



**MEHER
BABA'S
TIFFIN
LECTURES**

AS GIVEN IN 1926-1927

EDITED FOR PUBLICATION
UNDER THE AUSPICES OF THE
AVATAR MEHER BABA PERPETUAL
PUBLIC CHARITABLE TRUST
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2017

SHERIAR FOUNDATION

Meherabad, 1935

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*A Statement on Meher Baba's Words
from the Chairman of the Avatar Meher Baba Trust*

The Avatar Meher Baba Perpetual Public Charitable (P. P. C.) Trust is pleased to bring before the public this new collection of the early discourses of Avatar Meher Baba. Based on the diary notes and subsequent write-ups and drafts of Framroze Dadachanji, Meher Baba's intimate disciple and personal secretary, *Tiffin Lectures* presents an edited text of the "lectures" that Meher Baba gave in 1926–27 as part of the education and spiritual training of his men mandali during this foundational period of his Avatamic mission.

In their substantial content the discourses in this book are undoubtedly Meher Baba's. Chanji (as he was called) served throughout the two decades of his discipleship as Meher Baba's leading diarist and scribe, and his labors on the "Tiffin Lectures" manuscripts that he produced must have gone forward with Meher Baba's knowledge and approval. Accordingly, Meher Baba has been designated as the author of this book. This determination comports with standard practice in the literary world, where the title of author is customarily accorded to those individuals who are the creators of original creative content, even when others may have recorded it and "written it up" in some fashion. At the same time, it must be recognized that Meher Baba himself never had this "Tiffin Lectures" material published during his physical lifetime. Since the words of the Avatar of the Age exercise great influence on the lives of countless individuals and even mighty civilizations, it behooves those bearing responsibility for his words' safekeeping to exercise caution in authenticating the words and messages and books which are presented to the world as his.

Avatar Meher Baba himself assigned the primary responsibility with respect to his literary legacy to the Avatar Meher Baba Trust, an organization he created in 1959. This assignment was accomplished by instrument of his "Last Will and Testament," executed by him on 17th June 1967. In the fourth clause of this document, Meher Baba writes:

Excepting such copyrights as may have been transferred by me during my physical lifetime . . . I own copyrights in all my literary works, direct and indirect, published and unpublished, including my “Sayings,” Poems,” “Messages,” Articles,” “Discourses,” “Books,” “Charts,” “Maps,” etc. as well as copyrights already gifted to me and those that may be gifted to me in future by other writers who love me. . . . *

In clause 6, Meher Baba continues, “I hereby grant, bequeath and assign unto the said Trustees of the said Avatar Meher Baba Trust all the copyrights [with the exception of those previously assigned elsewhere] TO HAVE AND TO HOLD” subject to the conditions and provisions of the Trust, whose “Deed” Meher Baba had signed eight years earlier.

Clearly the category of “my literary works” as Meher Baba defines it here would include the core text contained in the manuscripts known as the “Tiffin Lectures.” These discourses can be described, under the language of Meher Baba’s “Will,” as “unpublished” and “indirect,” since they come to us by the medium of Chanji’s Diaries. Yet while acknowledging Meher Baba’s authorship, the Avatar Meher Baba P.P.C. Trust feels it necessary to differentiate between those literary works that Meher Baba actually had published during his own lifetime, with his evident knowledge and approval and his name on them as author, from those which he did not. For in the case of what we could call his “published words,” Meher Baba personally oversaw the selection of the literary material for release to the public, the editorship, and the publication process. These published literary works bear his personal authorial seal. Words unpublished during his physical lifetime, however, do not bring with them this assurance. Their selection, editing, design, and publication have been

accomplished by persons who, while acting in all sincerity in Meher Baba’s cause, are subject to the ordinary human limitations that afflict all but the Perfect Ones and who may therefore have inadvertently rendered his discourse in a way that he would not wish.

Accordingly, the Avatar Meher Baba P. P. C. Trust has adopted different editorial policies with respect to Meher Baba’s “published” and “unpublished” words. The text of Meher Baba’s “published words,” as the Trust has determined, may not be altered except in non-essential details, such as in the correction of errors of spelling and pronoun-referent agreement, in the normalization of punctuation and capitalization, and in other small points in the mechanics of writing. The text of Meher Baba’s “unpublished words,” on the other hand, may be edited more fully, in the manner and according to the principles that he himself laid down during his lifetime, and its presentation accomplished with the aid of creative design (in the redrawing of charts, supplementation of text with visual materials, and so forth). But the Avatar Meher Baba P.P.C. Trust emphasizes that such editorial and design work does not and can never bear the seal of Meher Baba’s own personal approval, and accordingly such work remains perennially susceptible to critique and revision. In the case of Meher Baba’s “unpublished words,” the authoritative texts are and perennially will remain the source records from which such editions are compiled. Such records should always continue to be made available to the public through appropriate channels. And when it is deemed necessary by those vested with the appropriate authority, qualified persons charged with this task can always return to these primary records and on that basis create new editions that are more authentic and faithful and truly expressive of Meher Baba’s own original personal communications on which the primary records themselves are based.

As an edited text of Meher Baba’s “unpublished words” transmitted “indirectly” by medium of his intimate disciple and secretary Chanji, *Tiffin Lectures* is subject to these constraints and provisions. At the same time, the Avatar Meher Baba P. P. C. Trust has reviewed its content carefully and

* “Last Will and Testament of M. S. Irani, otherwise known as Meher Baba,” pp. 1–2. This document is housed in the Avatar Meher Baba P. P. C. Trust Archives, Ahmednagar, India. The text as quoted here has been corrected and regularized in its punctuation.

presents this book to the public with confidence that it does indeed render Meher Baba's words in a reliable form. These lectures constitute a priceless treasure, a crown jewel in the inheritance that the Avatar has bequeathed to humanity, and they will help to illuminate many inner spaces and guide many seekers on the journey to His Feet.

Shridhar Kelkar
Chairman of the Avatar Meher Baba P.P.C. Trust
10 July 2016

Introduction

This volume brings to publication another major collection of the discourses of the Avatar of the Age, Meher Baba, delivered during the early years of his Advent when his great ashram in Meherabad was emerging into its first efflorescence and when the shape of much of his early working was first coming into public view.

The “Thursday Tiffin Lectures,” as these talks were designated on the cover of one of the principal manuscripts, were given by Meher Baba to his early men mandali over a sixteen-month period in 1926–27. “Tiffin” means “lunch”; and Thursday is called *Guruvār* or “Guru’s day” in the Indic languages. On most Thursdays during this period Meher Baba with his men mandali would walk from Meherabad to what came to be known as the “Family Quarters,” at that time the residence of Baba’s disciple Kaka Shahane on the north edge of Arangaon Village in the Ahmednagar district of what is now the state of Maharashtra. There Kaka would entertain his guests with tea and snacks, a real treat in those days of early Meherabad austerity; and Baba would hold forth with a discourse—a “lecture”—dictating with the aid of chalk on slate or, after the beginning of 1927, using the alphabet board. Actually, Baba was discoursing to the mandali with great frequency throughout this period, not just at Kaka’s house but at various sites in Meherabad and on days other than Thursday. Baba’s disciple and secretary Chanji (Framroze Dadachanji) was on hand to take notes. Chanji’s subsequent write-ups of Baba’s words on these occasions serve as the basis for this book. They provide us with an intimate view—a peep through the keyhole—into the spiritual education that the Avatar was giving to his closest men disciples during this foundational phase of his Avataric mission.

Imagine a scene such as the following. Meher Baba is seated on a chair or stool in the Family Quarters, or perhaps in the Makan-e-Khas (the men’s dormitory) in Meherabad. A stack of slates has been placed beside him. His disciples are spread out in a semi-circle, seated cross-legged on the cow-dung

flooring. Most of them—Rustom, Padri, Pendu, Adi, Gustadji, Ghani, Ramjoo, Vishnu, Arjun, Pandoba, brothers Behram and Jal—are still young men in their early twenties or thirties. All are watching intently as Baba, who had been keeping silence since 10th July 1925, gesticulates with his silent hand signs and facial expressions, nonverbal communication interspersed with writing as he turns to the slate and jots down words with chalk in English and Gujarati. Meanwhile an interpreter (such as Adi or Vishnu) is reading out Baba's gestures, and these spoken words give explicit articulation to a meaning that is made so much more vivid by Baba's own eloquent and fluent enactment of it though face and body language. Baba pauses and looks up at the interpreter, nodding in confirmation or perhaps correcting an inaccurate phrase, glancing around the room to make sure that the men have grasped his sense, sometimes repeating a thought or singling out one of the disciples to mark a point, now and again cracking a joke, and in general, engaging the attention and driving home what he wanted to convey to this group of intimate associates. When Baba has finished with a slate, it is passed along to Chanji who is meticulously recording the transaction. In this way much of Baba's own verbiage—both written and “spoken”—gets incorporated into Chanji's transcript. The slate, when Chanji is done with it, gets returned for wiping clean and use in another round of dictation.

Baba's topic for the day might be suggested by current events in the life of the ashram; or then again, Baba might choose to dilate upon some general theme of perennial spiritual interest. In late October of 1926, for example, after suddenly having announced his intention of closing down the Meherabad ashram—a step sure to precipitate criticism among the broader public—Baba devoted a session to explaining the nature of the work of a Sadguru (as compared with the work of philanthropic institutions) and the need on the part of his disciples to remain unaffected by the opinions of worldly people. On other occasions Baba discoursed on the hazards posed by occult powers on the spiritual path, or the character and manner of a Perfect Master's dealings

with his circle members, or the original inner meaning of certain religious ceremonies and their degradation through mindless ritualistic practice and dogmatic adherence. Individually the lectures were usually focused around a common subject; Baba spoke freely, but always with a purpose. As a collection, however, the Tiffin Lectures do not exhibit a thematic unity or organization in the sequencing of materials. What gives this assemblage of talks coherence is Baba's governing purpose in the spiritual training of his men mandali. Baba seems to have been imparting to them a foundation in the domain of knowledge and spiritual understanding that they would need in the upcoming years and decades of their discipleship to him. Obviously Baba took these sessions seriously, and plainly the mandali in attendance did as well. In perusing these accounts today the reader gets to become, as it were, a “fly on the wall,” listening in on an intimate yet concentrated phase of Baba's work and training with these men that, after the reorientation of Meherabad life towards the Meher Ashram boys' school in the second half of 1927, came to a close and never repeated itself again in quite the same way.

Tiffin Lectures now takes its place in a significant and growing body of known literature from the second half of the 1920s and early 1930s that records both Baba's own discourses and the detailed account of his activities written by disciples. Most important among these literary works, and at the same time one of the chief enigmas in Meher Baba's life, is what he referred to as “The Book” (1925–26), a 300-page manuscript in his own handwriting that he characterized as “the future Bible, Koran, Avesta, and Veda” that will be “universally accepted by all castes and creeds.”⁴ Yet Meher Baba never allowed anyone to read it, except for a few pages on two or three known occasions; and the manuscript's whereabouts remains a mystery today. During the first half of 1926, while the composition of “The Book” was still in mid-career and at the very time that the Tiffin Lectures sequence began, Baba dictated a series

⁴ “The Combined Diary,” August 7, 1927 (ComD 2: f. 355).

of installments in a greater treatise recorded in the “Intelligence Notebooks” and published in 2005 under the title of *Infinite Intelligence*. A year and a half later, over a six-week period in 1927–28, Meher Baba delivered a carefully ordered sequence of thirty-four talks to the boys of the Meher Ashram school. Despite the youth of his audience, these Meher Ashram lectures present subject matter of extraordinary profundity, including esoteric secrets of primordial cosmology and about the planes of the spiritual path.

Though certain indications suggest that Baba’s mandali had an eye towards the possible publication of some of the content of Baba’s discoursing over this three- to four-year period, very little of it found its way into print then. Between 1929 and 1931, however, a monthly magazine dedicated explicitly to Meher Baba, the *Meher Message*, was issued from Nasik, and its pages carried several series of articles attributed to Baba (including edited versions of extracts from the Tiffin Lectures). Though we know that Baba himself was less than fully pleased by the way in which his words were edited and presented in this periodical, some of the dictations used in the *Meher Message* had been given originally by Baba to Ramjoo Abdullah, who released his own version of this content in 1933 under the title *Shree Meher Baba: His Philosophy and Teachings*.

Meanwhile, a coterie of industrious disciple-diarists had been chronicling their own accounts of Baba’s work and activities. Foremost among them was Chanji, a meticulous note-keeper, whose copious diaries provide what is probably the most important single source of biographical information for the two decades up through the disciple-secretary’s early death in 1944. Yet various brother-disciples maintained their own personal accounts, such as Ramjoo, selections from whose diaries were published in 1979;⁸ Adi K. Irani, a disciple from the early 1920s and Baba’s secretary from the time of Chanji’s death; Nadirsha N. Dastur, a Parsi from Pune (in those days called Poona)

⁸ Ramjoo Abdullah. *Ramjoo’s Diaries, 1922-1929: A Personal Account of Meher Baba’s Early Work*, edited by Ira G. Deitrick (Walnut Creek, California: Sufism Reoriented, 1979).

closely connected with the early Meherabad ashram; and perhaps others. From July 1924 through the end of August 1927 five of Baba’s mandali collaborated in compiling “The Combined Diary,” a two-volume, eight-hundred-page handwritten log that remains probably the most authoritative original source of information about this early Meherabad period. Overall, then, the Meherabad ashram was extraordinarily prolific in the production of “literary” discourse, oral and written. Since the tone and character of Meher Baba’s “teaching” changed after the inauguration of the Western tours in the 1930s, we could describe this prior body of discourse as an early Avataric dispensation, unique in the vista on reality that it provides yet largely unattuned to the Western sensibilities of the era. Apparently Meher Baba did not in the main part want to bring this material before the general public at this time. Yet that task is being brought to accomplishment now, much to the enrichment of our knowledge of Meher Baba and his “teaching” to humanity.

The discourses in this present volume are edited texts based on a complex body of manuscripts from the 1920s. The immediate primary source is the typed manuscript entitled “Thursday Tiffin Lectures,” both the top sheet typescript copy found at Meherabad shortly after Meher Baba dropped his body and the carbon copy (with important handwritten supplementation) recently discovered among the papers of Filis Frederick, longtime editor of the *Awakener* magazine. Whoever typed it up, the actual text of “Thursday Tiffin Lectures” was almost certainly the work of Chanji, who selected and edited this material from the extensive notes and records of Baba’s talks and discourses in his diaries. In the editing of this present book, then, we have largely followed Chanji’s decisions in what we take to be his final draft, which is to say, the draft with which he probably signed off on the project, intending to pass it along to a designated writer for final revision into book form. But we have also located many of Chanji’s original diary notes, both in Gujarati and English. In certain cases these notes display the same lecture content in different versions, as Chanji took his own raw records and revised them into

intelligible renderings of Baba's talks. Further, we have located typed drafts based on these handwritten write-ups, typed drafts that evidently served as the immediate sources for "Thursday Tiffin Lectures."

The fact that this same lecture material appears in different drafts and versions suggests that a major literary project in connection with it was under way in Baba's ashram. Our records provide us with no explicit indication of the nature of Meher Baba's own involvement, but surely this literary compilation and editing must have proceeded with his approval, since no significant work or activity took place in the early Meherabad ashram unless Baba wanted it. This present edition aspires to be a continuation and carrying through to completion of this original undertaking of the 1920s. In compiling the texts that you will read in this book, the present editors have drawn upon all of the known manuscript sources, according special privilege to "Thursday Tiffin Lectures" as Chanji's final draft, but bringing into the text material from earlier drafts and diaries when it seems to enhance the discourse and to convey a fuller and more vivid sense of Baba's communication to his men mandali in 1926–27.

Can the discourses in *Tiffin Lectures* rightly be taken as "Meher Baba's words"? Readers should know that, literally speaking, Baba did not dictate all of the actual verbiage of these talks as it appears here. In many passages Baba "spoke" in Gujarati, and his original language had to be translated by Chanji into English; moreover, a significant portion of his communication was accomplished through the non-verbal media of gesture and facial-body expression. Yet the same can be said of virtually all of Meher Baba's books and messages from the later decades, including *Discourses*, *God Speaks*, and the great messages and declarations of the 1950s. Probably the process under way in the compilation of "Tiffin Lectures," as displayed in the trail of surviving manuscripts, provides us with a good model for how Meher Baba's later published works got composed. In his "Last Will and Testament," Meher

Baba used the expression "my literary works" to designate literary creations of his "published and unpublished, direct and indirect."⁸ The Avatar Meher Baba P.P.C. Trust, to whom Meher Baba entrusted the copyrights in this material, has determined that "Tiffin Lectures" belongs to the category of Meher Baba's "unpublished" and "indirect" discourse. Accordingly, Meher Baba has been named as the author of this book, and it is being presented to the world as one among his literary creations.

At the same time, it has to be acknowledged that *Tiffin Lectures*, like *Infinite Intelligence* and other literary works that went unpublished during Meher Baba's physical lifetime, differs in significant ways from the books and messages whose publication he personally oversaw. In particular, the editing of *Tiffin Lectures* was never reviewed by Meher Baba, and thus the form that the text has assumed in this book does not bear his personal seal of approval. Meher Baba did say, during the very period that the "Tiffin Lectures" collection was being compiled, that his "explanations may be re-composed in forceful and stylish language," with the caveat that "the spirit and meaning must remain unchanged."⁹ The present editors have tried to carry out their task in keeping with this directive. Yet it is always possible that they may have erred, in ways great and small; and in future decades those responsible may see fit to emend the text as it has been presented here, or indeed, to begin again and edit the text afresh from its original sources.

Partly in response to these broader questions and the need to safeguard the integrity of Meher Baba's words, this edition has been constructed with a view towards transparency, and in the Supplement interested readers can find many materials germane to the relationship between the edited text and its sources. The essay that opens the supplement provides a history of the early

⁸ For further discussion, see "A Statement on Meher Baba's Words," xv-xvi.

⁹ "The Combined Diary," Vol. II folio 355, entry dated 7 August 1927. For the full quotation, see *Infinite Intelligence*, p. 604.

Meherabad period, a detailed survey of the manuscript sources, and an account of the editorial principles and practices. Several of the appendixes delve further into sources and source relations and offer certain tools for persons who want to pursue further research in these areas. For those who would like to review the editorial decisions that led to the establishment of the text of this book, the endnotes give detailed explanations, offering inroads into many of the textual cruxes and citing manuscript variants. The glossary explores the non-English vocabulary of this book, a matter bearing significantly on the authenticity and “author-icity” of this text, since much of Meher Baba’s original discoursing was done in Gujarati and other Indic languages. As a companion to these tools and materials in the book’s Supplement, the Avatar Meher Baba P.P.C. Trust is releasing on its website facsimile reproductions of the source manuscripts, along with internet tools for the easy accessing of information related to the text of the edition. All of these materials collectively should open up the Tiffin Lectures to persons of many different needs and interests, not only in the present era but in the decades ahead. Advanced students and researchers can find among these tools and aids the means for exploring in depth the historical and textual backgrounds of this book. At the same time, readers who simply want to know in its essence what Meher Baba said to his men mandali in the 1920s and who are content to accept the decisions of this book’s editors can simply skip the Supplement and associated materials and confine themselves to the text of the lectures themselves.

Tiffin Lectures holds a unique place in the literature of this Avataric Advent. For it shows the Avatar in the active process of training his disciples during the early years of their association with him, and the discourses and explanations that he gives are intended for an intimate audience. Doubtless these talks of the Avatar will serve many seekers and lovers of God who would like the benefit of the spiritual training that Meher Baba gave to his close ones; and it will constitute a cornerstone in the foundation that he has laid for the civilization of the New Humanity that will arise in the ages to come.

Acknowledgements

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This book was edited by Meherwan B. Jessawala and Ward Parks. The book design and artistic recreation of the thirty-three figures were done by Sheila Krynski.

Many people contributed to this edition in many ways. The original scanning and transcription of “Thursday Tiffin Lectures” were accomplished in the 1990s by Eric Nadel and a team of workers. Bhau Kalchuri took part in the original study and editing. Peter Nordeen and David Fenster provided much assistance in early Meherabad research. Translation from the Gujarati, Urdu, Persian, and Arabic of the manuscript sources and other language assistance were provided by Cyrus and Soumia Khambata, Rajnikant Mistri, Kushal and Uttam Panchal, Shridhar Kelkar, Dolly Dastur, Max Phillips, Jean Gousseff, Fereshteh Azad, Philip Lutgendorf, and Carl Ernst. Paul Liboiron helped with the compilation of data and the preparation of Table 5 in Appendix 1. Ken and Barbara Richstad compiled the index. The formidable task of proofreading was carried out by Sheila Gambill, Bob and Gerri Jaeger, Michael McDonald, Tian Gunther, Duncan Knowles, and Scott Wallace. The text was copy edited by Leah Florence.

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The Avatar Meher Baba P.P.C. Trust website presentation of *Tiffin Lectures* source materials was created by Frank Bloise, Paul Liboiron, Jean Gousseff, and Ward Parks.

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Finally, our heartfelt appreciation to Avatar Meher Baba's early mandali, notably his secretary Framroze Dadachanji, for his tireless labors in recording Meher Baba's talks and thus making them available for posterity.

Note on Abbreviations, Titles, and Pronunciation

The apparatus of this book frequently uses abbreviations to refer to the source manuscripts. Those abbreviations are explained and the manuscript sources are discussed in Appendix 2, pp. 475–77.

In what follows, the moniker Tiffin Lectures (without italics or quotation marks) designates the actual talks that Meher Baba gave between April 1926 and August 1927; “Tiffin Lectures” (in quotation marks) refers to the typed manuscripts that have served as sources for this book; and *Tiffin Lectures* denominates this book as such.

Principles in the transliteration of Indic words and explanations on their pronunciation are set forth in the “Key to Pronunciation,” pp. 589–91.

Tiffin Lectures

Fifty-two Lectures

by Meher Baba

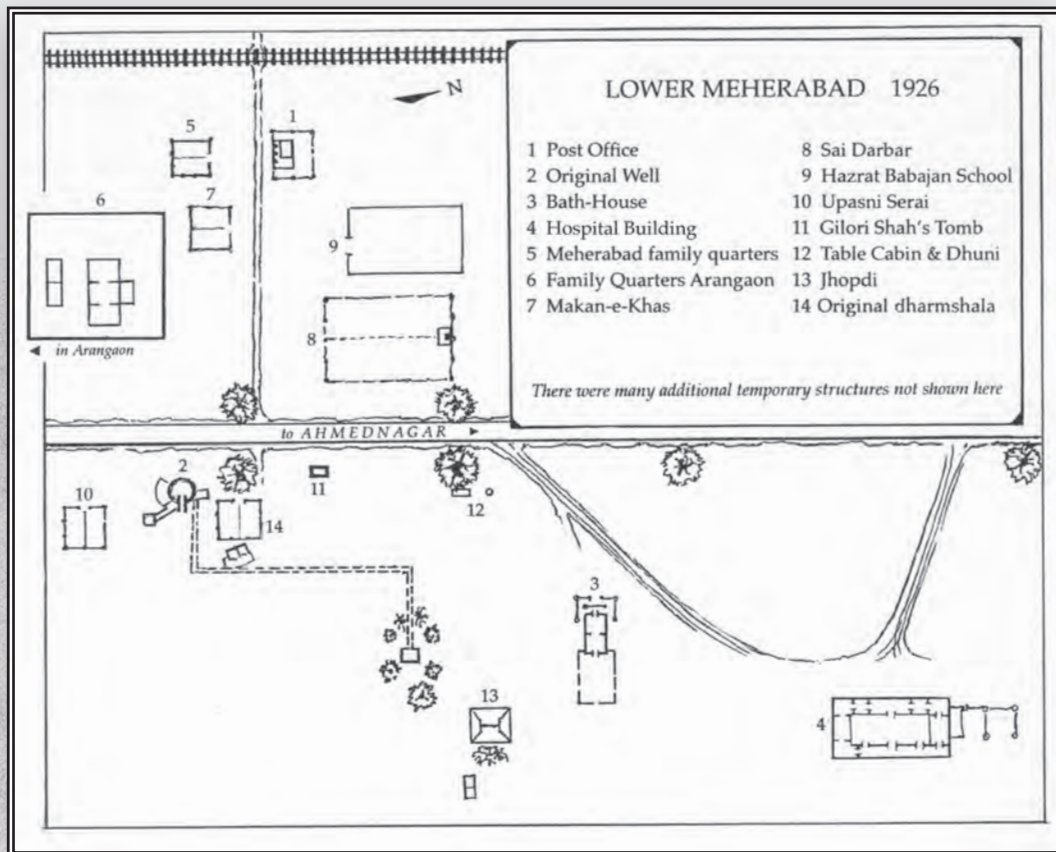
from 29th April 1926

to 30th August 1927



The original manuscript of the Thursday Tiffin Lectures.

Map of Lower Meherabad in August 1926



Meherabad in mid-1926, after the construction of several new buildings between March 1925 and January 1926 and prior to the dissolution of the ashram in November 1926. The Family Quarters (6), incorporated in the far left of the map, were actually located some distance to the south at the edge of Arangaon village.

MEHERABAD

THURSDAY, 29TH APRIL 1926

Late in the afternoon on most Thursdays during 1926, Meher Baba with the mandali would walk from Meherabad to the home of Baba's disciple Kaka Shahane in Arangaon village. There they would be fêted with *chāy* and snacks—a real treat in those days of early Meherabad austerity. Baba would hold forth on whatever topic he wanted to dilate upon for the occasion; and this is the source of the designation “Thursday Tiffin Lectures” on the cover of one of the principal manuscripts. Though none of the early diary sources mention where this the first of the talks in the



Lower Meherabad looking from the east, circa 1935. On the far right, the Tank Rooms on Meherabad Hill. Lower right, the Old Bungalow; center left, the toilet; far left, the Jhopdi.

MEHERABAD

THURSDAY, 29TH APRIL 1926 (CONTINUED)

“Tiffin Lectures” series actually took place, its having been given on a Thursday suggests that Kaka’s house, known as the Family Quarters, must have been its venue. As a leadoff, this lecture is one of the longest and most substantial in the entire collection. It is also distinguished by having incorporated what looks like material from *Infinite Intelligence*, which was probably being dictated by Baba at this very same time. —Eds.

The Difference between Knowledge and Understanding

The Realization of the Supreme Being or *Paramātmā* as our own Self is the Realization of Truth. The universe is an outcome of imagination (*bhās*). Then why try to gain a superficial knowledge of this imaginative universe rather than acquiring the Knowledge of Self or Truth?

What is Knowledge?

“Knowledge” means the Experience of *Paramātmā Jñān* or Knowledge of the Highest. This is the Knowledge that our soul, which is everlasting, gets of the Supreme Being: in other words, Knowledge means Self-realization.

What is Universal Understanding?

“Universal Understanding” is called *Vishva Jñān** or Knowledge of the Universe. It is with this knowledge that the one who is realized comes down again, after the Realization or Experience of *Paramātmā Jñān* (Knowledge of God) that is achieved in the *Nirvikalp State* (*Nirvikalp Avasthā*). So to sum it up:

**Real Knowledge = Experience + Universal Understanding
= Perfect Knowledge of that Experience**

In other words, he who acquires this Real Knowledge must necessarily win this Experience, and then again, he must attain a Perfect Knowledge of this Experience.

Otherwise, those who acquire Experience (*Īshvar Anubhav*†) and remain there¹ in that *Nirvikalp* state—the state of Everlasting Bliss or *Anant Ānand*—are called “*Majzūbs*.” Although they are God-realized

* *Jñān* means “knowledge,” and *vishva* means “entire, whole, universal.” While *Vishva Jñān* in this lecture denotes God’s consciousness of the entire universe, elsewhere it carries other meanings. For further discussion, see Glossary.

† Evidently this phrase designates God-realization without creation consciousness. While in *Infinite Intelligence* *Īshvar* means God as Creator-Preserver-Destroyer, in *Tiffin Lectures* it is used as a general God-term with a wider diversity of meanings.

(or “experienced”), although they are all-knowing (i.e., Jñānīs) and perfect in every way, Majzūbs are **unable** to do anything for or give salvation to the world (*jagatno uddhār karī shaktā nathī**).

So to explain in short: the Experience of the state of the Supreme Being (or God) is the Real State (*Kharī Sthiti* or *Kharī Avasthā*²).

Now, let us see what this Experience of Self, in which one establishes oneself prior to the acquisition of Real Knowledge, actually is. The Sadgurus, who are themselves realized, take those to whom they are destined to give this Experience absolutely in the dark—either with bandages around their eyes or with their eyes closed—while passing with them through the seven planes. Thus the ones who are to be given that Experience by the Sadguru have no knowledge, no idea even, of what these seven planes are. Until the very end they remain quite in ignorance of that Knowledge, though by that time they have already crossed all these planes! It is for this reason that, when the disciple (who is a candidate for this Experience) is dropped off by the Sadguru just below the seventh plane, his state is unimaginable—indescribable! It is as if an unexpected current of millions of candle powers of electric light were to surge through—or rather, to dissolve altogether—his subtle body.[†] He is amazed and stupefied[‡] by this new experience. And before he can properly think or even imagine the state in which he finds himself, that is, his new, Unimaginably Wonderful Experience,⁴ suddenly he enters into and acquires the Nirvikalp state, where he himself becomes one with the state of Anant Ānand—Eternal Bliss.

But it is useless for me to explain or for you to “realize” all of this without actual personal experience. For years and years one may go on explaining all of this to you, and for years you may listen to such a one giving these

* “They cannot benefit the world” (Gujarati).

† In *Infinite Intelligence*, dictated by Meher Baba during this very same period, the term “subtle” refers to the first six spiritual planes, that is, an inner domain that *God Speaks* and other later works by Meher Baba divide into two spheres, the subtle (encompassing the first four planes) and the mental (including the fifth and sixth). In some of the Tiffin Lectures (as, perhaps, in this one) Baba uses the word “subtle” in this way, while in others—particularly from the second half of 1926 onwards—the “subtle” and the “mental” are differentiated. See also the review of the topic in the supplement to *Infinite Intelligence* (Myrtle Beach, South Carolina: Sheriar Foundation, 2005), pp. 464–68.

explanations, and for years you may go on reading volumes about it, and still you would not get even a glimpse of an idea, not even a shadow of a shadow, of what the Real Experience is. Then can it **never** be achieved? Not without personal experience!

This perfect state is attained only by one out of millions, and that too, only through the grace of a God-realized Guru.

To talk about and discuss this Knowledge and this Experience with the aid of blank and vacuous philosophy and a superficial knowledge of religion, without having actually acquired and realized this Knowledge and this Experience for yourself, is nothing but sheer folly—humbug⁵ pure and simple!

*Intelligence—Finite and Infinite**

Figure 1 on the next page shows the varied degrees (from 1 to 7) in the scale of consciousness and the different parts or roles that Intelligence plays. In the original state of unconscious God (represented as the blue arc on the bottom of the figure), before passing through the seven stages of evolution, man is actually God, but unconscious of that fact.[†] With the first emergence of stone, the power of *chaitanya* begins.⁶ But throughout Its journey, the same one Intelligence or “I” prevails everywhere.

For purposes of understanding the fuller implications of the discussion that follows below, here are some equivalent terms:⁷

God = Knowledge = Intelligence = Everything = **LIGHT**

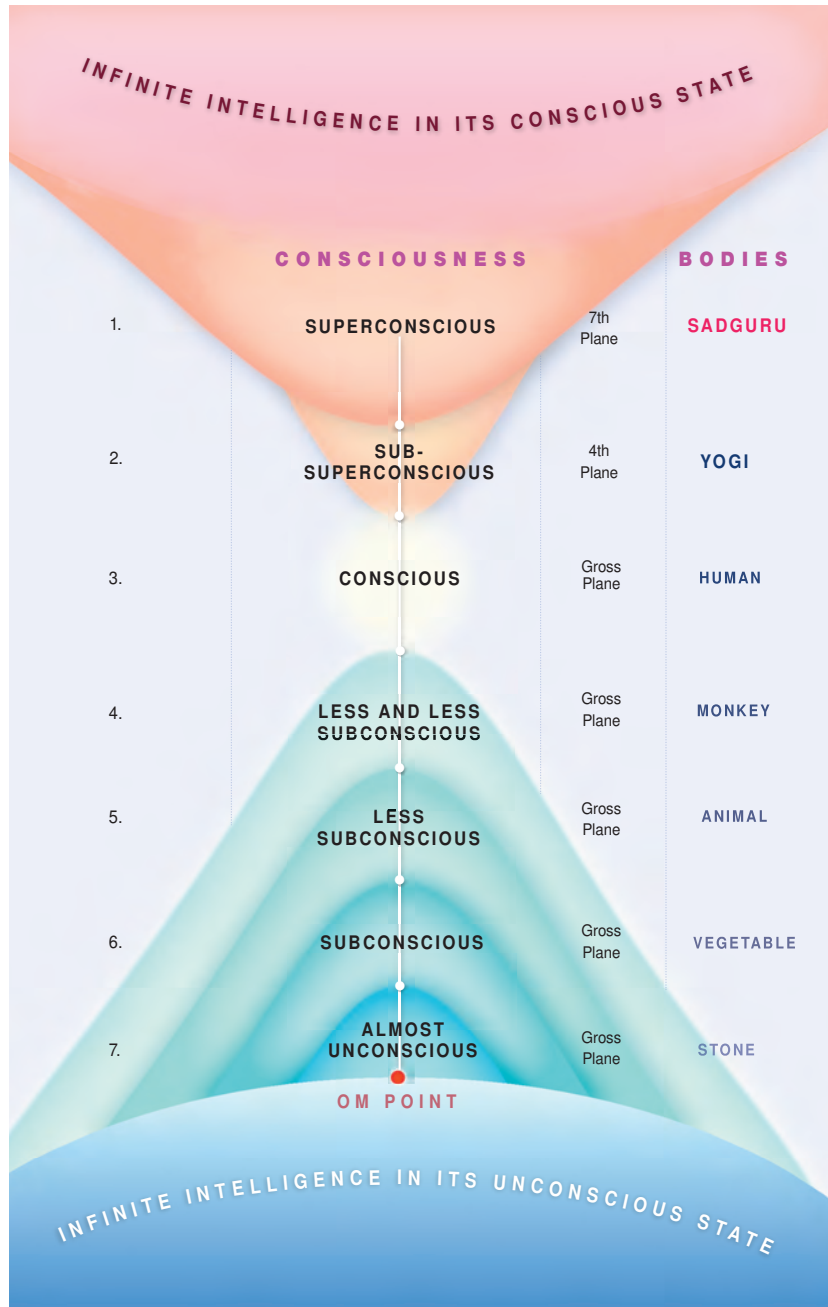
Universe = Ignorance = Imagination = Nothing = **DARKNESS**

Let us come to the explanation of the blue semicircle at the bottom of Figure 1, which represents unconscious Infinite Intelligence. Here Knowledge

* Much of the content of this section is closely related to the first part of Series 12 in *Infinite Intelligence* (see esp. pp. 314–22).

† Marginalia in the main manuscript source (TTL/FF p. 3) refer here to the “analogy of the parrot” (*popaṭno dākhlo*). What Baba probably means is the story related several times in *Infinite Intelligence* (pp. 382–83, 406–08, 441–42) of the parrot who was originally free but did not know it. Only by being imprisoned in a cage and subsequently released did the parrot come to know the freedom that had been his from the beginning.

FIGURE 1.
The Journey of Infinite Intelligence from
Unconsciousness to Superconsciousness



KEY TO FIGURE 1

Figure 1 depicts the journey in consciousness on the part of Infinite Intelligence from the original unconscious state to the Superconsciousness of Self-realization. In later years Meher Baba referred to this narrative as the Divine Theme.

In its contents, this diagram, as represented in the “Tiffin Lectures” source manuscripts, corresponds almost exactly with the two diagrams in the “Intelligence

Notebooks” that serve as the basis for Figure 22 in *Infinite Intelligence*. Here as well as in *Infinite Intelligence*, this figure uses certain terms in a way that warrants comment:



The original source in Chanji’s Diaries (ChD 62: p. 321) depicts the journey of the Infinite Intelligence as an ascent from unconsciousness through various subconscious stages to full consciousness in human form, and on to the Superconsciousness of the Sadguru state.

(i) **The characterizations of the monkey state as “less and less subconscious,” the animal state as “less subconscious,” and the vegetable state as “subconscious.”** The idea here is that, as consciousness develops towards completeness and fullness, the

limitation on consciousness, the “sub”-ness (as it were), diminishes. It is not consciousness that is becoming “less and less,” in other words, but rather the restriction that confines consciousness to a state of subconsciousness. The same applies to the phrase “less subconscious” at the level of animal: consciousness here is “less subconscious” than it is in the vegetable kingdom.

(ii) **The use of “animal” and the differentiation of “animal” from “monkey.”** The word “animal” designates “animate creature”—that is, any creature from the worm to animal kingdoms as these are defined in *God Speaks*. Thus “animal” encompasses “monkey.” Presumably Baba singles out the genus of monkey and gives it its own separate mention in this figure as a way of highlighting the final phase of evolution prior to the achievement of full consciousness in human form.

does not know that “I am anant (infinite),” for this Knowledge,⁸ though infinite, is immersed in sound sleep, i.e., in the unconscious state. Which is to say that in that state, Knowledge (or God) does not know “I am Infinite Knowledge.”

“Knowledge,” as said, means “God,” while “knowing” means “creating.”

Now at this stage where Infinite Intelligence is still asleep, a desire gets created in the unconscious *jīvātmā*,* a desire to know “Self,” a desire for Self-realization. And with the vibration of this desire to know Self, the *jīvātmā* woke up, which enabled it to advance further. But advance to where? To the superconscious state! Again, how was this awakening caused and created? Through a desire—the desire to know Self. Desire implies *sanskaras*—here, at the point marked “Om Point” in Figure 1, which is the point where the desire was created. It was at this stage that the *jīvātmā* got its first *sanskaras*. These were natural *sanskaras*—and they continue to be so, from stone all the way through to the beginning of the human state.

Take, as an analogy, your hand and a match stick held in it.⁹ Your hand represents the first *sanskara*, a natural *sanskara*. Now suppose your hand drops the match stick in a creek or canal, so that it can acquire the knowledge of what it is: caught in the stream, it will proceed further, driven here, driven there by unknown and unseen forces (that is, by the *sanskaras* that it itself has created, though unknown and unseen by it). It acquires various, innumerable experiences through different forms and lifetimes all the way from stone (7) through human (3)—thus far through natural *sanskaras*; and thence from human (3) to the Sadguru state (1) through unnatural *sanskaras*, where (i.e., the Sadguru state) it realizes Knowledge of Self.[†]

Leaving aside this match stick illustration in its literal aspect, we shall now deal with these same spiritual “facts” but now using the language of Figure 1.

* A compound of the words *jīva*, “individual spirit in the bondage of ignorance,” and *ātmā*, “soul,” the *jīvātmā* is like a drop within the Ocean of Infinite Intelligence.

† Here as in *Infinite Intelligence* (see esp. the note on p. 127 of that book), “natural” *sanskaras* are the *sanskaras* gathered during the evolution of consciousness while “unnatural *sanskaras*” are those accrued in human form during the cycle of reincarnation. Later Baba preferred the terms “natural” and “nonnatural”; see “The Formation and Function of *Sanskaras*,” in *Discourses*, edited by C.D. Deshmukh, seventh edition, edited by Eruch B. Jessawala, J. Flagg Kris, and Bal Natu (1987; rpt. Myrtle Beach, South Carolina: Sheriar Foundation, 1995), pp. 32–39 and especially p. 33.

Now the progress of what can be called *chaitanya*,* first created through the desire to know Self, commences in the atom—that is, the stone—state (7 in Figure 1), at which stage, it (the *chaitanya*) is almost unconscious. Thence advancing further, it gradually passes into the vegetable state (6), where *chaitanya* acquires “subconsciousness.” From there it proceeds onwards gradually into the state of animate creatures (5) where it becomes “less subconscious.” This culminates in the monkey state (4), where it is “less and less subconscious.” Finally, *chaitanya* arrives at and acquires the human state (3), where it achieves full consciousness. (But what is it conscious of? We will see later.) All of this progress from the stone to human states (7 to 3 in Figure 1) is made through the medium of natural *sanskaras*—created automatically by the *chaitanya* itself.

The Yogas and the Powers of the Planes

Here in the human form (stage 3 in Figure 1), a reversal occurs in that the *jīvātmā*, instead of continuing to gather natural *sanskaras*, starts to gather **unnatural** *sanskaras*. For by this stage a huge store of the refuse (*kachro*¹⁰) of all the past *sanskaras* that were accumulated in evolution between the stone and human forms now blocks the way against further advancement. If the refuse of all these *sanskaras* (i.e., desires) is cleared away, then alone would the way be open—not otherwise. This clearing away and removal of these *sanskaras* is accomplished by the different *yogas*, viz., *bhakti yoga*, *rāj yoga*, *jñān yoga*, and *karma yoga*.[‡]

Now, with the aid of the various means (*sādhans*) available through such *yogas*, the garbage of *sanskaras* is cleared away and removed, and gradually, from the ordinary human state (3), the *jīvātmā* attains to *yog avasthā*—the *yoga* state (2). During the various *yoga samādhis*, *yogis* acquire certain powers or *shaktis*, enabling them to proceed gradually through the planes, from the first to

* *Chaitanya* could be defined as awareness, consciousness as manifesting within and contoured by the *jīvātmā*’s life in illusion. For a fuller discussion of the term and its relationship to consciousness as such, see *Infinite Intelligence*, pp. 479–81.

‡ *Infinite Intelligence* (see esp. pp. 254–313) reviews these four *yogas*, attending particularly to the mechanisms by which *sanskaras* are removed in each.

the fourth. But in the fourth plane, the yogi meets with a great check or stop. For just as a man gets mystified and dazzled if he suddenly sees a vast collection of invaluable diamonds, pearls, and other priceless gems, similarly, the spirit that reaches the fourth plane is stupefied, wonder-struck at the beauty and charm (*līlā*) that he finds there. And in his amazement, he mistakes the unexpectedly great ānand—bliss—that he experiences here on the fourth plane for the real and eternal Bliss; and thus he forgets his original aim, which was to proceed further and ascend up to the seventh plane. Instead, he takes this mid-way station (the fourth plane or *bhuvan*) to be the real Goal: and stopping there, he enjoys an ānand (which is the bliss of the fourth plane) such as he has never before experienced until now. This is to say that, even in what is no more than a yoga state, the great powers (the “diamonds and pearls”) acquired and collected in the first four planes, though they give great pleasure to the yogi, prove really to be a great check for him, preventing his further progress. If, to his own good fortune, he realizes his predicament for what it is (that is, that he is only on the fourth plane), and if accordingly he endeavors to progress onwards, well and good, for then he wins the chance to attain to the “I am God” state, which is Real Experience. But the greatest and most dangerous check or stop is precisely here, on the fourth plane. How so? We shall see presently.

As we have been explaining, on the fourth plane there arise tremendous powers comparable (in the attraction that they exert) to a vast treasury of diamonds and pearls, and the mind is stupefied at what has come into its possession. The yogi’s happiness knows no bounds—to such an extent that he forgets his original aim and object, which was to advance gradually towards the Goal, which is the seventh plane. And while he lingers in this dazed condition, his chaitanya, which expresses itself as the desire to make use of these powers and perform miracles (*chamatkār*), pushes him from behind. Thus is created a clash between the powers accrued and the chaitanya (which is to say, the desire to make use of these powers), and this clash produces a shock on the mind, already stunned and dazed by what it is experiencing. Wonderstruck (*chīt chakit*, in *hairat*¹¹), it

stops there and progresses no further. For this reason the fourth plane is called the “place of wonder” or “stupefaction” (*muqām-e-hairat*^{*}).

If, in spite of all this, the spirit keeps its mind steady and remains quiet, well and good. Otherwise, if it ever tries to make use of (that is, not “use” but “misuse”) the powers at its disposal (that is, the “diamonds and pearls” acquired in the fourth plane), it renders itself liable to the greatest bondage of *sanskaras* (*sanskār-bandhan*), which drag it from its high, “superconscious” state of a yogi (state 2 in Figure 1) all the way down to the lowest, almost unconscious state of a stone (state 7). This occurs after the yogi dies, that is, after his spirit gives up its present gross body, while on the fourth plane. How does this happen? We shall see shortly.

But if, remaining satisfied with the powers gained and keeping its mind cool, the spirit of the yogi remains where it is, steady, refraining from any use of its powers, one of the realized Sadgurus will remove the heap of diamonds and pearls (that is, withdraw the powers of the planes), thus clearing the way for him and pushing him forward, eventually causing him to pass through the seven planes and winning for him Realization—which brings an end to all the troubles encountered in his quest to find and know Self.

This is to say, in short, that in the fourth plane, just as one experiences untold pleasure, so one incurs pain as the penalty for the enjoyment of this pleasure; in other words, the enchantment brings with it a great check that stops further progress. This plane is the repository of many great powers that can be acquired by means of the yogas (*yog sādhan*¹²)—powers great (*zabardast*) to the extent, even, of allowing the one who possesses them to revive the dead, so great even as to move mountains. Yet this experience of the planes with their great powers and paraphernalia—all of this is no more than a dream (*svapna*) which the spirit sees in the subtle sphere. And as soon as the desire to make

^{*} Strictly speaking, according to *God Speaks*, the *muqām-e-hairat* (an Urdu phrase) is a state of enchantment between the third and fourth planes. See Meher Baba, *God Speaks: The Theme of Creation and Its Purpose*, edited by Ivy O. Duce and Don E. Stevens, second edition (1973; Walnut Creek, California: Sufism Reoriented, third printing, 1998), pp. 203–5.

miracles takes gross form (that is, gets put into action), it—the spirit of the yogi in the subtle planes—is forced to assume the gross form, which happens the moment it leaves its samādhi state and gives up its gross body (i.e., dies). This gross form that the yogi assumes pulls him down from his exalted station all the way to the lowest state of stone. Such grave risks one incurs on the fourth plane. That is why those who have become realized and one with the Almighty repeatedly hammer home and emphasize that the means afforded by yoga samādhi and other yogic practices, means often tried out by inexperienced people in their effort to know Self, are altogether useless for that purpose. Moreover, it is for this very same reason that these realized Sadgurus lead their disciples (those destined for Realization) in absolute darkness and unknowingness, thus taking them across the seven planes. And so, since he never sees or experiences the various new wonders of the planes, the disciple need not fall under their influence, which would cause him to stop there dead in his tracks mid-way in the course of his return: a fate which often befalls those who travel alone and with eyes open.

Why Is the Yogi Thrown Down to the Stone Form?

As just explained, in the subtle form of the spirit that has attained to yoga state (*yog avasthā*), there arise temptations which expose the spirit to the chance and hazard of falling catastrophically into the grip and binding of sanskaras. This happens when the (subtle) desire to perform miracles is put into (gross) action; and once that spirit gets enmeshed in the binding of these sanskaras, it is compelled to descend to their lowest state and degree. For all the refuse of past sanskaras created during the spirit's progress from the lowest, stone form state (7 in Figure 1) to its present, much higher, yogi state (2), garbage that had accumulated and blocked its path and advancement, had been removed by the spirit through the varied means of yoga samādhi; as a result, the way through which the spirit had advanced all this time, once clogged with the accumulated refuse of sanskaras, is now, in the yogi state, quite clear of obstruction. And so when the spirit subjects itself once again to the binding and places itself under the weight of the garbage of these sanskaras, it is

brought down precipitously to the lowest level of these sanskaras, for the weight of these sanskaras is tremendous. Besides this, there is another reason (for the fall to stone). “Miracles” are “illusions within illusion” (*bhāśno bī bhāś*), and the cause of illusion is sanskaras.

Which means, in short, that the spirit in the fourth plane, while performing miracles, gets gripped around the throat¹³ by these sanskaras so sharply and severely that it is actually crushed under their unexpectedly extraordinary weight. When it comes into the clutch of these sanskaras after some interval of yoga samādhi, it has to fall to the lowest station. This happens after the spirit gives up its gross body and dies. This same gross body, during this period of yoga samādhi, had all the while been utterly neglected, since the yogi was enjoying experiences of the planes and their paraphernalia through his subtle body.

Samādhis¹⁴

This yoga samādhi which exposes the advancing spirit to such risks is not, in fact, the only kind of samādhi. There are four types:

1. The common (*sādhāraṇ*), unconscious samādhi of ordinary sound sleep.
2. Yoga samādhi, achieved through *prāṇāyām** and other such means.
3. Nirvikalp Samādhi, which is the state of Perfect Forgetfulness, or the Realization of Truth.
4. Sahaj Samādhi, which is the samādhi of those who come down again to the world after Realization. This state is achieved by God-realized Sāliks only.

* *Prāṇāyām* is breath control, cultivated in rāj yoga. Both in this lecture and in its diary source, Baba refers specifically to the awakening of the kundalini that is brought about by rāj yoga. Baba discusses rāj yoga and prāṇāyām in *Infinite Intelligence* (pp. 311–12). The classic treatment of rāj yoga is the “Yoga Sutras,” attributed to Patanjali, who lived within about two centuries before or after the birth of Christ; Baba’s early mandali may have been acquainted with a book on the subject by Vivekananda (see Bibliography).

The first of these samādhis is the ordinary type, “experienced” by every human being while asleep.

The second, yoga samādhi, yogis achieve by awakening the kundalini (*kuṇḍalinī ne jagāḍīne*) through prāṇāyām (concentration through breath control) and similar techniques.

The third and fourth are real Samādhis, because in these states one either experiences or already has experienced Anant Ānand—Eternal Bliss.

The experience of the planes and all the powers accrued there are nothing but an imagination (*bhās*). Khudā alone, the Almighty, is the only real Truth. Therefore, strive you all to attain only to that Perfect State of the Realization of Self and give up all efforts directed towards yogic attainment and powers, since they are all false, things of the imagination only.

Keep Yourself Aloof from the Material Maya

Even if you do not find God or a Guru, beware of two particularly dangerous things—wine and women.*¹⁵ Try to stay as aloof and far away from them as possible. Your mind will then remain, to this extent, pure. Thus you will be able to keep away and aloof from evil influence and inducements (*lālach*) and from desires born of imagination (*bhās*). One who keeps his distance from evil influences and desires thereby keeps himself free of sanskaras and their bindings: and to this degree he is **saved**.

Do not pamper (*pampālo*[†]) or entertain, do not overmuch care for, either this gross body or its five senses (*indriyas*). For this body is an empty husk (*khokhū*), just an outer covering to be thrown off at death. Then why crave wine, women, and wealth, why concern yourself with the satisfaction of the senses of this gross body which we are liable to lose at any moment? Certainly,

* It should be borne in mind, of course, that the mandali to whom these Tiffin Lectures were being addressed were at this time young men. The great Ramakrishna Paramahansa often used to speak to his young male disciples about wine and women in the same way.

† Literally this Gujarati word means to fondle or stroke soothingly.

be well off in the world with your family, and do your duties towards your family sincerely; but do not become ambitious (*abharkho*^{*}) and desire to earn more than you need, merely to satisfy the wants of these five senses (*indriyas*) of the body. Earn as much as would be quite sufficient to maintain your family, strive, strain your body, and work hard towards that aim. But do not become slave to your bodily passions (*shārīrī indriye havas*^{†16}) by earning more than is sufficient and wasting your surplus income on tender pleasures. For this body is to be given up and left aside in the end. It is only bestowed upon you as a medium for you to know Self, that is, to achieve Self-realization.

Simile of Tea and a Cup and Saucer¹⁷

The proper use of the cup and saucer is for the drinking of tea (or water, or milk, or some such thing). That is, the cup and saucer serve merely as the **means** for drinking tea. The moment the tea is drunk and swallowed into your stomach, the means—the cup and saucer—should be put aside. In just the same way, once you gain the Realization of Self, this body, which is only a means towards that aim, is to be renounced. For what is the use of it then, after the Experience of Truth?

* Literally, a desire or wish (Gujarati).

† “Desire of the senses of the body.” Another manuscript source gives us *shārīrik sukḥ*, which means “bodily pleasure” (for details see associated endnote 16).

MEHERABAD

WEDNESDAY, 19TH MAY 1926¹

At ten in the morning, as “The Combined Diary” relates, Baba came down from the Water Tank on the Hill, where he had been spending his nights during this period. “After some time a special meeting was called together, in which Shri explained to the mandali about the three kinds of Satpurushes or Divine Beings:

“(1) The Videh Mukta or Majzūb, who is absorbed in Self-realization or the experience of

Infinite Knowledge, Existence, and Bliss and who is completely and perfectly unaware of all the rest (that is, the world of imagination), including his own body.

“(2) The Jīvanmukta or Sālik, who, after Self-realization or God-realization (since these are the same thing), comes back down to the gross plane, regains consciousness of his gross body and immediate gross surroundings, but does not take part in gross activities.



Meherabad in 1935, looking southwest from the Ahmednagar-Daund highway towards the railway tracks. The cabin in the foreground left was originally constructed inside the Sai Darbar, which Baba had torn down late in 1926. To the right stand the ruins of the Post Office, largely demolished in 1933; the remaining wall and stones were removed in 1938.

MEHERABAD

WEDNESDAY, 19TH MAY 1926 (CONTINUED)

“(3) The Āchārya, or Adept, or Qutub, who, after God-realization, not only regains gross consciousness but takes up the indescribable functions involved in universal upliftment towards Truth; and thus he brings about vast changes in the entire universe.”²

The “Tiffin Lectures” manuscripts relate their own, somewhat expanded version of this same talk. —Eds.

Lucky Are Those That Come Across the Realized One!

Those who have the good fortune of having realized God can be sorted into three different classes:*

1. The Majzūbs, who are unconscious of the universe;
2. The Sāliks, who are conscious of, but indifferent towards, the universe; and
3. The Āchāryas (or Sadgurus), who are conscious of, and duty-bound towards, the universe.

Just as one benefits from a Sadguru’s *sahavās* and *nazar*,[†] that is, from keeping his company and staying near him, similarly one benefits from the company of a Sālik or a Majzūb. For are not all three of these realized? Are they not God personified?

When one stays near or actually lives with these God-realized beings, their spiritual heat burns up and destroys the material Maya—that is, one’s *sanskaras*, so that, even if one does not succeed in gaining any immediate material advantage, the spiritual[‡] advantage is no less for that. And if one performs any service to them, its fruit is very great indeed.

The Majzūbs, for their part, work in a contrarian and apparently arbitrary manner—administering sudden beatings and similar abuse, without any rhyme or reason. But to receive such “*prasād*”[‡] from them—that falls to the lot of only a few, only a destined few! Utterly unconscious of their gross bodies, they wander about here and there, lying in the mud and dirt, wearing clothes that are no better than filthy rags. Yet for all that, they are indeed God-realized; hence

* This tripartite distinction between Majzūbs, Sāliks, and Āchāryas (as different types of Perfect Ones) corresponds to the Eighth, Ninth, and Tenth States of God as described in *God Speaks* (pp. 181–89). In fact, “Āchārya” is used by Baba in several different senses in these lectures; for further discussion, see Glossary.

† A compound of *sah-*, “together with,” and *vās*, “residence,” *sahavās* is a common Indic term for keeping the company of a Guru. *Nazar* can mean literally sight, seeing, or even glance, but in a spiritual sense it refers to a Master’s benevolent awareness of his disciple, his “keeping an eye” on him (the disciple) even when not physically present.

‡ Understood in Indian culture as a gift from God, *prasād* typically takes the form of a small edible, such as a piece of candy, bestowed by a spiritual personality or given at the tomb or temple of a saint or Master. Meher Baba often gave *prasād* at darshan programs. Characterizing blows and beatings as “*prasād*,” as Baba does here, introduces a comic note; but at the same time it underscores the serious point, that these beatings are actually blessings.

the benefit that accrues from keeping their company, staying with them, and rendering them service, is tremendous.*

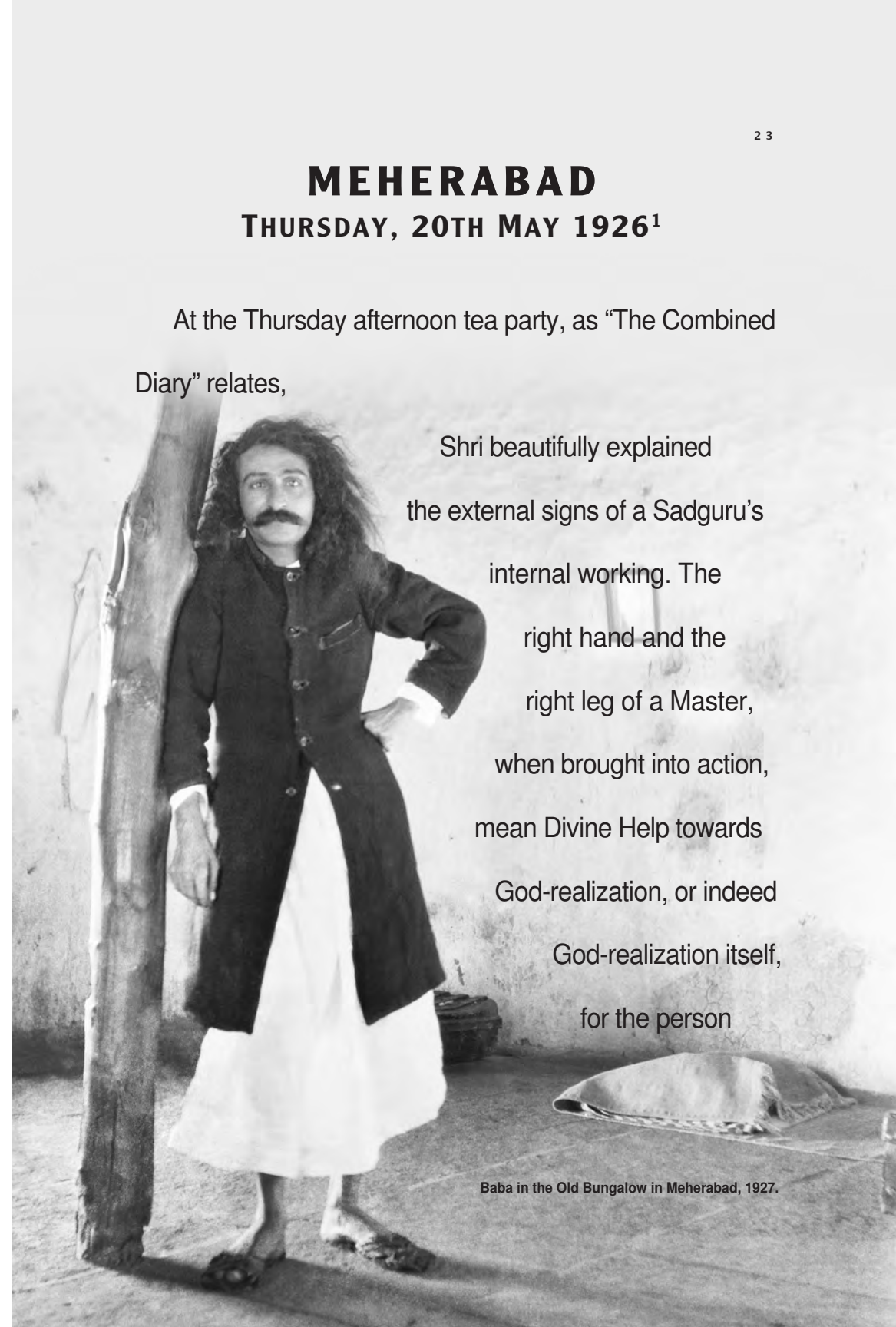
Even such as these it is indeed possible for you to come across, provided that your sanskaras, actions, and devotion are deserving of such rare company. Then what to say of the good fortune of those who come into the contact and gather around a Sadguru? What do you all think of yourselves?⁴

* Much of what Baba is saying here about the God-realized Majzūbs applies also to masts, that is, God-intoxicated souls on the planes of consciousness. The definitive account of Baba's work with the masts was written by his disciple William Donkin, *The Wayfarers: Meher Baba with the God-intoxicated* (1948; rpt. Myrtle Beach, South Carolina: Sheriar Foundation, 2000).

MEHERABAD THURSDAY, 20TH MAY 1926¹

At the Thursday afternoon tea party, as “The Combined Diary” relates,

Shri beautifully explained the external signs of a Sadguru's internal working. The right hand and the right leg of a Master, when brought into action, mean Divine Help towards God-realization, or indeed God-realization itself, for the person



Baba in the Old Bungalow in Meherabad, 1927.

MEHERABAD

THURSDAY, 20TH MAY 1926 (CONTINUED)

concerned. Similarly, the movement of the left hand or left leg spells worldly happiness or miracles.* The miracles in fact happen automatically through Maya with respect to those persons who have faith in a Sadguru, but such miracles cannot be expected to happen for the mandali, since the Sadguru himself works on their behalf!²

Sometime during this same day Baba gave the following Tiffin Lecture. —Eds.

* On the significance of the right and left hands of the Sadguru, see *Infinite Intelligence*, p. 311.

