

6. *Riyāzat* means “training, discipline, religious exercise,” and *gāh* means “place”: thus a place of spiritual exercise or discipline. A *sādhak* is a spiritual aspirant, and thus “Sadhak Ashram” designates an ashram for seekers.
7. *Sobs and Throbs*, pp. 19–20. For an account of the history of Meher Baba’s Samadhi on Meherabad Hill, see Peter Nordeen, *The Tomb-shrine of Avatar Meher Baba* (Ahmednagar, India: Avatar Meher Baba Perpetual Public Charitable Trust, 2017).
8. This quotation (slightly edited) is from the 2nd November entry in Chanji’s Diary, ChD 28: ff. 8–9.
9. *Sobs and Throbs*, p. 20.
10. Abdulla Pakrawan’s narrative, first published in Persian in K. A. Afseri’s *Kashf-ul Haqayeq*, was published in an English translation by Farhad Shafa in *Ramjoo’s Diaries, 1922–29*, pp. 532–49. More recently it was published in a new translation by Reza Abrahamzadeh under the title “Quest for God: The Spiritual Journey of Abdullah Pakrawan,” in *Glow International*, Fall 2018, pp. 20–26. In this account Abdulla Pakrawan describes this “second state” as having occurred probably in the month of December, several weeks after the “first state,” and in the course of one of Baba’s evening discourses.
11. Espandiar Vesali related that Baba discoursed in English and that translation into Persian was rendered by Raosaheb. We have as yet no information as to who among the mandali translated into the other languages.
12. *Sobs and Throbs*, pp. 21–22.
13. See p. 34 in this book.
14. The preceding few lines paraphrase from the 17th January 1928 entry in ChD 30: f. 14.
15. The chronology that follows is largely based on ChD 28 (2nd through 28th November 1927), ChD 1 (13th November 1927 through 5th February 1928), ChD 31 (24th through 30th January 1928), ChD 30 (1st through 6th, 17th, and 31st January 1928), ChD 30 (1st through 31st January 1928), ChD 19 (1st January through 3rd February 1928), and *Sobs and Throbs*. Source citations usually appear as endnotes at the end of each entry in what follows. Most of the entries have been slightly edited for grammar and readability.
16. ChD 28: ff. 31–33.
17. ChD 28: ff. 47–49.
18. *Sobs and Throbs*, pp. 9–11.
19. ChD 28: ff. 53–54.
20. ChD 28: f. 57.
21. ChD 28: ff. 59–60.
22. ChD 28: f. 70.
23. ChD 28: ff. 61 and 63–64; ChD 1: f. 13.
24. ChD 28: ff. 65–67.
25. ChD 1: f. 15.
26. ChD 1: f. 16.
27. A book by Reynold Alleyne Nicholson, originally published in 1914.
28. ChD 1: f. 17. The *Qutub-e-Irshad* is the chief of the five Perfect Masters and the head of the spiritual hierarchy.
29. ChD 1: f. 18.
30. ChD 1: f. 19.
31. ChD 1: f. 20. This episode is mentioned in the 4th December lecture; see p. 109.
32. ChD 1: f. 20.
33. ChD 1: f. 21.

34. ChD 1: f. 23.
35. ChD 1: f. 24.
36. ChD 1: f. 25.
37. ChD 1: f. 26.
38. ChD 1: f. 27.
39. ChD 1: f. 30.
40. ChD 1: f. 31.
41. ChD 1: f. 32.
42. *Sobs and Throbs*, p. 18.
43. ChD 1: f. 33.
44. ChD 1: f. 34.
45. ChD 1: f. 35.
46. ChD 1: f. 36.
47. ChD 1: f. 37.
48. ChD 1: f. 38.
49. ChD 1: f. 39.
50. ChD 1: f. 40.
51. ChD 1: f. 41.
52. ChD 1: f. 42.
53. ChD 1: f. 43.
54. ChD 1: f. 44.
55. ChD 1: f. 45.
56. ChD 1: f. 47.
57. ChD 1: f. 48; see also ChD 30: f. 3.
58. ChD 30: ff. 4–5.
59. ChD 30: f. 6.
60. ChD 1: f. 49. Chanji has misdated this entry as 3rd January; but we can ascertain the correct date from his note that this was the fifty-third day of Baba’s fast.
61. This paragraph paraphrases ChD 1: f. 50.
62. ChD 1: f. 51.
63. ChD 1: f. 52.
64. ChD 1: f. 53.

65. ChD 30: f. 11.
66. ChD 1: f. 54.
67. ChD 1: f. 55.
68. 1006: *Lord Meher* (Mownavani), vol. 2, p. 743.
69. ChD 1: f. 57.
70. *Lord Meher* (Manifestation), vol. 3, p. 1006; *Lord Meher* (Mownavani), vol. 2, p. 743–44.
71. ChD 1: f. 58.
72. ChD 1: f. 59.
73. ChD 1: f. 60.
74. ChD 1: f. 61.
75. ChD 1: f. 64.
76. *Lord Meher* covers this period in three chapters, one covering the Prem Ashram period at Meherabad from December 1927 through May 1928, the second chronicling the Toka Ashram (May through November 1928), and the third, the winding down of activities from December 1928 through May 1929. See *LM* (Manifestation), vol. 3, pp. 992–1045, 1046–1119, and 1120–1153; and *LM* (Mownavani), vol. 2, pp. 733–71, 772–824, and 825–49.
77. It is difficult to correlate in a precise way the chronology of Abdulla Pakrawan’s own account with what we can derive from Chanji’s diary and other contemporary sources. Pakrawan describes three transports into higher states. The first seems to have taken place in November or December of 1927; the second, probably in December; and the third, as Pakrawan says himself, happened in January 1928. Though Pakrawan narrates the third of these transports in a fairly abbreviated way and then closes his account, it was apparently this higher experience that gave



rise to the tense drama and whirl of activity described in Chanji's diaries from the second half of January and chronicled again in *Lord Meher*. In the 11th January 1928 entry in Chanji's diary (ChD 1: f. 58) we are told that "No lecture as usual. Abdulla falls in a swoon—senseless—taken to Hosp[ital]—Shree goes in all ordered to go away (7:30). Repeated enquiries – danger past." This episode gets alluded to again in some detail in entry on 27th January (ChD 31: f. 59), which cites "the 11th" as the day on which this happened. It was over this period, in the several weeks after 11th January, that Pakrawan was lifted up to the sixth plane; his earlier experiences in November and December appear to have been essentially preparatory to this.

78. *Lord Meher* (Manifestation), vol. 3, pp. 1006–1007; *Lord Meher* (Mownavan), vol. 2, pp. 743–44.

79. ChD 1: f. 72; *see also* ChD 31: f. 17.

80. ChD 31: ff. 6–7.

81. ChD 31: ff. 57–59.

82. Baba made these last comments on 24th January; *see* ChD 31: f. 11.

83. The following dialogue presents an edited version of what Chanji records in ChD 31: ff. 28–29.

84. The account of Ali that follows is taken from *Sobs and Throbs*, pp. 25–26.

85. *Sobs and Throbs*, pp. 26–27.

86. *Sobs and Throbs*, p. 27.

87. *Sobs and Throbs*, pp. 44–46.

88. *Sobs and Throbs*, p. 89.

89. *Sobs and Throbs*, p. 92.

90. *Sobs and Throbs*, p. 96.

91. *Sobs and Throbs*, p. 55.

92. *Sobs and Throbs*, p. 81.

93. *Sobs and Throbs*, p. 103.

94. *Sobs and Throbs*, p. 154.

95. *Sobs and Throbs*, pp. 108–9.

96. *Sobs and Throbs*, p. 106.

97. *Sobs and Throbs*, p. 154.

WEST TANK ROOM, FRIDAY, 2ND DECEMBER 1927

1. Explan/orig: 2-12-27, p. 1 and Explan/cc: 2-12-27, p. 1 read: "... innumerable 'universes' interwoven as indicated in 2 in the above figure ..." In Explan/FF: 2-12-27, p. 1, however, though this same text appears in the typed script, the word "universe" has been struck through by hand and above it the word "worlds" has been written. Yet on this same manuscript page the subsequent occurrences of "universes" have not been corrected in this way. Naturally it is a question of the highest cosmological significance whether Baba

is talking about "worlds"—and one assumes here that he would have meant planets such as the earth—or actual universes. This point comes up at other junctures in this manuscript and some of its sources, and consistently Baba seems to be referring to universes. In many other discourses and messages over the decades Meher Baba seems to have indicated that there are innumerable universes; even though physicists and astronomers did not arrive at such a notion until recently, well into the second half of the twentieth

century, it seems to have been a point of Meher Baba's teaching all along. In any case, the editor does not find sufficient warrant to incorporate the handwritten correction into the edited text.

2. The source manuscripts (Explan/orig: 2-12-27, p. 1, Explan/cc: 2-12-27, p. 1, and Explan/FF: 2-12-27, p. 1) leave an unfilled lacuna here: "who again absorb (eat up [lacuna]) the same etc". Probably Baba used a Gujarati phrase which has been translated through the English phrase "eat up."

3. Again, the source manuscripts (Explan/orig: 2-12-27, p. 1, Explan/cc: 2-12-27, p. 1, and Explan/FF: 2-12-27, p. 1) are afflicted by an unfilled lacuna: "Because there is some 'slight trouble' ([lacuna]) causes [sic] by stopping the flow ..." The quotation marks around "slight trouble" probably mark the fact that this English phrase translates a Gujarati original used by Baba.

4. Again, the source manuscripts (Explan/orig: 2-12-27, p. 1, Explan/cc: 2-12-27, p. 1, and Explan/FF: 2-12-27, p. 1) present an English phrase followed by an unfilled lacuna probably intended for handwritten supplementation with the source expression in Gujarati: "concentrating one's mind and whole force on that alone ([lacuna]) ..." It will not be the editorial practice of this book to note every occurrence of every lacuna. But since this anecdote about the attempt to count universes presents such striking metaphysical information not given by Meher Baba elsewhere, the editor has thought it best to alert readers to these textual issues.

5. The source manuscripts (Explan/orig: 2-12-27, p. 1, Explan/cc: 2-12-27, p. 1, and Explan/FF: 2-12-27, p. 1) give only lacunae

here: "this concentrating ... causes 'duality' (plura-/lity [lacuna]) from Unity ..." (the / within this quotation signifies a line break). The editor has interpolated *dvaitya* as a word which Meher Baba often used as a gloss for the English word "duality."

6. In Explan/orig: 2-12-27, p. 2 (though not in Explan/cc: 2-12-27, p. 2 and Explan/FF: 2-12-27, p. 2), words in the Gujarati script have been penciled in a tiny handwriting above typed words, as follows: above a typed "iṃagination" [*sic*] has been written *kalpī*; above "bhas," *bhās*; above "brahma," *bhram thaye chhe*, which means, "delusion happens." *Kalpī*, rendered *kalpī* in this handwritten text, is an adjectival form meaning "imagined, fancied, fabricated"; to bring it into parallel construction with the other handwritten Gujarati nouns, it has been emended to the noun form *kalpanā*.

7. While Explan/orig: 2-12-27, p. 2 and Explan/cc: 2-12-27, p. 2 each has lacuna—" (Kayamat [lacuna])," in Explan/FF: 2-12-27, p. 2 this lacuna has been filled in with writing in the Urdu script that transliterates: "*Qāmat*."

8. This subsection title was inserted by the editor; none appears in the original manuscripts (Explan/orig: 2-12-27, p. 2, Explan/cc: 2-12-27, p. 2, and Explan/FF: 2-12-27, p. 2). A section break is indicated in those sources, however, by a paragraph break and string of ten centered hyphens (-----).

9. In Explan/orig: 2-12-27, p. 2 the phrase "Creator, Preserver, Destroyer of the Universe. (" is followed by a long lacuna in the very first part of which has been

scrawled in pencil in Gujarati script the words “*sriṣṭī no*,” though several of these letters are hard to read. The phrase *sriṣṭī no* means “of the universe.” (No such handwritten supplementation appears in Explan/cc: 2-12-27, p. 2 or Explan/FF: 2-12-27, p. 2.)

10. The source manuscripts here (Explan/orig: 2-12-27, p. 3, Explan/cc: 2-12-27, p. 3, and Explan/FF: 2-12-27, p. 3) have only a lacuna and provide no word explicitly identifying the balloon as the object under discussion, although the object itself is described clearly enough: “(The simile of a [lacuna] was given here—in which air is blown with the mouth by the person, with his eyes always towards its increasing size ...)” This same analogy was given by Dr. Chakradhar D. Deshmukh in his book *Sparks of the Truth from Dissertations of Meher Baba: Version by Chakradhar D. Deshmukh* (Myrtle Beach, South Carolina: Sheriar Press, 1971), p. 71: “The process of annulling the restrictive effects of the impressions may be made clear by means of the analogy of a toy balloon made of rubber.” Deshmukh proceeds with a graphic description and contrast between the uninflated balloon, with its creases and wrinkles, and the full-blown balloon whose creases and wrinkles have disappeared. Since Deshmukh composed *Sparks* largely on basis of Baba’s early Meherabad discourses which had been made available to him in 1949, perhaps he was developing there on the basis of Baba’s discussion in this very lecture, or else on the basis of some other discourse that he knew of but that present research

has not been able to find. In any case, the interpolation of the word “balloon” seems warranted. Since a Gujarati-script word seems to have been intended for this lacuna, the editor has interpolated the Gujarati word *fukko*, whose primary meaning is bladder (from *fuk*, “a blast with the mouth”), but which carries “balloon” as a secondary meaning.

11. In Explan/orig: 2-12-27, p. 3 (though not in the other two source pages) the word *nazar* has been handwritten in the Gujarati alphabet in a tiny penciled superscript above the typed word “eyes.”
12. All three of the manuscript sources (Explan/orig: 2-12-27, p. 3, Explan/cc: 2-12-27, p. 3, and Explan/FF: 2-12-27, p. 3) feature an unfilled lacuna here: “In 3, God is ‘Jiv’, and in its bindings ([lacuna]).” The editor has supplied *bandhan* as a word that Baba very often uses in *Infinite Intelligence*, though it does not appear in the “Explanations” source materials.
13. The phrase *guru krupa* has been handwritten in in Explan/FF: 2-12-27, p. 3, filling a lacuna unfilled in Explan/orig: 2-12-27, p. 3 and Explan/cc: 2-12-27, p. 3, which provide the bare reading “‘Mirror’ ” ” ”,” with the four quotation marks standing in for the words from two lines earlier, “may be compared to.” The typed text, in other words, does not specify what the “mirror” may be compared to; only the handwritten Gujarati phrase does this. The English expression “grace of the Master” has been interpolated by the editor into the edited text as a translation of *guru krupa*.

14. The source manuscripts (Explan/orig: 2-12-27, p. 4, Explan/cc: 2-12-27, p. 4, and Explan/FF: 2-12-27, p. 4) feature lacunae here: “In short, there is no meaning of worth ([lacuna]) in these three states ([lacuna]).” No grounds have yet appeared for filling these gaps.
15. The source texts here (Explan/orig: 2-12-27, p. 4, Explan/cc: 2-12-27, p. 4, and Explan/FF: 2-12-27, p. 4) follow with the lead-in phrase “Hafiz says—”; below this extends a lacuna sufficient for two typed lines, obviously intended for a couplet. Unfortunately, no grounds have been discovered for ascertaining which couplet of Hafez Baba quoted.
16. At this juncture in the source texts (Explan/orig: 2-12-27, p. 4, Explan/cc: 2-12-27, p. 4, and Explan/FF: 2-12-27,

p. 4) changes in the wording and typography imply a modulation from direct to indirect discourse. The editor has rendered this passage accordingly, but changed back to direct discourse in the next paragraph, where the text of the manuscript seems to read more fluently.

17. In Explan/orig: 2-12-27, p. 4, Explan/cc: 2-12-27, p. 4, and Explan/FF: 2-12-27, p. 4 this typed word (“OM”) appears outside the parentheses that enclose the preceding three paragraphs, which, unlike the rest of the text in this talk (and the others in the collection), has been typed in single-spacing. Possible this “Om” is not to be attributed to Baba himself but is the discourse-concluding exclamation of the mandali who transcribed it.

WEST TANK ROOM,
SUNDAY, 4TH DECEMBER 1927

1. This couplet has been handwritten in two of the manuscript sources, Explan/orig: 4-12-27, p. 3 and Explan/FF: 4-12-27, p. 3, though the third source, Explan/cc: 4-12-27, p. 3, has only a lacuna. In both manuscripts with handwritten supplementation, the Persian-language couplet has been written first in the Persian script and next in the Gujarati script (as a phonetic transliteration of the Persian). Since both of these versions incorporate small aberrations and errors, in the primary text we have quoted from the *Divān-e Hāfez*, edited by Mohammad-e Qodsi (Teheran: Nashre Cheshmeh, 2003), henceforth cited as Qodsi. Although this older edition has

largely been superseded in current scholarship, it appears to have been the text in use in Meher Baba’s ashram, and it contains certain lines and couplets quoted by Baba that have been rejected from recent scholarly editions. When possible, citations from Qodsi have been checked against one of the current standard editions of Hafez, *Divān-e Hāfez (Divan of Hafiz)*, edited by Parviz Natel Khanlari (Tehran: Nil Publishers, 1983/84 (A.H. 1362)), henceforth referred to as Khanlari.

2. Once again, this Persian-language couplet has been handwritten, first in the Persian script and then in Gujarati-script transliteration, in two of the manuscript sources, Explan/orig: 4-12-27, p. 1 and

- Explan/FF: 4-12-27, p. 3 (in Explan/cc: 4-12-27, p. 3 the lacuna is unfilled).
3. The source texts Explan/orig: 4-12-27, p. 4 and Explan/FF: 4-12-27, p. 4 give only unfilled lacunae here: “i.e. the Religion of Love ([lacuna]), the sublime, ...” The editor has interpolated “prem” as the Indic word *Baba* most often used for the English “love.”

WEST TANK ROOM,
MONDAY AND TUESDAY, 5TH-6TH DECEMBER 1927

1. The source for these two sentences is “Ramjoo’s Explanations in Pencil,” p. 1, which reads: “First of all let us remember that God is neither Ocean, Wave, and Drop, nor Light, Light-Globe, and Light-Point, nor Knowledge and knowing far short of it being Hollowness Shadow and Ignorance.”
2. In “Ramjoo’s Explanations in Pencil” p. 2, “Brahma” is handwritten in the Roman script, naturally without any diacritics (or Gujarati characters), although the entire phrase, “Brahma = Soul of Souls,” is notably enlarged. Often in this manuscript the enlarged handwriting of words seems to be used as a means of emphasis.
3. This passage from “Ramjoo’s Explanations in Pencil,” pp. 2–3 is clearly related to the same content as it appears below in this lecture, p. 120, which in turn is based on “Explanations” Explan/orig: 5/6-12-27, p. 3, Explan/cc: 5/6-12-27, p. 3, and Explan/FF: 5/6-12-27, p. 3. Nonetheless, despite the reduplication, the editor has retained this material here, since it provides a good lead-in to Figure 5, which itself constitutes a valuable contribution to this lecture and may have been included in the missing first page to the 5th/6th December 1927 lecture in the “Explanations” manuscripts. The “question and answer” rhetoric that frames this passage might have been a write-up of an interaction between Baba and the Meher Ashram boys; or then again, the exchange might have occurred between Baba and the mandali; it is even conceivable that the “questions” are rhetorical ones that Baba asked of himself. As we have noted, the precise relationship between “Ramjoo’s Explanations in Pencil” and the “Explanations” manuscripts, here and in other places, remains something of a puzzle.
4. No statement of this kind appears in the three “Explanations” manuscripts; it has been interpolated from “Ramjoo’s Explanations in Pencil,” p. 5: “We shall leave aside the Foam at present.” In point of fact, Baba never does return to this topic, in either “Ramjoo’s Explanations in Pencil” or in the “Explanations” manuscripts.
5. Explan/orig: 5/6-12-27, p. 2 and Explan/FF: 5/6-12-27, p. 2 read “innumerable small ‘Wave-bubbles.’” The carbon copy Explan/cc: 5/6-12-27, p. 2 does, too, except that the last letter of “small” (ending a typed line) has been clipped to read “smal,” and more significantly, the word “Wave” has been overwritten in pencil with the word “drop,” and a question mark

- has been inserted in the left margin. Baba does seem to be differentiating here between waves and drops, and so the handwritten emendation in the manuscript has been incorporated into the text here.
6. The remainder of this paragraph, and Figure 7 that follows it, do not appear in any of the “Explanations” manuscripts but have been interpolated from “Ramjoo’s Explanations in Pencil,” pp. 5–6. As we have noted, “Ramjoo’s Explanations in Pencil” and the “Explanations” manuscripts have been tracking to each other fairly closely throughout this section. At this juncture they part ways for a while. Nonetheless, this paragraph and figure seem worth bringing into the text of this lecture. One reason is that Figure 7 shows a clear relationship to Figure 6; indeed, it develops upon it by identifying the contents of the space below the large lower arc in both figures. In addition, it explains further the relationship between waves and bubbles and emptiness, a point of clear relevance and importance to this lecture and those that follow.
7. Starting with this sentence, our edited text once again follows the “Explanations” manuscript sources Explan/orig: 5/6-12-27, p. 2, Explan/cc: 5/6-12-27, p. 2, and Explan/FF: 5/6-12-27, p. 2. In fact, at this juncture these manuscript sources and “Ramjoo’s Explanations in Pencil” stop tracking to each other; “Ramjoo’s Explanations in Pencil” turns to other subjects—many of which are discussed in other portions of the “Explanations”; it does not return until p. 28 to matters directly relating to what follows in this present lecture of 5th/6th December 1927.
8. All three manuscript sources (Explan/orig: 5/6-12-27, p. 2, Explan/cc: 5/6-12-27, p. 2, and Explan/FF: 5/6-12-27, p. 2) contain this word, in the phrase “Of these (innumerable worlds), only SEVEN are inhabited, – as indicated in Fig. 1 – from 1 to 7. Why are these only inhabited?” Now, the use of the word “inhabited” (which appears in the source manuscripts for the next lectures as well as this one) may seem peculiar, since the first four worlds, collectively, contain only stone, wind, metal, and water. The editor has retained the term nonetheless, since it may contain a clue for resolving an important cosmological question relating to this and other cognate passages.
9. *Nār* appears in Explan/orig: 5/6-12-27, p. 3 (and in Explan/cc: 5/6-12-27, p. 3, its carbon copy; vestigial carbon-copy traces can be seen on Explan/FF: 5/6-12-27, p. 3) as a handwritten interlinear insert to the right of and above the typewritten word “Light.”
10. In the manuscript sources (Explan/orig: 5/6-12-27, p. 4, Explan/cc: 5/6-12-27, p. 4, and Explan/FF: 5/6-12-27, p. 4) the text sports a lacuna here: “the Real Form ([lacuna]) of the Great Prophet ...” The word “Swarup” appears in these manuscript sources a few lines below; and it has been interpolated editorially here.
11. The wording in the source manuscripts suffers from a certain ambiguity, as we see in the text of Explan/orig: 5/6-12-27, p. 4: “(Here Shree gave His Own example of having seen Hazrat Baba Jan in the Real Paramatma Swarup, above, and then the same actual form here, when He came ~~come~~ down)” (Explan/cc: 5/6-12-27, p. 4 reads the same except without the

crossout, while Explan/FF: 5/6-12-27, p. 4 lacks both the crossout and the inserted handwritten words “He came”). But the question is this: what do the modifiers “above” and “here” refer to? Presumably they designate, in the first case, Meher Baba’s experience in the higher planes shortly after Realization, and in the latter case, his subsequent experience after returning to creation-consciousness. The text has been emended to suggest this.

12. In Explan/orig: 5/6-12-27, p. 4, immediately after the end of the typing that finishes up the next-to-last paragraph on the page, two small handwritten Gujarati words have been penciled in: “... as also for those who are ardent desirers of God—*yāne rāharav*.” (In Explan/cc: 5/6-12-27, p. 4, the carbon copy, no handwriting follows the concluding hyphen; but in Explan/FF: 5/6-12-27, p. 4, another carbon copy, some faint Gujarati handwriting, looking something like *yo*, can be seen, before the handwriting fades out.) Now the fact that the typed text ends

with a hyphen suggests that the handwritten supplementation was intended by the compositor of the typed text and was not just added incidentally as a stray comment on Explan/orig: 5/6-12-27, p. 4. The second handwritten Gujarati word—*rāharav*—is easily read. The first word, has been made out only with difficulty; the reading *yāne* is correct only if the matra located over the *y* was misplaced (too far to the left) and should have been over the *n*. In fact, the reading *yo* in Explan/FF: 5/6-12-27, p. 4 results from this same matra now placed over the vowel marker with the following consonantal *n* missing; this results in *ya* being changed to *yo*. In fact, such misplacements of matras too far to the left were a common occurrence in these manuscripts. The construction of the phrase as “*yāne rāharav*”—which translates “meaning wayfarers” produces a reading that very much suits the context and has been accepted by the editor.



WEST TANK ROOM,
WEDNESDAY, 7TH DECEMBER 1927

1. ChD 1: f. 23 on 7th December refers to “Shree’s most interesting lecture to day on the Emptiness [subscript: *poka!*] of the whole creation etc. (vide Notes).” This appears to refer to the topic Baba broaches in the last portion of his talk. Immediately below the date line at the head of the two source manuscript pages (Explan/orig draft A: 7-12-27, p. 1 and Explan/orig draft B: 7-12-27, p. 1) we find the following two lines: “Continuation of Shree’s Explanations / on CREATION etc.” The next line of type features twenty-seven

- hyphens as a kind of dividing marker setting off the lines above it as a header or title.
2. The original source texts (Explan/orig draft A: 7-12-27, p. 1 and Explan/orig draft B: 7-12-27, p. 1), though they do not mention a “diagram” or “figure” as such, are clearly referring to something of the kind, when they associate the alphabetic labels of B with “Creator,” C with “waves,” and D with “foam.” The figure which best depicts these elements has been incorporated into this edited text as

Figure 6 on p. 125, based on an original (in “Ramjoo’s Explanations in Pencil,” p. 5) that does not contain any letters for reference points but that otherwise answers up to the discussion here well enough. Now it is true that the paragraph immediately following this one contains another figure (rendered as Figure 8 in this edited text) that features reference points with the designations A, B, C, D, and E. In Figure 8, however, C and D are “waves” in the form of planetary ranges; they do not designate “wave” and “foam” respectively, as ought to be the case if the discussion in this opening paragraph were using this figure as its reference. We conclude, accordingly, that this opening paragraph refers instead back to the Figure 6 in the previous talk and that the new diagram (Figure 8) does not come in for discussion until the next paragraph.

3. The source texts are somewhat ambiguous here. Explan/orig draft A: 7-12-27, p. 1 gives us the reading: “...created 3 things – The waves^C, the foam^D, and the bubbles. (i.e. the innumerable lights in the waves in a continued series).” Explan/orig draft B: 7-12-27, p. 1, a separate typing, provides essentially the same text, with certain typed words crossed out and handwritten interpolates above the cross-outs. Accepting its cross-outs and revisions, its edited text reads: “...created 3 things – the waves (C), and the Foam (D), and the bubbles (i.e. the innumerable light globes, light points, shadows).” This second, revised text seems to interpret the analogy, correlating waves with light globes, foam with light points, and bubbles with shadows. This revision clarifies the

original text and has therefore been accepted as the basis for the edited text here.

