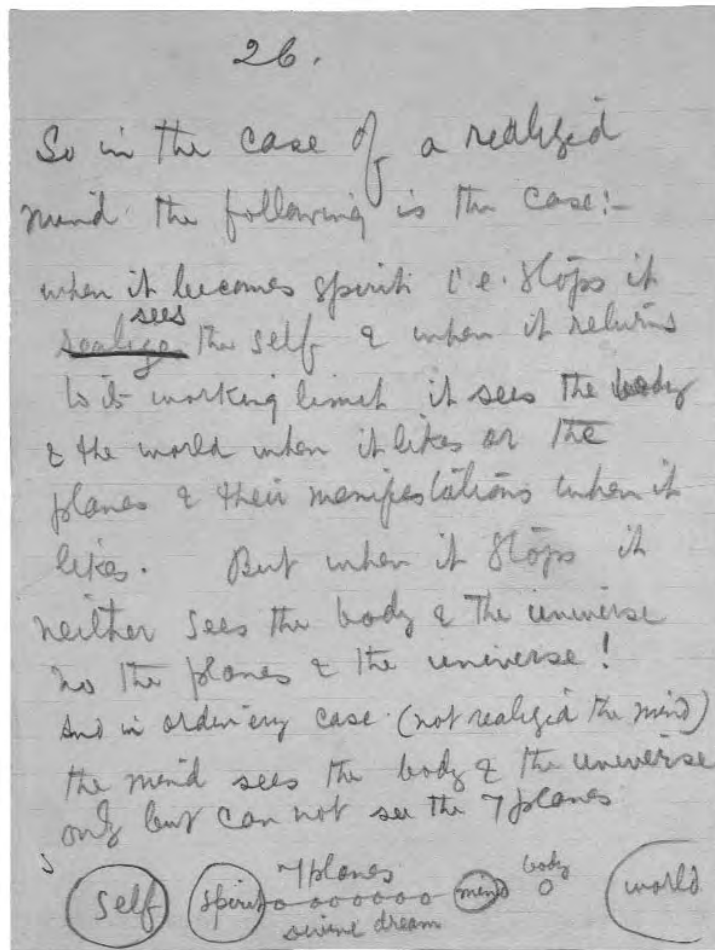
by His *nazar*,¹ stops a limited mind, the limited mind becomes unlimited and [at] the same moment realizes Self ([i.e. attains] Nirvikalpa Samadhi).

I.e. unconsciously (for the limited mind), the limited mind is made to cross all the seven planes and its² manifestations (in a second) and made to stop; and thus the limited mind is not aware of it. But when It returns to Its limited state, It passes through (experiences) these planes³ and their manifestations and knows It has realized [Self].

1. *nazar*, which means glance, sight, or grace.

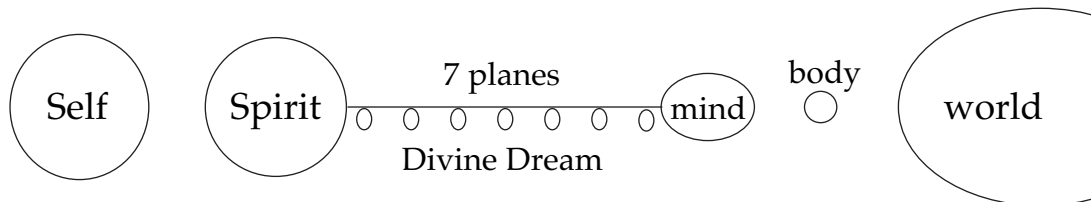
2. The possessive pronoun "its" probably refers not to the "mind" but to the "seven planes" conceived as a single entity. Cf. p. 28 note 1. See also p. 24, where the manifestations of the planes are mentioned.

3. "Planes" emends "plains" in the original text.



26

So in the case of a Realized Mind, the following is the case: when It becomes Spirit, i.e. stops, It sees the Self; and when It returns to Its working limit, It sees the body and the world when It likes, or the planes and their manifestations when It likes. But when It stops, It neither sees the body and the universe, nor¹ the planes and the universe! And in [the] ordinary case ([of] the not-realized mind²), the mind sees the body and the universe only but cannot see the seven planes.³



1. "Nor" emends "no" in the original text.

2. This phrase "the not-realized mind" is an emendation for "not realized the mind."

3. As can be seen in the preceding facsimile, on the back side of this p. 26 is a page numbered "35" written in what is almost certainly another person's handwriting. As it is almost an exact duplicate of p. 35 in Baba's handwriting, it is omitted here. For more notes on this "other" p. 35, refer to Appendix 2.

As you know ²⁷ dreams prove to us.
 (when we awake) that we were
 asleep & the dreams in the
 awake state are remembered (i.e.
 seen). So the realized mind
 when ~~becoming~~ becoming limited mind
 remembers i.e. sees the planes & their
 manifestations; when we are awake
 whenever we wish to remember our dream
 we have think over it & the dream is
 there. So for a realized mind in its
 limited state it has to think of the
 planes & their they are exact &
 actual before its eyes.
 The ^{infinite} mind's returning (from the
 unlimited to the limited) to its

27

As you know, dreams prove to us (when we awake) that we were asleep, and the dreams in the awake state are remembered (i.e. seen). So the Realized Mind, when becoming limited mind, remembers, i.e. sees, the planes and their manifestations; when we are awake, whenever we wish to remember our dream, we have [to] think over it and the dream is there. So for a Realized Mind in Its limited state, It has to think of the planes and there¹ they are, exact and actual before Its eyes.

The Infinite Mind's returning (from the Unlimited to the limited) to Its

1. "There" emends "their" in the original text.

28

finite state passes through this dream (the 7 planes & its manifestations) & this dream state is termed the Divine dream state or the *Turiya* state!

And now we will explain in short the sleep, dream & awake state by which this will be clear:

Because the mind's ordinary ^{working} state, its passing through the planes (through concentration) & its extraordinary Stopped state all correspond to

= the sleep, dream & awake state

28

finite state passes through this dream (the seven planes and its¹ manifestations), and this dream state is termed "the Divine Dream state" or the *Turiyaa Avasthaa*!²