Giving Up Your Life

Har kas ke jān nadād be jānān nemīresad.^{*3}

That is (to translate in the literal sense), he who does not give up his life does not reach his Beloved God. What this means, then, is that for those who wish to become free from these ceaseless rounds of deaths and births, for those who want to become Jīvanmuktas and to enjoy the experience of Paramātmā (Īshwar): for such persons, this Goal they seek cannot be achieved, except by giving up their lives.

Now what is the meaning of this “life giving”? Does it mean jumping out of a running car or committing suicide with self-inflicted violence and torture to the body? No, not at all. “To give up life” means to renounce Maya’s delusion, to renounce false impressions—of the pleasures of this material world, normally experienced and enjoyed through this gross body and mind. Thus “to give up life” means to “die” in the real sense of the word, that is, to surrender to a Sadguru, to fall at his feet and get hold of them so firmly as never to leave him. Just like these chappals[†] on your feet that go wherever the feet go—at one moment, say, into a king’s palace, and at another, through the *nark*[‡] (excrement): whatever the circumstance, the chappals’ duty is to go where the feet go. Not only this, but the chappals should stick to the feet so strongly as eventually to **become one** with them. The chappals should actually merge

* This is the second line of a couplet often attributed to Hafez. The entire couplet reads: “*Hafez sabūr bāsh ke dar rāh-e āsheqi/ Har kas ke jān nadād be jānān nemīresad.*” This translates: “Hafez, be patient, since on the path of love/ one who does not give up his life (*jān*) will not reach the Beloved (*jānān*).” See *Divān-e Hāfez*, edited by Mohammad-e Qodsī, originally published in Bombay, 1896 (A. H. 1314), including listings of variants from the editions of Qazvinī, Khanlori, Sāye, and Naysārī, by Hasan Zolfaqārī and Abolfazl Ali Mohammadī (Teheran: Nashre Cheshmeh, 2003 (A.H. 1381)), p. 308, ghazal 241, couplet 11. The authenticity of this couplet, included in Qodsī’s text, has been contested in the most recent critical editions. Here and throughout this book Qodsī’s edition has nonetheless been used as the edition of reference, since evidence has come to light suggesting that this text was available and drawn upon in Meher Baba’s early ashrams.

† Chappals (*champal* in Parsi Gujarati) are leather sandals routinely worn in India at that time. In fact, during this period Baba was probably wearing the chappals that had been given to him in 1922 by an Ahmednagar cobbler named Kanhoba Rao Gadekar, father of Ramchandra Gadekar, who became one of Baba’s lifelong disciples. For years after they were given to him Baba wore these chappals exclusively, always calling on Kanhoba when repairs were needed.

‡ This word can also refer to hell or the infernal region.

with the feet, forsaking their present name and existence as mere chappals or footwear. In the same way, one should stick to the Guru by giving up all material pleasures, ease, rest, and so forth, and by keeping aloof from and avoiding the inducements and allurements of Maya—and that too, in spite of getting “kicks” from the Guru even while sticking to him. Mind you, to “surrender” and “stick to” a Guru means not merely to show off and pretend to wisdom by taking his “sacred darshan” twenty-four times a day! Nay, not that, but rather, “sticking to the Guru” means strictly obeying his orders and getting his every word carried out.

To live without any thought of “self,” to live selflessly, means to die a living death. The death and destruction of all desires, thoughts, and the mind itself—this is what is meant by “giving up your life.”

Annihilating Sanskaras: Two Analogies

You people die a thousand deaths, and despite that, you stay where you are and do not progress. You continue to get caught up in the ceaseless rounds of birth and death, because you continue to mistake the teacup, which is the *sādhana* or means, for the tea itself, which is the Real and the Original. That is, you take this body of yours and this life you lead to be Truth and Real Existence, whereas in actuality this body is only a medium for advancement towards the Goal of Truth. All this mischief is caused by those devilish sanskaras! Get yourself freed from the bindings of these sanskaras and you will find Khudā, you will realize God. All this business of your dying and taking birth again and again is like tearing off old coats while the tailor Waman*⁴ sews and prepares new ones for you. “Coat” here signifies the body, and “tailor” represents the sanskaras. No sooner has one coat been torn off than the

* The reference to “Waman” probably alludes to Waman Dani, a local tailor who had done work for the Meherabad ashram and whom Baba had drawn into his association at this time.

tailor proceeds to prepare a new one. In just the same way, when your body falls to destruction at death, your sanskaras mold and shape a replacement. To bring this process of “sewing and destroying” to an end for once and for all, the belly of the tailor must be split open and cut to pieces. That is, the original source of production, which is the sanskaras, must be sliced up and destroyed, for all this mischief results from these sanskaras, which have, therefore, to be gotten rid of.

And how to do this?

Take, as another analogy, a ball of string and its coilings.⁵ At first, the winding process creates natural (*qudratī*) loops and knots (*āṭā* and *gāṭh*)—and these are like sanskaras. The twists and knots put the string—representing Self—into a quandary, a puzzlement, such that it forgets its real Self and instead diverts and concentrates its mind on those very coils and knots that sanskaras have created.⁶ Now to reverse and unwind these coils, someone must take hold of the string (or handkerchief, if one wants to use this as an illustration) from the top and source of all the coiling and then wind backwards, so that all the turns and twists and loops in the string disappear automatically, one by one. The moment that all the coils are unwound, the string realizes itself—“I am the string, and I am FREE!” Originally, the string had no knowledge of its freedom. This experience it acquired by getting itself caught in the grip and binding of the turns and twists and coils. But when free from the coils, immediately it realizes that it was **as free originally as it is now, with only this difference: that now it knows its state, whereas originally it did not.**

As we have said, the unwinding can be accomplished if the ball of string is held from the top where the coils begin; the winding process has to be done in reverse from that point. And who is it who thus grasps the string (or handkerchief) from the top where the twists and coils (sanskaras) originate, and turns and winds in the reverse direction? It is the Guru who does so! The moment your string comes into his hands, the duty of unraveling the various knots and twists and coils in it falls on his head. In other words, once you surrender

yourself to a Sadguru, you are **sure** to progress and advance towards Realization along the Mukti mārg, which is the way to win freedom from the ceaseless rounds of births and deaths.

Let us take another simile. Suppose you are dreaming, and in that dream state you are enjoying a fine drive in a motor car in America.* Mind you, all this enjoyment is an imaginary dream! Now, take this dream to represent ordinary or right-side-up or obverse (*sulaṭ* or *khari*⁷) sanskaras. Just as there is a need of inverted or reverse (*ulaṭ*) sanskaras for Realization, in the same way, to bring you into the awake state and to prove the falseness of your dream state, reverse dreams are required, such as to wake you up immediately. And what would such a reverse or *ulaṭ* dream look like? Quite the contrary or opposite of the dream you were having before. Just as you were enjoying imaginary pleasure in the dream of the motor car drive, in your new dream you have to experience the opposite, you have to encounter some dreadful object that in a moment would jolt you from your slumber and strike terror in your heart—such as an enormous *rākṣas-ajgar*[†] or dragon⁸—the mere sight of which would make your eyes pop open in wide wakeful amazement. And once you woke, you would find that there is neither this dream nor that one, neither the fun and fine enjoyment of the motor drive nor the terror of the sight of the dragon. Both have been proven mere dreams. What this means is that, to alert you and draw your attention away from the enjoyable dream of the motor drive (which represents ordinary sanskaras), there arose the necessity of that big dragon (which represents reverse sanskaras).

In short, there really is a need for some such drastic “means” as the appearance of the dragon if your ordinary, *sulaṭ* or *savaḷā* sanskaras are to be reversed and if you are to be freed from their bindings as soon as possible.

* During this period automobiles—motorcars—were still something of a novelty, and going out for a drive in one was regarded as a pleasant excursion.

† A *rākṣas* is a type of demon well-known in earlier Indian literature; an *ajgar* is a python. *Rākṣases* are often represented in snake form.

And who is this dragon, after all? No one but the Guru, who is “experienced” (in the real sense) and knowledgeable in how to reverse and cancel out these ordinary sanskaras.

The association and company (*saṅg saḥavās*) of such a Secret Guru⁹ and the duties that you perform under his orders—as you all are doing even now—will enable you to wipe out and destroy your sanskaras and will give you a strong push forward towards further advancement in the path of Truth.

Secret work is going on here to wake you all up from this dream state by showing you this “dragon.”

MEHERABAD

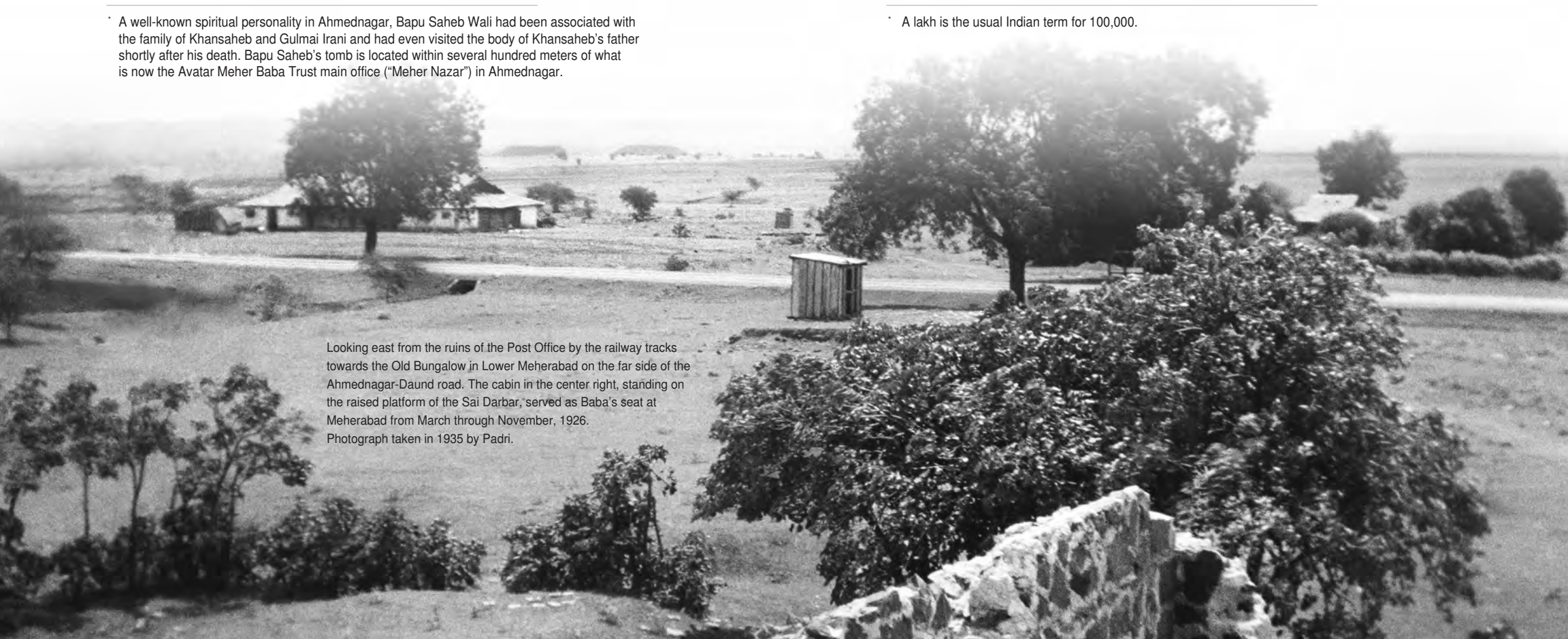
SATURDAY, 22ND MAY 1926

In the evening at seven o'clock a conversation sprang up concerning the death anniversary commemoration (*urs*) of Babu Saheb Wali* of Ahmednagar, due to fall on the 27th and 28th of the month. Four months from now

* A well-known spiritual personality in Ahmednagar, Babu Saheb Wali had been associated with the family of Khansaheb and Gulmai Irani and had even visited the body of Khansaheb's father shortly after his death. Babu Saheb's tomb is located within several hundred meters of what is now the Avatar Meher Baba Trust main office ("Meher Nazar") in Ahmednagar.

three-quarters of a lakh* of people will flock into town. Imagine the conditions, the work for the organizers, and the expenses involved! If the mosque attendant (*mujāvar*) makes a request, Baba said, give him fifty rupees. Babu Saheb was perfect. But he was a Majzūb and not a Sālik. Baba went on to explain. —*Chanji's Diary*¹

* A lakh is the usual Indian term for 100,000.



Looking east from the ruins of the Post Office by the railway tracks towards the Old Bungalow in Lower Meherabad on the far side of the Ahmednagar-Daund road. The cabin in the center right, standing on the raised platform of the Sai Darbar, served as Baba's seat at Meherabad from March through November, 1926. Photograph taken in 1935 by Padri.



Meher Baba with his mandali outside the Panchvati Cave
on Meherabad Hill in November, 1930.

Front row from the left: brother Beheram (in the dark shirt),
Behramji (later Buasaheb), and Homi Bhatena.

Behind on left: Sheriar Mehrabanpur, Nadirsha, Sidhu (in the black cap),
Karim, Chhagan (wearing a white cloth on his head) Gustadji, and Baba.

Front right side, from right to left: Vishnu, Pendu, Masaji, Khodu
(known as "Sailor"), and Baba.

Back right: Kalingad (behind Pendu), brother Jal (behind Masaji),
and Ali Akbar, nicknamed Majnun (behind Khodu).

The State of a Majzūb²

The state of a Majzūb is like that of (a) a child (*bāl*³), (b) a mad man (*unmatt-gāṇḍā*), and (c) a ghost (*pishāch*).*

- (a) **The child-like state (*bālonmatt* or *bāl avasthā*).** Just as little children, owing to their innocence, are quite ignorant and unaware of “woman and wealth”⁴ and consequently feel no attraction, no Maya towards them, so too are Majzūbs unaffected by such allurements. Hence, they can be characterized as experiencing the child-like state (*bāl avasthā*).
- (b) **The mad state.** Just as a mad man has no consciousness of his body, and he abuses and beats and misbehaves, so too these Majzūbs are oblivious to their bodies and outer condition.
- (c) **The ghost state.** Just as ghosts wander here and there, fierce and terrible-looking, sometimes assuming the guise of skeletons, so do these Majzūbs wander about here and there at will whenever and wherever they like, quite unconscious of their surroundings and altogether indifferent to the world.

Majzūbs, Sāliks, and Āchāryas are all realized, but the difference in their states is this: that while the Majzūb is, like a mad man, always unconscious of his body and state, and while he wanders here and there and everywhere without any rhyme or reason, the Sālik, though roaming around like the Majzūb, remains all the while quite conscious of his body and outer condition. Nonetheless, the Sālik is like the Majzūb in remaining indifferent to the

* *Bāl* is a child. *Unmatt* means insane, frenzied, intoxicated, and *gāṇḍā* is a mad man. The glossary to *Infinite Intelligence* (p. 705) defines *pishāch* as “A fiend, demon, ghost . . . used to designate the condition of pilgrims on the spiritual path who, from the worldly perspective, appear to be unclean and even fiendish.” The *pishāch* is often conceived of as bloodsucking.

world and having no care for it. But the Āchārya, over and above being quite conscious (of the world) like the Sālik, has his duties to perform as well. In addition to being God Personified (*Brahma Svarūp*), in the discharge of his duties he can do things and carry out works which Brahmā or God Himself cannot.

If one were to ask me who is better, Tukaram* or Īshwar,⁵ Zoroaster or Ahuramazda (and “Īshwar” and “Ahuramazda” here refer simply to “God”), I would emphatically say that frank and innocent⁶ Tukaram is far, far superior to and greater than God, just as the great Zoroaster is far superior to and greater than Ahuramazda. For both Tukaram and Zoroaster, as Sadgurus or Āchāryas, have been rendering yeoman’s service to the world, which God as Īshwar or Ahuramazda does not do, being unconscious of it. Then who is better and preferable, God Conscious (*jāgrut Bhagvān*) as in the case of Tukaram or Zoroaster, who does duty towards the world, or God Unconscious (*bebhān Bhagvān*) as in the case of a Majzūb, who does nothing? Certainly, the former!

You all can become a Christ or a Zoroaster.† The God or Khudā who is in them is in you, too. But, oh!—what to say of their preparedness? You too bring about in yourselves such preparedness, and you too will see the same God.

Now, what is God (or Khudā), and who is Paramātmā?

All those—including the Majzūbs—who enjoy that Eternal Bliss and experience Nirvikalp Samādhi (the state of Perfect Forgetfulness) have realized and become one with God; but the Majzūbs for their part, absolutely lost as they are in the enjoyment of their Eternal Bliss or *mastī*,‡ remain altogether unconscious of their bodies and the world. The Majzūbs, then, are like God Himself.

By contrast, the Satpurushes and Sadgurus, who, even after gaining enjoyment of that Eternal Bliss, have been able to return back down for duty to the world,

* A seventeenth-century Maharashtrian Perfect Master best known for his *abhangs* (devotional songs); for more, see p. 62, footnote †.

† As of this early date in his Advent, Meher Baba does not appear to have distinguished between the Avatar, God directly descending as man, and the Perfect Master or Sadguru, a human being who has become God. So when Baba tells his mandali here that each of them can become “a Christ” or “a Zoroaster,” he probably intends to convey either that they can become one with Christ or that they are capable of becoming Perfect Masters.

‡ *Mastī*, “intoxication,” is a form of the adjective *mast*, “intoxicated.”

are quite awake and conscious—not only of their highest State and its associated Bliss, but also of their bodies, the world, and its paraphernalia. Thus they can bring great advantage to the world, rendering great services towards it! These God-realized ones are like Paramātmā.

Zoroaster Saheb, Jesus Saheb were Khudā fully awake and conscious. For the benefit of the world they descended and took form; but taking stock of the world’s raw (*aṇaghad*) and fanatical (*janunī*) condition, Zoroaster, for his part, directed the people towards the bhakti of Ahuramazda. If Zoroaster had said, “Worship me!”—what would have happened? The world would never have believed him; to the contrary, it would have branded him a supreme egoist (*khudī*) or madman (*dīvānū*). Accordingly, he turned the people of the time to the worship of Ahuramazda: but in worshipping Ahuramazda, they were actually worshipping Zoroaster himself! But believing Ahuramazda to represent a higher Shakti, a higher Power than Zoroaster, they took up the practice of repeating Ahuramazda’s name. The same basic state of affairs existed at the time of Mansur al-Hallaj, though his course of action, and his fate, were different than Zoroaster’s.*⁷ For when he uttered the expression “*ana’l Haqq*,” “I myself am God,” the people of the time took the poor fellow (*bachārā*) to the gallows, thinking him to be possessed by egoism (*khudī*). Yet even on the way to his crucifixion on the scaffold, al-Hallaj continued to proclaim, “*ana’l-Haqq*.” Such is the madness of worldly people (*evā dunīyānā loko gāṇḍā chhe*).⁸

Winning Release from Maya⁹

If you can only manage to give up subservience to the great attributes of Maya, which are *kām*, *krodh*, and *lobh*—passion, anger, and greed—you

* An illustrious Islamic mystic of the ninth-tenth centuries who was condemned for heresy and crucified in Baghdad in 922. He is most famous for his declaration “*ana’l Haqq!*”—“I am the Truth” or “I am the Supreme Reality” or “I am God.” In his *Discourses* Meher Baba took this as the Sufi equivalent of the *mahāvākya* (“great saying”) “*Aham Brahmāsmi*,” “I am Brahman” in the Upanishads, affirming the unity of the soul with Brahman or the Absolute. See *Discourses*, “The Removal of Sanskaras, Part I,” p. 48.

thereby acquire something, some worthiness, some deservingness (*lāykāṭ*) towards the attainment of that great Goal of Truth. For those who have no Guru or Spiritual Guide, they should take and repeat the name of God with real love (*sacchā premthī Īshvarnu nām smaraṇ karo*). Those who, while living and working in the world and doing their duties towards their family and others, at the same time always remember God and lead a pure and most virtuous life, and in addition, who do not at all grieve, grumble, and complain at the loss of their wives and children and relatives but remain contented with this consolation, that all these were given by God at His Will and are taken by Him at His Will: such ones are no less worthy. Their preparedness and deserving are great indeed—certainly much more than those make-believe “sādhus” who wander here and there conferring their “blessing” on those that give them alms: “*Māi terā betā jīye, do Khudā ke nām par*”¹⁰—“Give me some alms, O mother, in the name of God, and your sons will live long!”

This mode of living (of those in the world who faithfully perform their duties) is for those who, while they remember God, have no Guru or Guide.

As for those who do have a Guru or a Guide, theirs is quite a different case. They have only to surrender to him heart and soul, and obey and carry out his orders to the last word. That’s all they need to do—though even that is difficult. For such people generally find themselves in a very awkward situation. From one end, the material Maya attracts them towards the world and its surroundings, and from the other end the Guru attracts them towards himself. Thus their state is like that of a man who has two wives.¹¹ Of course, eventually it is the Guru who succeeds, who drags such a one out from the clutches of Maya and sets him free, but for all that, the powers of Maya are by no means slight. To the contrary, they are tremendous, and overcoming them is difficult in the extreme. For example, suppose, even after all these explanations that I have been giving for so long and all this training of your mind and mentality, a fairy-like beauty were to come and stand at the door. Instantly all eyes would be eager to have a look at her,¹² and all would be attracted by her! This is

because you all have bodies and, along with them, an understanding colored by Maya, which always attracts you towards itself. Now, make this same fairy (*parī*) stand before a child, say Mehelli,^{*13} or else place a heap of wealth near the child. Would he be affected? Not at all! Why not? Because he has no knowledge or consciousness of Maya, of passion and greed, *kām* and *lobh*, even though he has the same body as you have, and that body would be affected by feelings of pleasure and pain, just as you are! All this goes to say, get yourself free from the clutches and bindings of Maya.

Take another example. Imagine a man without any teeth. Now, if a fine stalk of sugar cane were brought to him, what would he do? Although he cannot enjoy the pleasure of chewing and eating this sugar cane, he would nonetheless wish with all the sincerity of his heart he could do so, and he would say to himself, “Would to God, I had teeth!” In just the same way an old man, though unable to enjoy, would at least feel attracted by, a beauty standing near him, and he would say, “Would to God that I were young!” This is Maya. And how can one free oneself from Maya’s clutches? Only by the grace of a Guru! If one would surrender to a Guru and serve him heart and soul, the Guru, for his part, would burn up and destroy all his Maya in a moment—in as much time as it would take to light and burn a match. Such great powers, such *līlā*, the Guru possesses! But one must first be prepared for and deserve his grace. Otherwise, you may continue in your rounds of births and deaths for ages, and no fragrance or whiff or wind of the Truth would come to you. But if one wins the Guru’s grace, not only will he destroy all one’s Maya, but he will grant Mukti,¹⁴ setting one free from these ceaseless rounds of births and deaths and enabling one to see God in an instant, all with a mere tap on the head. What idea have you of the

* This is probably a pet name for Merwan, the oldest son of Rustom Kaikhushru Irani and Freiny, later known as “Mehlu,” aged just over two years at the time. Rustom and Freiny may have been residing then at Meherabad; otherwise, they were living in Khushru Quarters, Rustom’s family residence in Ahmednagar. Either way, Rustom numbered among the close mandali who regularly attended these Tiffin Lecture sessions; presumably, from time to time, he brought the two-year-old boy with him, holding him in his lap. Such a state of affairs might in turn have prompted Baba, here as in his lecture of 11th July (see p. 179), to refer to the child as an example of pre-pubertal sexual innocence. (Actually, many manuscript and textual complexities surround this name “Mehelli” and its identification; for a full discussion, see the associated endnote 13.)

powers of the Guru? None at all! Since you are still in the clutches of Maya, your hands are wrapped and tied. They need to be released from this confinement.

Bandhyā se bandhyā milā, chhuṭe kon upāy?
Sangat kariye nirbandh kī, pal me dīye chhuṭāy.^{*15}

If one in bonds were to seek help from another whose hands were tied just like his own, he would never get freed. But if he were to approach one whose hands were free, he himself would be freed immediately.

*Pearls before Swine*¹⁶

A swine, a hog, always lives on refuse and excrement (*nark*, *gū*¹⁷). You may throw before it the best of food-stuffs or invaluable treasures, even diamonds and pearls, but despite this, it would prefer filth and refuse, and only then would it think of partaking of anything else, thus assigning the best to the last place. In other words, refuse means all the world to the swine, and other foods—even the finest—are an after-consideration. Even if you cast pearls before it, the hog would say, “Let me eat the garbage first, and then I will see to these pearls.”[†] Here, “pearls” means the path of Realization, while the state of you humans is like that of the swine. That is, you prefer refuse to pearls, for despite my showing you the “pearls” of the path of Realization, you are always attracted to and chase after the worldly Maya—the *nark*. For whom, then, are these pearls destined? For the Royal Geese![‡]

* Literally this Hindi couplet of Kabir translates: “If a bound one meets another bound one, what is the remedy (that brings about) release? Keep the company of the One free from bondage, and he will give release in a moment.”

† This passage develops on an idea expressed by Jesus in the New Testament, which, in the King James version, reads: “Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you” (Matthew 7.6).

‡ “Royal Geese” in “Tiffin Lectures” translates *rāj hans* (“king geese”) in Chanji’s Diary (ChD 62: p. 345). Royal courts or darbars in India often kept the *rāj hans*, a term which could also refer to a swan (or a flamingo). These birds were said to eat pearls; the Nizam of Hyderabad, at this time reputed to be the wealthiest man in the world, was said to have fattened his peacocks and fed them pearls prior to slaughtering them for banquets. Ayurved used a preparation of pearls (their *bhasm*, or ashes) as an aphrodisiac.

It is also possible that Baba was engaging here in a play of words. The term *Paramhansa*, which in India is often used to designate individuals of outstanding spiritual greatness (such as Ramakrishna Paramahansa), is a compound of *param*,

Explanations versus Experience

I too was once like you, attracted towards this worldly Maya; but oh! What *līlā*, what powers my Guru possessed, that he showed me the Pearl of Realization!

“Tu tu” kartā tu bhayo, rahā na mujme hū.
Mai vārī jāvu tujpe: jīdhare dekhtā udhar tu-hī-tu!^{*18}

Constantly repeating Thy name, I became One with Thee!
Nothing was left of myself.

How can I sing Thy praise, O Guru mine? Wherever I cast
my eyes, I perceive Thee and nothing else!¹⁹

Who brought about this transformation? The Guru! And that too, how easily! Only through his kind Grace can the prize be won! The Guru’s Grace is absolutely required.

You are all undergoing the same process of treading the path of Realization, and you are advancing in a direct line. Realization shall be bestowed upon those who deserve it and to whom it is due to be given. With the Guru’s Grace, all this is the work of a moment—a tap on the head—and then, ah, Bliss, Eternal Bliss! You could never get the faintest idea of this Bliss, even if I went on explaining it to you in words, by speech or writing, for ages together! It can’t be understood without actual Experience, without Realization.

Take the example of this *Makan*,[†] which we will use to represent Realization. Now in the *Makan* one finds so many boxes, vessels, lanterns, all

highest, chief, best, ultimate, and *hans*, goose or swan. In the Vedas and Hamsa Upanishad the *hans* (*hamsa*) serves as a symbol for the soul, a symbol made apt by the swan’s and goose’s white color and the goose’s long migration. Thus the expression “Royal Geese,” as a colorful English rendering of *Paramhansa*, could have been intended as a multilinguistic pun.

* Literally this Hindi couplet from Kabir translates: “Reciting ‘you, you!’ I became you; no ‘I’ remains in me. / I offer myself to you: wherever I look, there [I see] you, only you!”

† The *Makan-e-Khas*, “House of the Chosen Ones,” was constructed in Meherabad in 1925 opposite the Post Office between the Ahmednagar road and the railway tracks. For some time it served as sleeping quarters for the mandali; beyond this, Baba used it as a general meeting hall for sessions with the mandali and sometimes others. The word *makān* literally means “house” or “dwelling”; *khās* means “special, personal, choice, best.” Baba’s reference to it here suggests that he was giving this particular Tiffin Lecture in that building.

manner of objects and items. Now, suppose in the past you have not seen many of these things—lanterns, boxes, vessels—nor do you know anything about them. How could you get any idea about them—of what they are, and so forth? You could learn either by explanation or by direct seeing—which corresponds, in our analogy, to Experience.

Now, of these two methods—“seeing” and “explaining”—the second, that is, the way of explanation, is very difficult and lengthy, and as said before, it would take not just years but ages for you to understand all these things—the secrets of Realization—if I had to give you an idea and explanation of each item separately, in order to bring you to a complete understanding. But if, instead of all this botheration of explaining, you were brought here with your eyes closed, or covered with bandages, and if the bandages were then removed, at a glance you would realize which item is which—that this is the lantern, that is the box, this is the vessel, this is this and that is that. Such understanding a thousand explanations could not convey to you, but you would get it all in a moment, all in a glance, through seeing—by actual experience. In short, things which can hardly be understood at all through explanations can be easily grasped and realized through sight—through experience—though indeed, such seeing leaves you amazed and wonderstruck!

Take another analogy on the same theme. Suppose a simple villager from Arangaon, who has never before so much as stepped out of his village, was escorted with bandages over his eyes and made to stand in a street in one of the great cities in America or Europe, and then suppose the bandages were suddenly stripped away: what would be his state? He would be simply amazed! *Garries** and motor cars and trams and trains and all the hum-drum of city life would leave him in a daze, staring blankly all around him. Now all these things—the heavy traffic of tram, train, and motor car—if you tried to explain them to him for years

* The “Tiffin Lectures” sources use this anglicized version of the Indic word *gāḍī*, “vehicle.” Though nowadays “*gāḍī*” can designate a motorized vehicle, during this early Meherabad period Baba seemed to use it with reference to (animal-drawn) carts and carriages. In rural India in the 1920s, automobiles were rare sights, though trains were familiar to all.

and years, still he wouldn’t get the foggiest notion of them, let alone a clear idea; but he would get a clear idea and understanding of all of it in no time when he saw these things personally and had the experience.

Just the same applies to Realization—its explanation versus its experience. You have bandages round your eyes now, and so you have no knowledge, no inkling of an idea. You do not even understand and realize the difference between the refuse (the *nark*) and the pearl. For, although I sincerely offer you the priceless pearls of *Sat-mārg* (the path to Truth), you go and dip your mouths in the *nark*—which is to say, you are attracted by the worldly Maya and get entangled therein. So the duty of the Guru is, first of all, to release and free you from the venomous jaws of this Maya, and then to give you the Experience—Realization.

Once you have surrendered yourself to a Guru, he **has** to perform his duty towards you²⁰—he cannot escape that. All that is required from you thereafter is your unbounded love and unswerving faith. These will encourage him in his duties towards you.

So, take your Guru to be your God, and with as much love and faith as possible, surrender and serve him. And then you will be saved!

MEHERABAD

THURSDAY, 27TH MAY 1926

During this period, Meherabad was in full swing. What had originated as a tiny settlement in rural Maharashtra had germinated into a throbbing and vibrant colony with many branches and lines of activity. Meanwhile, Meher Baba was devoting himself to giving explanations and lectures to the mandali as never before.

Many of these dealt with matters of the highest spiritual philosophy, as did this Thursday's talk, probably given at Kaka Shahane's house at teatime. —Eds.

Meher Baba with one of the Meher Ashram boys, Toka, September-October, 1928.



Mind and Self

The moment the Self (or Mind*) emerges from the small point (1 in Figure 2) and starts out on Its journey within the universe, in that very moment It simultaneously takes form and begins to create sanskaras. The course of accumulation of these sanskaras as the Self progresses from the state of stone, where consciousness is most finite, to the state of human, is automatic, and the sanskaras themselves are natural and material in character.¹

It is in human form, when man becomes fully conscious of the false universe, that his mind is most attracted towards Maya, that is, impression and imagination. This false universe is not the Real Self but an image of the shadow of that Self. And even in the very act of trying to trace out the real Truth, the Self in human form generally falls victim to and is checked by its own powers that it gradually acquires through its long efforts in the line of yoga, *tap, jap*, the cultivation of siddhis, etc.[†]

In stone form (stage 1 in Figure 2), the mind, unconscious in sound sleep, knows neither Self nor the universe.

In human form (stage 2), by contrast, the mind is conscious—though **not** of the real Self, but only of the shadow or the Maya of the Self. Peering into the mirror, as it were, the human mind mistakes the image, the shadow, the reflection that it finds there for the Self. Thus the mind of the human remains conscious only of the false universe and of Maya.

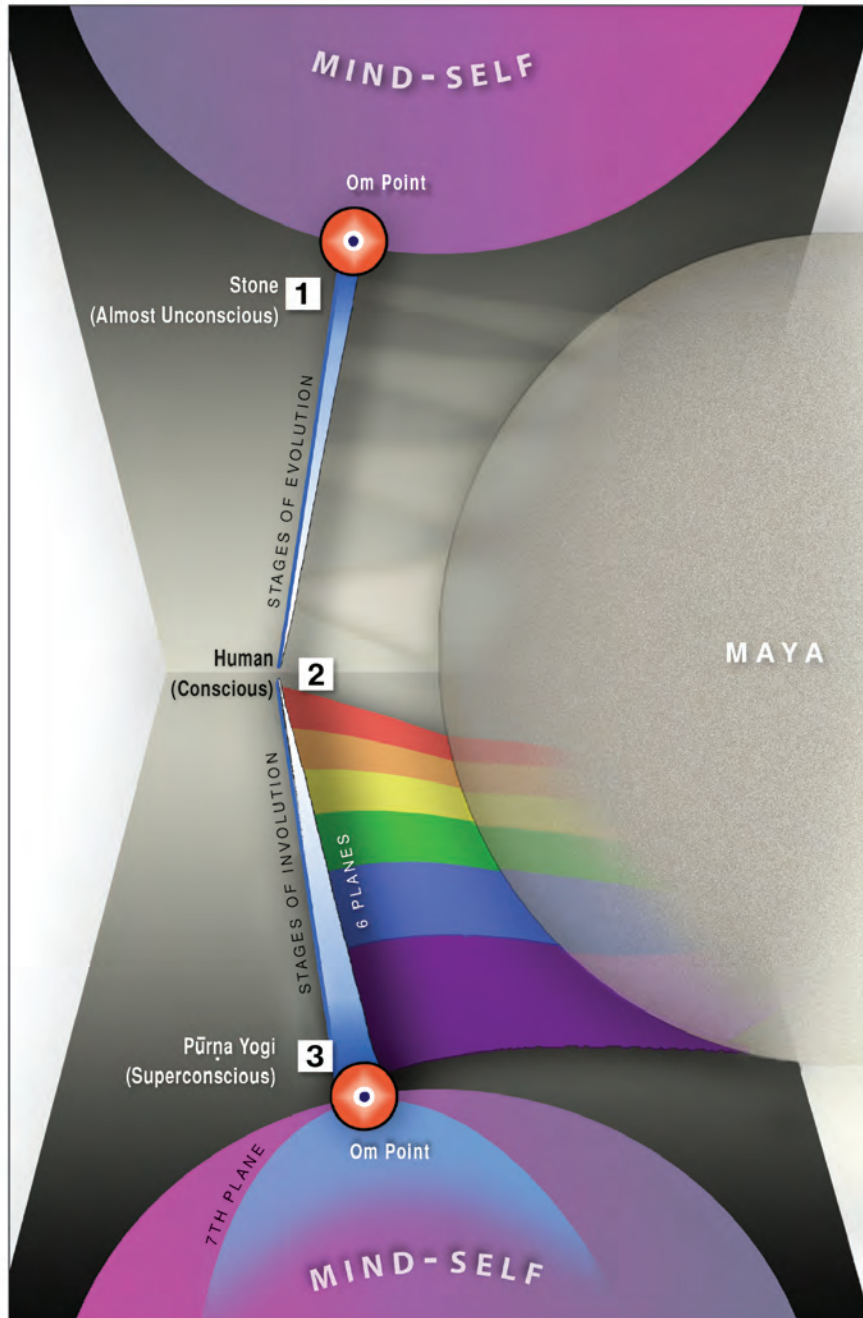
Finally, in the yogi's[‡] state of Superconsciousness (stage 3 in the figure), Mind is conscious of the Real Self, because now It is neither immersed in the

* Baba is using the word "Mind" to designate not the false mind that disappears at the point of Realization but the Real Mind that is one with the Self or Paramātmā. Baba abandoned this usage in later years, but it recurs throughout *Infinite Intelligence* in various expressions such as Infinite Mind or Infinite Real Mind.

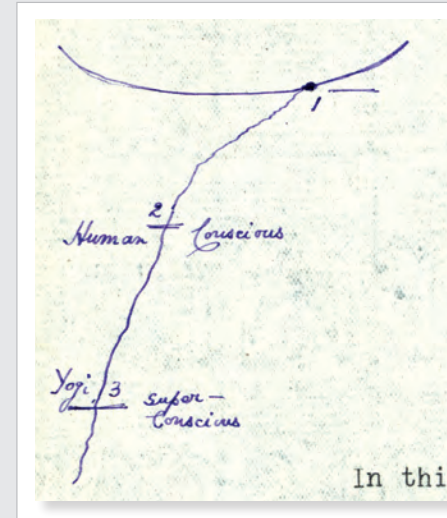
† *Tap-jap*, a standard phrase in contemporary Indian religious and spiritual usage, refers to the practice of austerities (*tap*) and the repetition of the name of God (*jap*). Siddhis are the occult powers that the pilgrim on the spiritual path acquires on the first four planes.

‡ During this period Baba typically used the word "yogi" to refer to a spiritually advanced individual on one of the first six planes of consciousness. In this case, however, Baba represents the yogi as actually experiencing the Realization of God. In *Infinite Intelligence* Baba sometimes speaks of the *Pūrṇa* Yogi (Perfect Yogi) in these terms; see esp. pp. 55–56 (including the note) and pp. 89–90. In other places in *Infinite Intelligence* Baba attributes "Superconsciousness"—or, more often, "sub-Superconsciousness"—to yogis on the path; see esp. p. 109, as well as Figure 26 on p. 402 and the commentary on that figure on pp. 651–52.

FIGURE 2.
Mind's Journey Through the Universe



KEY TO FIGURE 2



The source diagrams show a line of descent from the Origin (the semicircle on top) but do not show the Goal. Figure 2 depicts the “Mind-Self” both on the top and bottom, as Origin and Goal, with Maya intervening. Maya has figured prominently into the discussion of this Tiffin Lecture.

A handwritten diagram on TLD/FF: 27-5-26 draft A, p.1, one of the four diary sources. All of the source diagrams, though primitively drawn, convey almost exactly the same information.

unconsciousness of sound sleep, nor does It any longer encounter the “mirror” which reflects back to It Its own image. Rather, the superconscious man sees his own Self with his own eyes, having removed all the refuse (*kachro, nark*) of sanskaras that had previously blocked his view.

In short, in all three of these stages—the unconscious, the conscious, and the superconscious—Mind itself is the same, but the conditions or states differ.

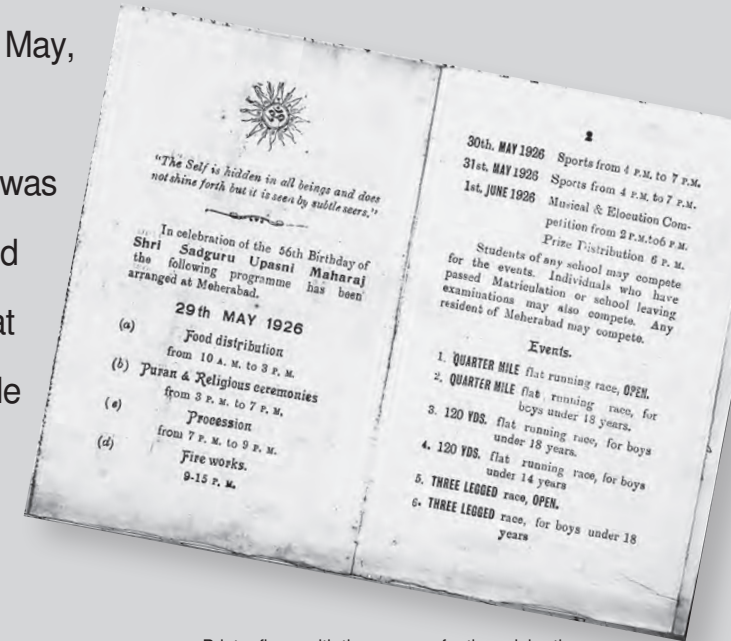
As soon as Mind enters back into the point of Its origination (3), It knows that everything in the entire universe takes its start, emanates, and is produced from that point; but when Mind passes beyond that point, It becomes altogether unconscious of the universe and its apparent “everything.” Mind is then in the Nirvikalp state, where It finds nothing but Paramānand—eternal and unbounded Bliss.

But before one arrives at Nirvikalp, in the middle stage between the state of the ordinary human and Perfection—and this middle stage encompasses the six inner planes—here too, as in the earlier stages of the journey, all is imaginary, for the planes and all their paraphernalia are nothing but imagination or *bhās*.

When a Sadguru takes men to Realization through these planes, he does not stop in mid-course, but brings them all at a single stretch. Moreover, he leads them blindfolded, in order to avoid the risks and dangers that the disciple would otherwise encounter when, mystified and enraptured by the grandeur and magnificence of the enchantments of the planes and the powers he acquires there, his mind falls prey to this experience. For it is precisely this enchantment of the planes and the bewilderment of mind there that mars the efforts of the disciple in his progress towards the Goal, since the inexperienced are prone to mistake these imaginary and false enchantments of the planes for the Real Bliss of Realization.

MEHERABAD SUNDAY, 30TH MAY 1926

On Saturday 29th May, Upasni Maharaj's fifty-sixth birthday was celebrated in grand style with a feast at which 4,000 people were fed, with a lecture on the Puranas by Angal Pleader at the



Printer flyers with the program for the celebration of Upasni Maharaj's fifty-sixth birthday anniversary at Meherabad on 29th May 1926.

<p>7. WHEEL & BARROW race, OPEN.</p> <p>8. WHEEL & BARROW race, for boys under 18 years.</p> <p>9. OBSTACLE RACE, OPEN.</p> <p>10. OBSTACLE RACE, under 13 years.</p> <p>11. THREAD & NEEDLE race, for GIRLS Open (names of male partners should be given)</p> <p>12. FLOUR & COIN race, OPEN.</p> <p>13. TON OF WAR (Competing teams of ELEVEN should send in names A Cup will be awarded to the team that comes out champions)</p> <p>14. SACK RACES, OPEN.</p> <p>15. SACK RACES, for boys under 18 years</p> <p>16. ONE MILE Cycle race, fast, OPEN.</p> <p>17. MUSICAL Competition, OPEN.</p> <p>18. MUSICAL Competition, for GIRLS.</p> <p>19. ELOCUTION Competition, OPEN.</p> <p>20. ATYA-PATYA (Competing teams of ELEVEN should send in their names,</p>	<p>A Cup will be awarded to the team that comes out champion.)</p> <p>Entries close on the 20th May 1926. Forms should be filled & addressed to Mr. R. K. Sarosh Irani, Khadasee Ganeshwari, AHMEDNAGAR</p> <p>Prizes will be awarded to winners. Second prizes will also be given. Decision of the judging authority on the ground must be considered as final.</p> <p>For events Nos 17, 18 & 19, about 15 minutes will be allowed for each competition. Any piece of music may be chosen. For elocution competition, a subject concerning Religion, God, Self-realization or Philosophy may be chosen. No other subject will be allowed. Competitors will have to be present at the hours at which they will be called, if any change in time would be thought necessary. Non-attendance at the appointed time may lead to the name of the competitor being scratched off.</p> <p>29th Meherabad Press.</p>	<p>APPLICATION FORM</p> <p>Name (in full) _____</p> <p>Address _____</p> <p>School _____</p> <p>Standard _____</p> <p>Date of birth _____</p> <p><i>(Note for which the applicant wants to compete (Only the Numbers may be stated)</i></p> <p>Signature _____</p> <p>Date _____</p>
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MEHERABAD

SUNDAY, 30TH MAY 1926 (CONTINUED)

Sai Darbar,* and with a palanquin procession on the Hill concluding in fireworks. The next morning, with the three-day holiday continuing, the schoolboys attended another lecture by Angal Pleader and then passed the afternoon in a program of sports with obstacle races, sack races, three-legged races, and other games. Later that evening one of the mandali “talked back” to Baba, and this precipitated a discourse from Baba on the importance of controlling anger in the mind. The Sadguru has to perform his duty towards his circle members in any case, Baba said; but their obedience to the Master makes his work easier. That night Baba gave further analogies on this point.¹ —Eds.

* A 96-by-66-foot meeting hall that Baba had constructed the previous November and that he had torn down in the first days of November 1926. For further information, see Glossary.

The Need (Garaj)²

When you give your beard into the hands of a barber for shaving, you allow him to take as much liberty as he likes with your face, turning your head in any direction he wishes—this side, that side—because you have your **need**, your *garaj*, your object in view, and that is, to get yourself shaved. Once the need, the object of getting shaved, has been served, you won’t allow him any further liberty—not even a touch. At this juncture if the barber ventures so much as to brush his hand against your face, he gets from you a slap or a kick; or, if you have a mild nature, you warn him, “Take care! Don’t touch me!”

In the same way, if you have the need or desire for God-realization (the realization of Self), take yourself and surrender to a Sadguru, body and soul. Having done so, then go whenever, wherever, and however he likes and orders you, carry out his every word, and your need, your object (of Self-realization) will be served—sooner or later, according to your own actions and deserts. That is to say, if you do not hesitate to surrender to an ordinary barber to get your object of shaving duly attended to, then why not surrender to a Sadguru, if you desire such a great gift and attainment as Self-realization?

The Sadgurus Are for the Sake of Giving

The river and its waters are for the use of the people, and for this very purpose—to serve the needs of the people—does the river flow. Whosoever needs water may freely bring vessels large and small, fill them, and fetch the water back home again for varied uses.

In the same way, just like the river, the Sadgurus (or Avatars*) have come down to this world for duty and have established their seats here in order to

* Here as in other places in these lectures we find that Meher Baba had not yet distinguished between Avatars and Sadgurus; the two words seem to be used synonymously here. But the word “avatar” may have its own special appropriateness in this case, since its root meaning is “to descend”—just as water descends from the sky to fill the river in Baba’s analogy.

give (in pure charity) from the vast and inexhaustible bounty of unbounded Bliss, Knowledge, and Experience that they are Masters of. Whosoever needs and desires to partake of these Treasures beyond price and valuation that are in their keeping, such a one may bring his vessel (that is, come in person to these Sadgurus) and fill it from the huge stores of Real Knowledge, unbounded Bliss, and blessings that they possess, each seeker according to his own requirements and personal deserving. This—the giving out from their Real Knowledge and Experience—is the work of these Perfect Ones, and for this very duty have they assumed this human form and come down to this world, sacrificing thereby the great pleasures of Paramānand proper to their real Paramātmā state.

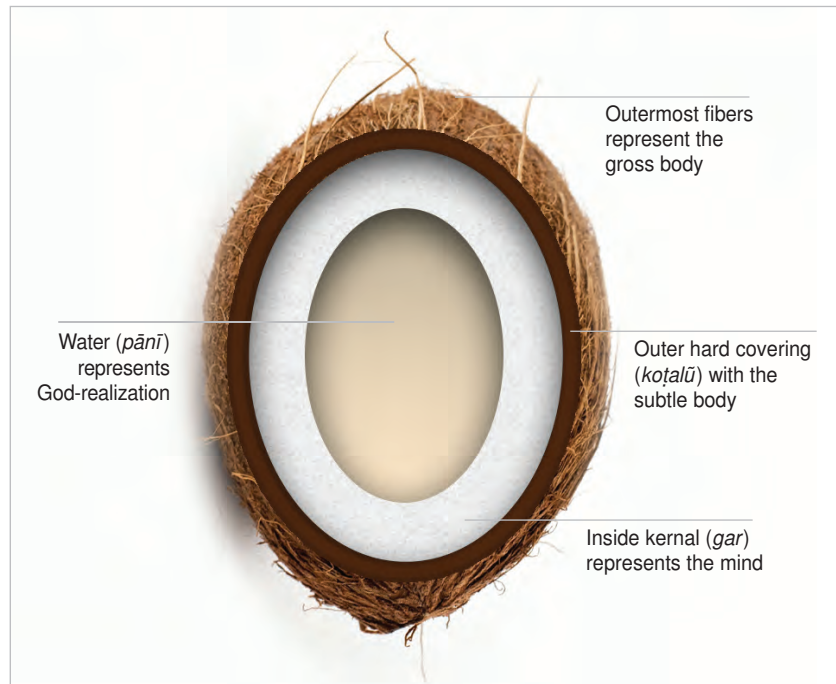
MEHERABAD MONDAY, 31ST MAY 1926

At teatime at the Hazrat
Babajan School* building
Baba gave the
following discourse
(*upadesh*) before
the entire mandali
assembled
there.
—Eds.¹

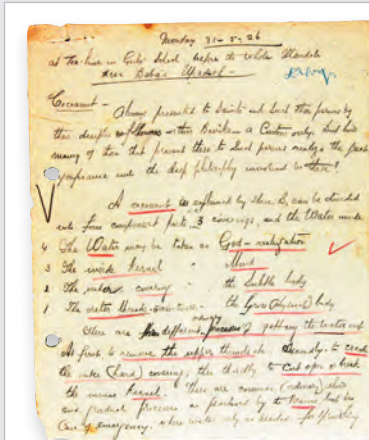
The Table House near the Ahmednagar road in Lower Meherabad, circa 1929. Meher Baba secluded himself and wrote much of “The Book” in this small wooden structure in 1925–26.

* The Hazrat Babajan School had been inaugurated by Baba on 25th March 1925. Operating out of a building close to the Post Office in Lower Meherabad, the school enrolled children of all castes from Arangaon. In time the boys’ and girls’ sections were divided; though the building was torn down in October of 1926, the Hazrat Babajan Girls’ School was reopened in the Family Quarters in Arangaon the next April (1927). During this period in 1926 prior to its dismantling, the school building was often used by Baba not only for the education of the girls but for meetings with the mandali, interviews, and other purposes.

FIGURE 3.
The Meaning of a Coconut



KEY TO FIGURE 3



An extract from the diary text of ChD 62: p. 357 that describes in words what Figure 3 illustrates.

The source manuscripts provide no diagram at this juncture of Meher Baba's lecture. Yet since Baba's analogy of the coconut lends itself so easily to visual illustration, and since the offering of a coconut plays such a major role in Hindu devotionalism and is so familiar to many Indians, the editor-artist team has inserted a figure here.

The Philosophy and Significance of a Coconut

The coconut is considered to be a sacred fruit, occupying a place in many religious ceremonies—those of the Hindus particularly. Apart from its role in ceremonial usage, this fruit is generally placed at the feet of saints and gurus by their disciples and followers, or even by those who pay casual visits, or who go for darshan—a custom, once again, especially prevalent among Hindus. But how many of those who present coconuts to such holy and exalted personages realize the great significance and deep philosophy that underlies such offering?

A coconut, as explained by Shri,* can be divided into four component parts: the three outer coverings and the water inside. The significance of each of these is as under:

1. The outermost fibers and threads = the gross body
2. The outer hard covering or shell (*koṭālū*) = the subtle body
3. The inside kernel (*gar*) = the mind
4. The water (*pānī*) = God-realization

Now, in the ordinary course of things, there are four steps and processes involved in extracting the water from the coconut.

First, you remove the outer threads and fibers.

Second, you crack the shell.

Third, you cut open or break the inner kernel.

Finally, you draw the water from the kernel.

These, the common and ordinary methods as practiced by the masses, are gradual and slow. But in the case of an emergency—as when, on certain ceremonial and sacred occasions, coconut water is needed for sprinkling as a

* Commonly used as an honorific prefix to the name of a man, male deity, or sacred shrine, *shrī* carries the further literal meanings of success, happiness, wealth, beauty. As readers may already have noted, it serves as the primary term by which Meher Baba is referred to throughout *Tiffin Lectures*. Its particular usage in this instance might seem to imply that Baba is not the speaker but that these explanations are being narrated in the third person. It should be recollected, however, that Baba's lectures were delivered by him by writing with chalk on slate, which a disciple would read out. This process often produced third-person references to Baba in the midst of discourses that he was actively dictating in the first person; such seems to be the case here.

good omen—then the whole coconut with all its coverings is broken by rough means and smashed to pieces; you do this by striking it forcefully against a wall or floor—all at once, all in a single blow. These, then, are outer, material, worldly actions associated with extracting the water from a coconut.

The spiritual significance of these processes connected with the coconut we will now describe. First, the aim and object of breaking the coconut is to extract either its water or the kernel (the coconut “meat”) from inside the shell; different processes are employed for each of these objectives. This is the outer, worldly manifestation, the outer level of meaning connected with the offering of the coconut. But the inner meaning, the spiritual manifestation, as it were, is the attainment of Self-realization. If extracting water (as a material act) signifies (on the spiritual level) winning realization of Self, the four stages in this process are these:

1. The process of stripping away the outermost threads and fibers of the husk can be compared to shedding the various physical component parts of the human body as a whole.*
2. The successful “removal” of the gross body—which is to say, the cessation of its action—activates the subtle body. This can be compared to the exposure of the outer hard wood-like shell of the coconut (when the cutting and tearing off of the fibers is complete).
3. When both the gross and subtle bodies have been removed, there remains the mind, which now comes into action. This stage in the spiritual process corresponds to the baring of the inside soft white meaty kernel of the coconut, once the fibers have been cut away and the hard shell cracked and broken off.
4. The cessation of the working of the mind lifts one to God-realization. Similarly (on the material level), the breaking or cutting open of the kernel yields forth the sweet coconut water.

* In the more fundamental sense Baba does not mean to refer here to the literal discarding of the physical body, as happens at death, but to the shedding of one’s consciousness of the physical body as one progresses from the gross to the subtle. This point is clarified more fully in points 2 through 4.

Let us go over these four stages again, explaining them somewhat more specifically.

Firstly, the parts of the gross body have to be removed, which occurs through a long and gradual process. We can compare the plucking of each thread or fiber with the severing and destroying of another of material Maya’s numberless attributes. Seen in overview, even if we grant that the plucking of a single thread or fiber corresponds to the wiping away of a whole human body (that is, its destruction at the time of death), from this body and past life grow new lives in a process repeated again and again, in the same way that new threads and fibers grow again and again after the old ones are plucked off and annihilated. For Maya—which is to say, *sanskaras*—still abides, in the form of the two coverings, inner and outer.*

Secondly, one must remove the outer hard shell or outer covering (and this process of removal begins after the gross body goes and the subtle body begins to work). At this juncture the various *yogas* (meditation, concentration, *samādhi*, etc.) come into play.

Thirdly, the kernel, representing the innermost body, must be broken and discarded; that is to say, the mind must cease to function. When this has been accomplished—

Fourthly—there gushes forth the water, which is to say, Realization.

In short, for the realization of God, the three outer coverings—the gross, the subtle, and the mental bodies—all should be removed, either gradually or at once.

In the ordinary course of things, this stripping away of the three outer coverings of a coconut, like the molting of the gross, subtle and mental bodies, is accomplished gradually, step by step. The process of shedding the three bodies—particularly the mental body—requires in most cases not merely centuries but generations and ages before the final goal of Realization is reached.

Only the Sadguru has the power to impart Realization all at once, in the twinkling of an eye, an act which we are comparing to the smashing of the whole coconut into pieces in one mighty stroke. In a single moment he destroys Maya

* These two—the outer and inner coverings—are the hard shell and soft kernel (the second and third parts of the coconut). In this lecture the fibrous husk is sometime referred to as a “covering” and sometimes not.

and the mind, here likened to the coconut's three inner and outer coverings. Therefore, do ye surrender to a Guru, heart and soul! The offering or presentation of a coconut to a saint or Sadguru signifies the absolute surrender of body and soul by the offerer. So let all those who offer coconuts to a saint realize the significance of what they are doing and surrender themselves heart and soul to their Guru or Gurus.

The Roads to Realization

According to the sages, there are three different roads to Realization, as shall now be described.

The first of these roads—the shortest, quickest, and easiest—is *Sat-saṅgam* (company and residence with a Saint),² which entails, in addition to companionship, the *sevā* (service) performed according to his order. This road to Realization may be compared to a special train.*

The second road, to be undertaken in the absence of a Guru or Spiritual Guide (who offers what is by far the easiest of the different pathways), is to repeat one name of God with all love (*ek nām japvū, premthī nām smaraṇ karvū*[†]) and to perform *jan sevā* (service to humanity) to the best of one's ability and power. This can be compared to a passenger train.

The third road (to be followed, again, only in the absence of a Guru or Spiritual Guide) is longer and harder. It consists of strictly observing and following all the rules and regulations of the *sharīat*[‡] (laws of religion)

* The three types of train alluded to here and in the next two paragraphs—special, passenger, and goods—were familiar categories of railway transport in India in the 1920s. A “special train” traveled directly to its destination without stopping at the smaller stations along the way. A “passenger train” stopped at all stations long enough for passengers to get on board or disembark. A “goods train” not only stopped at all the stations but often halted for long periods while goods were stowed in or removed from the cars. Thus goods trains were notoriously slow.

† “To repeat one name, to do name-remembrance with love” (Gujarati).

‡ *Sharīat*, often spelled “*sharī'ah*” or “*sharia*,” is an Islamic term referring to the canonical law derived from the Qur'ān and Sunnah. (The Sunnah are the words and actions of Muhammad according to the traditional accounts.) Meher Baba regularly used the word “*sharīat*” to refer to the external ceremonies, practices, and doctrines of any religion, not just Islam. *God Speaks* characterizes *sharīat*, the “exoteric path,” as the first of four stages; the other three are *tarīqat* (the spiritual path), *haqīqat* (Truth or the Realization of God), and *mārefat* (Divine Knowledge). For further details, see *God Speaks*, pp. 234–36 and Glossary.

not mechanically but with all heart and sincerity; and one should act well according to the dictates of these laws. This path to God can be compared to a goods train.³

There is no other way except these three, and those who do not succeed in finding any of them are doomed to remain as they are, wandering hither and thither around the world aimlessly even for ages together. Meanwhile, from a spiritual standpoint, they lie unmoving and make absolutely no progress at all on the path towards God-realization or Truth.

It is for this reason—that is, to spare humanity at large this painful necessity—that the great Masters, Avatars, and Prophets have taught the *sharīat* (the third path) and, in doing so, have given out splendid rules and regulations in the name of religion, rules that lead to better conduct in life generally on the part of the many millions in the masses of all the various classes of the world. These rules and regulations laid down in the name of religion are such as easily to be grasped, understood, and practiced with reverence by the many.

As to their own disciples, however, these fortunate ones the Masters carry with them by the first road—that is, the special train, which is the shortest, quickest, and easiest way. Thus the Masters impart Realization to their disciples and free them from the ceaseless rounds of births and deaths. This treasure of Realization is given only to a very few, however, who are disciples of the **inner circle**.

To others, devotees of the outer circle who are able to follow the *bhakti* and *sevā mārgs* (the paths of devotion and service), to these the Masters give special teachings, and they prepare them accordingly, leaving the bare principles of religion and *sharīat* for the masses.

*The Deep Philosophy of the Masters' Teachings*⁴

What a fine philosophy, full of deep meanings, these great Masters and Avatars have taught! The *kastī* of the Zoroastrians, the *tāl-bhajan* of the

Hindus, and *namāz* of the Muhammadans,* are nothing but beautiful remedies for the cutting and removal of *sanskaras*—which comprise the greatest obstacle in the path of God-realization.

The Philosophy and Significance of the Zoroastrian Kastī

For instance, take the *kastī* of the Zoroastrians.† The three knots of this sacred girdle represent the three best doctrines and principles of Zoroastrians—*humata*, *hūkhta*, and *huvarshata*, or *manashni*, *gavashni*, and *kunashni*, that is, the best thought, the best word, and the best action.‡ Now, what is the deep philosophy and the internal meaning involved in the shaking-and-snapping (*jhaṭakavū*⁵) of this *kastī*? Who knows its real significance?

From a material standpoint, one shakes and snaps the *kastī* in order to get rid of the dust collected on it. This is the outward meaning and outward manifestation.

From a religious standpoint, snapping the thread signifies the striking off of the head of the Devil or Satan, who is the personification of all evil; in other words, one is driving away all bad thoughts, words, and actions. This is the mental manifestation, as taught by the doctrines and tenets of religion.

* The *kastī* is the sacred thread which observant Zoroastrians wear around their waists. Bhajans are Hindu devotional hymns, while *tāl* refers to the small brass bells or cymbals used to mark time in these bhajans; thus *tāl-bhajan* designates a popular musical form of Hindu devotional worship. *Namāz* is the Persian word for what in Arabic is called *salāh*, the ritual prayer which Muslims are enjoined to perform five times a day. These three terms thus designate major elements in what Baba would characterize as the *sharīat* of three major religions, Zoroastrianism, Hinduism, and Islam. For further discussion of the *kastī*, see footnote † immediately below on this page; on the *tāl-bhajan* and *namāz*, see footnote * on p. 59.

† Though generally called in English the “sacred thread,” the *kastī* is actually more like a string, comprised of seventy-two threads of hand-spun and hand-woven fine lamb’s wool, pure white in color. When a Zoroastrian “does *kastī*,” the procedure is this: while reciting certain prayers he unties the *kastī* from around his waist, folds it in two, and—at the appropriate moment during the second prayer—shakes and snaps it in the air. He then ties it around his waist again, with two knots in the front and one in the back.