4. Explan/orig draft A: 7-12-27, p. 1 gives the reading “Each wave while in motion, forms ...” Explan/orig draft B: 7-12-27, p. 1 revises this text with cross-outs and handwritten interpolations, however: “Each wave, ~~while in motion~~, forms ...” Perhaps to the redactor the phrase “while in motion” seemed redundant, since a wave could arise in the first place only after the Ocean came into motion. In any event, the editor has deemed it best to follow the revised text.
5. The source manuscripts (Explan/orig draft A: 7-12-27, p. 1 and Explan/orig draft B: 7-12-27, p. 1) use the word “flange,” which ordinarily refers to a rim or collar on a wheel or pipe, but which here seems to mean a projection with a range of elements or parts that make it up. This usage is highly idiosyncratic, and the editor has regretfully felt it necessary to substitute the word “range,” in the sense of a range of worlds emanating out of a projection point. In fact, this very rewording has been adopted in what may well be a later edited version of this same discourse of Baba’s published as the sixth part of the article series “God, Creator and Creation,” *Meher Message* 1, no. 9 (September 1929), p. 4: “But for the purpose of illustration we shall divide them [the numberless worlds] into seven ranges, E, F, G, H, I, J, and K, as per the following diagram ...” That diagram is a version of what we have rendered in this book as Figure 23, which is a representation of the seven worlds (or ranges of worlds) under discussion in this lecture.

6. In both Explan/orig: 7-12-27, p. 2 and Explan/cc: 7-12-27, p. 2 the typed text reads “All these ‘innumerable waves’”; but in Explan/cc: 7-12-27, p. 2 the word “Bubbles” has been written in pencil to the right of “waves” and above the line. This handwritten emendation seems correct, in light of what was explained in the talk of 5th/6th December; and the text here has been emended accordingly.
7. The source texts (Explan/orig: 7-12-27, p. 2 and Explan/cc: 7-12-27, p. 2) read: “Because, in the uppermost (a) alone, there are all - the Mental, subtle and the gross.”
8. A brief note in ChD 1: f. 23 doubtless refers to this portion of Baba’s lecture: “Shree’s most interesting lecture to-day on the ‘Emptiness *pokaḷ* of the whole Creation’ etc. (vide notes).” The adversion to “notes” (now lost) is one of several in this diary, and it probably refers to a compilation of lecture notes by Chanji. The word *pokaḷ* is handwritten in the Gujarati script between the lines directly below the word “Emptiness.”
9. The typography in both Explan/orig: 7-12-27, p. 4 and Explan/cc: 7-12-27, p. 4 reads: “Now–the ‘lightning’ thus created by the coming in contact (clash) ...” Explan/cc: 7-12-27, p. 4 has a handwritten interpolation, however: the opening
- “Now” is followed by a caret, and a penciled annotation above the line reads: “one of the results of the”. The entire phrase, with the annotation incorporated, is as follows: “Now one of the results of the–the ‘lightning’ thus created by the coming in contact (clash) ...” In this version the electron becomes **just one** of the consequences of the clash of *prāṇ* and *ākāsh*, while without the handwritten addition, the sentence seems to point to the electron exclusively.
10. The original text of Explan/orig: 7-12-27, p. 4 and Explan/cc: 7-12-27, p. 4 reads: “Remember also that in every ‘bubble’- whether a ‘wave-bubble’ or a ‘drop-bubble’- there IS drop (say innumerable drops).” The edited text construes this last phrase as a reference to the wave-bubble, which, as explained earlier, contains innumerable drop-bubbles.
11. Explan/orig: 7-12-27, p. 4 and Explan/cc: 7-12-27, p. 4 read: “(Because, the drop or the bubble is the limited element of the Great Unlimited ‘Atma’).” In this phrase the word “Unlimited” takes the form of a handwritten superscript introduced into the typed line through a caret. In Explan/ cc: 7-12-27, p. 4 the typed phrase “or the bubble” has been lightly crossed out in pencil.

WEST TANK ROOM,
THURSDAY, 8TH DECEMBER 1927

1. This parenthetic appositive identifying the author of the statement occurs in the source manuscripts: “What I (Shree) will prove ...” (Explan/orig: 8-12-27, p. 1 and Explan/cc: 8-12-27, p. 1). Though we can only speculate, it seems not unlikely that the word “Shree” was inserted by a transcriber or editor writing up this lecture into draft and typed form. Since Meher Baba was keeping silence and dictating these lectures from the alphabet board, his interpreters, one imagines, would refer to him (in the course of reading out his dictations) sometimes in the third person (“Shree”) and sometimes in the first (“I”).
2. The source manuscripts (Explan/orig: 8-12-27, p. 1 and Explan/cc: 8-12-27, p. 1) give a simple declarative sentence here: “This is introduction.” Conceivably this could mean that the emergence of the two states (energy and *ākāsh*) is an introduction to subsequent developments; and indeed, this is clearly the case. The editor thinks it more likely, though, that Baba was cueing his audience to the fact that He was going to develop on this theme extensively in the talk and talks that follow; and he has edited the phrase accordingly.
3. This phrase (“the Knowledge of ignorance”) has been interpolated by the editor; the original text reads: “Now when does this knowledge come? while waking up i.e. while the Ocean begins movement” (Explan/orig: 8-12-27, p. 2 and Explan/cc: 8-12-27, p. 2). Now since “Knowledge” (with a capital K) has been equated with
- Paramātmā which has no beginning, to ask where “knowledge” (with a lower case k) comes from implies that the knowledge here referred to is a derivative knowledge, to be differentiated from the original Knowledge. The interpolation is intended to clarify and mark this distinction.
4. Explan/cc: 8-12-27, p. 2 reads thus: “Here we draw another conclusion that from the following equation ‘Knowledge’¹ ‘Bharpur’³ = ‘Ignorant’² ‘Pokul’⁴ that just as there is ‘Ignorant’² in ‘Knowledge’¹, there is also ‘Pokul’⁴ in ‘Bharpur’³”. Explan/orig: 8-12-27, p. 2 reads similarly. (In this original sentence in the manuscript sources, the superscripts that in this reproduction follow words are handwritten above them.) The same thought is expressed in “Ramjoo’s Explanations in Pencil,” pp. 8-9 as follows: “Here, we draw another conclusion from the following equation: Knowledge & Fullness = (are equal to) Ignorance & Emptiness, that Just as there is Ignorance in Knowledge, there is emptiness in fullness.” Now the presentation of this idea in the form of an equation with an equal sign (=) cannot be taken as a mathematical equation, since what Baba is describing is not an equivalence between what appears before and after the equal sign but a comparability of relation between elements 1 and 2, on the one hand, and 3 and 4, on the other. It would seem that, in the course of dictation, Baba often used the equal sign on his alphabet board as a shorthand for indicating correlations or

connections that were not, strictly speaking, relations of equivalence.

5. Apparently this further discourse was transcribed elsewhere, since our source manuscripts (Explan/orig: 8-12-27, p. 2

and Explan/cc: 8-12-27, p. 2), after relating the preceding, advise us: “Vide—separate Notes.” Unfortunately, these “separate notes” have not yet been located. For further discussion, *see* pp. 388–90.

WEST TANK ROOM, FRIDAY, 9TH DECEMBER 1927

1. This rubric, “First proof: the Ocean analogy,” and the rubrics that head the paragraphs (b) and (c) below, do not appear in the original manuscripts but were added by the editor, to help make more explicit the logic and organization that Meher Baba is employing here.
2. The last two sentences are based on a handwritten penciled superscript in Explan/orig: 9-12-27, p. 1 (but missing from Explan/cc: 9-12-27, p. 1): “(why? bec: there is Ignorance in Knowl. & Ign. = I kno not).”
3. This poetic line appears in handwriting in the Gujarati script below the typed text at the bottom of the page in Explan/cc: 9-12-27, p. 1, which is the carbon copy; the front-page original, though it has a few handwritten annotations at other places in the page, provides nothing here. The Gujarati transliterated reads thus: “*Har do ālam rā ba dushman deh vā mārā dost.*” The emended text quoted in this lecture is based on the text of Awhadī’s *Divan-i-ash`ar*, ghazal 418, line 1, as published in the online collection of several major Persian poets in ganjoor.net; *see* <http://ganjoor.net/ouhadi/divano/ghazalo/sh418/>.

WEST TANK ROOM, SATURDAY, 10TH DECEMBER 1927

1. Explan/orig: 10-12-27, p. 1 and Explan/cc: 10-12-27, p. 1 both read: “Yesterday we saw that - /In knowoedge [*sic*], there are both Knowing and Ignorance (Vide b)”. Since the first part of this sentence directs us to Baba’s lecture of the previous day, “b” must refer to the second proof given on Baba’s lecture of 9th December 1927 (on Explan/orig: 9-12-27, p. 1 and Explan/cc: 9-12-27, p. 1), a proof headed with the rubric “(b)” and concerning itself with the relation between Knowledge and Ignorance. This proof is referred to further
2. This last sentence is based on a handwritten insert in Explan/cc: 10-12-27, p. 1 that reads: “& that which will be proved about Daryā Drop will be proved for all the Darya.” (This original text is missing from Explan/orig: 10-12-27, p. 1.)
3. In Explan/orig: 10-12-27, p. 1 and Explan/cc: 10-12-27, p. 1, the content of Table 2 here was presented not in table form but as five lines of type, with handwritten

down on these two manuscript pages, as explained in note 5 below.

braces in both the left and right margins pairing together lines 1 and 2 and lines 4 and 5. Line 3 consists of the centered typed words “Opposite terms,” which doubtless is intended to describe the relation between the terms in the first pair of lines and those in the second. Since the treatment which the manuscript provides for these lines sets them off from the surrounding prose text, the editor and artist here have reconstructed this material in the form of a table.

4. This no. 7 position in Table 2 is the site of a major textual crux. In both of the source manuscript pages (Explan/orig: 10-12-27, p. 1 and Explan/cc: 10-12-27, p. 1), all of the ten positions have been filled in with typed terms, except for the seventh position, which features a lacuna. In Explan/cc: 10-12-27, p. 1 this lacuna has been left blank; but in Explan/orig: 10-12-27, p. 1 it has been filled in with the handwritten word “Atma.” Ordinarily one would accept this insertion and emend the text accordingly.

Yet there is countervailing evidence. In Explan/cc: 10-12-27, p. 1 and Explan/cc: 10-12-27, p. 2 (though not in Explan/orig: 10-12-27, p. 1 and Explan/orig: 10-12-27, p. 2), the three paragraphs following the table content have been supplemented with handwritten interpolations, in the form of Arabic numbers written immediately above terms that appear in the table. Thus “Paramatma” has been labeled with “2,” “Knowledge” with “1,” “Infinite” with “3,” “Darya” with “5,” “Finite” with “8,” “form” and “Space” with “10.” In addition—and this is the point here—the word “Atma” is five times associated with the label “2” and never once with “7,” the

number that should be associated with it if the handwritten interpolation in Explan/orig: 10-12-27, p. 1 were correct.

There are compelling philosophical arguments why “ātmā” should share the no. 2 position with “Paramātmā” and not be counterposed to it in the “opposite term” position 7. This 10th December lecture began with the emphatic assertion that the “drop” is identical with “Daryā” (the Ocean) and that Baba’s discourse would assume thereafter that what applies to the one applies to the other. Now, “ātmā” enjoys the same relation to “Paramātmā” as the drop does to the Ocean. As our lecture explicitly asserts, ātmā is “part & parcel of Paramatma” (Explan/orig: 10-12-27, p. 1 and Explan/cc: 10-12-27, p. 1). The same cannot be said of the other “opposite” terms in Table 2—Knowledge and Ignorance, the Infinite and the Most Finite, Nirākār and Sākār, Daryā and Form or Hollow Space. In the case of these opposite terms, the one signifies the Reality or the Everything and the other the Illusory or the Nothing. It is true that the Nothing is inherent within the Everything. Yet this is different from the relation between the Ocean and the drop, since the drop is actually Real, while form or space (the opposite terms to “Ocean” proposed in the table) are not. The relation between ātmā and Paramātmā is like that between the Ocean and the drop, in that ātmā is real, not illusory, and ultimately identical with Paramātmā. To put ātmā as a parallel term to Ignorance, the Most Finite, Sākār, and Form is a conceptual mistake.

If ātmā does not belong in the no. 7 position, then, can we determine what

does? *Infinite Intelligence* may provide some assistance here. In Series 5 (esp. pp. 70–78), Baba carries out an extended discussion of the primordial opposites; the opposite terms that he employs in that text are Light and darkness, Intelligence and imagination, Knowledge and ignorance, Everything and nothing, the Infinite and the most finite, and—as bears directly on the present case—Paramātmā and the “universe.” This correlation is corroborated in the first chapter of *God Speaks* (p. 4), where the “gross, subtle, and mental bodies” are characterized as “shadows of the soul” (i.e. ātmā), while the gross, subtle, and mental “spheres (worlds) are nothing but the **shadows of the Over-Soul**” (i.e. Paramātmā). *God Speaks* uses “spheres” synonymously with the way in which *Infinite Intelligence* (and other discourse material from the later 1920s) uses the word “universes.” All this suggests that the word “universe” really does serve as a suitable opposite and counterpart to “Paramātmā” in Table 2.

In fact, the term “Universe” appears prominently in Figure 12 as a synonym for “Ignorance” (which occurs in Table 2 in the no. 6 position). Now one might ask why “Universe” appears in Figure 12 on a different row (and thus a different order of reality) from “most finite form,” which appears on the row above it (and which probably associates with the gross sphere). Yet this same question can be brought to bear on “Ignorance,” which shares the same position in Figure 12 as “Universe”

does. Perhaps the lower row in Table 2 carries out a certain compression and collapse, whereby terms stating ultimate principles (such as “Ignorance” and “Universe”) are correlated with other terms that could become ultimate principles only when they are extended to the ultimate degree (“Most Finite Form,” “Sākār,” and “Form or Hollow Space”). In any event, the editor has found the case for “universe” sufficiently compelling as to warrant its incorporation into Table 2 in the no. 7 position as an editorial emendation.

5. The source manuscripts (Explan/orig: 10-12-27, p. 1 and Explan/cc: 10-12-27, p. 1) refer to that earlier diagram through a specific citation: “(Vide ‘b’–Fig. [lacuna] d/9-12-17).” This same passage in that lecture of 9th December was referred to earlier in this present talk (see note 1 above).
6. Explan/orig: 10-12-27, p. 2 and Explan/cc: 10-12-27, p. 2 do not indicate what kind of object the person is looking at through the hole but say only that he is “seeing something”. But in the next lecture (p. 151) Baba speaks specifically of looking at a “lamp.” Since it seems not unlikely that, on both occasions, Meher Baba may have acted out his analogy by himself peering through a hole in a piece of cardboard at the same object, which may have been a lamp, the editor thinks it best to interpolate parenthetically the idea of a lamp as a possible object.

WEST TANK ROOM,
SUNDAY, 11TH DECEMBER 1927

1. The source manuscripts (Explan/orig: 11-12-27, p. 1, Explan/cc: 11-12-27, p. 1, and Explan/FF: 11-12-27, p. 1) all give the reading “Mind, the Atma is the same, but these forms change, ...” Grammatically the word “Mind” could be read as a noun in apposition with “the Atma”: that is to say, mind is being identified as that ātmā. Yet this starkly contradicts what Meher Baba says about the mind elsewhere, throughout this collection and in most of his other writings. According to another grammatical reading, “Mind” could be construed as an imperative verb addressed to the audience of boys. The editor has preferred this interpretation and emended the expression to “Mind you, ...”
 2. This transitional sentence has been inserted by the editor; it does not appear in the manuscript sources (Explan/orig: 11-12-27, p. 1, Explan/cc: 11-12-27, p. 1, and Explan/FF: 11-12-27, p. 1), all three of which at this juncture feature a centered row of hyphens (-----), which seems to signify a break in the discourse of some kind. The editor takes this typographical insert to mean that the recapitulation of the previous day’s talk is now completed, and Shri now proposes to venture into new material.
 3. All three manuscript source pages (Explan/orig: 11-12-27, p. 1, Explan/cc: 11-12-27, p. 1, and Explan/FF: 11-12-27, p. 1) feature a gap in the typed text at this juncture. In the case of Explan/orig: 11-12-27, p. 1 and Explan/FF: 11-12-27, p. 1, the lacuna is unfilled; but in Explan/cc: 11-12-27, p. 1 the gap is filled with a handwritten diagram largely identical with what is represented in Figure 12 on p. 144. Possibly this diagram had been drawn out on a board; having been displayed to the boys the day before, Baba used it again here.
 4. This phrase appears as a handwritten insert in Explan/cc: 11-12-27, p. 1: “Atma got in its previous forms make it ^ the poor thing know Ignorance”. In Explan/orig: 11-12-27, p. 1 and Explan/FF: 11-12-27, p. 1 the idea is expressed in the primary text: “But the Sanskaras (that) this poor Atma got in its previous forms make it know Ignorance”. In Explan/cc: 11-12-27, p. 1 the same has been typed, but the words “this poor” have been stricken by hand, probably to allow for the handwritten insert later in the sentence.
 5. This paragraph expands on a note in Explan/cc: 11-12-27, p. 1 handwritten and interpolated twice, once in pencil in the left margin and the second time in black pen on the right-hand side of the page filling a lacuna that follows the typed word “Vide”. The text of the note in black pen (which is somewhat more complete than the penciled note) reads thus: “[Vide] — x simile of a motor trip, a tiger etc in a dream—”. The penciled note is similarly headed by an “x,” the type of symbol used in this manuscript to mark marginal or interlinear handwritten content that needs to be inserted into the text.
- While the comment itself may seem elliptical to the point of obscurity, it is

somewhat explicated by a note in Meher Baba's handwriting that has been reproduced in facsimile below on p. 155 and whose substantial content has been incorporated into this lecture two paragraphs below (for an explication *see* endnote 7). With respect to the analogy of the tiger, that handwritten note of Baba's says: "Good dreams make you sleep comfortably [*sic*]. To make you awake a tiger must come. When once awoken the tiger also disappears & you become awakes. [*sic*]" This does not explain the "motor trip"; but happily, we can infer the greater story line of the analogy from its appearance in a Tiffin Lecture that Baba gave on 20th May 1926 (see *Tiffin Lectures*, p. 28). In the Tiffin Lecture narrative the frightful apparition—whom Baba later explains to have been the Sadguru himself—takes the form of a dragon and not a tiger; but the principle is the same. The simile as presented in the text here has been reconstructed editorially on the basis of that source.

6. This word does not appear in the handwritten interpolated phrase in Explan/cc: 11-12-27, p. 1 on basis of which most of this sentence has been reconstructed; nor has it been used elsewhere on this manuscript page. It has been taken, rather, from Explan/orig: 9-12-27, p. 1 insert, where *ulaṭ mārg* is used in the diagram to gloss the English phrase "the Real Path," a label affixed to

the diagonally ascending line between D (ātmā) and E (the God-conscious Knowledge of Realization). All of this has been incorporated into Figure 12 on p. 144, a diagram incorporated into the previous day's talk but which is directly under discussion here (as explained in endnote 3 above). The idea of *ulaṭ* sanskaras comes in for major review in the course of Meher Baba's discussion of "dnyān yoga" in *Infinite Intelligence*, pp. 260–70.

7. This sentence and the paragraph that follows do not appear in Explan/orig: 11-12-27, p. 1, Explan/cc: 11-12-27, p. 1, or Explan/FF: 11-12-27, p. 1, the primary manuscript sources of this lecture until now. Rather, it follows the text of Explan/orig: 11-12-27, p. 1 insert, a small slip of paper with eight lines of text written in pencil in Meher Baba's handwriting (as reproduced on p. 155). The content seems to fit into the discourse at this juncture, so the editor has incorporated it here.
8. With this sentence the text resumes in following as its source the last few lines in Explan/orig: 11-12-27, p. 1, Explan/cc: 11-12-27, p. 1, and Explan/FF: 11-12-27, p. 1. The carbon copying was imperfectly carried out for Explan/cc: 11-12-27, p. 1 and Explan/FF: 11-12-27, p. 1, such that the last line is missing. But it appears intact in Explan/orig: 11-12-27, p. 1, which has served as the source for the last sentence in this paragraph.

WEST TANK ROOM,
MONDAY, 12TH DECEMBER 1927

1. The source text (Explan/cc: 12-12-27, p. 1) reads: "This Atma, when it knows Knowledge, it knows Knowledge but does not know Ignorance.*" The asterisk is clearly intended as an insert marker or kind of footnote, for a few lines below, in the right-hand margin next to the content that we have presented here in the form of Table 3, we find this handwritten marginalia: ".*i.e. Videh-Mukta." In item 4 of that table, after the typed phrase "(i.e. Mujzoob state)", we find again the handwritten addendum "& Videh Mukta". (The other two source pages, Explan/orig: 12-12-27, p. 1 and Explan/FF: 12-12-27, p. 1, lack all of this handwritten supplementation.)
2. Unfortunately all three source manuscript pages (Explan/orig: 12-12-27, p. 1, Explan/cc: 12-12-27, p. 1, and Explan/FF: 12-12-27, p. 1) are afflicted by a lacuna at this juncture: "Here, in [lacuna], Maya is God." Clearly Baba must be referring to one of the two God-realization states just described in the previous lines, that is, the state of knowing Knowledge and not knowing Ignorance, or the state of knowing both Knowledge and Ignorance. The description of this state over this and the next few lines seems better to accord with the former of these, that is, the Majzūb or Videh Mukta state. For in the state that Baba is describing, Maya does not exist, whereas in the state of Knowledge knowing both Knowledge and Ignorance, Maya is known and experienced as Maya, that is, non-existence. Accordingly, the editor has
- emended the text to indicate that Baba is referring to the state of the Videh Mukta here.
3. All three sources—Explan/orig: 12-12-27, p. 1, Explan/cc: 12-12-27, p. 1, and Explan/FF: 12-12-27, p. 1—give the reading "Atma state." But the preceding passage made it clear that the same ātmā is present throughout the spiritual journey, from God's original unconscious state through God-realization. Plainly what is meant here is the ātmā during the course of the journey, after its departure from the original state and before its realization of the Goal. While Baba has in this passage given the name "jīv" to the soul or ātmā during this phase of its quest, elsewhere he has called it the "jīvātmā"; and though the word does not appear in the present text, the editor has interpolated it to disambiguate the sense.
4. The Gujarati expressions in this column appear as handwritten inserts in Explan/FF: 12-12-27, p. 1 and nowhere else; Explan/cc: 12-12-27, p. 1 provides handwritten Roman alphabet letter designations for each of the five entries, but no Gujarati. The English translations for these Gujarati phrases have been inserted by the editor and do not appear in the original. Explan/FF: 12-12-27, p. 1 gives no Gujarati name for the first item, "God-Unconscious."
5. References to an unspecified figure ("Fig.") appear in all three source manuscript pages (Explan/orig: 12-12-27, p. 1; Explan/cc: 12-12-27, p. 1; Explan/FF:

12-12-27, p. 1); the letter labels (A, B, D, E, and F) are provided in handwriting in Explan/cc: 12-12-27, p. 1. These letter labels correspond to the appropriate spots in the hand-drawn figures on Explan/cc: 11-12-27, p. 1 and Explan/orig: 9-12-27, p. 1 insert—primary sources for Figure 12. This correspondence argues for the identification of this Figure—Figure 12—as the “Fig.” references in the source manuscripts.

6. While in *Infinite Intelligence* Meher Baba used “Īshwar” as a designation for God as Creator-Preserver-Destroyer (which in *God Speaks* he called the Third State of God), here it seems to serve as a general term for God, or more specifically, God in the Beyond State. For more on the various meanings of this name, see Glossary.
7. These two poetic lines do not appear in Explan/orig: 12-12-27, p. 1 or Explan/FF:

12-12-27, p. 1, which end with the typed phrase “once [*sic*] must create Love.” But in Explan/cc: 12-12-27, p. 1, these two poetic lines had been handwritten in pencil, indented, in the Gujarati script, without English translation. Those two lines transliterate thus: “*Tu kaz sarā e tabīyat namī ravonī bīrū/ kujā ba kue hakikat guzar tavānā karde*”. This unattributed couplet is followed in Explan/cc: 12-12-27, p. 1 by a further handwritten line: “nature (*tabīyat*) here means sanskaras.”

Explan/cc: 12-12-27, p. 1 does not indicate the source of this couplet, but in fact it is taken from a ghazal in the *Divān* of Hafez. The quotation in the primary text here follows the text of Qodsī, p. 199, which varies in several details from the Gujarati transliteration in Explan/cc: 12-12-27, p. 1.

WEST TANK ROOM,
TUESDAY, 13TH DECEMBER 1927

1. In all three source manuscript pages (Explan/orig: 13-12-27, p. 1, Explan/cc: 13-12-27, p. 1, and Explan/FF: 13-12-27, p. 1), this sentence is followed by a single period with some spaces and then 26 more (.....), spilling over from the end of one line to the middle of the next. Possibly these periods were intended to stand as an ellipsis. If so, readers need to be aware that some of the content of Baba’s dictation may have been left out of the transcript at this juncture, and the typist or compiler of the original manuscript may have been trying to record this fact. The flow of thought,

however, shows no obvious break or discontinuity, as one would expect in the case of an ellipsis, in view of which, the significance of these periods remains something of a puzzle.

2. All three source manuscript pages (Explan/orig: 13-12-27, p. 1, Explan/cc: 13-12-27, p. 1, and Explan/FF: 13-12-27, p. 1) incorporate a parenthetical question mark after the number six: “it had six (?) forms divisions.” Perhaps this question mark indicates the editor’s or transcriber’s uncertainty as to whether the number ought not to have been seven, a number which appears elsewhere in the course of similar

and probably genetically related manuscript renderings of this point. For example, in his write-up of Baba’s dictation in “Ramjoo’s Explanations in Green Pen,” p. 10, Ramjoo writes, “Out of these two states the Akash-State remains one whole but the Parana-State [*sic*] gets divided into seven divisions. And even these seven divisions were formed at one and the same time, just like a serpent who ~~is sleeping in a perfectly straight position~~ ~~became~~ got seven curls instantaneously the moment he ~~awoke~~ was disturbed.” But the associated hand-drawn diagram on “Ramjoo’s Explanations in Green Pen,” p. 11 marks the divisions with six short lines, not seven. In another of his transcriptions in “Ramjoo’s Explanations in Pencil,” p. 10, Ramjoo adds to this, “Leave aside the 7th at present & only remember the 6 curls or divisions as shown in figure on page 11.” That figure on “Ramjoo’s Explanations in Pencil,” p. 11, another version of what appears in this text as Figure 14, has six lines labeled as “The Divisions in The Subtle World.” (Some of this content appears to have been reproduced in an article attributed to Meher Baba in the *Meher Message*; see “God, Creator and Creation, Part III,” *Meher Message* 1, no. 6 (June 1926), pp. 4–5; the figure on p. 5 has seven lines.) Apparently the number of divisions can be represented as either six or seven; perhaps the seventh, since it belongs to the God State of the seventh plane, in one sense belongs to this series but in another is radically discontinuous with the other six. In any event, since the phrase “6 divisions” is repeated in Explan/orig: 13-

12-27, p. 1, Explan/cc: 13-12-27, p. 1, and Explan/FF: 13-12-27, p. 1 just a few lines below the present passage, the editor has deemed it best to let that number stand.