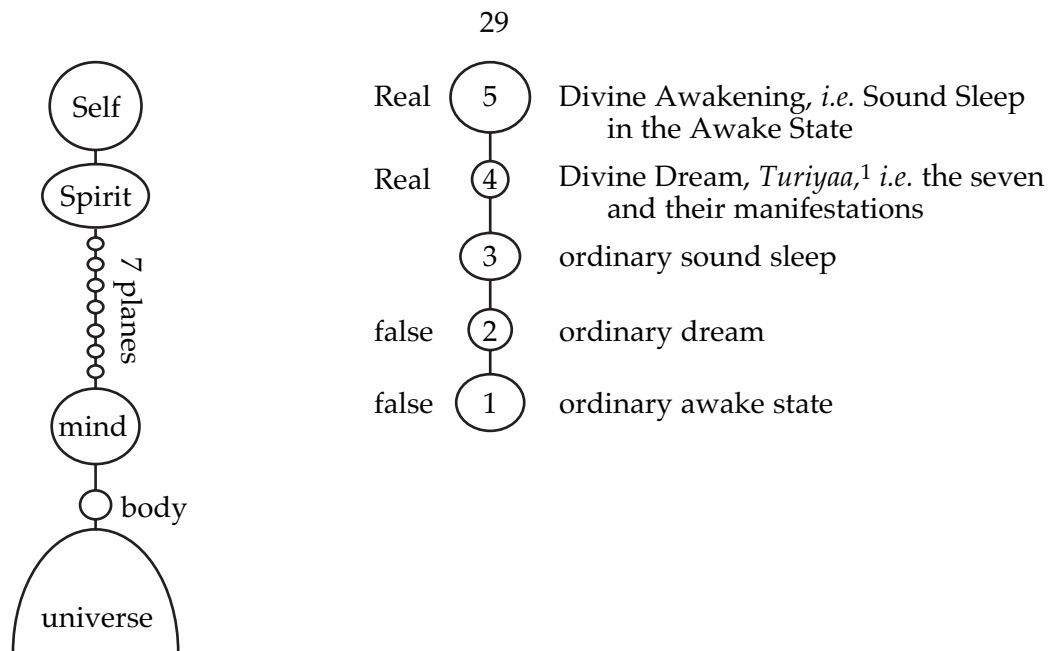
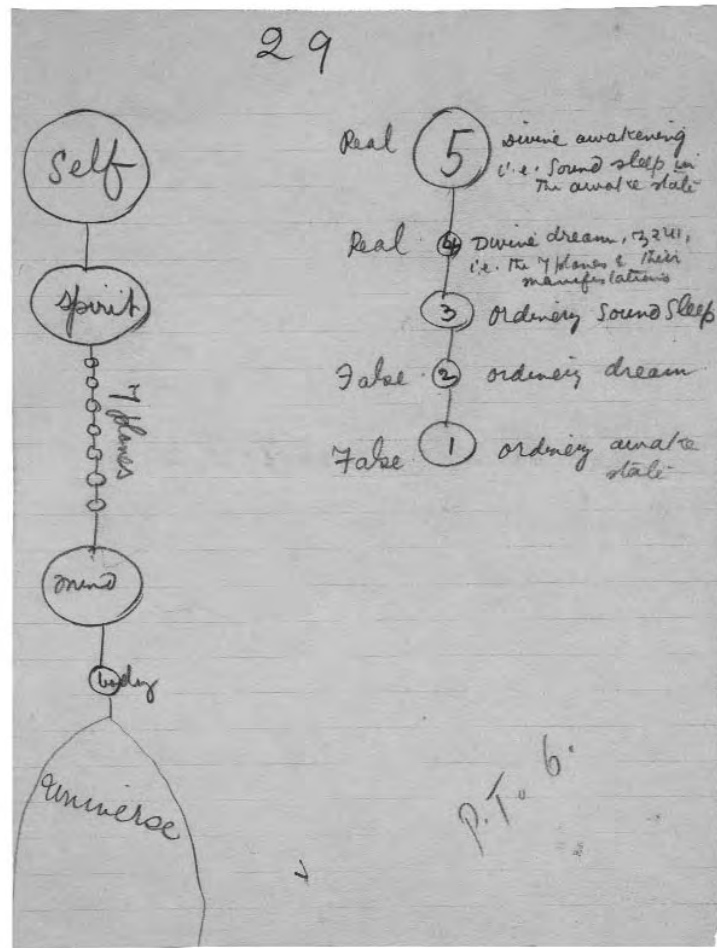
And now we will explain in short the sleep, dream, and awake states,³ by which this will be clear: because the mind's ordinary working state, its passing through the planes (through concentration), and its extraordinary Stopped State all correspond to the sleep, dream, and awake states.⁴

1. "Its" refers to the phrase "seven planes" which are conceived as a single entity. Cf. p. 25 note 2. See also p. 24, where the manifestations of the planes are mentioned.

2. तुरीया अवस्था "*Turiyaa Avasthaa*" means, literally, the "fourth state."

3. "States" emends "state" in the original text.

4. "States" again emends "state" in the original text.



1. ତୁରିୟା *Turiyaa*, the "fourth" state.

when mind from the awakening state no. 1, enters the sleep state no. 3 he has to pass through the dream state no. 2 which is in the middle state. In this dream state (the middle of 1 & 3) some of the 1 (awake) & some of the 3 (sleep) is experienced; and ^{when} the pulling of the awake state is more (i.e. when the mind is in the awake state, without rest is entangled much in worldly affairs) and of sleep (i.e. mind to stop rest & forget worldly affairs) less, it remains in dream more accordingly, & so the dream is remembered. But ^{when} the pulling of the awake state is less & of sleep more it remains less in the dream state accordingly & so one does not remember the dream; & ~~some~~ sometimes does not even know that it has been in the dream state. Although before acquiring the sound sleep state it must pass through the dream state.

When mind from the awakening state (no. 1¹) enters the sleep state (no. 3), he² has to pass through the dream state (no. 2), which is in the middle state. In this dream state (the middle of 1 and 3), some of the 1 (awake) [state] and some of the 3 (sleep) [state] is experienced. And when the pulling of the awake state is more (i.e. when the mind is in the awake state, [when] without rest [it] is entangled much in worldly affairs), and [when the pulling] of sleep (i.e. mind to stop, rest, and forget worldly affairs) [is] less, it remains in dream more accordingly, and so the dream is remembered. But when the pulling of the awake state is less and of sleep more, it remains less in the dream state accordingly, and so one does not remember the dream; and sometimes [it] does not even know that it has been in the dream state (although before acquiring the sound sleep state it must pass through the dream state).

1. This and other state numbers refer to the diagram on p. 29.

2. "He" refers to the "mind."

And if the pulling of the awake state (no. 1) is continual, it remains in the dream state only, and does not reach the state of sound sleep, but returns to the awake state without going to the Sound Sleep state at all.

{ Remark: - yogis stuck in the }
 { planes & not reaching the spirit to }
 { realize self i.e. sound sleep } }

On entering the sound sleep state and whilst remaining there it experiences nothing and whilst returning from the sound sleep state to the awakening state it has again to pass in the dream state; and returning whilst in the dream state, if the pulling of sound sleep is more. (And this ~~usually~~ generally does happen it having just returned from sound sleep)

And if the pulling of the awake state (no. 1) is continual, it remains in the dream state only and does not reach the state of sound sleep, but returns to the awake state without going to the sound sleep state at all.

{ Remark: [this case is similar to that of] yogis stuck¹ in }
 { the planes and not reaching the Spirit to realize Self, i.e. }
 { Sound Sleep. } }

On entering the sound sleep state and whilst remaining there, it [mind] experiences nothing, and whilst returning from the sound sleep state to the awakening state, it has again to pass in the dream state. And returning whilst in the dream state, if the pulling of sound sleep is more (and this generally does happen, it having just returned from sound sleep),

1. *ਅੜਕਾ ਅਠਕਾਯਲਾ* connotes being obstructed or thwarted and thus blocked.

32

it remains in the dream state longer
 & so remembers it; and if the pulling
 of ^{sound} sleep is less (~~in the sound sleep state~~)
 this happens in the case of those who remain
 longer in the dream state & less in the sound sleep
 state whilst) and that of the awakening
 more it remains not long in the
 dream state. This all about
 the ordinary mind

{

Now about the Saint's mind,

It passes upwards from the sound
 sleep state to the real awakening (and not
 downwards to the false awakening { This
 upward & downward etc. is only illustration
 for the understanding } & has to pass
 a dream state. } This dream state is

32

it [mind] remains in the dream state longer and so remembers it [the dream]. And if the pulling of sound sleep is less (this happens in the case of those who remain longer in the dream state¹ and less whilst in the sound sleep state²) and [if] that [i.e. the pulling] of the awakening [is] more, it remains not long in the dream state. This [is] all about the ordinary mind.