This little ceremony, incumbent upon all (observant) Zoroastrian men and women from the time of their “thread ceremony” after reaching the age of seven, is a purification ritual performed on rising in the morning, at the time of a bath, and before going to bed at night. Ritual performance at these three times is a daily obligation; but many Zoroastrians perform it after visiting the toilet, before taking food, and during sacred occasions (such as funerals and visits to the fire temple). Zoroastrians are supposed to wear the *kastī* at all times except when bathing.

‡ *Humata*, *hūkhta*, and *huvarshata* are the Avestan terms for good thoughts, good words, and good deeds; these became *humenishnīh*, *hugōwishnīh*, and *hukanishnīh* in Pahlavi, from which derive the modern forms *manashni*, *gavashni*, and *kunashni* as in this lecture. All these words and the moral precepts that they convey stand at the heart of Zoroastrianism and are well known to all observant Zoroastrians to the present time. For more, see the Glossary.

Spiritually, *kastī jhaṭakavū* (to shake-and-snap the sacred thread) means striking off the *sanskaras* accumulated during the interval between the last *kastī*-shaking and the current one. Now, what are these *sanskaras*? And how are they formed?

Sanskaras are the direct effects of our thoughts, words, and actions, accumulating on the *jīvātmā* every moment. Just as a raising of the hand requires so many picture frames (in a movie film) capturing different motions of the hand when it is being raised upwards from below, in this same way are *sanskaras* formed in great numbers every moment. The number accumulated during the interval between *kastīs* would be very great, and to destroy them (and not just to get rid of dust as in the material sense described above), one should carry out the snapping of a *kastī*—or such is one’s intent if one performs the *kastī* ceremony sincerely and with all heart, keeping in mind the deep meaning underlying it. Otherwise, a thousand such *kastīs*—even accompanied by big and lengthy prayers, murmured mechanically just for the sake of practice, custom, or whim—are absolutely of no avail. Do just one *kastī*—at least this much—during a day, but do it sincerely, and that will bring you very good results, better than thousands of *kastīs* done blankly and without any heart or sincerity in them. The *kastī*-snapping prayer is thus intended for the cutting off and destroying of *sanskaras*. That is the real meaning and significance of this ceremony.

The Tāl-bhajan of Hindus and the Namāz of Muhammadans

Similarly, the *tāl-bhajan* of the Hindus and the *namāz* of the Muhammadans* are means of concentrating the mind towards the one ideal—and one ideal only—

* *Tāl-bhajan* is not the name of a ritual as such but of a kind of devotional singing that has gained immense popularity throughout India in association with the *bhakti* movement. In Maharashtra in particular, *bhakti* devotionism and devotional singing have played an enormous role in religious life especially from the time of the Middle Ages, and poet-saints (that is, singer-saints) such as Namdev and Tukaram are still widely revered and depicted in popular religious iconography, and their songs are still widely sung.

The *namāz* or *salāh*, by contrast, is a specific Muslim ritual—indeed, the one of the “five pillars of Islam” generally regarded, after the *shahādah* or profession of faith, to be the most essential; in the typical Indian city it is certainly the most publically conspicuous of all Islamic practices. Established by Muhammad himself, this ritual prayer performed by men five times a day involves a series of movements and recitations in Arabic which one enacts facing the Kaaba in Mecca. The *namāz* is enacted at designated times in the day and is signaled (in places where there are significant Muslim populations) by the call to prayer (Arabic *adhān*, pronounced *aẓān* in the Indic languages) cried out by the muezzin from a minaret or door to a mosque.

of uniting ourselves with God; these practices were given by the sages with the express purpose of diverting our minds from the worries of the world and focusing them on the one Lord. If the bhajan or namāz be performed with this idea and intention, that is, with the name and remembrance of God in mind and heart, then the prayer is a prayer indeed; otherwise, it's just a farce, no better than a drill. You can keep on jumping around here and there, shouting "Tukaram, Tukaram!" for a thousand years, but it's of no use.* You won't find a shadow or a ghost of an idea of who and what Tukaram was by these means. For it is not high and wide jumping, high and low singing, slow and fast ringing of the tāl-bhajan that the *devs* (or gods or saints) require. It is your bhakti, your prem, your love, your devotion that is needed, not your mischief and play, not your mechanical murmuring while your mind and heart go on running continually in pursuit of worldly ideals. In short, all this shaking-and-snapping of the kastī every now and then, this singing and ringing of the bhajan and tāl, this praying of namāz so many times a day—under such circumstances as we see in the world today—all of this, we can say, is done merely for the sake of shari'at and show, not as duty to God but as duty to shari'at, with the mind rambling far from God indeed.

For example, the typical Zoroastrian, while offering his daily devotions, can often be marked counting the number of pages left for the completion of a certain lengthy prayer which he has commenced—which goes to show that he is thinking only of finishing the tiresome task of "murmuring." He assumes he is carrying this out for God's sake, but the truth is quite the opposite: he is doing it for shari'at and show, to give his heart the cold consolation that he has offered his prayers and discharged his duty to God. How many

* Tukaram was a celebrated Perfect Master of the first half of the seventeenth century who lived in Dehu, a small village in Maharashtra in the vicinity of Poona. He was the composer of numerous Marathi devotional songs, mostly in a form known as *abhañgs*, that have enjoyed immense popularity and are still commonly sung in bhakti devotional settings today. Thus his name is a natural one to mention in a discussion (as here) on the subject of tāl-bhajan. Many of the devotees of Viṭhobā (also known as Pāṇḍurañg) in the sect of Maharashtra devotionalism known as the Vārkaṛī Sampradāya—of which Tukaram was one of the most famous poet-saints—are prone to the kind of ecstatic bhakti practice that would explain Baba's characterization of them as "jumping here and there" and shouting Tukaram's name.

times do we observe Parsi priests inquiring after the rate of vegetables and other articles from street vendors even while they are doing their kastī or saying their prayers? How often do we see persons doing kastī before meals while their heads and hearts are actually given over to the dainty dishes laid out on the table? Lakhs and lakhs of such prayers and kastīs are of no avail. The same applies to the *bhajankārīs* (singers of bhajans): even if they strike tāl against tāl* for a hundred years, dancing and jumping high and low and shouting aloud at the top of their voices the name of "Tukaram-Tukaram," even so, they won't find so much as a shadow of the real Tukaram! Likewise with the Muhammadan namāz: even if one performs it with head bowed, hands on the ears, and with other such observances in strict accordance with the dictates of shari'at, nonetheless, if one's head and heart are elsewhere, any number of such namāzes would be altogether worthless.

There are many who entertain the belief and notion that if they strictly observe all the shari'at of their religion and then proceed to do any action they like, even committing sins, all these actions and sins are pardonable by reason of the prayers which they performed, as said, according to shari'at. But this is a very wrong notion and belief. Sages won't and have never given such advice. Shari'at in itself is not at all bad—if it is observed properly in its real sense and spirit, not for show, but as a real duty to God and religion. Nonetheless, even this (the proper use of shari'at) constitutes the longest of the three roads to Realization, as explained earlier.

These so-called "philosophers" of today who do no more than quarrel constantly over the customs, practices, and principles of religion—such men can lead their hearers and followers (if they have any) no further than into the domain of ignorance. For what light can be thrown by him who himself is in the dark? What knowledge can he impart who himself is ignorant of the real meaning and significance of religion? Such guidance is like the blind leading the blind: guide

* As explained earlier, tāls are the small, hand-held cymbals, usually made of brass, that mark time in bhajan sessions; one plays them, of course, by striking one tāl against another, usually to accentuate the *sam* or first beat in the measure (which in Indian music is also called the tāl).

and followers alike are only rushing towards the abyss of darkness and ignorance. Trying to grasp at the shadow, they succeed only in losing the substance!

The Substance and the Shadow

Then what is the “substance,” and what is the “shadow”?

“Substance” signifies the means to God-realization, while “shadow” refers to the quarreling over philosophies that merely express distant and faint meanings in lengthy, showy, bombastic words and expressions—indeed, even such expressions as “God-realization.” “Shadow” also designates fighting over right or wrong customs, usages, or other principles of shari‘at, all of which fighting is far, far away from, and indeed quite contrary to, the original object and purpose with which these customs, usages, and principles were originally introduced.

Then leave off these knotty quarrels over words and explanations, over customs and usages, over rights and privileges: drop all of this, and follow the advice of those who have seen, experienced, and realized God—in short, of those who have become one with God. Such persons who see and know everything in its depth are the ones who can advise and guide you rightly!

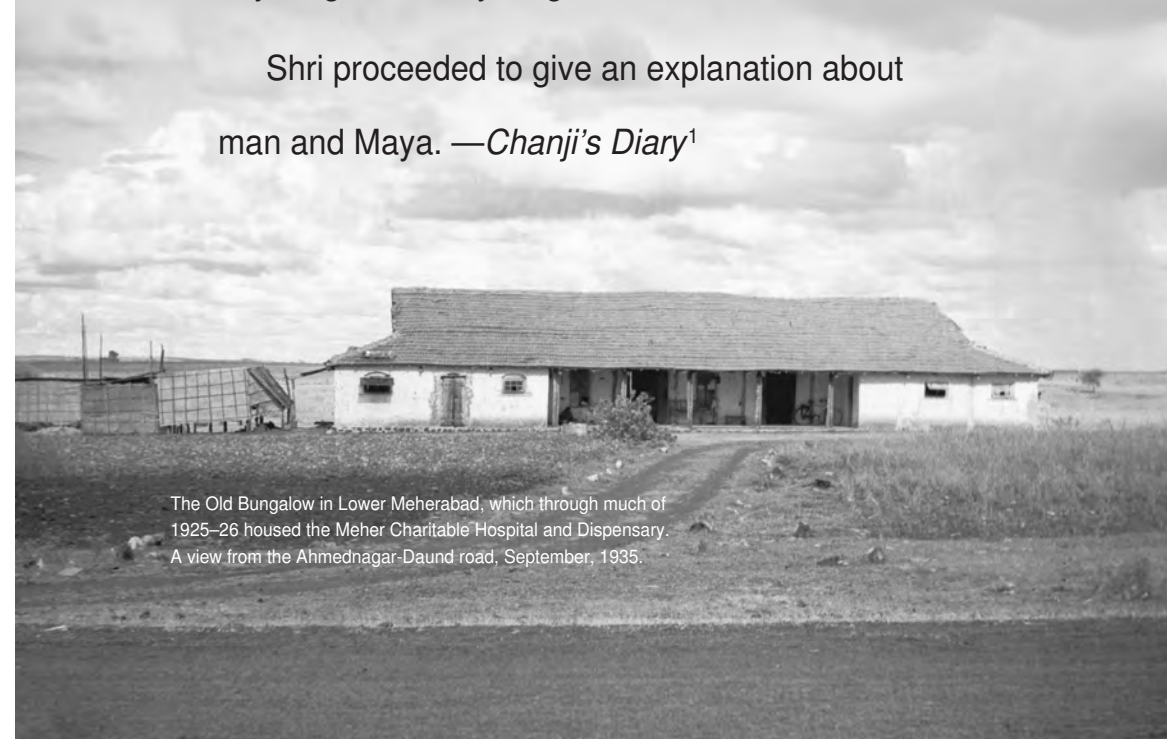
MEHERABAD THURSDAY, 3RD JUNE 1926

Shri asked, “What is your idea of Paramātmā, of eternal infinite Bliss (*param anant Ānand*)?”

One among the men answered, “Something unspeakably vast in space, eternal Bliss.”

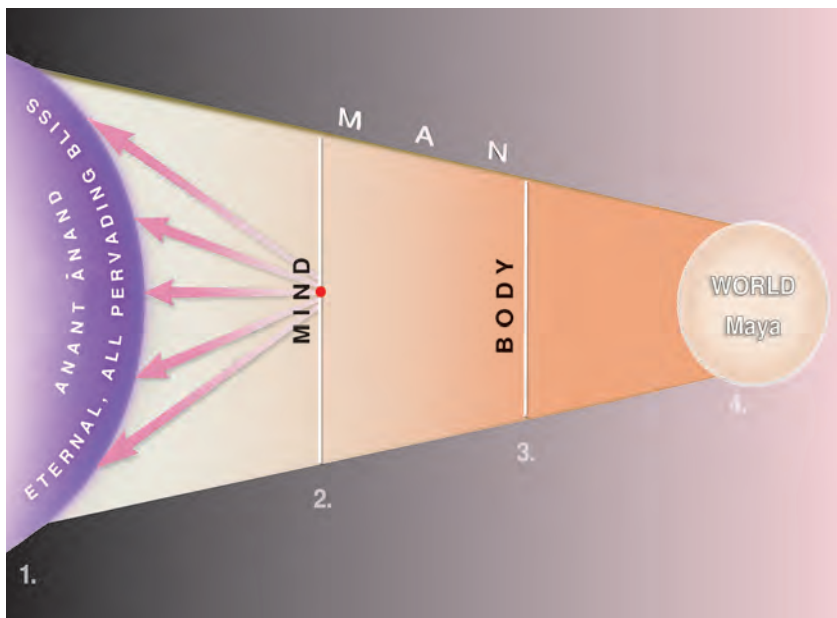
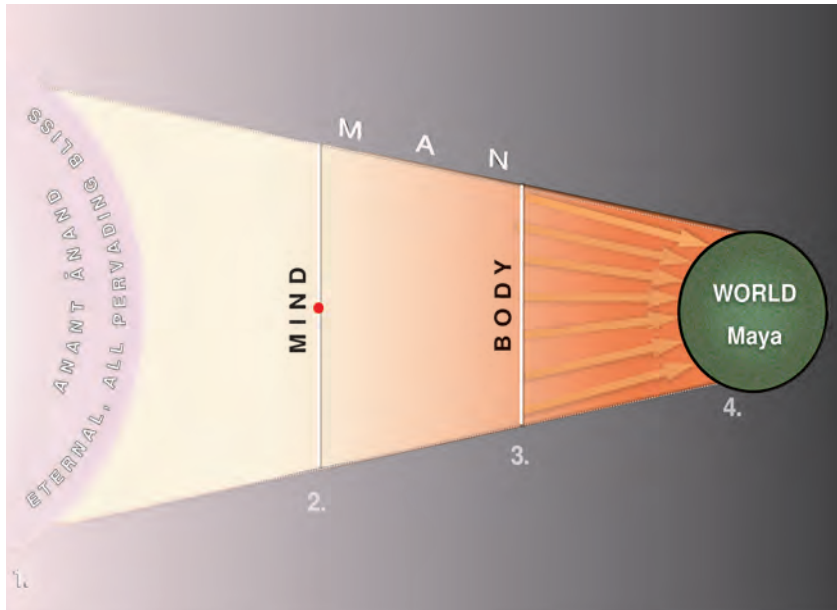
Baba replied, “Anything that has space has a limit. But this Ānand has no limit. It is beyond all limitation of thought and imagination. It is beyond anything and everything.”

Shri proceeded to give an explanation about man and Maya. —*Chanji’s Diary*¹



The Old Bungalow in Lower Meherabad, which through much of 1925–26 housed the Meher Charitable Hospital and Dispensary. A view from the Ahmednagar-Daund road, September, 1935.

FIGURE 4.
Man Between Maya and Eternal Bliss



Man and Maya

Everything (1 in Figure 4) is all-pervading, eternal Bliss—*anant Ānand*.

The human mind and body, 2 and 3 in the diagram, serve as the mediums through which people think, hear, smell, eat, drink, talk, walk, and so forth. Our eyes, subtle and gross, are turned only towards Maya, that is, towards the universe; hence we see nothing but this universe, which is Maya. The moment these eyes turn around back and inwards, they see *Paramātmā*. Then it naturally happens that the mind, attracted by His super-magnificence, tries to proceed towards that magnificence and gradually realizes it.

But who is it who turns the mind's eyes in this way? For the most part man is much too involved in this material attraction of Maya to wrench his eyes away from it. For Maya is too powerful. It won't allow his eyes to be attracted to anything else except itself. Only the Sadgurus can release man from this spell. Not only do they turn man's eyes away from Maya, but beyond that, they remove the intervening obstacles—the attractions of Maya, the planes of consciousness, the powers and miracles—and make the way clear for man to proceed straight towards Self-realization.

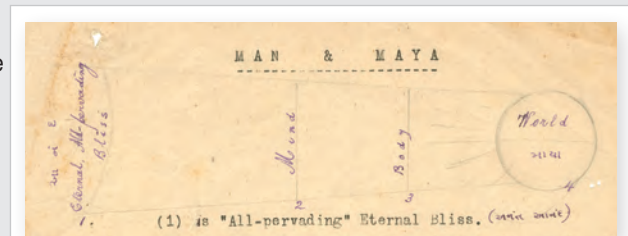
KEY TO FIGURE 4

The top figure depicts man in the ordinary gross-conscious state in which the mind (2), attracted by

Maya, gazes at the world (4) through the eyes of the physical body (3).

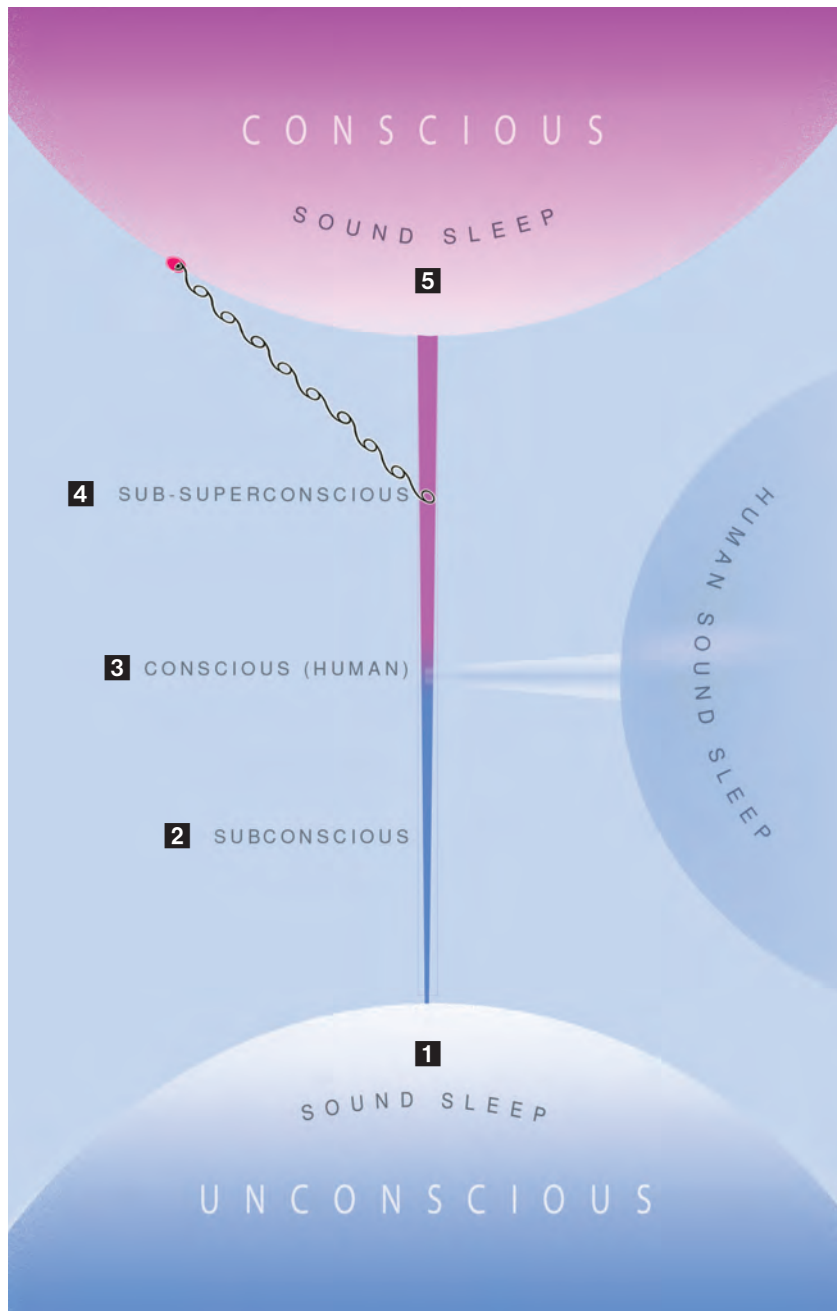
But when the eyes of the mind turn inward, as in the

bottom figure, they behold *Paramātmā* (1), the eternal, all-pervading Bliss.

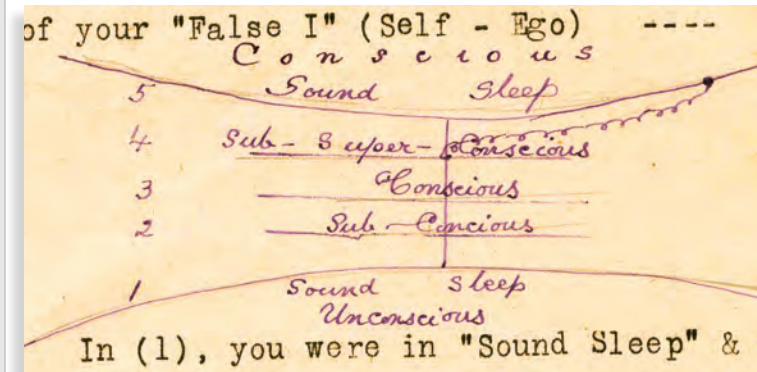


This "Tiffin Lectures" source (TLD/DF: 3-6-26, p. 1) depicts in a slight cone shape the relationship between world, body, mind and *Paramātmā*. Figure 4 shows this structure twice, once for the ordinary man and once for the advanced soul.

FIGURE 5.
The Five Conscious States



KEY TO FIGURE 5



A diary original (ChD 62: p. 370) represents the spiritual journey as an ascent from God's original unconsciousness through the subconsciousness of evolution to the consciousness of ordinary persons, on through the sub-superconsciousness of advanced souls to the conscious sound sleep of Realized Ones.

The soul's epic journey from its original immersion in God Unconscious to its conscious realization of God as Self traces a path from the original sound sleep state 1, through the sub-consciousness of dream during evolution (2) to the achievement of full consciousness in human form (3). From here, one progresses on through the sub-superconsciousness of the spiritual planes (4) to the achievement of God-realization (5), which is nothing other than the wakeful, fully conscious experience of sound sleep.

Of these five states, two, nos. 1 and 5, are sound sleep states. Yet the manuscript sources for this Tiffin Lecture refer to three sound sleep states. To express visually what seems to have been intended here, the editor-artist team has introduced into the diagram the large semi-circle to the right, "human sound sleep." In fact, the sound sleep that the ordinary human immerses him- or herself in on a daily basis is identical to the sound sleep

KEY TO FIGURE 5 (continued)

that preceded the beginning of creation. Yet ordinary sound sleep “follows” (as it were) the *jīvātmā* through the course of its long journey, playing its part in the daily cycle of sound sleep-dream-wakefulness; and the introduction of the “human sound sleep” semicircle, an element which does not appear in the manuscript sources for the diagram itself, is intended to depict visually this doubling of function that is served by what is actually a single state.

The red dot on the arc of the top semicircle represents the Om Point. Several of the manuscript sources for this diagram represent the connection between the sub-superconsciousness of (4) and the Om Point through a curly line. Though the text does not explain, perhaps this signifies the unwinding of *sanskaras*.

The five states that sleep, dream, and wakefulness give rise to are represented in charts and diagrams throughout Meher Baba’s writings. Most directly related to this present diagram are Figures 16 and 26 in *Infinite Intelligence*; but these in turn exhibit a significant relationship to *Infinite Intelligence* Figure 25 and the figure on Baba’s handwritten p. 29 in Meher Baba’s *In God’s Hand*. Chart III in *God Speaks* (opp. p. 95) belongs to this same thematic complex. For a full discussion of this topic, see *Infinite Intelligence*, esp. pp. 637–40 and 648–50.

You have **within yourself** not only *Paramātmā* but also the planes, the sun, the moon, the skies, the universe, the worlds, the earths, etc. All these are within you, but you do not know it. You do not see these things within yourself because you see only what is without—i.e., your physical body and the universe. You do not care to turn and see the Real Self that is within you all the while.

In truth, you are all living in a dream—yes, indeed, you are all dreaming! For all of this that you see, hear, speak, smell, and feel is nothing but the outcome of imagination, *bhās*.

You are conscious only of the false I, the false self, the false ego. Consider the diagram on page 66.

In state 1 in Figure 5, you were immersed in sound sleep and quite unconscious. Starting from this point, first you assumed the stone form, which is located on the diagram just a notch higher than this original point of unconsciousness. From stone you progressed gradually through the various vegetable and animal forms until you arrived at last at the human form. Here you had attained full consciousness—but only of your false “I.” You knew yourself as the false I, and you “knew” the universe—which is really just imagination, *bhās*, impression—as real. In this human form what you “know”—or experience—is really not-knowing-anything; for you “know”—or experience—having no knowledge of your Self—who you really are and who one day you can become.²

When you pass into sound sleep in the human form, you become absorbed in darkness and are quite unconscious of your Real Self. But in the real, conscious sound sleep state—5 in the diagram—you know your Real Self and are conscious of it. By contrast, in the original sound sleep state 1, you were, though in actuality realized, unconscious of that Realization. This is the difference between these three sound sleep states, that is, the original sound sleep prior to evolution, the conscious sound sleep of Realization, and the sound sleep of the ordinary human who, when awake, is in state 3.³

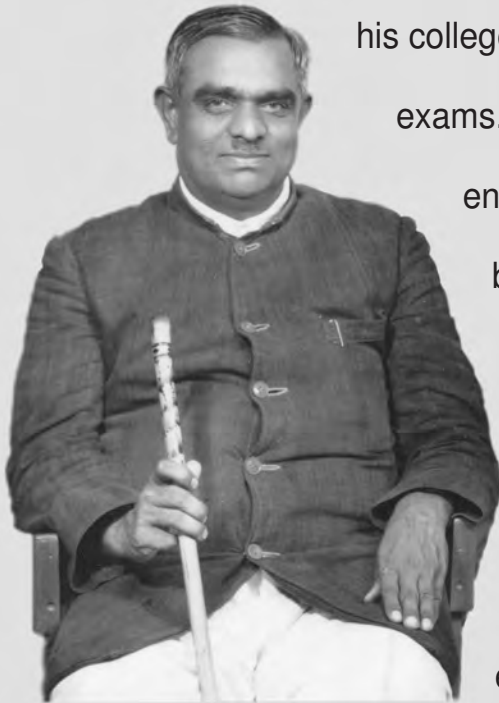
In truth, there is nothing like the “sky”^{*} or the heavens. If at all this sky, these heavens exist, they are a vast blank space without any indication or limit. In this vast blankness you see nothing, hear nothing, feel nothing, for it really **is NOTHING**. Yet in the veil of this Nothing, you find that which is **EVERYTHING!**

^{*} The word sky—serviceable as an English translation for *āsmān* (see also *Infinite Intelligence*)—clearly designates a domain in the spiritual realm, not the physical sky.

MEHERABAD

SATURDAY, 5TH JUNE 1926

According to Chanji's Diary, Ramchandra Gadekar* had been experiencing much anxiety in connection with



Ramchandra Gadekar later in his life. Born in 1905, at the time of the Tiffin Lectures. Gadekar was still a struggling student.

his college studies and his recent exams. Baba told him, "The entire creation was caused by this same restlessness; ensnared in it, man cannot know himself. Whatever the problem you face, whatever the expectation, whatever the fear, remain calm.

Do not allow the fear to sink its roots into your mind. When it comes, say to it, 'Go to Baba!' The person who has learned to do this has won. All this agitation emanates from chaitanya, and it is nothing but illusion, *bhās*. Nothing is but God. God is everything, and nothing is but He. God is everything and everywhere."¹

Sometime during the same day Baba gave the following discourse. —*Eds.*

* The son of Kanhoba Rao Gadekar, an Ahmednagar cobbler much beloved by Meher Baba, Ramchandra Gadekar was at this time a young man of low caste who nonetheless exhibited much intellectual and academic promise. He remained one of Meher Baba's disciples for the rest of his life.



Baba in the ceremonial bathing room behind the Table House, early 1926.

The Wanderings of the Mind in Maya²

The more you think of Maya, the more is your anxiety, or your eagerness for its (Maya's) enjoyment (*upabhog*³); and the greater your anxiety, the greater your fears. What are these fears and anxieties, after all? They are the refuse, the stench, the *bad-bū*.^{*} Penetrating your mind, they stand in the way of Self-realization. So do not let these thoughts and anxieties accumulate, lest they become a hindrance blocking your advance. Do not feel at all anxious about anything. Do not fear anything. For what is it that you are anxious of, what do you feel for or fear? All this that you see is mere *bhās* or imagination, since the very universe itself is *bhās*, a creation of imagination.

Take the example of a cinema picture.[†] How anxious do the on-lookers in the audience feel when a rogue harasses and oppresses a poor innocent child or a woman, what great anxiety is caused when that same poor creature is tied down either to be burnt in a fire or crushed under a motorcar or a railway train! And how eagerly do all anticipate the brave hero, the savior turning up and rescuing the unfortunate creature in the nick of time! In this way you are distressed when anything goes wrong and pleased when the result is good; you feel according to what happens in the picture on the screen. But the moment the show is over, you realize, "Oh, all this was nothing but a picture that I was getting so worked up and excited over!" It was a mere drama, a creation of the imagination, *bhās*.

Think of this life we live and this universe in just the same way. We are all acting our parts on the stage of this world, and only when the play of life finishes do we **realize** that this was all dream. Therefore, do not throw your heart and mind into this imaginary world! Do not get attached to its Maya. Take the name of God, and seek and surrender to those who have become one with God, that they may safely advise you and guide you aright!

^{*} A stink, an offensive smell.

[†] Analogies of the cinema appear in *Infinite Intelligence* as well; see esp. pp. 325–28 and 426–28.

MEHERABAD

THURSDAY, 24TH JUNE 1926

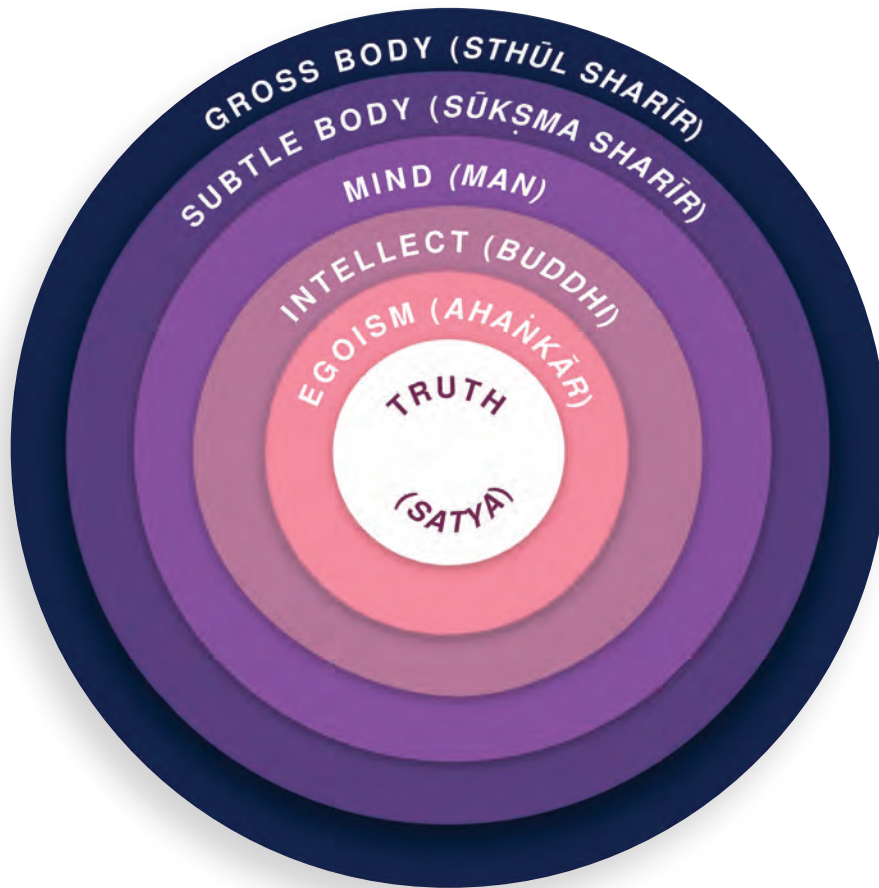
Over the nineteen-day period since the last Tiffin Lecture, Meher Baba had given to the mandali many talks, some of which divulged esoteric information on the spiritual hierarchy and circles of the Sadguru. None of these were included by the editor-compiler in “Tiffin Lectures,” however. But at this Thursday afternoon

tea-talk at Kaka Shahane’s house Baba discoursed on spiritual subjects again—specifically, on the mind, intellect, and ego in the various samādhis and states experienced by different types of spiritually advanced persons. —Eds.

Upper Meherabad on the crown of Meherabad Hill in 1935. In the center are the Tank Rooms, at this time occupied by the women mandali, but in the second half of 1927 serving as a dormitory for the Meher Ashram boys. Built in 1933, the kitchen to the right was used by the women mandali during the mid-1930s. On the far left, a watch cabin; to its right, a water tank. Just to the left of the Tank Rooms is the gate to the fence enclosing the women’s compound.



FIGURE 6.
The Layers of Manifestation Constituting the Ordinary Person



KEY TO FIGURE 6

Though the manuscript sources give no diagram here, this description of the false self as comprised of concentric layers or sheaths (*koshas*) is commonplace in Indian philosophy and in Meher Baba's teachings as well, notably in *Infinite Intelligence* and *Divine Theme*. This diagram is created on basis of the information on p. 78. Compare with Figure 28.

The Different States of the Mind, Body, and Intellect¹

The mind is what in Gujarati we call *man*.

The intellect is what in Gujarati we call *buddhi*.

The intellect (*aql*²) is higher than the mind and much beyond it.

Samādhis

There are three kinds of samādhis: rāj yoga samādhi, *savikalp* samādhi, and Nirvikalp Samādhi.

- (1) In rāj yoga samādhi,[†] one experiences the stopped-mind state but has not yet gone beyond the intellect, as one does in the state of Realization.
- (2) *Savikalp* samādhi[‡] is the beginning, and
- (3) Nirvikalp Samādhi—that is, Realization—is the end or goal.

A vast distance divides these last two states. To pass from one to the other, ordinary people like yourselves have to walk and walk without seeming to get anywhere (*chālyāj karo paṇ tyā nā tyāj*[§])—and this goes on not for years only but for ages together, until you reach the end:² while a Sadguru can bring you to the Goal almost instantaneously.

^{*} *Aql* is the Arabic-derived word for “intellect”; in the Islamic Arabic-Persian-Urdu tradition it would serve as an equivalent to the Sanskrit-Indic word *buddhi*, which appears in the preceding line. Whereas *Infinite Intelligence* used “Intelligence” as a term for God or Self, in this Tiffin Lecture, “intellect” (*buddhi*, *aql*) seems to designate one of the constituents of the limited false individuality. In Advaita Vedanta, *buddhi* is one of four constituents—along with *manas* (or “mind”), *ahaṅkāra* (“egoism”), and *chitta* (“mind stuff”)—that collectively make up the *antahkaraṇa* or “inner organ.” Samkhya admits only three of these—*buddhi*, *manas*, and *ahaṅkāra*—as constituents of the inner organ but shares the same general approach. In this Tiffin Lecture as in the *Divine Theme* (for citation see note * on p. 78), Baba seems to be proceeding within the framework of this Indian philosophical-psychological tradition.

[†] Baba discusses rāj yoga in the context of bhakti, karma, and jñān (“dhyān”) yogas in *Infinite Intelligence*; see esp. pp. 273–77 and 312–13.

[‡] *Savikalp* (*sah-* + *vikalp*) means literally “with doubt” or “with suspicion.” *Savikalp* samādhi, therefore, refers to samādhi that is susceptible to doubt or the intrusion of division, as contrasted with Nirvikalp Samādhi, that is, samādhi without a trace of doubt, attainable only in the state of union with God.

[§] Literally this Gujarati expression means “[you] keep on walking, but [you remain] there, only there.”

The outermost manifestation of Truth is our gross body (*sthūl sharīr*).
 Just inside next to the gross body is our subtle body (*sūkṣma sharīr*).
 Just inside next to the subtle body is the mind (*man*).
 Just inside next to the mind is the intellect (*buddhi*).
 Just inside next to the intellect is egoism (*ahankār*).
 Just inside next to egoism is the Truth (*Satya*).^{*3}

This layering of manifestations comprising the (false) Self is illustrated in Figure 6 on page 76.

Now the word *hāl*,[†] applied to ordinary persons,⁴ refers to that state in which mind makes use of the gross body and experiences of this world through what we call ordinary wakeful consciousness (*sādhāraṇ jāgrut avasthā*).

When the mind makes use of the subtle body (*sūkṣma sharīr*), it experiences either the dream state (*svapna avasthā*), if it is unconscious, or the yoga samādhi state (*yog samādhi avasthā*), if it is conscious and experiencing the planes.[‡]

The mind (*man*) transmits this experience to the intellect (*buddhi*).

When mind meets the intellect, egoism (*ahankār*) comes to know that it—the egoism—has acquired experience of the world or of the planes, as the case may be. If mind is gross-conscious, the experience thus gained is of the world; but if mind is subtle-conscious,[§] the experience gathered by the intellect is of the planes.

^{*} Baba develops further along this same line of analysis in his lecture of 1st July 1926 (pp. 151–54); relations with Advaita Vedānta are discussed in footnote † on p. 151. The sequence of layers here is generally comparable in its form with that in *Infinite Intelligence*, p. 79. A closer and more significant relationship, however, can be found with Meher Baba's presentation in the *Divine Theme: Evolution, Reincarnation, and Realisation*, originally published in 1943 and republished in a second edition in 2011 (Hyderabad, India: Meher Mownavani); see especially Chart 2. The text and charts of *Divine Theme*, redesigned and slightly reedited, appear in the supplement to *God Speaks*; see especially Chart X in Meher Baba's *God Speaks*, opposite p. 226.

[†] In Sufi usage *hāl* usually refers to higher states in the planes of consciousness; *God Speaks* discusses it extensively in this sense (see particularly pp. 248–49). Yet it can designate any kind of inner state. Here, Baba apparently uses it to mean the state of consciousness of ordinary gross-conscious persons, a highly atypical usage.

[‡] *Infinite Intelligence* explains in many places that ordinary, gross-conscious persons experience through the medium of the subtle body when they are dreaming, whereas “yogis” (that is, advanced souls) experience through the subtle body in full wakefulness.

[§] Here and through much of this lecture Baba uses the word “subtle” (as he did in *Infinite Intelligence*) to refer to the entire inner world of the six planes of consciousness.

Yoga

The subtle state of the mind is of two types, one higher and one lower. In the higher subtle state, one enjoys consciously the experience of the planes, while in the lower subtle state, one experiences dream subconsciously.⁵ But when mind—as in sound sleep—is unconscious of both the gross and the subtle, then it has entered into either the very lowest state or the very highest, as shown in Figure 7 on the next page.

In rāj yoga samādhi⁶ (which belongs to the higher state), intellect and egoism persist, but the mind stops. When egoism comes down from this higher (samādhi) state, it begins to work again, and immediately the mind follows suit and becomes active also.

Now, what is this Nirvikalp Samādhi state of Realization to which only saints or heroes (*sants or vīrlās*) can attain? But before one wins to that state, intellect and egoism have to be drowned in Truth and their places taken by Jñān (Knowledge). Mind and the subtle body remain, but egoism is gone forever. For when intellect and egoism have been annihilated, then alone can Nirvikalp Samādhi come.^{*} But that state cannot be attained without the grace of a Guru.

The Majzūb

Now look at the curious fun connected with this state of Nirvikalp Samādhi. Take the case of the Majzūb. As he is indeed Majzūb, that is, realized, his intellect and egoism, *buddhi* and *ahankār*, as explained above, are gone, drowned in the Truth. Still, his mind and subtle body remain, and although in another sense he is “quit” of these, which is to say, unconscious of them, impressions do automatically fall on his mind. These are impressions of the planes, and they are few; but the Majzūb is quite unaware of them. For when the “givers of knowledge”—the powers and elements of intellect and egoism—have disappeared from the scene, how can knowledge come into

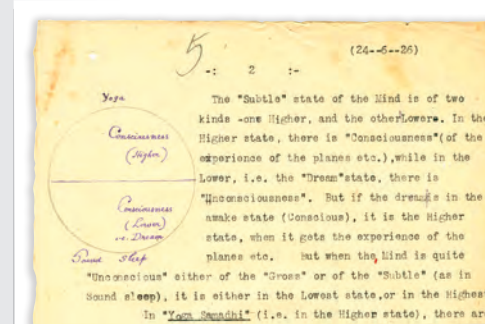
^{*} Baba seems to be characterizing the states of the yogi in rāj yoga samādhi and the Majzūb in Nirvikalp Samādhi as opposites to each other: in rāj yoga samādhi, intellect and egoism abide while mind is (temporarily) annihilated, or kept in abeyance; in Nirvikalp Samādhi, by contrast, intellect and egoism have been (permanently) annihilated while mind abides. Nowhere else, to the editors' knowledge, has Baba drawn this distinction or described these two samādhis in this way.

FIGURE 7.
Subtle-World Experience in Rāj Yoga and the Ordinary Dream State



KEY TO FIGURE 7

As this Tiffin Lecture explains, rāj yoga samādhi and the ordinary human



TLD/DF: 24-6-26, p. 2 features the best-drawn of the five manuscript sources for this figure.

dream state are significantly related. In both, human consciousness experiences the subtle. But in rāj yoga samādhi, the yogi does so in full consciousness, whereas in the ordinary dream state a person does so subconsciously. These two states comprise the upper and

lower halves of the central circle, styled “higher consciousness” and “lower consciousness.” Subtle experience of both types occupies a place between the pure unconsciousness of sound sleep (the arc on the bottom) and the wakeful sound sleep of Nirvikalp Samādhi (the arc on the top).

being?*

Nonetheless, mind and the subtle and gross bodies abruptly begin to work, and this activity of theirs creates impressions: and it is only from these that the Majzūb gains the glimpse (that is, knowledge) of his own material existence. But these impressions disappear as quickly as they are formed, and the moment they are gone, he is once again unconscious in Majzūbīyat, quite absorbed in the ecstasy of his Eternal Bliss. This is why Majzūbs appear to be insane (*unmatt-gāṇḍā*) to worldly eyes. For what is the state of a carriage whose horses run ahead and here and about without the guidance of a driver? In this analogy the “carriage” refers to the Majzūb himself, while the horses represent the gross and subtle impressions of the mind, and the driver is the intellect and egoism.

* The “knowledge” that Baba is referring to here, of course, is the lower knowledge of the world, not the higher Knowledge that is spiritual Gnosis.

The Sadguru

Now take the case of a Sadguru. The gross, and subtle, and all else are active in him, even though his intellect and egoism are both submerged in the Truth—and once submerged, they are gone forever. The Sadguru nonetheless retains his gross and subtle bodies, but as he is now God-realized and one with the Truth, that very Truth brings with It that sublime Knowledge, Bliss, and Power (Jñān, Ānand, and Shakti) which destiny has reserved only to the true Heroes (*vīrlās*)—which is to say, Realized Ones. Bringing with him these greatest and highest powers, the Sadguru is altogether free from egoism (*ahankār*)—since it is forever gone and destroyed. So instead of employing egoism, the Sadguru works his mind with these three—the Knowledge, Bliss, and Power that he has acquired—while we people of the world judge him by a contrary standard and say that he, like us, works with his mind alone.

Now,

this “Power” spoken of refers to the indefinite and indeterminate, limitless Power (or anant Shakti⁷);
this Jñān is the Perfect Knowledge (*Pūrṇa Jñān*) of Truth; and
this Bliss is the true Ānand, Bliss Eternal and Everlasting.

It is only owing to the operation of these—the Knowledge, Bliss, and Power—that a Sadguru contracts on his own body and mind the physical and mental afflictions, as well as the *sanskaras*, of others.

At the back of your human mind is intellect.
At the back of a Sadguru’s Mind are infinite Knowledge,
Bliss, and Power.

Mind and body, you and the Sadguru both have; but in your case, that is, the case of ordinary human beings, as well as in the case of yogis, even when immersed in yoga *samādhi*, intellect and egoism remain present, as they are

not for a Sadguru, in whom they are dead and destroyed. That is why saints and Sadgurus in their lectures (*upadesh*) regularly impress this upon your minds, Kill your egoism, destroy it—*khudī māro, khudī miṭāvo!** This means, take out, extract, remove that *ahankār*, that false self from yourself!

What is Hope?

*Man mare, māyā mare, mar mar jān sharīr;
āshā triṣṇā na mare, kahe gaye dās Kabīr.*

Mind dies, Maya dies, even body dies,
but hope and thirst do not die: thus says Kabir
the slave.

Hope (*āshā*) means egoism (*ahankār*), and the cause of this egoism is our *sanskaras*. For without *sanskaras*, there can be no egoism, no *ahankār*. Egoism automatically disappears when the *sanskaras* are wiped out.

For this reason it is said that, until egoism has been completely destroyed, all yoga, tap and jap are useless. For as long as egoism and intellect persist, one cannot proceed further on the path of Self-realization. Egoism and intellect must be completely destroyed. If this is not accomplished, years of meditation, concentration, *vrāt*,[†] tap-jap, or the like are of absolutely no avail. Many great yogis, poor fellows, with years of tap-jap to their credit in the push-and-pull of the planes, have been lying about mid-way in the path.[‡]

Vivekananda[‡] has therefore said, “There are very few in each yuga who attain to the Jñān state (*avasthā*). So strive on and on, even unto death.”

* *Khudī* (derived from the Persian) means “egoism”; *maro* means “beat, flog; kill”; *miṭāvo* means “annihilate, destroy.” The phrase is in Gujarati.

† *Vrāt* means “oath, religious observance.”

‡ Born Narendranath Dutt in 1863, Swami Vivekananda was a disciple of Ramakrishna Paramahansa, the Perfect Master from Calcutta. After Ramakrishna’s death in 1886, Vivekananda traveled extensively in the West and gained great celebrity there and in his native India. A brilliant thinker and dynamic speaker, Vivekananda was a great exponent of high Indian (and especially Hindu Vedantic) spirituality. He died in 1902.

MEHERABAD

SATURDAY, 26TH JUNE 1926

Jenāb-e ishq rā dargah basī bālātar az aql ast.

*Kasī ān āstān busad ke jān dar āstīn dārad.**

The gate of Truth is much higher than
the gate of intellect.

O you lover of Truth! Only one who can keep his
very life in his sleeve can kiss that higher state.

—Hafez¹

In other words: “If at all you desire to aspire for Realization,
you should keep your life (*jīv-prāṇ*[†]) up your sleeve (*pallū*[‡])

* Literally the Persian couplet translates: “The threshold (*jenāb-e*) of the gate (*dārgah*) of love is much higher than [that of] the intellect (*aql*). Only one who has his life in his sleeve can kiss that threshold.”

† In this context *jīv-prāṇ* means something like “life-spirit.” It translates the Persian word *jān* into Gujarati and the Indic languages.

‡ *Pallū* is an outer garment, worn in association with a dress or sari, which women often use to carry personal articles such as keys or money.

in your palm, ready to be given away any moment.

Then alone shall you be deemed fit and worthy to behold
the gate of Truth.”

This quotation came up in reference to a discussion
of a certain society* with a high-sounding name that
professes to aspire for high ideals but that actually directs
its energies in quite a different direction. The supposedly
“universal” creed to which it devotes itself is in reality fixed
and narrow and insular. At the same time, this society has
left no stone unturned in its efforts to defame a
realized person like Swami Vivekananda.

* As Chanji’s Diary relates (ChD 57: pp. 11–13), Baba had just been visited by representatives of Jiddu Krishnamurti, who at that time was being promoted by the Theosophical Society as the long-expected new World Teacher, the Maitreya. (For more on Krishnamurti, see note § on p. 90.) After their departure Baba spoke about the theosophists critically and at some length, comparing Krishnamurti unfavorably with Ramakrishna Paramahansa, and especially lambasting leading theosophists for their fierce opposition to Swami Vivekananda, Ramakrishna’s disciple and a true spiritual giant. What appears in the text of “Tiffin Lectures” (reproduced here) is the distillation, with most names removed, from a much longer account in the diary.

MEHERABAD

SATURDAY, 26TH JUNE 1926 (CONTINUED)

The conversation then turned to the topic of American Christian missionary societies, the Salvation Army movement, and other organizations of this ilk, which do their best in endeavoring to induce people of all other religions of the world to accept the faith of Christ—which faith alone, they say, constitutes the road to salvation.

“Why all of these?” exclaimed Shri, “Why shake the faith of people of other religions in the effort to induce them to give up their religion and convert to one’s own? Is religion Truth? Is it even a way to Truth?” He continued:

Truth and Religion

Truth has nothing in the least to do with religion. It stands far, far beyond religion’s limited and barren dictates and doctrines. Truth lies in simply giving up Maya, especially *kām*, *krodh*, and *kañchan—lust, anger, and wealth. Anybody can aspire for and attain to it. Caste distinctions and prejudices have no place there.**

The Muhammadans maintain that Realization can be obtained only within the Muhammadan religion, and towards this end they bring forth silly arguments concerning the *sharīat* and *sunnah*.[†] How ridiculous! Their great prophet Muhammad gave to the people and propagated to the world the divine doctrine of the cutting of mind, Maya, and *sanskaras*. That is, Muhammad enjoined them to keep the mind in check—which is forever wandering in worldly Maya—to hold it aloof, safe and away from Maya’s clutches, and to destroy their *sanskaras* as much as possible. Failing to grasp the deep meaning of this divine doctrine given to them by their Prophet, certain fine philosophical heads invented and preached the “cutting of the skin” (instead of the cutting of the mind),[‡] and the people blindly accepted and followed this teaching as if it had been given to them by their own Prophet; and now they lay particular stress and emphasis upon it. What an absurd reversal this is of the real and original doctrine which Muhammad had given to them!

Then again, the Parsis generally say that the essence of “religion” all comes down to the meaning of the *kaṣṭī* (the sacred thread), which they wrap

* In its primary reference *kañchan* means “gold.” As used in this alliterative series of three words beginning with the letter “k,” it designates the desire for gold or wealth, which is to say, greed.

† The *sunnah* (or *sunna*), literally “custom,” refers to the words and acts of the prophet Muhammad. On the *sharīat*, see p. 56, footnote ‡.

‡ Meher Baba appears to be referring to circumcision, widely practiced as a custom (though not a legal obligation) among Muslims.

around their waists and “strike off” (as it is called) as many times a day as possible.* And then they go on to deride non-believers in Zoroastrianism as *darvands*.† See how they have reduced the ideals of their great religion to showy display and fancy ceremonial gestures! In giving his order in connection with the *kastī*, their great Prophet intended that they should “strike off” the dust accumulating every moment on their body and mind in the form of *sanskaras*. What the gesture signifies, in other words, is the striking off and destruction of *sanskaras*. But the high priests, the *dastūrs*‡ and other scholars have misread and misrepresented this beautiful doctrine of their Prophet. They misguided the people into believing that putting on the *sadra*§ and *kastī* and striking off the thread a given number of times daily would cut off and free them from the sins they had committed, whatever these were, and would reveal to them the way to salvation. Simple nonsense!

The same applies to that Christian philosophy propounded by the so-called ministers of the present day who preach that salvation can be won only through accepting the faith of Christ and baptism, that all non-believers in Christianity are heathen, and so on.

What is all this nonsense which is happening in the sacred name of religion? Shaking the beliefs of other people is, if not a sin, a weakness, indeed, an expression of cowardice. What earthly benefit derives from increasing the number of people who believe in and adhere to a particular faith, and from boasting before the world that one’s religion has so many thousands or even lakhs of followers? Is the merit of a religion to be measured by counting the number of its believers and followers?

If you give to the teeming millions of India who are poor, needy, destitute, and illiterate some little inducement in the form of good food and clothing and

* On Zoroastrian practices pertaining to the *kastī*, see p. 58, footnotes * and †.

† *Darvand* is a Zoroastrian word for “heathen.”

‡ A *dastūr* is a Parsi priest.

§ The *sadra* is an undershirt worn by Zoroastrian men, as enjoined by their religion.

money, at once they will agree to accept and embrace any creed. And they will immediately abandon that creed and accept another if someone else offers them some superior inducement. What’s so great in that? Nothing at all!

Therefore I say:

**Win control of your mind, lead a pure, clean,
and virtuous life, purge low desires, and follow
One who has realized God—and you are saved.
“Following” in this sense does not mean giving
up your own creed or religion. What has to be
given up is your own mind!***

Failing to adopt such broad, liberal views of religion, most people—particularly the orthodox section of all religions—look from a narrow angle of vision, blow their own trumpets, and proclaim, “Our religion is the best; it is the only source and means for seeing and realizing God.” They condemn other religions, sometimes shuddering at the mere mention of the greatness that any other religion might possess.

TURNING THEN TO THE RECENT RIOTS IN DELHI
BETWEEN THE HINDUS AND THE MUHAMMADANS OVER
SUCH CHILDISH AND TRIVIAL GRIEVANCES AS MUSIC PLAYED
BEFORE THE MOSQUES, SHRI EXPLAINED:

These feelings of hatred and antagonism are due entirely to the narrow-minded and insular beliefs of the people of both of these religions.

* TTL/FF p. 44 (the primary source manuscript) has a handwritten marginal annotation in pencil: “*na – samajve bhaltā vichār na – kartā, mind sopī devu.*” This translates: “Without understanding, without thinking unnecessary thoughts, surrender the mind.”

The Muhammadans believe that blowing off the heads of *kāfirs** who play music before the mosques is sacred duty (*savāb*†), indeed, especially ordered by their religion! Acting on such silly notions and misguided beliefs, they proceed to attempt to strike off the heads of Hindus who, likewise led astray by religious fanaticism, try to blow off the heads of Muhammadans (*nāstik-yavan*‡). And thus many precious human lives are lost on both sides.

What is all this bloodshed in the sacred name of religion? What is true and real, what **ought** to be done in the name of religion—creating and fostering friendly feelings, showering kindness and help on human beings everywhere—all this is left aside and ignored, and precious lives are lost for no earthly reason or benefit.

What a time we live in, this Kali Yuga! Such barbarous, brutal bloodshed for the sake of religion, on the one hand, and on the other, this so-called “Avatar” forced to play that role while prejudices run rampant around him.²

THESE LAST REMARKS WERE, AGAIN, IN REFERENCE TO KRISHNAMURTI, WHOM ANNIE BESANT HAS BEEN TOUTING AND TRYING TO FORCE UPON HER THEOSOPHICAL SOCIETY AS THE “VEHICLE OF THE NEW AVATAR” AND THE “NEW WORLD TEACHER TO BE.”§ SHRI WENT ON:

* *Kāfir* is an Islamic term for an infidel or non-believer in Islam.

† A word derived from Arabic (and thus implying an Islamic frame of reference), *savāb* means “what is right (in speech, thought, or action).”

‡ *Nāstik* means “atheist, unbeliever”; and *yavan* means “a Greek; a Muslim; a European; a foreigner; a barbarian.” Both words derive from Sanskrit and thus imply a Hindu point of view.

§ Krishnamurti is referred to in TLD/DF: 26-6-26, p. 3 through the abbreviation “KR.MR.” and Annie Besant as “DR. Bst.” As we see on other occasions, Chanji is generally reticent to include in the text of “Tiffin Lectures” unfavorable references to prominent contemporaries, though he is quite explicit in his diaries. As it happens, during this very period Krishnamurti was becoming uncomfortable with the exalted role he had been placed in, and in 1929 he dissociated himself from the “Order of the Star” that the theosophists had established, denied that organizations or sects or gurus can lead one to truth, and declined thereafter to present himself as the “World Teacher” that the theosophists wanted him to be.

What poor judgment and silly tendencies prevail in the minds of the masses of people nowadays! If a religious leader springs up and proclaims in the name of religion that marriages between brothers and sisters are legal, immediately he will gather a huge following of crores* or even more. But if a realized Master, or even an unrealized but sincerely religious leader, were to preach the real Truth and urge the people to “renounce everything,” he could hardly muster a poor following of ten, as compared with the tens of millions flocking after his crowd-pleasing counterpart; and even these ten would begrudge their support.³

Such is the turn and tendency of mind of the masses today. They want religious doctrines and dogmas suited to their mindset, ideals, and tastes in life; and any shrewd leader who observes and makes out the trend of their thinking, if he preaches accordingly, will succeed in collecting a huge following in no time, while the genuine workers and sincere believers in Truth and religion in the real sense will find it hard to impress their high ideals on the minds of their hearers and to turn them in that direction. Such is the twentieth century, with all its so-called “civilization” and daily advances and inventions in the realm of science.

* A crore is ten million (or a hundred lakhs) in the Indian numeric system.

MEHERABAD

SUNDAY, 27TH JUNE 1926

From time to time over the decades, and particularly in his philosophical masterpiece *God Speaks*, Meher Baba drew correlations

between the spiritual explanations and terminologies of Vedanta, Sufism, and Christian mysticism. This Tiffin Lecture provides an early example of this. —Eds

A view of the Old Bungalow, overlooking the tomb of Gilori Shah next to the road. Photo taken in 1935 by Padri from the roof of the Engine Room.





A photograph taken at Russell Studio in Bombay on 5th September 1929.
 Standing: B. D. Pudumji, Ramjoo, Chanji, and Naval Talati. Seated next to Baba:
 Kaka Baria and Gustadji. (Kaka Baria came into Baba's contact in 1928,
 after the conclusion of Tiffin Lectures period.)

On the Different States

The states referred to in Table 1 can be understood in different senses and from different points of view. But the question we are raising now is: how are they attained?

Table 1. The Man, Paramātmā, and Sadguru States¹

STATE	ATTRIBUTE		BEING or ENTITY		
	VEDANTIC	SUFI	VEDANTIC	SUFI	CHRISTIAN
MAN	<i>kṣar</i> ("perishable")	= <i>had</i> ("limit")	<i>jīv</i> ("life" or "living being")	= <i>jān</i> ("breath, life, spirit")	= Holy Ghost
PARA- MĀTMĀ	<i>Akṣar</i> ("imperishable")	= <i>Behad</i> ("limitless")	<i>Sat</i> ("Truth")	= <i>Jānān</i>	= Father
SAD- GURU	<i>Uttam</i> ("supreme")	= <i>Anhad</i> ("beyond limit")	<i>Shiv</i> ("God- realized Person")	= <i>Jān-e-Jānān</i> ("Soul of souls")	= Son

To become *Uttam* ("supreme"), one must first realize the *Akṣar* ("imperishable") state.

To become *Anhad* ("beyond limit"), one must first realize the *Behad* ("limitless") state.*²

To become the Son, one must first realize the Father state.

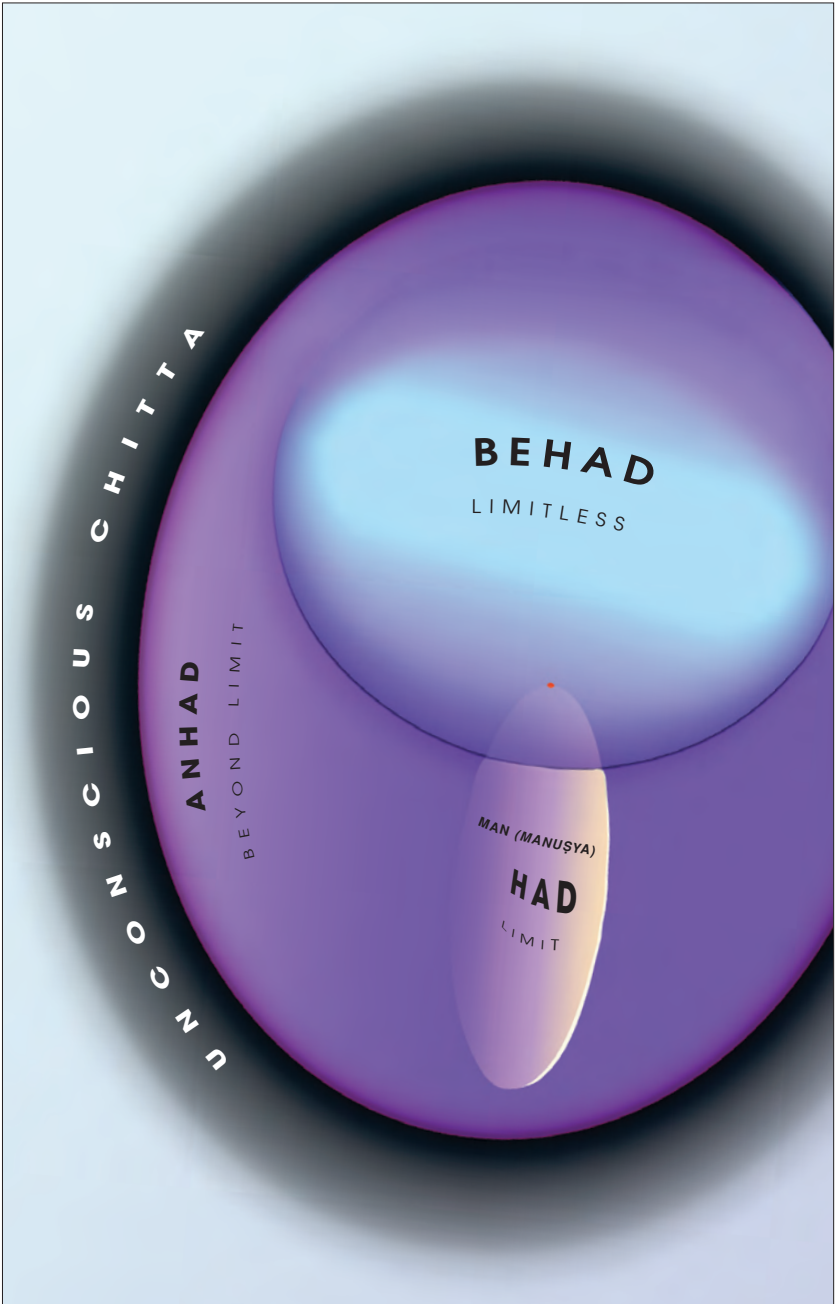
Beyond all of these states lies the Unconscious *Chitta*[†] (i.e., God).