3. The source manuscripts (Explan/cc: 13-12-27, p. 1, Explan/orig: 13-12-27, p. 1, and Explan/FF: 13-12-27, p. 1) read: “This ‘Movement’ got 6 divisions, at one and the same time. (like a Serpent, who when awakes from sleep, curls up and form [*sic*] so many coils etc. immediately, quite unseen and immediately”. Shortly below this, on Explan/cc: 13-12-27, p. 1 (and not on the other two source pages), to the right of a hand-drawn pencil diagram that is one of the sources for Figure 14, there appears what looks like a marginal comment in the Gujarati script, which reads: “*sāmpno dākhlo che jīāt pañ ahene bājue rākho*.” This translates: “[this is] the example of a snake; know [this], but keep it to one side.” This comment would seem to associate the six divisions within the subtle sphere as represented in the diagram with the sudden appearance of the coils in a snake waking from sleep, as explained above.

On the other hand, the injunction to “keep it to one side” (with reference to the snake analogy) would seem to suggest that this analogy should not be introduced into the discourse at this time. Curiously enough, the 19th December entry of Chanji’s diary (ChD 1: f. 35) makes reference to something of the kind: “An interesting discourse ^ the false existence on *jag* [the world]—with the Simile of a serpent—”. Yet the “Explanations” manuscripts contain no lecture of this date; while the lectures of 18th and 21st December concern themselves with subjects far removed from this. The editor

finds no better spot for the snake analogy than in this present lecture where the source manuscripts have presented it. (In fact, the serpent analogy appears in several of the source texts; for details, *see* endnote 2 above.)

4. This sentence has been interpolated by the editor to help introduce Figure 14, which on Explan/cc: 13-12-27, p. 1 has been drawn in pencil, almost like an annotation, without clear integration into the accompanying text.
5. This sentence too has been interpolated by the editor to help bridge over a sudden change in topics and to introduce Figure 15.
6. The verbiage incorporated into this diagram does not include the Gujarati comment on the serpent written out to the right of the source diagram in Explan/cc: 13-12-27, p. 1. For detailed discussion on this Gujarati comment, *see* endnote 3.
7. In all three manuscripts—Explan/orig: 13-12-27, p. 2, Explan/cc: 13-12-27, p. 2, and Explan/FF: 13-12-27, p. 2—the source for this comment appears not at this point of the lecture but at the very bottom of the page, where the lecture comes to an end. But in Explan/cc: 13-12-27, p. 2, where that typed comment appears, it is

accompanied by a handwritten note in the left margin that reads: “vide B in fig. above.” In that drawn figure that the note refers to, Baba’s cap has indeed been depicted in a shape that seems to be patterned after the black pillbox hats standard for the boys in the Meher Ashram and that Baba himself used to wear during this period. By contrast, the source figures in Explan/cc: 13-12-27, p. 1 (crossed out) and Explan/orig: 13-12-27, p. 2 (Explan/FF: 13-12-27, p. 2 has only a lacuna where the figure ought to be) are very primitive and contain nothing like a representation of Baba’s hat. It seems probable that the person who drew in the figure in Explan/cc: 13-12-27, p. 2 added the handwritten comment at the bottom of the page explicitly to link the explanation of Baba and his cap with the figure itself. The editor has taken this as warrant for moving the parenthetical explanation to a position immediately following Figure 15.

8. The three manuscript source pages (Explan/orig: 13-12-27, p. 2, Explan/cc: 13-12-27, p. 2, and Explan/FF: 13-12-27, p. 2) give the number “1”: “In the ‘Sound sleep’ state (1), ...” In view of Figure 15, plainly the correct number is “3.”

**WEST TANK ROOM,
WEDNESDAY, 14TH DECEMBER 1927**

1. A space for a diagram has been reserved at the top of all three “Explanations” manuscript source pages—Explan/orig: 14-12-27, p. 1, Explan/cc: 14-12-27, p. 1, and Explan/FF: 14-12-27, p. 1. The editor

has concluded that the diagram intended for this spot is Figure 14. Since that figure appeared in the lecture of the day before (p. 161), a citation takes the place of a diagram in the lines below.

Several paragraphs down the page, the text incorporates another reference to the diagram meant to fill the manuscript lacuna. But in this case, the editor has determined that the diagram in question is Figure 17, for which a space has been reserved on the next manuscript page.

As still another complication, the opening paragraphs of this lecture, as rendered in the “Explanations” source texts, parallel in their content the text of “Ramjoo Pencil,” pp. 38–39, and “God, Creator and Creation,” *Meher Message* 1, no. 8 (November 1929), p. 3. Yet both of these other sources feature a diagram, which the “Explanations” source pages neither reference nor leave a space for. That diagram is Figure 16, which the artist-editor team has incorporated into this text since it plainly relates to the subject under discussion.

The manuscript and textual questions here are extremely vexed and intricate. For a fuller analysis, *see* the discussion of Figures 15, 16, and 17 in “Notes on the Figures,” pp. 528–33.

2. This sentence and the several following, up through and including Figure 16, borrow heavily from the text of “Ramjoo’s Explanations in Pencil,” p. 39, which tracks fairly closely with the “Explanations” sources at this juncture. In fact, the diagram in “Ramjoo’s Explanations in Pencil,” which serves as the source for Figure 16 here, is directly followed in that manuscript by a discussion of the eye and another diagram incorporated into this edited text as Figure 17. Clearly “Ramjoo’s Explanations in Pencil” and the “Explanations” manu-

scripts are genetically related through this section, with “Ramjoo’s Explanations in Pencil” having incorporated material (including the two figures) that was left out of the other sources.

3. The original text here reads: “Now—the Creator Point—the middle-point between black and white (as in the fig. [lacuna] above)” (Explan/orig: 14-12-27, p. 1, Explan/cc: 14-12-27, p. 1, and Explan/FF: 14-12-27, p. 1). This language, taken literally, seems to indicate that the point is located on the boundary between the black and white regions. After careful study, however, the editor has concluded that the sense is other than this and that the thought has been imprecisely worded. What Baba seems to mean is that the “Creator Point” is located at the dead center in each of the three systems of concentric rings depicted in Figure 17. As to the “black” and the “white,” here we run up against a serious textual crux that calls into question the meaning of this entire passage and problematizes the identification of the diagram in Figure 17 and its interpolation into this lecture (*see* endnote 5). Ordinarily one would take “white” and “black,” when used in reference to an eye, as designating the outer white and the central pupil. Yet details in the passage that follows—such as the explanation that the black and the white both come out of the “point”—suggest that “black” actually means “dark” and that its significance lies in its contrast with the outer white. The pupil of the eye is here being conceived not as a black circle but as a point. Readers should be advised, then, that this entire passage has been edited in light of this interpretation,

- and the diagram in Figure 17 has been brought in from “Ramjoo’s Explanations in Pencil” as an illustration of this idea.
4. Again, this sentence significantly emends its source, which reads: “Examine your eyes and the middle-point between black and white, and you will mark that the black is nearer (to light)” (Explan/orig: 14-12-27, p. 1, Explan/cc: 14-12-27, p. 1, and Explan/FF: 14-12-27, p. 1).
 5. The source text in the primary manuscripts (Explan/orig: 14-12-27, p. 1, Explan/cc: 14-12-27, p. 1, and Explan/FF: 14-12-27, p. 1) is highly confusing: “Such gross eyes [and the words “Gods with” are typed interlinearly above these words, without caret or other indication how or where they should be inserted into the text] are innumerable, as also the third eyes—but the Real Third Eye [and again, the words “God with the” has been typed interlinearly above these words, without indication whether they should be inserted here or into the line above] is ONLY O-N_E [*sic*]—of the one ‘Nirakar’[.]” Happily, the confusion here is disambiguated by a corresponding passage in “Ramjoo’s Explanations in Pencil,” p. 39: “Such Gods with gross eyes & internal eyes appear innumerable but the Real God with the Only third eye is One only!” Evidently Baba intends to characterize gross-conscious souls with the two outer, gross eyes as “Gods,” which is to say, human instances of God incarnate. In the light of this understanding, this passage has been emended in the interests of intelligibility.
 6. The primary source manuscripts (Explan/orig: 14-12-27, p. 1, Explan/cc: 14-12-27, p. 1, and Explan/FF: 14-12-27, p. 1) have a

- lacuna here: “The Creation is from this point ([lacuna]).” It may be worth noting that *Infinite Intelligence*, in the course of a discussion perhaps relatable to this, several times refers to the Om Point as the *āṅkṇī pūṭlī*, “pupil of the eye” (pp. 75 and 77).
7. Explan/orig: 14-12-27, p. 1, Explan/cc: 14-12-27, p. 1, and Explan/FF: 14-12-27, p. 1 read: “So, for this [lacuna] to see ‘Nirakar’, these gross eyes must be reversed. But that is impossible.” “Ramjoo’s Explanations in Pencil,” p. 40 provides the reading: “To see God these gross eyes must be reversed. But this is impossible.” Interrelating these two texts, one infers that “Nirakar” refers to *nirākār* God as has been discussed in the preceding passage; and the one who needs to undertake to “see God” is simply a generalized gross-conscious soul, no one or no type in particular.
 8. The primary sources for the last three sentences (Explan/orig: 14-12-27, pp. 1–2, Explan/cc: 14-12-27, pp. 1–2, and Explan/FF: 14-12-27, pp. 1–2) read: “For, the eyes (gross) may turn, but the POINT does not. And it is this POINT that is to be changed. And for that purpose the MIND is to be revrsed [*sic*], so that the Mind turns takingthese [*sic*] two (points in the two gross eyes).” “Ramjoo’s Explanations in Pencil,” p. 40 expands upon and somewhat clarifies this thought: “Because the ~~gross~~ eyes may turn in through some unusual surgical skill but the two points in them won’t. To reverse the two points the mind must be turned which automatically takes the two points ~~in~~ inwards and joining them with the point in the third eye, ...”
 9. The source passages in Explan/orig: 14-12-27, p. 2, Explan/cc: 14-12-27, p. 2, and Explan/FF: 14-12-27, p. 2 read: “And

for that (the usual repetition of sequences by Duttoo) one must surrender to a Sadguru.” Another instance of this pedagogical practice (presumably consisting of a sequence of questions and answers between Baba and Dattu) occurred the next day in the lecture of 15th December (see pp. 181–82), where we are told: “All this (intellectual knowledge) is nothing, of no real consideration, before actual SEEING or EXPERIENCING. What? God. And how could that be possible? (The usual repetition [*sic*] by Dutt0 [*sic*]” (Explan/orig: 15-12-27, p. 3), Explan/cc: 15-12-27, p. 3, and Explan/FF: 15-12-27, p. 3). In both passages the “repetitions” by Dattu occur in the course of a discussion about the supreme importance of finding a Sadguru, surrendering to him, and creating prem (love). Unfortunately, we do not have a record or transcript of this little catechism between Baba and Dattu, unless the last four lines of the 15th December lecture represent this: on which subject, *see* p. 182 and the associated endnote 14.

WEST TANK ROOM,
THURSDAY, 15TH DECEMBER 1927

1. ChD 1: f. 31: “Shree’s another refer at night re: explanations that to understand the whole fig (Octop.) would require 6 months, daily 1 hour explanation etc.”
2. The “Explanations” source texts give the reading “Creation” and not “Creation Point”: “So we understood two things—Creation and the Third Eye” (Explan/orig: 15-12-27, p. 1, Explan/cc: 15-12-27, p. 1, and Explan/FF: 15-12-27, p. 1). Yet in the preceding paragraph the

10. In this passage the source texts Explan/orig: 14-12-27, p. 2, Explan/cc: 14-12-27, p. 2, and Explan/FF: 14-12-27, p. 2 contain a lacuna and an ellipsis: “Those who are in the [lacuna] line, I can see... so also those who are in the beginning their eyes are red with the fire of love” (ellipsis in original).
11. This last phrase has been interpolated by the editors as a clarification; the primary source texts (Explan/orig: 14-12-27, p. 2, Explan/cc: 14-12-27, p. 2, and Explan/FF: 14-12-27, p. 2) simply read: “(because of the thinking and Love for Shree) and THAT, Shree can very easily see, ...”
12. This last clause does not appear in the source texts Explan/orig: 14-12-27, p. 2, Explan/cc: 14-12-27, p. 2, and Explan/FF: 14-12-27, p. 2 but has been carried into this edited text from “Ramjoo’s Explanations in Pencil,” p. 40: “But Masters can from the very look of such eyes judge the depth of an aspirants’ [*sic*] dive in Divinity at a glance!”

1. comparison that Baba was making was between the Third Eye and the Creation **Point**, not the creation that flows out of this point. The Third Eye and the Creation Point “correspond” to each other, whereas the Third Eye and the Creation do not. Interpreting “Creation” as a shorthand for “Creation Point,” the editor has emended accordingly.
3. The primary source texts (Explan/orig: 15-12-27, p. 2, Explan/cc: 15-12-27, p. 2,

and Explan/FF: 15-12-27, p. 2) refer to a figure at this juncture (“vide Fig.”), but they provide nothing of the kind, nor does the typography of either page leave space for one. The reference may have been intended to point back to the figure intended for the spot earlier in the talk where a lacuna in the source manuscripts appears. In any event, “Ramjoo’s Explanations in Pencil,” p. 33 gives a diagram that seems well-suited to this present context, at the start of a discussion that proceeds along the same lines as do our three “Explanations” texts. This diagram has accordingly been incorporated into the text here as Figure 19.

For further discussion, see “Notes on the Figures,” pp. 533–36.

4. Explan/orig: 15-12-27, p. 2 reads: “And God is everywhere (being indivisible), yet has ‘Pokul’ (*ākāsh*) Vide p. [lacuna]”. It seems not unlikely that this citation was meant to refer to the third and fourth manuscript pages of the lecture of 7th December, as presented in this edited text on pp. 130–34.
5. See “Ramjoo’s Explanations in Pencil,” p. 33: “Let us remember that a world is a shadow of a Light-Globe. That the One Creator created Its innumerable shadows i.e many things including the innumerable Light-Globes. That below the Creator point there is all hollowness.”
6. Explan/orig: 15-12-27, p. 2, Explan/cc: 15-12-27, p. 2, and Explan/FF: 15-12-27, p. 2 give the parenthetical sentence: “(The fig. of Pokul and Sun put in.)” The figure referred to in the phrase “fig. of Pokul and Sun” seems to describe well the diagram on “Ramjoo’s Explanations

in Pencil,” p. 33, which has served as the basis for Figure 19 above.

7. This thought (with its point of emphasis) has been brought in from “Ramjoo’s Explanations in Pencil,” p. 33, which reads: “[This image catches the Light from the Light-Globe & throws it on the world] that means the image of the world itself becomes the SUN of the world!!!”
8. The clarification in this paragraph does not appear in the primary “Explanations” source texts (Explan/orig: 15-12-27, p. 2, Explan/cc: 15-12-27, p. 2, and Explan/FF: 15-12-27, p. 2); it has been interpolated rather from “Ramjoo’s Explanations in Pencil,” p. 33, where it occurs at exactly this point in the discussion. The lines from “Ramjoo’s Explanations in Pencil” serve the current argument since they significantly help to explain a difficult point in what is otherwise an exceedingly difficult and obscure passage.
9. The next few paragraphs integrate and blend the content of the “Explanations” source pages (Explan/orig: 15-12-27, pp. 2–3, Explan/cc: 15-12-27, pp. 2–3, and Explan/FF: 15-12-27, pp. 2–3) with the bottom lines of “Ramjoo’s Explanations in Pencil,” p. 33 flowing on to p. 34.
10. This idea that three suns appear as seven—this “riddle”—does not find explicit expression in Explan/orig: 15-12-27, p. 3, Explan/cc: 15-12-27, p. 3, or Explan/FF: 15-12-27, p. 3 but has been carried in from “Ramjoo’s Explanations in Pencil,” p. 34.
11. Explan/orig: 15-12-27, p. 3, Explan/cc: 15-12-27, p. 3, and Explan/FF: 15-12-27, p. 3 read: “[As these are two suns (of the Second),] & as 1 is opp. to 2, so these two suns ...”



12. It is not at all clear that this line, as rendered here in the edited text, has been correctly understood, since the source texts pose what seem to be irresolvable difficulties. In all three source manuscripts (Explan/orig: 15-12-27, p. 3, Explan/cc: 15-12-27, p. 3, and Explan/FF: 15-12-27, p. 3) the previous paragraph closes with the clause “... so these two suns (of the 2nd.) are far smaller than this (Sun of th fitst [*sic*] world), and also very near to each other.” After a line break, a new paragraph, indented twice the ordinary indentation, consists of a single line: “I can see that ([lacuna]).” The lacuna, doubtless intended for handwritten supplementation in Gujarati, is large enough for about seventeen typed characters. Now it is possible that this Gujarati phrase would have indicated what it is that Baba “can see.” In this case, there seems no way of guessing how this lacuna should be filled. It is also possible, however, that Baba is simply indicating that he can see—actively in the present moment—the two suns adverted to in the previous line; one is reminded of the lecture of the previous day, 14th December, when Baba told the boys that he could see the red eyes of those among them who were entering into the spiritual line (p. 172). If this construction of the English text is correct, then the lacuna would probably have been filled with some Gujarati phrase restating this idea (of Baba’s seeing), or perhaps the Gujarati would have expressed some tangential thought which we have no way of knowing about. In any case, since the second interpretation affords us the only means of including any of the original manuscript verbiage (“I can see ...”) into

the edited text, and since it would be a pity to excise from that edited text one of the few first-person pronouns referring back to Baba, the editor has chosen to understand the text in this way, while warning readers that this understanding may well be in error.

13. In the original source manuscripts (Explan/orig: 15-12-27, p. 3, Explan/cc: 15-12-27, p. 3, and Explan/FF: 15-12-27, p. 3), a centered series of twenty hyphens (-----) stands as what seems to be a marker dividing the last part of the lecture from what preceded it. The rubric introducing this closing section has been inserted by the editor.
14. In Explan/orig: 15-12-27, p. 3, Explan/cc: 15-12-27, p. 3, and Explan/FF: 15-12-27, p. 3 the source passage for this sentence and the remainder of the lecture reads thus: “[And how would that be possible?] (The usual repetition by Dutt0 [*sic*]/ To surrender to a Guru who could show you this. / And how or when would a Sadguru show you God?/ When he finds in you Real, Unbounded, Love–Love for God. / So do ye all. Try to create Love.” (Another reference to this exchange of questions and answers between Baba and Dattu occurred in the lecture of 14th December; see p. 171 and endnote 9.) Now it could be that the four lines following the reference to the “usual repetition” by Dattu do indeed present the gist of the questions and answers between Baba and Dattu. In that event these four sentences represent a dialogue and not a continuation of Baba’s lecture as monologue.

WEST TANK ROOM,
FRIDAY, 16TH DECEMBER 1927

1. Explan/orig: 16-12-27, p. 1, Explan/cc: 16-12-27, p. 1, and Explan/FF: 16-12-27, p. 1 have an unfilled lacuna here. Though *alag* does not appear at this juncture in any of the primary sources, the editor has inserted it nonetheless as a word that Meher Baba often used in this context.
2. In all three source texts (Explan/orig: 16-12-27, p. 1, Explan/cc: 16-12-27, p. 1, and Explan/FF: 16-12-27, p. 1) the typed text reads “These three—A, B, & C are linked together and really speaking only ONE sun”; but in Explan/orig: 16-12-27, p. 1 and Explan/cc: 16-12-27, p. 1 the word “sun” has been stricken out and the words “source of light” handwritten above the line in pencil. Plainly this correction should be accepted, since the “one” source of light must be the light globe and not the seven suns.

WEST TANK ROOM,
SATURDAY, 17TH DECEMBER 1927

1. Explan/orig: 17-12-27, p. 1, Explan/cc: 17-12-27, p. 1, and Explan/FF: 17-12-27, p. 1 read: “A, B, and C are the three shadows of this light-(one below the other, as explained and illustrated in Fig. [lacuna] D/ [lacuna], i.e. the three worlds.” Though it is not altogether clear what the abbreviation “D” refers to, in “Ramjoo’s Explanations in Green Pen,” p. 27, and in subsequent published versions of this very same diagram in *Meher Message*, *The Philosophy and Teachings*, the *Meher Baba Journal*, as well as in Ghani’s unpublished manuscript, the letter “D” marks the Om Point. Since the three planets A, B, and C are indeed ranged below the Om Point, possibly our text is referring to some lost version of the diagram in which the Om Point has been labeled in that way.
2. In the three source manuscripts (Explan/orig: 17-12-27, p. 3, Explan/cc: 17-12-27, p. 3, and Explan/FF: 17-12-27, p. 3) the first typed line after the large gap in the typing (which presumably had been reserved, as explained in “Notes on the Figures,” pp. 537–38, for a diagram) reads: “These [lacuna] are inhabited.” Plainly the idea intended for the lacuna is “worlds,” though the compiler of the manuscript seems to have envisioned some corresponding Gujarati word inserted by hand. This same thought, that there are only seven “inhabited” worlds, was expressed by Baba in his talk on 5th/6th December 1927: “Of these (innumerable worlds), only SEVEN are inhabited, - as indicated in Fig. 1-from 1 to 7” (Explan/orig: 5/6-12-27, p. 2, Explan/cc: 5/6-12-27, p. 2, and Explan/FF: 5/6-12-27, p. 2). What followed in that earlier lecture was not an actual diagram (for which no blank space was reserved) but an indented list of the seven worlds, which was incorporated into

this edited text on p. 120. With the return to this subject eleven or twelve days later, on 17th December, it seems that Baba presented the actual diagram of the seven worlds (as he may indeed have done previously in the earlier lecture), a diagram incorporated here as Figure 23.

3. The three primary manuscript sources (Explan/orig: 17-12-27, p. 4, Explan/cc: 17-12-27, p. 4, and Explan/FF: 17-12-27, p. 4) tell us that, in world C, “the human form is far far advanced.” But as Baba has often explained, with the achievement of the human form, evolution ceases. Plainly Baba meant to attribute advancement not to the human form as it manifests in world C but to the people in it. For further evidence on this point, see the quotations from parallel passages in “Ramjoo’s Explanations in Pencil” and “Ramjoo’s Explanations in Green Pen” in the next endnote. The text has been emended in the light of this understanding.
4. The “Explanations” manuscripts (Explan/orig: 17-12-27, p. 4, Explan/cc: 17-12-27, p. 4, and Explan/FF: 17-12-27, p. 4) describe the capabilities of the inhabitants of world C thus: “Hence, there is no talk even, i.e. the people are so intellectually advanced that they could talk with ‘minds’ and understand each other without using the mouths at all.” “Ramjoo’s Explanations in Pencil,” p. 29 tells us that “[i]n view point of Intelligence however the inhabitants of the ‘C’ world are more advanced so much so that they can even talk mentally.” “Ramjoo’s Explanations in Green Pen,” p. 28 adds a few further points of detail: “The inhabitants = drops of the ‘C’ world are ~~the most~~ intensely intelligent ~~and advanced in science~~ so much so that

they can ~~talk~~ and express ~~them~~ their thoughts amongst themselves ~~mentally~~ without gross means.”

5. Explan/orig: 17-12-27, p. 4, Explan/cc: 17-12-27, p. 4, and Explan/FF: 17-12-27, p. 4 give the abbreviation “As.,” but “Ramjoo’s Explanations in Pencil,” p. 29 spells out “annas.” “Ramjoo’s Explanations in Green Pen” p. 29 does not use the rupee-and-annas analogy but rather expresses the proportionalities of intelligence and love in terms of percentages.
6. The phrase “feelings of love” has been taken from the directly related passage in “Ramjoo’s Explanations in Pencil,” p. 29. Explan/orig: 17-12-27, p. 4, Explan/cc: 17-12-27, p. 4, and Explan/FF: 17-12-27, p. 4 read: “Love & Feelings”.
7. The source manuscripts Explan/orig: 17-12-27, p. 4, Explan/cc: 17-12-27, p. 4, and Explan/FF: 17-12-27, p. 4 contain this lead-in sentence: “And it is for this reason that Hafiz says -”. In all three manuscripts this is followed by a lacuna. But the missing quotation seems to be supplied—or at any rate hinted at—in “Ramjoo’s Explanations in Pencil,” p. 29. The preceding passage in this page (of “Ramjoo’s Explanations in Pencil”) gives the same analogy (of the division of sixteen annas between intellect and feelings among the inhabitants of worlds C, B, and A) that we found in the immediately preceding passage in this present lecture of 17th December 1927. At this juncture in “Ramjoo’s Explanations in Pencil” an arrow points to a note written vertically (from bottom to top) in the right-hand margin, that reads thus: “It is for this

reason that Hafiz says: [lacuna] *basī bālā tarāz akl ast* i.e. Love is higher than intelligence. One who goes beyond intelligence, gets Love, and he who gets Love gets God.”

The words represented in italics in this quote are written in the Gujarati script. Nonetheless, the language is Persian. The phrase is a fragment from a line and couplet that Baba quoted many times, as he did in his Tiffin Lecture of 26th June

1926. We have quoted the full couplet as it has been presented in *Tiffin Lectures*, p. 84; the source of these lines from Hafez is Qodsi, p. 331, ghazal 264, couplet 2. Perhaps the empty space (marked above as a lacuna) in “Ramjoo’s Explanations in Pencil,” p. 29 was meant for the words comprising the first part of this line, which express the thought that the gate of love is higher [than the gate of intellect].

WEST TANK ROOM,
SUNDAY, 18TH DECEMBER 1927

1. This information on the context of Baba’s explanations on 18th December all derives from the 18th December 1927 entry in Chanji’s diary (ChD 1: f. 34), which tells us that Baba gave two “spiritual” lectures on this Sunday evening: “Today Shree took the usual Sp[iritual] hour from 6.30 to 7.30 himself-called the Mandali & explained the Evolution from stone to human (with the simile of a doll) clearly. Then fr[om] 7.30 to 8.30 the usual Sp[iritual] hour taken by Shree personally - explanation of the 7 pl. & 7 skies, etc. & Mr. Manekar’s letter re: seeing of wonderful light etc. (vide detailed a/c) and advice to boys therefrom to create Prem.” The first hour, 6:30 to 7:30, would customarily have been handled by selected teachers from the Meher Ashram staff, perhaps presenting pre-prepared material such as has been included in Part 4 of this book; perhaps the calling in of the mandali receives special mention since this earlier hour would not usually have been attended by the greater assembly of Baba’s mandali, and the fact of their having been



summoned on this occasion suggests that the particular topic—evolution—was one which Baba wanted them to listen in on. The fact that the second “usual spiritual” hour followed directly after the first suggests that the two hours comprised a single, extended session, with the same audience for both. Nonetheless, the topic of the second hour—the planes and the skies—seems to have been introduced by Baba out of sequence, since the topic arises as a part of the natural and logical order of lectures ten days later, starting with the lecture of 28th December. It does seem that Baba had already broached this subject before the Meher Ashram boys several weeks earlier, on 30th November 1928, since a diary note on that day mentions a “Splendid explanation in the Ashram (in the Persian class hall to all) re: the 7 skies & planes (vide notes)” (ChD 1: f. 16). Nonetheless, our source manuscripts provide us with no record of what Baba said on either 30th November or in the second part of his lecture of 18th December; even the exhortation to the

boys—to “create prem”—has been left out of the 18th December “Explanations” write-up. Perhaps this omission was deliberately brought about by the compiler of the “Explanations” manuscript series, since the topic of the planes and skies finds its more natural place at the end of the syllabus, as it were. If so, then this excising (of the second hour of the evening’s presentation) constitutes evidence of the exercise of editorial discretion in the preparation of the “Explanations” as a collection.