Now about the saint's mind:

It passes upwards from the sound sleep state to the Real Awakening (and not downwards to the false awakening) (this upward and downward etc. is only [an] illustration for the understanding) [and It] has to pass [through] a dream state. This dream state is

1. Baba seems to be referring here to those persons who remained longer in the dream state when they were moving from the awake to the sound sleep state; since they remained in the dream state longer then, now, as they progress back from sound sleep to wakefulness, they remain in the dream state less. Rewritten to express this interpretation, the clause in parentheses would read: "this happens in the case of those who, whilst [moving from the awake state to the sound sleep state,] remained longer in the dream state and less in the sound sleep state..."

2. This emendation "whilst in the sound sleep state" normalizes the word order, which in the original text reads: "in the sound sleep state whilst..."

the middle point of two kinds of Sound Sleep i.e. nos. 3 & 5 (both being states of sound sleep); but no. 3 means (??) Sound Sleep in the awake state.

So the crossing point between the two i.e. no. 4 is the state of experiencing divine dream & is called the 3241 state.

Summary :- If the ordinary mind in the awake state, disattaches itself (i.e. turns back from i.e. forgets) from the body & the world (i.e. for that time gives up enjoying & experiencing the world through the body) and concentrates on the Divine it is said to have started from the ordinary sound sleep (no. 3) to the Divine sound sleep (no. 5). And from its going from 3 to 5 i.e.

the middle point of two kinds of sound sleep, i.e. nos. 3 and 5 (both being states of sound sleep); but no. 5¹ means Sound Sleep in the Awake State.

So this crossing point between the two, i.e. no. 4, is the state of experiencing Divine Dream and is called the *Turiyaa*² State.

Summary: if the ordinary mind in the awake state disattaches itself (i.e. turns back from, i.e. forgets) from the body and the world (i.e. for that time gives up enjoying and experiencing the world through the body) and concentrates on the Divine, it is said to have started from the ordinary sound sleep (no. 3) to the Divine Sound Sleep (no. 5). And from its going from 3 to 5³

1. The phrase that follows — “means Sound Sleep in the Awake state” — and the last two lines of this page both show clearly that Baba means here to refer to state no. 5 of the diagram on p. 29. In His haste to write, Baba seems to have “misspelled” the numeral “5” with a “3” by displacing to the left the final top horizontal stroke. The marginal annotation “(??)” in an unknown hand in the right hand margin of this line in the original text confirms this observation.

2. तुरीया *Turiyaa*, literally “fourth.”

3. The abbreviation “i.e.” has been deleted here since it appears again as the first word on the next page in the original text.

34.
(i.e. from its advancement in the Concentration) it has to pass through the divine dream state (i.e. 7 planes) till it reaches the awakening sound sleep (no 5), where no dreams. Only Sound Sleep = 73/21

[Handwritten scribbles and illegible text]

(i.e. from its advancement in the concentration), it has to pass through the Divine Dream state (i.e. seven planes) till it reaches the Awakening Sound Sleep (no. 5), where [there are] no dreams, only Sound Sleep = *Light*.¹

[English translation of the crossed-out passage in Gujarati] ²

By this process ³ it is almost impossible [to become Realized].⁴

Nevertheless, some rare ones have become so, and such persons could be considered to be *Saliks*, who can make others proceed from one plane into the next.⁵ But these [*Saliks*] cannot be counted amongst the *Sadgurus*, who can make [others perfect] in a second.⁶

[The crossed-out passage as written by Baba:]

આપ process થી impossible જેવું છે જોકે એકાદા બન્યા છે અને તે લોકો મનઝીલ દર મનઝીલ બનાવનારા સાલેક ગણાય છે. પણ એ, એક સેકન્ડમાં બનાવનારા સદગુરુ ગણાતા નથી.

1. પ્રકાશ *Prakaash*.

2. As can be seen in the facsimile, the passage in Gujarati which Baba wrote below the line at right angles to the rest of the text (that is, with lines running vertically from top to bottom, as if He had turned the paper sideways) was subsequently crossed out by Him. Since the subject of this crossed-out passage is tangentially related to what He had been explaining in the upper part of the page, perhaps He was jotting down relevant points and then saw fit to delete the same. It has been the general editorial practice in this book not to transcribe or translate words or phrases cancelled by Baba. But since this Gujarati note is exceptional in having been set off by Baba in the lower part of the page, since the thought it expresses is significant, and since most readers of this book will not be familiar with Gujarati, it has been translated here.

3. Baba seems to refer here to the “process” of concentration discussed earlier on this page.

4. Literally the Gujarati translates: “By this process it is almost impossible.” Though Baba does not explicitly say what “it” is, in context He clearly means “to become God-Realized.”

5. A literal translation of the Gujarati here would read thus: “... *Saliks*, who are makers of *manzil* within *manzil*.” Conceivably this could be interpreted to mean that these *Saliks* “make” *manzil* within *manzil* (i.e. plane within plane) in their own experience, that is, that they progress from plane to plane until they reach Realization. More probably, however, these *Saliks* produce this experience (of progress from plane to plane) within others. The translation above is based on this second reading.

6. Literally the Gujarati translates thus: “amongst the makers-in-a-second *Sadgurus*.” Though again, Baba does not specify what the *Sadgurus* are “makers” of, one can infer, from other discourses of Baba’s and from His discussion of this same subject on p. 37 of this text, that He is referring to the establishment of the state of God-Realization in others.

[English translation:]

35

Now let us consider here what is meant by Realization. Right now you (i.e. mind) are seeing the body and world.¹ Now in this same awake state, shutting your eyes, try to concentrate the mind by shifting the focus of your mind from the body and world and engaging it on a single divine subject. When a single divine subject thus engages the mind, this can be considered as the start in its progress from no. (3) to no. (5).² Now once this process starts, the planes become visible. Your body and the world are still there, which means that you are awake; but the mind does not see the body and world, which means [a state resembling the] sound sleep state. Hence, sound sleep could be reckoned as the starting point. Now as you concentrate the mind more and more, gradually and progressively all the planes become visible (this is the dream-in-awake state = Turiyaa³); and at the end, the stopping of the mind means the Sound-Sleep-in-Awake State, because your body and the world are there but the mind is not there.

[As written by Baba:]

હમણાજ તમે લેઓ Realization એટલે શું ? હમણા તમે એટલે મન, (mind), શરીર (body) અને દુનિયા (world) ને જુઓ છો. હવે એજ જાગતી હાલતમાં તમે આંખ બંદ કરી મનને એકત્ર કરવાની કોશિશ કરો એટલે શરીર અને દુનિયા તરફ થી મનને હટાવી એકજ divine subject માં મનને ગુતાવો. જ્યારે એકજ divine subject મનને ગુતાવે છે તો (no. 3 થી 5 ની start ગણાયું. [હવે] start થયું કે planes દેખાય છે. તમારું શરીર અને દુનિયા તો છે એટલે તમે જાગો છો પણ મન, શરીર તથા દુનિયા ને જોતું નથી એટલે sound sleep. તેથી sound sleep થી શરૂઆત થઈલી ગણાય. હવે જેમ જેમ તમારા મનને વધારે concentrate કરશો તેમ તેમ બધા planes દેખાશે (એ જાગતી હાલતમાં dream = તુરીયા) અને છેલ્લાં મન stop થયું કે જાગૃતી હાલતમાં નીદ્રા, કારણ તમારું શરીર અને દુનિયા તો છે પણ મન ત્યાં નથી.