For the unconscious *Ānand* to become *Uttam* (or supreme), It has at first to acquire the *kṣar* (or *had*) state, and after that, the *Akṣar* (or *Behad*) state. One who has done this goes on to the state of *Anhad* if he is given duty.

* *Behad* compounds the prefix *be-*, "without," and *had*, "limit." *Anhad* is the compound of *an-*, "the negation of," equivalent to the English "un-" or "in-," with *had*. Thus *anhad* would seem, on the face of it, synonymous with *behad*. Perhaps Baba was investing these two terms with his own meaning as a way of drawing a distinction that he wanted to make. That distinction is between (1) a state ("*behad*") in which limitations have ceased to exist altogether and (2) a state ("*anhad*") in which they are experienced again but transcended, known to be false and thus non-binding. Presumably (1) is what is called in Sufism *Fana Fillah* and (2) is *Baqa Billah*; in the language of Meher Baba's "Ten States of God," (1) is State VIII and (2) is States IX and X (see *God Speaks*, pp. 184-87).

† *Chitta* generally designates mind, thought, consciousness, apperception; but in Advaita Vedanta it refers to the mind stuff in the subconscious mind. Here Baba seems to be using it to refer to what he later called the Beyond-Beyond state.

FIGURE 8.
Had, Behad, Anhad, and Chitta



KEY TO FIGURE 8

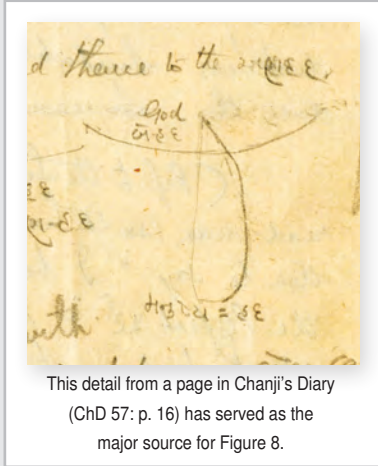
The three states of *had*, *Behad*, and *Anhad*, surrounded and enveloped by Unconsciousness (which Baba designates by the word *Chitta*), comprise the totality.

Behad designates limitlessness, Fana Fillah, the Eighth State of God experienced by Majzūbs.

Anhad, the state of being “beyond limit,” encompasses both *had* and *Behad*. *Anhad* signifies Baqa Billah, the experience of Jīvanmuktas and Sadgurus in the Ninth and Tenth States of God who are conscious of God Beyond and the creation both.

Had is the world of limitation, the created universe and all that is within it, including creatures in bondage.

Unconscious *chitta*, which *God Speaks* designates as the First State of God or God in the Beyond Beyond, is presupposed by these other states; it was before and is after the event of creation and all that arises because of it.



This detail from a page in Chanji's Diary (ChD 57: p. 16) has served as the major source for Figure 8.

Man (*manuṣya*) is in the *had* state.

Paramātmā is in the *Behad* state.

Sadguru is in the *Anhad* state.

When jīv becomes one with Sat (or Satya),*³ it becomes *Behad* (God), and when that same Jīv (now realized) returns from that *Behad* state, that is, when it comes back down for duty in this world after having attained union with Paramātmā (and thus experiencing the *had* and *Behad* states simultaneously), then it is said to have achieved the *Anhad* state.

* Sat means “existence” or “reality”; derived from the same root, *Satya* means “truth.”

MEHERABAD

MONDAY, 28TH JUNE 1926

The conversation stemmed from the recent episode concerning a Hindu gentleman, a genuine *bhakta*,* who had visited Shri Baba several times previously. Always in the past Baba had freely given him interviews and discussed the various points he raised with regard to the yogas, tap-jap, and so forth. But it so happened today that Shri did not allow the gentleman to approach him in the usual manner—and this, despite the fact that he had been here at Meherabad since the night before and waited for him all day long.† Conjecturing on the cause of Shri’s special attitude towards him on this particular

* A *bhakta* is a devotee; the word is related to *bhakti*, “devotion.”

† Though the diary provides no details, possibly the Hindu *bhakta* spent the night at the dharamshala (hostel) intended precisely for pilgrim-visitors such as this. Opened in September 1925, the Upasni Serai served as the main Meherabad dharamshala at this time, although men may have been accommodated in an older dharamshala building.

The remains of the Post Office adjoining the railway tracks. Meherabad Hill looms in the background, featuring the old Water Tank, later Meher Retreat, whose west room (to the left) Meher Baba used in 1926 for seclusion and the writing of “The Book.” Photograph taken by Padri in 1935.

occasion, the man finally opened his heart to Kakaji,* explaining that today he came with the intention of speaking to Shri on money matters and certain difficulties he was facing. But (as the man now realized) Shri knew all of this beforehand and did not permit him even to come into his presence. This so impressed the gentleman, convincing him of Shri’s greatness, power, and *līlās*,† that, having narrated all of this to Kakaji, he quietly walked off without uttering a word more.

When this little drama came up for discussion later, Shri explained that, when the gentleman first came to him, Shri had asked him what he desired, God, or what the world sees as “good.” The man replied

* Kaka Shahane; for details, see Glossary.

† *Līlā* means “play” or “wonders” (as those performed by a divinity or divine being); Baba’s “*līlās*” are the games or divine play or wondrous actions which come about in the course of his work as a God-realized Master.



MEHERABAD

MONDAY, 28TH JUNE 1926 (CONTINUED)

that he preferred God to the world. So when he came today with the desire to speak about matters other than God, he was shirking his promise. Shri saved him from actually breaking his word by refusing to allow him to come before him and broach worldly matters; he had to content himself simply with remaining nearby in Shri's proximity. The Hindu visitor was indeed a good man, Shri commented, sincere at heart, a *premī*, who had observed so much tap-jap-vrat and other such practices. But with reference to the gentleman's inability to stick to his original intention, Shri went on to give the mandali the following good piece of advice (*upadesh*):

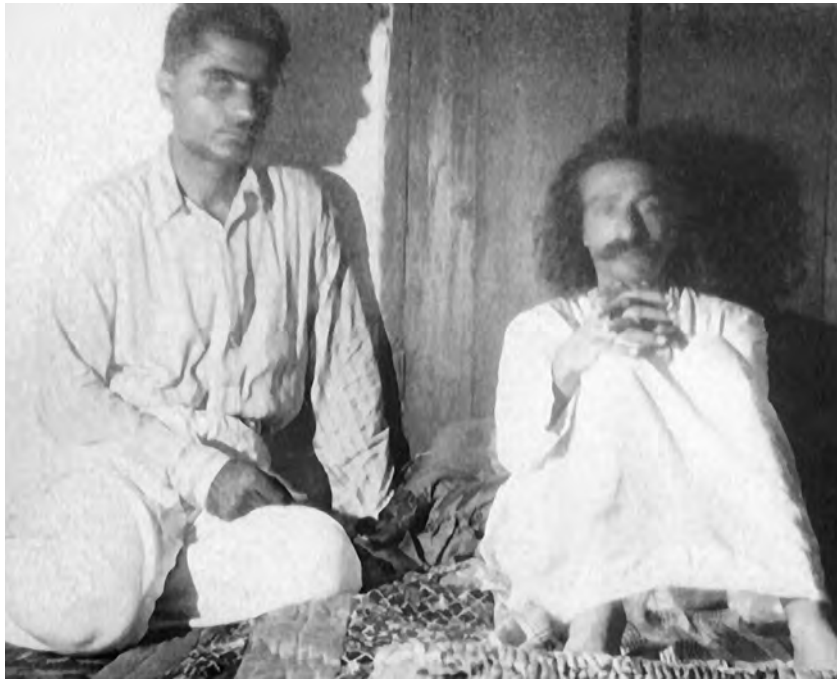
MEHERABAD

MONDAY, 28TH JUNE 1926 (CONTINUED)

“This is how the world changes. It's all on account of Maya, which you have to renounce before you can hope to aspire for spiritual advancement. The greatest weapons of Maya are ‘woman and wealth’ (*kām-kañchan**). Any so-called saint (*sant*) who keeps talking about these subjects is not really a saint at all. Maya and all its paraphernalia have to go, Maya has to be destroyed, before one can attain Realization: and this is the only real qualification for sainthood.”

Then the topic turned to Majzūbs, and the following story was told. —*Chanji's Diary*¹

* Literally this phrase means “desire-gold.”



Rustom K. Irani with Baba on the east veranda of the Old Bungalow between 1927 and 1929. The oldest son of Khansaheb and Gulmai Irani, owners of the Meherabad property, Rustom was one of the earliest, and publicly most prominent, of Meher Baba's young disciples. By Meher Baba's directive, in 1923 Rustom had married Piroja, later known as Freiny; and by the late 1920s the married couple had a young family.

Bahlul and his New Wife

Bahlul* was a Sālik-Majzūb.† His brother was a king who, failing to comprehend Bahlul's Majzūb state and desiring nonetheless to see to his worldly welfare, arranged to get him married—quite against his Majzūb-brother's will, of course. On the bridal night, when the bridegroom and his wife had been forcibly (from Bahlul's standpoint) shut up in a room which the king brother had specially provided and furnished and decorated for the occasion, the new husband, Majzūb Sāheb,‡ pressed his ear against his wife's organ. Immediately he pulled away and jumped up, howling, “What a noise and confusion! Somebody inside wants milk, somebody wants tea, someone is asking for a slate, someone for a pen, and on and on.§ All of them want something or another, and who is going to give them these things? I am not going to bother my head with all of this!” So saying, Bahlul kept himself aloof and refused to have any connection with his wife whom, as we saw, he had married only because he was compelled to.

Concerning Marriage

But the fact is that if one is not² lucky enough to get Realization, or has not surrendered to a Sadguru, or has not married by “special license”—which is to say, by order of his Master—then

* The first “wise idiot” in early Sufi lore and tradition, Bahlul as a historical person probably lived during the reign of the celebrated Abbasid Caliph, Harun ar-Rashid, in the eighth-ninth centuries.

† A Sālik-Majzūb is a God-realized soul who sometimes experiences the state of a Majzūb (i.e., absorption in God and obliviousness to the world) and who sometimes experiences the Sulūkiyat of a God-realized Sālik (i.e. simultaneous Realization of God and consciousness of the world). For the Sālik-Majzūb, Sulūkiyat predominates, whereas for the Majzūb-Sālik, Majzūbiyat predominates. According to *God Speaks* (p. 185), these constitute the two types of Paramhansas; in turn, Paramhansas and Jivanmuktas are the two types of God-realized souls in the Ninth State of God.

‡ *Sāheb* is an honorific title or term of address. Since Majzūbs are anything but respectable in the way they present themselves to the world, the phrase “Majzūb Sāheb” (interpolated from ChD 57: p. 18) is probably intended with a comic connotation.

§ The various “somebodies” whom Bahlul hears clamoring “inside” are plainly the unborn children of Bahlul and his wife still unconceived and latent in her womb. The reference here to “slate” and “pen” pertains to standard school practice during the time that Baba was giving these Tiffin Lectures. Since actual notebooks were comparatively expensive, most children did their school work on “slates”—that is, pieces of dark gray slate in wooden frames. One would write on these slates with a special type of pen, and one would wipe off the markings with a wet cloth. During this very period of his silence prior to the adoption of the alphabet board in early 1927, of course, Baba himself used such slates and chalk (similar to these pens) as his usual method of communicating. Doubtless he was doing so in the dictation of this very Tiffin Lecture.

marriage is nothing but the greatest possible check in his path towards Realization—leaving aside sexual connection with women other than one’s legal wife (*par strī saṅg*).

“To renounce” means first of all to renounce this Maya—this *strī saṅg* and *kañchan*,* desire for women and wealth—and have to do nothing without the order of a Sadguru.

“No man having a woman as his wife can ever perfect be.” Thus says the Bible;† and yet Masters, Avatars, and Sadgurus have been marrying since time immemorial, for theirs is a different case entirely. For ordinary human beings, however, marriage is the greatest hindrance.

Again, in the case of Masters and Sadgurus, the “luck” of gaining Realization after marriage—as happened in the life of Upasni Maharaj³—is the outcome of previous preparation or previous sanskaras (*āgalā sanskāro*). If Maharaj had not married, he would have had to take birth again, because, before he can become God-realized, a Sadguru has to be free of all sanskaras.‡

The Preparation of the Circle[§]

For another example, take Buddha. The burden of previously acquired sanskaras he had to bear early in his life was very great; and (as will be

* *Strī saṅg* means literally “union with woman”; *kañchan* means “gold, wealth.”

† The editors could not find a quotation like this in the Bible. St. Paul in 1 Corinthians 7 indicates that celibacy is preferable to marriage; perhaps a saying such as the line Baba quotes had gained currency during this period as a reference to this passage from Christian scripture.

‡ Maintaining an ashram in Sakori, Upasni Maharaj (1870–1941) was the Perfect Master or Sadguru through whom Meher Baba acquired divine Knowledge; Baba’s close association with Maharaj culminated when Maharaj declared him to be the Avatar of the Age in 1921. Prior to this, “Kashinath” (as he was known before his Realization and establishment as a Perfect Master) married three times, the third wife passing away in 1912 when he was residing in a Khandoba temple under the spiritual guidance of Sai Baba of Shirdi.

§ Many passages in this section and the one that follows it are exceedingly cryptic. Because the source texts in the original “Tiffin Lectures” manuscripts and Chanji’s Diary are sometimes obscure, the editors have occasionally been forced to reconstruct. Readers interested in these problems should pay special attention to the endnotes.

Apart from textual cruxes, much of the information Baba provides, as recorded in this section and the next, is new and strange. For a full discussion of the topic, see Appendix 3, “The Circles of the Sadguru: A Review of Early Diary Sources,” pp. 489–99.

explained shortly) it is for this very reason that, after Realization, he came back down (for duty in creation) in a second, that is, almost no time at all.* Earlier, however, while still climbing the path to Realization, he had to suffer enormously. The ascent was as hard as the descent was easy. Indeed, Buddha’s sufferings prior to Realization were so severe that, when they reached the point that he could no longer bear them, he would actually strike his head on the floor.† Such suffering falls to the lot only of the Chargeman, not the circle members.

The circle members of Shri Baba are now undergoing great sufferings prior to Realization. These sufferings consist of doubts, mental unrest, longings, bindings, questions—whether or not they will be realized, and if so, when?—and so forth. They are being tortured and experience mental unrest particularly because of certain orders (*ājñā*) of the Guru and the bindings (*bandhan*) and restrictions these orders entail, which continually goad the mind and create a veritable storm of confusion in it.

All these sufferings endured by the circle members, howsoever severe, are as nothing compared to those of a Chargeman, which are most acute and terrible. And when the circle members have at last passed through this period

* As we have seen elsewhere in these Tiffin Lectures, at this early date Baba had not yet explained the difference between the Avatar and the Perfect Master; for further comment, see note † on p.34. It may prove illuminating to view Baba’s comments about Buddha in this paragraph in the context of explanations he gave later, particularly his essays “The Circle” and “The Circles of the Avatar,” in *Discourses*, pp. 288–92 and 293–97. Prior to Realization, one destined to become a Perfect Master still bears the burden of sanskaras that accrue from past lifetimes, and thus his suffering is the result of karma. The Avatar, however, does not arrive at Avatarhood through the cycle of reincarnation but brings his Avatarhood with him when he descends from his God-state and incarnates in human form. At the time of his birth, the Avatar takes upon himself what Baba calls *vidhyani* sanskaras, which veil him from the knowledge of himself through his childhood until the destined moment of Realization. When he returns from this absorption in God to creation consciousness, the Avatar (like the Perfect Master) brings with him *yogayoga* sanskaras, which serve as channels for the fulfillment of his mission. Returning, then, to our text: since Buddha was an Avatar, his sufferings prior to Realization must have been connected to the *vidhyani* sanskaras that were part and parcel of that Avatic incarnation.

† Meher Baba himself used to do the same thing, though in his case, this phase came **after** Realization. Thus the cases of Buddha and Meher Baba were opposite to each other: Buddha ascended the path with difficulty and returned easily, while Meher Baba attained Realization almost instantaneously but returned to creation-consciousness with great agony over a period of seven years. Perhaps there is a relationship between this and what Baba said on the passage through dream state from wakefulness to sound sleep and back again in the daily life of an ordinary man: concerning which, see *In God’s Hand*, esp. pp. 84–85 (Baba’s pages 30–31).

of mental suffering and unrest, they too become Āchāryas* (Perfect Ones). In light of all this anguish endured by circle members and especially Chargemen, Vivekananda writes, “preparing a circle is very, very difficult.”

These terrible sufferings borne by the Chargeman (who is taken up to the state of Realization all at once) and the comparatively milder sufferings of the circle members (who are lifted up gradually)—all these result from and are dependent on the sanskaras that the sufferer acquired previously. The magnitude of the sufferings of the Chargeman is due to his having suffered less previously, while the sufferings of the circle members are less because they have already suffered for the sake of their Masters and Gurus, as will be explained hereafter.†

In brief, then, the preparation of circle members occurs gradually, while the Chargeman’s is immediate; and for this reason the suffering is less and more, respectively.

To resume: the Chargeman (after Realization) prepares his circle—which, of course, includes its own Chargeman;‡ and having done so, he then entrusts these circle members with their respective duties. Thereafter he operates more freely, ascending and descending at will. Taking no active part, he observes how the circle members, whom he has carefully prepared and charged with their various responsibilities, are carrying out their work without any interference from him.

Now, what does the circle actually do? Suppose there are twelve in a circle: one Chargeman, four heads, four heads, two heads, and one who “goes off.”‡‡§ These are the āchāryas with their various respective duties. After the

* During this period the word “Āchārya” had some semantic fluidity in Baba’s usage; in this present lecture, however, he seems to restrict the term to members of a Sadguru’s circle other than the Chargeman.

† This paragraph seems to imply that, while both the Chargeman and other circle members must suffer, the Chargeman suffers far more. Also, the Chargeman’s suffering occurs mostly in the descent from God-realization to creation-consciousness, whereas the circle members suffer mostly in the ascent. However, this principle seems to have been contradicted in the case of Buddha, who, as noted above, suffered enormously in the ascent to Realization but who (according to the traditional account) returned to creation-consciousness quickly and without apparent trauma.

‡ As the associated endnote 5 explains, the source texts here read “goes off” or simply “goes”; a few lines below we find the reading “goes out.” Though Baba never fully clarifies what happens to this individual, he does say later in the lecture that he either dies or fails to gain Realization (see p. 110).

going of the one, eleven are left, i.e., the Chargeman and the ten āchāryas. The ten then prepare the Chargeman for his role.

At first the Chargeman gets realized along with the ten—or even afterwards! That is, the ten of the circle, while doing their various duties, make preparation for the Realization of the Chargeman. The ten prepare the one: they make him the elder brother (*dādā*).⁶

Out of the fifty-six we spoke of the other day, one is a Majzūb.^{*7} This one Majzūb does not number among the twelve circle members mentioned earlier. Of these twelve, as said, only one “goes out.”⁸

AT THIS POINT THE TALK BROKE OFF. BUT AFTER AN
INTERVAL OF TIME BABA RESUMED WITH HIS LECTURE
ON THE PREPARATION OF THE CIRCLE:⁹

More on the Preparation of the Circle

There is no hard and fast rule that every Chargeman (that is, Sadguru) must have two Gurus, as happened in the case of Shri Baba, since the same Sadguru who prepares the circle has to prepare its Chargeman too. And how can two Gurus prepare one Chargeman? He and the other circle members—since, of course, the circle includes the Chargeman himself—are one and the same, because when all are realized all are equal.¹⁰ Everyone in the circle attains perfection—just as their Sadguru previously did, who for them served

* *God Speaks* (pp. 148 and 256) informs us that there are fifty-six “Shiv-Atmas” or God-realized souls incarnate on earth at all times. In this present Tiffin Lecture, however, the number fifty-six comes into the discourse abruptly, without any explanation of what it means or discernible connection with the talk that preceded it—or indeed, to any of the earlier Tiffin Lectures (though the topic does arise later in this Tiffin Lecture). What might otherwise have been seen as an abrupt change of subject can be accounted for in ChD 62: p. 389, which records the content of another talk that Baba gave on 12th June 1926, that is, sixteen days earlier. On that occasion Baba explained that there are perennially fifty-six āchāryas; what is more, these fifty-six subdivide into five groups of eleven āchāryas and, as the fifty-sixth, a single Majzūb.

Putting all these details together, one might speculate that the eleven circle members (ten plus one) discussed in this present Tiffin Lecture, when they attain to God-realization, become the eleven āchāryas that Baba referenced in his talk on 12th June. The group of fifty-six, in other words, consists of the five circles of the Sadgurus (after the circle members get God-realization) and one additional Majzūb. For further discussion see the Key to Figure 13, and in general the topic of the Sadguru’s circles as explained by Meher Baba during this period of 1926, in Appendix 3.

as the preparer. Then what is the difference between circle members? Nothing! Nonetheless, alongside the ten in the circle, there is always a Chargeman.¹¹

So now to proceed. Observe how the Sadguru works when he places the twelve circle members in his connection. In the first stage, he trains them during the very lifetime in which he himself has gained Realization, but this preparation takes place gradually, secretly, in absolute darkness and ignorance (from the disciples' point of view). For the Sadguru does not limit his outlook to the question of giving experience of Realization to the circle members only. That he could do in a second—in a glance or a twinkling of the eye. But if he were to give them that Experience abruptly, it would not be possible for these newly realized ones to come down for duty. And then who would do their duties? Suppose you give a certain experience to your hand, and the hand, stunned and mystified, stops functioning in the way it did before. Who then is to do its work? This duty can be discharged only when the circle members come down to perform them. To make this possible for them, the Sadguru, who bears the responsibility of preparing these circle members, does so gradually, unbeknownst to them. In this fashion he raises them up to Realization; but once they are realized, he brings them down again all in a moment. That is the difference between the ascent and the descent. The going up occurs gradually and in darkness; the coming back down for duty happens abruptly and in a moment.

But as to the one of the twelve circle members who “goes out,” as mentioned earlier: this one the Sadguru keeps aside. That is, this disciple either dies, or if he does not die, he neither receives Knowledge nor Experience.¹²

But as to the others, when these circle members have attained to the point of Realization, the Sadguru makes them perfect, brings them all back down immediately, and then all ten become one. These ten realized circle members prepare the eleventh and make him the Chargeman. Who are these ten? They are He, He only!^{*13}

* ChD 57: p. 27 contains crossed-out and highly esoteric material probably suggesting that Baba refers to his own case here. For details see the associated endnote 13.

What a lot of trouble all of them have to undergo! Although he—the Sadguru—is the Master, he has to prepare a circle and give his charge. Why does he do so? Because the working of the whole universe is like the keeping of a toddy shop^{*14} in which there are eleven partners; one of these, the salesman, is the Chargeman in the circle. The rest remain occupied with their other various duties—for example, mixing, pouring, serving, and so forth.

In short, in the preparation of his Chargeman, the Sadguru either gives him Realization gradually (through a slow process where Maya-destroying poison is the means of his progress), or the Sadguru does so all at once in a moment—whichever he deems best. And then the ten circle members, who have already attained Realization, prepare this eleventh one among them and make him the Chargeman as an accomplished fact. What do the ten mean? He, He only! After Realization, this Chargeman goes on to prepare a circle of his own.

Then who is this Chargeman? Of course, he is one along with the ten of the circle¹⁵ who have all undergone all this preparation, who are all Masters, but who eventually all become ONE!

Shri Baba's Special Case

Shri Baba's own case was quite different, however, from what has been described so far. His case was special in that he had two Gurus. It is true that some have two or three Gurus, or even more; but one Guru is the general rule.

Now, why did Shri Baba have two Gurus? He was born into a Zoroastrian family. The particular family or community in which one takes birth—this too is due to previous sanskaras. The sanskaras of a Zoroastrian are equal to the sanskaras of a Hindu and a Muhammadan combined:

Hindu sanskaras + Muhammadan sanskaras = Zoroastrian sanskaras¹⁶

* Toddy is a cheap alcoholic beverage made from the sap of the toddy palm. For a short period of time in 1917 young Merwan Sheriar Irani himself worked in his father's toddy shop in Poona.

Now how is that? What is the meaning here? Let us look into it further. Suppose one of you, a Hindu, believes in a certain power, while another among you, a Muhammadan,* believes in another power. (Note that this business of believing in certain powers is due to sanskaras acquired in previous bodies.) You might have marked in so many cases how the faces of children are like those either of the father or the mother. Isn't it so? It is, 90% of the time. Such bodily relations, connections, similarities are, once again, the result of sanskaras. In the same way, sanskaras are the cause of one's taking birth in a certain family or religion, as described above.

Suppose, for example, that a Hindu believes in the existence of only one God, despite the innumerable devs, devis, and other such powers mentioned in the Hindu Shastras and other sacred scriptures. If he does not attain Realization in that lifetime, he will be born next into a community (be it Zoroastrian or Muhammadan) which staunchly believes in the existence of only one God. Then again, take the case of a Hindu who is fond of eating flesh, who argues the doctrines of Hindu scriptures on that particular point and finds fault with them, saying, "Why should flesh be prohibited and vegetarian food forced upon the Hindu?" Suppose, then, he starts partaking of flesh: he will definitely take birth next time in a flesh-eating family or community, owing to the sanskaras of this birth.

Now let us see how the sanskaras of a Zoroastrian equal those of a Hindu and a Muhammadan combined. The Zoroastrians believe in, respect, and pay homage and reverence to the fire and the sun—both of which Hindus too regard as sacred elements of nature. In this aspect, then, Zoroastrian sanskaras match Hindu sanskaras. Yet despite the Zoroastrian's reverence for the fire, sun, and other elements of nature, he staunchly believes in the existence of one God only—Ahuramazda as the Creator of the universe—exactly as Muhammadans believe in Allah. In this respect, then, the Zoroastrian's sanskaras are the same as the Muhammadan's.

* Chanji's Diary (ChD 57: p. 29) identifies this hypothetical Muhammadan as "Bar.," doubtless an abbreviation for "Barsoap," the nickname Baba had given to his disciple Abdul Rehman, in residence at Meherabad at this time. Probably Baba was illustrating what he was saying here by singling out members of the mandali in attendance.

What all this means is that, since now it is the time for the Master to manifest in a Zoroastrian form whose sanskaras combine those of Hindus and Muhammadans, accordingly, such a form has come. And to drive away these Hindu and Muhammadan sanskaras, two Masters are required, one a Hindu and the other a Muhammadan.

Thus it is that in the case of Shri Baba you see two Masters, as said, a Hindu and a Muhammadan.

Instances like this, where two or sometimes even three Masters come into the picture, have indeed occurred, though they are few and far between. The general rule is that each Master has one Master only.

The Question of Publicity: Why Are Some Masters Known and Some Unknown to the World?

Some Masters become known to the public and the world in general, while some remain quite unrecognized. But worldly fame makes no difference at all with respect either to their working or their duties. These continue as usual. Whether or not Masters get publicity depends generally on the circumstances prevailing in the time when these Masters exist. Take the examples of Shri Baba, Maharaj, and Babajan. There is such a vast difference between the three. Shri Babajan has had no publicity given to him* (through books and other mediums) such as Maharaj has received, and even Maharaj was neglected by the public until recently (with the publication of his life story in three languages,† and so forth).

* All the sources—TTL/FF p. 52, TTL p. 52, TLD/DF: 28-6-26, p. 7, TLD/FF: 28-6-26, p. 6, and ChD 57: p. 33—at this juncture use the masculine pronoun, "him," even though Hazrat Babajan was biologically a woman. Babajan never liked to be addressed as a woman; indeed, it was for this reason that people called her by the term "Babajan" ("beloved Father" and "Master") and not "Bibijan" ("beloved Lady" or "Mistress"). Perhaps the masculine pronoun in the Tiffin Lecture and diary was in deference to this insistence of hers. Indeed, Baba himself used to refer to her as the "Old Man."

† During 1922–23 Meher Baba himself arranged for the composition of this biography, its translation, and its publication. Indeed, Baba was responsible for the creation of the publisher, Circle & Company, and his own mandali hawked the books in the streets of Bombay during the Manzil-e-Meem period.

Shri Baba, however, has garnered public notice from the very first year of his public appearance in Meherabad (in 1926).^{*17}

Energy and Matter (Prāṇ and Ākāsh)¹⁸

An important fact. All inanimate things (*jaḍ vastu*) have energy and matter.

Energy traced back to its lowest degree is Emptiness,
Vacuity, and Nothingness (*ākāsh*), and

Matter traced back to its lowest degree is stone (or
atom, *raj*, *kaṇ*[†]).



FIGURE 9.
Energy and Matter in the Om Point

The point marked 1 in Figure 9 contains energy and matter in their most finite form. In that most finite point—which is the first atom—energy and matter both are contained. From atom, chaitanya advances to stone. Suppose we characterize “atom” as a lamp (*kaṇḍīl*[‡]).[‡] If we trace back to its root, we find ākāsh.^{§20}

* This date appears in TTL p. 53 and TLD/DF: 28-6-26, p. 7, despite the fact that Baba first visited Meherabad in 1923 and settled in for his first long stay in 1925. Perhaps 1926 stood out as the moment of Baba’s real emergence into public awareness on account of the scale on which the public celebration of his birthday took place on 18th February of that year (see p. 411).

† *Raj* means “dust; sand; an atom; a particle.” *Kaṇ* means “a particle; a fragment; a grain or granular thing; an atom.”

‡ Meher Baba does not explain this curious metaphor. Possibly the “atom” is like a “lamp” in that prāṇ and ākāsh are contained in it and from there expand and develop as chaitanya issues forth through that point. This issuing forth, then, is being characterized as illuminative; and atom as the most finite point serves as a “lamp” in that it constitutes the opening through which this issuing forth or illumination occurs. On the other hand, we cannot rule out the possibility that the “lamp” was not a figure of speech at all but simply a physical article in his environment that Baba was using as a point of reference as he gave this explanation to his mandali.

§ *Ākāsh* means “space”; it is the emptiness and receptivity that makes possible and provides the setting for all occurrences. In *Infinite Intelligence* (see esp. pp. 95–99) Baba discusses the splitting of prāṇ and ākāsh, prāṇ coming to constitute the subtle universe and ākāsh the gross. Baba discusses the matter further in talks given before the Meher Ashram boys in December 1927 and January 1928, as compiled in “Shree’s Explanation on Creation and the Universe,” a manuscript currently being prepared for publication. See also Baba’s discussion of the primordial clash between energy and space (the English words Baba used to translate prāṇ and ākāsh) in “How It All Happened,” in *Early Messages to the West*, esp. pp. 167–68 and in the accompanying Master Chart (p. 194 and chart insert).

Energy is life (or *prāṇ*^{*}) emanating from the most finite point in the most finite form. Now, the matter and energy that are in man (*manuṣya*) are not to be found in this atom. The matter in human form is much more advanced, indeed, most perfect. In stone form, by contrast, matter and energy are most imperfect; in fact, energy is so minimal, so slight as if not existing at all. But in men—in human beings—matter and energy, fully developed, have combined in *bārīk* or fine form (and “fine” here means *nirākār* or formless).

How did this happen? When movement began (point 1 in Figure 10), energy and matter, which originally had been one, got separated, manifesting as 2 and 3. Then they clashed together again and combined. It is at this stage, after the clash and the recombining, that they took form; and then this combined energy-and-space (prāṇ-ākāsh) advanced gradually.

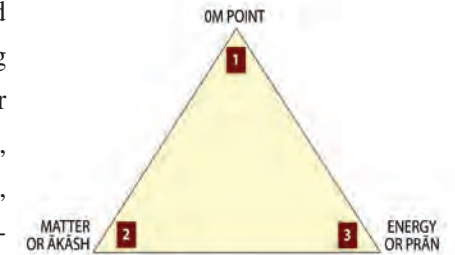


FIGURE 10.
The Manifestation of Prāṇ and Ākāsh

Animals, like the lower species, have ākāsh and prāṇ. They possess instinct but no mind—in the sense that they lack intellect. For animals, prāṇ corresponds to the subtle whereas ākāsh corresponds to the gross.

Again in man, ākāsh is gross. Behind ākāsh is prāṇ (which is subtle); behind prāṇ is mind (*man*); behind mind is intellect; behind intellect is egoism (*ahankār*); and last of all, behind all the others, is Truth (*Satya*).

From the point marked 1 in Figure 10, energy and ākāsh emerge, together with their “in-dweller,” chaitanya. Chaitanya then becomes life (or *jīv*) in the body. This body is most finite in the beginning, in stone form or atom; but the bodies gradually develop in the course of progress through the vegetable and into the animal forms. In animal form, chaitanya becomes instinct, and in human form, intellect. This intellect in human form is that very *jīv* (or chaitanya) that was present in the atom

* Prāṇ is “energy”; in *Infinite Intelligence* and “Shree’s Explanation on Creation and the Universe” Baba characterizes it as the source of the subtle universe (for further details, see the previous footnote).

form in the very beginning. From its manifestation as intellect in human form, chaitanya gradually transforms into inspiration for those spiritually advanced persons progressing on the path of Truth (Paramātmā); and from there it culminates in Realization. This order of progress is set forth in Table 2 below.

Table 2. The Evolution of Chaitanya from Stone Form to Perfect One

Form	State	Manifestation of Chaitanya
stone and vegetable	jīv	primitive chaitanya
animal	jīv	instinct (<i>prerṇā janma</i> ,* swelling and expanding towards ²¹ <i>buddhi</i> or intellect)
human	jīv	intellect (<i>aql-jīv</i> †)
yogis and the spiritually advanced	jīv	inspiration (Īshwar‡)
Perfect Ones	Shiv	Realization

As shown in Figure 11, the three constituents—the jīv or “in-dweller” (chaitanya) and the two “houses” or *ghars* (matter and energy, ākāsh and prāṇ)—begin together.²² Chaitanya dwells in the house of the subtle.

In atom (or stone) form, both chaitanya and prāṇ are most finite and matter is most imperfect. In the human form, however, prāṇ is infinite, chaitanya most infinite, and matter most perfect. Human form indeed makes possible the highest state—which is the state of Shiv. In the superconscious state, Infinite Chaitanya is Shiv Itself.

Now of the constituents that emerge from the point (or *bindu*), two of them, ākāsh and prāṇ, are false and illusory. Only one element in this situation is real, that is, Infinite Chaitanya, which is ultimately identical with Sat or Truth. Now how does it happen that this Infinite Chaitanya becomes jīv in the human

* *Prerṇā* means “urging, incitement, stimulus,” and *janma* means “birth”: i.e., urgings from birth, which is to say, the promptings of nature.

† In its Gujarati form *akkal-jīv* this expression means “intellectual soul” or “intellectual spirit.”

‡ “Īshwar” in Hindu culture serves as a general term for God, or more particularly, God in His theistic aspect in relationship with man. Baba’s point here seems to be that inspiration derives from the yogi’s (or spiritually advanced person’s) orientation towards God.

form? Because Infinite Chaitanya, when pure and void of sanskaras, is, if unconscious,²³ Truth or Sat, and if conscious, Shiv (Paramātmā); but when Chaitanya gets filled with sanskaras, it manifests as jīv.

These very sanskaras serve as the cause of prāṇ and ākāsh, energy and matter, manifestations and experiences. It was the original movement in the very beginning that created these sanskaras, which

are natural in the various subhuman forms of stone, vegetation, and animal. But in the human form, as intellect begins to work, they undergo a reversal and become unnatural.*

The Shiv or Paramātmā state is the Real State; but its attainment requires the grace of a Guru (*Guru krupā*). All this that we are talking about now amounts to no more than verbal and intellectual knowledge, which is as nothing compared to the real Experience—although this verbal and intellectual knowledge is nowhere else as fully and clearly explained as here. Yet in the end, what is the advantage, what is the value of noting sites and places drawn on a map? The real place itself has actually to be seen; suppositions and an indication on the map are not enough. The map gives merely a little knowledge about where the place is situated, no more.

As to this matter of intellectual knowledge, Ramakrishna was quite illiterate and uneducated; he couldn’t read or write. Yet after he was made perfect, he held the key of the whole world in his hand!†



FIGURE 11.
Chaitanya and the Two Houses

* On the distinction between natural and unnatural sanskaras, see p. 10, footnote †.

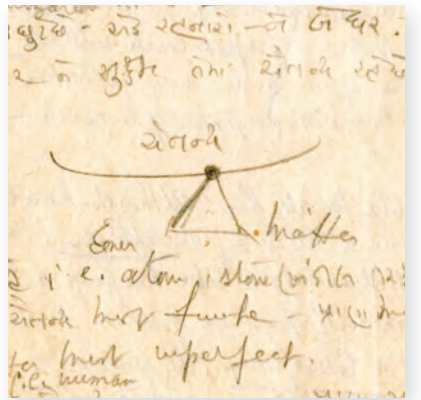
† Ramakrishna Paramahansa (1836–86) was born into a poor brahman family in rural Bengal and as a young man became a priest in a temple in Dakshineswar (on the outskirts of Calcutta) devoted to the worship of Kali. He acquired a wide reputation as a great spiritual Master and from the mid-1870s began to attract disciples, most notably Narendranath Dutta, later known as Vivekananda. Meher Baba said that Ramakrishna was a Perfect Master.

KEY TO FIGURES 9–12

Figures 9–11 are directly based on sketches in the sources; probably Baba himself drew versions of these in the course of his dictation. Figure 12, however, was created by the artist and editors without a manuscript source, to illustrate the evolution of chaitanya described in this section.

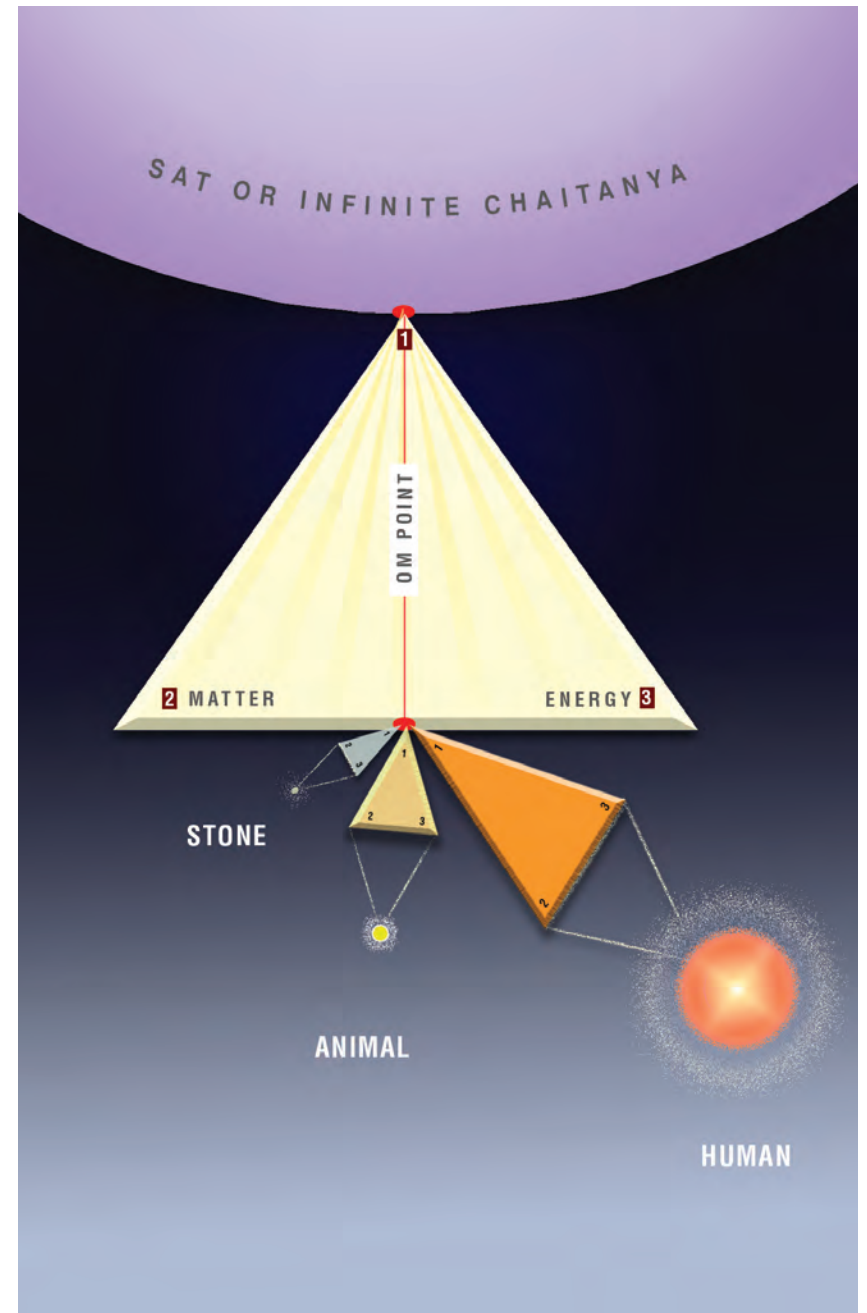
In Figure 12, the large yellow triangle represents the primordial separation of prāṇ and ākāśh as is illustrated in Figures 10 and 11. In the three smaller triangles underneath, the original division of prāṇ and ākāśh is repeated. But now after separating, prāṇ and ākāśh converge again, clash, and swirl.* From this meeting, **form** results. The stone form is crude and primitive; animal form is more fully developed; and in human form the development of prāṇ and ākāśh has attained completeness and perfection.

Though in Figure 12 the Om Point is represented twice (once along the lower circumference of the “Infinite Chaitanya” circle and the second time at the mid-point along the base of the first triangle), it is the same Om Point in both cases without any difference. The visual separation in the diagram serves to mark the passage of time: after the original division of prāṇ and ākāśh, eons must pass for evolution to produce the stone, animal, and human forms, successively. Yet in each case, prāṇ and ākāśh emerge from exactly the same Om Point.



A primary source in Chanji’s Diary (ChD57: p. 28) for Figure 11, illustrating the emergence of the houses of energy and matter (the bottom two corners of the triangle) from chaitanya (the top point of the triangle adjoining the arc).

FIGURE 12.
Chaitanya, Matter, and Energy in Evolution



* In the materials he dictated to Margaret Mayo in December 1931, Baba explained that the “primal elements of fire, water, air and earth come forth” from this “whirling chaos.” And out of these four elements evolution begins. See *Early Messages to the West*, p. 186.

World Teacher

TURNING TO THE SUBJECT OF THE “COMING OF THE
WORLD TEACHER” AND ASSOCIATED MOVEMENTS AND
MANIFESTATIONS, SHRI EXPLAINED:

Whether one becomes famous or otherwise depends generally on the circumstances and surroundings at a given time. That binding does not pertain to the one who is himself perfect. It pertains rather to the world, which forcibly pulls him (the Perfect One) out into public notice.

Miscellaneous Questions and Their Answers²⁴

Question:²⁵ Why is the number of the outer circle* fifty-six only, neither more nor less?

Answer: Because this number seems perfect (*pūrṇa*) to those who manage the world’s workings from a spiritual and various other points of view. One person alone cannot manage the whole affair single-handed. He does require assistance, and the number of assistants is fixed at fifty-six.

These Supreme Beings who have attained to the realization of Self

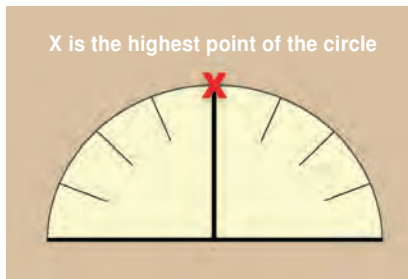


FIGURE 13.
The Highest Point of the Circle

have been obliged to assume human form for the performance of the duties entrusted to them. They must discharge the responsibility of uplifting those persons, those deserving ones, who have brought about the needed preparations in themselves and thus have made themselves worthy of this good fortune.

* On some of the questions connected with this circle of fifty-six, see footnote * on p. 107, the Key to Figure 13, and especially Appendix 3.

KEY TO FIGURE 13

While the source materials give a clear idea as to the **form** of this diagram, they do not illuminate its **meaning**. Nonetheless, the diaries provide some helpful hints. Under its entry for 22nd June 1926, “The Combined Diary” relates the following:



A handwritten source for Figure 13 in one of the “Tiffin Lectures” manuscripts (TLD/DF: 28-6-26, p. 10). The diary text offers no explication.

Once again remarking about the Divine Circles, Baba conveyed to the mandali that Muhammad, Krishna, Christ, Buddha, and every Sadguru had and has a circle of fifty-six members. Baba also has a circle of fifty-six members, but as to who they are amongst the mandali was not disclosed.

He also “said”: “There are in all fifty-six Satpurushes always in the world, five out of whom are Perfect Masters. Every Perfect Master has a circle of fifty-six members. Out of these fifty-six, eleven get God-realization, eleven see God, eleven slip away, one becomes a Majzūb, and three die! Accordingly, all the Sadgurus that have ever been and are have these fixed numbers. This number fifty-six is **fixed**: it can never become fifty-five or fifty-seven.”²⁶

In view of the fact that this figure in both manuscript sources appears immediately at the head of a discussion by Baba of the fifty-six members of the “outer circle,” presumably this circle of fifty-six must be the circle that the diagram refers to—to be distinguished, of course, from the Sadguru’s circle of twelve that Baba talked about earlier in the lecture.

This exposition by Baba and the associated diagram leave many unanswered questions; for further exploration, see Appendix 3.

Now each of these circle members is entrusted with a certain specific duty—this duty only and no other. Just as the nose cannot carry out the task of seeing (which is the duty of the eyes), so these workers in the domain of spirituality cannot perform any duty other than that with which they have been entrusted. The number of these spiritual workers, fixed at fifty-six, corresponds to the number of parts of the body (including the *avayavs* or limbs and parts, *indriyas* or organs of sense, and so forth).²⁷ Each man has two eyes, one nose, five fingers per hand, thirty-two teeth, and so on.* Just as these numbers have been fixed and the respective duties of each assigned, so are the numbers and roles of the spiritual workers: but the **total** number is set at fifty-six exactly.

Apart from the fifty-six, there are others without human form who have no duty to perform, since they have, indeed, no consciousness of the existence of the world at all. Rather, they are immersed in the One Infinite Existence—Infinite Light, Infinite Ānand, and so forth.

This grand affair of managing the whole universe can be compared to running a toddy shop. While a varied assortment of business partners and shop workers take part in the toddy shop operation, each has his own particular duty. One of them mixes the toddy, a second pours it into cups, a third attends on the customers, another takes cash in payment, and so forth. But all of them are there present in the shop—assuming that the shop exists in the first place. But in the absence of a shop, what use do all these people serve? In the same way, when there is no universe (as in the case of those, like the Majzūbs, who have realized God but retained no creation consciousness), no work presents itself.

But in the case of those Realized Ones for whom the universe still exists, the number that plays a role in the affairs of creation’s “shop” has been

* Baba appears to be using these numbers of body parts simply to illustrate the point that each number is fixed and invariable. It does not seem clear that these particular body parts and numbers (the thirty-two teeth, for example) are intended by Baba as contributory towards the total of fifty-six body parts. The editors do not know of any book or message or diary reference in which Baba spelled out exactly what the fifty-six body parts are.

permanently established at fifty-six, since a lesser number cannot successfully carry out all the work and perform all the varied duties. Suppose a man has lost one of his eyes. He can still see by means of the other eye, though he does so with difficulty. To enable him to see perfectly, to help him to carry out this work of “seeing” properly and unimpaired, each human being has been given the assistance of two servants, that is to say, two eyes. Similarly, each person has been endowed with two ears, a single nose, two hands and two feet with five fingers or five toes on each, etc. And thus nature goes on working according to the rules and regulations and principles laid down by the experienced (which is to say, realized) Sages. Nothing is haphazard.

All these explanations defy comprehension by the mind and intellect. Trying to understand is practically useless, unless one has gained the true experience of Realization. Without this Experience, however much you exert your brains, it is all cats and dogs* in the end. You will never succeed in grasping Reality itself, but will hold in your hand only the wind of that Reality (*khālī havā hāthmā āve chhe*[†]). As Hafez says,

Anqa shekār-e kas nashavad, dām bāz chīn!

*Kinjā hamīshe bād be dast ast dām rā.*²⁸

The Simurgh cannot be captured by anyone: remove your trap!

For here, the trap ends up with only the wind in its hand.

That is: this Knowledge of the Experience of a Sadguru does not come within the grasp of intellect. For this Knowledge transcends the intellect altogether. Therefore, you must undo the knot, you must free yourself from the clutch or noose (*fāstī*), or in the end you will grasp only the wind and nothing else.

* “Cats and dogs” is probably a rendering into English of the Gujarati slang expression *kuṭrā-bilādā*, literally “dogs-cats,” which is used to mean “pandemonium, chaos.”


† “Empty wind comes into the hand” (Gujarati).

MEHERABAD

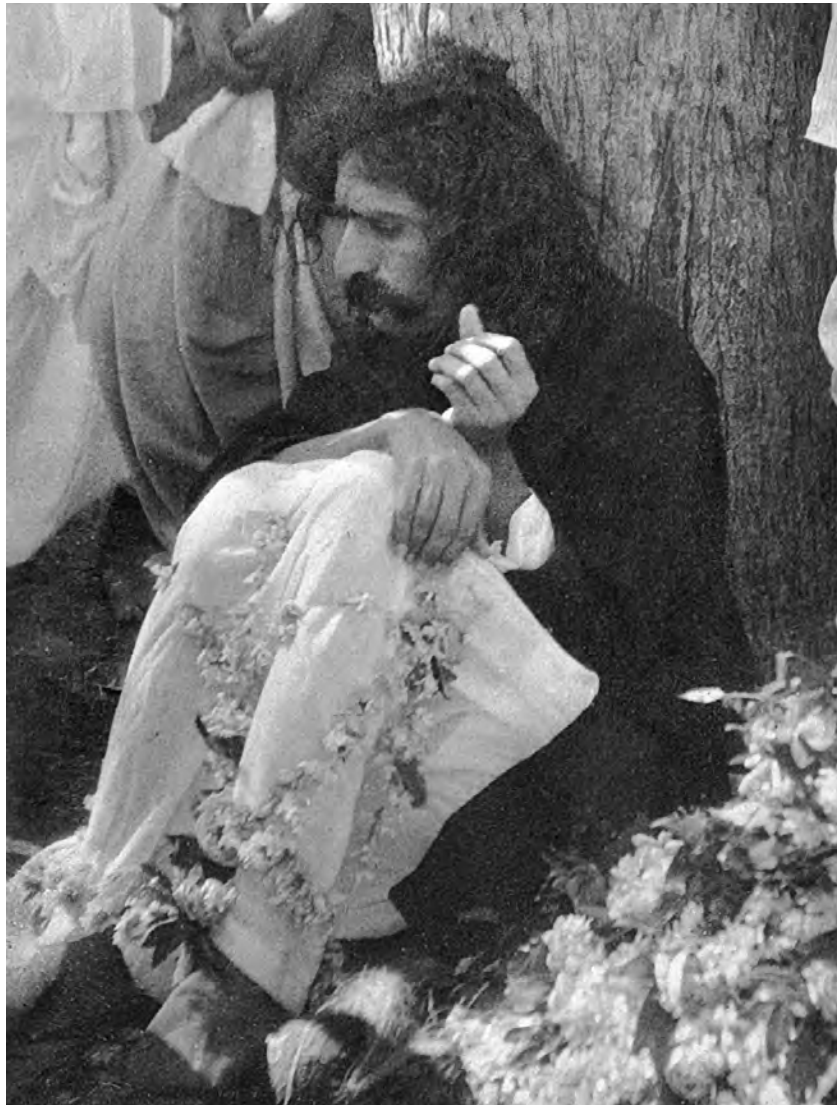
TUESDAY, 29TH JUNE 1926¹

While “The Combined Diary” makes no mention of Baba’s rich and extended lecture on 28th June, the 29th June entry speaks of a “special meeting” of the mandali where Baba distributed clothes, milk, and tea, and gave his “explanations.”² In fact, this week (spilling over into the first days of July) represents the culmination of an intensive phase that included

frequent talks to the mandali. This particular series of lectures centers on a cluster of interrelated themes which Baba keeps returning to from various angles. After the first part of July, however, the talks gradually taper off, until, by the later months of the year, they have become comparatively rare occurrences. —*Eds.*



View of the Jhopdi from the northeast, looking over the space now occupied by Mandali Hall. The Ahmednagar-Daund road is visible to the right, and across it, Baba’s cabin that originally stood inside the Sai Darbar. Photograph taken by Padri in 1935.



Baba sitting on the east side of the neem tree near the Sai Darbar,
18th February 1927.

What Is Luck?

Luck = Fortune = Karma = Dharma = Sharma*³ = Sanskaras.

“Sanskaras” mean “Luck” = Law = Binding = Dualism = Maya = *Kāyā*†⁴

In short, everything other than Paramātmā is Maya, which is to say, it is given existence by sanskaras, which in due course must die and be destroyed completely! For this to happen, we ourselves must **die** in the real sense of the word.

Krishna said, “Kill!”

Arjuna replied, “Whom shall I kill? For all of these whom I would kill are my own.”**

Krishna said, “All these are dead already.§ But in reality, no one dies, for the falling of the body is not death.” “Real death” means the killing or destruction of Maya.§ Only with the destruction of Maya can a man be said to be dead in the true sense. For only then do the sanskaras die, and when sanskaras disappear, a man dies indeed. We must all die! Who dies in the real sense? He alone is really dead who is ever awake. I (meaning Shri***) am really a corpse, a dead man, for all my desires and passions, Maya itself together with sanskaras—all have died. Be ye likewise! May you all die in the real sense! Like me, may you accomplish this by killing your own Maya!

* Probably this is the (Persian-derived) Indic word for “shame, bashfulness, embarrassment”; but for a discussion of the textual and lexical problems here, see associated endnote 3. The usual pronunciation of this word is *sharm*.

† *Kāyā* means “body.” In these two lines Baba seems to have been engaged partly in word-play (especially rhyming). Here as in the “Intelligence Notebooks” (which served as the source for *Infinite Intelligence*), the equal sign (=) does not always designate an exact semantic equivalence. Often Baba uses equal signs informally to indicate an association or link of any kind, such as causation or entailment or implication—expressible in a phrase such as “leads to.”

‡ Baba is adverting here to that great dialogue between Krishna and Arjuna known as the Bhagavad Gita, a dialogue that occurs at the beginning of the battle of Kurukshetra in the Sanskrit epic Mahabharata. Krishna’s disciple and the greatest warrior of his age, Arjuna, finds himself on the horns of a dilemma, since the soldiers in the opposing army that he is duty-bound to kill are his own blood relations. In the Bhagavad Gita, Krishna explains to Arjuna that physical death is only apparent, not real, and that the ātman or Self is never born and never dies. Baba is dilating upon the same theme in this Tiffin Lecture.

§ Baba alludes to the famous lines from the great epiphany in the Bhagavad Gita (11:32–33) in which Krishna reveals himself to Arjuna as Time: “I am time, the Destroyer of all; I have come to/ consume the world. Even without your participation,/ all the warriors gathered here will die. / Therefore arise, Arjuna; conquer your enemies and enjoy the glory of sovereignty. I have already slain/ all these warriors; you will only be my instrument.” Quoted from *The Bhagavad Gita*, introduced and translated by Eknath Easwaran, second edition (Tomales, California: Nilgiri Press, 2007), pp. 198–99.

** This editorial note, presumably inserted by Chanji, is evidently intended to disambiguate the first-person pronoun: “I” refers to Baba himself and not to Chanji as the transcriber of this Tiffin Lecture.

QUESTION: “HOW?”

ANSWER: “THIS DEATH, THIS DYING—THAT’S WHAT’S GOING ON HERE. I AM GIVING YOU A SLOW POISON AND DESTROYING YOUR SANSKARAS GRADUALLY!” BABA WAS REFERRING HERE TO *SATSAṄG** WITH ITS MANIFOLD BENEFITS TO THOSE FORTUNATE ENOUGH TO PARTAKE OF IT. *SATSAṄG* ENGENDERS THOSE “REVERSE” SANSKARAS THAT DESTROY THE ORIGINAL ONES.†

TURNING THEN TO THE OUTER WORLD,

BABA CONTINUED:

“THE PEOPLE OF THE WORLD NOURISH AND DEVELOP THAT WHICH ONE DAY WILL DIE AND PASS THROUGH DESTRUCTION (THAT IS, THE DESTRUCTION OF THE BODY). *DIL*‡ (‘DESIRE’) MUST DIE TOO, TOGETHER WITH ITS *MAYA*. ONE CANNOT ACCOMPLISH THIS BY COMMITTING SUICIDE OR STABBING THE BODY.

SUCH RASH ACTS OF VIOLENCE AGAINST YOURSELF MERELY SERVE TO ENTANGLE YOU

ALL THE MORE IN THE BINDINGS OF YOUR SANSKARAS. AT PRESENT, YOUR MIND AND BODY ARE MERGED AS ONE. THEY NEED TO BE DISTINGUISHED AND PARTED FROM EACH OTHER AND THEIR CONNECTION DESTROYED. ONCE THE MIND AND BODY ARE MADE SEPARATE, THIS DUALISM (*DVAITYA*) IS DESTROYED AND GONE FOREVER, AND YOU ATTAIN TO THE REAL EXPERIENCE, THAT IS, REALIZATION OF GOD.”

* *Satsaṅg* (a compound of *sat*, truth, and *saṅg*, meeting) means “holy company” or “association with a Truth-realized one.”

† This analogy of taking poison for the annihilation of sanskaras and the creation of reverse or *ulaṭ* sanskaras was developed at length by Baba in his discussion of *jñān* yoga in the course of the lectures that he dictated to the mandali as recorded in the “Intelligence Notebooks”; see Meher Baba, *Infinite Intelligence*, pp. 260–70. In this section of *Infinite Intelligence* the creation of the *ulaṭ* sanskaras for the annihilation of the original or *sulaṭ* sanskaras is described as a process unique to *jñān* yoga, as distinct from karma and bhakti yogas. The present Tiffin Lecture, however, seems to attribute the same kind of effect and process to the Master’s *satsaṅg*.

‡ Used in Persian and Urdu to designate the seat of feelings (which in English we call the “heart”), the *dil*, when filled with sanskaras, becomes the locus of desires; see *Infinite Intelligence*, p. 262.

MEHERABAD

WEDNESDAY, 30TH JUNE 1926

(FIRST SESSION*¹)

The conversation took as its starting point the case of a certain Jain gentleman of 'Nagar who previously had come to Shri with the request that Shri keep his kindly eyes turned on him and help him in his upcoming *utsav*,[†] since the gentleman had been suffering heavy losses for some time. Shri gave his word, and today the gentleman has returned to report that his *utsav* was indeed a grand success: not only did he recoup his losses, but he gained a good sum over and above this. The other miracle was that, while he had prepared food for only about a

* Baba gave two Tiffin Lectures on this date; the editors have differentiated by calling them "First Session" and "Second Session." For a full discussion of the relevant textual issues, see the associated endnote 1.

† An *utsav* is a festival, a celebration marking an auspicious occasion. Though the diary account does not say so, probably the Jain gentleman secured his livelihood through some line of business (such as catering or event management) that depended on festive occasions such as *utsavs*. The *utsav* described here, then, would have been for him not a matter of personal celebration but a business dealing that he would think of in terms of profit and loss.

Lower Meherabad viewed from the northeast looking towards Arangaon. To the far left, Baba's cabin on the raised platform where the Sai Darbar once stood. To its right, the Jhopdi. To the far right, the Old Bungalow. Photo taken between 1935 and 1937.

thousand people, a sudden rush happened on a scale that he had not expected. Nonetheless, that same quantity of food (intended for a thousand) ended up sufficing for three times that number—and a balance was left over at the end! Then again, at the start of the event, signs of rain threatened to upset all the gentleman's arrangements.* But he remembered Shri Baba and took his name, during these and all other difficulties associated with the celebration, and now he is only too thankful to Shri that his faith has been vindicated and everything came to a happy ending, indeed, surpassing his hopes.