2. Explan/orig: 18-12-27, p. 1, Explan/cc: 18-12-27, p. 1, and Explan/FF: 18-12-27, p. 1 indicate only that “A doll was brought in to-day’s explanation to illustrate and [sic] explain more clearly.” “Ramjoo’s Explanations in Pencil,” p. 17, “God, Creator and Creation,” *Meher Message* 1, no. 8 (August 1929), p. 3, *Shree Meher Baba: His Philosophy and Teachings*, p. 65, and “Meher Baba: His Philosophy and Mysticism,” the *Meher Baba Journal* 4, no. 8 (June 1942), p. 429 similarly employ the figure of a cloth doll (representing a man) folded up and in upon itself to illustrate the latency of the human form in stone—and in all the subsequent forms in the evolutionary series.
3. Explan/orig: 18-12-27, p. 1, Explan/cc: 18-12-27, p. 1, and Explan/FF: 18-12-27, p. 1 word this ambiguously: “(in) Fishes. Where are their eyes? When they dive in water, their eyes are above ...” This could be construed as referring to the placement of the eyes in a fish’s body. Yet “Ramjoo’s Explanations in Green Pen,” pp. 19–20 and “God, Creator and Creation, Part V,” *Meher Message* 1, no. 8 (August 1929), p. 4 clearly indicate that Baba is referring to the direction in which the eyes are turned.
4. The “Explanations” manuscripts do not mention the five turns that the latent human form passes through in the course of its evolutionary progress from stone to human until near the end of the lecture; nor do Explan/orig: 18-12-27, p. 1, Explan/cc: 18-12-27, p. 1, and Explan/FF: 18-12-27, p. 1 advert to the fact that, in its movement from stone to vegetation, the soul makes the first of these turns. Yet both “Ramjoo’s Explanations in Pencil,” p. 18, and “Ramjoo’s Explanations in Green Pen” (p. 18) do specify this, as do other later sources. For a full discussion of this question of the five turns, see Appendix 2, pp. 487–97.
5. Explan/cc: 18-12-27, p. 1 and Explan/FF: 18-12-27, p. 1 both feature lacunae here: “in the main trunk ([lacuna]) ...” In Explan/orig: 18-12-27, p. 1 the lacuna has been filled by a small penciled annotation: *thad*. In Gujarati and other Indic languages *thad* means the trunk or body or the trunk of a tree. The text has been emended accordingly.
6. This idea (of the tree’s mouth’s latency and invisibility to the eye) does not appear in the “Explanations” manuscripts; it has been interpolated from “Ramjoo’s Explanations in Green Pen,” p. 18: “The mouth is also there, but it is still latent and hence we cannot see it, nevertheless we ‘give’ water and manure for the trees to eat and drink at the bottom and not over the top of the trees.” The same idea is expressed in the other analogue texts.
7. Again, the “Explanations” source manuscript pages (Explan/orig: 18-12-27, p. 1, Explan/cc: 18-12-27, p. 1, and Explan/FF: 18-12-27, p. 1) make no mention here of the second turn; the information has been

- carried in from “Ramjoo’s Explanations in Pencil,” p. 19 and “Ramjoo’s Explanations in Green Pen,” p. 19 (*see also* “God, Creator and Creation,” p. 4, and *Shree Meher Baba: His Philosophy and Teachings*, p. 66).
8. While the language of all the major sources and analogues implies that the latent human form as worm is lying on its back, this point is made explicit in “Ramjoo’s Explanations in Green Pen,” p. 19, which tells us that “from the vegetable [*sic*] kingdom, the feet of the crudely manifested upside down human-form are gradually brought down through various ‘different’ forms until it once again lies flat on its back in the form of a worm face upwards ... This—lying face upwards—is the second turn.”
 9. None of the “Explanations” source pages (Explan/orig: 18-12-27, p. 1, Explan/cc: 18-12-27, p. 1, and Explan/FF: 18-12-27, p. 1) mention the color of the first insect form; this detail is provided in “Ramjoo’s Explanations in Pencil,” p. 19 and “Ramjoo’s Explanations in Green Pen,” p. 19.
 10. Explan/orig: 18-12-27, p. 1 and Explan/FF: 18-12-27, p. 1 refer not to fins but “wings”: “in the ‘fish’ form too the face is upwards, and the hands and feet are its wings, with which it swims and dives etc.” (The bottom portion of Explan/cc: 18-12-27, p. 1 has been damaged by white ants and most of its text is missing.)
 11. This passage in the account of evolution in the “Explanations” manuscripts is abbreviated by comparison with what one finds in “Ramjoo’s Explanations in Green

Pen,” “Ramjoo’s Explanations in Pencil,” *Meher Message*, and *Shree Meher Baba: His Philosophy and Teachings*. All of those analogue manuscripts mention (as the “Explanations” manuscripts do not) the water fowl—the first of the bird forms—as the completion of the soul’s third turn, in which it achieves an upright posture again, having risen up from the slightly inclined posture in fish. As Appendix 2 argues, this description of the third turn, as extending from worm to water fowl, is probably inaccurate; *see* pp. 488–91.

On the matter of the crab form specifically, Explan/orig: 18-12-27, pp. 1–2 provides the following reading: “there are numbers of this kind (fish), smaller to bigger and then biggest. Know that when it [the ātmā] turns (the face down-wards), the first form is that of the (*khaykhrā*). Then progressing gradually in ‘animal’ forms, it takes forms the principal being those of ‘kangaroo’, then of a ‘dog’, ...” The word *khaykhrā* has been handwritten in the Gujarati script in a tiny, hardly legible penciled scrawl in a lacuna between parentheses. (In Explan/FF: 18-12-27, p. 1 the lacuna has been left unfilled, while in Explan/cc: 18-12-27, p. 1 the entire lower portion of the page is missing due to white ant damage.) This appears to be a form of the Gujarati word *khēkaḍo*, related to the Hindi word *keknā*; both words mean “crab.”

Apart from the form of the Gujarati or Hindi word, however, the crab, and its precise position in the evolutionary series, presents us with a serious textual crux in these early manuscripts. In the passage just quoted, the crab occupies a position

somewhere after the end of the fish sequence and before the kangaroo, the first of the animals. This account omits entirely the kingdom of the birds. Birds have once again been left out on the next manuscript page in this lecture, which reads: “(Resuming again) – after fish, ‘kangaroo’ form, then ‘crab’, then other animals with hands and feet and face toward the ground, until the dog form ...” (Explan/orig: 18-12-27, p. 2, Explan/cc: 18-12-27, p. 2, and Explan/FF: 18-12-27, p. 2). Here, the crab seems to have been placed (most improbably) within the animal sequence, between the kangaroo and the dog!

Nine days later in the lecture series, on 26th December, crabs are referenced again, as follows: “After fish, the first form of Birds is the ‘Waterfowl’ ([lacuna]). Crabs are the last form of fish” (Explan/orig: 26-12-27, p. 2, Explan/cc: 26-12-27, p. 2, and Explan/FF: 26-12-27, p. 2). Though this passage is so succinct as to cast doubt on its reliability, at least it includes the bird kingdom, and the position which it assigns to crabs, at the end of the fish series and before the onset of the birds, seems more plausible than the previous accounts.

“Ramjoo’s Explanations in Pencil,” p. 44, which seems to be based on the 27th December lecture, presents this idea in a somewhat more developed and coherent way: “Again from the water the ‘form’ begins to leave it and the crab is the last form of a fish when it walks out of the water & so it has a turned down form in contrast to the fish proper. From the crab the next form is that of a water fowl & thus the connection with the air

begins.” This manuscript proceeds to relate the evolution of the bird form, from the water fowl to some kind of unspecified bird endowed with what seems to be a wattle; and from here evolution progresses on through the animal forms, starting with the kangaroo.

The later analogues and derivatives, in *Meher Message*, *Shree Meher Baba: His Philosophy and Teachings*, and “Meher Baba: His Philosophy and Mysticism,” replicate these same elements of information and problems in the inconsistent placement of the crab form within the evolutionary sequence. Again, for a fuller discussion, *see* Appendix 2.

12. Baba refers again to this singularly anthropomorphic species of tree in “God, Creator and Creation,” *Meher Message* 1, no. 8 (August 1929), p. 4: “Moreover there is a remarkable tree, which has exactly four big branches and twenty small branches, and its shape is such that even a casual observer cannot help noticing a great similarity between it and an inverse human form.”
13. The original text of Explan/orig: 18-12-27, p. 2, Explan/cc: 18-12-27, p. 2, and Explan/FF: 18-12-27, p. 2, on which this sentence is based, reads thus: “(There is a form like ‘this’ too—the reverse of an animal [lacuna].” Though it is difficult to reconstruct the sense of this cryptic clause—and though nothing in “Ramjoo’s Explanations in Pencil,” “Ramjoo’s Explanations in Green Pen,” the *Meher Message* articles, or *Shree Meher Baba: His Philosophy and Teachings* directly relates to it—plainly it is intended as commentary on the worm form, and the

word “too” suggests a comparison with the preceding commentary on the latent human form in vegetation. And when the text indicates that the human form in worm is the “reverse of animal,” it seems to be referring to the posture and orientation: in worm the human form lies on its back with face turned up, while in animal form the latent human is turned the other way around, face down, rising from horizontal posture toward the full erect stand achieved as man. The text has been edited in accordance with this understanding.

14. Once again, in the original text of our “Explanations” source manuscripts (Explan/ orig: 18-12-27, p. 2, Explan/cc: 18-12-27, p. 2, and Explan/FF: 18-12-27, p. 2), the kingdom of birds has been completely skipped over, and the crab has been placed clearly out of the right sequence: “(Resuming again) – After fish, “kangaroo”form [*sic*], then ‘crab’, then other animals with hands and feet and face towards the ground, until the ‘dog’ form ...” This verbiage would seem to locate the crab in the evolutionary sequence after the kangaroo and before other animals. “Ramjoo’s Explanations in

Pencil” at several points (pp. 20 and 44) corrects what is an obvious mistake in the “Explanations” manuscripts by positioning the crab in the evolutionary sequence at the end of the fish kingdom and just before the inauguration of the evolutionary series of birds. To avoid creating confusion in the minds of readers, the “crab” has been editorially deleted from this present sentence.

15. Explan/orig: 18-12-27, p. 2, Explan/cc: 18-12-27, p. 2, and Explan/FF: 18-12-27, p. 2 read: “So, how many turns? 4 turns straight and the 5th. reverse. (See figure).” (Here again, though a figure has been alluded to, no figure appears at this juncture in this manuscript, or anywhere else in this lecture; the artist-editor team has supplied this missing diagram in the form of Figure 25.) Now, the meaning of a “straight” turn can be grasped only when contrasting it with a “reverse” turn: evidently the first four turns are forward, as in a forward somersault, while in the last the head turns up and backwards. Accordingly, in the edited text the word “straight” has been emended to “forward.”

CRYPT CABIN,

WEDNESDAY, 21ST DECEMBER 1927

1. The 19th December 1927 entry in Chanji’s diary (ChD 1: f. 35) alludes to a lecture that Baba gave on that evening, two days before the present lecture: “An interesting discourse the false existence on ‘jag’ [universe] — with the simile of a serpent”. The “Explanations” manuscripts contain no lecture dated 19th December, and the lectures of 18th and

21st December seem to have nothing to do with the idea of a serpent and its sudden coiling as it is explained by Baba. The lecture of 13th December contains this reference to a serpent, however, and in this edition the content relating to the serpent has all been incorporated there. For further discussion of the textual problems connected with this serpent



- analogy, *see* endnote 3 in the 13th December lecture (pp. 574–75).
2. The three “Explanations” manuscripts (Explan/ orig: 21-12-27, p. 1, Explan/cc: 21-12-27, p. 1, and Explan/FF: 21-12-27, p. 1) provide the reading: “Now, when we will explain the ‘SPECIES’ in details, it will be clear, but before that let us understand the ‘Sanskaras’ Theory.” “Ramjoo’s Explanations in Green Pen,” p. 21, tells us: “when we go into the details of all the species in which the human form appeared in the course of its manifestation the chain of evolution will become quite clear, but before we do that let us understand the ... growth of the Sanskars as then it will be easy to grasp the ‘form’ evolution.” “Ramjoo’s Explanations in Pencil,” pp. 20–21, expresses a similar idea. Baba does indeed return to the subject of the species of evolution later, particularly in the lecture of 27th December 1927 (pp. 227–34) and in the two lectures that precede it. Beyond this, the possibility cannot be discounted that Baba gave further details on the species of evolution in other talks that we have no record of.
3. This thought—that the worshipping or reviling of Perfect Persons has great effect on those who do it—does not appear in Explan/orig: 21-12-27, p. 1, Explan/cc: 21-12-27, p. 1, or Explan/FF: 21-12-27, p. 1; it has been carried into the edited text from “Ramjoo’s Explanations in Pencil,” p. 22 and “Ramjoo’s Explanations in Green Pen,” p. 22.
4. The original text of Explan/orig: 21-12-27, p. 2, Explan/cc: 21-12-27, p. 2, and Explan/FF: 21-12-27, p. 2 reads somewhat

obscurely: “Because the desires and thoughts are Sanskaras, (so) the use of the Subtle, and because [*sic*] actions ” ” ” ” ” Gross.” “Ramjoo’s Explanations in Pencil,” p. 22 tells us that “the mind uses up these sanskaras through the subtle & gross bodies!” “Ramjoo’s Explanations in Green Pen,” p. 22 reads very similarly. The idea seems to be that sanskaras cause the thoughts, desires, and actions of the subtle and gross bodies, make use of these bodies, and expend themselves through this use-making.

5. This last phrase does not appear in Explan/orig: 21-12-27, p. 2, Explan/cc: 21-12-27, p. 2, or Explan/FF: 21-12-27, p. 2; it has been interpolated from “Ramjoo’s Explanations in Pencil,” p. 22, which reads, “Because of these Sanskars the mind is bent upon using them and does not look to the Atma,” and from “Ramjoo’s Explanations in Green Pen,” p. 22, which reads almost identically.
6. The original text of Explan/orig: 21-12-27, p. 2, Explan/cc: 21-12-27, p. 2, and Explan/FF: 21-12-27, p. 2 is worded obscurely: “Now, to keep consciousness and yet go back, what is to be done?” The phrase “and yet go back” must refer to a return to the original state prior to the beginning of the Creation, as illustrated in Figure 25. The edited phrase here expresses this idea in terms of sanskaras, which have been the main topic in this part of the lecture.
7. Explan/orig: 21-12-27, p. 2 and Explan/FF: 21-12-27, p. 2 provide the following reading: “(So, why is this explained? just [*sic*] to make the first subject more clear and to understand better).” (The bottom part of the page in Explan/cc: 21-12-27,

- p. 2 is cut off, deleting most of the second sentence.) “Ramjoo’s Explanations in Pencil” and “Ramjoo’s Explanations in Green Pen” contain no statement of this kind. It appears that Baba at this juncture is pausing in his greater exposition and providing some meta-commentary, explaining to the boys that this detailed account of sanskaras and consciousness fits into a greater narrative represented in the total sequence of these thirty-four lectures. The passage has been edited in accordance with this understanding.
8. Explan/orig: 21-12-27, p. 3, Explan/cc: 21-12-27, p. 3, and Explan/FF: 21-12-27, p. 3 read: “... the actions must be checked i.e. if the actions are not done, these (Sanskaras) go back. And hence does ‘KABIR’ say ...” “Ramjoo’s Explanations in Pencil,” p. 23 elucidates: “This giving a check to the mind in not acting up according to desires and thoughts amount to going back!” “Ramjoo’s Explanations in Green Pen,” p. 23 reads similarly: “This check to the mind in not acting up to desires and thoughts amounts to ‘going back.’” The phrase “going back”—highlighted with quotation marks in “Ramjoo’s Explanations in Green Pen”—signals a reference to Baba’s previous evocation of this idea, where it meant a return to the state prior to the creation of these sanskaras, where one is free from them. (On Baba’s prior use of this phrase “going back”, see endnote 6.) One might have supposed that this particular cluster of sanskaras would have been destroyed, but Baba’s comments below suggest that the subtle form of these sanskaras survives.
 9. In Explan/orig: 21-12-27, p. 3, Explan/cc: 21-12-27, p. 3, and Explan/FF: 21-12-27, p. 3 this line from Kabir appears in English but not in its Hindi form. But the Hindi text does appear (written in the Gujarati script) in “Ramjoo’s Explanations in Green Pen,” p. 23.
 10. This edited text tries to make sense of an obscure sentence in Explan/orig: 21-12-27, p. 3, Explan/cc: 21-12-27, p. 3, and Explan/FF: 21-12-27, p. 3: “Hence, in ‘Shariyat’, there is no practical stuff (dam [lacuna]), for ‘shariyat’ followed to the utmost, it checks mere actions.” The editor has not been able to fill the lacuna or make sense of the parenthetic word fragment “dam.” The expression “practical stuff” probably associates with the “impracticability” referenced earlier. That is to say, the shariyat, whatever it may accomplish in the domain of action, does not provide the needed practical means—the “practical stuff”—for the destruction of thoughts and desires. This reading is admittedly dubious; yet it seems preferable to omitting the source passage altogether, which is worded too obscurely for inclusion in the edited text without emendation.
 11. Explan/orig: 21-12-27, p. 3, Explan/cc: 21-12-27, p. 3, and Explan/FF: 21-12-27, p. 3 reads: “A nice example (for a simile) just thought out.” Now this simile must have been “just thought out” by Meher Baba himself, since he was the source of this lecture. The text has been edited accordingly.

CRYPT CABIN,
FRIDAY, 23TH DECEMBER 1927

1. The passage in Explan/orig: 23-12-27, p. 1, Explan/cc: 23-12-27, p. 1, and Explan/FF: 23-12-27, p. 1 on which this sentence is based reads as follows: “We have to explain two things before proceeding with the chief figure (the FIRST Main figure-complete).” Now to begin with, what are the “two things,” and what is the “chief figure” or “main figure”?
If by the phrase “chief figure” Baba is referring to a figure or analogy that is set forth within this present lecture, what he probably means is the analogy of Masaji, set forth in Figure 29 (and complexly related to Figure 30). In that event, the expression “two things” probably refers to analogies explicated fully earlier in the lecture series that he reminds his young audience of in the opening paragraphs of this lecture. In fact, Baba reminds the boys of three such analogies or figural presentations: (1) the 18th December presentation of evolution illustrated by use of a cloth doll; (2) the comparison of the stages of evolution to the four stages of the day cycle (night, midnight, dawn, and morning) as explained in the lecture of 21st December and depicted in Figure 28; and (3) the use of holes in a piece of cardboard as a figure for the growth and widening of consciousness through evolution (as explained in the lectures of 10th and 11th December).
Finally, what is meant by the word “complete” in the parenthetical phrase “(the FIRST Main figure-complete)”?
- Probably Baba means to indicate that,

with this analogy, he is wrapping up his discussion of evolution and means to move on to other subjects. Baba reiterates this point a few lines below—“To-day we shall finish this ‘chain’ (of evolution) ...” (Explan/orig: 23-12-27, p. 1, Explan/cc: 23-12-27, p. 1, and Explan/FF: 23-12-27, p. 1). Despite saying this, Baba continued with the subject of evolution for several days more, although he did so from the standpoint of a new theme. On 26th December Baba brought in the four elements, and his treatment of evolution over the next three days explored this connection.

2. Explan/orig: 23-12-27, p. 1, Explan/cc: 23-12-27, p. 1, and Explan/FF: 23-12-27, p. 1 refer to dates rather than days of the week: “(viz. evolution explained on 18-12-27, with the simile of a ‘doll’, as also the other simile of the ‘Sun’ not appearing to our sight owing to the Sanskaras etc., explained on the 21st.Dec. -) are all the same.” Probably this parenthetical reference to past talks was inserted into the written record by the mandali who wrote up the draft of this lecture; one doubts that Meher Baba himself, speaking before a group of boys, would have mentioned specific days or dates, although he may well have reminded his audience of the doll and sun-and-clouds analogies as something he spoke about in the past. In any event, the editor has thought it best to replace dates in number form (such as 18-12-27) with the names of days of the week, since this better expresses the live

- atmosphere of Baba explaining a difficult topic to a group of youngsters.
3. Baba covered this subject on Wednesday, 21st December 1927 (see pp. 205–7).
 4. The primary source for the last two sentences (in Explan/orig: 23-12-27, p. 1, Explan/cc: 23-12-27, p. 1, and Explan/FF: 23-12-27, p. 1) reads thus: “What we proved that day was that the ‘Atma’ remains the same throughout (this evolution) Then what changes? - the Forms & Knowing.” The text of “Ramjoo’s Explanations in Green Pen,” p. 24, provides some helpful explication: “We have seen that through the organic evolution the latent human form becomes completely manifested and during the course of manifestation appears in various shapes, that the ‘Knowing’ or Consciousness also increases but that the Atma remains unchanged.” The edited text draws on elements from both of these sources.
 5. Baba gave this analogy in his lecture of 10th December; see pp. 148–49.
 6. The “Explanations” manuscripts (Explan/orig: 23-12-27, p. 2, Explan/cc: 23-12-27, p. 2, and Explan/FF: 23-12-27, p. 2) word this sentence thus: “the animal has more Knowing than Vegetable, so a human being of 14 years has more Knowing than that of 7 years.” “Ramjoo’s Explanations in Pencil,” pp. 24–25 substitutes “knows” in place of “knowing”: “The boy of 14 knows more than the boy of 7 years old and similarly [*sic*] the animal ‘knows’ more than the vegetable! [*sic*]” (“Ramjoo’s Explanations in Green Pen,” p. 25 reads almost identically.)
 7. This sentence does not appear in the “Explanations” manuscripts; it is based rather on “Ramjoo’s Explanations in Green Pen,” p. 25, as follows: “This means, and it is a fact, that the supposed humanity at large, in spite of all the Science, Knowledge and Civilization is nothing but the dead!”
 8. This sentence does not appear in any of the sources; the editor has interpolated it, since otherwise Baba’s point and reading of the figure might remain obscure without it. It should be recalled that, when Baba was dictating this talk to the boys, this interpretation of the diagram could have been conveyed in part through gestures and physical reference to a hand-drawn figure.
 9. None of the “Explanations” manuscripts explains that the number 1 stands for the seven days in the Masaji analogy; but both “Ramjoo’s Explanations in Pencil,” pp. 25–26 and “Ramjoo’s Explanations in Green Pen,” p. 26 clarify this point. The edited text follows “Ramjoo’s Explanations in Pencil” and “Ramjoo’s Explanations in Green Pen” in placing the series of added numbers (totaling 106) after this clarification, whereas in Explan/orig: 23-12-27, p. 2, Explan/cc: 23-12-27, p. 2, and Explan/FF: 23-12-27, p. 2 this series is introduced earlier, above the figure.

CRYPT CABIN,
MONDAY, 26TH DECEMBER 1927

1. Explan/orig: 26-12-27, p. 1, Explan/cc: 26-12-27, p. 1, and Explan/FF: 26-12-27, p. 1 express this thought ambiguously; the greater sentence reads: “But (in spite of this) when one realizes and goes in the 7th plane, he feels as if only ^{just} a second has passed (since his falling into sleep and a re-awakening [*sic*], with the Real experience i.e. there was practically no time taken for so many countless forms and lives etc.)”. Now the parenthetical part of the sentence indicates the individual in question **fell asleep** and then **re-awoke**, in the manner of one who falls asleep at night and wakes up again in the morning. But what Baba seems to be referring to in this passage is the journey from the original sound sleep before creation that culminates in the Realization of God. That sound sleep was primordial, prior to any creation or manifestation, and did not follow a prior falling asleep; and the Real Awakening that eventuated was not a re-awakening, since the individual in question had not experienced that state previously. Presumably the mandali who transcribed this passage worded it infelicitously; it has been edited accordingly. Possibly the original transcription conflates (and implicitly compares) that journey from the original Beyond Beyond state to God-realization with our own process in the daily cycle in which we fall asleep at night and reawake at dawn. Meher Baba develops a comparison like this at length in *God Speaks*, pp. 99–106, in which Baba compares the process of a man waking from sound sleep to the evolutionary journey to human form.
2. This edited sentence tries to render into intelligible prose a puzzling parenthetical phrase in Explan/orig: 26-12-27, p. 1, Explan/cc: 26-12-27, p. 1, and Explan/FF: 26-12-27, p. 1: “(a simile - the light of the sun falls on the world opposite to it).” Now on 15th and 16th December Baba gave an elaborate explanation of the three worlds and the seven suns based on the idea that the sun is actually a hollowness that reflects the light of a light globe and casts that reflected light on the world that stands opposite to it. To elucidate this explanation, Baba used what the text called a “simile” (Explan/orig: 16-12-27, p. 1, Explan/cc: 16-12-27, p. 1, and Explan/FF: 16-12-27, p. 1)—a visual illustration using a lantern and mirror as props. Since the greater original text of “Explanations” consistently uses the word “simile” with a clear understanding that similes are rhetorical figures making comparisons between two different conceptual orders, the editor presumes that the obscure phrase in this present lecture must have been referring to Baba’s demonstration on that earlier day (16th December). The sentence has been emended accordingly.
3. Explan/orig: 26-12-27, p. 1, Explan/cc: 26-12-27, p. 1, and Explan/FF: 26-12-27, p. 1 refer only to seven worlds: “Worlds are 7 - ~~planes~~ ^{skies} 7 - Suns 7 - Moons 7 - planes 7 and why this 7 figure (playing

- prominent part) throughout?” But “Ramjoo’s Explanations in Pencil,” p. 40 specifies that the worlds referred to are **inhabited** worlds: “The inhabited worlds are 7. The skies are seven. The Planes are 7. The Suns are 7. The moons are 7.”
4. In Explan/orig: 26-12-27, p. 1, Explan/cc: 26-12-27, p. 1, and Explan/FF: 26-12-27, p. 1 the word “planes” has been crossed out with a series of typed x’s, and the word “skies” has been typed beneath.
 5. Explan/orig: 26-12-27, p. 2, Explan/cc: 26-12-27, p. 2, and Explan/FF: 26-12-27, p. 2 all provide the reading: “EACH INDIVIDUAL HUMAN (BEING) IS A ‘UNIVERSE’” “Ramjoo’s Explanations in Pencil,” p. 40 reads: “Each individual is a Universe.”
 6. At an earlier stage in this course of explanations, both “Ramjoo’s Explanations in Pencil,” p. 5 and “Ramjoo’s Explanations in Green Pen,” p. 6, like the present passage in “Explanations” (Explan/orig: 26-12-27, p. 2, Explan/cc: 26-12-27, p. 2, and Explan/FF: 26-12-27, p. 2), bring up the topic of foam only to set it aside for further treatment at some later date; and “Ramjoo’s Explanations in Pencil” does so again on p. 41, which is probably related genetically to the corresponding present passage in “Explanations.” In fact, after this present reference, Baba never mentions “foam” again, and the fuller explanation that he anticipated seems not to have been given, or at least not recorded in this body of manuscripts.
 7. The text of “Explanations” does not explicitly mention at this stage that ākāsh corresponds to the gross, though this is clearly implied by the greater logic of the passage. In fact, this system of correlations—between energy and the subtle and ākāsh and the gross—is explained in many places in “Explanations,” as it is in “Ramjoo’s Explanations in Pencil,” “Ramjoo’s Explanations in Green Pen,” *Infinite Intelligence*, and articles in the *Meher Message*.
 8. These four elements emerging out of the clash of prāṇ and ākāsh—fire, water, air, and earth—are named in this order in all three of the “Explanations” source pages for this passage (Explan/orig: 26-12-27, p. 2, Explan/cc: 26-12-27, p. 2, and Explan/FF: 26-12-27, p. 2): “When Energy clashed with Akash, four things appear, viz Fire, Water, Air and Earth, in quick succession.” “Ramjoo’s Explanations in Pencil,” p. 41 reads similarly: “When Energy clashed with Akash (emptiness) four things appeared, Fire, Water, Air & Earth.” A (probably genetically related) discussion published in 1929, “God, Creator and Creation,” *Meher Message* 1, no. 12 (December 1929), p. 2, presents these elements, as they emerged out of the clash of prāṇ and ākāsh, in the same order. The same is true in the notes that Meher Baba dictated to Margaret Mayo in New York in 1931, as reproduced in facsimile in *Early Messages to the West: the 1932–1935 Western Tours* (North Myrtle Beach, South Carolina: Sheriar Foundation, 2009), p. 187. One finds this same sequence of the elements, again, in *Shree Meher Baba: His Philosophy and Teachings*, p. 68, published in 1933.