1. In the original text of this sentence the English words “mind,” “body,” and “world” are preceded by their Gujarati equivalents, *man*, *sharir*, and *dunyaa*.

2. Baba seems to be implying that, when the mind is engaged “in a single divine subject,” even though it is awake at this time, nonetheless, it excludes the body and world from its focus, and in this respect its condition resembles the sound sleep state (no. 3). In this sense, then, sound sleep (no. 3), and not the ordinary awake state (no. 1), is construed by Baba, here and in the next two sentences, as the starting point in the spiritual journey.

3. તુરીયા *Turiyaa* is the “fourth” state.

૨૨૬ Mind's Concentration = Sound sleep ૨૦૩
 Mind's Advancement = ~~Advancing~~ ૨૦૪
 Mind's Stopping = Awakening ૨૦૫

(This must happen in ordinary awake state)

આ નો અર્થ એ છે કે સ્વપ્ન (imagination =
 impression) નો અર્થ એ છે કે સ્વપ્ન નો અર્થ
 સ્વપ્ન નો અર્થ એ છે કે સ્વપ્ન નો અર્થ
 કે ન સ્વપ્ન નો અર્થ એ છે કે સ્વપ્ન (imagi-
 nation) (કે સ્વપ્ન, કે સ્વપ્ન, કે સ્વપ્ન)
 આ પ્રકારે સ્વપ્ન નો અર્થ એ છે કે
 સ્વપ્ન સ્વપ્ન નો અર્થ એ છે કે imagination
 કે creation છે. Concentration નો અર્થ
 સ્વપ્ન સ્વપ્ન નો અર્થ એ છે કે સ્વપ્ન
 સ્વપ્ન સ્વપ્ન નો અર્થ એ છે કે સ્વપ્ન
 Concentration નો final stage એ છે
 આ સ્વપ્ન સ્વપ્ન નો અર્થ એ છે કે સ્વપ્ન

[English translation:]

36

This means: mind's concentration = sound sleep (no. 3);
mind's advancement = dream (no. 4);
mind's stopping = Awakening (no. 5).

(This must happen in ordinary awake state.) *Now when mind is working, sanskaras (imagination = impressions¹) are formed; for the sake of experiencing these sanskaras the body comes forth, and for the sake of the body comes forth the world. In other words, because sanskaras exist, the body and the world exist. If there are no sanskaras (which are the cause of all imagination and assertions like "I," "that is mine," "I and mine"), then there cannot be any body and world. This means that the body and world are only the creation of imagination. In concentration, the mind makes great effort to remain aloof from sanskaras, that is, aloof from body and from world, and when the final stage of concentration is attained, then the sanskaras — or body and world — become "nothing"*²

[As written by Baba:]

એટલે mind's concentration = sound sleep no. 3

mind's advancement = dream no. 4

mind's stopping = Awakening no. 5

(This must happen in ordinary awake state)

હવે મન ચાલે છે એટલે સંસ્કાર (imagination = impression) બને છે. એ સંસ્કાર ભોગવવા માટે શરીર છે અને શરીર માટે દુનિયા. એટલે સંસ્કાર છે તો શરીર છે અને દુનિયા છે. સંસ્કાર (imagination) (હું આય છું, પેલુ મારું છે, હું અને મારું) નહીં હોય તો શરીર અને દુનિયા કંઈજ નહીં. એટલે શરીર અને દુનિયા ફક્ત imagination નું creation છે. Concentration માં મન સંસ્કાર થી એટલે શરીર થી એટલે દુનિયા થી અલગ રહેવાની ખટપટ કરે છે, અને જ્યારે concentration ની final stage આવે છે ત્યારે સંસ્કાર એટલે શરીર, દુનિયા "નહી" થાય

1. Emended from "impression" (singular) in the original.

2. Literally Baba's Gujarati phrase here and spilling over onto the next page, દુનિયા "નહી" થાય છે duniyaa "nahi" thaai chhay, means "the world becomes the 'no' " or "the 'not.' "

૩૭
 ઈ (vāinā) નાં અર્થ જાણી લેવા: ૫૫
 હવે મન નિર્જલ કરવા સિદ્ધિ દેશ
 ૩૨૬. નાં સિદ્ધિ આ સિદ્ધિ નાં ૪૦૦
 ૫૫. ૩૨૬ સિદ્ધિ ઈ નાં નાં અર્થ
 નાં સિદ્ધિ આ નાં નાં ૪૦૦ ઈ નાં
 ૪૦૦ ૫૫ ૩૨૬ સિદ્ધિ આ સિદ્ધિ
 ૩૨૬ ૫૫ ૩૨૬ સિદ્ધિ આ સિદ્ધિ

આ સિદ્ધિ આ સિદ્ધિ આ સિદ્ધિ આ સિદ્ધિ
 ૫૫ ૩૨૬ સિદ્ધિ આ સિદ્ધિ આ સિદ્ધિ
 ૩૨૬ ૫૫ ૩૨૬ સિદ્ધિ આ સિદ્ધિ
 ૫૫ ૩૨૬ સિદ્ધિ આ સિદ્ધિ આ સિદ્ધિ
 ૩૨૬ ૫૫ ૩૨૬ સિદ્ધિ આ સિદ્ધિ
 ૫૫ ૩૨૬ સિદ્ધિ આ સિદ્ધિ આ સિદ્ધિ
 ૩૨૬ ૫૫ ૩૨૬ સિદ્ધિ આ સિદ્ધિ
 ૫૫ ૩૨૬ સિદ્ધિ આ સિદ્ધિ આ સિદ્ધિ
 ૩૨૬ ૫૫ ૩૨૬ સિદ્ધિ આ સિદ્ધિ
 ૫૫ ૩૨૬ સિદ્ધિ આ સિદ્ધિ આ સિદ્ધિ
 ૩૨૬ ૫૫ ૩૨૬ સિદ્ધિ આ સિદ્ધિ

[English translation:]

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(i.e. vanish). For this to happen, many ages are required. But the Sadguru by a single nazar can destroy all sanskaras. And the absence of all sanskaras means the stopping of the mind. For when there are sanskaras, the mind functions, and when there are no sanskaras, the mind is stopped. The stopping and the functioning of the mind depend, [respectively,] upon the absence or existence of sanskaras.

Real Darkness, which means the Stopped Mind, sees the Real Light every second. And when that Real Darkness (Existence) is functioning, then the false darkness (mind) sees the false light every moment. Because your Existence just now is in the state of [working] mind, It sees the body and world. This same mind of yours, when it stops or becomes the Existence, that very second it sees the Light, because, as we have stated above, the Existence sees the Light every second. How can the Light by Itself experience Itself — the Light?

[As written by Baba:]

છે (i.e. vanish). એને ધણો ઝમાનો લાગે છે. પણ સદગુરુ માત્ર એકજ નજર થી સંસ્કાર destroy કરે છે. અને સંસ્કાર નહીં એટલે મનનુ stop થવું. કારણ સંસ્કાર છે તો મન ચાલે છે ને સંસ્કાર નથી તો મન stop છે. મનનુ stop થવું અને ચાલવું સંસ્કારના નહીં હોવા અને હોવા પર આધાર રાખે છે.