When this topic came up for discussion later, Shri Baba explained that he truly had known nothing about all

* The monsoon rains in Ahmednagar usually begin in the middle of June. The early monsoon in particular brings heavy "elephant rains" that would ruin an outdoor event.



MEHERABAD

WEDNESDAY, 30TH JUNE 1926

(FIRST SESSION) CONTINUED

of this,² nor had he paid any serious thought to the original request of the Jain³ gentleman, beyond merely giving him a word just to satisfy him. “If there was anything that counted, it was the man’s firm faith in my name.” Of course, a Sadguru’s word never fails; however, its success depends much upon the faith and future behavior of the supplicant.

Thereupon Shri Baba proceeded to give a nice explanation on the subject of such divine powers. —*Chanji’s Diary*⁴

The Powers of God, Guru, and Maya

The powers of God (or Īshwar) are the seven attributes of Maya.*

The powers of the Guru (as Paramātmā) are one only—that is, for the bestowal of Jñān or Knowledge. The power that is used by a Guru to give one Realization is this power of Knowledge or Jñān and no other.

The powers used by God as Īshwar for granting the desire of desirers, which is to say, for *manuṣya* or the generality of mankind—as when He gives a “lift in life,” whether in the material world or in the spiritual world of the higher planes: these are the powers of God as Maya. Thus—

the powers of God are used by Maya, while

the powers of Knowledge (Jñān) are used by the Sadguru.

This Knowledge that the Guru uses is not mere understanding produced by the mind, thought, or intellect. Rather, it is the one, all-pervading Knowledge (*anant svarūp Jñān*). From that Knowledge comes everything—God, the universe, and desires (Īshwar, *jag* and Maya), and all else. Paramātmā has one power only, that is, the giving of Jñān, while from God as Īshwar emanate seven powers, which are separate (*nirālā*) from each other. However, these seven powers depend upon the one Great Power of Paramātmā (Paramātmā Jñān), and this is how and why the desires of one with staunch faith in a Sadguru, who is no one other than Paramātmā, succeed and must succeed. Indeed, this blind faith that the desirer reposes in the Sadguru automatically and of itself works and produces its result without the Sadguru giving serious thought or putting his mind to it. This is also due to the fact that the one Great Power of Paramātmā is much greater than, or rather, is altogether beyond Maya (or God)—whose powers, as explained above, depend upon

* Baba in this Tiffin Lecture uses the word “God” to refer to Īshwar, the Lord of the Universe and the Bestower of boons. The powers of Īshwar, Parameshwar, and the Sadguru are treated by Baba at length in *Infinite Intelligence*, pp. 278–311, though in that discussion Paramātmā Jñān (as it is characterized here) is associated with Parameshwar, and the powers of the Sadguru include those of both Īshwar and Parameshwar.

this one Power of Paramātmā. For what has that Great Power—that Jñān—of a Sadguru to do with Maya? If you devotees want money, power, pomp, etc., Maya will give these to you, and for that purpose you must seek the God of Maya, who is Īshwar. But if you want ME—which is to say, Jñān—then I as the Sadguru will give you what you ask. In that Jñān, in Me, there remains not even the slightest smell, no sense of Maya at all (*temā māyāno vās bī nahī*).

Let’s suppose, for purposes of illustration, that Arjun* is God.⁵ The cane in his hand is Maya.

Now suppose you attach seven strips or thongs to the cane, to make it into a whip (*chābuk*). At this point we take Arjun to represent Paramātmā, the cane or handle to represent God or Īshwar, and the seven thongs of the whip (*chābakānī rasī*) to represent Maya. What a vast difference between them—Arjun, the handle, and the thongs or ropes! The thongs touch the cane or handle only, which is to say, God or Īshwar, not Paramātmā Himself, who always stands behind and remains aloof.

By “God” or Īshwar is meant the Creator, Preserver, and Destroyer of the universe. Wherever one finds the universe, there one finds Maya, and in turn, where one finds Maya, there God (Īshwar) abides. Remember that Maya is not Īshwar Himself, but only an instrument of Īshwar.

On the other hand, where there is Paramātmā, there is no God, no life or jīv, no Maya, no desires. “Paramātmā” is equivalent to the Knowledge state (*Jñān Avasthā*). If we Sadgurus were merely to give a passing touch (*sparsh kare*) to the powers of God, the powers of Maya would be enlivened and strengthened thereby.

So remember: Paramātmā is void of Maya, whereas
Īshwar works with Maya.
Hence— a Sadguru has nothing to do with Maya.

* Presumably Arjun Supekar (and his cane) were present at this Tiffin Lecture. Baba referred to Arjun and his cane again in his lecture of 1st October 1926 (see p. 268). In those days in British India, schoolteachers used canes to discipline the boys.

For where there is energy (*jīv-panu**), there is the power of God (Maya), and what avails your mere human strength before the strength of God?

The Manager, or Manageress, of God—which expression is used as a term for Maya (*māyāne Īshvarnī kārbhāraṇ jaṇāvī chhe*†)—this Maya is such a witch (*dākaṇ*) that you can’t stop yourself from succumbing to her powers. And whose game (*khel*) is that? God’s, of course! Yet what consideration does God (or Īshwar) deserve when compared with Paramātmā? The one, God, uses Maya and her attributes, while the other, Paramātmā, stands far, far beyond the domain of Maya and uses only Jñān—that all-pervading Power which is the source from which all other powers emanate.

In short, this Maya must be given up, and for that to happen, you need Realization, you need to see Paramātmā. Without Realization, without *Anubhav*, the renunciation of Maya is absolutely impossible.

Sat—the Truth—uses Maya neither for saving others from the unrealized states (*ajñān avasthā*) nor for the carrying on of the universe.

Īshwar uses Maya for the carrying on of the world.

Sadguru (or Shiv) uses Maya to make others free from Maya.⁶

AT THIS JUNCTURE SOMEONE COMES TO BABA WITH THE NEWS “THIS HAPPENED AND THAT HAPPENED (*EM THAYU NE TEM THAYU*),” AND IN THE CONVERSATION THAT FOLLOWS A THOUSAND OTHER THINGS OF MAYA ARE MENTIONED.⁷ ON OCCASIONS LIKE THIS BABA SAYS, “IT’S ALL RIGHT; WE SADGURUS KNOW WHAT STATES OF CONFUSION MAYA THROWS YOU INTO! IT IS FOR THAT REASON THAT WE SAY

* This could be rendered as “jīv-ness,” where “jīv” is the living being, the spirit, the individual in bondage.

† “Maya is designated here as the manageress of God” (Gujarati).

TO YOU, ‘WHAT OF IT? IT’S ALL JUST AN ILLUSION, AFTER ALL, JUST MAYA, BHĀS, SVAPNA, BHRAM.* THEN WHY WORRY?’”

SHRI WENT ON TO ILLUSTRATE WITH THE ANALOGY OF THE SERPENT THAT KĪRTANKĀRĪ VAKĪL SAHEB† RELATED IN A STORY HE TOLD LAST SUNDAY.‡ IN THAT STORY, AS SHRI RECALLED, “IT WAS REALLY A STRING (RASĪ), WHICH YOU MISTOOK TO BE A SERPENT. THUS THE MISUNDERSTANDING (FALSE SAMAJ) CREATED MAYA. BEHOLD MAYA’S POWERS! YOU WERE QUITE UNAWARE, IN A STATE OF NOT-KNOWING, SETTLED IN YOUR MIND (SVASTHA), ABOUT THE TRUTH OF THE MATTER. THIS MAYA, THIS ‘KNOWLEDGE,’ THIS SAMAJ, PROMPTED YOU TO LEAP UP FROM YOUR SEAT, GRAB A STICK, RAISE YOUR HAND HIGH, AND STRIKE! ALL THE WHILE, WHAT YOU HAD SEEN WAS REALLY NOTHING BUT A STRING OR ROPE (RASĪ). YOUR TAKING THE ROPE FOR A SERPENT WAS AN ILLUSION, BHĀS. INDEED, THE VERY IDEA OF THE SERPENT IN THE FIRST PLACE, THIS TOO WAS AN ILLUSION, BHĀS, WHICH GOES TO SHOW THE SUFFICIENT POWERS OF THE FIRST-CREATED MAYA.§ SEE WHAT SHAKTI, WHAT POWER MAYA DISPLAYED IN PRODUCING IN YOU THE IMPRESSION AND UNDERSTANDING OF A SERPENT!”

* *Bhās* means an appearance, an illusion; *svapna* means “a dream”; *bhram* means “wandering; perplexity; misapprehension, error.”

† Literally “respected lawyer singer of kīrtans,” this expression refers to D. M. Angal, known as Angal Pleader. An attorney (“pleader”) from Ahmednagar, Angal Pleader was a regular performer of kīrtans and a general speaker at gatherings that Baba arranged during this period. Since 1925 he had been giving weekly talks every Sunday on the Puranas.

‡ For more than a thousand years, Vedantic philosophers and others have used this figure, the mistaking of a rope for a snake, to illustrate the idea of Maya. In the discussion that immediately follows, however, Baba develops the idea of Maya in (what are for him) certain unusual ways. Maya does not consist in the appearance of the illusion and the phenomena of experience: these (in the following discussion) Baba takes as given. Rather, he appears to be

Now, suppose we take it that the string is only a string and nothing else: has Maya been dispelled? No, because Maya does not consist in this (mis)understanding that the string is a serpent. Nor is the string itself Maya, though it is an illusion. But the suppositions and fears and anticipations—“What sort of serpent will it be? How long? Will it bite?”—all these subsequent ideas that follow the original illusion, these are Maya!

And in the end, when we find out that the “serpent” was only a string, then we laugh at our faults and presuppositions, because at that stage Maya—the false fear and so on—has disappeared.

In the same way, when one gains Realization, one laughs at the false notions spun by Maya, for at that moment all this world and its multifarious connections are proven false—not real at all—by this newly acquired Experience.

If any desire, passion, anger, or other such feeling arises in your mind, take it as Maya—“*Māyā āvī!* Maya has come!” This Maya is the source of all worries, troubles, and anxieties.

Jisne tuje (Māyā⁹) bhagāyā, usne satko pāyā!

He who drove you away, O Maya, got hold of the Truth.

The conclusion is this: in that very moment that Maya first enters your head and brain, throw it out again! Don’t let it linger! Treat it like a mad dog (*haḍkhā kūtrā*)! If a rabid dog happened to enter your room, at once you would all stand up and shout “*haḍ, haḍ!*”¹⁰ to drive it out again, since you would want to avoid its dangerous, infectious bite. But if, on the other hand, you were to feed it bread and milk, the creature would stick to you and refuse to move. In all these ways Maya is just like a mad dog. Drive Maya away as soon and as forcibly as you can, and you will be saved from its clutches.¹⁰

associating Maya with reactions to the phenomena of experience that are based on falseness and desire (such as fear). More commonly in his discourses and writings, however, Baba represents Maya not as the entire cosmic illusion and everything in it but as that very principle of ignorance that makes this illusion possible and seem real. For an important treatment of Maya, see Meher Baba’s four essays on the subject in *Discourses*, seventh edition, pp. 370–87.

¹⁰ The usual exclamation in driving away dogs.

As a last illustration, take the case of the hair on your head. In this analogy the head represents the Creator or Īshwar while the hair (*kesh*) represents Maya. Now, although the hair grows on your head, the head does not know how, when, why, or from where the hair comes. Then who gave the hairs the power to increase? Maya, of course! Apply a little hair oil, a little pomade, and it will grow quite nicely!¹¹

“THEN HOW CAN IT BE SAID THAT THE HEAD
(I.E., GOD) CREATED THE HAIRS?” BABA CONTINUED.
AND HE WENT ON TO EXPLAIN THAT, NONETHELESS,
MAYA ITSELF IS DEPENDENT UPON GOD AND
THAT IT IS UPON THIS BASIS ALONE THAT MAYA
GROWS. BABA CONCLUDED:

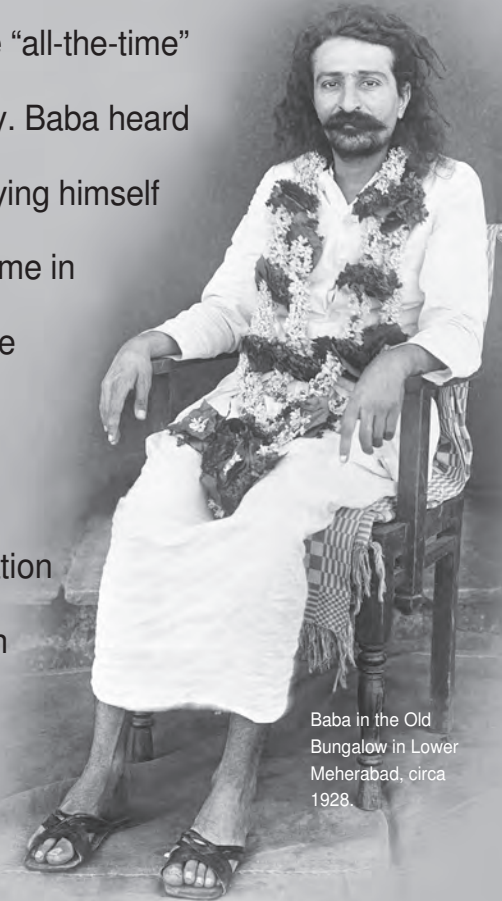
Then what do you think about these extraordinary powers of Maya! Who created Maya? Don’t say, God did!—but take it that Paramātmā is being freed from the clutches of this Maya,^{*12} and it is always the Sadguru’s¹³ duty and working to destroy Maya and set one free from her clutches. Paramātmā is *shuddh*, absolutely pure, clean, and free of this Maya.

* Presumably Baba is referring here to Paramātmā in bondage as the jīvātmā. In the context of this lecture, this characterization of Paramātmā is decidedly out of step; for more on this and the diary backgrounds to this passage, see the associated endnote 12.

MEHERABAD WEDNESDAY, 30TH JUNE 1926 (SECOND SESSION*)

“The Combined Diary” relates the following in its entry for this day:

Shankarnath joined the “all-the-time” staying mandali from today. Baba heard him sing while accompanying himself on the *kiṅkaṇī*[†] for some time in the evening. At night before going to the Hill, Baba conveyed to the mandali that “I will give God-realization to eleven, out of whom ten will be brought back down immediately.



Baba in the Old Bungalow in Lower Meherabad, circa 1928.

* This is the second Tiffin Lecture that Baba gave on this day; for a full discussion, see endnote 1 on p. 549.

† A *kiṅkaṇī* is a small bell.

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(SECOND SESSION) CONTINUED

“The remaining one will be left aside;

I will bring him down later gradually.

“The ten who will be brought down

immediately after the Experience will

work upon the eleventh one and make

him a Chargeman, and then my circle

will be completed!”¹

Baba had already expatiated on these points in his epic Tiffin Lecture given the Monday before (see esp. pp. 106–11). These remarks recorded in “The Combined Diary” as above provide the starting point for the lecture that follows. —Eds.

The Circle and its Preparation (Continuation from the Lecture on 28th June 1926)

Shri Baba has a circle, and an advanced one too, advanced to the point of nearing its completion. Only the bestowal of God-realization is now lacking. Eleven circle members will realize God, and of these eleven, ten are already advanced spiritually. Only one remains on the spot where he was. When the ten return after Realization back down for duty, they will bring that one back with them gradually. Now who is that one? It is a secret.

This preparation of the circle requires no yoga, no tap-jap-vrat, for its candidates. Yoga and other such spiritual practices follow along very different lines, and they lead one through a long, strenuous, difficult course of passage.

Yoga

In yoga, one progresses through seven planes or bhuvans, as has been explained before. And although in yoga mārg one does indeed proceed gradually, the method for doing so in the beginning of the final stages² can be acquired and learnt only through a Guru. How? Suppose a yogi, after years of tap-jap-vrat, succeeds in reaching the sixth plane: there he meets the end of his road. He can progress no farther. He cannot win the experience of Nirvikalp or *Sākṣātkār** without the aid and grace (*krupā*) of a Guru, or one who is realized. This world is inhabited by many yogis whose powers, while not unlimited, are nonetheless extraordinary, who have won to great positions (*moṭā darajjah*), and who even could perform miracles. But despite all of these dazzling attainments, they cannot achieve the Experience or Realization of Paramātmā. For the Perfect Masters who could help them are

* Literally “*Sākṣātkār*” means “a face-to-face meeting”; “*sākṣāt*” means “visible, evident, present in the sight of.” Apparently Baba is using the term here to designate the state of God-realization on the seventh plane. Elsewhere in *Tiffin Lectures* Baba uses this word in a very different sense; for further discussion, see Glossary.

few and far between; and even among these few only one becomes an Āchārya or Sālik.*

In yoga mārṅ one begins to see colors in the very first plane.† Circles appear, and one hears splendid music (*kāī nād—surīlā avāj, vagere—sambhaḷāy chhe*‡). Sometimes the yogi proceeds further, but oftentimes, absorbed in these wonderful experiences—unseen and unheard by him before now—he stops dead in his tracks, right there in the very first plane, thinking **that** to be the Goal, whereas in reality he has reached only the beginning of the path. While thrall to such impressions and misapprehensions it is quite impossible for him to move on even so far as the second plane. What chance has he, then, of achieving the Goal of Realization? Yet even supposing that he manages somehow to proceed to the second or third plane, thereafter he meets with another great check—another great stopping point—in the fourth plane. Here, intoxicated in his ecstasy and enchanted with the powers he has gained, he experiences an overwhelming desire to make use of these powers by performing miracles. The inducement towards miracle-making rules him! But as soon as he uses his powers for miracles, he comes into the grip and under the crushing weight of all the sanskaras which he had previously labored so hard for so many years to get rid of through his yogas and other spiritual practices. In extreme cases he falls back all the way to stone state when dropping his body.

* Baba is using the term “Perfect Master” to designate any kind of God-realized person, while he uses the words “Āchārya” and “Sālik” to refer to God-realized persons who have returned to creation-consciousness to perform duty there—that is to say, “Sadgurus” or “Perfect Masters” in the meaning that these expressions came to assume in Baba’s later writings. One finds frequent use of the term “Sadguru” as a designation for any kind of God-realized person, whether Majzūb or Sālik, in the early chapters of *Infinite Intelligence*; Baba finally pins down its sense in series 13 (see p. 336). For further discussion of the semantic shift in the usage of certain terms in Meher Baba’s philosophical vocabulary, see *Infinite Intelligence*, pp. 459–60. On “Āchārya” specifically, see the Glossary (in this book).

† Baba used some of this same imagery in the descriptions of the planes of consciousness that he dictated in 1931 and 1934 for use in a feature film to be entitled “How It All Happened” (see *Early Messages to the West*, pp. 182–88). Some of the discussion (later in this paragraph) of “checks” in the pilgrim’s progress during the soul’s journey in consciousness recall the language and descriptions in *Infinite Intelligence*; see, for example, pp. 318–21.

‡ “Many sounds—sweet melodies, etc.—are heard” (Gujarati). *Nād* means “word, sound, vibration”; the “*Brahma Nād*” is the primal Vibration from which creation was produced. Here, *nād* (plural) seems to refer to the celestial sounds of the planes.

But in the event that he succeeds in controlling his mind, endeavors to proceed on the path, and climbs all the way to the sixth plane, there again he has to sit quiet and wait, until One who has attained God turns a kindly eye upon him, bestows his grace (*krupā kareto*), and gives him the final push to the seventh plane of Realization. In fact, very few reach the sixth plane, whose difficulties of attainment only rare ones can overcome. Then what to say about winning to the seventh plane? Indeed, to that final stage (of the seventh plane) only those can ascend on whom the grace of the Sadguru falls. But quite different is the case of those who are brought to the seventh plane personally by a Sadguru. For the Sadguru takes the one to whom he wishes to give Realization directly to the seventh plane all at once, without crossing the other six planes. The candidate has not to undergo the difficulties and hardships of self-denial in tap-jap-vrat and other such practices. All at once and quite in the dark he is uplifted by his Guru whose grace he has been fortunate enough to win. Thus Kabir has said,

*Dekho karam Kabīr kā, kachhu purablā lekh
jākā mahal na munī lahe, so dost kīyā alekh.**

That is to say, “Even the Great Yogis and others who have reached up to the sixth plane have tried in vain to see—only just to see!—the Palace of Paramātmā, while I who have reached the seventh plane have become One with it!”

If all these various practices—yoga, samādhi, concentration, meditation, yoga study (*yog abhyās*), and the like—do you any good at all, the limit is this: at the most they can give you experience of the path up to the sixth plane; that is, they can bring the pilgrim to that point where he sees Paramātmā. But even if he has maintained a commendable control over the mind, even if he has tried his level best to keep himself free from the clutches of Maya during his trials and hardships in the course of tap-jap-vrat, even still his sanskaras and egoism persist. These have not been destroyed, nor can one do so through one’s own efforts, however

* Literally this couplet in Hindi means: “See the fate of Kabir, inscriptions descending from the past; having neither palace nor muni, he has befriended the One about whom you cannot write.” A muni is a renunciate.

titanic these exertions may be. For this task is beyond a man's capability. It can't be accomplished without the aid of a Sadguru (Dev) or One who has realized God.

Now in this context what does a Sadguru do? Gradually the Sadguru destroys the intellect and egoism of those whom he desires to take with him and prepare for Realization, through a process **slow but sure**. In his dealings with such candidates the **mind** is the only part that the Sadguru spares and retains. It is exclusively on the mind of the man to whom he wishes to impart the Experience of Realization that the Sadguru works, from the very beginning and on to the very end. Hence it is said:

Bāshad andar pardeh bāzīhāye penhān gham makhor.

Behind the curtain are many secret games; so be not grieved!*

The reason why the Sadguru prefers this method of working on the mind alone is that the mind itself cannot comprehend the processes and means of advancement to the goal of Realization, which entail the destruction of intellect and egoism. These methods and processes surpass the mind's capacity for understanding, so the Sadguru has to devote special attention to training the mind, preparing it to undergo this destruction.

TO FURTHER CLARIFY ALL THAT HE HAD BEEN SAYING,
SHRI GAVE THE FOLLOWING EXAMPLE:

Suppose someone gets the desire for sex: understand that he has come into the grip of Maya. Similarly, when a man is possessed by anger, excitement, greed, know that Maya has entered into the picture. In short, any sort of evil feeling can rightly be seen as Maya. But if one feels hunger or the need for

* Hafez's full couplet reads: "Hān, masho nomīd chon vāqef neī zasnāre ghayb;/ bāshad andar pardeh bāzīhāye penhān gham makhor." That is, "Do not lose hope, because you are not privy to the mysteries of the unseen. / In truth, behind the curtain there are many secret games; so be not grieved!" For the original Persian text, see Godsī, p. 372, ghazal 305, couplet 5.

sleep—that is not Maya. Sanskaras produce these natural desires; it matters little if you eat, drink, or sleep even, for they are essential for life. But passions and other desires such as *kām, krodh, lobh, moh, mad, matsar, āshā** (greed, excitement, anger, and so forth)—these you should drive away the moment they enter your brain (which is to say, your mind). Say to them, "Maya, get out! *Nika! ahithī!* I don't want you!"

AS SHRI WAS SAYING THIS, SHANKAR† ENTERED THROUGH THE DOOR OF THE MAKAN-E-KHAS. THEREUPON SHRI WROTE OUT, "SHANKAR, BE YOU *KANĀKAR* (STONE)! THAT IS, YOU SHOULD BE SO FREE FROM FEELING AND UNAFFECTED, LIKE A STONE, THAT NOTHING CAN MOVE YOU—PASSIONS, DESIRES, ANGER, EXCITEMENT, ETC. JUST AS THESE FEELINGS HAVE NO EFFECT ON A STONE THAT IS A SOLID, UNAROUSABLE MASS OF MATTER, SO SHOULD YOU TOO REMAIN IMMUNE TO THEIR EFFECTS AND TAKE NO IMPRESS FROM THEM (*LĀGŪNĪ YĀ ASAR RAHĪT*‡). FOR INSTANCE, A STONE WOULD FEEL NOTHING EVEN WERE ONE TO APPLY 'RED HEAD'§ (*KUMKUM*§) WITH FULL REVERENCE AND BELIEVE IT TO BE A GOD. NOR WOULD THAT SAME STONE BE AFFECTED IN ANY WAY WERE YOU TO PASS WATER OR HEAP DIRTY REFUSE (*NARK*) OVER IT. IT IS,

* "Lust, anger, greed, infatuation, intoxication, jealousy, expectation."

† Shankarnath, as mentioned in the quotation from "The Combined Diary" at the head of this lecture.

‡ "Devoid of feelings and impressions" (Gujarati).

§ *Kumkum* is a powder of red turmeric or saffron used for various ceremonial purposes, including the worship of icons and statues, which seems to be the reference here. In many Hindu religious practices stone icons are decorated with flowers, *kumkum*, and other materials in the course of worship. "Red head" is apparently the English-language nickname given to *kumkum* in response to its use in creating the *bindī*, large colored mark on the forehead.

AFTER ALL, JUST A STONE, ENTIRELY DEVOID OF FEELINGS. TO SUCH AN EXTENT MAY YOU REMAIN UNAFFECTED, EVEN WITH THIS MIND AND INTELLECT THAT ALWAYS ACCOMPANY YOU. THEN YOU WOULD DESERVE TO BE CALLED A REAL YOGI OR *VĪR* (HERO). OTHERWISE, ALL THIS YOGA-TAP-JAP IS *FOKAṬ*, USELESS, A MERE FALSE SHOW FOR THE OUTSIDE WORLD; AND EVEN WHERE THIS YOGA IS CONCERNED, ONLY ONE OUT OF SO MANY WHO ENTER INTO THIS LINE SUCCEEDS IN ACHIEVING SAMĀDHI AFTER TREMENDOUS EFFORTS, SO DIFFICULT IS IT. YET EVEN DESPITE THESE AND OTHER SUBSEQUENT TRIALS AND TROUBLES, ONE STILL FAILS TO WIN *SĀKṢĀTKĀR*. FOR, PRIOR TO GAINING THAT EXPERIENCE, THE INTELLECT AND EGOISM OF THE DESIRER MUST VANISH. YET FOR THE YOGI IN SAMĀDHI, INTELLECT AND EGOISM REMAIN AS THEY WERE. HE TRIES TO REMAIN ALOOF AND KEEP THEM FAR FROM HIM AS LONG AS HE MAINTAINS HIS SAMĀDHI STATE, MAKING ALL EFFORTS TOWARDS THIS END; BUT AS SOON AS HE WAKES UP FROM HIS SAMĀDHI, AT THAT VERY MOMENT EGOISM AND INTELLECT DESCEND UPON AND CLING TO HIM. THEN HOW COULD HE EXPECT TO EMBRACE GOD IN SUCH A CONDITION?

IT IS COMPLETELY IMPOSSIBLE.”

As you can see, samādhi is similar to sound sleep. For just as the yogi in samādhi keeps himself aloof from intellect and egoism, making all efforts towards this purpose, in the same way one is free from them in sound sleep. The difference is that the yogi in samādhi accomplishes this consciously through

his own efforts, whereas for the sound sleeper this same effect is achieved automatically. Yet when awake, both experience the same state, with full intellect and egoism. One might then ask, if it is impossible for you to destroy intellect and egoism through your own individual efforts, why talk of Paramātmā at all?

That which is the same as Eternal Bliss (Anant Ānand), That which is full of Knowledge—to become one with That is exceedingly hard. For how can That which is beyond and void of intellect and egoism be reached by those for whom intellect and egoism still remain? To attain that union one must give up one’s life, one must **die** in the real sense—not by drowning oneself in a well or river, or indeed, through any other means of casting away the gross body in an act of suicide, but rather by renouncing and killing and wiping out Maya. And this annihilation of Maya is achieved through one’s remaining aloof and unaffected by it.

Yet that Maya is so strong, so severe in its affliction, that it subdues and wrings surrender even from great heroes. Indeed, the conquest of Maya can be achieved by the greatest of heroes only. One finds only a few such, indeed, an inconsiderable quantity when compared against the vast population of the world. Seek out such a Perfect Master, seize hold of such a Realized One, for then and then alone will you become established in the Way. Otherwise, even if you go on living and dying and living and dying for ages and ages together, you will not win sufficient good fortune even to get a whiff of the wind (*havā*) of this great Way of Truth.

MEHERABAD

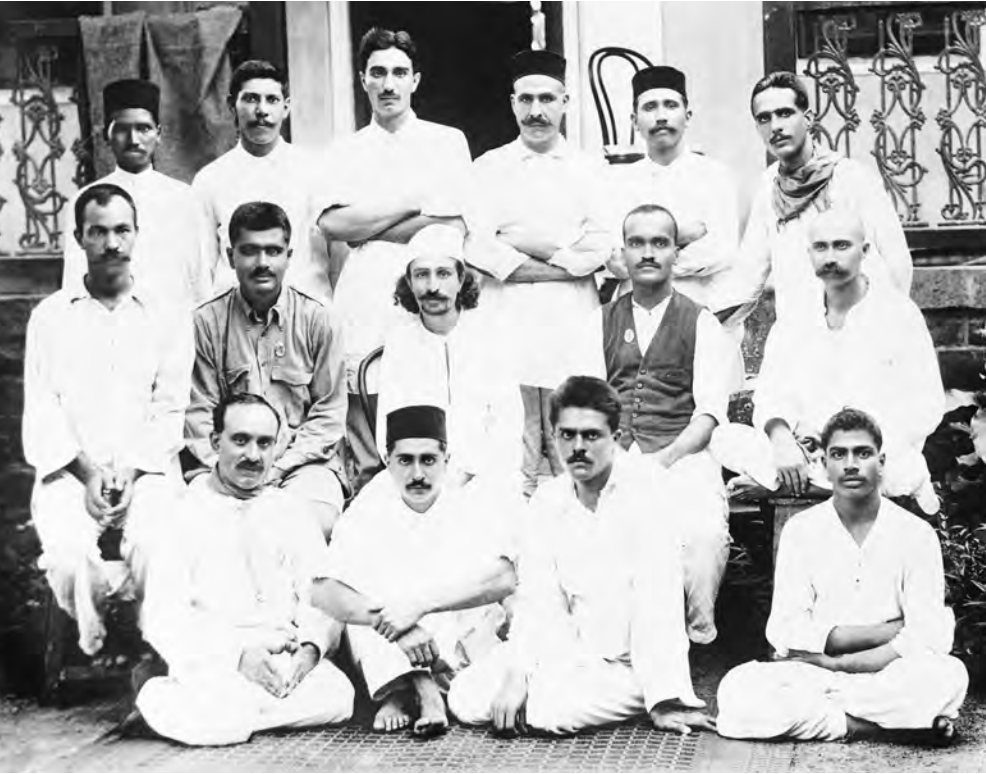
THURSDAY, 1ST JULY 1926

On the previous day (according to “The Combined Diary”) Baba was heard to remark that from the first of July he would “stop explaining the divine and spiritual subjects.” Nonetheless, the mandali entertained the hope that he would actually start speaking again on that day, it having been almost a year since he commenced his silence on the previous 10th of July.

Naturally they were disappointed to learn, when he came down from the Hill that Thursday morning, that he intended to prolong his silence through February 1927. The flow of Baba’s lecturing through chalk and slate did not come to an abrupt halt that day, however, for he proceeded to give them the following series of explanations on spiritual subjects.¹ —Eds.



The Old Bungalow in Lower Meherabad, with the dispensary to the right. Circa 1937–38.



Baba at Ghatkopar on 19th October 1923.

On the floor from the left: Burjor Dahiwala, Adi K. Irani, Ramjoo,
and Raghunath Karmarkar (son of Durgamai).

Seated: Behramji (later Buasaheb), Rustom, Baba, Ghani, Gustadji.

Standing: Ubale (known as Babu Cyclewala), Hormusji Vajifdar,
Sarosh, Baidul, Slamson, and Nervous.

Feeling, Inspiration, Revelation, and Realization

What is “inner knowledge” (*antar jñān*)? This expression refers to a development of the spirit, a “rising above,” as it were. The Gujarati term for it is *ātmā sphūrti*,^{*} that is, feeling, inspiration, revelation. All such knowledge (inspiration, revelation, etc.) which a human being acquires can be characterized as the shadow of the real “Spiritual Knowledge” or *Ātmā Jñān*.

Spiritual Knowledge or *Ātmā Jñān* means nothing other than Self-realization. When the mind has won to the stage of *samādhi* or higher concentration, then it is prepared to rise upwards towards this Realization.² And the one who wins this Spiritual Knowledge must be taken as spiritually perfect.

Permanent inner knowledge (*qāyam*[†] *antar jñān*) is the shadow of this Highest Knowledge or *Paramātmā Jñān*. By contrast, inner knowledge that has been acquired haphazardly carries no real significance.³

Now setting aside the case of the ordinary yogi, what is it that the perfect yogi (*pūrṇa yogi*)[‡] gains? Nothing but this permanent inner knowledge that we have been speaking of, that is, the perfection of the mind, which is only a shadow (*padchhāyo*) of that Highest State (*Sadguru Avasthā*) that a *Sadguru* experiences. This state of the perfect yogi can be called the uttermost, extreme far boundary of the mind (*mannī parī sīmā*).

Now what constitutes the “spiritual beginning” for the mind? Concentration, trance, *hāl*, *samādhi*.⁴ And what is the mind’s “spiritual end”? Inner knowledge, inspiration, revelation that is both permanent and true (*qāyam and satat*).⁵ But even still, intellect and egoism persist. Even that inner

^{*} *Sphūrti* means a “throbbing, burst of energy, inspiration, flash of thought.”

[†] *Qāyam* means “fixed, established, lasting.” In context this word clearly alludes to a stable but ultimately impermanent state short of Realization. It seems to express a conception of **relative** permanence similar to that conveyed through the phrase *jahān-e-bāqī* the “abiding world,” in *Infinite Intelligence*, which there designates the inner worlds of the subtle and mental (called “subtle” in that book).

[‡] *Infinite Intelligence* (pp. 55–59) used the expression *pūrṇa yogi* ambiguously, sometimes to refer to a highly advanced soul and sometimes to a Realized One (see the footnote in *Infinite Intelligence*, p. 55). But the perfect yogi that Baba adverts to here clearly has not yet attained Realization.

knowledge experienced by walīs* is only a shadow of Realization. For —

Realization = Nirvikalp = Oneness = Non-duality (or *Advaitya*) = Union (or *Vasl*).

These walīs, having, like the perfect yogis,⁶ advanced to the uttermost, extreme far boundary of the mind, experience the shadow of the real and original state of the Sadguru. But in Union or *Vasl*, intellect and egoism are dead and gone, destroyed forever. There are some who, remaining in that state of Realization (*Vasl*), retain body and mind, though as said, they have divested themselves of intellect and egoism. Yet even then, such a Realized One, a Majzūb, though embodied, abides in the Non-dual state or Advait Avasthā.⁷

Sadguru, Majzūb, Yogi

Now then, who is it who works and acts through the body and mind of these Majzūbs? The Majzūb himself has indeed attained the ultimate state and enjoys supreme Bliss. It is precisely this highest Bliss, Power, and Knowledge⁸ that operate his body and mind. The Majzūb himself does not work his body and mind at all, until his “time” is finished—which is to say his *prārabdh*, his destiny. His mind is only an instrument, and for that reason his mind and body wander here and there whenever and wherever they like, like the mind and body of a mad man. Hence Majzūbs, like mad men, appear to play mischief.

The Sālik Sadguru, by contrast, uses these attributes of the highest Knowledge, Power, and Bliss with full consciousness and of his own accord and will.

All these talks concern themselves with matters of the Highest only. Hence it is that Tukaram says, “*Tyāchi gati kaḷe nā koi*,”[†] that is, “The Sadguru’s secrets (*gati*) no one can fathom (except those who are themselves realized).”

To illustrate the difference between these various states, take the following analogy. First, bring to mind the Ocean. A boat is floating in the Ocean, and a man

* A walī is a friend of God, a saint. In *Infinite Intelligence* Baba used the term to designate a soul of the fourth or fifth plane, but here Baba seems to mean someone who has advanced to the uttermost limit, presumably into the mental sphere.

† Literally this phrase translates, “no one knows their state” or “condition” (*gati*). The linguistic form of this quotation is odd, mixing Marathi and Hindi.

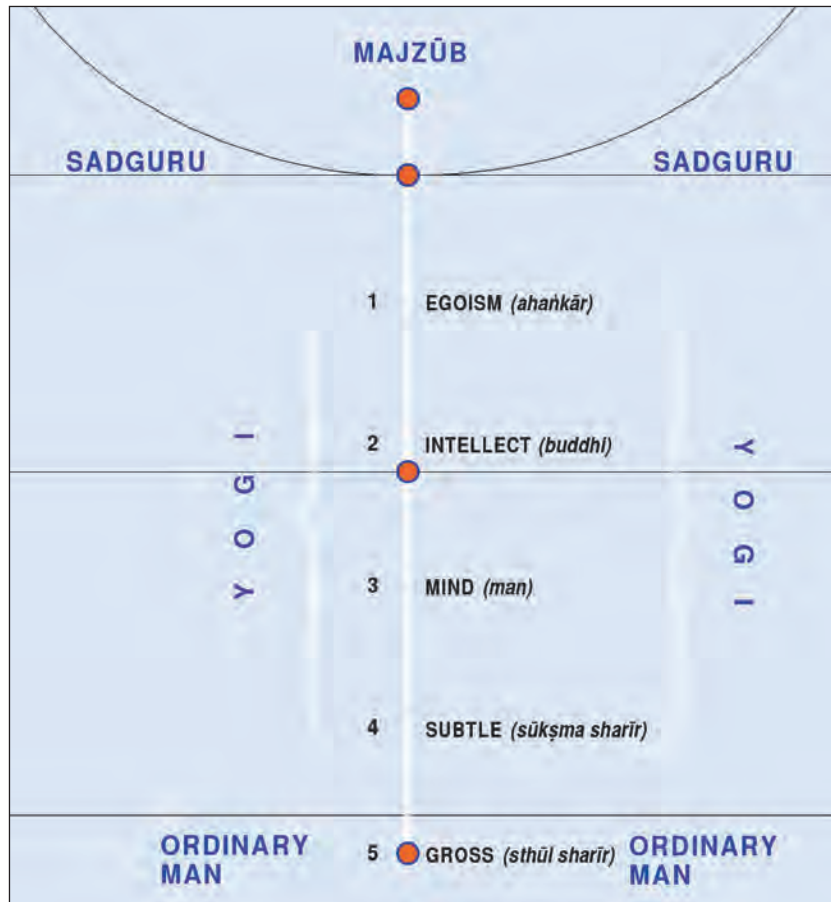
in the boat is enjoying the sea breezes and other pleasures of the voyage (*daryā safarnī laher bhogavte*^{*}). Now, if the man himself should become one with the Ocean, wherein lies the necessity of the boat? Earlier, when he was still a man inexperienced and without any idea of the Ocean and its greatness and pleasures, then he needed a boat as a means (*sādhan*) for his experiencing the delights of seafaring. But what does he care about the boat when he has become the Ocean itself? This expression “becoming the Ocean” designates the state of the Majzūb who, as said, has lost all care for the boat; and in consequence it drifts here and there at the mercy of the waters. But the state of the Sadguru differs in this respect, for he **does** care for the boat, makes use of it, and won’t leave it unattended. Indeed, the Sadguru can actually move and carry the boat—that is, the *sādhan* or medium of experience—whenever and wherever he likes, by catching hold of its bottom from underneath the water. By contrast, we of mankind drift here and there, propelling ourselves by the aid of oars and other such mechanical means, but advancing not at all: that is to say, our moving here and there with the aid of instruments and even the most up-to-date modern machinery yields us no progress whatsoever towards the Goal of Perfection and Realization. Such is the difference between the states of the Sadguru, Majzūb, and ordinary human being. Though it might seem trivial, this difference is actually enormous, too much for us to conceive, tremendously significant, indeed, beyond imagination.

To continue with this comparison of the different human types, consider the different layers in the constitution of the human individuality, which can be correlated, respectively, with the Sadguru, yogi, and ordinary man.[‡]

* Literally, “passing through” or “enjoying the waves of ocean travel” (Gujarati). The word *laher*, “wave,” was used by Meher Baba in *God Speaks* (p. 78, there in the spelling “*lahar*”) to designate the original Urge or Whim of God that gave rise to creation.

‡ Baba’s analysis in this section, whereby the false self is conceived in terms of layers or sheaths, follows from his discussion in the lecture of 24th June 1926 (see pp. 78–85); the footnotes there cite other relevant discussions from *Infinite Intelligence*, *Divine Theme*, and *God Speaks*. In his approach to what in English we could call “mind” or “psyche” Baba seems to be following along the general lines of Advaita Vedanta (and other schools of classical Indian philosophy), which recognize *man*, *ahankār*, *buddhi*, and *chitta* as the constituents of the *antahkarana* or the “internal organ.” Baba’s various congeries of constituents in this lecture, in the lecture of 24th June, in *Divine Theme*, and elsewhere are generally reminiscent of, though of course they do not precisely match, the five “sheaths” or *koshas* of Advaita Vedanta, viz., the gross or physical body (*annamaya*), the vital body (*prāṇamaya*), the mental body (*manomaya*), consciousness (*vijñānamaya*), and bliss (*ānandamaya*).

FIGURE 14.
The Constituents of the Human Individuality
in the Cases of the Sadguru, Majzūb, Yogi, and Ordinary Man

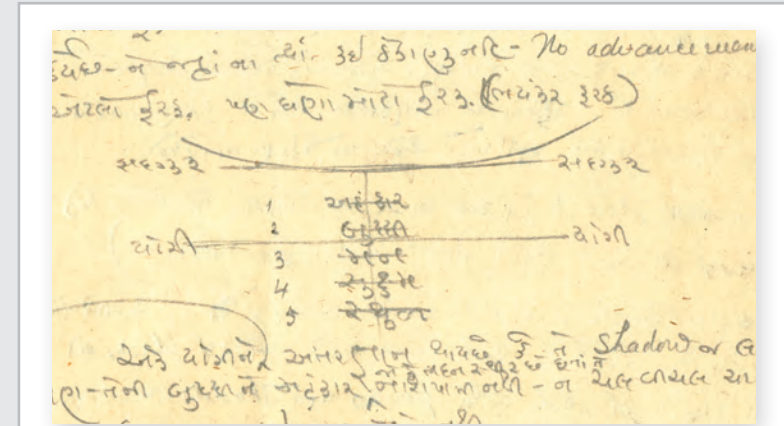


KEY TO FIGURE 14

As Meher Baba has explained it, the human individuality is comprised of various constituents, hierarchically organized. The true Self, represented by the inverted dome shape at the top, is the Reality inherent in every person. The false self, ranged vertically below, is comprised of (1) egoism, (2) intellect, (3) mind, (4) subtle body, and (5) gross body.

Though located at the junction between the Real and the false, The Sadguru is conscious of all these constituents in his divine individuality. The Majzūb

KEY TO FIGURE 14 (CONTINUED)



This draft figure in Chanji's Diary (ChD 57: p. 63) displays the same basic shape and the same elements of contents as appear in all of the sources.

is conscious of the real Self and unconscious of everything else; the yogi's conscious domain encompasses egoism, intellect, mind, and subtle body; the ordinary man is conscious of the gross body only.

A yogi who gains inner knowledge (antar jñān) through meditation, concentration, samādhi, and other such means really acquires nothing but a **shadow** of the Real Original Knowledge. Though in these yogic states his intellect and egoism are stilled and quiet (*sthīr*) and have desisted from their usual working, they have not yet been destroyed. Their potential for activity, though calmed and controlled by concentration and these other means, persists, though for the time being it lies dormant, simply because he, the yogi, has not yet drowned in the Truth, in the Bliss of Union.

By contrast, both the Majzūb and the Sadguru have drowned in the Truth and become One with it. But they differ in this, that the Majzūb cannot pull himself out again from that Truth, while the Sadguru not only reemerges but makes use of and actively works with the highest Knowledge, Bliss, and Power (Jñān,

Shakti, and Ānand) that he has acquired. Yet even though the Majzūb, as said, cannot do this—even though he cannot withdraw himself from the Oneness of Truth for the purposes of doing work—all the same a single slap, a single stroke, from such a one has great effect and brings great blessing (*temnī thāpadthī paṇ kalyāṇ thāī jāy chhe**). For that slap or stroke has not been administered by the Majzūb personally but by the highest Knowledge, Bliss, and Power that the Majzūb has won. His force, working through this Knowledge, Power, and Bliss, is great indeed, and the recipient of the slap is rightly considered fortunate; indeed, he gets his desires fulfilled and gains untold advantages, if not in the material plane, then spiritually. But the one who receives the “slap” of the Sadguru—the Sadguru’s grace—becomes like the One who gave it: that is, the fortunate recipient becomes realized like the Sadguru himself. For the Sadguru, having won control and submission of the subtle and gross, can make use of these means (the subtle and gross) **consciously** with the aid of his supreme Knowledge, Bliss, and Power—any part or all of which, naturally enough, he can bestow upon others if he so desires.⁹

In short, for anyone desirous of spiritual advancement, efforts along the lines of yoga mārg (that is, through meditation, concentration, samādhi, and so forth) are, quite simply, useless. Through their own tremendous efforts, through trials and ordeals undergone for years together, yogis can, at most, reach the fifth¹⁰ plane, and even for that, they have to pass through the most dangerous of difficulties and enchantments (*moh*) on the way. In many cases the yogi runs the grave risk of entanglement in these enchantments and in consequence getting hung up in mid-course along the path; and in the worst instances the unfortunate yogi falls all the way to the lowest state of stone. The reason for these entanglements and falls is that yogis have access to and can use only the **shadow** of the real Knowledge, Bliss, and Powers. By contrast, those who have attained to perfection possess real Knowledge, Bliss, and Power; and with the use of these they lead others and give them the Experience (of Realization).¹¹ But the yogi who advances alone and through

* “From their slap great good fortune arises.”

his own individual efforts without a Guide or Guru, laboring and struggling and trying his utmost to reach what he thinks to be the “End” through the course of arduous and untold trials, even if he does succeed in attaining the Goal of Realization, wins only the state of the Majzūb. Such a one, unconscious of the Highest State that he has through his own strenuous efforts attained,^{*} cannot make use of his Knowledge, Bliss and Power and cannot descend to creation-consciousness for the discharge of duty. Rather, his Powers themselves work through his mind and body without his own conscious involvement. But the Sadguru, who unlike the Majzūb returns to world-awareness for the sake of duty, wields the highest Knowledge, Power, and Bliss that he has won full consciously, and he does so not from a single state and station but from many.¹²

But to return to the case of those still traversing the spiritual path: as long as a man has not yet become one with Paramātmā, he uses only the **shadow**. That is to say that the yogi who has advanced through his own individual efforts without the aid of a Guide or Guru cannot avail himself of the powers of Truth until he has crossed the seven planes and become one with that very Truth. Until then, he uses only such knowledge, bliss, and power as he has acquired through his experience of the planes—powers, as said, which are but the shadow of the Real and Original.

Let us elucidate through another analogy. When you become the Sun, the powers that you use belong to the Sun itself, not to the Sun’s rays. But the one who has not yet attained this Union, the yogi who has not yet submerged himself in the Sun and become one with it, has to be satisfied with the powers of these rays—which are really nothing but “shadows” acquired by him hitherto during his progress on the path. In short, even though yogis may assume and

* The Majzūb is “unconscious” of his own state in the sense that he has no awareness of the fact **that** he experiences this state, since the immediacy of his own Self-realization leaves no scope for this kind of self-reflective self-consciousness. When you are aware **that** you enjoy a certain experience, you have already assumed a posture of externality to that experience. Unlike the Majzūb, the Sadguru has returned to the consciousness of creation and difference, and so he is “conscious” of his state in the sense that he knows that he experiences it by contrast with other people who do not. Thus, as Baba explained in the lecture of 24th June 1926 (see p. 84), a Majzūb has no egoism or *ahaṅkāra*, whereas the Sadguru, according to *Divine Theme*, Chart no. 2, has “Unlimited Divine Ego.”

believe that they have gained great powers and even if they make claims to this effect, according to this present explanation, they are merely playing with rays of the Sun and not acting as the Sun itself. And ordinary people of the world, who know nothing of all of this and remain quite in the dark as to the true state of affairs, attach great value to these powers that the yogi displays, though they are but shadows of the original, real Powers. Thus can be judged the difference between the real Powers of the Sadguru and the shadow powers of the yogi.

Again, when a Sadguru comes back down for duty after Realization, he brings with him the real and original highest Knowledge, Bliss, and Power of the Truth—compared here to the Sun—and not the powers of the planes, which are but Sun-rays or, indeed, shadows. The Sadguru’s powers belong to the Sun and not to the rays. The powers acquired during one’s experience in the planes are not the real Knowledge, Power, and Bliss, but only their shadows, *riddhi-siddhis*.^{*} The Powers of Truth are real and original, and the body through which they are put to use is a mere medium. What a troublesome and tiresome task it is for the body to serve as a channel for the flow of this Knowledge, Bliss, and Power! And as for the yogi, poor fellow,¹³ who has not yet won his way to real Truth nor become one with the Highest, what does he have at his disposal but the mere shadows of these Powers? Even the highest and most advanced of yogis hold only shadows in their hands. Reading the thoughts and minds of others, inner knowledge (*antar jñān*), even raising the dead—these are all examples of shadows of the original Power. They are the powers of Maya—mere rays, though even these shadow-rays are extremely difficult of attainment, acquired at the cost of arduous struggle and severe hardship: but despite all this, they remain mere shadows nonetheless.

Then why strive for the shadow when you can get the real substance?

^{*} *Siddhi*-s are occult powers accrued on the spiritual path; *riddhi* means “success, prosperity.” The idiom *riddhi-siddhis*, commonly rendered “prosperity and power,” here designates powers that belong properly to the worldly domain, that is, to the subtle sphere, and thus are susceptible to use for purposes of worldly benefit and gain (rendered as “prosperity”), as opposed to the divine powers of God, which are used for spiritual purposes and transcend the worldly ken.

The Limitations of Intellect and the Need for Experience

God or Īshwar¹⁴ has Knowledge, Bliss, and Power. All the rest is Nothingness, *Shūnya*^{*}; but one must gain the real Experience before one can know that these things—the whole universe and its paraphernalia (*sriṣṭi*)—are merely Nothing.¹⁵ Yet despite all this being Nothing, still **something** is, for existence (*astitva*[†]) remains. So when we say, “This is all Nothing!” the question arises, “Then, what IS?” And the answer to this question is: “NOTHINGNESS IS!” When you get the complete idea—nay, the **experience**—that “all this is Nothing,” then you may be said to have come into possession of Real Knowledge.

All of what I am saying to you now, to the effect that this supreme Knowledge, Bliss, and Power constitutes a state beyond imagination, all of this is a **fact**, most emphatically and impressively and really true, more so than the fact of your speaking with and hearing me at this moment; it is more true than your own existence and being here with me now and all that you see and hear about you. A thousand times more true is the fact of Realization and the state of supreme Knowledge, Bliss, and Power than the so-called “fact” of your present life and the seeming existence that you believe in—a hard, solid, indisputable fact for you as human beings, but which, to us (who are Realized), stands revealed as a mere dream state of the Truth. For us, where can there remain any scope for doubt? That state of Truth is so vividly perfect that he who¹⁶ has actually become one with it and experienced it cannot describe it with this mouth. Words are too poor a means to give any description of this Highest State. Leaving aside the question of actually **acquiring** this Knowledge and Experience of God-realization in the first place, consider the powers of the one capable of **giving** this Knowledge, Power, and Bliss to others! Not only that, but in addition to imparting the Experience of Realization to others in some few selected and particular cases, what would you think when we (the realized

^{*} *Shūnya* means “non-being; emptiness; (the number) zero.” *Shūnya* and *shūnyatā* are important terms and concepts in Mahayana Buddhism, especially the Mādhyamika school founded by Nagarjuna.

[†] In *In God’s Hand* (Baba’s page 1) Baba writes “The *Astitva* of Natural Light = Darkness Natural” and “The *astitva* of unnatural Darkness = Unnatural Light.” See also *Infinite Intelligence*, p. 383.

Sadgurus) say that we can actually **play** (*ramat kariye chhe*) with these—the supreme Knowledge, Bliss, and Powers of Perfection or Truth? If we did not do so, how do you think we should be able to give this Experience to others?

But how can your limited mind grasp and understand all of this? It is entirely beyond the reach and capability and powers of the intellect. Explaining these things to you means imparting and impressing upon your intellect something which is within its grasp and comprehension. Yet how can we really explain this to you, when this intellect of yours is limited and can receive knowledge only up to a certain point? That is to say, how can your limited mind grasp and understand that Knowledge which is unlimited? For that purpose, that is, to explain unlimited Knowledge to your limited mind, someone—the Sadguru—must remove this intellect of yours from its present limited condition and make it unlimited: in short, that “Someone” must give you personal Experience—Realization; and then at once you would understand.

After this Experience, one comes to know completely and with assurance the answer to the question “Who am I?” What kind of “assurance” is this? Perfect, complete, and absolute.

Suppose a man, intoxicated with drink, forgets his own self (*potānu bhān gumāve chhe**). Although he remains quite unaware of his own existence during this span of time, he still IS—he continues to exist. Now this real Experience (of Realization) is not just thousands but crores of times more real and immediate and assured than the ordinary man’s assurance of his existence during his state of intoxication (or temporary forgetfulness of one’s self). Here in this ordinary life, an intoxicated man still retains a body, whereas in that Real Experience state, the body is gone.^{†17}

* “Loses his waking state” (Gujarati).

† The comparison in this passage seems self-contradictory: Baba appears to be saying that the sense of Self experienced by the Realized One is crores of times greater than the self-awareness of the drunken man who has forgotten himself altogether! But how can there be a proportion between something and nothing? Probably the original text has been garbled; the text in its emended version here is based on variant readings that are described in the associated endnote 17. But Baba’s basic point is probably that the drunk, who has forgotten his ordinary external self and persona to a considerable degree, still exists and retains a conviction of his existence. But the Realized One experiences this with an incomparably greater certitude.

But this real Experience is given rarely, only to a selected few out of crores. Suppose ten get this Experience of Realization. Out of these ten, four lose their bodies and die, never to return to this earth plane but remaining in Eternal Bliss. Five others become Majzūbs who, though they abide in the Bliss state and never return for duty, nonetheless keep their minds and bodies for some days. The one left over, the one out of the ten who remains—he is the Āchārya, the Sālik. So in summation: out of the ten who attain Realization,

four die, leave their bodies, and never return;
five remain in form as Majzūbs but do not return to world-consciousness; and
one becomes the Āchārya.

At present, there are 300 Majzūbs and fifty-six—that number is fixed—fifty-six Āchāryas in the world.*

Then to recapitulate what has been said on the subject of eternal Bliss or Anant Ānand, we can compare the bliss states of different persons through the following analogy (*ek sarkhāmanī*):

if the Ānand of a Sadguru = (1) this human body, then
the ānand of a yogi = (2) the shadow of that human body (1), and
the ānand of an ordinary man = the shadow in water of the original
shadow (2) of the human body (1),
which is to say, the shadow of a
shadow.

* In *God Speaks* (p. 256) Baba explains that “There are always, at all times and in all ages, fifty-six God-realized souls or Shiv-Atmas in human form on earth. . .” Five of these are Perfect Masters; the others are God-realized persons of other types. For further discussion of the fifty-six and the circles of the Sadguru, see Appendix 3, esp. pp. 490–93.

MEHERABAD

SATURDAY, 3RD JULY 1926

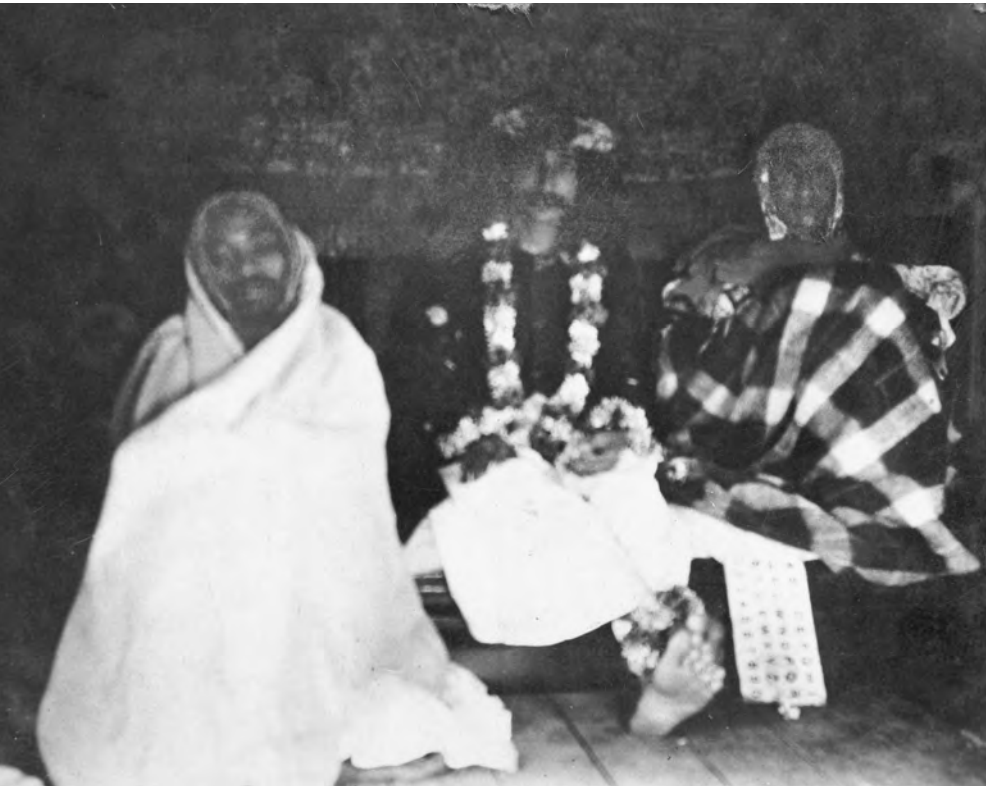
From 3rd May through 30th June Baba had been taking his nightly rest in the Water Tank* in Upper Meherabad; but on the evening of 1st July he carried

* At this time the Water Tank had no doors, and Meher Baba had to enter by climbing in from above. In 1927 doors were constructed, and the rooms became serviceable for purposes of the Meher Ashram, which established its headquarters there. In 1938 an upper floor and tower were added. Now this structure is known as Meher Retreat; it crowns Meherabad Hill and can be seen from afar.

his bedding down the Hill and began sleeping on the raised platform in front of the cabin inside the Sai Darbar. Over this whole period Baba had been working intensively on the writing of his secret "Book." —*Eds.*



Some of the men involved in the Meher Ashram boys' school standing in front of the Tank Rooms in Upper Meherabad in the second half of 1927.



Rajaram and Chotta Baba in a state of bliss with Baba inside the Crypt Cabin in January 1928.

The Knowledge of Sadgurus and Other Persons

What is the difference between a **bhakta** and a **chelā**?

A **bhakta** is a devotee. There are many such bhaktas. They select their own Guru.

A **chelā** is a disciple. They are few, and they are selected by the Guru.

Since bhaktas (or devotees) select their own Guru and surrender to him on the basis of seeing him themselves, their number is great.¹ But since disciples or chelās have been chosen and selected by the Guru, their number is small.

Now Knowledge has different degrees, and each can be correlated with a type of individuality, as follows.²

Table 3. The Four Degrees of Knowledge

Type of Knowledge	Paramātmā and its Shadows	Individuality
1. Knowledge (Jñān)	= Paramātmā	= Sadguru
2. Inner knowledge (antar jñān) or inspiration	= the shadow of Paramātmā, through which one can raise the dead and avail oneself of other psychic ³ phenomena.	= Yogi
3. Intellect (<i>aql</i>)	= the shadow of inner knowledge, that is, the shadow of the shadow (or the second shadow) ⁴	= Man
4. Instinct (<i>prerṇā-buddhi*</i>)	= the shadow of the intellect, that is, the shadow of the shadow of the shadow (or the third ⁵ shadow)	= Animal

Now to proceed from the bottom of this list to the top:

When **instinct** is developed to its highest point, it becomes **intellect** (*aql*).

* "Impulse-intellect." Compare with the verbiage connected with "animal" and "instinct" in Table 2, p.114.

When **intellect** is developed to its highest point, it becomes **inspiration** (antar jñān).

When **inspiration** is developed to its highest point, it becomes **Truth** (Sat or Jñān or Paramātmā).

Only Sadgurus dwell in the Jñān state, located beyond the sixth plane. Up to that point and limit (of the sixth plane) only those men who have inner knowledge—yogis and other inspired persons—can attain. In the sixth plane, this inner knowledge (or antar jñān) becomes constant (*satat*). But the seventh plane, with its Paramātmā-Jñān state, represents the End or Goal.