The natural presumption from this evidence is that the four elements did indeed emerge in this order—fire first, then water, air, and earth. One cannot discount the possibility, however, that all of these sources (except the Margaret Mayo write-up) derive from a single original transcript of a dictation by Baba and that the four elements were noted down without special attention to their order. In any case, one notes that the sequence does not correspond to the order of elements in the evolutionary process as set forth in Table 5—earth, water, air, and fire. Nor does this evolutionary sequence trace the original order of creation and emanation in reverse, as one might have speculated, if one supposed that creation and emanation is the downward descent and evolution represents the return road back again.
 9. Some of the textual evidence connected with the 18th December lecture seemed to place the crab form late in the evolutionary sequence, immediately prior to the inauguration of the animal kingdom (and thus, implicitly, after the conclusion of the series of birds). This present passage, however, seems to situate the crab in its proper place, as the last of the fish forms. For a full discussion of the textual ambiguities connected with the crab form, see Appendix 2, pp. 468, 480–81, and 486.
 10. Nothing corresponding to this last paragraph appears in the “Explanations” manuscript sources (Explan/orig: 26-12-27, p. 2, Explan/cc: 26-12-27, p. 2, and Explan/FF: 26-12-27, p. 2). The source for this text is “Ramjoo’s Explanations in Pencil,” pp. 41–42: “And to induce the Sadguru to help you, create Love for Him! The Sadguru requires nothing, He is Everything. Love alone is capable of attracting such a One towards you!
 11. This paragraph expands on what in Explan/orig: 26-12-27, p. 2 appears in a very sparse form (the text of Explan/cc: 26-12-27, p. 2 and Explan/FF: 26-12-27, p. 2 omits the second half of the sentence): “Even a ‘Maha-Pralaya’ is but a clean-shave ([lacuna]) and nothing more, as can be seen from the fig. attached.” The edited text here is based on “Ramjoo’s Explanations in Pencil,” p. 42, which expresses the thought more fully: “These hairs will all be shaved off at the time of Mahapralai = Kayamat leaving the Head as it is, as it was, & as it will always be! Therefore as already said above try Realize the Head Itself! And the Sadguru can make you Realize it if you can make yourself Love Him above everything else including your own self!”
- Otherwise it is all like entangling one’s self in the hairs ...” In fact, this passage gives evidence that “Ramjoo’s Explanations in Pencil,” like the “Explanations” manuscripts, had Baba’s lectures to the Meher Ashram boys as its ultimate source. For these lectures very often close with Baba’s injunction to the boys to cultivate love for the Sadguru. In this instance this element is missing from the “Explanations” sources, but it surfaces in Ramjoo’s notes.

CRYPT CABIN,
TUESDAY, 27TH DECEMBER 1927

1. The wording in Explan/orig: 27-12-27, p. 1, Explan/cc: 27-12-27, p. 1, and Explan/FF: 27-12-27, p. 1 leaves it unclear whether this passage represents first-person discourse by Baba or whether some other person—such as a mandali member—is the source of this synopsis of the previous day’s lecture: “(Re-capitulation---When Energy clashes with Akash, 4 things come out-Fire, Water, Air and Earth. Now, in Evolution, things from stone to Vegetable belong to Earth, Fish have connection with water, Animals with Fire and the Human being with all.)”
2. The text in Explan/orig: 27-12-27, p. 1, Explan/ cc: 27-12-27, p. 1, and Explan/FF: 27-12-27, p. 1 (*see* previous endnote) makes no mention of birds in this sequence. Bird forms were included in the sequence in Baba’s talk of the day before, however, and they make their appearance in “Ramjoo’s Explanations in Pencil,” p. 43: “The evolution of forms from stone to vegetable [*sic*] are connected with earth, that of the fishes with water, and of the birds’ [*sic*] with air, animal’s [*sic*] with fire and the human forms have connection with all.” Throughout this section Ramjoo’s handwritten manuscript is tracking with the “Explanations” manuscripts closely. Using “Ramjoo’s Explanations in Pencil” as the source, then, the editor has reinserted this detail.
3. Explan/orig: 27-12-27, p. 1, Explan/cc: 27-12-27, p. 1, and Explan/FF: 27-12-27, p. 1 have a lacuna here: “By Fire we mean ‘lightening’ ([lacuna]).” But the word *tej* appears in an analogue passage in “Ramjoo’s Explanations in Pencil,” p. 43: “By fire we don’t mean the ordinary fire but (*tej*) a kind of lightening.” A passage in an article attributed to Meher Baba’s authorship in the *Meher Message* that discusses this same topic—indeed, that may have been based on this same dictation by Baba—supplies the word “*tej*”: “As regards fire, if we understand it in the broad sense, viz. a kind of blaze or *tej*, as it is called in Gujarati, it is certainly everywhere in the world, but it is covered under the layer of ether” (“God, Creator and Creation,” *Meher Message* 1, no. 12 (December 1929), p. 2). *Shree Meher Baba: His Philosophy and Teachings*, pp. 68–69, expresses the same thought—and uses the same term—in an almost identically worded sentence.
4. The word “ether” was often used during this period to translate “*ākāsh*.” But if it carries that meaning here, then we are encountering a new sense of “*ākāsh*” in this text. This usage was carried over into the December 1929 *Meher Message* article (p. 2) cited in the previous endnote: “[*tej*] is certainly everywhere in the world, but it is covered under the layer of ether.”
5. Though Explan/orig: 27-12-27, p. 1, Explan/ cc: 27-12-27, p. 1, and Explan/FF: 27-12-27, p. 1 feature lacunae here, this Gujarati phrase appears in the corresponding passage in “Ramjoo’s Explanations in Pencil,” p. 43 and has been used here to fill the gap. The same is true in the case of the word *prabaḷ* which appears in parentheses later in this sentence.

6. Explan/orig: 27-12-27, p. 1, Explan/cc: 27-12-27, p. 1, and Explan/FF: 27-12-27, p. 1 all feature lacunae here: “This is the first form of worm—its last form is [lacuna] ([lacuna]).” *Kechavā* (in the Gujarati script) appears parenthetically in “Ramjoo’s Explanations in Pencil,” p. 44: “Now the last form of an insect is that of a worm (*kechavā*) and although it is found on the earth it frequents moist spots and consequently is found to be mingled with earth and water, which shows it is on its way to becoming a fish, that is going into water!” What Ramjoo’s text supplies seems to be a rendering in the Gujarati script of the Hindi word *kachuā*, “tortoise” or “turtle”; the cognate Gujarati forms *kacch*, *kaccho*, and *kāchabo* carry the same meaning.
7. Explan/orig: 27-12-27, p. 1, Explan/cc: 27-12-27, p. 1, and Explan/FF: 27-12-27, p. 1 have lacunae here: “The Crab ([lacuna]) is the first last form of fish.” The words *khēkaḷo* and *kekṛā* (Gujarati and Hindi respectively) have been carried in from the lecture of 18th December (p. 203), where the source text provides us with *khaykhrā* in the Gujarati script; for further discussion on the manuscript source for this word, *see* endnote 11 on p. 586.
8. Though the “Explanations” manuscripts (Explan/orig: 27-12-27, p. 1, Explan/cc: 27-12-27, p. 1, and Explan/FF: 27-12-27, p. 1) give only a lacuna here (“After Crab, the ‘water-fowl’ ([lacuna]) is the first form of Birds ...”), “Ramjoo’s Explanations in Pencil,” p. 19 gives further information: “Now from smaller to bigger fishes and various other forms it once again becomes erect in a certain form (*pān kombḍī*) ... [and thus] completes the third turn.” Sometimes spelled *pānḱōmbaḍī*, the *pānḱombḍī* is the watercock (*Gallinix cinerea*), a water bird in the rail or Rallidae family.
9. Explan/orig: 27-12-27, p. 2, Explan/cc: 27-12-27, p. 2, and Explan/FF: 27-12-27, p. 2 all give the reading “It has wind, ...” The word “wind” is nonsensical here; the editor takes it to be a mistyping of “wings.”
10. The source texts (Explan/orig: 27-12-27, p. 2, Explan/cc: 27-12-27, p. 2, and Explan/ FF: 27-12-27, p. 2) read: “Before entering into the details of these, we shall see some new phase, and now we will show the 7 stages of forms.” The expression “new phase” probably refers to some new topic of discussion that Baba wants to turn to. Although the phrase “Before entering into the details” seems to imply that Baba will be returning to the matter of the details later, in fact, he never does. Accordingly, the editor has emended to “instead of ...”
11. Stone and metal are here clubbed together into a single class; but over the ensuing decades Meher Baba sometimes represented these as constituting separate “kingdoms” and sometimes as a single one. For a full discussion of this problem, *see* Appendix 2, pp. 478–80.
12. Explan/orig: 27-12-27, p. 2, Explan/cc: 27-12-27, p. 2, and Explan/FF: 27-12-27, p. 2 infelicitously use the word “retard” when the intended sense was probably something more like “revert”: “And so, to see or to go to God, we have to retard towards the ‘plane marga’ & so 7 plane [*sic*].” Probably Baba is referring here to the diagram (Figure 34), in which, after achieving human form at the top right,

- one has to revert again to the bottom left and make the ascent a second time, this time through the planes of consciousness.
13. The original text of Explan/orig: 27-12-27, p. 3, Explan/cc: 27-12-27, p. 3, and Explan/FF: 27-12-27, p. 3 reads thus: “That is to say it turns there and there, like the ox in the oil-mill ([lacuna]), but does not proceed to the plane-marga.” (“Ramjoo’s Explanations in Pencil,” p. 46, provides a less awkward reading: “one has to keep on taking turns like the bull of an oil mill through different forms.”) Now, the unidiomatic English phrase “there and there” conveys the impression of being an English translation of a genuinely idiomatic Gujarati phrase, such as “*tyā ne tyā*,” literally “there and there,” which would work for expressing the idea of turning round and round, as in this sentence. The lacuna after “ox in the oil-mill” may well have been meant for filling by the Gujarati phrase *ghāṇī nā baḷad*, “the ox of the oil-mill”; like the Hindi phrase *kolhū kā bail* which means the same thing, this serves as a standard metaphor in India for futile and mindless labor. If the greater original phrase in Chanji’s lost diary was indeed written out in Gujarati, then, as seems likely, it may have read something like: *ghāṇī nā baḷad nī jem tyā ne tyā farvu*.
14. The original source texts (Explan/orig: 27-12-27, p. 3, Explan/cc: 27-12-27, p. 3, and Explan/FF: 27-12-27, p. 3) all feature lacunae here, with space enough for five or six words: “This (proceeding) requires the ‘turning’ of the Mind, which does not ordinarily turn ([lacuna]).” Probably some Gujarati expression was intended for insertion in this spot.
15. In the source manuscripts (Explan/orig: 27-12-27, p. 3, Explan/cc: 27-12-27, p. 3, and Explan/FF: 27-12-27, p. 3) this paragraph is followed by a centered typed line of periods, evidently signifying a break of some kind. The paragraph that follows, as edited here, integrates into the text of Explan/orig: 27-12-27, p. 3, Explan/cc: 27-12-27, p. 3, and Explan/FF: 27-12-27, p. 3 with some of the content of “Ramjoo’s Explanations in Pencil,” p. 47. (These two manuscript sources track to each other fairly closely at this stage of the lecture.)
16. This final couplet and the sentence that leads into it do not appear in Explan/orig: 27-12-27, p. 3, Explan/cc: 27-12-27, p. 3, and Explan/FF: 27-12-27, p. 3; they have been interpolated from “Ramjoo’s Explanations in Pencil,” p. 47. There the couplet, written in the Roman script, reads: “Sadguru me wo shakti hai tat dikhave sar/ Pav palak me par ootare darshan de datar!”
- This same couplet appears in *Infinite Intelligence*, p. 390. But on p. 349 of that book, we find a variant form of this couplet: “*Sadguru aisā kījīye jo tat dīkāvē sār, / Pāv palak me pār utāre darshan de dātār.*” In the *Sadguru Kabir Sahab ka Sakhi Granth: uttam avatarnīkā tathā viral īkā-īppanī sahit* (Varaunda [Varodara]: shrī balakdāsī sāheb kabīr dharmvardhak kāryālay, 1935), p. 35, this variant appears in the following form: “*Guru to aisā kījīye, tatt dīkhāvai sār, / pār utāre palak mē, darṣan de dātār.*” This translates: “Guru, please do such as to reveal the essence of Reality!— / in a split second ferry me across to the far shore and bestow darshan.”

CRYPT CABIN,
WEDNESDAY, 28TH DECEMBER 1927

1. While “Ramjoo’s Explanations in Pencil” has consistently provided a major source throughout the editing of this text, in the case of the present lecture its pages 47–51 have been used as a source at points almost coequal with the “Explanations” manuscripts. No attempt has been made in these endnotes to annotate this in detail; the endnotes that follow have given a few indications at certain junctures where the editorial integration of these various sources has been particularly involved and complex.
2. In Explan/orig: 28-12-27, p. 1, Explan/cc: 28-12-27, p. 1, and Explan/FF: 28-12-27, p. 1, the lecture begins with this paragraph, that has been set off in parentheses and followed (in Explan/cc: 28-12-27, p. 1 only) by a diagram corresponding to Figure 35 here. These parentheses might be taken to mean that the content of this paragraph was not actually expressed by Baba by his remarks on this particular day, but rather, that it has been carried over and restated by the editor or redactor of the “Explanations” manuscript and inserted here as an appropriate bridge between the two lectures. This supposition is supported by the fact that in “Ramjoo’s Explanations in Pencil,” p. 47, the couplet quoted at the end of the last lecture is immediately followed by an underlined and centered caption, “The Seven Skies,” and this flows directly into a short discussion of the seven skies and the associated diagram which “Ramjoo’s Explanations in Pencil,” p. 47, like Explan/cc: 28-12-27, p. 1, presents
- in a clearly drafted form. “Ramjoo’s Explanations in Pencil” p. 47, in other words, skips over what appears as the content of the parenthesized first paragraph of Explan/orig: 28-12-27, p. 1, Explan/cc: 28-12-27, p. 1, and Explan/FF: 28-12-27, p. 1, corroborating the supposition that this paragraph is indeed an editorial interpolation. The present editor has nonetheless deferred to the original compilers of “Explanations” and retained this paragraph more or less in the same form as that in which they set it down.
3. In Explan/cc: 28-12-27, p. 1, which gives us the most fully developed form of this diagram, the six kingdoms of evolution, handwritten in pen to the right of the six small circles, are these: stone, metal, vegetable, bird, animal, and human. This list omits two important classes of forms—worm and fish; as a further anomaly it lists human as the last class in the evolutionary series, even though the human form is listed again at the bottom of the right-hand side of the chart, following the conclusion of the evolutionary series.
- These particular deviations from the usual evolutionary sequence seem unique to this particular source, Explan/cc: 28-12-27, p. 1; in the other direct source, “Ramjoo’s Explanations in Pencil,” p. 47, the major forms of evolution, indicated by seven large dots, have not been named at all—no writing appears associated with these dots. Yet in the sources and analogues for Figure 34, a diagram closely related to Figure 35, the six kingdoms are

identified correctly: (1) stone and metal; (2) vegetable; (3) worm; (4) fish; (5) bird; and (6) animal. In all of these, stone and metal have been clubbed together by means of a vertical arc line labeled by the number “1”; in the source diagram in Explan/cc: 28-12-27, p. 1, stone and metal have similarly been joined by a hand-drawn arc, but no number has been associated. (In “Ramjoo’s Explanations in Pencil,” p. 47, the first two dots have been joined by an arc, and by this means the seven dots are made to appear as six visual items, corresponding to the six planes and skies on the left-hand side of the diagram.)

It seems that the mandali who drew the diagram on Explan/cc: 28-12-27, p. 1 appended the labels erroneously; this mistake would have been made easier by the fact that the actual text that accompanies this diagram on this page (as on “Ramjoo’s Explanations in Pencil,” p. 47) makes no mention of evolution or its forms and kingdoms at all. In all probability the mandali draftsman, attending more to the drawing of the diagram than to the labels, wrote down the names of kingdoms from memory without checking with his sources and thus

introduced these mistakes. Accordingly, the present editor has emended the text of the diagram, substituting the names of kingdoms as they appear on Figure 34 in place of those on Explan/cc: 28-12-27, p. 1.

It is nonetheless worth noting that the kingdoms of evolution have been identified erroneously in several of the diagrams associated with Baba’s discourses over the years. For a full discussion, see Appendix 2, pp. 477–83.

4. This last paragraph integrates the contents of Explan/orig: 28-12-27, p. 1, Explan/cc: 28-12-27, p. 1, and Explan/FF: 28-12-27, p. 1 with “Ramjoo’s Explanations in Pencil,” p. 48.
5. After the first sentence, the rest of this last paragraph is based on “Ramjoo’s Explanations in Pencil,” p. 48. Most of the two paragraphs that follow draw heavily upon the same source.
6. These last two paragraphs integrate the content of “Ramjoo’s Explanations in Pencil,” pp. 48–49, with the “Explanations” manuscripts Explan/orig: 28-12-27, pp. 1–2, Explan/cc: 28-12-27, pp. 1–2, and Explan/FF: 28-12-27, pp. 1–2.

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The two major sources are very closely related at this juncture, so much so as clearly to establish them as records or write-ups deriving from the same dictation by Baba.

1. Explan/orig: 29-12-27, p. 1 and Explan/FF: 29-12-27, p. 1 read: “Now, one who is

in the 1st. plane and has no Guru or guide (such cases are very rare)—he possibly stops here...” (Explan/cc: 29-12-27, p. 1 reads identically except that “he” has been enclosed in parentheses). In its explicit grammatical meaning this sentence appears to say the number of first-plane

pilgrims without a Guru is small—that is, the expression “such cases are very rare” refers back to the “one who is in the 1st. plane and has no Guru or guide...” Yet on the face of it this claim seems untrue. Throughout these lectures Meher Baba has been driving home the point that Sadgurus are exceedingly uncommon and that, having been so lucky as to have found one, the boys ought to make the most of their present opportunity. Moreover, Meher Baba’s extensive work with the masts over the next several decades—spiritually advanced souls who appeared to have no Master and whose numbers were considerable—does not jive with the assertion that the unguided spiritual pilgrim is a “very rare” phenomenon. In view of this inherent implausibility, the editor has taken the phrase “such cases are very rare” as applying to the immediately preceding expressions “Guru or guide”: that is to say, the **Gurus** are the ones who are rare. It is true that this reading forces the original text and runs against its overt grammatical sense; but since the manuscript is only a rough draft in any case, an emendation here seems warranted.

2. The source text has been obscurely composed in this paragraph: “... and when he leaves his body, he again takes the ‘human’ form” (Explan/orig: 29-12-27, p. 1, Explan/cc: 29-12-27, p. 1, and Explan/FF: 29-12-27, p. 1). What does it mean to say that, after death, the first-plane pilgrim reincarnates in the “‘human’ form”? Would one have imagined the case to be otherwise? Meher Baba has consistently affirmed that, once the human form has been achieved, one never takes birth in a lower form (except in the case of one who

falls from the fourth plane). And why the quotation marks around “human”? In view of what is said in the following lines, probably the intended meaning is that, after death, the spiritual pilgrim without a Guru is reborn as an ordinary person without “turning” or advancement; the advancement of the previous lifetime has to be recapitulated in the lifetime that follows. Since the text as written is obscure to the point of unintelligibility, it has been edited and emended in this understanding.

3. The original text of Explan/orig: 29-12-27, p. 1, Explan/cc: 29-12-27, p. 1, and Explan/FF: 29-12-27, p. 1 reads: “Such is the case till one progresses to the 3rd. plane, i.e. taking human form (ordinary) after leaving body.”
4. The source text here (Explan/orig: 29-12-27, p. 1, Explan/cc: 29-12-27, p. 1, and Explan/FF: 29-12-27, p. 1 lack the handwritten Gujarati inserts) seems to indicate (although the wording is not altogether unambiguous on the point) that the spiritual seeker Baba has been discussing in the preceding lines falls into this category of the *yoga-bhrashta*: “Even in the 1st. plane, he was in the human form, but with the Mind ‘turned.’ Such is the case till one progresses to the 3rd. plane, i.e. taking human form (ordinary) after leaving body. But [^] with this difference that being Yoga-Bhrasta (*yoge bhrashta thaylo hovāthī*), he gets such birth that being again in human form, he gets a chance to ‘turn’ ...”
5. This couplet has been handwritten in the Gujarati script in Explan/cc: 29-12-27, p. 1; in the other two manuscripts the lacuna is unfilled. In *Sadguru kabīr sāhab kā sākhī-granth*, p. 107 it reads: “*Bhakti bij*

palṭai nahīṅ, jo jug jāy anant/ ūnch nīch ghar autarai, hoy sant kā sant.” This translates: “The seed of devotion does not change, even though ages pass. / Whether taking birth in a higher or lower house, the saint remains a saint.”

6. The original text of Explan/orig: 29-12-27, p. 2 and Explan/FF: 29-12-27, p. 2 reads: “So they require, rather desire a Sadguru to realize them and then be conscious” (Explan/cc: 29-12-27, p. 2 reads similarly). **Conscious** of what? As footnote * on p. 246 explains, the text does not resolve this point.
7. The original text of Explan/orig: 29-12-27, p. 2, Explan/cc: 29-12-27, p. 2 and Explan/FF: 29-12-27, p. 2 reads: “quite contrary to those advancing WITHOUT a Guru, who have to make strenuous efforts to proceed again gradually, etc.” Though the sentence has been worded unclearly, the phrase “to proceed again” seems to be referring not just to the original advancement on the planes but to the recapitulation of former progress that such pilgrims have to make after death and rebirth, as explained earlier. The text has been emended accordingly.
8. Explan/orig: 29-12-27, p. 2, Explan/cc: 29-12-27, p. 2 and Explan/FF: 29-12-27, p. 2 give the reading “mares” (in quotation marks). Since this word makes no sense here, and since the immediately following Gujarati phrase that glosses it gives the word *jālmā* (“net”), the editors presume that “mares” was a copying mistake—perhaps a hearing error—substituting in place of the rhyming word “snares.”
9. The original text of Explan/orig: 29-12-27, p. 2 and Explan/FF: 29-12-27, p. 2 reads:

“But a Sadguru mostly gives the experience of even the 4th. plane without the intermediate progress of the 1st. 2nd. and the 3rd., even in one life and without leaving the body-in order to save him all the troubles and risks etc” (Explan/cc: 29-12-27, p. 2 reads similarly). The unclear use of the word “even” in the phrase “even the 4th. plane” leaves open the implication that what is being said of the fourth plane is true of the other (and earlier) planes as well. In view of what follows, however, the main point seems to be that a Sadguru can advance one directly to the fourth plane specifically, without prior experience of the first three planes, and that (as the next sentence specifies) such a pilgrim progresses from the fourth plane through God-realization all in the next lifetime.

10. The original text of Explan/cc: 29-12-27, p. 2 reads: “Again, some are made ‘Mujzoobs’ immediately, but these cannot come back” (Explan/orig: 29-12-27, p. 2 and Explan/FF: 29-12-27, p. 2 read similarly). This sentence does not explicitly state that the Majzūbs under discussion were under the guidance of a Guru, but presumably this is so, since this section of the lecture concerns itself with such cases.
11. The last two sentences of this paragraph present in edited form an original text of Explan/orig: 29-12-27, p. 2, Explan/cc: 29-12-27, p. 2, and Explan/FF: 29-12-27, p. 2 that reads: “That (coming back) is only for those of the Circle. (But the Mujzoobs too are the same i.e. realized-only they do not come back-but that much less the trouble-the one great thing is to REALIZE)[.]” This English prose appears to translate a passage of Gujarati that has been handwritten at the bottom of

Explan/cc: 29-12-27, p. 2, even though a space for it has not been reserved on that page (the top-sheet typescript of this page, Explan/orig: 29-12-27, p. 2, has no handwritten Gujarati, as one would expect, nor has Explan/FF: 29-12-27, p. 2). This handwritten Gujarati reads: “*Majhzub bī tej-yāne īshvar-rūpa-j-chhe to kharā paṅ pāchhā āvtā nathī-tem teḷī bhāñjgaḍ ne khaṭ khaṭ ochhī. Muḷ muddo-ne mukhya vāt to ek thavānī chhe-te to thaylī-j chhe*”. A literal translation reads: “[Although] the majzoob also is the same—meaning Īshvar—the very form—that is true, but [they] don’t come back—that is why [there is] that much less complication and bother. The sole purpose and main point is to become one—and that has happened already.”

12. The original text of Explan/cc: 29-12-27, p. 3 reads: “but (he does) One Special thing-i.e. one who is not even in the Circle and ‘turned’ and realized, he (the Avatar) can make him a ‘Salik’ *sālik* (Realized but Conscious)-not a Mujzoob ...” (Explan/orig: 29-12-27, p. 3 and Explan/FF: 29-12-27, p. 3 read similarly). Here the word “conscious” seems to mean “creation-conscious,” and it has been edited accordingly.
13. In Explan/cc: 29-12-27, p. 3 (but not in Explan/orig: 29-12-27, p. 3 or Explan/FF: 29-12-27, p. 3), this Marathi phrase has been handwritten between the typed lines, no space for it having been reserved in the typography. Naturally, it occurs without English translation, which has been editorially added into the text of the book here. It is unclear whether the compiler of the “Explanations” text intended to indicate

that Baba said this or whether he was inserting the phrase himself as a gloss for Baba’s comment about “getting the apple.” Some of the boys in the Meher Ashram would have understood Marathi and some not.