ખરો અંધકાર એટલે થોભેલું મન દરેક પળે ખરા પ્રકાશ ને જુએ છે અને તે ખરો અંધકાર (અસ્તિત્વ) જ્યારે ચાલુ છે ત્યારે ખોટો અંધકાર (મન) દરેક પળે ખોટા પ્રકાશને જુએ છે. હમણા તમારું અસ્તિત્વ મન ની હાલતમાં છે કરીને શરીર અને દુનિયાને જુએ છે. એજ તમારું મન થોભ્યું કે અસ્તિત્વ બન્યું કે તેજ સેકંડે પ્રકાશને જુએ છે. કારણ આપણે ઉપર કહી ગીયા કે અસ્તિત્વ દરેક સેકંડે પ્રકાશને જુએ છે. ખાલી પ્રકાશ તો (પ્રકાશને) પોતાને કેમ અનુભવે ?

[English translation:]

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This means that only in the state of Existence — of Darkness — can Light be experienced. But in the state of Nothingness (of Sound Sleep) this state-of-being-Existence¹ is not conscious. In order to see the Light, the Darkness did indeed become conscious; but no sooner did It become conscious— which is to say, functioning — than It became possessed of the world, body, etc., and It started seeing only these. This means, then, that It [the Darkness] never saw the Light. No doubt, It became conscious, but instead of seeing the Real Light, It began seeing the false light. Now, conscious It must remain (because when, in the beginning, It was unconscious, the Light was not to be seen); [but at the same time] It should not see the body and world. This means that It [the Darkness], while remaining conscious, should not be limited but should remain unlimited. Therefore, It reverses Itself; and gradually transcending Its own limit, after traversing the seven planes,² it becomes unlimited. But now, being conscious,

[As written by Baba:]

એટલે અસ્તિત્વની (અંધકારની) હાલતમાંજ પ્રકાશનો અનુભવ થાય, પણ Nothingness ની (ભર ઉંઘમાંની) હાલતમાં અસ્તિત્વપણુ conscious નહીં રહેતું. પ્રકાશને જોવા માટે અંધકાર conscious થયું ખરું પણ conscious થતાજ (એટલે ચાલતાજ) તેને દુનિયા શરીર વીગેરે આવ્યું અને તેજ જોવા લાગ્યું. એટલે પછી પ્રકાશ દેખાયોજ નહીં. Conscious બન્યું ખરું પણ ખરા પ્રકાશને જોવા ને બદલે ખોટા પ્રકાશને જોવા લાગ્યો. હવે conscious તો રહેવું જોઈએ. (કારણ પહેલા unconscious હતું ત્યારે પ્રકાશ દેખાયો નહીં) પણ શરીર અને દુનિયા દેખાવું નહીં જોઈએ, એટલે તેને conscious રહીને limited નહીં રહેવું જોઈએ પણ unlimited રહેવું જોઈએ તેથી તે ઉઠે છે. અને આસ્તે આસ્તે પોતાની limit સાત ભુવન પસાર કરી unlimited બને છે. પણ હવે conscious

1. Literally અસ્તિત્વપણુ Astivapanu means “Astiva-ness” or “Existence-ness.”

2. The Gujarati word ભુવન bhuvan, here rendered as “planes,” means “world” or “sphere.”

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379 471 91 03210.

The infemle ego, which is side
by side with infemle self - to
see self must be concious. On
becoming concious the infemle ego
became the femle ego and so looked
towards body & the universe

Now concious it (i.e. infemle egoism)
must remain ~~but not femle~~. So to
become its femle limit (i.e. woman
concious at the same time) it
turned & bit by bit through the passing
in the seven planes it became
unlimited egoism as before, but
concious, and so sees self.

In the beginning it was infinite egoism
but unconcious so all this (i.e. self) was to
be undergone to bring conciousness

*It [the Darkness] sees the Light.*¹

The Infinite Ego — which is side by side with the Infinite Self — to see Self must be conscious. On becoming conscious, the Infinite Ego became the finite ego and so looked towards body and the universe.

Now conscious, It (*i.e.* Infinite Egoism) must remain, but not finite. So to break its finite limit (*i.e.* [to] remain conscious at the same time), it turned, and bit by bit through the passing in the seven planes, It became Unlimited Egoism as before, but conscious, and so sees Self. In the beginning It was Infinite Egoism but unconscious; so all this *hassle*² was to be undergone to bring [forth] consciousness.

[The first line as written by Baba:]

છે કરીને પ્રકાશ જુએ છે.

1. *chhay kareenay prakaash juay chhay*. The first line is in Gujarati; the rest of the page, with the exception of one word, is in English.

2. લપ્હડા *laphdaa*, a Gujarati word which suggests an extravagant and troublesome person and the ruckus or hubbub that this person creates.

KEY TO PRONUNCIATION

Because of fundamental phonological differences between the Indic languages and English, any transliteration from the Gujarati and Devanagari scripts into the Roman alphabet will necessarily be crude and approximate. Recognizing this problem, and wishing so far as possible to avoid recourse to the special symbols and diacritics used by linguists, the editors of this book have transliterated according to the following system:

Vowels: Transliterated vowels have the following values (all examples are based on the pronunciation in standard American English):

- a* – like the *u* in “but”
- aa* – like the *a* in “far”
- i* – as in “fill”
- ee* – as in “feet”
- u* – as in “bull”
- oo* – as in “moon”
- ay* – as in “day”
- ai* – as in “kaiser” or “bite” (a short diphthong)
- aai* – as in “mine” (a long diphthong)
- ou* – as in “mouse”
- yu* – as in “yuletide”
- o* – as in “moat”
- au* – as in “naught”

Consonants: Several Gujarati and Hindi consonants have no English-language equivalents. In this book, transliterated consonants carry, more or less, the same value as their English-language counterparts, with the following qualifications:

- (1) Indic languages differentiate between unaspirated consonants, such as the *b* sound in “lab” (when pronounced without a final breath), and aspirated consonants, as in “abhor.” The letter *h* following a consonant signifies aspiration of that consonant, and its absence signifies non-aspiration. (The one exception is *ch*, which represents the unaspirated affricate like the final *tch* in “batch”; the aspirated form of this consonant is transliterated *chh*.) Pairs of unaspirated and aspirated consonants, then, are as follows: *k*, *kh*; *g*, *gh*; *ch*, *chh*; *j*, *jh*; *t*, *th*; *d*, *dh*; *ṭ*, *ṭh*; *ḍ*, *ḍh*; and *b*, *bh*. (The transliterations *th* and *ṭh* are not to be confused with the dental fricatives in “thistle” and “there” but rather represent aspirated stops that standard English pronunciation does not recognize.)
- (2) Indic languages differentiate between “hard” and “soft” *d* and *t* sounds. The “hard” or retroflex *ṭ* is produced by pressing the tip of the tongue against the roof of the mouth (slightly farther back than in the English *t* sound) and is pronounced something like the *t* in “stop.” The “soft” *t* is produced by pressing the tongue against the teeth themselves and is pronounced like the consonant sound in the phrase “at the.” The hard consonants are transliterated *ṭ* and *ḍ*, while the soft consonants are transliterated *t* and *d*.
- (3) In addition to the *n* heard in the English word “neighbor,” Indic languages have a retroflex nasal transliterated *ṇ* and pronounced something like the *nd* in “round.” A third *n* sound, represented by the symbol *ṇ̄*, does not represent a separate consonant but rather the nasalization of the preceding vowel, like the *n* in the French words “fin” or “bon.”
- (4) In addition to the clear *l* sound heard in the English word “lick,” Gujarati and some other Indic languages have a retroflex or “dark” *l* transliterated *ḷ* and pronounced something like the *ld* in the English word “bold,” though in this dark *l* consonant the tongue performs a retroflex movement and touches the roof of the mouth farther back than in English language pronunciation.