Although this Jñān, this Knowledge, is always acquired in the seventh plane, the Jñānī who wins it cannot use it unless, with the help of a Sadguru, he descends for duty. Only if he comes back down to creation-consciousness again—then and then alone—can he put this Jñān, this Knowledge of the seventh plane, into action. So far as the mind is concerned,⁶ it is this Jñān of the seventh plane that he avails himself of and not the inner knowledge (antar jñān) that he possessed earlier. Why? Because Jñān is like the Sun (*sūryā*), while inner knowledge (antar jñān) is just a ray (*kiraṇ*). When one can use the Sun itself, why bother with a mere ray? Even if one raises the dead and performs other such marvelous miracles, he does so through this Jñān and not by means of inner knowledge or antar jñān, because this inner knowledge belongs to the domain of duality (*dvaitya*). It brings its own bindings (*bandhan*) and makes the one who uses it liable to the accumulation of sanskaras, which must subsequently be got rid of—burnt and destroyed by whatever necessary means—before he can move on and proceed to the seventh plane. Then alone does he become a Jīvanmukta, free from the ceaseless rounds of births and deaths; and if he is lucky enough to come back down to earthly consciousness (of course, with the aid of a Guru), then he is said to have a kind of **license** authorizing him to make use of this Jñān or Knowledge that he has come into possession of.

Take the waters of the Ocean as representing the Goal of Realization. Now, the one who dives into this water, though he becomes realized to be sure, is a Majzūb if he remains drowned in it and cannot come out again. By

contrast, the one who, after plunging into the Ocean, returns again to the surface, now full of water (which is to say, Experience), such a one is the Sālik Sadguru, for his abdomen, eyes, ears, nose, mouth, in short, every part of his body, is altogether saturated with water—rather, he is one with the water, nay, **he is water itself!** In short, one must dive into the waters and get the experience of being drowned if one truly desires Realization; that is, if one wants to know and realize the state of being drowned, one has no alternative but actually to get drowned oneself. No amount of spoken or written explanation can give one the slightest idea of that state; only personal experience will do.

Now, as to those who attain Realization and come back down to creation-consciousness again: those fortunate enough to attain this state are few indeed. The operation of their bodies, gross and physical, is brought to effect by their own Powers of Knowledge (*Jñān nī Shakti*) acquired on the seventh plane, and can be compared to two fingers interlinked, as shown in Figure 15.

The mind and body of ordinary people who have not yet attained Realization are interlocked and intermingled with each other in their operation, and they turn and move together.⁷ One goes where the other goes, owing to the bindings of sanskaras. That is, wherever your mind goes, your body follows. Your sanskaric bindings (*sanskār-bandhan*) do not allow these two to separate.

But in the case of those who are God-realized, all their sanskaras having been wiped off before Realization, no binding of sanskaras remains, and hence their bodies and minds work separately and independently of each other. Where the mind goes, it need not take the body, as happens in the case of the unrealized ones. Rather, body and mind can work together at the same time or separately; sometimes one works while the other lies quiet and inactive; sometimes, at will, they work at different places, and later, again at will, they come back and join together at the main fountain of Self.*

* *Infinite Intelligence* uses the analogy of two kites, one representing the gross and one the subtle body, to illustrate the difference between ordinary persons and Sadgurus as regards body connection. The ordinary person, Baba explains, can fly only one kite at a time, whereas the Sadguru can fly “both kites separately at one and the same time, holding one string in each hand, and while doing so he feels, experiences, and realizes that he is the flier and not the kite.” See *Infinite Intelligence*, pp. 424–25.

FIGURE 15.
The Linking of Body and Mind in the Sadguru

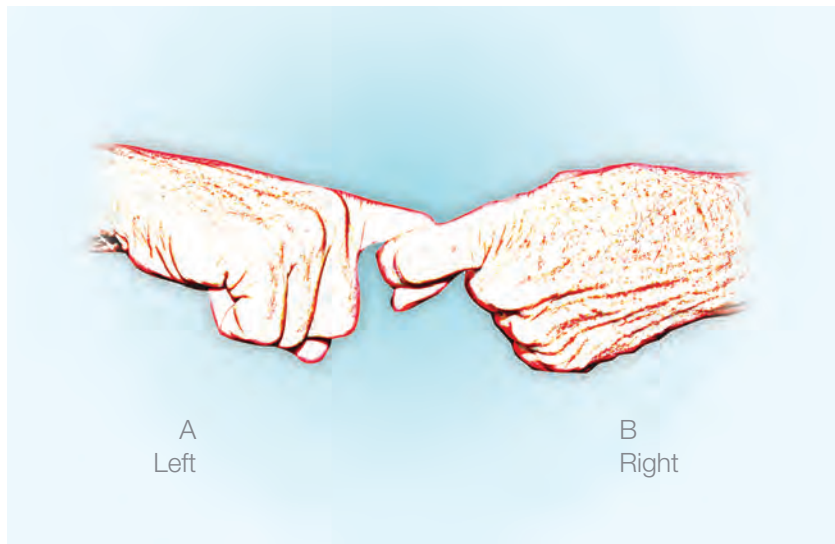
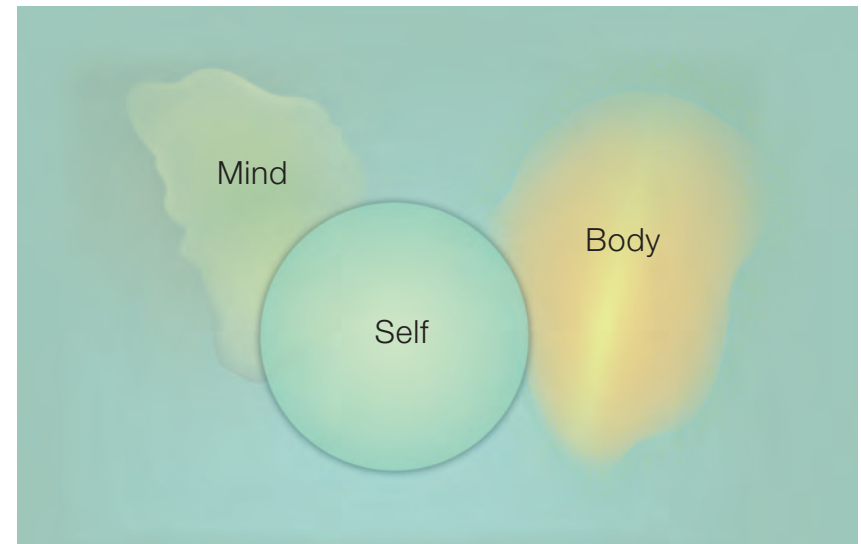


FIGURE 16.
Body, Mind, and Self in the Ordinary Person



KEY TO FIGURES 15 & 16

Figures 15 and 16 are closely related: 15 represents the linking of mind and body in the case of a Sadguru, while 16 does so for an ordinary person.

The Sadguru's mind and body operate independently of each other. Like the two joined fingers in the drawing, the Sadguru can voluntarily connect or disconnect mind and body, at his will and pleasure. Baba made the same point in his analogy of the two kites in *Infinite Intelligence*, pp. 424–26.



This hand-drawn figure from Chanji's Diary (ChD 57: p. 75) is one of four manuscript sources. Since in two of the drawings the hands are vertically related and in two of them horizontally (as here), apparently the vertical-horizontal alignment of the hands is irrelevant to the root meaning.

In the case of the ordinary person, however, the mind and body, still amorphous and not fully articulated in ordinary consciousness (as the two fingers are for the Sadguru), intermingle and superimpose upon the Self; and so they must act in tandem. They enjoy no mutual independence of movement. The analogy of the hand and the stick in *Infinite Intelligence* (pp. 345–48), in the cases of Jamshed and Zoroaster, illustrates the same idea as do Figures 15 and 16.

The primitivity of the diary source for Figure 16 makes it hard to ascertain Baba's meaning beyond what has been said here.



This exceedingly primitive drawing from Chanji's Diary (ChD 57: p. 75) provides the only source for this figure.

MEHERABAD

WEDNESDAY, 7TH JULY 1926

Several yoga adepts (*abhyāsīs*) are making their appearance nowadays. Just today one such came with his followers to visit Shri, but when Shri had explained to him the real meaning of “perfection,” this visitor and his mandali were all amazed. For though he was a *baḍā* yogi* himself, when he found out that all these yogic phenomena¹ are nothing at all when measured against perfection, he frankly acknowledged before Shri that, to attain this perfection, they—the yogis—would have to pass through thousands of births. And so he requested Shri to show them the way to perfection. For (as Shri made clear to him) all these yogas are nothing at all before perfection, the quickest and easiest way to which is satsaṅg (the company of saintly persons) alone.

Turning to the topic of yoga and samādhi more specifically, Shri went on to explain as follows.

—*Chanji’s Diary*²

* *Baḍā* means “great, eminent, distinguished, with wide reputation.”

The Difference between Yoga Samādhi and the Sadguru State

Unless one achieves samādhi (or concentration), the mind does not travel inwardly, and it accomplishes no work towards spiritual advancement. Conversely, it can be affirmed that samādhi or concentration **does**, in a certain way, enable one to progress along the path towards Truth. Or to put it more exactly, sometimes samādhi makes spiritual advancement easier. To illustrate: you walk—you progress, you advance—and at a certain point you rest: and this is comparable to samādhi. This rest allows you to recuperate the energy you need to proceed further. That is all that this rest is good for, nothing more. In short, samādhi, though it does make it possible for one to progress spiritually, **is not the only such means; it is not indispensable**. Other easier and quicker means offer themselves, such as satsaṅg or sahaṅg—that is, abiding in the sacred company of a *sant*.

These yogas and samādhis can and do lead one into the planes—but up to the fourth plane at most, and no further. For at the fourth plane one meets up with a great check that stops further progress, making it impossible either to advance or to return back to the lower planes. Up through the third plane one can come and go at will, descending, for example, back to the second or first plane by force of will and with full power of concentration (or *ekāgra samādhi*);³ but on the fourth plane one cannot do this. Indeed, the pilgrim who arrives at the fourth plane finds himself stuck on that high perch, sometimes for centuries, indeed, even thousands of years. A famous example of this is the great yogi Changdev, who dwelt in the samādhi of the fourth plane for 1400 years until he was pushed on by the grace (*guru krupā*) of the Sadguru Dnyaneshwar.* If a yogi of the fourth plane drops his body

* Changdev and Dnyaneshwar were celebrated saints of Maharashtra who came into contact with each other in the late thirteenth century. For a brief biography of Changdev (that includes an account of his meeting with Dnyaneshwar), see *Infinite Intelligence*, pp. 611–12. Dnyaneshwar at this time, though God-realized, was just a boy in his teens; he took his *jīvan samādhi* (live self-burial) in 1296 at the age of twenty-one. According to tradition Changdev died about the year 1325, having lived 1400 years.

and dies, he takes birth again in that same plane. But if, to his great misfortune, he succumbs to the charms of his own powers—laboriously acquired by him through many years of strain and struggle—and uses them for purposes of making miracles (chamatkārs), he is doomed! For then he falls under the extraordinary binding and into the strong grasp of the very sanskaras which he had tried so hard to eradicate through the yoga of so many years, and after leaving his body at death, he drops all the way back down to the state of stone.

This is the result of “traveling in darkness” without the aid of a Guide or Guru who can show the proper way. Such unguided wayfaring is dangerous to such an extent that it can lead, at worst, to the catastrophe of the fourth plane wherein one loses all that one has accumulated through the hard labor not of years only but of ages and several births (fourth plane *evī balā chhe je jhamānāonī—janmo-janmnī—mahenat barbād kare chhe*⁴).

Shri Swami Saheb of Akkalkot[†] is said to have slapped a yogi of the fourth plane, saying, “So you’ve been practicing illicit actions, you rascal (*raṇḍībāzī kartā hai, badmāsh*[‡])!”—and with that slap, right at that very moment, he dispatched the yogi from the fourth plane to the Paramhansa state of the seventh. In speaking of “illicit actions” (*raṇḍībāzī*), the Swami Saheb meant to refer to the yogi’s powers of performing miracles, but the worldly people around him, who did not know the real state of affairs and could not grasp his deep inner meaning, took his words in a different and literal sense (*bhaltoj arth*[§]) and began to think a thousand and one undesirable thoughts.

Now as to this matter of taking “rest” or samādhi, let us illustrate through a concrete analogy. Suppose you intend to travel to Bombay, which here represents

⁴ “The fourth plane is a catastrophe that brings about the destruction of the hard work of many ages—of birth after birth.”

[†] An illustrious nineteenth-century saint and Perfect Master, Akkalkot Swami resided from 1857 until his death in 1878 in the village of Akkalkot, near the border of what is today Maharashtra and Karnataka. He was a Sadguru of the *jalālī* type, that is, fiery of temperament. For a brief biographical sketch, see *Infinite Intelligence*, pp. 610–11.

[‡] “You’ve been engaged in whore-mongering, you scoundrel!” A Hindi slang expression verging on the vulgar, *raṇḍībāzī* is a compound of *raṇḍī*, “whore” or “prostitute,” and *bāzī*, “gaming, playing, gambling.” *Badmāsh* means “villain, rascal; an immoral person.”

[§] “Unrelated sense” or “meaning.”

Map of the Western Maharashtra Railway System



In this map the major railway routes are represented by solid black lines. The railway journey from

Ahmednagar to Bombay by the northern route runs to the junction at Manmad

and from there through the mountain pass known as the Kasara Ghat.

the Goal. Then what is the use of stopping at Rahuri, Daund,* and other places?—which is to say, why rest in the fourth plane? This halting in the fourth plane can be compared to the Kasara Ghat where one has necessarily to stop and wait until a “*ghāt* engine” (i.e., a Sadguru) comes to his aid and pushes him onwards towards Bombay (the “Goal”).† All these stops at Rahuri, Daund, and other places can be compared to the rests that a yogi enjoys through the experience of samādhi. Proceeding without the aid of a Guru or Guide, the yogi needs these rests (in the form of samādhi and its powers) if he is to continue to advance. But when he arrives at the Kasara Ghat (i.e., the fourth plane), then he has to stop and wait for a *ghāt* engine (i.e., Guru or Guide) to come to his assistance and push him onwards. Without this, he is doomed to linger for years, unable to proceed further: for to ascend onwards from this point, the powers of concentration—samādhi, etc.—do not avail him as they did in the lower planes (first, second, and third). At this critical juncture, then, he really **does** require a special *ghāt* engine (which is to say, a Guru or Guide) to push him onwards towards Bombay, the Goal.

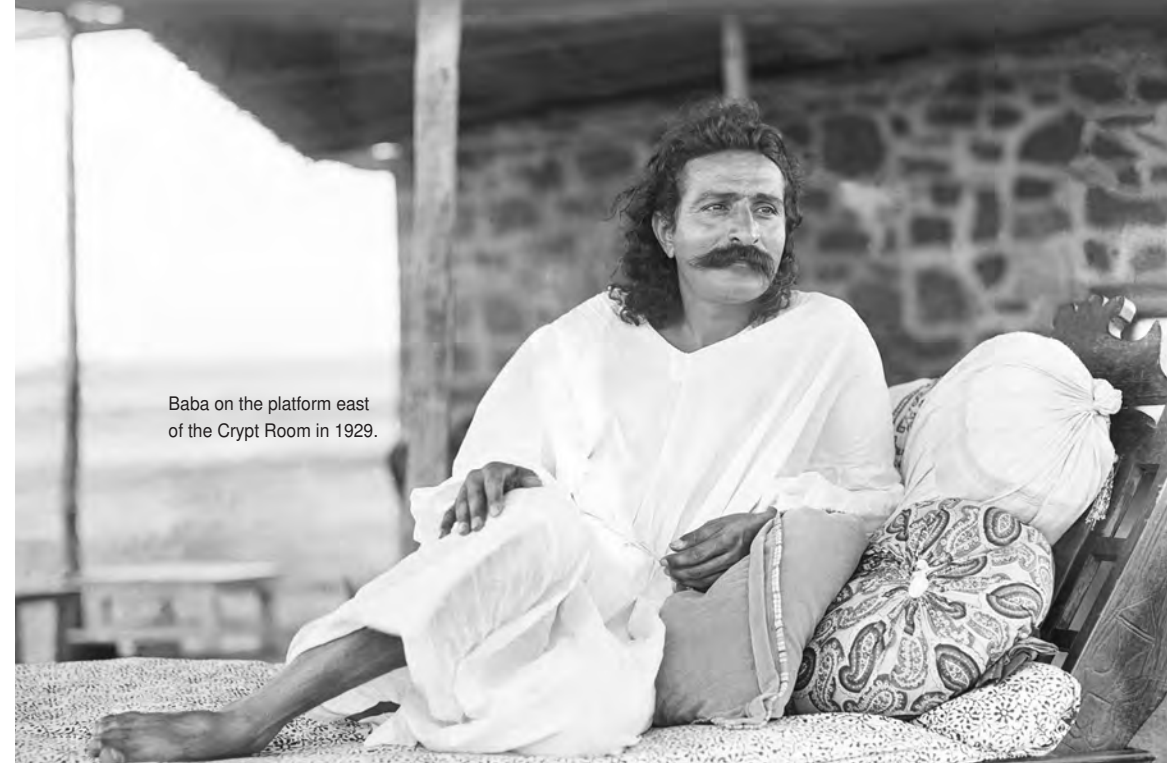
* Rahuri, where Meher Baba later established an ashram in 1936–37, is located along the railway line that runs from Ahmednagar to Manmad, the next railway junction to the north. Daund (spelled “Dhond” in the manuscript sources) is the first major railway junction on the line from Ahmednagar to the south. Since there is no direct railway route from Ahmednagar to Bombay, a traveler making this trip would pass through (and probably change trains at) the junctions at either Manmad or Daund, depending on whether he was taking the northerly or the southerly route.

† Kasara is a town in the Western Ghats along the railway line running northeast from Bombay to Nasik (and on to the junction at Manmad). The Kasara Ghat (mountain pass) was famous—or infamous—for sporting the steepest gradient of any railway line in India. To prevent trains from slipping backward (in the ascent) or running forward out of control (in the descent), railway authorities instituted the use of what were called “*ghāt* engines.” When trains traveling out from Bombay had to climb the Kasara Ghat pass towards the Indian inland, in addition to the usual engine at the front of the train, a *ghāt* engine would be added at the back; and for trains coming down the steep mountain incline from the east, the *ghāt* engine would be placed in front along with the regular engine to help brake the descent. Once the pass had been successfully negotiated, the *ghāt* engines would detach and be made available for the next train. If one were traveling from Ahmednagar to Bombay by the southern route through Daund and Poona, the railway line west of Lonavla would constitute the comparable critical point in one’s passage through the Western Ghat mountain range where *ghāt* engines were required.

MEHERABAD FRIDAY, 9TH JULY 1926¹

In honor of the first anniversary of Meher Baba’s silence, the Circle Committee* declared a holiday on 10th July. On the eve of that august occasion, Baba delivered the following remarks on the powers of a Sadguru. —Eds.

* Created in December 1925 and comprised of more than a dozen from among the mandali, the Circle Committee bore general responsibility for the management of the Meherabad estate.



Baba on the platform east of the Crypt Room in 1929.



Baba with his men mandali outside the Panchvati Cave in Meherabad,
probably in November 1930.

From the far left: Nadirsha, Chhagan, Siddhu (behind in the black hat), Karim
(by the wall), Beheramji, Raosaheb, Gustadji, and Baba.

On the right side, front left to right: Masaji, Behram, Kalingad.

Behind Masaji: Homi Batena; then Khodu (“Sailor”), and Mehendarge.

Back row on the right side, left to right: brother Jal (partly visible),
unknown, and Sheriar Mehrabanpur.

The Invaluable and Unimaginable Powers of a Sadguru

Somewhere² it is said that only a very, very few can attain the state of a *Puruṣottam*,* that is, of a Perfect Sadguru (*pūrṇa Sadguru rūp*). For this state stands at the summit of Realization, and the merit or deserving (*lāykāt*) for such a state must accordingly be of the highest order.³ Even the Vedas, Puranas, and Upanishads[†] cannot properly describe the powers of a Sadguru, in spite of the invaluable philosophy and knowledge that they contain. But concerning the Sadguru this simile (*upamā*) can be given, that he who has attained to that state is like a young prince (*javān rāj Kumār*), or a child. Just as the child prince has a ball to play with, so too the Sadguru—the *Īshvarī rājputra* or Divine Prince—has a ball, or rather, many balls, for this same purpose. And what is this “ball”? It is the very universe itself, which to him, the Sadguru, the Divine Prince, is a plaything. The whole *trilok* (three worlds)—mind, body, and *jīv*[‡]—is like a garden (*bagīcho*) for the Divine Prince to walk in, and every flower in that garden is a world. He can pluck and smell (which is to say, play with) any flower (*phūl*) he likes; indeed, he has the freedom to enjoy its fragrance and preserve it, or, if he chooses, to destroy it, all at his will and pleasure; in other words, he can destroy an entire world or even worlds, which, as we have said, are like a flower or flowers to him. So now what do you think about the powers of a Sadguru, from what you have gathered in this explanation?

* “The best of men” or the “supreme being,” *Puruṣottam* is often used as a title for Vishṇu or Krishna.

† The Vedas, Puranas, and Upanishads represent a large part of what many Hindus regard as sacred scripture. The Vedas comprise the oldest stratum of this literature, some of it dating from as early as 1500 B.C. The Upanishads, the oldest of them dating from the pre-Buddhist period of the mid-first-millennium B.C., are often philosophical in character and provide a major foundation for Vedanta. The Puranas were composed later, most of them originating in the first millennium A.D.; they serve as a major source for much of the religious and mythological narrative, cosmology, and philosophy of modern Hinduism.

‡ *Trilok* (literally “three worlds”) in Hindu cosmology usually designates the sky, atmosphere, and earth, or else heaven, earth, and the underworld. Here Baba appears to be interpreting the *trilok* as the mental, subtle, and gross spheres, which he references through the parts of the human individuality—the mind, the *jīv*, and the body—with which these spheres are associated (*jīv* here standing for *prāṇ*, which belongs to the subtle). Interestingly enough, in *God Speaks* (pp. 58–66), written almost thirty years later, Baba used the earth, air, outer space, and the Sun as symbols for the gross sphere, subtle sphere, mental, sphere, and God, respectively.

Buddha has said that everyone has the capacity to attain Buddhahood, but actually doing so is almost impossible. But do nonetheless struggle, each of you, for this Perfection. For once one has become Buddha, whom we could call Human God, then Brahmā, Indra,* and all the other gods vie and quarrel among themselves as to who should be the first to throw flowers at his feet and worship him.

On the subject of the Sadguru, Sant Kabir has said:

*Sadguru samān ko nahī, sapta dvīp nav khaṇḍ,
tīn lok na pāiye, aur ekbīs brahmāṇḍ.†*

This means: “Wind your way throughout the seven peninsulas and nine continents, descend to the bottom of the earth (*pātāl*), travel round the whole world (*jagat*), and rise up even to the very heavens (*svarg*⁴)—do all of this, and see for yourself if you can find just one who is so kind, so well-wishing as to conduct you and secure for you a personal visit with the Almighty, as the Guru can do. Nowhere can you find anyone to compare with him!”⁵

* Indra is the king of the gods or devas and the lord of heaven in Hindu mythology; he figures prominently into the Vedas, Puranas, and epic literature. Brahmā too is a Vedic and Puranic deity; though in *Infinite Intelligence* Baba references him philosophically and theologically as the Creator aspect of Īshwar in the trinity of Brahmā-Vishṇu-Shiva, in the present passage Brahmā is probably being evoked as a god who makes periodical appearances in the polytheistic setting of early epic and mythological literature. In such narrative, devas such as Indra and Brahmā often signify their appreciation for the great actions of spiritually august human characters by showering them with flowers.

† Literally this Hindi couplet reads: “There is no one like a Sadguru in the seven islands and nine continents, even in the three worlds and the twenty one universes.” The three worlds were described in footnote (§) on p. 175. In Puranic cosmology, the cosmos divides into seven islands or continents (*dvīpas*), each surrounded by one of the seven seas. Mount Meru stands at their center. The innermost of the seven islands, *Jambudvīpa*, contains six mountains dividing it into nine zones or regions, which Kabir here calls *khaṇḍ*s. The gloss that follows this Kabir couplet is Baba’s expansion and interpretation of Kabir’s lines.

MEHERABAD SUNDAY, 11TH JULY 1926¹

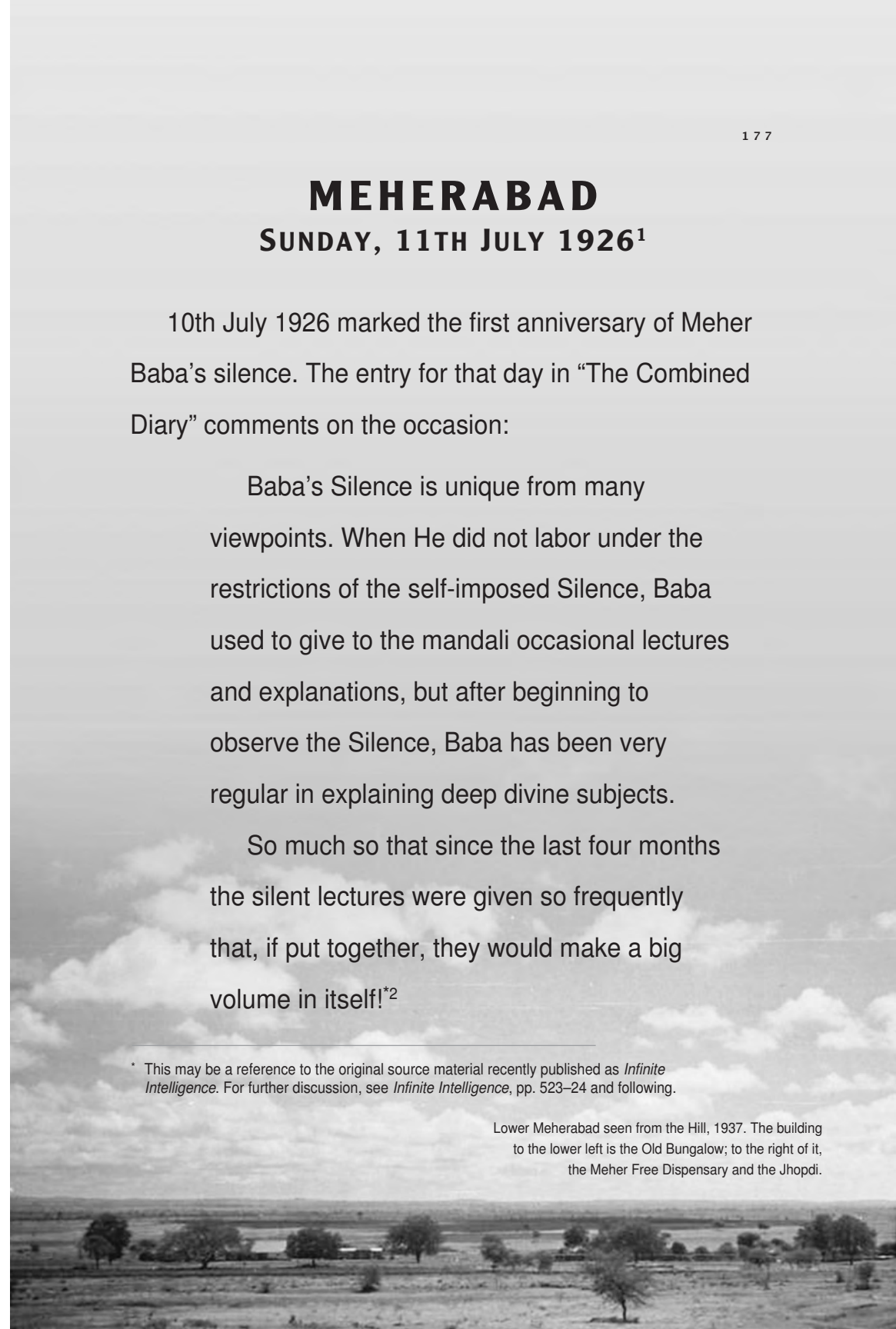
10th July 1926 marked the first anniversary of Meher Baba’s silence. The entry for that day in “The Combined Diary” comments on the occasion:

Baba’s Silence is unique from many viewpoints. When He did not labor under the restrictions of the self-imposed Silence, Baba used to give to the mandali occasional lectures and explanations, but after beginning to observe the Silence, Baba has been very regular in explaining deep divine subjects.

So much so that since the last four months the silent lectures were given so frequently that, if put together, they would make a big volume in itself!^{*2}

* This may be a reference to the original source material recently published as *Infinite Intelligence*. For further discussion, see *Infinite Intelligence*, pp. 523–24 and following.

Lower Meherabad seen from the Hill, 1937. The building to the lower left is the Old Bungalow; to the right of it, the Meher Free Dispensary and the Jhopdi.



MEHERABAD

SUNDAY, 11TH JULY 1926 (CONTINUED)

But on the very next day, according to “The Combined Diary,” Baba announced a new program, which included “No more explanations and ‘lectures.’”³ And it is true that from this time the lectures gradually started to taper off; while the “Tiffin Lectures” continued past this date, Baba’s program of discoursing to the mandali had reached its climax in the first half of 1926, and especially June of that year. Yet despite the inauguration of the “new program,” on 11th July Chanji recorded the following lecture from Baba on the need for innocence on the spiritual path. —*Eds.*

Be as Sane⁴ as a Sage but as Innocent as a Child

While living and working in the course of one’s life in this world, one must fully avail oneself and make best use of all one’s intellect, ability, and strength towards the betterment of oneself and others. But while **using** the powers of mind, intellect, and body, one must take care that one does not in any way **misuse** them. And the best and easiest way to do this is to remain as **innocent as a child**, particularly in matters connected with the “tender sex” (i.e., women) and the use of the “sacred organ.”*

All of you members of the mandali have the same organ as this child Mehelli[†] has. Now, suppose a naked fairy were made to sleep on the body of this child. Would it affect him or his organ? Not a bit! For he is quite innocent, and accordingly, altogether ignorant⁵ of all the pleasurable affairs of Maya (good and bad) connected with this organ. Hence, the fairy has no effect. In such a situation the child’s ignorance is indeed bliss for him. But suppose the same naked fairy were to lie on the body of one of you elders, grown-up men, during your sleep at night: what would be the result? Shocking, of course! But why? Because of the cursed knowledge and understanding of the Maya associated with this organ that you possess. Such knowledge and understanding are indeed a curse! This Maya, this destructive force, is generally successful in inducing onwards and getting into its clutches even men of firm will and strength.

Therefore, be you all as alert, as able, and as sane⁶ as you are now (under the guidance and in the sacred company of a Guru)—and at the same time, as innocent as a child! In this matter only this innocence of yours will save you.

* For more than a millennium the Shiva lingam, a representation of the phallus, has been an object of worship in Hinduism; one finds it in Shaivite iconography in both north and south India. Perhaps this cultural background has helped create the sensibility prompting this reference to the male genitals as the “sacred organ.”

† Probably this was the pet name for Merwan, the oldest son of Rustom and Freiny, born two years earlier (on 21st April 1924). For more on this child and the textual complexities involved in his identification, see footnote * on p. 37 and the associated endnote 13.

MEHERABAD

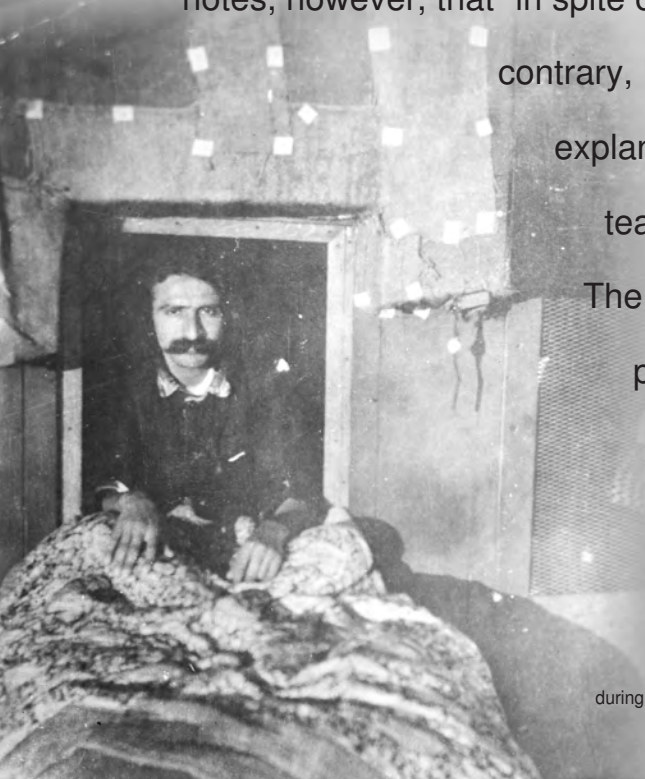
THURSDAY, 15TH¹ JULY 1926

Eleventh July marked the inauguration of a new regime, slated for a seven-month span through the following February, in which Baba was to discontinue his “explanations and lectures,” largely remove himself from active involvement in the affairs of the ashram, and diet on liquid foods only (such as tea and dal).

The 15th July 1926 entry in “The Combined Diary” notes, however, that “in spite of the declaration to the contrary, Baba conveyed a short explanation to the mandali at teatime at Kaka’s place.”²

The following Tiffin Lecture probably represents the text of these remarks.

—Eds.



Baba in the east window of the Crypt Cabin during the long seclusion and fast, in January 1928.

What Is the Sat-Chit-Ānand* State?

Between intellect and Truth seven planes extend. But these planes belong to the mental sphere[†] exclusively; they stand distinct from[‡] Truth itself, as the diagram illustrates.

As one advances through the planes, intellect develops into intuition, inspiration, power, sight, revelation, the state of being overpowered by feelings,⁴ and stillness. But all of this, as said, transpires within the mental planes. The pilgrim has not yet transcended intellect.

In the inspired and overpowered states, mind has achieved intellectual advancement. Yet all the while mind itself abides in its own sphere and remains steady (*sthir*).⁵

Though the voyage (*sair*) through the planes is varied and charming—indeed, though it affords one experiences of the miraculous—all of this experience belongs to the domain of mind. Throughout, one is subjected to the chance and likelihood of having one’s mind and egoism (*ahankār*) brought to the test; and even with this testing, one’s state remains imperfect (*apūrṇa*) anyway.

Yet through all of this, despite this diversity of states (*judā judā hāl*) through which the spiritual pilgrim passes, nothing that happens rises to the degree of real importance in the eyes of the Seers of Truth. There are many in this state lying about unconscious (to the world), mast-like, speechless (*guṅg*).^{‡6}

* Literally “Sat-Chit-Ānand” means “Being-Consciousness-Bliss,” though Baba often used it to mean “Knowledge-Power-Bliss.” For further discussion, see pp. 618–19.

† In the early years, at least through the dictation of *Infinite Intelligence* in the first half of 1926, Meher Baba did not differentiate between the mental and subtle spheres but referred to the six planes of the inner world collectively as the “subtle universe” (or the *jahān-e baqī*). Here “mental sphere” appears to have been used as an equivalent expression.

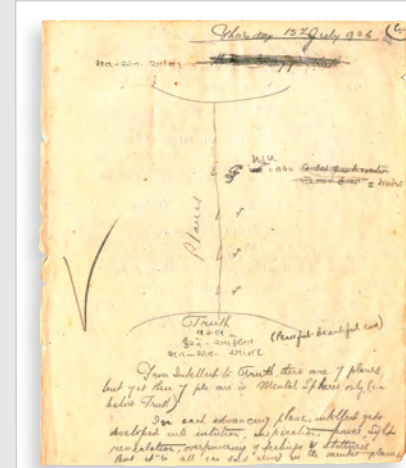
‡ Although Baba characterizes the seven planes as belonging to this “mental” sphere, clearly the seventh plane belongs to the domain of Truth itself and transcends the mental. During this early period, again, Baba often used this kind of shorthand, referring to the seven planes as extending between the gross sphere and Reality, even though this representation is not strictly accurate.

‡6 None of the manuscript sources makes it unambiguously clear whether, in his reference to “masts” in this passage, Baba intends to designate advanced souls on the planes of consciousness (it was in this sense that Baba used the word in later years), or whether he means Majzūbs, who, by virtue of their God-realization, number among the “Truth-Seers,” even though they retain no connection with the world of illusion. For those with the eyes to see such things (as one supposes), spiritually advanced masts as well as God-realized Majzūbs might equally be perceived as lying about on the planes of the path, unconscious, dumb, and useless.



KEY TO FIGURE 17 (CONTINUED)

of the charts in *God Speaks* in which Baba correlates Sufi and Vedantic terms. The



This detail from a page in Chanji's Diary (ChD 57: p. 91) has served as a major source for Figure 17. The check mark to the left signifies that this original diary material has been accepted for inclusion in the typed "Tiffin Lectures" draft.

arc at the top, labeled "Sat-Chit-Ānand," apparently represents the Beyond State; and the arc at the bottom signifies that same Beyond State consciously realized. Apparently the direction of movement is downwards, from top to bottom. This is anomalous; in most of Baba's charts the passage through the planes is represented through a movement upwards. Though the triangular notches on the left side of the downward line are not explained, perhaps they represent stations or planes or *tabaqahs*. No definite significance can be assigned

to the number of notches, since it varies from one source to another.

The phrase "*husn-e-āqibat*" appears (in a variant spelling) in a Hafez couplet on p. 389.

Knowledge (Jñān) once gained is always perfect. As Ghous Ali Shah Qalander* has said,

*Karorō abjō mē se koī ekād ko fakhr hāsīl hotā hai,
aur hāsīl ho to phir zāhil nahī hotā hai.*^{†8}

That is, Realization comes to one in millions; and once it is given, it can never be destroyed. It remains perfect forever.

* transliterates into *mahav* in the Roman script. It is an Arabic-Persian-Urdu word meaning "obliterated; effaced of self; mad (for love)." *Lay*, an Indic word derived from the Sanskrit, designates immersion, absorption; destruction. Baba seems to be correlating these Islamic and Hindu terms and linking them both with "samādhi."

† Literally, "beautiful end" or "beauty of the end" or "goal" (Urdu, derived from Arabic through the Persian).

KEY TO FIGURE 17

This lecture discusses different states or modes of chaitanya—intuition, inspiration, etc.—that one passes through in the involutory journey to God-realization. Figure 17 points to the effacement or annihilation or intoxication that makes all of these states and experiences possible. Several of the manuscript sources give the Arabic-Persian-Urdu word , *mahv*, correlated with the Indic word *lay*. This seems to anticipate some

* A celebrated Muslim Perfect Master who was born in Bihar and died in 1880. His name and episodes from his life came up in the course of conversations between Meher Baba and his mandali, especially during these early years. For further details, see Glossary.

† Literally this Urdu line translates: "Only one in millions and millions of crores obtains the glory; and once he has obtained it, he cannot forget it."

MEHERABAD

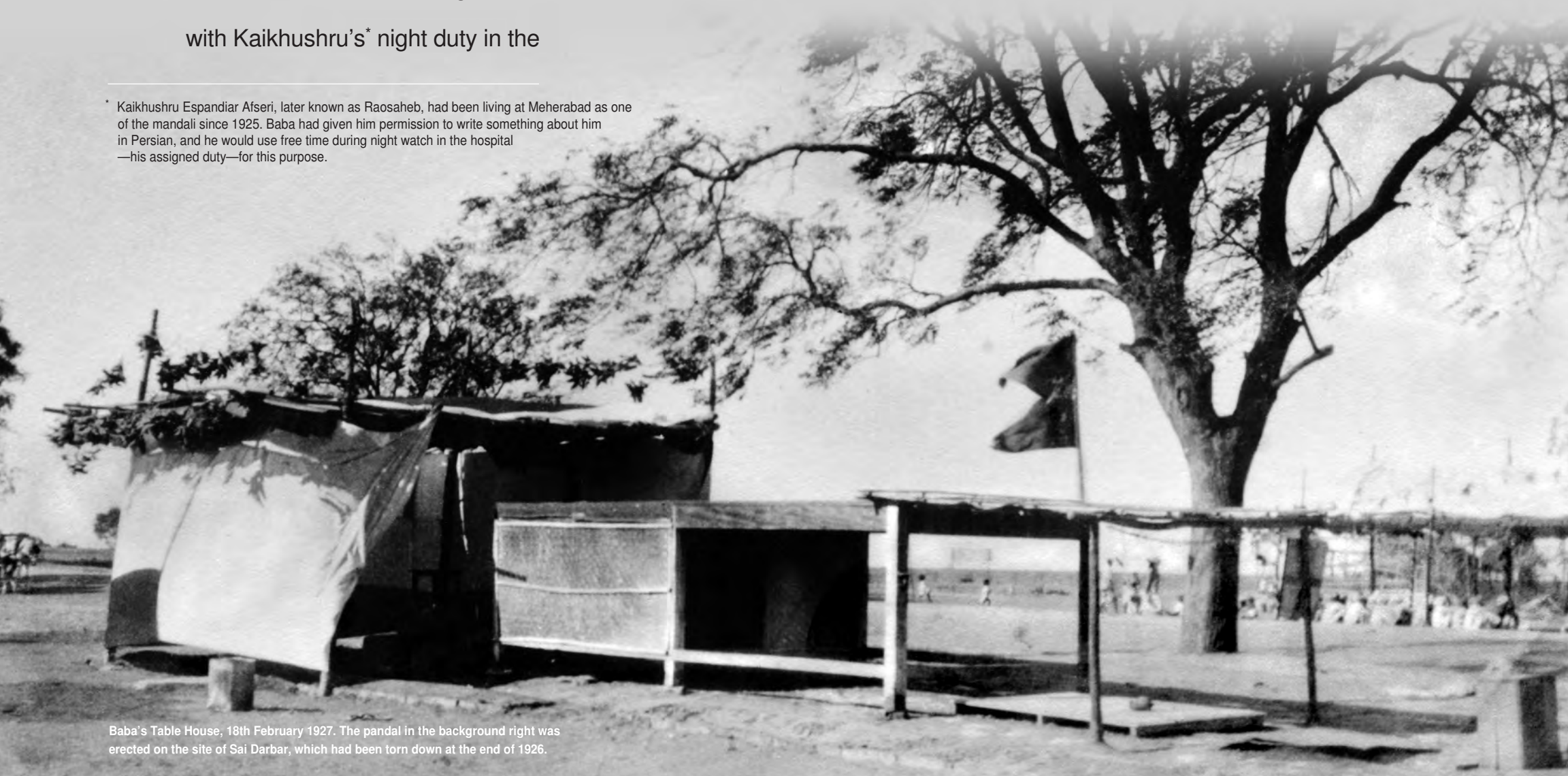
FRIDAY, 16TH JULY 1926

The 16th July 1926 entry in “The Combined Diary” reads:

Some misunderstanding in connection with Kaikhushru’s* night duty in the

* Kaikhushru Espandiar Afseri, later known as Raosaheb, had been living at Meherabad as one of the mandali since 1925. Baba had given him permission to write something about him in Persian, and he would use free time during night watch in the hospital—his assigned duty—for this purpose.

hospital and his writing work there created ill feelings between some members of the mandali. When this was noticed by Baba he brought together the parties concerned, established normal



Baba's Table House, 18th February 1927. The pandal in the background right was erected on the site of Sai Darbar, which had been torn down at the end of 1926.

MEHERABAD

FRIDAY, 16TH JULY 1926 (CONTINUED)

relations between them, and caused the misunderstanding to be cleared away. Baba again delivered a short lecture to the mandali through signs and writings about Avatars and Prophets.¹

It was probably this talk by Baba that precipitated the following question-and-answer exchange. —Eds.

Shri's Response to Questions Regarding Union and the Circle

IN RESPONSE TO RUSTOM'S² INQUIRY
REGARDING VASL (UNION) AND THE CIRCLE,
SHRI EXPLAINED:

Every Master, who was formerly the Chargeman of the Master who preceded him,³ has in turn to prepare his own circle, whose members have a long, ancient past connection with him and who, in a queer way, flock around him in the age in which he is to give them Realization. There are just a few such persons—eleven* only—who get the **real juice** (which is Knowledge or Jñān); and only one out of crores and crores actually becomes an Āchārya.†

Question: Then why should one even try, when the chance is so remote and success so rare and difficult of attainment? It's like buying lottery tickets in hopes of winning the jackpot, which never delivers the wanted result!

Answer: But here, unlike in the lottery, the result is **sure**, though it comes slowly. You do eventually get what you strive for—which is Truth. In sooth, to find this Truth is the ultimate aim and object of one and all.

Question: Then if this prize is sure of attainment for everyone, why strive for it? It will come of itself.

Answer: Your striving and struggle are what bring you nearer and nearer to the Goal of Truth. Even though you fail ninety-nine times, if

* As Baba explained in his lecture on 28th June 1926 (see pp. 107–8), the Master's circle retains only eleven members after the twelfth member departs.

† In Baba's usage during this period sometimes "Āchārya" means a Perfect Master and sometimes a circle member; in this present case it seems to carry the former sense. For further discussion of this term, see Glossary, p. 595.

at last the hundredth effort brings to you the realized Jñānī Guru, all your labor is amply repaid. For from that moment when you find the Guru, you will be pushed continuously towards the Goal of Truth through your Guru's secret working and hidden powers. Hence it is said, "Strive on and on."

Take, as an analogy, these sun rays falling in the center of the Makan,* which have penetrated through some opening in the wall. Compared to the greater space of the Makan which still lies in darkness, that portion illumined by the light of the rays is small, and the rays themselves are few. Such is the condition of the people in this universe: the huge mass of humanity remains in the dark, ignorant of any real knowledge. Only a few can be counted among the knowers of inner knowledge (antar jñānī), having gleaned light from a Realized Person. These who possess inner knowledge can be compared to the rays (*kiraṇ*) just mentioned—few in number, but even so, rays merely and not the Sun itself, which remains far, far above this earthly domain and altogether out of reach. Real Knowledge means journeying towards and becoming one with the Sun. From there, having attained That, one throws light. By comparison, to be like a sun ray is nothing. They are only rays, after all.⁴

MEHERABAD WEDNESDAY, 21ST JULY 1926

Today being *ekādashī* day,* some of the Hindu members and school boys who wanted to observe fasts were allowed to do so. . . . A good deal of hustle-bustle is going on for the celebration

* *Ekādashī* is the eleventh night of a lunar fortnight; it occurs twice a month, once during the *shukla* or "bright" phase when the moon is waxing, and once during the *kriṣṇa* or "dark" phase when the moon is waning. Regarded as an auspicious time (and in some traditions associated with the Avatar of Vishṇu), *ekādashī* is honored by Hindus through fasting. The fast is broken on *dvādashī*, the twelfth day in the lunar calendar, which, as we learn here, was taken by the Arangaon villagers as an occasion for celebration.

Baba with several boys, probably during his tours in 1929.



* The Makan-e-Khas, staff quarters for the mandali in Lower Meherabad. For further details, see p. 39, note †.

MEHERABAD

WEDNESDAY, 21ST JULY 1926 (CONTINUED)

of *dvādashī* tomorrow, especially in the Arangaon village, where the villagers have invited Baba on the occasion of the *dvādashī* celebrations.

—“*The Combined Diary*”¹

On Knowledge (Jñān)

A GROUP OF PEOPLE WITH FAITH IN SHRI CAME FOR HIS DARSHAN.² ONE OF THE *DARSHANKARĪ* MANDALI LADIES* HAVING REFERRED TO HIM AS *ANTAR JÑĀNĪ* (“ONE POSSESSING INNER KNOWLEDGE”), SHRI PROCEEDED TO EXPLAIN:

Knowledge has four kinds: (1) *vishva jñān*; (2) *antar jñān*; (3) *Ātmā Jñān*; and (4) *Sarva Jñān*.[†] Each of these *jñāns* is a state or *avasthā*.[‡] *Sarva Jñān* can be characterized as the “Perfect State of Non-Dualism” (*advait*).

1. **Vishva jñān** means the knowledge of the whole world and its affairs. It encompasses, for example, how to prepare laddoos[‡]—when, why, and for whom; matters of food and clothing, travel and journey and voyaging, whether by railway, steamer, or motorcar; or more broadly, a general knowledge of the workings of the world, which is to say, such work as we can carry out with our ordinary intellect and limited mind, which is itself a shadow of the shadow of the Original Knowledge or Truth. This knowledge is like a ray of the Sun, as discussed earlier.[§]

2. **Antar jñān**, “inner knowledge,” refers to the knowledge of the planes acquired through yogic practice (*yog abhyās*), meditation, tap-jap, and so forth, over and above the knowledge of worldly affairs (as in *vishva jñān*).

* A compound of *darshan*, the term used for a “seeing” or “meeting” with a Guru (in this case Baba), and *-karī*, one who does or performs, *darshankarī* means a “darshan-taker.” ChD 57: p. 115 characterizes the questioner as a *bhāvīk*, that is, a person impelled by emotion or affection or devotion. The word “mandali” here appears to have been used in a general sense, with reference to a party of visitors. The “mandali ladies” almost certainly were not Baba’s own women mandali (as they came to be known in later times). For Baba’s female disciples were in strict seclusion, and their interests were not of the type reflected in this question.

† “Vishva jñān” means (literally) “universe knowledge,” that is, worldly knowledge (on the different meanings to which Baba gave this expression at this time, see pp. 623–24 in the Glossary. *Antar jñān* is “inner knowledge”; *Ātmā jñān* is “knowledge of the Soul” (Advaita Vedanta asserts *Ātmā* to be identical with Brahman or God); *Sarva Jñān* is “all-knowledge,” knowledge of the whole or entirety.

‡ Laddoos (*laḍḍūs*) are a popular sweet taking the form of a ball of flour, milk, sugar, and other ingredients. Laddoos are often distributed on festive occasions.

§ Baba used the analogy of the Sun and its rays in the lecture he gave on 16 July 1926 (see p. 188).

This inner knowledge is won by yogis and other meditators who, by developing their intellect,* have advanced into planes. Antar jñān encompasses that knowledge by which the thoughts or minds of others can be read, or the past or future known, or mysteries solved, or other such (psychic) miracles performed and powers acquired—which only the yogi-munis,† occultists, and other meditation practitioners of tap-jap (*tapasvīo*) ever do. But it is through the intellect that this knowledge is gained, through the practice of meditation, concentration, and so forth. Thus it is limited, a shadow of the Real Knowledge. In a word, antar jñān designates the knowledge of yogi-munis who (at best) succeed in reaching up to the sixth plane only. Like vishva jñān, it is just a ray (*kiraṇ*) and not the Sun.⁴

Neither vishva jñānīs nor antar jñānīs have realized God, and thus their powers remain finite and limited.

3. **Ātmā Jñān**, or Spiritual Knowledge, means Knowledge beyond the intellect. Mind and intellect cannot attain this Knowledge, because in this domain mind and intellect do not exist; there they are “destroyed,” so to speak. Ātmā Jñān is the Knowledge by which one realizes the Self; it is Realization. It is the Sun, the Real Knowledge that is won by passing beyond the six planes and entering into the seventh. This supreme Knowledge by which one knows and realizes Self can never be gotten without the grace and aid of a Guru. It stands entirely beyond the reach and grasp of even the greatest yogi-munis even after years of meditation and tap-jap.

4. **Sarva Jñān** is, as said, the Perfect State of Non-Dualism (*advaityanī pūrṇa avasthā*). This Knowledge only Sadgurus possess; thus Sadgurus are said to be Sarva Jñānīs. The Sadguru is all-knowing, or Sarva Jñānī, because it is his part to come back down to creation-consciousness for the discharge

* “Intellect” in the “Tiffin Lectures” sources translates what the diary source (ChD 57: p. 115) renders as *man-shakti*, “mind-power.” Plainly Baba does not refer here to intellect in the usual sense, but rather to that native human faculty (designated as *buddhi* in several schools of Indian philosophy) that develops and transforms (into inspiration, etc.) through the course of one’s journey through the planes, as was discussed in the lecture of 15th July 1926 earlier.

† A muni is a seer or ascetic.

of duty and, in the course of this, to make use of his All-Knowledge after Realization, which is to say, after gaining Ātmā Jñān or Spiritual Knowledge.

Both Ātmā Jñānīs and Sarva Jñānīs—that is, the possessors of the third and fourth types of knowledge—are God-realized, and their Knowledge and Power are infinite and unlimited.

MEHERABAD

MONDAY, 26TH JULY 1926¹

The 26th July 1926 entry in “The Combined Diary” records:

At seven in the evening Baba called a meeting and enquired of all the mandali if they had any inconveniences to report or complaints to make about their duties, etc. Many additions and alterations in the general programme were made, and so far as possible the individual conveniences were looked after and attended to. After that, Kaka Shahane* was asked to repeat before the mandali how his brother saw Baba at Nagar about a month ago although at that time Baba was at Meherabad.

It transpired that Kaka’s younger brother (who

* As we have seen, Kaka Shahane acted as host for many of the Tiffin Lectures, when they were delivered at his house at Arangaon on Thursday afternoon. This particular Tiffin Lecture, however, was probably given at Meherabad, perhaps in the Makan-e-Khas.

Baba giving darshan on 19th February 1926, the day after his grand public birthday celebration in Meherabad. He is sitting with his back to the Table House, facing west. The crown Baba wears was made by Mehera and the women mandali.

MEHERABAD

MONDAY, 26TH JULY 1926 (CONTINUED)

resides at Ahmednagar), once when he went to the bazaar, found Baba there with four strangers. He bowed down at Baba's feet to pay him respects; and after finishing, when he (Kaka's brother) lifted his head again, lo!—there was nobody! Neither was Baba there nor his four companions. Explaining such phenomena, Baba dwelt at length on the subjects of shaktis and powers; he divided such supernatural powers into three divisions, the *svayambhū*, the anant, and siddhis, in the course of a silent lecture that continued until 10 p.m.²

The full text of this lecture appears in "Tiffin Lectures," as follows. —Eds.

Concerning Powers (Shaktis)

There are three kinds of powers or shaktis: (1) the *svayambhū* ("self-generated"*); (2) the anant ("everlasting"); and (3) siddhis (occult powers).

The first of these, the *svayambhū*, rests with Paramātmā.

The second, the anant, belongs to God or Īshwar.

The third, the siddhis, are possessed by yogis.

(A fourth type, ordinary or *sādhāraṇ* powers, are proper to ordinary human beings.)

The one who has acquired the *svayambhū* shakti is said to have attained the Perfection of Nirvikalp. Naturally he also possesses the two lower powers (that is, the anant shakti of God and the siddhis of the yogis).³

Now, what comprises "godliness" (*devpaṇu*)?

It consists in destroying the false self or *khudī*.[†]

AT THIS JUNCTURE THE CONVERSATION ALLUDED AGAIN TO TWO RECENT EPISODES INVOLVING KAKA'S BROTHER AND MOHAN RAO.[‡] THE ONE, KAKA'S BROTHER, GAVE ASSURANCE OF HIS HAVING SEEN SHRI WITH HIS OWN EYES, NAY, OF HAVING ACTUALLY TAKEN HIS DARSHAN AND TALKED WITH HIM PERSONALLY, ONLY TO FIND HIM INEXPLICABLY DISAPPEARING FROM THE SCENE WHERE HE HAD BEEN BOWING DOWN TO HIM THE MOMENT BEFORE;⁴ WHILE THE OTHER, MOHAN, FOUND HIS DIFFICULTIES VASTLY ALLEVIATED THROUGH SHRI'S NĀM SMARAṆ[§]—BY REMEMBERING SHRI AND KEEPING HIS NAME

* *Svayambhū* is a compound of *svayam*, "self, oneself," and the verbal root *bhū*, "to exist, to become."

† Derived from the Persian *khud*, *khudī* refers to the false self or, more generally, egoism.

‡ Mohan Rao was Kaka Shahane's son, who came into Meher Baba's contact early in 1925 and maintained his close association for the next three and a half years, residing in the Meherabad ashram for the last six months of this time.

§ *Nām smaraṇ*—literally "name remembrance"—comes in for discussion in *Infinite Intelligence*, pp. 299–300, as one of the higher forms of Paramātmā bhakti.

ON HIS LIPS. MOHAN WAS CONFRONTED WITH THE ARDUOUS TASK OF PREPARING FOR HIS EXAM, AND HE WAS AFFLICTED BY GREAT ANXIETY AS TO WHETHER HE WOULD PASS OR NOT; BUT ALL THESE PROBLEMS WERE EASILY SOLVED ENTIRELY THROUGH *NĀM SMARAṆ*, THAT IS, BY TAKING BABA'S NAME.

THE STORIES OF BOTH MEN REALLY HAPPENED AND RECOUNT TRUE FACTS, BUT THEIR EXPERIENCES AT THESE PAST EVENTS WERE MADE KNOWN TO SHRI ONLY JUST NOW. THAT IS TO SAY, THESE PEOPLE GOT THEIR DESIRES FULFILLED AND WORK BROUGHT TO ACCOMPLISHMENT ENTIRELY THROUGH THEIR BLIND BELIEF AND FAITH IN SHRI—THROUGH THEIR BELIEF THAT HE WAS (AND IS) PRESENT AND THERE WITH THEM AT THE TIME, EVEN THOUGH SHRI HIMSELF KNEW NOTHING ABOUT IT. THEN HOW DID THEIR DESIRES GET FULFILLED AND WORK DONE? ONLY THROUGH EACH DEVOTEE'S PROFOUND LOVE AND BLIND FAITH IN SHRI. HOW SO? LET US LOOK INTO THE MATTER.

SHRI CONTINUED:

Of the three powers enumerated earlier, only the first, *svayambhū*, is free from Maya (*māyāthī mukt*), whereas the other two are intermingled with Maya (*Māyā mā̃ faselī*); that is, they contain elements of Maya. “Maya” here means “dependence” (*ādhār*). Take the example of that poor, unfortunate patient who just left the hospital* and went away. Now in that case I had given particular

* Opening on 21st March 1925, the Meher Charitable Dispensary and Hospital constituted one of the important institutions at Meherabad at this time.

orders (to Padri and Behramji^{*5}) to keep him here at Meherabad, and trusting to their good faith in following my orders I did not take particular notice and care to see that he was admitted into the hospital or dharamshala.[†] Whether that man stayed on or walked off, I had no knowledge of it one way or another. Now this unlucky patient who left suffered the great misfortune of losing the benefit of so much satsaṅg and other blessings,⁶ quite opposite to the experience of Kaka's brother and Mohan, who gained good advantage from Shri's *nām smaraṅ* even in his physical absence. The loss⁷ that this poor patient incurred came about either through a misunderstanding of my orders or through their breaking. Even if these orders were broken for him by others and not by him personally, the orders were broken all the same, and the effect necessarily follows.

This goes to illustrate the influence of Maya in a Sadguru's work.⁸ For even though he is himself free of Maya, the Sadguru becomes dependent on Maya when he assumes the human body for the purpose of rendering service to humanity and carrying out his duty after Realization. Sadgurus take this dependence on Maya upon themselves not for their own benefit but for others, to make others perfect and realized even as they themselves are.

Consider another analogy, that of a mirror (*ārsī*). As long as you had no proper awareness of your own state of existence—“How is my face? How do I look? Is my hair arranged properly? Is my face washed?” etc.—as long as these doubts haunt and disturb your mind, for the very purpose of pacifying and soothing your mind and assuaging such concerns, you took the assistance of (and thus made yourself dependent on) the mirror as the suitable means (*ādhār*), viewed your own face in it, and assured yourself as to your doubts on the points just mentioned. And when this work of assuring yourself had been accomplished, the “means”, that is, the mirror, was set aside again.

* Padri and Behramji (later nicknamed Buasaheb) were two of the early mandali (for further details, see Glossary).

† A rest house for pilgrims. The Upasni Serai served as the Meherabad dharamshala at this time.

In just the same way, you take the aid of a cup and saucer* for tasting and drinking tea. In other words, wanting the experience of the taste of tea, you use the cup and saucer as the means for this work (of getting this experience). And as soon as this work of drinking (and tasting and in all ways experiencing) this tea is done, you put aside the cup and saucer (i.e., the means of the experience).

In short, for getting the experience of anything new, we have to take the aid of some appropriate means (*ādhār*) which we come to regard as essential. But once that experience has been realized, the material means becomes superfluous and is laid aside. In exactly this same way,

this very human body which one takes as an essential medium in the quest for Perfection and Realization is destined to be given up and set aside after the attainment of that Perfection and Realization, as it is then seen to be inessential.

Then when is it, after the attainment of Realization, that this human form becomes essential and necessary again?

Only when others are to be given this same Experience of Realization, only when others are to be made as perfect as they are themselves, do the Realized Ones—such as Sadgurus, Avatars, and Chargemen—have to assume the human form for the performance of duty.

* In the normal Indian method of drinking tea, both cup and saucer come in for significant use: the tea drinker pours the tea from the cup into the saucer and sips it from there. This was Meher Baba's own practice in tea drinking.