14. The text of Explan/cc: 29-12-27, p. 3 (Explan/orig: 29-12-27, p. 3 and Explan/FF: 29-12-27, p. 3 lack the handwritten Gujarati) reads obscurely here and has required some editorial interpretation. This entire passage in its unedited form (though with the Gujarati transliterated), starting with the indent, reads:

“MOSTLY AMONG THOSE WHOM I WISH TO BRING DOWN WILL BE BOYS.

“AND SO ALL THIS “PASARA” (*āy badhā pasārā*). YOU WILL SEE THAT.”

Now what exactly is the connection between the first sentence (about bringing the boys down), the second about the “pasara”, and the third about “you” (whoever this is meant to designate) seeing “that”? The most reasonable conjecture seems to be this: that Baba will bring certain boys back from God-realization to creation-consciousness, and that when he does so the entire spread (“pasara”) of creation will be seen by them. The passage has been edited according to this understanding.
15. Again, the original text of Explan/cc: 29-12-27, p. 3 reads obscurely (and Explan/orig: 29-12-27, p. 3 and Explan/FF: 29-12-27, p. 3 read almost identically):

HOW MANY OF THESE WILL BE “SAINTS” (JUST told only this morning)

“THE “TIME” IS VERY NEAR. AND AFTER DOING THIS WILL SHREE

“COME OUT. THE “HUKKI” MUST COME, AND IT IS VERY DIFFCULT

“TO COME, AND IF ONCE IT COMES, EVERYTHING WILL BE AUTOMATIC-

ALLY DONE. (TO SOME) I WILL ‘SHOW’ GOD—TO SOME I WILL

“MAKE ONE WITH GOD.” etc. etc.

Possibly Baba was making reference here to the breaking of his silence and the impact that this would have upon some selected boys in the Meher Ashram. The words “etc. etc.” that close this indented passage, placed outside the quotation marks and typed in lower case letters, give the impression of an editorial comment by

the compiler of the manuscript, probably intended to indicate that Baba’s comments on this subject continued for some time beyond what is recorded in the typescript.

In its totality this indented passage looks like the record of a prophetic comment made by Baba and expressed in ambiguous poetic terms whose meaning was probably not fully understood either by the boys of the Meher Ashram to whom it was addressed or by the mandali in attendance.

Since no reliable interpretive principle offers itself, most of this original text has been left largely unaltered.

CRYPT CABIN, FRIDAY, 30TH DECEMBER 1927

1. Explan/orig: 30-12-27, p. 1, Explan/cc: 30-12-27, p. 1, and Explan/FF: 30-12-27, p. 1 read:

... Shree one [*sic*] again said that
“He has sworn that he will “make”
some 10–20–25–

“30 boys. The boys’ luck is so good ...

The presentation of the word “make” in quotation marks and with underlining suggests to the editor that Baba himself used this word in this way, with a special sense and emphasis. For this reason, it has been carried over into the edited text here without alteration or emendation.

2. It is unclear in the original source manuscripts (Explan/orig: 30-12-27, p. 1, Explan/cc: 30-12-27, p. 1, and Explan/FF: 30-12-27, p. 1) where Baba’s own direct first-person discourse begins. The entire

passage is presented as an indented paragraph with quotation marks starting every line, but the opening three lines (as reproduced in the previous endnote) refer to Baba in the third person—as “Shree” and “He.” But by the end of the paragraph we find Baba’s first-person self-referential pronoun “I.” The opening of first-person discourse in the present edited text with the phrase “The great yogis” results from an editorial decision.

3. The text of Explan/orig: 30-12-27, p. 1, Explan/cc: 30-12-27, p. 1, and Explan/FF: 30-12-27, p. 1 reads: “yet I (God) do not go to them.”
4. All of the Persian vocabulary in the list below has been handwritten in blue-black ink in the Gujarati script in Explan/cc: 30-12-27, p. 1. The other two manuscript

source pages contain type but no handwritten supplementation (except for a single handwritten *āsmān* in Explan/orig: 30-12-27, p. 1).

5. Explan/orig: 30-12-27, p. 2, Explan/cc: 30-12-27, p. 2, and Explan/FF: 30-12-27, p. 2 read: “the 2nd. plane has 2 divisions ...” In view of the distinction that Baba has consistently drawn between the planes and skies or *āsmāns*, a distinction spelled out in the list of the seven skies (including the second) at the head of this lecture, this phrase seems to have been imprecisely expressed; heaven and hell (one

presumes) are connected with the sky or skies and not with the plane directly. The text has been emended accordingly.

6. Explan/orig: 30-12-27, p. 2, Explan/cc: 30-12-27, p. 2, and Explan/FF: 30-12-27, p. 2 read simply: “If the good and bad sanskaras are equal (this never happens) he has to take birth again.” Yet the soul that passes through the heaven or hell experience has to take birth again, too; the point here seems to be that the one who dies with equally balanced sanskaras has to take birth **immediately**. The text has been emended accordingly.

CRYPT CABIN, SATURDAY, 31ST DECEMBER 1927

1. Explan/orig: 31-12-27, p. 1, Explan/cc: 31-12-27, p. 1, and Explan/FF: 31-12-27, p. 1 read: “he too sees these Heaven and Hell, and can enjoy these with their (his) GROSS BODies [*sic*]”. Now since heaven and hell are located in the second sky associated with the second plane, they cannot be experienced or enjoyed through the gross body as medium, since the gross body serves only for the experiencing of the gross plane. The prepositional phrase “with their gross bodies” cannot be construed instrumentally, therefore; the sense must be that these pilgrims enjoy heaven and hell while having their gross bodies with them, that is, while physically incarnate. The text has been emended accordingly. As a further point, the word “enjoy” in the source manuscripts is seriously qualified in the next sentence, which explains that hell cannot voluntarily be enjoyed by pilgrims on the second

plane. The phrase has accordingly been emended and the word “experience” substituted.

2. The original text of this passage in Explan/cc: 31-12-27, p. 1 reads: “Those few, who do special ‘Tapa-Japa’ & ‘Riyazat’ etc. (i.e. abstinence, Meditation, Concentration *tap-jap mañje riyāzat*—[lacuna] etc.) ...” The Marathi word *mañje* means “meaning.”
3. The text of Explan/orig: 31-12-27, p. 1, Explan/cc: 31-12-27, p. 1, and Explan/FF: 31-12-27, p. 1 reads unclearly: “[those who do special *tap-jap* etc.] for this state (of the 3rd. Sky plane) ...” In view of the passage that follows, the only reasonable way of reading “for this state” is that these persons perform these practices specifically for the attainment of a post or office such as is described, which lasts for a yuga. Baba does not indicate whether or not the persons performing these practices while

- physically incarnate need already have attained the sky associated with the third plane; but it seems more probable that this particular by-lane of spiritual progress can be pursued by serious spiritual seekers from the lower planes or even the gross world.
4. The text of Explan/cc: 31-12-27, p. 1 reads: “one whole ‘Cycle’^{yug} ([lacuna] years), ...”; the Gujarati word *yug* is handwritten as a superscript above the typed word “Cycle.” Now the word *yug* might reasonably be glossed here as a translation of “cycle”; according to this reading, those who perform austerities and secure thereby a station on the third plane remain there for a single yuga only. In Hindu mythology, however, a cycle is comprised of not one but four yugas, beginning with the Satya and concluding with the Kali. Since later in this same lecture Baba says that angels of the second subdivision of the third sky get an opportunity to incarnate after the “cycles” of four yugas, probably that greater duration of time is what he intends here; and the text has been emended to allow for that reading. In the parentheses that follow, the lacuna before the word “years” was probably meant to be filled with a number. In the earliest Hindu sources, the full cycle of the four yugas was said to add up to 12,000 years (according to celestial measurement); in later Puranic literature each of these years of the demigods was said to equal 360 ordinary solar years as experienced by humans, and so the cycle of four yugas adds up to slightly more than four million years in human time. In modern Hinduism this is the time span usually associated with a

- cycle of four yugas. The present editor has no grounds for knowing what number Baba would have supplied, so he has interpolated the phrase “a vast expanse of [years].”
5. Explan/orig: 31-12-27, p. 1, Explan/cc: 31-12-27, p. 1, and Explan/FF: 31-12-27, p. 1 read: “It is therefore a more dangerous ground ... ,” with the pronoun “it” referring to the phrase “third plane” in the preceding sentence. Literally speaking, this wording attributes this hazard to the plane only and not to the third sky and its three parts. In view of the fact that Baba is in the midst of reviewing this third sky and its parts, however, and will not reach the third part of the third sky—which he says is “practically the 3rd. plane proper”—until the next manuscript page, it seems more probable that the danger attends not just the plane but the sky and its three parts as well, and that implications to the contrary are due to infelicities in the wording. The text has been emended accordingly.
6. Explan/orig: 31-12-27, p. 2, Explan/cc: 31-12-27, p. 2, and Explan/FF: 31-12-27, p. 2 read: “This chap (in the 1st. pl) can see any part of the World alone but the one in the 3rd. plane, he can see the SUBTLE too.” The expression “the World alone” must refer to the **gross** world, since the latter part of the sentence contrasts this with the “subtle.” The text has been emended accordingly.
7. The Persian text for the couplet of Hafez has been supplied in one source manuscript only, Explan/cc: 31-12-27, p. 1, where the following has been handwritten in the Gujarati script: “*tā fazlo ālm khāhī ba*

mārefat nashīn/ yak nukta’at bī guyam khud rā mabīn ke rastī.” Literally this translates: “As long as you seek [worldly] knowledge gained from study, do not sit with [i.e. you will not gain] Divine Knowledge. / Let me tell you this point [of good advice]: do not consider yourself to be safe!” This Persian text follows while slightly altering the text of Qodsi, p. 605, ghazal 538, couplet 3, which reads: “*tā fazl o elm binī, bi mārefat nashīnī/ Yek nokte’at beguyam, khud rā mabīn ke rastī.*” That is, “As long as you see [worldly] wisdom and learned knowledge, you will not sit without [i.e., fail to gain] Divine Knowledge/Let me tell you this point [of good advice]: do not consider yourself to be safe!”

Now this couplet seems to have very little to do with the topic that Baba has been discussing at this juncture in his lecture, and it certainly does not match the English gloss that immediately follows it. In Explan/cc: 31-12-27, p. 1, that English gloss reads: “i.e. in the threshold of the Beloved (God), take care of the Sky (of the 4th. plane), otherwise from the pinnacle of the Highest state, you will tumble down to the lowest state (that of Dust).” On the

other hand, the couplet that we have inserted into the edited text, taken from Qodsi, p. 605, ghazal 538, couplet 4, suits the context and matches this English gloss well.

Since the Persian text in Explan/cc: 31-12-27, p. 1 has been handwritten in the Gujarati script, it seems not unlikely that the scribe who did this may not have enjoyed full fluency in the Persian language. What is more, the erroneous couplet 3 (handwritten into the source manuscript page) immediately precedes what we take to be the correct quotation, couplet 4, in this same ghazal. For the scribe to have inserted the wrong couplet—the couplet above rather than the correct couplet below—would have been an easy mistake, a mere slip of the eye and slip of the pen; and the editor has decided that this must indeed have happened. Accordingly, the fourth couplet from Qodsi, p. 605 has been editorially inserted (in place of the handwritten couplet from Explan/cc: 31-12-27, p. 1) on grounds of meaning and good sense, even though our manuscript sources never cite this exact verse from the *Dīvan* of Hafez.

CRYPT CABIN,
SUNDAY, 1ST JANUARY 1928

1. ChD 30: f. 3. The episode is vividly described by Ramjoo in *Sobs and Throbs*, pp. 21–22.
2. The text of Explan/cc: 1-1-28, p. 1 reads: “He can make these ‘Spirits’ of Heaven and Hell (*behesht dozakhnā farīshāo*) enter a dead body ...” (Explan/orig: 1-1-28, p. 1 and Explan/FF: 1-1-28, p. 1 read the same

except that the lacuna in parentheses has not been filled in). Now the pronoun “these” has as its referent the “angels” of *devlok* mentioned in the previous sentence, whose station is the second subdivision of the third sky. Since heaven and hell constitute the two parts of the second sky, the inference one could derive is that angels of the third plane

- descend to the second to manifest as “spirits” there; this puts one in mind of the “angels” and “devils” of heaven and hell as described in traditional religious accounts. Now this entire reading depends on the precision of the wording of the original text, particularly in its use of the demonstrative “these.” Since in general the compiler of the text, though fully competent in the English language, has exhibited a certain looseness of prose style in its fine points, this construction of the source text’s meaning should probably be taken as tentative in the absence of further corroboration.
3. The source text in Explan/orig: 1-1-28, p. 1, Explan/cc: 1-1-28, p. 1, and Explan/FF: 1-1-28, p. 1 has a grammatical ambiguity here: “If therefore it remains ‘Gupta’ it is very good.” The grammatical question appertains to the second use of the pronoun “it.” If this occurrence of the pronoun, like the earlier “it” that precedes it in this same sentence, refers back to the “secret knowledge” of the previous sentence, then this clause comes out meaning that this “secret knowledge” becomes a “good” knowledge in the event of its remaining hidden. This reading can easily be justified and may indeed be the correct one. More probably, however, the “it” in question is being used vaguely and somewhat ungrammatically, almost as a kind of extrapositive; the clause “it is very good” would effectively mean that “this would be a very good state of affairs.” In the informal idiomatic usage of Indian English, phrases like this occur frequently. The editor has judged this the more likely reading and has emended accordingly.
 4. The source texts (Explan/orig: 1-1-28, p. 1, Explan/cc: 1-1-28, p. 1, and Explan/FF: 1-1-28, p. 1) have a lacuna here and do not actually tell us how many parts the fourth plane has: “The 1st. plane has 3 divisions, the 2nd. has 2, and the 3rd. has 3, but the 4th. has [lacuna] part (division).” The logic of this passage and other references to the fourth plane suggest that the correct number here is “one,” and the editor has emended accordingly.
 5. Explan/cc: 1-1-28, p. 2 reads: “The 5th. Plane is called ‘Alem-e-Israr’ (*ālame ṡrār*).” Yet in earlier discussions Baba specifies that this is the sky of the fifth plane, not the fifth plane itself. The editor has interpolated to make this point clear. In Explan/cc: 30-12-27, p. 1 the phrase was spelled (in the Gujarati script) *ālame asrār*. *Asrār* in Arabic is the plural of *sirr*, “secret”; it is used here as a Persian or Urdu word.
 6. The text of Explan/orig: 1-1-28, p. 2, Explan/cc: 1-1-28, p. 2, and Explan/FF: 1-1-28, p. 2 reads obscurely: “It’s only a work of a short period—not to hang on till life, and once the ‘Huki’ is created...” The phrase “till life” does not integrate with the rest of the sentence grammatically; the sense of it is hard to guess at. Presumably the infinitive phrase after the dash is meant to contrast with the clause that precedes it. That is, the “work” under discussion will be completed in a short period and will not drag out through the course of a life following. The text has been edited according to this understanding.

CRYPT CABIN,
MONDAY, 2ND JANUARY 1928

1. The “Explanations” sources (Explan/orig: 2-1-28, p. 1, Explan/cc: 2-1-28, p. 1, and Explan/FF: 2-1-28, p. 1) make no mention of the third, fourth, and fifth planes here but simply read: “Yesterday, we explained Anter-Dnyan, Gupta-Dnyan and Atma-Dnyan.” The connection with the planes was made explicitly in the lecture of 1st January (*see* p. 267). Since the plane association is useful here, it has been editorially inserted.
2. Explan/cc: 2-1-28, p. 1 reads: “But as I told you yesterday, there is no fall from here 5th., to the ordinary human form” (the 5 in “5th” has been handwritten in blue pen over a typed “£” symbol; Explan/orig: 2-1-28, p. 1 and Explan/FF: 2-1-28, p. 1 read identically except that this correction has not been made and the typed “£” stands unrevised). Now this wording seems infelicitous, since a fifth-plane pilgrim already inhabits an (ordinary) human body in any case; the fall, if it were to happen, would be to the state of ordinary human consciousness, not to the human form. The text has been emended accordingly.
3. The text of Explan/orig: 2-1-28, p. 1, Explan/cc: 2-1-28, p. 1, and Explan/FF: 2-1-28, p. 1 reads ambiguously here: “(Example—of a the ‘flame’ of a burning lamp just seen by all).” The phrase “just seen by all” seems to indicate Baba’s own audience at the lecture, in which case, the reference is probably to an actual lamp present at that scene. The parentheses around this sentence and its construction as a grammatical fragment may suggest that it is a third-person interpolation by the compiler-editor and that Baba himself is not speaking here in the first person; that is, the editor is alluding to something in the environment of the talk.
4. In the source manuscript (Explan/cc: 2-1-28, p. 1) the text does not clearly indicate whether Baba is speaking about the sixth plane here or the seventh: “Now, the 6th. Sky is so near to the 6th. plane (station) that they are almost one. Here, there is no ‘Station’ & no ‘Village’. Here, there is only ‘I’ (*mī*)” (Explan/orig: 2-1-28, p. 1 and Explan/FF: 2-1-28, p. 1 read identically except that on both of these pages the handwritten “*mī*” has been omitted and the lacuna is unfilled). Now the two adverbs in the second sentence, “Here,” could refer back to the sixth plane. Yet Baba could be differentiating grammatically between an implied “there” as the sixth plane and “here” as the seventh. The sense of the passage supports this latter interpretation, since only on the seventh plane, and not on the sixth, can it be said that the village-station distinction has disappeared and only “I” remains. The text has been emended accordingly.

CRYPT CABIN,
TUESDAY, 3RD JANUARY 1928

1. Explan/orig: 3-1-28, p. 1, Explan/cc: 3-1-28, p. 1, and Explan/FF: 3-1-28, p. 1 read: “Here (in the 1st.dot below Atma) Atma is Unconscious.” What seems to be designated by the phrase “in the 1st.dot below Atma” is what appears in the manuscript sources as an asterisk (presumably signifying “Atma”) immediately below the word “Atma” in the far-left “Atma” column. The row on which this asterisk appears corresponds to “metal” (“stone” has evidently been omitted from this table). Now stone (and metal) can be said to be **virtually** unconscious but not literally so. In *Infinite Intelligence* the word used to designate chaitanya at this stage of evolution is *nirchaitanya*, “without chaitanya,” even though that treatise acknowledges that consciousness in stone (and metal) is present implicitly or in seed form. In keeping with this understanding, the text here has been emended to indicate that while consciousness in metal is virtually unconscious, it is not literally so.
2. The original text of Explan/orig: 3-1-28, p. 1, Explan/cc: 3-1-28, p. 1, and Explan/FF: 3-1-28, p. 1 reads: “Now, see. Atma is one everywhere-in all the 14 states, one indivisual [*sic*].” Baba seems to be indicating here the unity of the “individual” (as a single *jīvātmā*) in the journey through the fourteen states. The text has been edited to clarify this point.
3. This Gujarati phrase appears as a handwritten insert in Explan/orig: 3-1-28, p. 1; in Explan/cc: 3-1-28, p. 1, where the text has again been handwritten in, the manuscript has been damaged (by white ants) and part of this Gujarati text is missing. (In Explan/FF: 3-1-28, p. 1 the lacuna between the parentheses has not been filled at all.) Both manuscript pages that have the Gujarati writing give the reading *jumikā*. Since no word like this appears in the relevant dictionaries, the editor has emended to *bhumikā*, which brings the meaning into consonance with the English text immediately preceding in both source pages: “Now, this Knowing varies according to the forms and planes ...” (Baba often uses *bhumikā* as an Indic equivalent to “plane.”)
4. Explan/orig: 3-1-28, p. 1, Explan/cc: 3-1-28, p. 1, and Explan/FF: 3-1-28, p. 1 read: “This Knowing upto the Worm form is almost extinct.” Clearly the word “extinct” is infelicitously chosen, since it implies that “knowing” existed prior to the worm form but then disappeared. The editor has emended with the word “nonexistent,” which fits the context here.
5. The source text in Explan/cc: 3-1-28, p. 2 reads: “Now, here in the human form, if it (Atma) does not ‘turn’ (meaning the turning of the Mind towards the ‘Plane Marga’), it then takes births and re-births again and again, but within its final limit of the human form and below, i.e. it does not proceed towards the planes, but turns in any of the 7 forms (like the ox in the oil-mill), i.e. the Atma is the same and the

Knowing also remains within the same (human) intellect limit” (Explan/orig: 3-1-28, p. 2 and Explan/FF: 3-1-28, p. 2 read similarly). It seems impossible to avoid the implication here that the *ātmā*, having achieved the human form, can take subsequent rebirth in sub-human forms, since the phrase “7 forms” clearly alludes to the seven forms of the evolutionary series shown in Table 6. Now it seems likely that this description of reincarnation is in error, since in many other discourses throughout his life Meher Baba constantly reemphasized that, having achieved the human form, the soul never relapses into lower forms. It is true that during this period in the 1920s Baba made certain comments indicating that retrograde

incarnation (from human to sub-human form) does occur in certain rare cases. Such a meaning seems unlikely here, since the present passage seems to be referring to a routine kind of movement and alternation between human and sub-human forms. Probably in this present passage the scribe garbled what Baba was saying: it could indeed be true that the *ātmā* “turns” throughout its journey through the seven kingdoms, and again throughout reincarnation in human form; his garbling in this passage would consist in clubbing together these two cases. Nonetheless, the editor has not attempted to emend this passage so as to correct this error, since the text itself provides no warrant for this.

CRYPT CABIN,
WEDNESDAY, 4TH JANUARY 1928

1. Explan/orig: 4-1-28, p. 1, Explan/cc: 4-1-28, p. 1, and Explan/FF: 4-1-28, p. 1 read: “He through his Subtle eyes passes a light in the gross and thence to the Subtle of others, and thus reads the ‘innermost’ of all.” This text does not tell us what that “subtle” is into which light from the subtle eyes of the third-plane pilgrim passes, nor what the “innermost” is that he reads there. The editor has presumed that the light from the subtle eyes of the third-planer passes through the gross and thence into the subtle **eyes** of the one whom his glance falls upon, and thus he reads the innermost **mind**. The text has been edited accordingly.
2. In Explan/orig: 4-1-28, p. 1, Explan/cc: 4-1-28, p. 1, and Explan/FF: 4-1-28, p. 1 this sentence is presented as a parenthetical insert: “(Ex. of one such yogi looking at an ox unintentionally for a moment, and its belly was blown into two.” This sounds like the scribe-compiler’s third-person rewrite of an example that Baba himself may have related at greater length in the actual talk to the boys. It has accordingly been presented in this text as Baba’s indirect discourse in the third person.

CRYPT CABIN,
THURSDAY, 5TH JANUARY 1928

1. Neither here nor anywhere in the list of eight varieties of bliss in this lecture does the text supply any English translation for the Indic-language bliss-terms typed and then handwritten in the Gujarati script. This handwritten Gujarati appears in Explan/cc: 5-1-28, p. 1 only; in the other two sources (Explan/orig: 5-1-28, p. 1 and Explan/FF: 5-1-28, p. 1) the lacunae are unfilled.
2. In Explan/cc: 5-1-28, p. 1 the typed word “Chintanend” is followed by a lacuna in parentheses filled with words in the Gujarati script: “*chīntanānand*.” The long-voweled spelling *chīntan* seems to be in error; the editor has emended to *chintan*, “thought, thinking, reflecting, meditating.”
3. Explan/orig: 5-1-28, p. 1 and Explan/FF: 5-1-28, p. 1 give only the typed words “[lacuna]”; the lacuna here spans three lines of blank space. In Explan/cc: 5-1-28, p. 1 some handwritten words mostly in the Gujarati script fill some of this space: “as *sphurtī*, *sukṣma*, *draṣṭī antar*”. Clearly this list is incomplete, since it contains the basis for only three states and lacks the fourth, *gupta jñān*. The editor has filled out the list of four terms on basis of Baba’s discussion in the previous several lectures.
4. Explan/cc: 5-1-28, p. 1 gives the reading: “he stays ‘naked’ (*dīgambar = nagna*).” Filling a lacuna, the Gujarati words are handwritten in blue pen; “nagna” has been written on the line below “*dīgambar =*.”
5. Explan/cc: 5-1-28, p. 1 reads: “This chap in the 5th. *SEES God, but partially*, i.e. he sees God as his own Atma, and not as Universe.” (Explan/orig: 5-1-28, p. 1 and Explan/FF: 5-1-28, p. 1 read likewise except that they lack the words “he sees God,” inserted by hand in Explan/cc: 5-1-28, p. 1.)
6. Here in all three manuscripts (Explan/orig: 5-1-28, p. 1, Explan/cc: 5-1-28, p. 1, and Explan/FF: 5-1-28, p. 1) the page in its ordinary vertical typography ends. But on all three pages the text continues nonetheless, as is explained in the next endnote (7).
7. In all three source manuscripts (Explan/orig: 5-1-28, p. 1, Explan/cc: 5-1-28, p. 1, and Explan/FF: 5-1-28, p. 1), this paragraph and the next have been typed in the left-hand margin in type running vertically from bottom to top; in Explan/cc: 5-1-28, p. 1 the Gujarati handwritten supplementation has been filled in, while in Explan/orig: 5-1-28, p. 1 and Explan/FF: 5-1-28, p. 1 it has not. But in these sources the paragraph beginning with the words “So, dear boys, ...” precedes the paragraph that starts “8. The ‘Anend’ that one Realized gets after coming down ...” The editor has reversed the order of these paragraphs, since plainly the paragraph that begins with “8” belongs to the series of numbered paragraphs in this lecture and ought to follow the item “7” immediately.

CRYPT CABIN,
FRIDAY, 6TH JANUARY 1928

1. Throughout this lecture and the next the source manuscripts use the word “example” to characterize the figure of the palace at the end of the 7th January talk. But clearly this word is inadequate as a characterization for what is better described as an analogy; indeed, if it contained a narrative element one might call it an allegory or parable. The text has been emended accordingly.
2. Explan/orig: 6-1-28, p. 1 reads “The last (smallest) finger (-foot)”; Explan/cc: 6-1-28, p. 1 and Explan/FF: 6-1-28, p. 1 read likewise except that the edge of the page cuts off the final one or two characters. Throughout this section, the source manuscripts refer to toes as “fingers.” This seems to have been standard idiomatic English usage among Baba’s disciples at the time.
3. In Explan/orig: 6-1-28, p. 1, Explan/cc: 6-1-28, p. 1, and Explan/FF: 6-1-28, p. 1, in the line below the typed word “ankle”, open and closed parentheses appear—() with an unfilled lacuna. Undoubtedly, this space was being reserved for a handwritten Gujarati word, which was never filled in. In the lines that follow, the words “knee” (corresponding to the second plane) and “arm-pit” (which is identified in this lecture as the body part corresponding to the third plane) are similarly followed by typed parentheses enclosing lacunae. In fact, no handwriting appears anywhere on any of the manuscript pages that serve as sources for this lecture. We do not know what Gujarati words ought to have filled the lacunae, Gujarati words that Baba himself—or his interpreter—may well have used during his actual lecture to the boys.
4. Explan/orig: 6-1-28, p. 1, Explan/cc: 6-1-28, p. 1, and Explan/FF: 6-1-28, p. 1 give the reading: “[the third station is the] ‘Arm-pit’ [lacuna].” Now there are several reasons to suspect that “arm-pit” is incorrect. First, we learn in the very next line that the three body parts mentioned so far, corresponding to the first three planes, are “bones.” Now certainly the ankle and the knee could be characterized this way; but how could one reconcile such a description to the armpit? Second—and more decisively—the body part associated with the fourth plane, though it goes unnamed in this lecture, appears to be identified as the “armpit” in the source manuscripts for the next lecture (Explan/orig: 7-1-28, p. 1, Explan/cc: 7-1-28, p. 1, and Explan/FF: 7-1-28, p. 1): “[The] 4th. Sky (Asman) is the [lacuna] ([lacuna]) in astright [*sic*] line with the ‘arm-pit.’” That is to say, the unnamed body part associated with the fourth sky or āsmān is located on a line with the “arm-pit” as the body part associated with the fourth plane. (This next lecture makes the point that the body parts associated with each plane and its corresponding āsmān are in a line with each other, one above the other.) So the association of the armpit with the third plane in this lecture of 6th January is contradicted by its association with the fourth plane in the next lecture.