APPENDIX 1
Gujarati Text of Pages 34-39 with Interlinear Transliteration

Spelling and capitalization in the text (both Gujarati and English) and in the interlinear transliterations below have been normalized in accordance with the editorial practice described in the Notes on the Supplement. The principles of transliteration are set forth in the Key to Pronunciation.

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આય process થી
Aai process thee
impossible જેવું છે
impossible jayvuñ chhay
જોકે એકાદા બન્યા છે
jokay aykaadaa banyaa chhay
અને તે લોકો મનઝીલ
anay tay loko manzil
દર મનઝીલ બનાવનારા
dar manzil banaavnaaraa
સાલેક ગણાય છે. પણ
Saalayk gaṇaai chhay. Paṇ
એ, એક સેકંડમાં બનાવનારા
ay, ayk saykaṇḍmaa banaavnaaraa
સદગુરુ ગણાતા નથી.
Sadguru gaṇaataa nathee

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હમણાજ તમે લેઓ Realization એટલે શું ?
Hamṇaaj tamay layo Realization ayṭlay shuñ?
હમણા તમે એટલે મન, (mind), શરીર (body)
Hamṇaa tamay ayṭlay man (mind), shareer (body)
અને દુનિયા (world) ને જુઓ છો. હવે એજ
anay duniyaa (world) nay juo chho. Havay ayj
જાગતી હાલતમાં તમે આંખ બંદ કરી મનને
jaagtee haalat maañ tamay aañkh bañd karee mannay
એકત્ર કરવાની કોશિશ કરો એટલે શરીર અને
aykatra karvaanee koshaysh karo ayṭlay shareer anay
દુનિયા તરફ થી મનને હટાવી એકજ divine
duniyaa taraph thee mannay haṭaavi aykaj divine
subject માં મનને ગુતાવો. જ્યારે એકજ
subject maañ mannay gutaavo. Jyaaray aykaj
divine subject મનને ગુતાવે છે તો (no. 3 થી
divine subject mannay gutaavay chhay to (no. 3 thee)
5 ની start ગણાયું. [હવે] start થયું કે
5 nee start gaṇaayun. [Havay] start thayun kay
planes દેખાય છે. તમારું શરીર અને દુનિયા તો
planes daykhaai chhay. Tamaaruñ shareer anay duniyaa to
છે એટલે તમે જાગો છો પણ મન, શરીર તથા
chhay ayṭlay tamay jaago chho paṇ man, shareer tathaa

દુનિયા ને જોતું નથી એટલે sound sleep. તેથી
duniyaa nay jotuñ nathee ayṭlay sound sleep. Taythee
sound sleep થી શરૂઆત થઈલી ગણાય.
sound sleep thee sharuaat thailee gaṇaai.
હવે જેમ જેમ તમારા મનને વધારે concentrate
Havay jaym jaym tamaaraa mannay vadhaaray concentrate
કરશો તેમ તેમ બધા planes દેખાશે (એ
karsho taym taym badhaa planes daykhaashay (ay
જાગતી હાલતમાં dream = તુરીયા) અને છેલ્લાં
jaagtee haalat maañ dream = turiyaa) anay chhayllañ
મન stop થયું કે જાગૃતી હાલતમાં નીદ્રા, કારણ
man stop thayuñ kay jaagrutee haalat maan neeñdra kaaran
તમારું શરીર અને દુનિયા તો છે પણ મન ત્યાં નથી.
tamaaruñ shareer anay duniyaa to chhay pañ man tyaañ nathee

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એટલે mind's concentration = sound sleep no. 3
ayṭlay mind's concentration = sound sleep no. 3
mind's advancement = dream no. 4
mind's advancement = dream no. 4
mind's stopping = Awakening no. 5
mind's stopping = Awakening no. 5
(This must happen in ordinary awake state)
(This must happen in ordinary awake state)
હવે મન ચાલે છે એટલે સંસ્કાર (imagination =
Havay man chaalay chhay ayṭlay saṅskaar (imagination =
impression) બને છે. એ સંસ્કાર ભોગવવા માટે
impression) banay chhay. Ay saṅskaar bhogavvaa maaṭay
શરીર છે અને શરીર માટે દુનિયા. એટલે સંસ્કાર
shareer chhay anay shareer maaṭay duniyaa. Ayṭlay saṅskaar
છે તો શરીર છે અને દુનિયા છે. સંસ્કાર (imagi-
chhay to shareer chhay anay duniyaa chhay. Saṅskaar (imagi-
nation) (હું આય છું, પેલુ મારું છે, હું અને મારું)
nation) (huñ aai chhuñ, paylu maaruñ chhay, huñ anay maaruñ)
નહી હોય તો શરીર અને દુનિયા કંઈજ નહી.
nahee hoi to shareer anay duniyaa kañeej nahee.
એટલે શરીર અને દુનિયા ફક્ત imagination
Ayṭlay shareer anay duniyaa phakat imagination
નું creation છે. Concentration માં મન
nuñ creation chhay. Concentration maañ man
સંસ્કાર થી એટલે શરીર થી એટલે દુનિયા થી
sanskaar thee ayṭlay shareer thee ayṭlay duniyaa thee
અલગ રહેવાની ખટપટ કરે છે, અને જ્યારે
alag rahayvaanee khatpaṭ karay chhay, anay jyaaray
concentration ની final stage આવે છે
concentration nee final stage aavay chhay
ત્યારે સંસ્કાર એટલે શરીર, દુનિયા “નહી” થાએ
tyaaray sanskaar ayṭlay shareer, duniyaa “nahee” thaayay

છે (i.e. vanish). એને ધણો ઝમાનો લાગે છે. પણ
 chhay (i.e. vanish). Aynay ghaṇo zamaano laagay chhay. Paṇ
 સદગુરુ માત્ર એકજ નજર થી સંસ્કાર destroy
 Sadguru maatra aykaj nazar thee saṅskaar destroy
 કરે છે. અને સંસ્કાર નહીં એટલે મનનુ stop
 karay chhay. Anay saṅskaar nahee aytlay mannu stop
 થવું. કારણ સંસ્કાર છે તો મન ચાલે છે
 thavuṇ. Kaaraṇ saṅskaar chhay to man chaalay chhay
 ને સંસ્કાર નથી તો મન stop છે. મનનુ
 nay saṅskaar nathee to man stop chhay. Mannu
 stop થવું અને ચાલવું સંસ્કારના નહીં હોવા
 stop thavuṇ anay chaalvuṇ saṅskaarnaa nahee hovaa
 અને હોવા પર આધાર રાખે છે.
 anay hovaa par aadhaar raakhay chhay.