MEHERABAD WEDNESDAY, 28TH JULY 1926

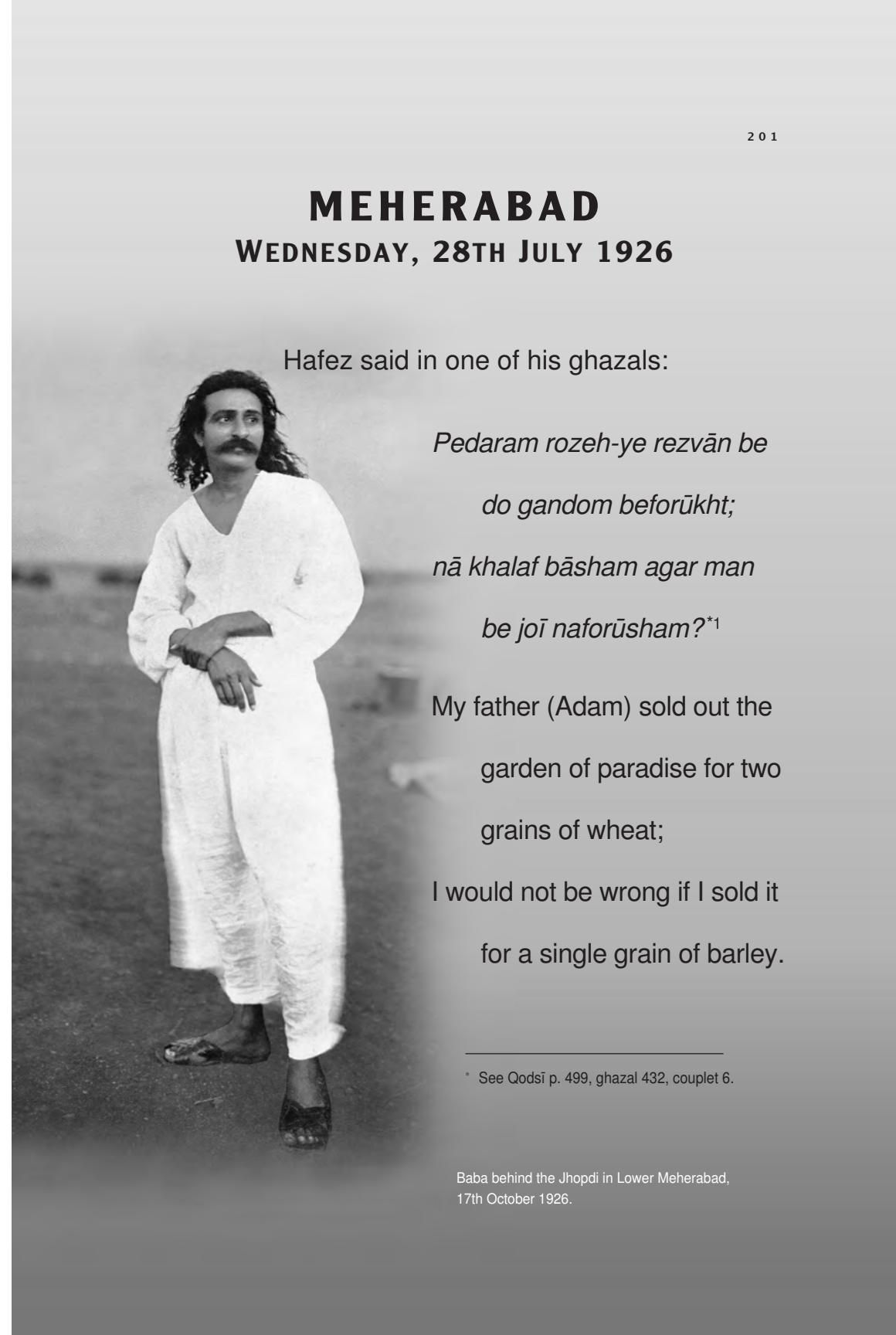
Hafez said in one of his ghazals:

*Pedaram rozeh-ye rezvān be
do gandom beforūkht;
nā khalaf bāsham agar man
be joī naforūsham?**¹

My father (Adam) sold out the
garden of paradise for two
grains of wheat;
I would not be wrong if I sold it
for a single grain of barley.

* See Qodsī p. 499, ghazal 432, couplet 6.

Baba behind the Jhopdi in Lower Meherabad,
17th October 1926.



MEHERABAD

WEDNESDAY, 28TH JULY 1926 (CONTINUED)

From this couplet a simple question arose: “All that you (Baba) have explained to us we, your followers, accept as true, on the basis of our faith and trust in you, even though, in our imperfect and incomplete state, we have neither proof nor any real idea of it. But how could outsiders, by which we mean the people of the world, ever embrace such high ideals? How could these explanations win a place in their understanding (*dhyān*)?”

In response, Shri Baba Saheb gave the following discourse. —*Chanji's Diary*²

How Could Men Have Faith? The Difference Between the Experienced and the Inexperienced

The powers* indicated in the circle in Figure 18 exist in all human beings. But since you ordinary³ humans fail to see with your own sight those highest Powers enumerated in the upper portion of the circle above the arc—namely, Truth, the Ocean, and the Infinite—instead you cast down your eyes and fix them on those lower powers of intellect, mind, and the subtle and gross bodies and believe these to be your very self (“my intellect, my mind, my subtle body, my gross body”). You do so because you are unable to reach the Truth (the Ocean, the Infinite), which is beyond even your highest intellect. And it is indeed only natural that this should be so. For how could you reach by means of the limited intellect That which is beyond the limits of the intellect?⁴ To attain to the Infinite and Unlimited, all these lower powers and mediums⁵—your intellect, mind, and subtle and gross bodies—must vanish; they must be completely destroyed. As long as they persist, you cannot transcend the intellect, and as long as you remain bound by the intellect, you cannot gain Truth (or Satya). For you still have within you the *jīvātmā*.[†] Only when the *jīvātmā* vanishes does it become possible for you to rise above the intellect, and only then can you reach Truth.

In that Truth or Satya, there is neither *dvaitya* nor *advaitya*, neither dualism nor non-dualism. There remains only the One Paramātmā state (*ekaj Paramātmā svarūp*). This is the state of Infinite Ocean, Infinite Power, and Infinite Eternal Bliss. Hence it is called literally the “Sat-Chit-Ānand” state.[‡]

* The word “powers” (*shakti*) refers to all the different elements and constituents in the diagram—such as the “Ocean,” “Satya,” etc. Clearly Baba is not using “powers” as he did in his lecture on the previous day (see pp. 195–200), where he discussed siddhis, the “self-generated” (*svayambhū*) powers of Paramātmā, and so forth. Above the arc in the top part of the circle, “powers” seems to designate aspects and attributes of Paramātmā, while below the arc, it seems to refer to bodies, faculties, and spheres. Perhaps the translator from the Gujarati of the diary used the word “powers” because there is no good English word to refer to such a miscellany.

† The *ātmā* is the soul itself, which is identical with Paramātmā. The *jīvātmā* is the soul caught within the cage of vital sentience and phenomenal being. Only through the annihilation of the *jīva* does the *ātmā* realize its true Self again.

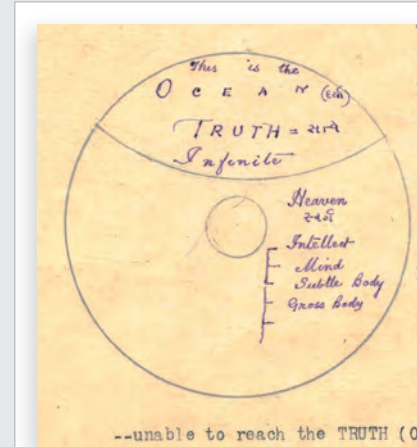
‡ Sat-Chit-Ānand means “Being-Consciousness-Bliss.” It is a standard and very ancient trinity in Indian spiritual tradition and philosophy. On the ambiguities of the use of this phrase in Meher Baba’s books and discourses, see pp. 618–19 in the Glossary.

FIGURE 18.
The False Human Self and Heaven Within the Ocean of Truth



KEY TO FIGURE 18

Like Chart VII in *God Speaks* (second edition), this figure represents the totality of God and the creation in the form of a circle. The arc marking off



A hand-drawn diagram in a page of typed text (TLD/DF: 28-6-26, p. 1), one of four manuscript sources for Figure 18.

the top portion of the circle (in pink) signifies God's Truth or Reality. The blue below that arc designates the domain of illusion or *bhās*.

The four elements arranged vertically on the lower right—in-
tellect, mind, subtle body, and
gross body—are constituents
of the false self of the human
individuality. Apparently this
diagram seeks to represent only
a single typical individuality or

psyche and not the multiplicity of humans. The only hint of the evolution of consciousness or forms beneath the human consists in the trailing line below "gross body."

"Heaven," or "*svarg*," signifies the sphere or spheres through which drop-soul passes in involution. Thus the diagram concentrates on the human individuality and the higher environment or sphere through which it advances. Though the meaning of the small central circle (shown in pink in Figure 18) is unexplained in the sources, perhaps it represents the *ātmā* or drop as a small "ocean" within the greater Ocean or *Daryā*. By this explanation the small central and encompassing outer circles imply a relationship of microcosm to macrocosm.

I myself was once like you—that is, immersed in the Sat-Chit-Ānand state but unconscious of that fact. But now I have the knowledge of it. I have consciousness of it. For after the experience of Realization I came to know that originally I was exactly the same—I was Paramātmā—but differing only in this, that I had been unconscious. All this that I am saying to you is **fact**—more real than the fact that you are now taking tea and talking with me about these things. It is true without the slightest doubt, as true as the fact that there are sixteen annas to a rupee.* In other words, the experience that you have until now been enjoying in this world and universe and all that you believe to make up this world and universe—these are nothing but a dream, an illusion, *bhās*.

Take the following analogy illustrating how it is that this false world comes to seem real.

A man intoxicated by a drink like *bhāṅg*,† when he looks at a single object or article, sees not one but four in one. In point of fact that article is indeed one, as we others who are present on the scene consciously know and see it to be, but to the man experiencing the effects of intoxication, each item appears as four. However much you say this to him, or even howl it loudly into his ears, he won't believe you.

Beyond this, if the poor fellow sees even a small pool of water, intoxicated as he is, he takes it to be a sea, nay, a vast ocean, and he actually feels afraid of it, shrinks back, and keeps it at a distance.

Then again, when, while still under the intoxication, he makes use of his legs and tries walking, he feels and actually has the impression and experience that he is flying through the air with his legs on his shoulders—all this despite the fact that others who see and know him to be walking on his legs tell him over and over again what is the real state of affairs; but he doesn't believe them.

* In the Indian monetary system prior to 1957 the rupee was divided into sixteen annas, each of which, in turn, was divided into four paise or twelve pies. After the Indian currency was reorganized according to the decimal system in 1957, the term “anna” gradually disappeared from use.

† *Bhāṅg* is a drink prepared with hemp leaves, whose intoxication is like that of marijuana or hashish.

Now in this example this man who is under the influence of intoxication refuses to believe the real facts as they are seen and known and told to him by outside observers who can see and experience for themselves the true state of things, all because, in his intoxicated state, he actually believes his false and unreal experience to be real and true. In just the same manner, just like the man deceived by his intoxication, do you ordinary human beings believe in your unreal and untrue experience (*bhās-svapna*) which assures you that the existence of this world and universe is real and true—even though it is nothing but a dream or an illusion. So you hesitate and raise doubts when you hear the words and assurances of those Real Seers and Knowers of Truth who tell you—or rather, who **blow it into your ears**—that all of this, even the very existence of the universe, is nothing but a dream and an illusion. But you try to laugh it away. For how could your mind and intellect tolerate this shocking realization, this harsh fact, that the very existence of this world in which we all live, eat, drink, enjoy, and get a thousand and one experiences of diverse and various thoughts that present themselves to us as completely real—how can we accept, as has been seen and explained to us by the Experienced Sages, that as a matter of fact, all of this is illusory?

This Experience, this Realization (of the true state of affairs) is given only to a very, very few who are deserving, and even they come to receive it only after trials and hardships that are terrible beyond description, indeed, unimaginable. Thus Hafez says:

Nagereft dar to geryeh-ye Hafez behīch rūi.

*Hairān-e ān delam keh kam az sang-e khāreh nīst.*7*

That is, your mind and heart are unaffected by these sufferings, O my Guru! I am fed up with your hard-heartedness. This heart of yours (*dil*) is harder than a rock.⁸

* Qodsi, p. 151, ghazal 84, couplet 7. Though these original Farsi lines do not translate easily, their sense is, “The tears of Hafez had absolutely no effect on you; I am baffled by a heart that is no less [hard] than granite.”

And there are reasons, too, for such hard-heartedness by a Guru towards the disciple. Indeed, there are even laws for this hard-heartedness, and again, laws for changing these laws. For example, suppose a man is destined to enjoy the light of a single candle only. A Sadguru can show him the light of the most powerful incandescent lamp—a Kitson lamp*—that has a candlepower of many thousands, but he can do so only in the darkness of night and not in the daytime. Now, suppose night has fallen, the right time has arrived, but the giver of the light remains absent; what could one do? This is the reason why the sages repeat over and over again: keep satsaṅg, have a Guru, and surrender yourself to him, so that he may lead you to the right path.

* The diary source text for this passage (ChD 57: p. 131) supplies this reference to a “*kīṣan*” lamp. Produced by the Kitson Empire Lighting Company of Stamford, England, these kerosene lamps were widely used in India at this time.

MEHERABAD

THURSDAY, 5TH AUGUST 1926

As usual on Thursdays, Baba and the mandali paid a visit to Kaka Shahane’s house for the weekly tea party and lecture. On this occasion, as “The Combined Diary” relates, Baba “conveyed an explanation on ‘service’.”¹



Nussenwan Satha holding an umbrella over Baba on the northeast side of the Crypt Cabin, April-May 1928.

MEHERABAD

THURSDAY, 5TH AUGUST 1926 (CONTINUED)

Much of this talk was addressed to Nusserwan Satha and Vyankatesh Sridhar Chinchorkar, who were in attendance that day.² Both of them strong devotees of Meher Baba, Nusserwan and Chinchorkar were also political activists and followers and associates of Mahatma Gandhi. Thus Baba's discussion of Swaraj—the real versus the political—and on the selfless service of the karma yogi had special pertinence to these particular Tiffin Lecture attendees. —Eds.

Love, Desires, and Bindings (An Explanation Commencing from the Topic of Tea)³

Tea is a universal drink, liked by one and all, relished by people from all countries. In Gujarati this tea is termed “*chāh*,” which also serves as the word for “love.”* Both these *chāhs*, as long as they continue to be taken in the material sense, are useless things in the eyes of Realized Ones. The first type of *chāh*, tea, is injurious to the health if taken in excess, while the other *chāh*, that is, love for such a dangerous and destructive drink as tea, as also for other things of the world (we are speaking here, in other words, of material love)—such *chāh* is injurious too in its own way. For such “love” means desire, and hence it brings the binding of Maya.

No desire for binding is good. But the desire for the realization of Self is so sublime and, in its own sense, binding—in the love of the Almighty or Paramātmā—that it frees one from all other desires and bindings.

Now, let's suppose that your *jīvātmā* is still caught in the bindings of mind and the subtle and gross bodies. Thus its bindings are both mental and physical. But when the *jīvātmā* crosses beyond the limit of these bindings and becomes one with the Source of all desires, no desire remains for it—no mind, no universe, no body—but one state only, which is the formless state (*nirākār avasthā*).

As long as our desires remain within the grasp and limit of mind and body, they belong to the domain of Maya and its desires. Such desires are constituted of *nirākār* (formless) impressions.† But when these formless impressions

* *Chā* (spelled “chaha” in the “Tiffin Lectures” sources, and thus rendered as *chāh* in the edited text here) is the Gujarati form of the word commonly known in its Hindi form, “*chāy*,” a characteristic Indian preparation of tea in which large admixtures of milk and sugar are all boiled together. The Gujarati *chāh* (a word which appears in other Indic languages as well) means “affection, desire, love.” The verb from which this noun derives can refer to any kind of love, from the highest and most spiritual to the lowest and most material and gross. This pun on the words for “tea” and “love”—a commonplace in Indian spiritual discourse—serves as the starting point for Baba's lecture.

† By applying the word “*nirākār*” or “formless” to *sanskaras*, Baba probably refers to *sanskaras* in their “fine” state, as this word is used in *Infinite Intelligence*. Even in sound sleep, *sanskaras* persist in (formless) latency; but when activated, they come into consciousness as desires.

disappear, *jivātmāpaṇū** is given to the Ātmā.⁴ That is, once the jivātmā becomes devoid of all these impressions, it unites with the original, pure Ātmā.⁵

In all these states Ātmā itself remains the same; only the sanskaras are different (*nirālā*). All these various disciplines of karma yoga, bhakti yoga, etc. are undergone for the purpose of wiping off or burning these sanskaras. All the actions, all the karma you perform before Realization, are imperfect in themselves; no matter how much you deny it, they serve only as means for the attainment of perfection, for the realization of perfection, for the realization of God. The only benefit you derive from these yogas is that they lead you to Realization; they are instrumental in your way of advancement towards the goal of Truth. Only those actions can be counted as “perfect” which are carried out after Realization, since only then are they devoid of sanskaras, as cannot be said of any other actions prior to the attainment of Realization.

The Real vs. the Worldly Swaraj

Political leaders ask you to try to give everything, even your very life, for the winning of self-government or swaraj.[†] I too ask you all to **give your very life for the sake of regaining the real Swaraj, which is your own by birthright but which you have lost through the operation of Maya**. The former swaraj—the material, worldly self-government—has to be snatched from the hands of others who have possession of it at the moment, so that we can acquire it for ourselves: in other words, you have to make your own what is **not yours** now. Such self-government appertains to Maya. By contrast, the latter, spiritual kind of Self-Government, which is nothing other than Realization, never belonged to anyone except your own Self and so has not to be snatched from the hands of others. It always was and remains your own, but you were

* The state of being a jivātmā.

† Swaraj (“self-rule”) was the designation which Bal Gangadhar Tilak gave in the 1890s to the movement for Indian independence from British colonial rule, a movement that culminated in the establishment of the nation of India in 1947. Tilak was known for his slogan, “Swaraj is my birthright, and I shall have it.”

and are unaware and unconscious of this fact. Therefore, strive you, one and all, to conquer and realize Self. Having done so, you will not only be able to enjoy it for yourself, but you will be able to give this enjoyment to others who are now unknowing and unconscious of it, something you can never do in the case of this material, worldly swaraj or self-government. For if you give anyone this worldly swaraj, it is not yours but somebody else’s.

But removing all this from consideration, that is, if you set aside these efforts directed towards the spiritual achievement of Self-realization but stick to the material plane only, know that all of this, this very body and mind and universe and swaraj as well, are nothing but illusions, *bhās*.

What is your own, realized by you, and then bestowed by you upon others, is real: *āpṇe je pote melvīne bijāne āpyū tej kharū*.^{*} By contrast, all these worldly swarajs are absolutely nothing. Neither does this Indian swaraj belong to the Englishmen, nor to the Germans, nor to Indians, nor even to us. It belongs to **nobody**. Then why object to anyone’s enjoying this swaraj?[†]

As an analogy, suppose that one sees in a dream that a great war is being waged all around. Thinking it his duty towards his country, the dreamer throws himself into the war with all his heart and soul and strives his best to uphold his country’s cause, even at the risk of his own life. But then, all of a sudden, his eyes open, and immediately he realizes that it was all a dream. There is no war, no enemy, no country—neither his own nor another’s. In short, there is neither this nor that: this he comes to know after his awakening. That is what the sages say—that you should try to become awake (*jaḡrut thāvo—jāḡvānī koshish karo*[‡]).

* “That which you yourself attain and then give to others, only that is real” (Gujarati).

† TLD/FF 5-8-26, p. 2 incorporates the following Gujarati interpolation: “*Koīnu nahī—nathī angrez nu ke nathī apaṇu! To pachī koī bī svarāj bhogve temā vāndho shū?*” This translates: “It’s nobody’s—not the English’s nor is it ours. So then anybody can enjoy swarāj; what is the objection to that?” This Gujarati text, very likely dictated by Baba, has already been somewhat expanded upon in the English text earlier in the paragraph. In fact, the greater paragraph in its various sources has been worded somewhat obscurely. But what Baba evidently intends to convey is that the kind of swaraj that the Indian independence movement was struggling for can never be possessed in the real sense since by nature it is external and false. Why should one worry about this kind of self-governance, which can always be taken away, when the real Swaraj consists in the winning of the Self which is innate and inalienable?

‡ “Be alert—try to wake up” (Gujarati).

Only when you waken will you come to know that this is all nothing. Then you will find there is no mind, no body, no universe, no Englishman, no native. There is absolutely nothing but the one Perfect State (*Anant Avasthā*).

*Real Service and the Paths to God*⁶

All of these things that we have been discussing—duty, service, *sevā-dharma*,* and so forth—provide different pathways, different *rāstās*, different roads to Realization. For how can one reach the goal without a way that leads to it? **Therefore, do you all serve!** *Sevā karo*—serve your people, serve your country. These are different methods of service that you are all putting into practice here. **That is real service where there is no thought of self at all. The real Self is reached after such selfless services are completed.** In Realization, the cutter (*kāpaṇār*) and the thing cut (*kāṇṇī kareḷ vastu*) are one and the same. This is the real Experience, proved by experience. In that domain of experience, empty boasts⁷ of “philosophy” or “higher thought” or etiquette and the like have no value and command no consideration. (*Tyāṅ kāpaṇār bī tej ane kapāī jaṇār bī tej. E anubhavthī siddh thāy chhe—khālī tatvajñān, vichār yā vivekno tyāṅ patto lāgtoḅ nathī.*^{†8})

But again, how can one reach to that Experience without a way? Therefore, find a way, a real way, and pursue it with one aim only—the attainment of Realization. If, in performing bhakti, one forgets oneself, that is the **real bhakti**. The same applies to the path of karma: he who forgets himself in the practice of karma is engaged in the **real karma**.

Bhakti bī je potāne bhulīne kare tej kharī bhakti

Karma bī je potāne bhulīne kare tej kharū karma.^{‡9}

* “Service-dharma,” that is, the rendering of service as dharma or sacred duty.

† “There, the cutter and the one who is cut are the same. The Experienced One attains his object: there is not even a trace of true knowledge, thought, or discrimination there” (Gujarati).

‡ “The bhakti in which one forgets oneself is the real bhakti. The karma in which one forgets oneself is the real karma” (Gujarati).

Whatever path you follow, in other words, whether it be bhakti (prayers and devotion) or karma (actions and deeds), you must do it **selflessly**.

Then and then alone can one be said to have gotten himself onto a true path. Then and then alone do sparks of light from Beyond fall upon the mind—that is, sparks of Light, Knowledge, Power, and Perfect Bliss (*tyārej tyāthī man par ānandnā, shaktinā, jñānnā ane roshnīnā chamkāṛā āvatā rahe chhe*^{*10})—whereby one is enabled gradually to proceed further towards the Goal. In the course of this progress one acquires certain powers which, if one misuses them (for the making of miracles or *chamatkāṛs*), if one gets oneself into the clutches of these powers, one is doomed. But if, by good fortune, one happens to escape from the allurements of using these powers (which we can compare to rays), then he reaches the Goal and becomes one with the Sun. And when he has attained this union with the Sun, he finds himself in all places where such rays pervade—which is to say, practically¹¹ everywhere.

Consider the diagram of the Sun (*Surya*) and its rays (*kiraṇ*) on the next page.

Now suppose that one of these rays, Vishnu, is in the fourth position. This precludes his occupying the third, second, or first position, or indeed, any other spot except the fourth, which allows for only one small ray. Although he fills that fourth position as a particle (or ray) of the Sun, he is not the Sun itself. Moreover, he has no knowledge of his being a particle of the Sun. When at last he becomes one with the Sun, only then does he realize this—that he is the Sun Itself, pervading everywhere in all of Its rays.

This Union and this Knowledge are exceedingly difficult of attainment without the aid of a Sadguru. Hence it is that even a great man, even an important personality known and recognized throughout the wide world as a “mahātmā”—like Gandhiji, who really does seek for Light and Realization—yet even he wishes to find and make someone his Guru.

* “Only then from there sparks of bliss, of power, of knowledge and light keep coming on the mind” (Gujarati).

FIGURE 19.
Rays as Particles of the Sun



KEY TO FIGURE 19

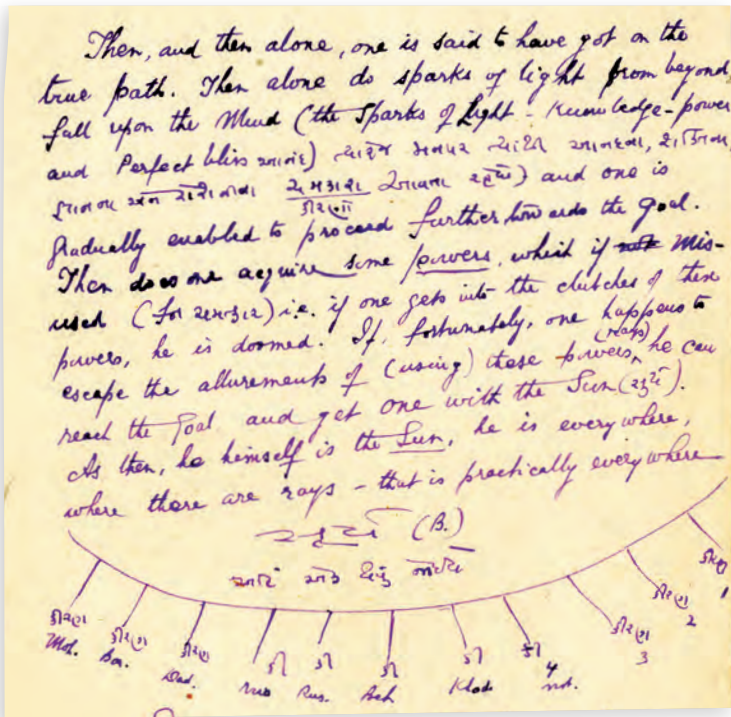
In *Tiffin Lectures* Meher Baba often used two metaphors, the Sun and its rays and the Ocean and its drops, to express the relation between God and the individual. The Sun-ray metaphor foregrounds the idea of projection and emanation, while the Ocean-drop metaphor suggests immersion and containment and inherence. Yet both metaphors contain the advaitic root idea that God and the individual are essentially one.

Figures 19 and 27 (p. 334) are variations on the Sun-ray metaphor; Figure 22 (p. 236) employs the metaphor of the Ocean, the drop, and the bubble. Figure 20 (p. 224) merges the two figures of Ocean and Sun. Figures 19 and 20 are closely related in many ways.

In the source diagrams several of the sun's rays are identified with the names of particular mandali. The number of mandali varies. This suggests that Baba did not intend here to refer to them as circle members but simply as human individualities, representative of humanity at large.

Some of the same mandali names recur in Figure 20; this is another sign of the close link between these two diagrams.

A karma yogi, however sincere, resolute, and painstaking he may be in his karma (or actions) while performing his duty towards the world, remains despite all that deficient (as an imperfect being) and therefore continues to play a game (*saṭṭā ne khele chhe**). For though fundamentally he knows in his mind and heart that he is sure to succeed (since Truth always abides, *Satya sadā rahe chhe*), despite this, there lingers a small shadow of doubt (*sanshay*) that haunts his mind and heart as to whether or not he really will succeed in this great game that he is playing. One may bring real sincerity to one's efforts in



This detail from a page in Chanji's Diary (ChD 57: p. 143) has served as the major source for Figure 19.

* "He plays at gambling" (Gujarati).

the line of karma yoga (service to humanity in this world), yet all the same, that small trace of doubt as to whether or not one is on the right track or path never leaves one. It persists as long as the aspirant remains imperfect, even if people follow him in multitudes. For they are as ignorant as he, perhaps the more so, since they grope in the dark in the absence of any definite knowledge or experience of the true path that one has to follow who aims at the goal of Realization.

And the enthusiast of Truth—the eager worker or karma yogi—is sure to falter on the path, swerving from the accuracy and correctness of the course he might have followed until that time, as long as his mind, body, and powers remain finite and limited, and hence, imperfect. Every time and at every step he has to consult his innermost conscience as to whether he has kept true to the right track or has somehow been led astray.

Nonetheless, despite all these doubts and imperfections, one must make efforts, sincere efforts, in the line of service to all without the least consideration of self. All karma (or actions), all bhakti (devotion and prayers), and all *dhyān*¹² (or concentration) must be performed without thought of self. This guarantees that one will come into contact with a real Guru (that is, a Sadguru). The only prerequisite is the on-going determination that “I am doing nothing,” even while rendering the greatest of services to humanity. For if that “I” intrudes itself with the vain assertion that “I” did this or “I” did that, then that accursed false egoism (*ahaṅkāra*) enters into the scene, for all practical purposes destroying the merit¹³ (*puṇya*) of the services hitherto rendered.

Real bhakti means dying a thousand times a day. Nonetheless, it is easier than the path of selfless service which is far, far more trying, indeed, almost impossible except for that fortunate one among lakhs who wins the prize of Realization. The insuperable difficulty in selfless service lies in the fact that it can be rendered only after one has already reached the goal of Realization and subsequently descended from that high state back down again in human form for the purpose of serving others by making them as perfect as oneself. Ordinary human beings cannot do this. Such true

selfless service can be carried out only by real saints such as Tukaram, Ramdas, and Namdev* and others, and only **after** the attainment of Realization.

Tīr khāne kī havas hai to jigar paidā kar.†

If you crave being hit by an arrow, then create a great heart.

This is to say, if you have the passion (or desire) to experience the wound of an arrow, then first, **create a heart**—a heart willing to venture into such a dangerous game and to bear its trials and bold enough to endure its sufferings.

This line means not only to convey the outer sense—that you should create a heart—but further, that the sufferings of the wound must be born without anyone else knowing about them, that is, quietly, without the slightest murmuring or signs of pain. There should be absolutely no outward show even though one is cut and slashed with deadly wounds inside. So it is said,¹⁴

*Andarthī chobāī javā chhatā, “uf” no ek tukāro bahār
nahī paḍvo joīe.‡*

Despite being constantly pounded from within, don't let
even an “oof!” spill out.

Te karī āg! Shū te āg?—That is the real fire. What is that fire?

Ah, what a burning! What a sensation! What love, what desire! The terrible heat of the sun can claim no consideration in the face of that burning sensation! All these trials of fire (*āg*) and burning (*jaḷvū*) are reserved for the independent seeker of Truth who has not found a Guru or Guide. Those who have found a Guru, by contrast, need do no more than offer their absolute submission, heart and soul, to that Guru. No necessity remains for the following of any other path or way: nothing but blind submission. Even if the Guru's orders seem repellent to the sense or heart, submit to them! Do as you are told,

* Tukaram (1608–49), Ramdas (1608–91), and Namdev (1270–1350) were celebrated Maharashtrian saints; the first two were said by Meher Baba to have been Perfect Masters. For further details, see Glossary. *Infinite Intelligence* (pp. 612–15) provides short biographical sketches.

† An Urdu line from Ameer Minai (1829–1900). *Havas* designates craving in the sense of intense desire, lust; ambition.

‡ A Gujarati line. The word “uf!” (“oof!”) is the conventional exclamation expressing pain.

do as you are ordered, even against your will or understanding. That is the easier course, if you are fortunate enough to be granted such an opportunity. For if one **desires** to reach the goal of Truth, one must utterly burn and consume oneself (*jalī javū joīe*) in that desire, without any consideration of mind, body, or soul coming into play. This is most difficult.

Let us return to the analogy of tea. It is no use merely desiring tea while you remain sitting back there at Meherabad. You have to leave that place and come here,* you have to make efforts (*prayatn karvo joīe*) to get that tea. Desire alone does not suffice. One has to strive and strain oneself in the pursuit of that attainment.

* Again, Baba was giving this lecture at a “tea party” at Kaka Shahane’s house, located on the edge of Arangaon about half a kilometer from Lower Meherabad.

MEHERABAD

WEDNESDAY, 18TH¹ AUGUST 1926

Over these few days Dr. Ghani and Ramjoo, who were living in Lonavala, came for one of their frequent visits. Highly intelligent and humorously provocative, over the years Ghani often stimulated Baba into discourse. Baba’s lectures on this day and the next were probably inspired in part by the presence and company of these two disciples. —*Eds.*



Baba in Nasik, circa August-September 1929. From left to right: Ghani, Ramjoo, Baba, Ali, and Sayyed Saheb.



Baba at the Godavari River with some of the Hazrat Babajan school boys and Arangaon villagers, circa 1926.

Standing, left to right: Chanji, Kondiram, and Arjun Supekar.

Seated, left to right: Kaka Shahane, Vishnu, Naval, and Baba.

Types of Spiritually Advanced Persons

Figure 20 on the next page depicts the Sun and its rays, which will serve as the basis for the lecture today.

A few principal terms for spiritually advanced souls are these:

Table 4. Human Types, from Ordinary through Advanced

Human Type	Plane (English Term)	Plane (Indic term)
1. pīr*	mental plane	<i>man bhūmikā</i> [†]
2. mahāyogī ^{‡2}		<i>jīvan bhūmikā</i>
3. yogi	subtle plane	<i>prāṇ bhūmikā</i>
4. ordinary man	gross plane	<i>ann bhūmikā</i>

Now in Figure 20 on the next page, the Sun stands as a symbol (*rūpak*) for Paramātmā; to depict the various states of the jīvātmā we are using the metaphor of the Sun and its rays (which is equivalent to the Ocean and its drops³). The anant, eternal Sat-Chit-Ānand state (avasthā) we compare with the Sun; that rare Jīvātmā[§] that is one with Sat-Chit-Ānand can be likened to the Sun in the same way.⁴

Jīvātmās in the (1) mental, (2) subtle, and (3) gross planes we compare with those rays that are, respectively, (1) nearest to, (2) farther away from, and (3) farthest away from the Sun. Returning, then, to the four degrees of proximity and categories of people in Figure 20 and Table 4 above:

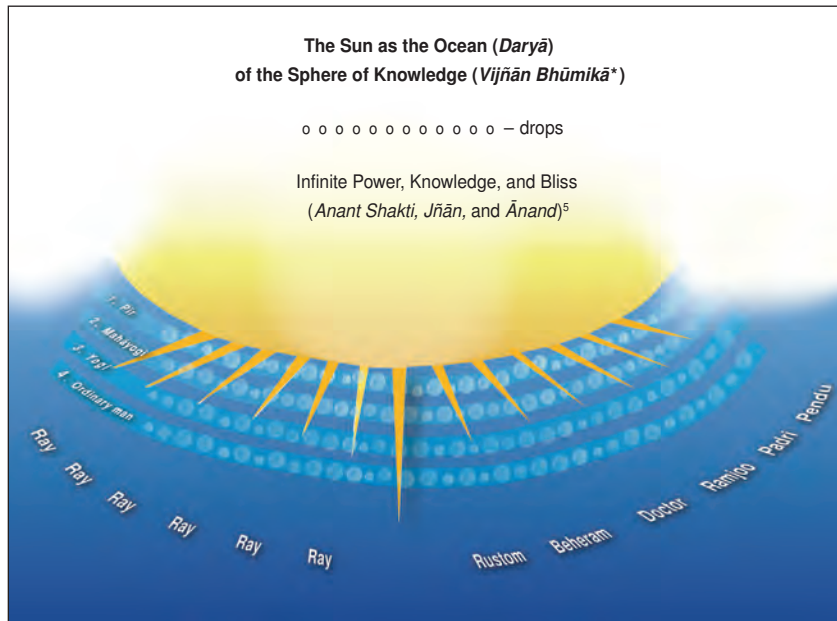
* A pīr in Islam is an advanced saint and spiritual guide. In Baba's usage at this time, a pīr could have been a saint of either the sixth or fifth plane. For more on the changing meanings of this term in Baba's spiritual lexicon, see Glossary.

† *Bhūmikā* means "region, sphere, cosmic domain"; *man* means "mind." In the rows below, *jīvan bhūmikā* means something like "life sphere"; *prāṇ bhūmikā* means "sphere of energy"; and *ann bhūmikā* means "food sphere," a standard Vedantic designation for the gross plane.

‡ Probably an advanced soul in the upper subtle or lower mental planes. For further discussion, see the associated endnote 2.

§ Baba ordinarily used the term Shivātmā, and not jīvātmā, to refer to a God-realized person. Perhaps in this case, since his aim is to discuss the various jīvātmās as rays of the Sun, he wants to keep in view the fact that even God-realized individualities are incarnate persons just as ordinary jīvātmās are.

FIGURE 20.
The Sun as the Ocean of Paramātmā



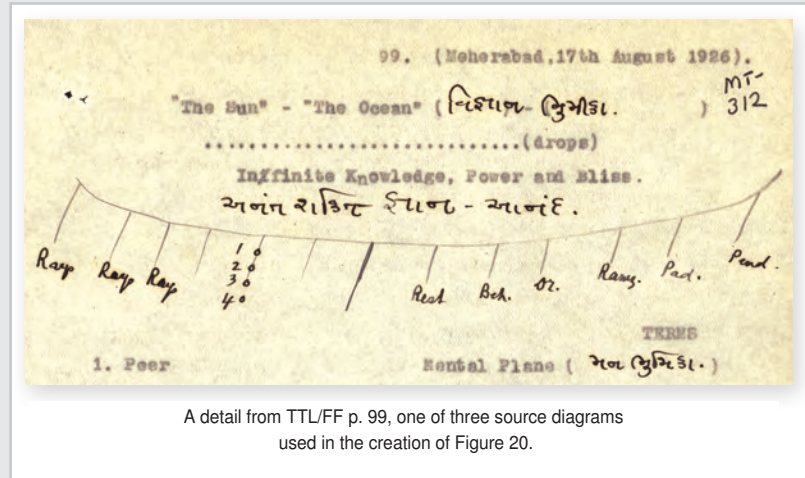
* “Vijñān” means “knowledge”; *bhūmikā* is based on *bhūmi*, “earth, region, place, degree, foundation.” Clearly Baba does not intend this phrase in its present use to refer to the mental sphere but rather to the sphere of true Knowledge, that is, Realization. Three decades later in *God Speaks* (p. 1) Baba referred to the gross, subtle, and mental planes, respectively, as *anna bhūmika*, *pran bhūmika*, and *mano bhūmika* (terms which appear in this lecture in the table on the previous page); and in this same passage in *God Speaks* he designated “the plane beyond the mental plane” as “*vidnyan*.”

KEY TO FIGURE 20

Closely related to Figure 19, Figure 20 is unique in combining the Sun-ray and Ocean-drop analogies. In the manuscript sources this is indicated not only by the verbiage but by features in the visual illustration as well. The string of o’s in TLD/FF: 17-8-26, p. 1, signifying drops, suggests, through the circle shape, the shape of a bubble. The lines projecting downward from the bottom of the long arc in the source diagrams suggest rays emanating from the Sun. All of this visual symbolism appears in other figures in this book.

In the redrawing these visual elements have been developed and expanded

KEY TO FIGURE 20 (CONTINUED)



A detail from TTL/FF p. 99, one of three source diagrams used in the creation of Figure 20.

upon in such fashion as to indicate the integration of the Sun-ray and Ocean-drop metaphors.

The string of drops or bubbles within the Sun or Ocean arc in the top part of the diagram, though it goes unexplained in the sources, probably signifies the latency of drops within the Ocean in the original state of Paramātmā before creation. After creation, these drops or bubbles signify individualities—in this case, human individualities specifically.

The numbers 1, 2, 3, and 4 in the source diagrams clearly relate to the preceding discussion in the lecture, in which Baba reviews the hierarchy of human types. This has been incorporated into the figure, with the human types named: the pīr, the mahāyogi, the yogi, and the ordinary man. The named mandali on the lowest tier are plainly intended as representatives of ordinary humanity, as they were in Figure 19. Probably Baba selected these names as persons sitting before him while he was giving this lecture.

1. Ordinary people (*manuṣya*), at the fourth degree of remove, abide only as rays.
2. Yogis, at the third degree, enjoy a slightly higher state than ordinary people (*manuṣya*) do.
3. Mahāyogīs are higher still, and closer to the Sun.
4. Pīrs are the highest of all these limited jīvātmās, assuming a place nearest to the Sun—but not yet **within** the Sun. That is, while pīrs **see** the Sun, they are not yet **one with** it.

Only Sadgurus* are one with the Sun—which is to say that they have realized God. Now these Realized Ones, in turn, can be sorted into several different categories:⁶

1. Some leave their body and mind behind immediately upon Realization. They are called “Videh Muktas.”⁷
2. Some realized Majzūbs retain body and mind but make no use of them. They enjoy the Sat-Chit-Ānand state but do not apply their anant (infinite) Knowledge, Bliss, and Power for the salvation of others. They are known as “Jīvanmuktas .”[‡]

* Meher Baba appears to be using the word “Sadgurus” to refer, inclusively, to any type of God-realized One—including, as we will see, Jīvanmuktas and Videh Muktas. During the first twelve series (chapters) of *Infinite Intelligence* he did likewise; only in series 13 did he restrict the use of the term to those Perfect Ones who have creation-consciousness and a duty within creation (for further comment see the footnote in *Infinite Intelligence*, p. 336).

[†] Literally a “Liberated One” (*mukta*) “without a body” (*videh*), a Videh Mukta is defined in the glossary of *God Speaks* (p. 292) as a “God-merged soul” or *Brahmi Bhoot*; the supplement (p. 244) explains that the Videh Mukta drops his physical form three or four days after Liberation. Nothing in the present lecture seems inconsistent with this usage in *God Speaks*. For further helpful definitions and linguistic correlations, see *Discourses*, rev. 6th ed., vol. 4, pp. 209–10.

[‡] *God Speaks* characterizes a Jīvanmukta as a God-realized individuality who has creation-consciousness but performs no duty therein. Perhaps that is the meaning here; but it should be noted that the present passage remains ambiguous as to whether or not the Jīvanmukta possesses creation-consciousness, but merely implies that he **makes no use** of it. But in the lecture that Baba gave on 19th August—the next day—he explicitly denies creation-consciousness to Jīvanmuktas, who are no different from Majzūbs. All of these passages, it should be noted, are vexed with serious textual problems (for fuller discussion of which, see the endnotes). Probably the Jīvanmukta of this passage is one who has realized God but who remains unconscious of creation; but we cannot be sure of this.

3. Those Realized Ones who make use of their anant (infinite) Knowledge, Power, and Bliss for the salvation of others are known as “Āchāryas” or “Jñān Muktas.”

Only these very, very few rare ones, these Āchāryas or Jñān Muktas,⁷ remain in the Sun and from there look out and see their own rays. They retain body and mind (*sharīr* and *man*). Since they abide in the Sun, they continually enjoy the Paramānand (Eternal Bliss) of their Infinite Knowledge, Bliss, and Power; yet they use only Jñān (Knowledge) in the performance of their duty. Though one **with** the Sun and **in** the Sun, they simultaneously inhabit the Sun’s rays. They both “stand aloof” while “abiding within” the Sun.

By means of their infinite Knowledge (Jñān), they know the mind, the subtle body (*prāṇ sharīr*), and the gross body of all.

By means of their Infinite Power (Shakti), they help others to progress and impart to them ānand (or bliss) proportionate to that progress.

Those who gain Realization through the Sadguru remain in the Sun, like the Sadgurus themselves. The Āchāryas (or Sadgurus) can bring this about in the case of a few.

They say that, out of crores of *rāhravs* (or wayfarers), there are—

ten who achieve sight,
five who become one with God (as Jīvanmuktas), and
only one Āchārya.

The Āchārya, who was previously the Chargeman in the circle of his own Master, after he has completed his duties in the preparation of his own circle, stands aloof (*alag*) from further workings. Having entrusted with their respective duties the circle members whom he has duly prepared,⁸ he enjoys his Paramānand, all the while keeping an eye on the workings and movements of his circle members without interfering with them.

MEHERABAD

THURSDAY, 19TH AUGUST 1926 (FIRST SESSION)

After “the usual Thursday tea party” at Kaka Shahane’s house (according to “The Combined Diary”), that evening, Angal Pleader “read the Puranas to the mandali for an hour.” Meanwhile, “Baba gave out many interesting explanations for as many as four times” over the course of the day.¹ Though the “Tiffin Lectures” manuscripts say nothing about this background to Baba’s talks, the text below has been subdivided into four sections (each with its own section heading) at points where the breaks between sessions with Baba may have occurred. —Eds.



Four Short Talks

Sight²

sphūrti (literally “throbbing” or “flash”) refers to low inspiration
antar dṛiṣṭi (“inner sight”) is high inspiration
antar jñān (“inner knowledge”) is revelation
 sight (*dṛiṣṭi*) is higher revelation
advaitya anubhav (“non-dual experience”) is Realization of Self

Question: What is the difference between *antar-dṛiṣṭi* and “sight”?

Answer: “*Antar-dṛiṣṭi*” or “inner sight” refers to the seeing of the subtle universe and the planes of consciousness through the subtle eyes. Real “sight,” by contrast, means seeing God, seeing Paramātmā. The one who “sees” in this sense actually **sees Him everywhere**.

We can distinguish between three kinds of eyes: the gross eye, the subtle eye, and the mental eye.

With the gross eye, gross things³ (*vastu*) are seen.

With the subtle eye, the spiritual world and the inner planes are seen.

With the mental (or spiritual) eye, God Himself is seen.⁴

But even this highest seeing, the seeing of God, cannot be called perfection. Perfection (*purṇatā*) is achieved only in that state where a man becomes one with God. This is called Jīvanmukti.

Just as one sees gross or material things (*jaḍ vastu*) with the gross eye, so one sees subtle things with the internal or subtle eye (or *antar-dṛiṣṭi*), while with the mental or spiritual eye (*divya dṛiṣṭi*) one sees God Himself. Nonetheless, even here, the seer is jīvātmā or man (*manuṣya*), not Paramātmā or God.

PHOTO ON FACING PAGE: Baba with villagers, followers, and several mandali in Lower Meherabad, 1925-26, possibly at the opening of the original dharamshala between the well and Gilori Shah’s tomb. (This dharamshala was operational prior to the opening of the Upasni Serai in September 1925.)

Paramātmā, the Body, and States of Experience

NOW VAKĪL SĀHEB* IN HIS LECTURE SAID THAT WE HUMAN BEINGS ARE MORTAL AND HENCE LIABLE TO DESTRUCTION AND DECAY. CLARIFYING ON THIS POINT, SHRI EXPLAINED:

We human beings are actually **not** liable to destruction (*nāshvant*). What is liable to destruction is the **body**. To understand this better, three states (or *hālats*) need to be distinguished: (1) the Paramātmā state; (2) the Shivātmā state; and (3) the jīvātmā state.

Paramātmā, for His part, has no knowledge of His own existence. It was the desire to know, Paramātmā's desire to win knowledge of Himself, that created sanskaras. Having acquired these, Paramātmā became jīvātmā; but this apparent change, this evident movement into the jīvātmā state in no way affects the reality of His being-Paramātmā, Paramātmā-ness (*parantu tethī kāñ Paramātmā-panā ne dhakko besto nathī†*). Now it was in order to experience (*bhogavvū*) these sanskaras that the jīvātmā acquired a body. Later, when this body fell, the jīvātmā took a new one: and so on and on it goes, as determined by the sanskaras. (All the while, mind you, Paramātmā Himself remains the same!)

Now just as sanskaras change, so too the bodies change—and with them, the experience (*upabhog*) of the bodies. But when, through the grace of God (or Guru), the sanskaras are altogether annihilated, then one finds no body, no world, no experience or enjoyment (*upabhog*), nothing at all except Paramātmā: in short, one finds oneself as in the beginning, but **with consciousness, with Knowledge of Self**. In this way this one-and-the-same Paramātmā has become Shivātmā.

Suppose that the eye is compared to Paramātmā. When the eye is open, it sees this slate,* while when it is closed, it does not. Yet whether open or closed, the eye itself remains the same. In the same way Paramātmā remains Himself in all His states, whether or not He sees the Self with the open eye.⁵

In the Paramātmā state, Paramātmā, though realized, does not see anyone; in the jīvātmā state, He sees the “slate,” which is to say, the world (*jagat*); in the Shivātmā state, He sees Self; and in the Sadguru state He sees world and Self both.

The difference between these states lies in the sanskaras and in the body. Whence did this body of yours and all its movements arise? Take the analogy of a film in the cinema. To depict a particular action or movement one has to shoot so many different pictures; the mere lifting of a hand, for example, requires many separate frames. In the same way, every action of your body—nay, every thought even—creates sanskaras. But Paramātmā does not bother Himself with any of this business of actions and movements and their consequent sanskaras. Paramātmā is aloof and pure (*shuddh* and *shānt*), though one with all and everything.

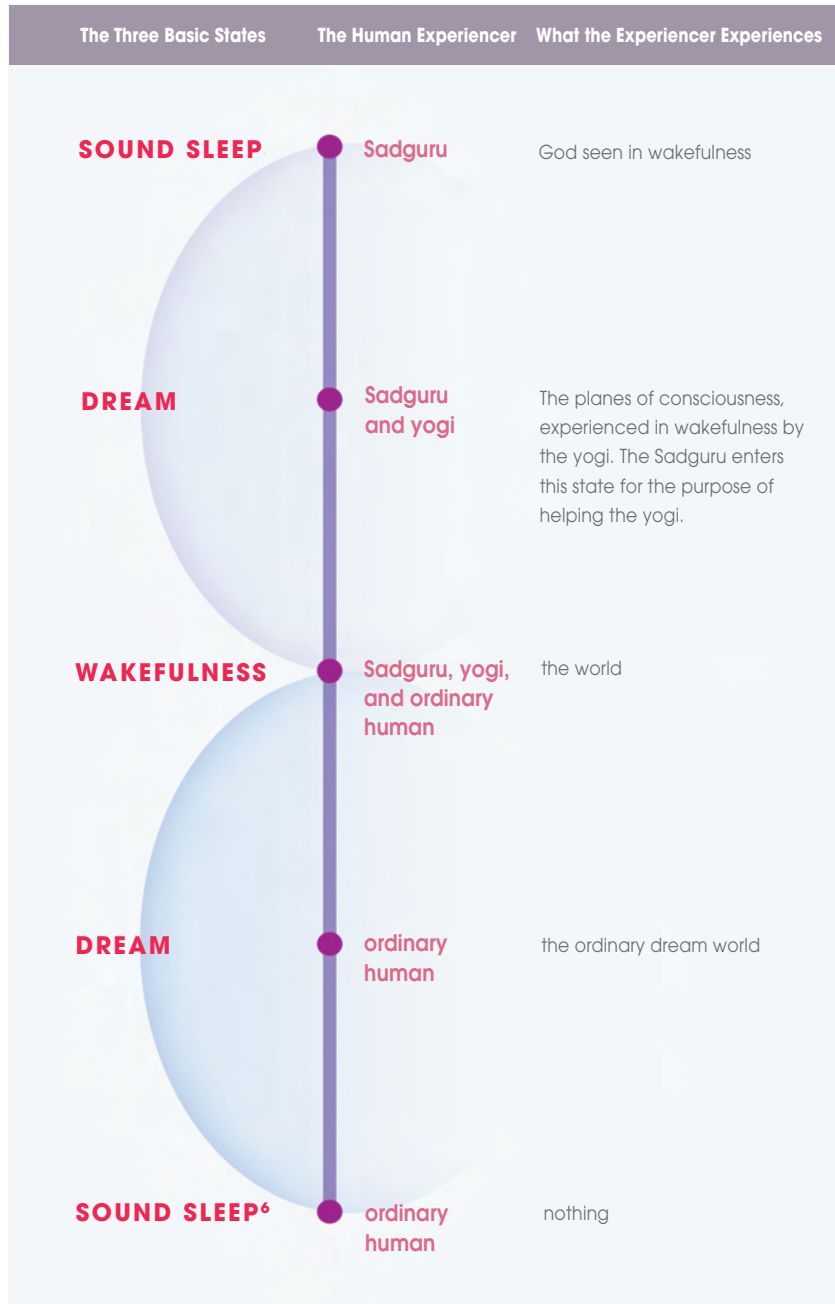
In the Paramātmā state, complete Tranquility (*pūrṇa Shāntatā*), perfect Bliss (*sampūrṇa Ānand*), all the powers of *riddhi-siddhi*, and perfect, Self-originating Knowledge (*Svayambhū Jñān*) prevail, though Paramātmā Himself remains unconscious of these aspects and attributes. The Shivātmā state, by contrast, encompasses perfect Knowledge (*sampūrṇa janivā*) of all of them. Then why is the body needed as a medium? Because Paramātmā wanted to acquire Knowledge of the Self, and to do this, He descended into the jīvātmā state. But once this Knowledge of the Self has been gained, there is no further need of the “means”—the body. “Jñān,” therefore, implies the Shivātmā state (*Shivātmā avasthā*).

* “Honorable lawyer,” that is, Angal Pleader.

† “However, the state of Paramātmā is not affected by that at all” (Gujarati).

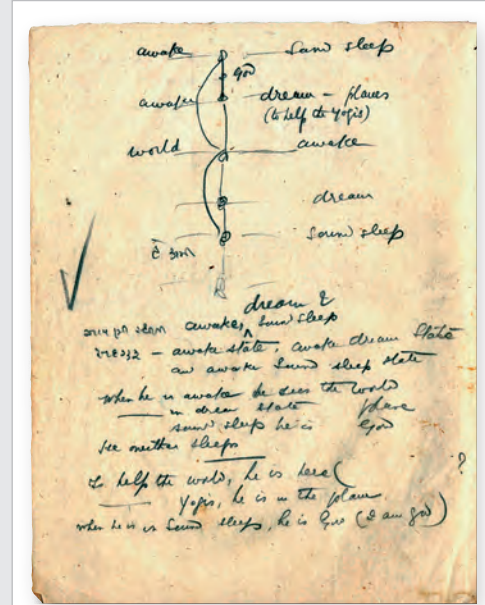
* Baba is referring, of course, to the slate on which he was writing out this discourse; chalk and slate served as the medium for the dictation of these Tiffin Lectures.

FIGURE 21.
The Five States



KEY TO FIGURE 21

This figure is constructed around five categories, which themselves are an expansion on the three basic categories of sound sleep, dream, and wakefulness (shown in the left-hand column). During this early Meherabad period of the mid-1920s and throughout his life, Meher Baba made frequent reference to these groups of three and five categories in various permutations. For detailed discussions, see *Infinite Intelligence*, pp. 637–40 and 648–53.



This detail from a page in Chanji's Diary (ChD 57: p. 176) has served as a major source for Figure 21.

The mind and intellect cannot attain to this true Knowledge, this Jñān. “Jñān” is another word for Experience—*Anubhav*—in the real sense. Even now any of you can assert, “I am Paramātmā.” You have no knowledge or experience of this fact, however; you can only say the words and argue the case from a logical standpoint.

Question: Does Shivātmā (having been Paramātmā at the beginning) actually **become** Paramātmā again, or has Shivātmā actually been Paramātmā always and all along?

Answer: In reality there is nothing like “aloofness” or “difference” (*alag-panu*). Where could such separation exist? Shivātmā is immortal, ever-existing. Yet Shivātmā has Knowledge of this fact, and hence it acquires the name of

“Eternal Bliss.” Once one acquires Knowledge, then *khalās!*⁷—finished!—all is complete, and one has become perfect.

The Sadguru and the ordinary human being both experience the states of sound sleep, dream, and wakefulness, but in different ways.

The state of ordinary human beings such as ourselves is an alternation between (3) wakefulness, (4) dream, and (5) sound sleep. The Sadguru’s states could be characterized as (1) the Awake state, (2) the Awake Dream state, and (3) the Awake Sound-Sleep state.

When the Sadguru is awake in (3), he sees the world.

When the Sadguru is awake in the dream state (2), he sees
the planes.

When the Sadguru is awake in sound sleep (1), he sees God.

But in truth, the Sadguru never sleeps. To render help to the world, he enters into state (3) or ordinary wakefulness; and to help the yogis, he enters into state (2), which is the world of the planes. But when he enters into the sound sleep state (1), he becomes God and experiences the “I Am God” state.

Now, who is it who sleeps? The mind—the mental state—and the *jīv* state: these sleep. For how could the Paramātmā state ever sleep? In sound sleep the mind stops, hence the *sanskaras* of thoughts, words, and actions stop as well, though the *sanskaras* of breathing continue. But as soon as we human beings get up from sleep, our *sanskaras* resume, for our thoughts and actions, silenced and unmoving in sound sleep, reassert themselves, saying, “have experiences, experience me (*mane bhogav*), expend your *sanskaras*, spend me” (“*ātā malā bhog!*”⁸). In other words, “we are on your shoulders (*gardan par savār chhej*”⁸).”

The Ocean and Its Bubbles

Consider again the figure on the next page of the Ocean of Paramātmā with its innumerable drops.

Now the waves from this Ocean that wash up in different places—say, Bandar Abbas and Bushehr*—are distinct and different from each other. Yet are they not really one and the same? In one place the Ocean is calm, in another place aroused in storm: these differences stem from other causes. But in reality each drop in the ocean actually **is** the Ocean. At the same time, only one drop out of millions and millions realizes this fact and experiences the state of “I am the Ocean.” All the other innumerable drops, as said, are part of and one with this same Ocean, but since they have acquired bubbles, instead of realizing “I am the Ocean,” they think, “I am the bubble.” Only the Realized Bubble, only the Bubble with that Experience, says, “I am God; I am the Ocean.” In reality nothing differentiates these bubbles; there is no difference between them. All that is required (to make the ordinary bubble into the Realized Bubble) is the Experience, the Realization, *Anubhav*.⁹

But to win this Experience is supremely difficult! For example, take your own case:¹⁰ you who pass your time in the company of a Sadguru, on a regular basis you hear talks on these subjects—experience, nothingness, and so forth; nonetheless, you have not yet become void of *sanskaras*¹¹ and so do not constitute an exception to the general rule applying to those ordinary bubbles without real Experience who say, “I am a bubble.” For despite my explaining all these things to you, as yet you do not really understand but continue to identify yourself—not as nothing, not as God—but as your limited false self—“I am Sakhā,” “I am Bhikā,”[†] I am so-and-so. You recognize yourself only by that name given to you by your parents and by which you are known and

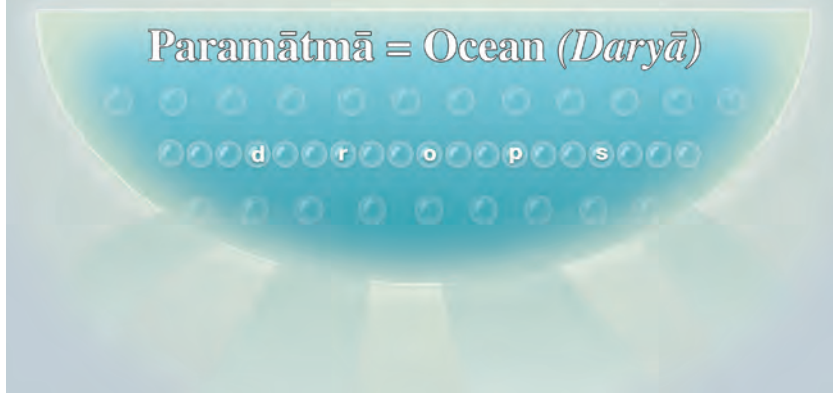
* “Now enjoy me!” (Marathi). The phrase *mane bhogav* is in Gujarati.

† “Riding on your neck” (Gujarati).

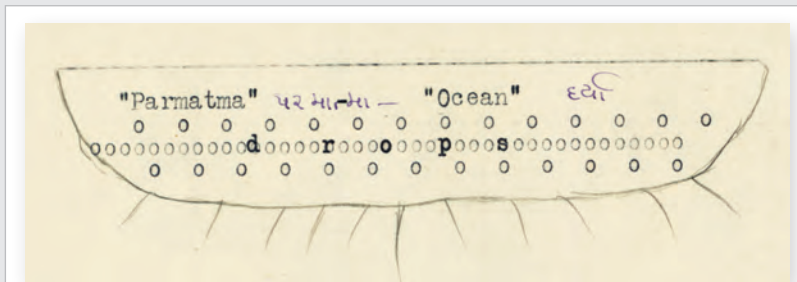
* Bandar Abbas and Bushehr are cities in southern Iran on the coast of the Persian Gulf. Bandar Abbas is located on the Straits of Hormuz; a major port city, Bushehr (also spelled Bushire) is located several hundred kilometers up the coast to the west and north. Baba had visited both places during his tour of Persia in 1923.

† Baba does not appear here to be referring to anyone in particular but is using these as typical male Maharashtrian names.

FIGURE 22.
The Ocean, Its Drops, and Its Bubbles



KEY TO FIGURE 22



A detail from TTD/FF p. 4, one of three source diagrams used in the creation of Figure 20. This version uses the typographic layout to express the immersion of the drops ("d-r-o-p-s") in the Ocean.

The Ocean-drop-bubble metaphor, representing the relationship between Paramātmā, the soul, and the form, recurs throughout Meher Baba's discourses and writings, most notably in *God Speaks*. A similar idea is expressed in the metaphor of the Sun and its rays, although Sun-ray suggests emanation and projection while Ocean-drop implies immersion. Here the relationship of immersion and containment is conveyed by the bowl shape and the small o's (small "oceans," as it were) in the greater *Daryā*; yet the diagram suggests ray-like emanation as well through the descending lines and bands at the bottom.

recognized in the world. But even though you may understand this point when I explain it to you, all the same, if you go out of the room and happen to get stung by a scorpion, you will begin to dance and cry and feel intense pain. But why limit ourselves to the case of the scorpion? Whatever the matter or means by which the mind gets excited, as soon as it starts to work, different feelings and movements (*chal-vichal*) arise, some good, some bad. But when, on the other hand, this mind of ours tries to stop and enjoy the Paramātmā state, it becomes unconscious (*bebhān*) and falls asleep.