Since an editorial choice between these two planes cannot be avoided, the editor has judged that the association of the fourth plane with the armpit seems much more probable. For as we learn in this present lecture (in the next few lines), the seven occult powers or *siddhis* associated with the fourth plane correspond to the elbow, wrist, and five fingers. The language in which this is described compares the use of these occult powers with a movement down from the upper arm to the lower arm and parts below: “If used, it gradually comes down from the [lacuna] through the upper [*sic*] and lower parts of the arm, to the wrist and then to the fingers, and from there having no further way to proceed, down to the earth - i.e. to the ‘stone’ form does it tumble” (Explan/orig: 6-1-28, p. 1, Explan/cc: 6-1-28, p. 1, and Explan/FF: 6-1-28, p. 1). If the seven occult powers correspond to parts of the arm, then the fourth-plane-associating body part must stand at the juncture where the arm links with the trunk of the body. This sounds like some part of the anatomy in the neighborhood of the shoulder joint. This logic is further corroborated by the sequence of body parts under review here. We learned earlier that the first and second planes correspond to the ankle and knee—both of which are joints. The body part corresponding to the fifth plane (as we learn below) is the windpipe; the neck in which this is located might broadly be thought of as a joint linking the head with the trunk of the body. By this logic the shoulder or shoulder joint, standing between the windpipe (fifth plane) and knee (second plane), emerges as the best candidate for the fourth-plane body part.

Quite possibly the correct series of body parts is: (1) ankle, (2) knee, (3) hip, (4) shoulder, and (5) windpipe. All five of these are located at significant junctures in the skeletal structure of the human anatomy which Baba seems to be referring to through the word “bones.” The editor has found the weight of evidence compelling enough to warrant the moving of the phrase “armpit” from its association with the third plane (as in the source manuscripts for this present lecture) to the fourth plane (as in the source manuscripts for the following lecture of 7th January). Nowhere does the text associate the third plane with the hip, however, so the editor has interpolated no body-part names in association with the third plane or sky, in this lecture or the next.

5. The source manuscripts Explan/orig: 6-1-28, p. 1, Explan/cc: 6-1-28, p. 1, and Explan/FF: 6-1-28, p. 1 read: “All the 3 stations are Bones, so remember the Bones.”
6. Explan/orig: 6-1-28, p. 1, Explan/cc: 6-1-28, p. 1, and Explan/FF: 6-1-28, p. 1 read: “If used, it gradually comes down from the [lacuna] through the upper [*sic*] and lower parts of the arm, ...” The text here does not specify what “it” is. Since the central analogy in this lecture compares the progress through the planes to a movement up the human body from the feet up through the crown of the head, presumably “it” is the center and focal point of this movement. The text has been emended accordingly. The next question is: from what body part does the movement of descent begin; that is to say, by what rationale has the “shoulder joint”

been named in the edited text here as the point in the body associated with the fourth plane with which the elbow, wrist, and fingers (representing the seven *siddhis*) are linked? For further discussion of this point, see endnote 4 above.

In earlier lectures Baba made the point that, at the fourth plane, the spiritual path curves sharply. If the fourth-plane body part is the shoulder, then we could see this sharp curve represented in the body itself. For the movement from the ankle through the knee and hip to the shoulder is vertical and essentially in a line. But between the shoulder and the throat (representing the fifth plane), the movement turns sharply. Another change happens here, from dyadic to unitary structures: there are **two** ankles, **two** knees, **two** hips, **two** shoulders, but only **one** throat, **one** point between the eyebrows, and **one** crown of the head. This might reflect the fact that, according to *God Speaks*, with the achievement of the fifth plane, consciousness has passed in through all the openings in the face, the gaze of the soul no longer looks out but inward, and all the senses have converged into one.

7. The source manuscripts here (Explan/orig: 6-1-28, p. 1, Explan/cc: 6-1-28, p. 1, and Explan/FF: 6-1-28, p. 1) do not identify the body part associated with the third plane but give only a lacuna: “i.e. if one uses powers and has to retard, from any of the 1st., 2nd. or 3rd. plane (from the ‘ankle,’ ‘knee’ or [lacuna]) he tumbles down to the ‘Thumb’ (i.e. human form).” Here again, as we have seen repeatedly, the manuscript sources are altogether tentative in their naming of a body part to be associated with the third plane; on one single occasion

earlier the “armpit” was named in this connection, but on every other occasion we find only lacunae. The rationale for rejecting the armpit as the body part associating with the third plane has been set forth in endnote 4.

8. The text of this paragraph has been significantly edited; the original (Explan/orig: 6-1-28, p. 1, Explan/cc: 6-1-28, p. 1, and Explan/FF: 6-1-28, p. 1) reads: “Also mark that the first 3 planes have much less powers comparatively with the 4th. plane, and hence can get down at least to the ‘human’ form - but not lower, i.e. if one uses powers and has to retard, from any of the 1st., 2nd. or 3rd. plane (from the ‘ankle,’ ‘knee’ or [lacuna]) he tumbles down to the ‘Thumb’ (i.e. human form).” Now throughout this passage the expression “human form” seems to denote the state of any ordinary gross-conscious human being. When the text speaks of pilgrims on the first three planes having to “retard” to human form, evidently it means a regression from these lower planes to ordinary gross-consciousness.
9. None of the source manuscripts (Explan/orig: 6-1-28, p. 1, Explan/cc: 6-1-28, p. 1, and Explan/FF: 6-1-28, p. 1) fills the lacuna here: “The 5th plane is the Throat-pipe ([lacuna]).” The Gujarati phrase *gaḷānī ghāṇī* has been editorially interpolated into the present text from a talk Baba gave to the men mandali on 16th October 1926, as recorded in *Tiffin Lectures*, p. 276: “That is, they [yogis] occupy the upper half of the body, from the ‘plumb’ to the windpipe (*gaḷānī ghāṇī*).” (For information about the source manuscript from which this

Gujarati phrase has been gleaned, see *Tiffin Lectures*, p. 571, endnote 5.) Now this 16th October 1926 Tiffin Lecture was delving into the same subject area of “spiritual physiology” as is this present talk to the Meher Ashram boys. Because the subject is the same and because in both lectures Baba was referring to the same body part, the editor has ventured to interpolate from *Tiffin Lectures* the phrase missing from this present talk. For a discussion of spiritual physiology and these two talks in particular (the Tiffin Lectures and the 6th–7th January 1928 talks to the Meher Ashram boys), see *Tiffin Lectures*, Appendix 3, pp. 501–7 and esp. 503–5.

10. As we saw above with respect to the “throat-pipe,” here too the source manuscripts (Explan/orig: 6-1-28, p. 1, Explan/ cc: 6-1-28, p. 1, and Explan/FF: 6-1-28, p. 1) have only an unfilled lacuna: “The 6th. plane is what we call the ‘Third-Eye’-the centre between the two eye-brows ([lacuna]).” And once again, *Tiffin Lectures*, p. 276 supplies what seems to be a suitable phrase: “Sadgurus occupy the central position between the eyes, at the point of what is called the ‘third eye’ (*be ānkhni vacchovach*).” For further discussion of the original manuscript sources for this *Tiffin Lectures* material and the warrant for their editorial use here, see the previous endnote 9.
11. The text of Explan/orig: 6-1-28, p. 1, Explan/ cc: 6-1-28, p. 1, and Explan/FF: 6-1-28, p. 1 reads ambiguously here: “One who leaves body here (in the 6th.), goes direct to the ‘Brahmand’ ([lacuna]) i.e. the 7th. plane, for it has a direct connection with that (as also in body).” (The lacuna here was almost certainly meant to be filled by the

word *brahmāṇḍ* in the Gujarati script.) Now in this sentence, what exactly is directly connected with what, and what does the second reference to the “body” (“as also in body”) mean? Throughout this lecture, each of the planes has been associated with a body part (or would have been, if the lacunae had been filled in). In the case of the seventh plane, the only possible reference to body part lies in the word *brahmāṇḍ*, which, along with its metaphysical significations, can mean “crown of the head”; this is part of the meaning that *brahmāṇḍ* carries in the Tiffin Lecture of 16th October 1927 that we have been referring to in the previous endnotes. This passage makes best sense if “crown of the head” is understood as one of the immediate, literal meanings of *brahmāṇḍ*; in that event Baba seems to be furthering his analogy by saying that the sixth plane is directly linked with the seventh just as the point between the eyebrows is directly connected with the crown of the head. The text has been edited in accordance with this understanding.

12. The source text of Explan/orig: 6-1-28, p. 1, Explan/cc: 6-1-28, p. 1, and Explan/FF: 6-1-28, p. 1 reads thus: “to cross from here [lacuna] th. to here (7th.) is MOST DIFFICULT.” Now probably the lacuna should have been filled in by the numeral 6, making for the word “6th.”, though one might ask why the typist did not do this himself. In any event, where the text refers to crossing from “here” to “here,” possibly this dictation by Baba before the school boys was accompanied by his pointing to places on a chart, or even to points on his own body. To render something of the force of this into the present printed text,

the editor has differentiated the two occurrences of “here” through capitalization: “from here to Here.”

13. In the original source text of Explan/orig: 6-1-28, p. 1, Explan/cc: 6-1-28, p. 1, and Explan/FF: 6-1-28, p. 1, Baba’s cautionary admonition reads thus: “(Remember–this is all introduction to the example that we will give tomorrow, or you might make the mistake of taking the ‘Thumb’ for the ‘Human’ etc.).” Now although the point of the warning has not been made entirely clear, Baba’s concern seems to be that the boys might take the analogy in a literal

sense, confusing the thumb toe with the human form, the ankle with the first plane, and so forth. *God Speaks* exhibits a similar concern when, in the course of setting forth an extended analogy comparing the earth, atmosphere, sky, and sun with the gross sphere, subtle sphere, mental sphere, and God, Baba takes great pains to emphasize and reemphasize that this simile should not be construed in a literal sense and the physical sun should not be confused with God. See *God Speaks*, Part 6, esp. pp. 58 and 66.

CRYPT CABIN, SATURDAY, 7TH JANUARY 1928

1. Explan/orig: 7-1-28, p. 1, Explan/cc: 7-1-28, p. 1, and Explan/FF: 7-1-28, p. 1 read: “Remember always that the station and the sky are in one line, the 1st. Sky being exactly underneath in a straight line below the ‘ankle’ (1st. plane)”. The idea behind the statement that “the station and the sky are in one line” is somewhat elusive, since it can always be said that two points fall on a single line. Probably Baba’s meaning is that the parts of the body corresponding to the station and the sky stand in a vertical relationship, the one above the other, and that a vertical line can be drawn between them; evidently the same holds true for each station-sky pairing.
2. All three source manuscripts (Explan/orig: 7-1-28, p. 1, Explan/cc: 7-1-28, p. 1, and Explan/FF: 7-1-28, p. 1) read: “ ” [The] 3rd. " [Sky] (Asman) is the " ([lacuna])... ” Since the typographic layout of the page sets up the presentation of the first “sky”

as the model for all the skies that follow (the second through the seventh), we can safely presume that the ditto mark in the line about the third sky stands in for the word “hollow,” with some accompanying specification of where this hollow is located. Most of this line has been left blank, however, with no handwritten interpolation in any of the manuscript pages. In the absence of textual evidence or any clear line of inference, meaningful emendation (that names the missing body part) lacks sufficient warrant, and the editor has not attempted it. In fact, serious textual difficulties afflict the discussion of the third plane in the previous lecture (of 6th January); for a detailed discussion see p. 283 and the associated endnote 4. It seems not unlikely that the scribe or amanuensis at these lectures did not fully understand, or at any rate did not adequately record, what Baba was saying about the third plane and sky.

3. The source manuscripts (Explan/orig: 7-1-28, p. 1, Explan/cc: 7-1-28, p. 1, and Explan/FF: 7-1-28, p. 1) read: “[The] 4th. Sky (Asman) is the [lacuna] ([lacuna]) in astright [*sic*] line with the ‘arm-pit.’ This is a little near.” This wording seems to imply that the “arm-pit” is the “station” or plane corresponding to the hollow of the sky or āsmān. In view of the indefiniteness and incompleteness that has afflicted the source texts for these two lectures,

however, it is not inconceivable that Baba’s dictation got taken down inaccurately and that the armpit actually represents the hollow or āsmān and not the plane. This reading would make for better sense, since then the armpit would join the sole of the foot (and perhaps the back of the knee) in the larger category of “hollows.” If we were to accept this reading, then the body part corresponding to the fourth plane would probably be the shoulder itself.

CRYPT CABIN, TUESDAY, 10TH JANUARY 1928

1. Explan/orig: 10-1-28, p. 1, Explan/cc: 10-1-28, p. 1, and Explan/FF: 10-1-28, p. 1 read: “Before finishing [*sic*] the example let us to-day say about the ‘E N E R G Y’ AND ITS 7 DIVISIONS ...” Baba has consistently referred to the extended analogy at the end of the 7th January lecture (pp. 289–91) as an “example,” so clearly that is what he must mean in this case. In fact, Baba does not undertake in this lecture to amplify on the analogy in its own terms but rather to discuss the associated metaphysical topics. The wording of this sentence has been emended to suggest this.
2. In fact, Baba did advert to the matter of the seven divisions of energy in his previous lectures of the 8th, 26th, and 28th December (pp. 135, 222–23, and 235). But now he intends to discuss the matter more fully, and in a different manner, than he did previously; and that evidently is his meaning here.
3. The language of the source texts (Explan/orig: 10-1-28, p. 1, Explan/FF: 10-1-28, p. 1, and Explan/cc: 10-1-28, p. 1 read

similarly) suggests that Baba is being quoted indirectly: “Here, some nice similes were given—one of the ‘Scented-sticks’ ([lacuna]) if given one slight turn, it forms so many circles so quick that they cannot be marked or counted out, but (with all these circles, the lighted stick) appears ‘still.’ A very fast-moving ‘Top’ too appears as if ‘still’ ([lacuna]), so also a fast-moving wheel, etc.” This passage has accordingly been rendered in indirect discourse.

4. Though the idea in this paragraph (in the edited text) and in the paragraph that follows remains elusive, Baba seems to be differentiating between the **wave** and the **movement** that causes it. Baba seems to associate movement with a state of the Ocean itself, whereas the wave is an effect. The original text of Explan/orig: 10-1-28, p. 1, Explan/cc: 10-1-28, p. 1, and Explan/FF: 10-1-28, p. 1 reads thus: “But remember, ‘wave’ is not ‘movement.’ ‘Wave’ is Ocean when moving. ([lacuna]). [paragraph break] So, the ‘movement’ has 7 states. Why has a ‘wave’ 7 states? Because of 7 ‘movements.’” The lacuna in

- parentheses following the word “moving” is a long one, filling most of the line of type.
5. In all three source manuscript folios (Explan/orig: 10-1-28, p. 1, Explan/cc: 10-1-28, p. 1, and Explan/FF: 10-1-28, p. 1) the main typing in the vertical layout of the page comes to an end here (in Explan/FF: 10-1-28, p. 1 the bottom right corner of the page appears to have been folded and the type is missing). The two sentences that follow (comprising the final paragraph of this edited lecture) have been typed in the left-hand column vertically in all three manuscripts, from bottom to top, in three typed lines. The main typed text of the page features no caret or other marking serving to indicate where this content should be inserted. In the absence of such, the natural presumption is that these lines represent an overflow and stand as a continuation from the bottom of the typed page. Content confirms this, since these two marginal sentences seem to gloss certain points in the preceding paragraph. The editor has construed this material, therefore, as a continuation from the bottom of the page.
6. These two sentences in the source manuscripts (Explan/orig: 10-1-28, p. 1, Explan/cc: 10-1-28, p. 1, and Explan/FF: 10-1-28, p. 1) are heavily afflicted with lacunae: “(Now, these movements are only ‘forms’ ([lacuna]) of Energy, but the Gross is the form ([lacuna]) of Energy [space] Akash. So, in you, there is the Soul (Spirit) i.e. ‘Atma,’ then there is Energy and also there is the ‘Akash.’ ([lacuna]).” The space between “Energy” and “Akash” at the end of the first sentence seems great enough to suggest that some interpolation may have been intended. Since these two primal actors in the creation story are clearly different from each other and cannot be reduced to a single idea, the editor has linked them with the conjunction “and.” The two parts of the final parentheses (following the word “Akash”) are widely separated; indeed, that lacuna extends vertically perhaps two-thirds the length of the page. In other parts of this series of lectures the word “ākāsh” served to gloss the English word “form,” but it would hardly work here, since Baba clearly indicates that “ākāsh” appears only when the movement arrives at the gross.

CRYPT CABIN, THURSDAY, 12TH JANUARY 1928

1. In Explan/orig: 12-1-28, p. 1, Explan/cc: 12-1-28, p. 1, and Explan/FF: 12-1-28, p. 1, “Jiv” is followed by open and closed parentheses with an empty space (a lacuna) wide enough for about fifteen typed characters.
2. Explan/orig: 12-1-28, p. 1, Explan/cc: 12-1-28, p. 1, and Explan/FF: 12-1-28, p. 1 feature a lacuna here: “This ‘flalse [*sic*] knowing’ is Intellect ([lacuna]).” The word *buddhi* has been supplied editorially to fill the lacuna on the basis of its occurrence on the next page, Explan/orig: 12-1-28, p. 2, Explan/cc: 12-1-28, p. 2, and Explan/FF: 12-1-28, p. 2, where several times the typed word “Budhi” is glossed by the word “Intellect” in parentheses.



3. In all three source manuscript pages (Explan/orig: 12-1-28, p. 1, Explan/cc: 12-1-28, p. 1, and Explan/FF: 12-1-28, p. 1) there follows a lacuna with space for ten lines of typed text. The first line following the gap reads: “is the ‘Wave’ - 0 is the ‘Hollow.’” This line is double-indented. The first clause (“is the ‘Wave’”) lacks a grammatical subject, which presumably would coordinate with the “0” in the following clause, “0 is the ‘Hollow.’” All of this suggests that the lacuna was intended for a diagram; probably the typed “0,” representing the hollow or *pokaḷ*, comprised one of the design elements to be contrasted with another marking, probably handwritten, which represented the wave.
4. Our manuscript sources are once again afflicted with gaps in the text: Explan/orig: 12-1-28, p. 1, Explan/cc: 12-1-28, p. 1, and Explan/FF: 12-1-28, p. 1 read “_____ is the Ocean ([lacuna]).” The fact that the textual hiatus was filled with underlining rather than being left blank suggests that it was not being reserved for handwritten Gujarati. The editor construes this underlining as referring to some point or feature in the diagram rather than marking the absence of verbiage. The corresponding section of Figure 39 has been drawn as a small oval shape, and the text has been edited accordingly. The lacuna following “Ocean” has been filled in with the Indic word “Daryā,” since these two words have often been coordinated and used to gloss each other throughout this series of lectures.
5. The source manuscripts Explan/orig: 12-1-28, p. 1, Explan/cc: 12-1-28, p. 1, and Explan/FF: 12-1-28, p. 1 sport a lacuna here: “In the ‘Hollow’ ([lacuna]) the bubble is formed.” The word *pokaḷ* a

number of times served to gloss the English word “hollow” in the lectures of 7th–9th December; it has been used editorially to fill the lacuna in this case.

6. Explan/orig: 12-1-28, p. 1, Explan/cc: 12-1-28, p. 1, and Explan/FF: 12-1-28, p. 1 read thus: “Movement is Subtle (i.e. cannot be seen), so this ([lacuna]) is subtle.” Now, the point of the previous sentence was to correlate movement with energy. The use of the word “so” in the present sentence indicates a continuing logical sequence. The only reasonable suggestion that offers itself is that, as movement is subtle, so too energy must be subtle. The text has been emended and the lacuna filled accordingly.
7. The words “movements” and “āsmāns” both represent editorial emendations; the original text of Explan/orig: 12-1-28, p. 1, Explan/cc: 12-1-28, p. 1, and Explan/FF: 12-1-28, p. 1 reads thus: “Now, these 7 [lacuna] are Skies ([lacuna]) ...” The lacuna following “7” could reasonably be filled by any of several words from the previous paragraph, including “points” and “stages of the wave.” “Movements” seems the best choice, however, both because it fits the sense here, and because the word “movements” is followed by a lacuna in the source manuscripts two sentences below this, suggesting that in his original dictation Baba may have used an Indic synonym for this idea. The word *āsmān* has not appeared in this lecture, but since *āsmān* and “sky” have been used synonymously in recent lectures, its insertion to fill the lacuna seems warranted here.
8. “Prāṇ” has been inserted editorially to fill a lacuna in Explan/orig: 12-1-28, p. 1, Explan/cc: 12-1-28, p. 1, and Explan/FF:

12-1-28, p. 1, which read thus: “No Gross here in the 6 stages (of movements [lacuna]).” In his lecture of 4th December 1927 (see p. 131), Baba explicitly associated movement with *prāṇ*, contrasting it (as in this lecture below) with the “hollow” or *pokaḷ*. The emendation here is based on this prior usage.

9. The source manuscripts (Explan/orig: 12-1-28, p. 2, Explan/cc: 12-1-28, p. 2, and Explan/FF: 12-1-28, p. 2) read: “Energy drop has Energy and ‘Akash’ means Bubble.” The tautology in the phrase “Energy drop has Energy” is probably an artifact of the amanuensis’s recording process; the connection which Baba seems to be establishing and driving home is between the terms of the drop-bubble metaphor and the actual metaphysical elements in this process, *prāṇ* and *ākāśh*. The editor has emended by substituting “*prāṇ*” for the second occurrence of “Energy” both to help underscore this point and to diminish the clumsiness of the original expression.
10. The source text in Explan/orig: 12-1-28, p. 2, Explan/cc: 12-1-28, p. 2, and Explan/FF: 12-1-28, p. 2 reads: “But without this ‘Medium’ (of Knowing) there is no go.” The quotation marks around “Medium” suggest that the word was meant to convey some special technical sense or nuance. Elsewhere “medium” and the Indic word *sādhan* have been used to gloss each other (see, for example, p. 273). The text here has been emended through the editorial insertion of this Indic word.
11. The source text in Explan/orig: 12-1-28, p. 2, Explan/cc: 12-1-28, p. 2, and Explan/FF: 12-1-28, p. 2 reads: “This (Intellect), when it gets ‘Shuddhi’ (Awakening-Real),

and when it gets ‘Love’, then it gets the way to knowitSelf [*sic*]”. Now while this getting of “Shuddhi” and “Awakening” and “Love” could be construed as God-realization, the phrase “then it gets the way to know” seems rather to imply that the soul enters the path to Realization, not that it has achieved it yet. The text has been edited according to this understanding. Now strictly speaking the intellect, as Baba customarily uses this word, never comes to know “itSelf”; it is the *ātmā* or drop that does so. The text might reasonably have been emended to say this; but instead, the “Intellect” (with a capital “I”) has been construed to mean something like “Infinite Intelligence,” as Baba has used this expression throughout *Infinite Intelligence*.

12. The source text in Explan/orig: 12-1-28, p. 2, Explan/cc: 12-1-28, p. 2, and Explan/FF: 12-1-28, p. 2 reads: “Remember, Movement ([lacuna]) and Hollow ([lacuna]) are NOT the Ocean ...” The lacunae have been filled in editorially with the words “*prāṇ*” and “*ākāśh*” on basis of passages earlier in this series of lectures, notably 7th December 1927 (p. 131), as explained in endnote 8 above.
13. The source text in Explan/orig: 12-1-28, p. 2, Explan/cc: 12-1-28, p. 2, and Explan/FF: 12-1-28, p. 2 reads: “This ‘Moving Wave’ is called ‘Ishwar’ (-this [lacuna] one wave).” The emendation of inserting “movement” to fill the lacuna is admittedly speculative; if some Gujarati word—such as *prāṇ*—was intended here, no reliable means offers itself for determining what that word would be. In any event, the word “movement” does not significantly change the sense of the sentence.

CRYPT CABIN,
THURSDAY, 13TH JANUARY 1928

1. The source text in Explan/orig: 13-1-28, p. 1, Explan/cc: 13-1-28, p. 1, and Explan/FF: 13-1-28, p. 1 reads: “What causes the ‘Darya’ to form waves? These 7 movements.” The use of the demonstrative “these” indicates Baba was making a reference that he presumed his audience—the Meher Ashram boys—would understand. Perhaps Baba was pointing to a diagram; but since his discussion clearly follows from the lecture of the day before, which the boys would have remembered, the editor has inserted a reference to this.
2. Explan/orig: 13-1-28, p. 1, Explan/cc: 13-1-28, p. 1, and Explan/FF: 13-1-28, p. 1 give the reading: “Now, though this 0 (bubble) is the 7th. stage of the movement ...” Now it is possible that the Arabic numeral “0” stands simply as a rendering of the word “zero” and means to refer to the hollow or *pokal*. But in Explan/orig: 12-1-28, p. 1, Explan/cc: 12-1-28, p. 1, and Explan/FF: 12-1-28, p. 1, which record Baba’s lecture of the previous day, we find, immediately below a large lacuna that was almost certainly being reserved for a diagram, the phrase “is the ‘Wave’ - 0 is the ‘Hollow’.” The editor construed the “0” in that instance as a diagrammatic element in a figure that Baba was using in the course of his exposition (see the discussion of the textual issues in note 3, p. 618 for that lecture.) That chart appears as Figure 39 on p. 296. The recurrence of the “0” here in this present lecture suggests that Baba was probably doing the same thing again, that is, referring to a “0” in a chart that

he was displaying to the boys. The text has been edited according to this understanding.

3. Explan/orig: 13-1-28, p. 1, Explan/cc: 13-1-28, p. 1, and Explan/FF: 13-1-28, p. 1 read: “This (1st. stage) is the 7th. Sky.” The use of the demonstrative “this” as a deictic element in the sentence, followed by a parenthetical specification, suggests, once again, that Baba was pointing to a diagram, which has been reconstructed in this book as Figure 39 on p. 296.
4. The text of Explan/orig: 13-1-28, p. 1, Explan/cc: 13-1-28, p. 1, and Explan/FF: 13-1-28, p. 1 simply reads: “Why?” What is the idea behind this question? Perhaps Baba is drawing attention to the fact that the “movement” proceeds from top to bottom, whereas the progress of the spiritual pilgrim is from the bottom to the top. That is, the wave and the spiritual pilgrim move in opposite directions. For this reason, the force of the movement is least in its seventh stage (or the first *āsmān*), which serves as the starting point for the spiritual traveler, whereas its force is greatest in its first stage (or the seventh *āsmān*), where the pilgrim’s journey comes to an end.
5. Explan/orig: 13-1-28, p. 1, Explan/cc: 13-1-28, p. 1, and Explan/FF: 13-1-28, p. 1 provide the readings: “So really speaking, the 7th. Sky (Asman) is in ‘term’ only (i.e. it has no use).” Now it is unclear whether Baba means to say that the term “seventh *āsmān*” is just an empty formal designation required by the logic of

exposition that refers to nothing real in the structure of reality, or rather, that in the seventh *āsmān* ideas of “use” have no scope or application. For further discussion of the possible significance of the seventh *āsmān*, see the next endnote (6).