ખરો અંધકાર એટલે થોભેલું મન દરેક પળે ખરા
 Kharo aṇdhakaar aytlay thobhaylu man darayk paḷay kharaa
 પ્રકાશ ને જુએ છે અને તે ખરો અંધકાર (અસ્તિત્વ)
 prakaash nay juay chhay anay tay kharo aṇdhakaar (astitva)
 જ્યારે ચાલુ છે ત્યારે ખોટો અંધકાર (મન)
 jyaaray chaalu chhay tyaaray khoṭo aṇdhakaar (man)
 દરેક પળે ખોટા પ્રકાશને જુએ છે. હમણા
 darayk paḷay khoṭaa prakaashnay juay chhay. Hamṇaa
 તમારું અસ્તિત્વ મન ની હાલતમાં છે કરીને
 tamaaruṇ astitva man nee haalat maaṇ chhay kareenay
 શરીર અને દુનિયાને જુએ છે. એજ તમારું મન
 shareer anay duniyaanay juay chhay. Ayj tamaaruṇ man
 થોભ્યું કે અસ્તિત્વ બન્યું કે તેજ સેકંડે
 thobhyuṇ kay astitva banyuṇ kay tayj saykaṇday
 પ્રકાશને જુએ છે. કારણ આપણે ઉપર કહી
 prakaash nay juay chhay. Kaaraṇ aapṇay upar kahee
 ગીયા કે અસ્તિત્વ દરેક સેકંડે પ્રકાશને જુએ છે.
 geeyaa kay astitva darayk saykaṇday prakaash nay juay chhay.
 ખાલી પ્રકાશ તો (પ્રકાશને) પોતાને કેમ અનુભવે ?
 Khaalee prakaash to (prakaash nay) potaanay kaym anubhavay?

એટલે અસ્તિત્વની (અંધકારની) હાલતમાંજ પ્રકાશનો અનુભવ
 aytlay astitvane (aṇdhakaarnee) haalat maaṇj prakaash no anubhav
 થાય, પણ nothingness ની (ભર ઉંઘમાની)
 thaai, paṇ nothingness nee (bhar uṅghmaanee)
 હાલતમાં અસ્તિત્વપણુ conscious નહીં રહેતું.
 haalat maaṇ astitvapaṇu conscious nahee rahaytuṇ.
 પ્રકાશને જોવા માટે અંધકાર conscious
 Prakaash nay jovaa maatay aṇdhakaar conscious
 થયું ખરું પણ conscious થતાજ (એટલે ચાલતાજ)
 thayuṇ kharuṇ paṇ conscious thataaj (aytlay chaaltaaj)

તેને દુનિયા શરીર વીગેરે આવ્યું અને તેજ
taynay duniyaa shareer vigayray aavyuñ anay tayj
જોવા લાગ્યું. એટલે પછી પ્રકાશ દેખાયોજ નહી.
jovaa laagyuñ. Ayṭlay pachhee prakaash daykhaayoj nahee.
conscious બન્યું ખરું પણ ખરા પ્રકાશને જોવા
conscious banyuñ kharuñ paṇ kharaa prakaash nay jovaa
ને બદલે ખોટા પ્રકાશને જોવા લાગ્યો.
nay badlay khoṭaa prakaash nay jova laagyo.
હવે conscious તો રહેવું જોઈએ. (કારણ
Havay conscious to rahayvun joeey (kaaraṇ
પહેલા unconscious હતું ત્યારે પ્રકાશ દેખાયો
pahaylaa unconscious hatuñ tyaaray prakaash daykhaayo
નહી) પણ શરીર અને દુનિયા દેખાવું નહી
nahee) paṇ shareer anay duniyaa daykhaavuñ nahee
જોઈએ, એટલે તેને conscious રહીને limited
joeey. Ayṭlay taynay conscious raheenay limited
નહી રહેવું જોઈએ પણ unlimited રહેવું
nahee rahayvuñ joeey paṇ unlimited rahayvuñ
જોઈએ તેથી તે ઉલ્ટે છે. અને આસ્તે
joeey taythee tay ulṭay chhay. Anay aastay
આસ્તે પોતાની limit સાત ભુવન પસાર
aastay potaanee limit saat bhuvan pasaar
કરી unlimited બને છે. પણ હવે conscious
karee unlimited banay chhay. Paṇ havay conscious

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છે કરીને પ્રકાશ જુએ છે.
chhay kareenay prakaash juay chhay.

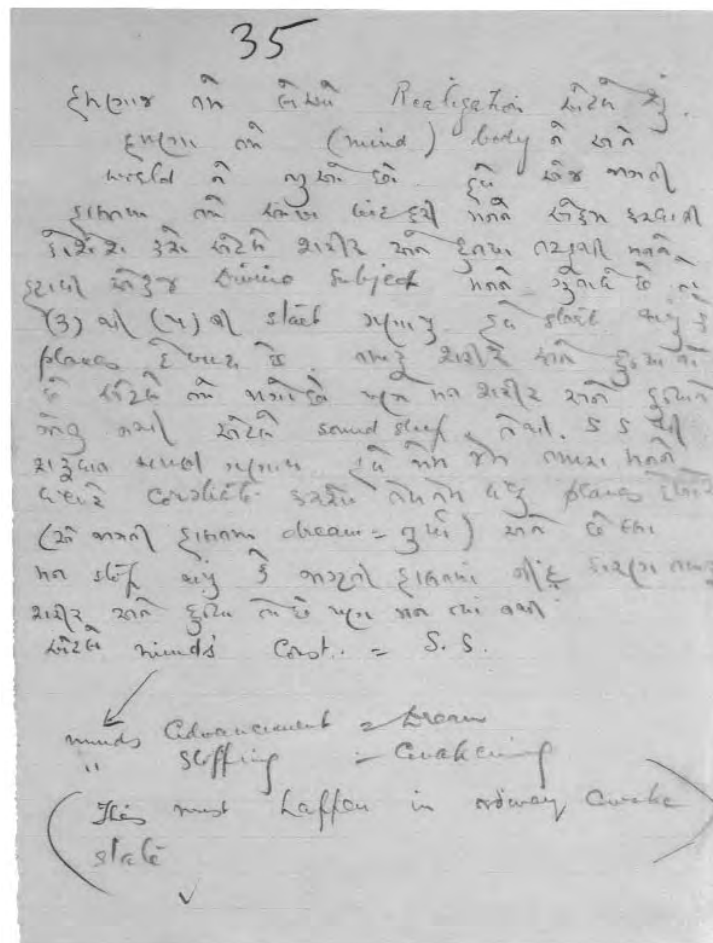
APPENDIX 2

Overleaf of Page 26 of Baba's Original Manuscript

The overleaf of Baba's p. 26, bearing the page number "35" and written in a hand other than Meher Baba's, is a copy of Baba's own handwritten p. 35 that contains a number of small alterations and abbreviations. The four main differences are these. First, lines 2-3 of Baba's original sentence — "*Hamṇaa tamay aytlay man* (mind), *shareer* (body), *anay duniyaa* (world) *nay juo chho*" — have been modified in lines 2-3 of the overleaf to the following: "*Hamṇaa tamay* (mind) *body nay anay world nay juo chho*." Second, the words "*maan mannay gutaavo. Jyaaray aykaj* divine subject" in lines 7-8 of Baba's text have been omitted in line 6 of the overleaf. Third, the word *badhaa* ("all") on line 15 of Baba's text has been replaced in line 12 of the overleaf with the word *vadhu* ("more").

The fourth difference is that the first four lines of Baba's p. 36 have been reproduced, with several abbreviations and omissions, at the bottom of the overleaf page.

P. 35 as well as the top portion of p. 36 in Meher Baba's original text is partially damaged. This fact may explain why the unknown scribe wanted to reproduce it.



GLOSSARY

Many of the non-English language words used by Meher Baba in the 39 handwritten pages reproduced in this book carry nuances and shades of meaning, and have a wealth of resonance in the context of Indian civilization, that the English words used to translate them cannot convey. For those who wish to understand more intimately Baba's precise meaning and connotation, the editors have compiled this Glossary, which translates non-English words when they are interspersed in the context of English or predominantly English sentences. No attempt has been made to gloss the full non-English vocabulary of sentences and paragraphs that Baba wrote predominantly in Gujarati or Hindi. Nonetheless, in the transliterations of those passages in Appendix 1 readers will find some of the words glossed here.

When Meher Baba interjected a non-English word, it is not always obvious which language He was using. Though He Himself was fluent in Gujarati, Hindi, Marathi, Urdu, Persian, and English, Gujarati and English were the languages that He called upon most often. Much of the specialized vocabulary that He employs in this writing, however, belongs to a kind of multi-lingual patois or spiritual parlance common to much of the Indian subcontinent.

Under each of the entries below, therefore, indication has been given, first, of the source language, and then of the spectrum of languages in which the word is current. The phrase "modern Indic languages" as used here refers in a general way to the Indo-European languages, particularly Gujarati, Hindi, Marathi, and Urdu, that were in the immediate background to Baba's writing. Words originating in Sanskrit usually have a Hindu and Vedantic (and sometimes Buddhist) flavor, while words originating in Arabic, Persian, and Urdu usually have an Islamic and Sufi flavor.

Aham Brahmaasmi (Sanskrit): "I am Brahman." *Brahman* in Vedanta means the all-pervading Reality, the Substance of all things, God. *Aham Brahmaasmi*, a celebrated phrase in Vedantic thought, expresses the unity of the soul (*atma*) with this Ultimate Reality. Cf. *Anal Haq*.

Anal Haq (Arabic): "I am the Truth," or "I am the Supreme Reality." Since it asserts the identity of the individual self and God, this expression has been regarded as heretical in much of the Islamic world. Cf. *Aham Brahmaasmi*.

añant (Sanskrit and modern Indic languages): endless, infinite, eternal. From *an*, not, and *ant*, end.

ant (Sanskrit and modern Indic languages): end, limit; death.

Astitva (Sanskrit and modern Indic languages): literally "is-ness"; Existence.

bañdaa (Persian, Urdu, and modern Indic languages): one who is bound, shackled, confined; a slave. Used in this text to designate spiritual bondage or the condition of abiding in ignorance (of one's real Self). Often associated with its near-rhyming antonym, *Khodaa* (God), who is free from all bindings.

bhaas (Sanskrit and modern Indic languages): a fancy, appearance, gleam of thought, inkling, seeming likeliness, like the reflection of the moon in a pool of water; an illusion or false imagining, something which is experienced for the moment as real even though it is not so.

bhuvan (Sanskrit and modern Indic languages): a world. In Hindu spiritual parlance, a sphere of existence.

Dasrath ghar (Sanskrit and Hindi): home of Dasrath. Dasrath was the king of the ancient realm of Ayodhya and the father of Ram the Avatar. *Ghar* means house or mansion; home; household.

haalat (Arabic, Persian, and modern Indic languages): state, condition.

Khodaa (Persian, Urdu, and modern Indic languages): God in the aspect of Lord, Ruler, Master, Owner. Used by Meher Baba in association with its near-rhyming antonym, *bañdaa*, the slave or the one who is bound.

laphḍaa (Indic language colloquialism): a bothersome situation, a hassle; a hubbub.

Glossary

- manzil* (Arabic, Persian, and Urdu): a place for alighting; an inn, lodging, or floor of a house; a stage in traveling or in the divine life; a goal, boundary, end, destination. In Meher Baba's usage, a station or plane on the spiritual path.
- Maya* (Sanskrit and modern Indic languages): illusion, the principle of ignorance; in Vedanta, that by virtue of which one sees the illusory creation as really existent and distinct from Brahman or the Supreme Reality.
- nazar* (Arabic, Persian, Urdu, and Indic languages): sight, view, glance, regard, gaze. In Sufi parlance, when a spiritual Master bestows His *nazar*, He is imparting His grace; and when He has His *nazar* on someone, He is "keeping an eye on" that person and thus holding him under His spiritual protection.
- Nirvikalpa Samadhi* (Sanskrit and modern Indic languages): that absorption or state of union (*samadhi*) in which, all distinction between the knower, known, and act of knowing having been annihilated, one experiences the "I am God" state. A Vedantic expression corresponding to the Islamic and Sufi phrase *Fana-Fillah*. See Meher Baba's discourse on "Nirvikalpa Samadhi" in His *Discourses*.
- Prakaash* (Sanskrit and modern Indic languages): light, luster, splendor, brightness; Divine Effulgence.
- sakal* (Sanskrit and modern Indic languages): whole, entire, all, complete, together with its parts. On p. 10 in context, *sakal* carries the connotation of "all-pervading."
- Sadguru* (Sanskrit and modern Indic languages): a Perfect Master or God-Realized individual who is conscious of both God and creation and who performs spiritual duty within the world. *Sat* means "Truth" or "Existence," and *guru* means father or ancestor, venerable person, teacher, or Spiritual Master.
- salik* (Arabic, Persian, and Urdu): a traveler; a derivative form, *suluk*, carries the further connotations of "civility" and "good behavior." In Sufi spiritual parlance, a *salik* is one who travels the spiritual path in a state of sobriety and conscious awareness of his spiritual environment. In this respect *salik* contrasts with a *majzoob*, who is drawn and impelled by God and thus does not operate under his own power. In keeping with Islamic tradition, Meher Baba used the words *salik*, *majzoob*, and *mast* to refer to types of wayfarers on the spiritual path. When referring to God-Realized persons, however, He used the term *Salik* to designate one who is infinitely conscious of both God and creation, whereas a God-Realized *Majzoob* is conscious of God alone.
- sanskara* (Sanskrit and modern Indic languages): an impression; a trace or imprint of former experience left as a residue on consciousness that determines one's desires and actions. Originating in Vedantic and Buddhist philosophy.
- Satpurush* (Sanskrit and modern Indic languages): a God-Realized being. *Sat* means Truth or Existence, and *purush* means person, man.
- tribhuvan say nyaaraa* (Sanskrit and Hindi): "aloof from the three worlds." In Hindu thought the three worlds are sometimes characterized as the earth, atmosphere, and heaven. In Meher Baba's usage, the term refers to the gross, subtle, and mental spheres or levels of consciousness.
- Turiyaa Avasthaa* (Sanskrit and modern Indic languages): literally the "fourth state." In Vedanta, this phrase refers to that "fourth state" in which the soul unites with the Oversoul. In Baba's usage in this text, however, this "fourth state" is the "Divine Dream," encompassing the seven planes of consciousness, between the ordinary sound sleep unconscious state and the Divine-Sound-Sleep-in-Awake State. Pilgrims on the spiritual path experience this "Divine Dream"; and God-Realized persons "remembering" and thus returning to the finite universe pass through the *Turiyaa* state. (Later, in *God Speaks*, Baba used *Turiyaa Avasthaa* to refer to the Divine Junction where the God-Realized soul sometimes experiences the "I am God" state and sometimes the "I am human" state.)

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