6. The source manuscripts (Explan/orig: 13-1-28, p. 1, Explan/cc: 13-1-28, p. 1, and Explan/FF: 13-1-28, p. 1) read: “For him (in the 7th.) the 7th. Asman is like the 7th. ‘Patal’ ([lacuna].)” While the editor has construed the typed word “Patal” as the Gujarati and Indic word *pātāl*, typically used as a designation for an underworld or an abyss, another candidate term is *paṭal*, whose Gujarati meaning of “strip” or “layer” (“table” in Hindi) could conceivably be taken as a designation for “plane.” By this reading Baba is associating the seventh plane (*paṭal*) with the seventh sky or *āsmān*, which perhaps stand to each other in the relation of the Everything (experienced in Nirvikalp) with the Nothing (of the Nirvana state)—unless the plane and sky, at this the seventh stage, are names for the same thing. It does stand against this interpretation, however, that the word *paṭal* has never elsewhere been used by Baba in this sense—to mean “plane”—in any documentary source that the editor is aware of; and *paṭal* can be forced to mean “plane” only with an unsavory measure of interpretive linguistic violence. The word *pātāl* creates its own problems, since at the level of the seventh plane nothing remotely like hell remains; but in the balance this reading seems preferable. Perhaps the couplet of Hafez that was intended to follow this sentence would have solved this crux, but unfortunately the lacuna set aside for this

Persian couplet was never filled in, as is explained in the next endnote.

7. In all three source manuscripts (Explan/orig: 13-1-28, p. 1, Explan/cc: 13-1-28, p. 1, and Explan/FF: 13-1-28, p. 1) the phrase “Hafiz says—” is followed by a gap sufficient for two lines of typed text; presumably this space was reserved for a handwritten couplet. Since the surrounding text does not give any indication of what the content of this couplet might be, beyond its making some kind of a poetic reference to the seventh sky and the seventh *pātāl* (or *paṭal*, as explained in the previous endnote), the editor has not been able to identify it.
8. Explan/orig: 13-1-28, p. 1, Explan/cc: 13-1-28, p. 1, and Explan/FF: 13-1-28, p. 1 read: “(Upto [sic] 6th. it is calm).” The word “upto” indicates an upward movement; but since Baba is undertaking to trace the movement of energy from the top downwards, from the seventh *āsmān* to the first, the editor takes this as an instance of infelicitous diction and has emended accordingly.
9. Explan/orig: 13-1-28, p. 1, Explan/cc: 13-1-28, p. 1, and Explan/FF: 13-1-28, p. 1 give the reading: “One who is here (4th.) does not see below (back) i.e. the wave.” Now throughout this lecture Baba has been describing the wave of energy, which in the fourth *āsmān* has reached its highest crest. In this sentence Baba seems to be representing the fourth-plane pilgrim as facing forward and unaware of the chasm behind him, caused by the dropping off of the wave. The text has been emended according to this understanding.

10. At this juncture in Explan/orig: 13-1-28, p. 1 and Explan/FF: 13-1-28, p. 1 a last typed line appears: “Electricity is the 78th” (the last typed line has been clipped off in Explan/cc: 13-1-28, p. 1). This phrase repeats literally, character for character, from what was typed directly above it (starting from the left margin) in the preceding line. Since no new element of information has been introduced, the editor takes this repetition as an artifact of the

typing process (perhaps a mistake) with no significance.

No further typing appears below this line on any of the manuscript pages. But the typed text continues, now in the left margin, typed vertically from bottom to top, in three lines. The first of these lines is indented, as if to mark a new paragraph. The edited version of these three typed lines takes the form of the final paragraph in this lecture.

CRYPT CABIN, FRIDAY, 14TH JANUARY 1928

1. Explan/orig: 14-1-28, p. 1 and Explan/cc: 14-1-28, p. 1 read: “Here, in the 3rd. Asman, ...” (Explan/FF: 14-1-28, p. 1 gives the same reading except that the first word is missing owing to the corruption of the manuscript). As we found in the opening lines of the previous lecture (*see* endnote 1 on p. 621 for the talk of 13th January 1928), Baba appears to be referring back to the lecture of the day before, probably with the aid of a diagram. To clarify this sense that would have been contextually apparent in the original talk, the editor has added in the text here an explicit allusion to the previous lecture.
2. The source text of Explan/orig: 14-1-28, p. 1, Explan/cc: 14-1-28, p. 1, and Explan/FF: 14-1-28, p. 1 reads:

It has 3 stages during this fall–(1) while doing down

- (1) while going down, which is steady
- (2) " in the middle " " storm
- (3) " at the bottom " " drops.

The language here suggests a continuation of the waterfall analogy. The editor has emended accordingly.

3. As we have seen previously, the source passage (in Explan/orig: 14-1-28, p. 1, Explan/cc: 14-1-28, p. 1, and Explan/FF: 14-1-28, p. 1) describes the progress under review in terms of a movement upwards: “Upto here (3rd) i.e. upto the ‘curve’, energy gets no body.” The movement under consideration, however, is the flow of energy down from the seventh āsmān to the first, which Baba here analogizes to a waterfall. The editor presumes that the preposition “upto” refers to the progress of the discourse and not the flow of the energy; and he has emended accordingly.
4. Explan/orig: 14-1-28, p. 1, Explan/cc: 14-1-28, p. 1, and Explan/FF: 14-1-28, p. 1 read: “Mind ‘Atma’ is here everywhere in the wave (not in the movement).” This sentence raises several textual questions. Obviously mind and ātmā cannot be equated with each other, since mind belongs to the domain of illusion whereas

ātmā is ultimately identical with the Reality. What is the significance, then, in their juxtaposition in the phrase “Mind ‘Atma,’” and why has “Atma” been placed in quotation marks? While many speculations might be offered, none commands the support of clear textual evidence. In view of this ambiguity, the editor has deemed it best simply to arrange the two words in coordinate grammatical relationship, in the form “Mind and ātmā,” and to leave the associated problems of interpretation to the reader.

The second textual issue involves the differentiation between the wave and the movement, which was elucidated in the lecture of 12th January 1928 (Explan/orig: 12-1-28, p. 1, Explan/cc: 12-1-28, p. 1, and Explan/FF: 12-1-28, p. 1): “The ‘Wave’ has 7 divisions. Now this Wave means Ocean means God. But Movement is not God.” As a derivative of the wave, in other words, the movement cannot be one with the Ocean. The editor has emended the present passage so as to give some suggestion of this logic.

5. An ambiguity afflicts the source text of Explan/orig: 14-1-28, p. 1, Explan/cc: 14-1-28, p. 1, and Explan/FF: 14-1-28, p. 1, which reads: “There, in the 2nd. Asman, energy gets a ‘Subtle’ form, because it has changed its ‘direction’ (curve).” Now if we were to read “(curve)” literally as in apposition with “direction,” the sentence could mean that the curve described earlier has changed, which is to say that the curvature of the energy flow in the second plane has altered from that in the third and fourth planes. More probably,

however, the sentence means to convey that the change of direction (due to the curve) described earlier has been completed by the second āsmān, and now the acquisition of a subtle body becomes possible. The sentence has been edited according to this understanding.

6. The source text in Explan/orig: 14-1-28, p. 1, Explan/cc: 14-1-28, p. 1, and Explan/FF: 14-1-28, p. 1 reads: “Energy means ‘live’ drops ([lacuna]).” Possibly the word intended for the lacuna is “jiv,” which means “vital spirit.”
7. Explan/orig: 14-1-28, p. 1, Explan/cc: 14-1-28, p. 1, and Explan/FF: 14-1-28, p. 1 read: “These (drops) are always existing - no evolution in them, because “[lacuna]” is not in them - so no evolution.” It is possible that the word meant for the lacuna is “ākāsh,” space; that is, the drops cannot evolve because the prāṇ has not yet acquired ākāsh, which occurs only when the movement arrives at the gross plane. A more radical candidate for the lacuna is “ātmā”; by this reading the “drop” of energy has not yet become associated with a soul or ātmā. One would never have entertained this speculation were it not for the paragraph that follows, which, though ambiguously written, does indeed seem to summon up the specter of drops without ātmās. In any event, since a sufficient degree of certitude cannot be arrived at, the editor has not attempted to fill the lacuna, and has deleted the second half of the sentence, since without a word filling the lacuna this half-sentence offers no new content.

8. The source manuscripts (Explan/orig: 14-1-28, p. 1, Explan/cc: 14-1-28, p. 1, and Explan/FF: 14-1-28, p. 1) do not indicate what the “drops” get the “chance of,” since all three of them have unfilled lacunae: “and then [the drops] get chance of “[lacuna]” because the subtle form is already there, so Atma at once takes it.” Since Baba seems to be referring here to angelic spirits rather than ordinary *jīvātmās* progressing through the planes, the opportunity he refers to must be of Liberation, which Baba has elsewhere indicated the angelic spirit can achieve when the cycle of the four ages is completed. Possibly the word intended for the lacuna was *Mukti* or some equivalent. In any event, the logic of the passage seems sufficiently compelling as to warrant emendation through insertion of the word “Liberation.”
9. The source manuscripts (Explan/orig: 14-1-28, p. 2, Explan/cc: 14-1-28, p. 2, and Explan/FF: 14-1-28, p. 2) provide a single line of text: “Atma through mind takes energy”. This typed line is indented; it lacks a final period, and it is separated from the usual second-page header material by a blank space sufficient for about five or six lines of typed text. This line of text is followed by another blank space, this time sufficient for eleven lines of type. Neither the content of the surrounding passages nor the manuscript pages themselves give any clear indication of what content the compositor of the text envisioned for these lacunae. Most probably the space below the line was being reserved for a diagram; but nothing in the text refers to this, and the editor finds no clue as to what such a diagram would have represented.

SIX DISCOURSE-ARTICLES, IN NOVEMBER-DECEMBER 1927

1. In “Six Discourses from November–December 1927,” first series, p. 1, though not in “Hazrat Babajan (handwritten),” this opening clause is followed by a citation of source: “(However to refer to ‘The Stay At Meherabad, 1926-27’ on pages 139 to 141 for an explanation by Baba).” The diary of Gangaram Limbaji Pawar, known in Baba’s circle by his sobriquet “Ajoba,” has on its title page the heading “The Stay at Meherabad.” Part Two of this diary, pp. 139–41, does indeed record from a lecture given by Baba to the women of the household of Kaka Chinchorkar in which Baba relates episodes in the life of Hazrat Babajan that are repeated here.
2. The source texts “Hazrat Babajan (handwritten),” first series, p. 2 and “Six Discourses from November-December 1927,” first series, p. 2 both read “begging for a pice.” “Paisa” seems a more likely reading for this than “pie.” In Indian currency of the time, four pies equaled a paisa, and four paise an anna.
3. In both source manuscripts this discourse bears the title “The Explanations Conveyed by Shree Baba on 25-11-27.” Since a designation like this fails to

- distinguish this discourse from many others, the editor has re-entitled it, in the edited text of this book, “On the Search for God and the Path of Love,” and in its handwritten source manuscript version, “On the Search for God and the Path of Love (handwritten).” The typed source manuscript version can be found in “Six Discourses from November-December 1927,” second series, pp. 1–5.
4. “Six Discourses from November–December 1927,” second series, p. 2 gives the following reading: “There are various ways to achieve this aim, viz. the different religions, the Bhakti Yoga, the Gnyan Yoga, the Karma Yoga and the Raj Yoga.” “On the Search for God and the Path of Love (handwritten),” p. 2 reads similarly. This text does not explicitly differentiate between the religions, on the one hand, and the four yogas, on the other. Yet the four yogas, on which Baba had discoursed at length in 1926, are all encompassed within the greater world of Hinduism; the shariats of other religions, such as Islam and Christianity, dealt with these questions in their own ways. The text has been edited to mark a distinction that would have been obvious and needed no clarification among Baba and his men.
5. In “Six Discourses from November–December 1927,” second series, p. 2, the Kabir couplet has been transliterated into the Roman alphabet, thus: “Pothi padh-padh jug moova, Pundit huva na koi./ Adha-i acchar Prem-ka, padh-e so Pundit hoi.” “On the Search for God and the Path of Love (handwritten),” p. 2 reads similarly, with small orthographic variations.
6. “Six Discourses from November–December 1927,” second series, p. 2 gives the reading “one-and-a-half letters of Love (‘Prem’),” while “On the Search for God and the Path of Love (handwritten),” p. 3 reads “the few letters of Love” (the word “prem” is not incorporated into this handwritten source text). Clearly the phrase “one-and-a-half letters” is erroneous, since the Kabir couplet explicitly references “two” alphabetic letters (“*Dhāt akṣar*”), and these are plainly visible in the Devanagiri rendering of *prem* (प्रेम). The editor has emended accordingly.
7. “Six Discourses from November–December 1927,” second series, p. 3 reads: “Both require hard strivings with an iron will”; “On the Search for God and the Path of Love (handwritten),” p. 3 reads similarly. The pronoun “both” is ambiguous here, since we have just been given two parallel pairs, appetite and the cook, on the one hand, and love and the Master, on the other. But since Baba has also just said that love and the Master are far harder of attainment, he must be referring to these when he speaks of “hard strivings” and an “iron will.” The text has been emended accordingly.
8. As is explained in “Textual Sources, Philosophy, and Editorial Practice,” pp. 403–12, there are two manuscript sources for this discourse-article, “Six Discourses from November–December 1927,” second series, pp. 5–8, a typed version, and the handwritten draft, here designated through the title “Khwaja Hafiz (handwritten).” This handwritten source collects a number of pages whose relationship with each other would be

unclear if we did not have the typed copy. The first three pages are paginated, and have been designated here as “first series, pp. 1–3”; then the pagination starts over in a second series, pp. 1–4. After this there follow three unnumbered pages, which have been labeled “unnumbered pages pp. 1–3,” the first of these rendering the five couplets of Rumi, the last of them the five couplets by Hafez, and the second page a kind of title page reading “Five couplets of ‘Hafiz’ & Five couplets of ‘Roum’ with Gujarati translation.”

9. “Six Discourses from November–December 1927,” second series, p. 5 reads: “His rich flowing poetry is recognised by all lovers of oriental literature as a masterpiece, if not exactly a divine work.” “Khwaja Hafiz (handwritten),” first series, p. 1 reads similarly. Since “poetry,” a genre of literature and not a literary work, cannot be a “masterpiece,” the word “Divan” has been introduced editorially into this sentence, even though it does not occur in the source manuscripts until the next paragraph. The thought here seems to be that, while all aficionados of oriental poetry recognize the greatness of Hafez’s poetry from a literary standpoint, not all agree that it has a spiritual dimension and significance. The sentence has been emended to make this meaning clearer.
10. According to both sources (“Six Discourses from November–December 1927,” second series, p. 6 and “Khwaja Hafiz (handwritten),” first series, p. 2), “the dispute was immediately compounded and the ceremonies carried out . . .” Clearly the word “compounded” cannot be right; the idea is that the disagreement was put to

rest. The sentence has been emended accordingly.

11. In “Khwaja Hafiz (handwritten),” first series, p. 3, the five couplets from the “odes” of Hafez have been inserted here. In “Six Discourses from November–December 1927,” second series, p. 8, however, these couplets have been moved to the end of the discourse. For further discussion, see the next endnote (12).
12. As already noted, in “Khwaja Hafiz (handwritten),” first series, p. 3, these five couplets had already been introduced at an earlier stage in the article; at that juncture they were handwritten and transliterated into the Roman script, with each transliterated Farsi couplet followed by an English-language translation. After this, the page numbering started over. It is not unreasonable to assume, therefore, that Ramjoo had placed the five couplets at what he originally took to be the end of the discourse; but as the discourse-article unfolded, more material followed, which is presented in this manuscript in four pages of what we have called the “second series.” This second series ends with the sentence (pp. 3–4): “In light of these remarks, the following few odes convey some idea of the real love, regard, and reverence that Khwaja Hafiz had for his less celebrated but equally great and Perfect God-Realized Master—.” The rest of the second series p. 4 is blank, except what looks like a large title centered and halfway down the page that reads: “Notes on Hazrat Babajan and Khwaja Hafiz.” On the next page we find five couplets seemingly attributed to Rumi, though Rumi does not appear in reality to have been their author; then a page with the

centered title “Five couplets of ‘Hafiz’ & Five couplets of ‘Roum’ with Gujarati translation”; and on the page after this have been written the five couplets of Hafez, first in Farsi transliterated into the Gujarati script, and then, below each couplet, a Gujarati gloss. It could reasonably be inferred from this, then, that the Hafez couplets were meant for the very end of the article and that the first handwritten version of them had been placed at an earlier point at a time when Ramjoo thought that the article would end there.

In the retyped version of this article that we find in “Six Discourses from November–December 1927,” second series, pp. 5–8, however, the five Hafez couplets have been placed at the end of the entire article, at a point corresponding to the end of the handwritten draft of the article in “Khwaja Hafiz (handwritten),” second series, p. 4. In this typed version the couplets have been rendered in English translation only. In this edited text of this book the Hafez couplets close the article, as we believe Ramjoo intended.

13. Again, the source manuscripts provide titles here that do not do justice to the discourse that follows. In “Six Discourses from November–December 1927,” second series, p. 10, we find “Explanations on Impressions (Sanskaras) / Given by Shri Baba on 26th Nov., 1927.” In the handwritten source manuscript, we find:

The Explanations conveyed
by Shree Baba on 26 11/27
o
Impressions!

Here, the handwritten manuscript has been renamed “On Impulses, Sanskaras, the Circle, Prārabdh, and the Master (handwritten)”;

it runs for fourteen pages, all numbered (continuously and in correct sequence) in the original manuscript. The corresponding texts in the typed manuscript can be found in “Six Discourses from November–December 1927,” second series, pp. 10–17. Once again, the handwritten and typed sources match each other closely.

14. The handwritten text in “On Impulses, Sanskaras, the Circle, Prārabdh, and the Master (handwritten),” p. 4 reads: “A few stand the chance of contracting permanent longing too inspite [*sic*] of their advanced ages through chance contemplations!” (“Six Discourses from November–December 1927,” second series, p. 11 reads similarly). The phrase “through chance contemplations” does not make any sense here. Why would some aged person getting spiritual impulses be involved in “contemplations,” and in what sense would such contemplations be “chance”? Aren’t contemplations deliberately undertaken? And if the prepositional phrase “through chance contemplations” modifies the predicate “stand [the chance],” how is one to interpret this meaningfully? Since no clear way of integrating this phrase into the edited text offers itself, it has been omitted.
15. The sources mention merely “karma,” not “karma yoga”: “which can also be achieved by Karma, but that is a longer route” (“Six Discourses from November–December 1927,” second series, p. 12; “On Impulses, Sanskaras, the Circle, Prārabdh, and the Master (handwritten),” p. 5 reads similarly). But in Indian spiritual culture

the term “karma” would immediately be understood in terms of the yoga or mārg that works with it.

16. Both manuscript sources read “spiritual sanskaras are indivisible” (“Six Discourses from November-December 1927,” second series, p. 12 and “On Impulses, Sanskaras, the Circle, Prārabdh, and the Master (handwritten),” p. 5). Despite the way that it is worded, this phrase is most unlikely to mean that the sanskaras themselves are indivisible as integral wholes that cannot be divided into parts. In view of the division of categories of sanskaras into subcategories that has been going on throughout this paragraph, Baba’s point seems to be that the **category** of spiritual sanskaras cannot be subdivided. The text has been emended according to this understanding.
17. The text of this paragraph and the next is ambiguously written in the way that it describes the “companions” of the Chargeman. Are these to be understood as fellow circle members and peers of the Chargeman, all of whom, presumably, would be disciples of a common Sadguru? Or do these companions and “circle members” belong to the Chargeman’s own circle after he becomes a Sadguru himself? In other words, which generation of circle members do they belong to—the Chargeman’s peers, or the Chargeman’s followers in the next circle after the one to which he himself belonged? This present paragraph, when it speaks of the Chargeman reaching the Goal “first,” seems to be referring to the Chargeman and the circle of twelve of which he is a member. But the next paragraph seems to

be describing the responsibilities of this Chargeman as Sadguru in relation to the circle that he himself has formed and towards whom he has responsibilities. In the story of the Buddha which this passage is perhaps alluding to, the young Siddhartha, after renouncing the world and his station as prince and heir to the throne, joins a band of ascetics; achieving Nirvana first, the “Buddha” (as he has then become) returns to them and recruits them as his first disciples. These ascetics clearly do not belong to any circle of which Buddha himself is a member but are being gathered by him into a circle that he is forming. Probably that is the sense of this passage in the discourse that Baba is giving; but the ambiguity of the writing makes it impossible to assert this with confidence.

18. Here at the bottom of p. 14, the text of “On Impulses, Sanskaras, the Circle, Prārabdh, and the Master (handwritten)” comes to an end. “Six Discourses from November-December 1927,” second series, p. 17 continues, however. Immediately following the conclusion of this last discourse, that typed text features a new date, “4th December 1927,” and below that, a new discourse title centered and underlined, “What is Religion?” Since that new discourse was given on a new date, in this edited version we have presented it as a separate discourse-article.
19. Again, this discourse comes to us through two source texts. The typed source is contained in “Six Discourses from November-December 1927,” second series, pp. 17–23. Starting near the bottom on p. 17 after the conclusion of the

previous discourse, this article is entitled “What is Religion?” and bears the date “4th December 1927.” The handwritten manuscript has the same title; and beneath it we are told, “An explanation conveyed by Shri Baba on the 4th December 1927.” The handwritten manuscript has here been entitled “What Is Religion? (handwritten).”

20. Ramjoo’s handwritten text in “What is Religion? (handwritten)” p. 1 reads: “The Prophets—Sadgurus who after God-Realization condescend to ‘Come Down’ and suffer **unimaginable** sufferings in doing so, do it merely for the sake of making others like themselves!” The typed text in “Six Discourses from November-December 1927,” second series, p. 17 reads similarly except for the last part of the sentence, which there takes the form: “do it merely for the sake of others like themselves [*sic*]”. Plainly the handwritten text is superior, since if Sadgurus were descending into creation entirely for the sake of “others like themselves,” their descent would be entirely for the service of other Sadgurus and not for humanity at large. Obviously, this is incorrect; the word “making” must have been inadvertently omitted in the copying and typing process. Now, both sources say that, after Realization, the Prophets and Sadgurus “condescend” to come down to creation consciousness. Clearly the compiler or editor of this text did not appreciate the negative connotations of the verb “condescend,” which implies an attitude of superiority and disdain on the part of the condescender. What probably Baba meant

to convey is that the Sadgurus and Prophets are fully aware of their own higher knowledge, yet they do not fundamentally regard themselves as superior, since they know themselves to be One with those whom they intend to help. The sentence has been emended to express this sense.

21. The source texts (“What Is Religion? (handwritten),” p. 1 and “Six Discourses from November-December 1927,” second series, pp. 17–18) provide the reading “in the same life in which they live.” Now while the pronoun “they” could grammatically refer either to the “Masters” or to the “select few of the inner Circle,” both of whom are named earlier in the sentence, presumably the “Masters” are intended here. In any event, this appears to contradict what was said in the earlier discourse “On Impulses, Sanskaras, the Circle, Prārabdh, and the Master,” p. 338, where we were told that circle members typically continue for another “three, four, or five lifetimes” after the establishment of the circle.” One would suppose that this “establishment of the circle” must be accomplished in the lifetime in which the circle members’ own Sadguru lives, since it is hard to conceive how he could establish his circle at any other time. If the circle members are realized during the Master’s own lifetime, then, how could they go on reincarnating through another three, four, or five lifetimes? Further details and specifications from Baba are clearly needed to sort out the contradiction here.
22. This curious word appears in both of the source manuscripts—once in quotation marks (“What is Religion? (handwritten)”) and

p. 2) and once in unmarked plain text (“Six Discourses from November–December 1927,” second series, p. 18). The thought seems to be that those on the spiritual path, or perhaps those close to it, have been ranged into “classes” of some kind and that the “rules and regulations” of religion have been designed to make it possible for individuals from among the masses to become members of these elite ranks. Since the primary text does not undertake to gloss or explain what these “classes” are in any explicit way, the editor has thought it best to leave this bit of text unemended.

23. The typed source text (“Six Discourses from November–December 1927,” second series, p. 18) reads: “(Be it noted here that in the case of Baba, although He received instantaneous God-Realization by the grace of Babajan, He also passed through all the stages that same time.)” The

handwritten source text (p. 5) reads almost identically. The editor has construed the final phrase “that same time” to refer to the timeless moment of Realization in which Baba passed through all the planes and stages between the gross plane and the seventh.

24. In the source texts (“Six Discourses from November–December 1927,” second series, p. 21 and “What is Religion? (handwritten),” p. 7) the story that follows begins abruptly without any introduction; the editor has inserted this first sentence as a transition. The story of the sage, his son, and the wise old man that occupies the next several pages was retold by C. D. Deshmukh in his discourse “Creeds and the Inner Path” in *Sparks of the Truth*, pp. 16–18. Probably the sources for Deshmukh’s version were the same as the sources for this present discourse.

Key to Pronunciation

Because of fundamental phonological differences between the Indic languages and English, certain conventions have been employed in this book in the transliteration from the Gujarati and Devanagari scripts into the Roman alphabet. This involves, in some instances, the use of diacritics producing characters that English speakers might not immediately recognize or know how to pronounce. It also involves conventions in the pronunciation of standard Roman characters that do not always coincide with ordinary English usage. For readers with this interest, a few basic rules for the pronunciation of Romanized transliterations of Indic-language words in this book are described below. (No account is given here of the pronunciation of Persian or Arabic words. In point of fact, Arabic would almost never have been spoken in Meher Baba’s ashram, and Persian, for the most part, only in the quotation of lines of poetry.)

Vowels: Transliterated vowels have the following values (all examples use the pronunciation in standard American English).

i. Monothong (or simple) vowels.

a — like the *u* in “but”

ā — like the *a* in “father” or “far”

i — like the *i* in “fill”

ī — like the *ee* in “feet”

u — like the *u* in “bull”

ū — like the *oo* in “moon”

o — like the *oa* in “moat”

e — like the *a* in “fate”

ii. Diphthongs (or glides).

ai — as in “kaiser” or “bite”

au — like the *ou* in “mouse”

iii. Nasalized vowels. In the Indic languages, vowels can be nasalized by lowering the velum so that air flows through both the nasal passage and the mouth. This is indicated by placing a tilde (˜) over the nasalized vowel: *ā̃, ē̃, ī̃, ō̃, ū̃, ũ̃*. The vowel sounds as in the French words “chien,” “restaurant,” or “bon,” in which the final *n* does not represent a separate consonant but the nasalization of the preceding vowel sounds.