In the course of the mind's constant activity, samādhi could be compared to the rest that one takes while traveling on foot from Nagar to Bombay.¹² The pilgrim can take such rest—samādhi—at any place or point, at any station or manzil, along the way.

*Types of Muktas*¹³

DURING A DISCUSSION WITH SAYYED SAHEB, RAMJOO, AND GHANI ON THE SUBJECT OF THE DIFFERENT KINDS OF MUKTAS, BABA HAD DRAWN DISTINCTIONS BETWEEN JĪVAN-MUKTAS, VĪDEH MUKTAS, AND ĀCHĀRYAS.¹⁴ BABA SAID:

Realized Ones are those who cross the sixth plane and enter into the seventh. Of these:

1. The Videh Mukta¹⁵ drops his body immediately upon the achievement of Realization.
2. The Jīvanmukta retains his body, which is moved by the Higher Powers which he has acquired. *Jīvātmā chalāve chhe*—the jīvātmā keeps going;¹⁶ but he remains unconscious of it.¹⁷

3. The Āchārya keeps the body, which he moves and works Self-consciously, using for that purpose his own divine attributes of Knowledge, Power, and Bliss.

The sixth plane accords to that one who reaches it the powers of true seeing and internal knowledge (*antar jñān*).

But God as God sees His own Self everywhere. For duality is eliminated as one passes beyond the sixth plane and receives the Experience of Realization in the seventh. The one who wins this Experience realizes that he is all-prevailing and that duality has no real existence.

MEHERABAD THURSDAY, 19TH AUGUST 1926 (SECOND SESSION¹)

That night, in the girls' school building,* a heated discussion broke out between Sayyed Saheb, Ramjoo, and Doctor on matters of religion and Shri Baba's explanations. Shri Baba himself came into the room abruptly in the midst of the hot debate, and a lecture and clarification ensued.

* I.e., the Hazrat Babajan School building next to the Post Office.

Baba outside the Hazrat Babajan School at Meherabad probably late 1925.



MEHERABAD

THURSDAY, 19TH AUGUST 1926

(SECOND SESSION) CONTINUED

Question: Sayyed Saheb says that whenever he reads the Qur'an and other Muhammadan scriptures, he finds in them some sense of the explanations given by Shri Baba. Disagreeing completely, Ramjoo says, not so! The explanations in the Qur'an and Muhammadan scriptures differ in the extreme from those given by Shri Baba.

Who of the two is correct?

The Significance of Shri Baba's Explanations

Answer: My explanations are quite, quite different from the scriptures of any of the religions—indeed, they have nothing to do with the shariats of these religions at all! If anything substantial is to be found anywhere, it is in the Hindu scriptures, in the Shastras and in Vedanta; but even these give only a shadow of what you find in what I have been explaining to you.

Indeed, none of the great Masters in the past have given such explanations as I. They were truly great Masters, great Avatars, to be sure, and they raised and realized so many. Yet what they gave out or left to the world at large was only shariyat. The Haqiqat—the secret of spiritual Truth—they gave internally to their close disciples, who were few, very few.

What they spoke outwardly, and what was recorded in books, consisted only in the knowledge and the rules of shariyat, which made its appeal only to the ordinary mind of men at large (*manuṣya*).

On the other hand, what I give to you and what I explain to your mind is a knowledge which exceeds the scope of the ordinary mind and cannot be grasped or understood by it. Even though these explanations themselves are mere shadows of the real Knowledge, they transcend what the limited mind is able to comprehend. Making the mind understand that knowledge which is beyond the mind (*manāche palīkaḍchī goṣṭ manālā samajavato*^{*2})—that is what these explanations of mine do, and that too, for those alone who are prepared to digest them (*hajam karvū*[†]). They are not for all! Not everyone can grasp them, nor can all tolerate, or even bear to hear them.

For example, I say that you are God, while Muhammadism—indeed, almost all of the religions—say that you are a *bandā*, a creature in bondage. I say that Muhammad was God Himself wide awake—*jāglelā Khudā*³—while the Muhammadans say that he was a “Sent One,” a Rasūl (or Messenger), a *Paigambar*⁴ (or Prophet).

* “Making the mind understand the matter (*goṣṭ*) beyond the mind” (Marathi).

† “To digest” (Gujarati).

The same was true in the cases of Zoroaster and Christ.

I say that all of your *tāl-bhajan*, your *kastī*, your *namāz* are nothing but **drill**. Take just **one** name. Give up *kām-kañchan** and the other desires. But the orthodox section of any of the religions would not hesitate to blow my head off if they heard me utter these words.

I pity them all! Why? Because they are so narrow-minded, so shallow in their vision. Because they do not wish or even make the slightest effort to come out of their state.

And I say to you, Don't be cowards like these! Don't be intimidated by the fear of hell, of *jahannum*, or by the alleged wrath (*krodh*) of God or the Prophet, from accepting these truths—these **real** truths—that appeal to your mind and head and heart. Don't mar your own way and passage to Truth for the sake of these false-conceived notions, these fanatical ideas and conjured fears of *jahannum* and the like. For I say that *bihisht* and *dozakh*, heaven and hell, are all imaginary, even though they exist for you as unrealized beings, even though the religions and their teachings lay great stress and preach on and on about them endlessly. Indeed, I tell you that even the *walīs* are all imaginary! What a shock this would be to orthodox Muhammadans!†

The Parsis, for their part, say: all that you need to do is to worship and preserve the sacred fire, by offering costly sandalwood and other such things. (It is good that we have grown the wood of sandalwood trees; otherwise, even the wood of acacia trees wouldn't be available.‡5)

* “Lust-greed” (these are common Indic words).

† Though the idea here is not altogether clear, perhaps Baba means to refer to the practice of venerating the *dargahs* or tomb-shrines of Muslim saints (*walīs*) in the belief that these personalities continue to inhabit these places and reward the faith of pilgrims and devotees. In point of fact, an advanced soul on the planes of consciousness would reincarnate; prayers at his *dargah* would never come to him.

‡ The idea of this sarcastic comment seems to be this: so inordinate is the craving of the Parsis for sandalwood, which they burn and consume in vast quantities in their unceasing rituals, that, were the need not supplied by sandalwood plantation and harvesting, the Parsis would have to turn to the cheap wood of acacia (*bāvaḷa*)—which grows wild all across the local Maharashtrian landscape—to the point where even that would get used up and become unavailable. This parenthetical comment is written in Gujarati; for that Gujarati text, see the associated endnote 5.

The basis for all of my explanations is **sanskaras**. Where, and in which religion, has this been so clearly and logically explained? Nowhere, except occasionally here and there in the Hindu Shastras, but even that is just a shadow of what I have explained to you.

But despite the fact that explanations have not been set forth so clearly and logically and in such detail in any of the religions, that does not mean that the Founders of these religions—the great Avatars—were false or unrealized. They were true Masters, God-realized, indeed, *Āchāryas*; but they acted in accordance with the circumstances prevailing in their times. They imparted the secrets to only a few, and even that, they did **internally**, not in the manner of these verbal explanations that you hear from me. For the world, they left behind the *sharīat* in forms adapted to the time and atmosphere and circumstances in which they lived.

The only grave error that the masses of humanity commit is this, that they take the *sharīat* as the very Goal, the *Shevaḷ** of Realization, instead of the *mārg* or way, or, if you will, the foundation.⁶

But even having heard and understood all of this, in good conscience you can only say that “you are God” **according to my explanations**—that is, if all of this appeals to and is accepted by your head and heart. But even in this case, you cannot claim that you are God, which is to say, God-realized. To do so would be fraud, *thagpaṇā*. A murder would be a lesser crime than your claiming to be God. There is no harm in your professing belief in what I have been saying if you sincerely take it to be so. But there is great harm—indeed, you would be committing a great crime—if you were falsely to assume the role and posture of one who **knows** that he is God.⁷

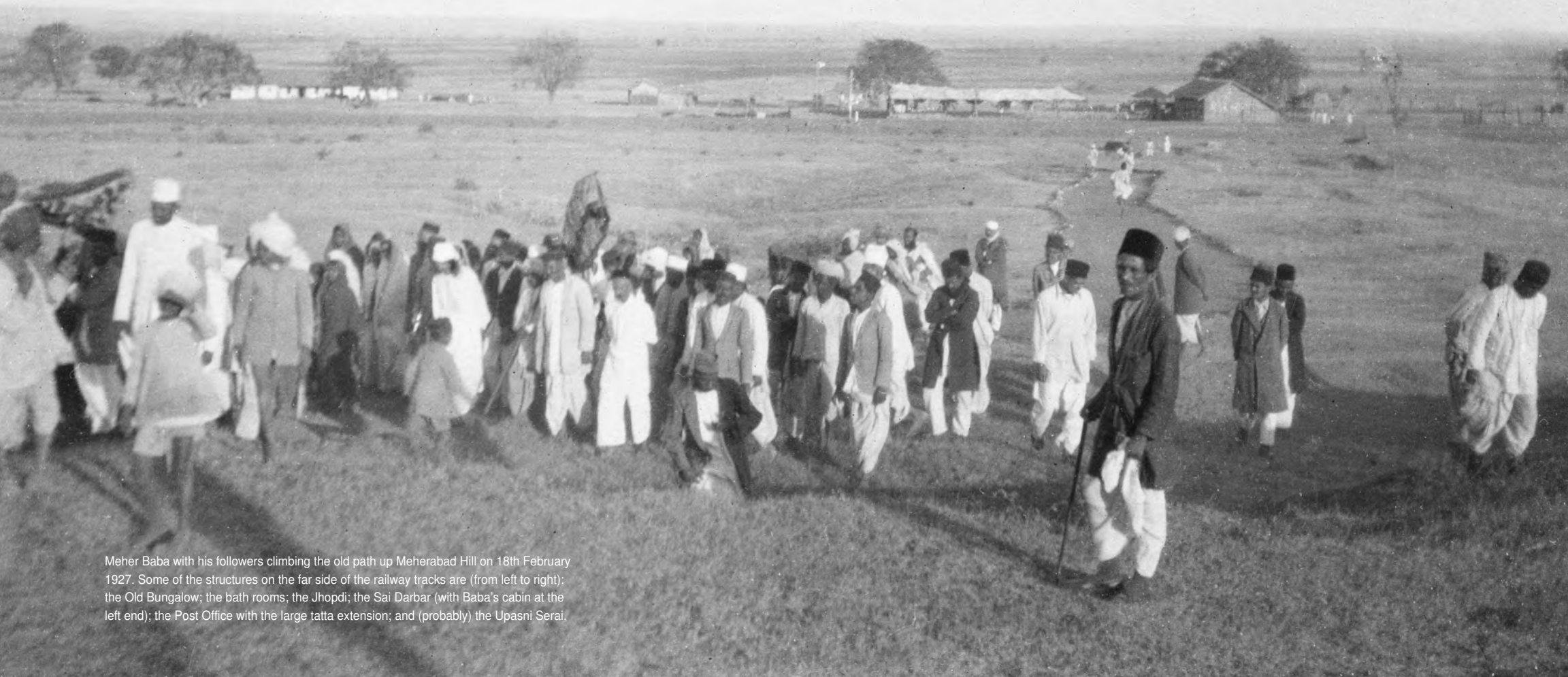
* “End, conclusion, utmost part” (Marathi).

MEHERABAD

TUESDAY, 21ST SEPTEMBER 1926

According to "The Combined Diary,"¹ this lecture on the subject of renunciation was given in the early morning. Shortly thereafter, Baba proposed and the mandali agreed on a seven-day walking tour in which no

money would be brought along and food would be procured by begging. Further, this tour was to commence without delay that very morning at 10 a.m.! Immediately before setting out, however, Baba scaled the undertaking back to a walking tour of just one day's duration. He and the mandali tramped to the village of



Meher Baba with his followers climbing the old path up Meherabad Hill on 18th February 1927. Some of the structures on the far side of the railway tracks are (from left to right): the Old Bungalow; the bath rooms; the Jhopdi; the Sai Darbar (with Baba's cabin at the left end); the Post Office with the large tatta extension; and (probably) the Upasni Serai.

MEHERABAD

TUESDAY, 21ST SEPTEMBER 1926 (CONTINUED)

Walki six miles distant, where they begged for their lunch. Thus a Tiffin Lecture on sanyās led immediately to a brief real-life foray in renunciation along lines that were followed through on fully a quarter century later during the New Life. —Eds.

On Renunciation: Tyāg, Sanyās, and Vairāg²

For the ordinary people of the world, for the great mass of human beings, the best remedy for spiritual ignorance and the best course and pathway to *Īshvar prāpti*—the acquisition of spiritual knowledge and Godliness—is **renunciation**, termed *sanyās*, and *tyāg* in Gujarati.

Now, this renunciation, this *tyāg*, comes about in one of two ways. It may result from some unpleasant experience or, to put it more properly, from one's getting tired and disgusted with the world, in which case it bears the name *vairāg*. Then again, it may arise from a desire and longing to see God, which is called *talab*, "longing" or "thirst." What all this means, one way or another, is that renunciation—*tyāg*—must eventually come, whatever may be the rhyme or reason for it. It constitutes the true requisite, the first essential precondition to the attainment of spiritual knowledge, acquaintance with godly things or persons, or anything else in this line.

Renunciation, according to Vivekananda in his poem on sanyās,* means to eat and drink anything offered by anyone, to sleep anywhere, to wander without home, to keep oneself aloof and disconnected from karma, and most especially, to remain free from entanglement with women and wealth. By thus renouncing everything and maintaining oneself in this state, all past sanskaras become dead and destroyed and new, deep ones never get formed. "Eat whatever is given to you until karma's powers are spent": thus counsels Vivekananda.

But even such renunciation or *tyāg*, though providing the best path for the generality of mankind,³ brings many attendant difficulties. If a sādhu persists in this life of wandering here and there, however, accepting and eating only such food as is sufficient to satisfy his hunger (*peṭ pūrtū*†), and keeping himself out of the clutches of greed and passion (*lobh* and *kām*), then he is said to have achieved

* Vivekananda's thirteen-stanza, eighty-nine line poem "The Song of the Sannyasin" gives expression to many of the ideas enunciated in this paragraph. See *The Complete Works of Swami Vivekananda* (Calcutta: Advaita Ashram, 1989), vol. 4, pp. 392–95.

† "Sufficient for the belly" (Gujarati).

a station far higher than that of a family man in the world (*sansārīo*). The state and condition of a true faqīr is splendidly depicted in a couplet by Kabir:

*Peṭ samānā anna māge, tan samānā chīr;
adhik hī sangrah nā kare, tākā nām fakīr.⁴*

He who fills the stomach with food, covers the body with clothing,
and keeps nothing more than that: such a one can be named a faqīr.

That is: the one who desires for food sufficient to satisfy his appetite, who wants clothes sufficient to cover and keep his body protected from atmospheric effects (such as heat and cold), and who entertains no other desire of accumulating anything— he alone deserves to be called a real faqīr.

Otherwise, these so-called “sādhus” and “sanyāsīs” of the present day are generally mere idlers (*ḍhoṅgī, harāmkhōr*^{*}) who wander here and there with no higher aim than obtaining food and clothing for free, without strife or strain on the body, without labor or exertion. Worse still, they are continually engrossed and engaged in talk about “wine and women”—which above all should be avoided. Worldly people (*sansārī loko*) are far better than these hypocrites, these sham sādhus and sanyāsīs (*ḍhoṅgī, veṣḍhārī sādhu-sanyāsī*[†]).

Nonetheless, the fact remains that the world and its environments and surroundings are like chains and bindings (*jañjīr*[‡] *bandhan*) in every connection and every way—whether the actions in question are good or bad. For all actions, whatever they be, are apt to the production of sanskaras.

Now he who, having renounced everything, remains in the company and saḥavās of a Sadguru, is far better and abides on a loftier level than do

^{*} A *ḍhoṅgī* is a hypocrite; a *harāmkhōr* is one who lives on money wrongfully gained.

[†] *Veṣḍhārī* means one who assumes a garb (*veṣ*) or disguise; a hypocrite.

[‡] “A chain; fetters” (an Indic word).

these hypocritical sādhus and sanyāsīs. Yet higher still is he who, renouncing everything and keeping the company of the Sadguru, performs karma in the form of the duties entrusted to him by his Guru. This constitutes service to the world indeed.

By contrast, what is called service to the country, service to relatives and friends, even “service to the world” through acts of charity and the like—all of these embroil one in the bindings of sanskaras. For **all** actions, good and bad, are liable to the creation of sanskaras. There is no remedy to this other than complete renunciation. Hence the saying “Let go thy hold, sanyāsī bold”:^{*} that is, keep your hands open so as to allow actions to escape; in other words, avoid actions, do nothing. “Eat, drink, and lie at rest”: in other words, remain at ease and free from anxiety in the company of the Sadguru, for this constitutes real karma yoga. Don’t mind if worldly people call you cowards and eunuchs (*hijrās*)⁵ incapable and afraid of facing the difficulties that the world presents. Care not for their taunts and insults; for they know not what they say.

For real renunciation demands the courage to give up the worldly Maya, which these cowards cannot do, bound and attached to it as they are. Moreover, in the affairs of worldly people (*duniyādārī*) all bears the stamp of incompleteness and imperfection (*kācchāpaṇu*) irrespective of the ability, boldness, and nerves which one brings to the task of facing up to and managing the difficulties and critical situations that arise. Even the people who do this—who brave the world and its difficulties—labor under the burden of such sanskaras that inevitably they make mistakes for which they must suffer.⁶ For everything is due to and dependent on sanskaras. In many cases it happens that, for one reason or another, people fail in what they venture and experience severe disappointment. A sufficient number of these disappointments renders a man desperate to such an extent that he feels only disgust with everything; and this disappointment and

^{*} The seventh stanza of Vivekananda’s “Song of the Sannyasin” (p. 394) reads: “Where seekest thou? That freedom, friend, this world/ Nor that can give. In books and temples vain/ Thy search. Thine only is the hand that holds/ The rope that drags thee on. Then cease lament,/ Let go thy hold, Sannyasin bold! Say—/ ‘Om Tat Sat, Om!’”

disgust drives him eventually to decide to renounce everything—the world and all its attachments—and to undertake *vairāg*.

There are some who experience a natural fear of sexual connection and sexual intercourse. These fears, and indeed the fear of any kind of sin, are due to the formation of previous sanskaras.

He who is a coward in materialism becomes either the greatest sinner or a Master in the spiritual line. Those who have been the greatest Masters in their times have been the greatest cowards in materialism (*duniyādārī*). But these “cowards” were heroes (*mardān-e-khudā*^{*}) in the spiritual world.

Keeping Company—Satsaṅg

You people think that renunciation is much easier than materialism, that hating and giving up materialism comes more easily than love, liking, and attachment to it. But this is not so. Renunciation is **most difficult**, to such an extent that only those prepared to risk and lose their very lives may dare venture upon it. To quote a line in Persian:

Ke ishq āsān namūd avval valī ofīād moshkelhā.[†]

That is, “Love at first seemed easy, but as time went on, innumerable difficulties arose.”

But even after everything external has been renounced, desires and ambitions have still to be given up. But if one does not succeed in achieving internal renunciation, external renunciation brings advantage nonetheless. External renunciation is good, even if desires arise in the course of it.⁷

^{*} “Heroes of God” (Hindi-Urdu).

[†] This is the second line from the first couplet in the celebrated first ghazal in Hafez’s *Divān*. In its entirety the couplet reads: “*Alā yā ayyohal sāqī adar kasan va nāvālhā/ Ke ‘ishq āsān namūd avval valī ofīād moshkelhā*” (Godsī, p. 68, ghazal 1, couplet 1). This translates: “Come, O Saqī, pass along the cup and serve it to me! At first love seemed easy, but many difficulties ensued.” (The first line is in Arabic, the second in Persian.)

But to succeed in internal renunciation, *satsaṅg*—the company of and residence with a sage—offers the best expedient and remedy. Doubtless they do well who, remaining in the world, observe and practice renunciation; but the case is quite different for those who renounce and then live in the company of a sage after renunciation (*satsaṅg karnārāonī vāj judī chhe*^{*}).

Now those who practice *satsaṅg* can be divided into three types (*jātnā*):

1. He who gives, takes not, and stays (*ek deto, ghet nāhī—va rāhato*[†]).
2. He who gives not, takes not, but stays (*ek det nāhī, ghet nāhī—va rāhato*).
3. He who gives not, takes, but stays (*ek det nāhī, ghet—va rāhato*).

All this business of “give and take” pertains to the domain of material things. The first two types in this list (that is, those who “take not”) rank more highly: the first can rightly be called “heroes” (*vīrlā*) and the second, the “best” (*uttam*). Those of the third category (who “take”) number among the “ordinary” (*sādhāraṇ*). But all three derive great advantage, for the essential point is that, after renunciation, they remain in *satsaṅg*, with the business of “giving,” “not giving,” and “taking” all depending upon their sanskaras descending from the past. All three stand far above the so-called *sanyāsīs* of the world—not just the first two types (who “take not”) but even the third (who “takes” but remains in the *sahavās* or company of the Guru). But these ordinary *sanyāsīs* of the world who have renounced everything are in a way better than the ordinary people of the world, who still remain in the clutches and entanglements of *Maya* and materialism.

To abide in *satsaṅg* means to obey the Guru’s orders.

^{*} “For those who practice *satsaṅg*, it is a different story” (Gujarati).

[†] The Marathi phrases here and in the next two lines literally translate the English.

Some Questions and Answers

Question: Why did Buddha* renounce everything?

Answer: In order to attain to what is **real**.

Question: Why did Ramakrishna renounce everything?

Answer: In order to see and become one with God (Īshwar).

Question: Why did Tukaram† renounce everything?

Answer: He became disgusted with the world because of continual losses and failures in business (*dhandhāmāṅ faṭkā khāvāthī‡*). Having renounced the world, there was created in him the **love of God**. After this he had to pass through further untold sufferings.

Merely becoming aloof from the world because of worldly disappointments, or committing suicide to escape from them, or going mad on their account—all these are quite different from the renunciation we have been talking about. **True renunciation is actual death**. After that, if a man is fortunate enough to find a Guru, well and good; otherwise, he is doomed—with untold difficulties thrown upon his head as further severe testing.

In a nutshell, then, all these talks with their questions and answers hinge on the question of the unfoldment of sanskaras. **That is the essence!** If those sanskaras get wiped off that accrue from karma attaching to the pure (*shuddh*) Paramātmā Itself, then all is well.⁸ Otherwise, if they remain there accumulated on the pure Paramātmā, they comprise just that much more burden which one has to pick up and carry, with that much more stress and strain upon the self.

Sant Tukaram, as we have said, undertook renunciation (*tyāg*) after experiencing disappointment and disgust with the world. Then the love of God

* Gautama Buddha (563–483 B.C.) famously renounced the world to seek Nirvana, which indeed he achieved at the age of thirty-five. Raised a prince in what is today Nepal, at the time of his renunciation Buddha was married with a wife and young child.

† The story of Tukaram’s early travails, including failures in business and a famine that led to the death of his first wife and child, are often related in the spiritual traditions of Maharashtra. For a brief biography, see *Infinite Intelligence*, p. 615.

‡ “Suffering losses in business” (Gujarati).

was created in him, and this led in turn to the meeting and darshan (*bheṭ-darshan**) of a Guru. But all these developments in his life resulted from previous sanskaras and a tremendous self-preparation that cannot even be imagined. Unthinkable difficulties, acute stress and strain, and all manner of hardships created and prepared such powerful sanskaras that circumstances in due course afforded him opportunities for renunciation, the appearance of the Guru, and the incurring of the Guru’s grace all within a single lifetime, indeed, within the scope of just a few years.

Altogether different from this is the experience of circle members;⁹ but that’s another matter.

Turning to the case of Ramakrishna, almost the entire company of his followers consisted of sanyāsīs. He always instructed them not to perform any karmas (actions), not even reading or writing—nothing except taking food and drink, which is to say, the bare essentials for preserving the body. Such were the means (*sāadhan*) for Realization prescribed by Ramakrishna. He did not even allow for tāl-bhajan† and associated practices.

This continual “doing” and “being” drowns everything (in the sea of illusion).¹⁰ But “to do nothing” and “to be nothing”: this means Truth—indeed, this **is** the Truth.¹¹

*Na thā kuchh to khudā thā, kuchh na hotā to khudā hotā,
ḍuboyā mujhko hone ne na hotā māṅ to kyā hotā.*^{‡12}

This means:

When I was not—when this “being” of mine was not—I was God.
When I was nothing, I was God.
But this being—my own self-being—drowned me.
O, had there not been this accursed “I,” in what unlimited, infinite
Ocean of Bliss (Ānand) would I have been!

* *Bheṭ* designates a meeting or interview, an embrace, or a gift of offering at such a meeting.

† A kind of Hindu devotional singing; for more, see notes * on pp. 59, 60, and 61.

‡ This couplet from the poetry of Mirza Ghalib is quoted here from the edition by Hamid Ahmad Khan, *Divān-e Ghālīb* (Lahore: Punjab University Press, 1969), p. 27. Literally it translates: “[When] nothing was, God was; if nothing is, God is./ My being has drowned me: if I were not, then what would be?”

In short, I would have been perfect and God-realized if my own “being” had not stood in the way.

Question: But how are we to disbelieve all these hard facts that come into our experience? How are we to feel and know that these things that we actually see and feel are really nothing?

Answer: When will we know and understand with certainty that all this is nothing, you ask? We will know and realize that all this is nothing when we attain to that State (“*badhū kāṭj nathī*”—*evī āpaṇī avasthā thāy tyāre*⁸).

For purposes of illustration, consider: in this your current awake state, would you ever get any adequate idea of what sound sleep is through any amount of verbal explanation? Not at all! We could never understand except by ourselves experiencing it. For in that state of sound sleep, nothing exists: no wife, no family, no children, no money, no profession, no work, no body, no mind—absolutely nothing. I say this and declare it on oath, that this state I am referring to **is nothing other than the sound sleep state**. This is a fact, pure and simple. With the slightest awakening from sound sleep—which is from the immersion in pure Nothingness—*khalās!*—all is finished. For that sound sleep state of Nothingness vanishes the moment you wake. Similarly, though in dream we feel hunger, eat and drink, and engage in other activities, when we are awake we come to know that all this happened in dream. In just the same way, if we **knew** this “Nothingness” in the awake state (instead of in sound sleep), we would know Everything. Yet it is precisely this very thing—the conscious experience of sound sleep—that is so hard to know and realize.

**The heavens, earths, minds, bodies all disappear,
vanish completely, when Self is realized and only one
thing, Infinite Eternal Existence, remains. This
experience is the Living Freedom—Jīvanmukti—
that is the goal of Vedanta.**

⁸ Literally this Gujarati phrase translates: “‘Everything is nothing’—when our condition becomes like that.”

On this point Hafez says: “*Jagno khyāl karoj nahī, pachhī bhale sarv tamne gāṇḍā yā vedā kahe to bī harkat nahī.*”¹³ That is: “This world and its people are all intermingled with each other. Do not at all think about the world; what harm is there even if the world and its people call you mad?”

Stopping the Machine

Let’s take another concrete figure to illustrate how the ordinary human awake state and the “being” and “doing” of the mind are brought to an end. Imagine a machine at work. It runs continuously. Now, if you approach the machine and cry aloud from a distance, “Stop operating, please! Of what use is this continual whirling and revolving of yours?” Do you expect the machine to desist from its operation simply because of your words and loud cries? Certainly not! Then what is required for your purpose? You need someone so bold and courageous as to grab hold of the machine as it is running and by sheer strength to force it to stop and to operate no more. For the machine on its own will never stop until such a one arrives who is daring enough to venture to manhandle it. Now imagine, further, that this machine has a big wheel and many sharp points (*dātā*). One could not seize hold of such a device even when it is at rest and stationary; to grab hold of this deadly and dangerous mechanism when it is in motion would be to risk one’s life in vain, since stopping it is next to impossible by any ordinary means. So then what would an expert do to stop such a machine? First of all, he would take up some suitable instrument and, standing at a distance, use it to break off the sharp spikes. Only when this had been accomplished would he venture to use his strength directly to stop the wheel from revolving. Not otherwise.

¹³ Literally this Gujarati rendering of Hafez translates: “Do not think about the world at all; even when everyone calls you mad and insane, this will cause no difficulty.”

In this analogy:¹⁴

the “**machine**” represents the **life** of ordinary mankind
(*manuṣya*);

the “**wheel**” represents **birth and rebirth** in the body
(*śarīr*);

the “**points**” represent **sanskaras**;

the “**instruments**” represent **good actions** proceeding from
infinite Power and Knowledge (*anant Shakti* and *Jñān*);
and

the “**expert stopper**” represents the **God-realized Sadguru**.

MEHERABAD

WEDNESDAY, 22ND SEPTEMBER 1926

A middle-aged Hindu gentleman who occasionally used to come to see Baba visited again tonight at the late hour of nine o'clock with a basket of sweets and flowers.

He was all smiles when he paid his respects to Baba, declaring that his long-cherished hope was at last realized through Baba's grace when this very evening his wife had presented him with a son. It seems this couple had been desiring an offspring for a long time, so much so that they had undertaken many pilgrimages for this purpose and carried out many ceremonies and acts of almsgiving. By the time they came into Baba's contact, however, they had almost lost hope, especially because they were much advanced in age, and moreover, the wife



Baba's Table House with the Old Bungalow in the background. Photographed by Padri in 1935.

MEHERABAD

WEDNESDAY, 22ND SEPTEMBER 1926 (CONTINUED)

was almost on her deathbed with some illness.

Despite everything, Baba had promised the man not only that his wife would recover from the illness but also that she would beget a son.

No wonder, then, if the devotee without fail came to Baba as the first thing after getting the gift of a baby boy, irrespective of the inconvenient hour!

After the old Hindi had gone again, Shri gave a short yet interesting lecture on sharīat* and related matters, as follows.

—“*The Combined Diary*”¹

* Here as elsewhere Meher Baba uses “sharīat” to designate the exoteric practices and doctrines of all religions and not those of Islam only.

Sharīat

The sharīats comprised of the different rules and regulations and methods and customs of the various religions are actually the outer cover (*koṭalū*) of religion; they are meant and prescribed for the masses. They are **not** intended for those who have surrendered themselves to a Sadguru—who is one and the same as the original Founder of the religion in question, all these Founders being themselves realized Drops from the same one Ocean of Truth. These Sadgurus prescribe for those who are with them and under them and surrendered to them the more important and effective remedies which destroy their sanskaras while engaging them in various duties which they carry out under the Master’s orders. And thus these Sadgurus take them by an extreme short cut to the goal of Truth (which is the sole object of all the teachings of religion) instead of leading them by the long, roundabout way of sharīat laid down by the original Prophets and Founders of the religions as the best method for the masses—of whom nonetheless it is required that these external practices be adhered to and observed.

The kastī of the Parsis, the tāl-bhajan of the Hindus, and the namāz of the Muhammadans* are all external forms of worship observed respectively by each of these communities. They are helpful enough so far as they go, as long as they are accompanied by reverence and regard for the forms of worship practiced by others. The Parsis, for example, should respect the forms of worship adhered to by the Hindus and Muhammadans, and vice versa. But such, unfortunately, is not the case today. The Parsis believe in the worship of only Zoroaster as their revered Prophet, and they do not accept Prophets of the other religions such as Christ, Muhammad, and other Avatars. Indeed, they maintain that Zoroaster was the **only** Prophet, specially selected and sent to the world by the Almighty, most beloved of Him above all others, and so forth and so on; and they call those who do not believe in Zoroastrianism as “*darvands*.” Muhammadans speak similarly of their great Nabī (Prophet) Muhammad, and

* On the kastī, tāl-bhajan, and namāz, see footnote * on p. 58. The diary source for this passage (ChD 57: p. 195) also mentions the sacred thread (Gujarati *janoī*, Hindi *janeū*) of the Hindus.

refer to others who do not embrace their faith (as taught to them by Muhammad) as *kāfirs*. In the same manner do Christians name Jesus as their “Lord” and derogate all non-Christians as “heathens.” And so on and on it goes.

But alas!—what idea, what faintest hint of a notion do all these people—these Parsis, Hindus, Muhammadans, Christians, and others—have of what their great Prophets (Zoroaster, Muhammad, and Jesus) really were and what they really taught? They understand nothing beyond the superficial belief that these Great Ones were somehow Messengers of the highest order. Not at all do they realize that these great Avatars were the very Incarnations of God—nay, one could even call them fully awake and conscious Gods!²

Ceremonies and Rituals

THEN TURNING TO THE SUBJECT OF CEREMONIES,
PARTICULARLY THOSE FOR THE DEAD, AS PRACTICED AMONG
THE PARSIS AND HINDUS, BABA EXPLAINED:

These are a sheer waste of money, materials, and energy, even when they are performed with the greatest faith, reverence, and respect for the dead, to whom, unfortunately and unknowingly and in utter ignorance, these blind believers (*āndhaḷā vahemī loko*^{*}) continue to devote themselves even years after their physical demise and departure. For example, think of the gold and silver caskets, the small (but costly) “snuff boxes” which, on the advice of the brahmins and dastūrs, many people use in these ceremonies with blind faith—God knows why![†] The dead are dead after all, dead and gone! The only “necessary”

* “Blind credulous people” (Gujarati).

† In early-twentieth-century Hinduism and Zoroastrianism the death of a community member was followed by ceremonies extending for a period of weeks and even years, many of which involved the purchase of expensive items such as are mentioned here. In Zoroastrian practice specifically, the death of a member of the community was followed by nineteen days or so of ceremonial observance in the *agiyāri* or fire temple. Expensive vases (perhaps what is being referred to by the word “caskets” in this passage) displayed flowers, while treasured personal items evoked the memory of the deceased. Baba is using these as examples of pointless extravagance in religious ceremonial practice.

ceremonies, the only ceremonies worth doing, are those three days after death, that is, between forty and seventy hours, when the soul (or spirit) is supposed to be hovering around the place where it died, before passing on to other stages of development, according to its deserts and actions (which is to say, according to its *sanskaras*). At that time all that is required, the best ceremonial practice, is to feed a dog or a crow, both of whom are said to possess subtle eyes with which they can see the subtle form of the dead person there at the place of death.

Life after Death

ON THE SUBJECT OF LIFE AFTER DEATH,
SHRI BRIEFLY EXPLAINED:

Some go to heaven (*svarg*) and some to hell (*dozakh*)—all according to their actions, good or bad—for a certain finite period, that is, until their *punya* and *pāp*^{*} are exhausted. Afterwards, some take birth and assume human form again immediately. In the case of those who have committed suicide, however, after the willful destruction of their physical bodies, their spirits continue to hover in the lower planes nearest to the physical world until the period that had originally been fixed for their death expires. Only at this point do they move on again, either to heaven or hell according to the *sanskaras* which the actions of their life produced; and after completing this term in the heaven- or hell-state they take birth and assume new human forms according to their merits (which is to say, *sanskaras*).

For spiritual reasons, the best method of disposal of the bodies of the dead is burial.

* *Punya* and *pāp* are virtue and sin—or more exactly, the merit or demerit ensuing from virtuous or sinful action.

MEHERABAD

THURSDAY, 30TH SEPTEMBER 1926

During this period, the Meherabad ashram had been the target of ongoing aggression on the part of the Arangaon village mahars (untouchables), who performed such objectionable actions as one evening leaving a strip of raw flesh in the vicinity of the dharamshala and bath house. This deliberate offense particularly against Hindu caste sensibilities helped to trigger discussion of the issue of religious and caste differences among the mandali, which Baba was working at this time to overcome. Such testing of the mandali, central to the Meherabad experience during this phase, doubtless provided context for this Thursday Tiffin Lecture. —Eds.

Arangaon village near Meherabad.



The Circle and the Seed of Preparation

Circle members, who are destined for perfection, **do** get Realization when the time comes, be they far or near. They need no medium (*sāadhan*) for the achievement of that Experience. The seed has been sown long ago by the Sadguru. Those of the circle have only to watch and wait, like a pregnant woman awaiting delivery. The difference is that the pregnant woman, while she waits and watches, **knows** how much internal progress has been made and how long it will take for the child to emerge—for the seed to ripen, as it were. But the man of the circle, even though Realization will surely follow, even though the seed for this was sown long before, **knows not** what is to come, knows not what is to happen, indeed, he knows practically nothing at all, even up until the very last moment.

Take the following case. Imagine an unmarried girl, still without a husband, yet fond and desirous of a child. To achieve that end of getting a child, she has first to exert herself and make all efforts to find a husband, using all relevant worldly influences—money and so forth. If she were to approach a Sage with this problem, complaining that she cannot discover a suitable means (*sāadhan*) for fulfilling her desire for a child, he would reveal to her what the right method is—sexual intercourse with a husband (assuming she had none at the time); and following his advice, she would surely get what she was looking for.

But the situation of the circle member is quite different from this. The seed, as we have said, has already been sown long, long before. For others—such as yogis and sanyasīs—this is not so, no seed has been laid down and planted; and for this reason these yogis seek the help of assorted methods and mediums such as yogic tap-jap-vrat and the like. Sometimes they go so far as to hang themselves upside down (*ūndhā laṭkī rahe chhe*) for twenty-thirty-forty years; yet all these extreme sufferings which they inflict upon themselves yield them no substantial reward so far as the real Experience of Realization is concerned.

MEHERABAD

FRIDAY, 1ST OCTOBER 1926

Adumbrations of a major change in the life of the ashram were clearly sounded for the first time on this day. "The Combined Diary" narrates the story thus:



"A special meeting of the mandali was called this afternoon when for the first time Baba raised seriously among those assembled the question of winding up the Meherabad activities! The real reason for the proposed sudden change may well be due to Shri's own spiritual workings or to provide a 'rousing dose' amongst the workers, who have generally been found rather dull these days. But Baba attributed the same to his disgust with having to satisfy the whims and fancies of all the mandali

On the veranda of the Old Bungalow, 1st June 1930. Though the Tiffin Lectures were dictated several years earlier, this photo provides one of the best snapshots of the mandali during the first decade of Baba's work. Seated: Bihari Lal Gangaram Agrawal, Karim (with alphabet board), Meher Baba, Masaji, and Homi Bhatena. Standing: Pendu, Behramji, Raosaheb, Kaikhushru Yektai, Chanji, Gustadji, Baidul, Chhagan, Nadirsha Dastur, and Vishnu.

MEHERABAD

FRIDAY, 1ST OCTOBER 1926 (CONTINUED)

and the consequent slate writings that this requires of him. Behramji, Arjun, and Padri, he said, seem especially to be unwilling workers at their respective duties. However, after some discussions, the majority was found to be in favor of continuing the stay at Meherabad as usual, and eventually the question was dropped for the time being. Rustomji went to Bombay this evening.”¹

Though shelved for the moment, the topic of disbanding the Meherabad ashram came up again in the days that followed. Meanwhile, that afternoon at tea, Baba gave a “fine short lecture” on the subject of fear. —Eds.

On “Fears”—Vague and Real

THE QUESTION AROSE: “WHOM SHOULD YOU FEAR—GOD, THE WORLD, OR SELF?” BABA REPLIED:

1. Do not fear the world or its people; always do the right thing. Whatever your conscience accepts and tells you to do, whatever your mind and heart feel right,² do that. In other words, face the opposition of the whole world in doing what is right.

2. Do not fear God (Dev) to the slightest degree. For if you are afraid of Him, how will you be able to engender *prem*, love for Him? Only love for God enables and entitles you to attain the goal of Truth, which is Realization.

3. Do not fear Self! For Self is never independent (*svatantra*) or apart from you. You yourself are no one other than Parameshwar* (or God). What then is the sense of fearing Self, which only makes God aloof and independent of you and separates your “self” from Him?³

If you have to fear anything, fear Maya!⁴

Yes, be afraid of Maya, which is personified to you in the form of this world (*jag*); on Maya this entire material sphere is dependent. Maya means *kām*, *krodh*, and *lobh*—passion, anger, and greed. Fear these—fear passion, anger, and greed—and keep yourselves as far aloof and away from them as possible. Don’t fear anything else.

SPEAKING THEN ON THE SUBJECT OF FEAR OF
GOD, SHRI ASKED:

* Parameshwar is a common name in Hinduism for the Supreme Lord, often identified as Vishnu or Shiva. It compounds *param*, highest, chief, best, and *Ishvar*, Lord, God.

Do people actually fear God? Not a bit! They don't fear God Himself. What they fear is the hell (*nark-dozakh*) created by Him for punishing sinners; they have fear as to where God will place them if their actions aren't right.⁵

Take this as a simile: do boys fear the teacher—Arjun⁶—or do they fear his cane? The cane, of course!—and not the teacher, who actually plays with the boys sometimes, and they play with him, and willingly too, since there is no cane then.

MEHERABAD

THURSDAY, 7TH OCTOBER 1926



Shivram Mahadev Paranjape

A small group of four or five energetic and enthusiastic workers of the Swaraj party dropped in today.¹ Their number included a Dr. Paranjape, editor of *Kal*,* and another editor of an illustrated Marathi magazine.

They happened by en route from another city² where they had been canvassing for votes for a candidate in the forthcoming council election.

After touching upon general topics, the conversation turned to Swaraj and what India and Indians should do for its attainment. The party leaders, in their eagerness to

* Shivram Mahadev Paranjape (1864–1929) was a celebrated journalist of this era, famous for his fiery and eloquent articles and impassioned oratory in support of the Indian independence movement. In 1898 he founded *Kal*, a Marathi weekly issuing from Bombay which Paranjape edited and which published much of his writing over the ensuing decades. Sometimes advocating armed revolt, Paranjape was twice imprisoned by the British, on the second occasion in 1922 for his participation in a satyāgraha (nonviolent demonstration) under Gandhi's leadership.

MEHERABAD

THURSDAY, 7TH OCTOBER 1926 (CONTINUED)

impress upon Shri the importance and value of their work and the interest they took in it, betrayed their self-interested motives, which is to say, their party politics.

Whereupon Shri imparted to the group of them some sound and severe advice, writing (on his slate), “What is politics, after all, but fraud? Whatever may be your own honest and candid opinion, you are obligated to proceed according to the creed of your party, even against the voice of your own conscience, and thus you become dependent upon others in your actions, a practice which violates the fundamental principle of Truth.”

Shri impressed upon them all that, in whatever you do, don't go against your conscience.³

MEHERABAD

THURSDAY, 7TH OCTOBER 1926 (CONTINUED)

Follow its dictates, come what may; and he who succeeds in this comes nearer to true Swaraj (self-control) than can be achieved through any amount of the sham and show of party politics, congresses, and conferences.

Then one of them asked a question: “Will India attain Swaraj, and if so, when?”

Shri answered with a question of his own: “What do you mean by Swaraj?”

“Political independence,” replied the inquirer.

Then Shri explained the whole subject in clear and beautiful terms.

—*Chanji's Diary*
and “*The Combined Diary*”⁴

On Swaraj and Self Government—Political and Real

By “Swaraj” what **I** mean is the gaining of Truth—that Truth which is already the property and birthright of everyone. What I mean, in other words, is **Spiritual Independence**.

As for political independence, no doubt India will get it in the future. You need not worry about it.

This political independence is easily won, but **real Spiritual Independence**—that is achieved only with great difficulty.

Hence, my advice to you all is:

**Seek that Truth which will give you everlasting
Bliss and real Knowledge (Jñān), thus enabling you
to raise others as you have been raised and to save
them from the entanglements of the world.**

Anything sought in connection with external affairs is mere foolishness from the point of view of realized Persons who have actually seen the Truth and become one with everlasting Existence—as compared with those who have learned merely through reading and hearing.

Within ten years India will enjoy **extraordinary freedom**.

MEHERABAD

SATURDAY, 16TH OCTOBER 1926

As described in “The Combined Diary,”¹ the holiday of Dasarā* was celebrated in grand style this year. After taking part in a game of hockey with the school boys, Baba was given a ceremonial bath by the mandali, and arti-puja was performed at the Sai Darbar. Baba himself plucked flowers from the garden, wove garlands with them, and garlanded the photos of Maharaj and Babajan.

These were placed in the palanquin, and the “mandali were instructed to carry round the coach in a procession in the evening.”



* One of the major festivals in the Hindu calendar, Dasarā commemorates the victory of Ram over his archenemy and Sita’s abductor, Ravana the *rākṣas*. Dasarā is celebrated on the tenth day of the bright half of the lunar month of Āshvin, which falls (according to the Roman calendar) in October or November.

Baba playing cricket, probably with some of the mandali and school boys on the east side of Meherabad Hill, in the mid- to late-1920s.

MEHERABAD

SATURDAY, 16TH OCTOBER 1926 (CONTINUED)

Following these ceremonies, Baba joined the mandali in a game of cricket in which Baba himself played on both sides. After tea and sweets, the processional began, in which Baba was carried up the Hill. After further artis and pujas and a processional back down the Hill again, the day's celebrations came to an end at 7:30 in the evening.

Baba with twenty of the mandali went to Kaka's house for supper. This was followed by a "tea party" that featured a session of listening to records on the gramophone. One of these records prompted Baba to give an interesting explanation on the spiritual path and its arduous difficulties. The one who stumbles,

MEHERABAD

SATURDAY, 16TH OCTOBER 1926 (CONTINUED)

Baba said, finds himself isolated and forced to face his problems on his own, for others on the path cannot help without thereby putting themselves into jeopardy. Baba went on to discourse on the three aspects of existence—"body, life, and the mind"—as follows. —*Eds.*²

The Physical Body, Prāṇ, and Man^{*3}

The different degrees of spiritual advancement can be correlated with different parts of the human body, as explained below.⁴

1. We ordinary people find our place in the physical world (*sharīr lok*[†]), i.e., in the “plumb,”^{‡5} which is to say, in the vicinity of the navel (*bimb dūṅṭī*[§]), not higher.
2. Yogis and such others inhabit the *prāṇ lok*,^{||} and the still more advanced, the *man lok* or the astral plane.⁶ That is, they occupy the upper half of the body, from the “plumb” to the windpipe (*galānī ghāṅṭī*^{**}).
3. Sadgurus occupy the central position between the eyes, at the point of what is called the “third eye” (*be ākhnī vacchovach*^{††}). They descend through the lower planes as far as the plumb, and ascend back all the way to the *brahmāṇḍ*^{‡‡} at the top of the head. Thus the Sadgurus inhabit what could be

* A few main ideas from this lecture (on the cosmological significance of the human body and its correlations with various spiritual stations) are recapitulated in the lecture of 28th November 1926, p. 319. For a full review of the topic of “subtle physiology” in Meher Baba’s writings, see Appendix 4, pp. 501–7.

† “Body place.”

‡ Though the editors cannot find this usage attested in *Hobson Jobson* or other sources of Indian English-language slang, the term “plumb” is meant to refer to the abdominal region, or more particularly, the belly button. Perhaps the implied metaphor compares the belly button to a plumb bob. The fine point at the end of the plumb bob corresponds to the navel as the point from which the body originates; perhaps on a cosmological level this is to be associated with the Om Point. For further discussion, see Appendix 4.

§ *Bimb* refers to the disk shape of the sun or moon; *dūṅṭī* designates the navel.

|| *Prāṇ lok* means “energy world.” *Man lok* means “mind world.” Doubtless the text refers here to what Meher Baba designated in *God Speaks* and other later works as the “subtle sphere” and the “mental sphere,” respectively.

** “The uvula of the throat” (Gujarati).

†† “The point between the two eyes” (Gujarati).

‡‡ Defined as the “cosmos” or “illusory universe” in the glossary to *God Speaks* (p. 285), *brahmāṇḍ* can also designate the “top of the head.” Literally it means the “egg” (*aṇḍ*) of Brahmā, or the so-called “cosmic egg”; *hiranyagarbha* is also used to designate this. In the various Hindu yogic and cosmological traditions the “cosmic egg” is usually identified with latency or the primordial stages in the creation process. Perhaps this lecture means to suggest that the Sadguru, ascending from the lower planes, returns to that state of Realization which *Infinite Intelligence* characterizes as “Wakefulness in Sound Sleep” and in which all creation has reverted to the “fine” state, which is the state of latency.

called the junction between the material and the spiritual—the lower and the higher—planes.⁷

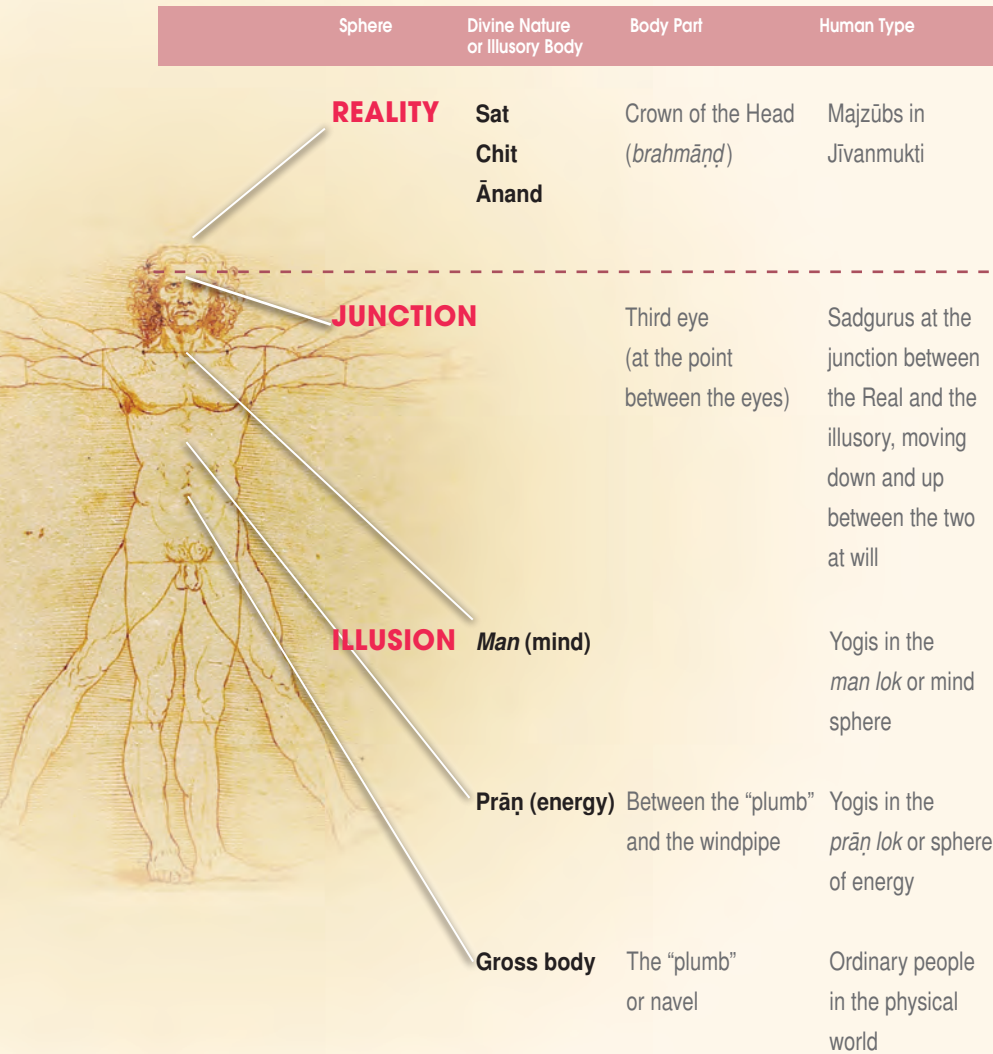
4. The Majzūbs (in Jīvanmukti) abide in the *brahmāṇḍ* where they enjoy Anant Ānand (Eternal Bliss). Retaining no sense or awareness of their gross, physical bodies or minds, they are unable to descend from their high station to creation consciousness.

The relation between the spheres of the Real and the illusory is shown in Figure 23 on page 278.

Each of these four human types—ordinary people, yogis, Sadgurus, and Majzūbs—**knows** in a different way:

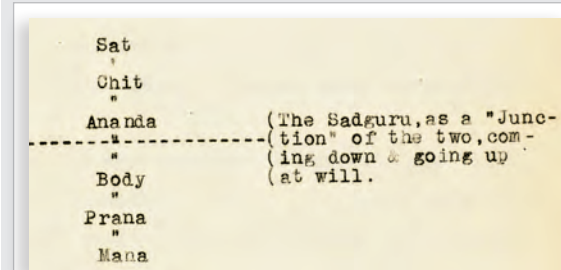
1. Those confined to the physical sphere, which is to say, the generality of mankind, are capable of grasping only things within the domain of intellect.
2. Persons inhabiting the *prāṇ lok* and *man lok*—that is, yogis—can read the minds and hearts of others like seeing images in a mirror. They do so through the exercise of the higher power of intellect which they have succeeded in developing. Nonetheless, they too fall under the dominion of intellect.
3. Sadgurus, who have transcended the mind and intellect, know the ins and outs of the three universes through their Jñān (Knowledge); and through the use of their Powers (Shakti) they help others.
4. Those persons (i.e., Majzūbs) who have gone beyond mind and intellect but who cannot descend to normal consciousness again can make no use of their Powers but can only enjoy Paramānand. For how could they avail themselves of mind and intellect when they are entirely unaware of their own gross existence?

FIGURE 23.
The Cosmological Significance of the Human Body Parts



KEY TO FIGURE 23

The manuscript sources for Figure 23 present the diagram sparsely, through typography only and without handwritten addition. Yet the idea is



A detail from TTL p. 119, one of the three manuscript sources for Figure 23.

clear nonetheless. The artist-editorial team has expanded and developed, drawing entirely upon the idea content and language of Baba's discourse.

The three right-hand columns correlate human body parts (in the upper half of the human form) with different human types and spheres of existence. All of this is explained in Baba's Tiffin Lecture; his verbiage there is borrowed and paraphrased in this part of the figure.

The drawing on the left is from Leonardo da Vinci's famous "Vitruvian Man." The correspondences between microcosm and macrocosm that Baba explains in words are drawn in and mapped with reference to Leonardo's pen-and-ink image.

The three source diagrams all pose a common problem; the artist-editorial team has had to reverse the order of information to make sense of it. Below the line in the center (as in TTL/FF p. 119), the spheres and bodies appear, in descending order, as the gross, subtle, and mental ("Body," "Prana," and "Mana"). But in the human body, the navel, corresponding to the gross, is the lowest; the subtle and mental extend upwards from the navel to the windpipe. These three elements have, accordingly, been reordered in their vertical arrangement, so that the correspondences with the human body can be more clearly seen.

MEHERABAD

SATURDAY, 23RD OCTOBER 1926¹

On Thursday of this week Baba dropped a bombshell: the Meherabad ashram was to be closed! “The school, dispensary, hospital, Upasni Serai, Sai Darbar, asylums and all other institutions, excepting the Makan, were to be closed and dismantled before the first of November. Baba and a few selected members were to go to Persia and stay there till February, when Rustom, Adi, Doctor, Ramjoo, and others will join them and then decide for a new future program.”² Most of the next month was spent preparing for this traumatic transition, which indeed wound up bringing Baba’s first long stay at Meherabad to a close. This Tiffin Lecture, given by Baba two days after the announcement, seems to incorporate some of Baba’s response to the mental turbulence caused by these new developments. —Eds.



The Old Bungalow seen from the south, circa 1935-37.
The cow shed is in the back right.

The Voice of Conscience and Firmness of Mind

“Your mind must be as firm as a rock that resists strong blasts of wind from all sides without budging an inch.”

This saying alludes to the weakness of mind that people exhibit when they do things half-heartedly, just for show (before the eyes of the world in general), and many times against the voice of their own conscience, will, and wish. For instance, suppose your mind and conscience honestly admit and tell you that offering complete surrender to a Sadguru will do you good: in that case, **do it**—surrender to him your heart and soul—even if the voice of the whole world tells you otherwise, even if the whole world opposes you. Do not do it merely to please him, nor out of the fear of incurring his displeasure, nor to please and make a good show before other members of the mandali. In just the same way, if your head and heart refuse to admit the existence of any such Power in him (the Guru), if they distinctly tell you not to bow down before him (“*pag pakaḍvā*”—*tamāre antahkaraṇ nā pāḍe*^{*3}), then **don’t do it**, even at the risk (again) of provoking his displeasure. For the true Guru would, on the contrary, be pleased with such honest, open, bold action on your part, preferring it to a false show of submission and surrender.

There are many who seek the Sadguru’s darshan and visit him yet at the same time are afraid of the world’s disapproval and mockery (*cheṣṭā, ṭhaṭṭho, mashkarī*[†]) at their stooping and bowing down before that Sage’s feet. They do it nonetheless just to satisfy their own mind and soul which honestly call for such acts of submission before him; but they do so half-heartedly like cowards, furtively looking about here and there before and after falling at his feet, to ascertain whether some outsider skeptical of such carryings-on has seen them stooping and prostrating themselves in this way.

* “[With respect to] catching hold of the feet—[don’t do it if] your conscience says no.”

† All three words mean “jokes” and “jests” (Gujarati).

My advice to you all is: do nothing that you don't believe in, don't act against the voice of your conscience, neither to please me nor to please the world. Be resolute, firm, unswerving, immovable as a rock—in spite of the world's opposition—if you really think and honestly believe that what you are doing is right.⁴

THEN, WITH REFERENCE TO THE UPCOMING
CHANGES IN THE LIFE OF THE ASHRAM, SHRI GAVE THE
FOLLOWING EXPLANATION AND SIMILE:

As to the closing of this whole concern at Meherabad, the world will speak on and on about the abrupt termination of these charitable institutions. They will say that it was no good of Shri to have made an end to them so precipitously, leaving all these poor and destitute and dependent people helpless and without recourse. But the people of the world who talk this way have no idea why I did all of this on such a vast scale and then so unceremoniously shut it all down again. To us Sadgurus, this business of “opening” and “closing” is only a game—but a game with great significance nonetheless. As you are all well aware, these institutions were of no value to me personally. I only used them as a means of bringing about spiritual advancement and giving a push to a certain number of men (that is, members of my circle) who deserved and were well prepared for it. My object and purpose fulfilled, I closed them all down.⁵

Take the analogy of a bell. Do you know how a bell is made? First of all, a clay or earthen mold is prepared, and then the oxide of brass, in molten liquid form, is poured into it. When this liquefied oxide cools and dries and solidifies, the brass bell is drawn out from its encasement and the clay mold broken and thrown away. For now it is no more needed. The clay mold was prepared only for the purpose of giving the bell its required proper shape. When the bell itself has been made, what further use is the mold? In just the same way, my various workings

in Meherabad with these institutions of charity served only as the means of carrying out my plans for giving salvation and a spiritual push and upliftment to some certain people; this purpose having been achieved, I closed everything down again. What do the world and its people understand of these spiritual workings? They mistake the clay, the earthen mold, for the bell itself. In other words, they mistake the means for the original, the method for the intent: they regard my maintenance of these institutions as my real and original mission and duty, when such is not the case.

The real and primary duty of a Sadguru is to burn and destroy all the *sanskaras* of his devotees and *bhaktas*. For the accomplishment of that aim, those who desire to be his devotees must surrender to him heart and soul—like dry wood that burns in the fire easily and without resistance, and **unlike** wet pieces of wood that do not burn quickly but create a smoky nuisance. These true devotees must prepare themselves to become obedient, submissive, and serviceable to the Guru whenever and wherever required, thus allowing him to destroy their *sanskaras*—those residues bearing the attributes of *Maya*—*kām-krodh-lobh-moh-mad-matsar**—in whatever way he likes. In a word, the devotee should present no obstruction nor obstacle, not even the slightest hindrance, to the Sadguru in his task of preparing the devotee spiritually for the end he has in mind, but only an absolute surrender and submission.

* “*Maya*” means the principle of illusion. The other terms translate as: desire (esp. sexual desire); anger; avarice; delusion (esp. through infatuation); intoxication; and envy.

MEHERABAD

MONDAY, 1ST NOVEMBER 1926¹

During this period of intense activity, Baba lightened the mood by posing a group of riddles to the mandali. The 27th October entry in “The Combined Diary” relates the story thus:

Baba had given a riddle for solution to the mandali yesterday with the promise of milk and jelebis* to those who gave the correct answer.

Some members tried the puzzle, but none could answer it to the point. Dhake and Rustomji got ten and four marks (respectively) out of a hundred for their explanations, which were the best that the mandali had been able to offer so far. Finally, Baba himself explained the riddle, along with several others that he had given out, as follows:

* A kind of Indian sweetmeat.

FIRST RIDDLE: *Sāṅge ek va kare ek.* (He who says one thing and does another.)

ANSWER: *Baglo bhagat.* (A hypocrite.)*

SECOND RIDDLE: *Khare tīn, tar sare ek.* (When three drop, one is achieved.)

ANSWER: *Kām, krodh ne lobh khare to, Khudā maḷvānū kām sare.* (When lust, anger, and greed drop, then one achieves Godhood.)†

* The riddle literally translates, “saying one and doing one” (Marathi). The answer (*baglo bhagat*) is a Gujarati idiomatic expression meaning “hypocrite.” Literally *baglo* means “crane” and *bhagat* a “devotee” (a variant form of *bhakta*). In popular lore the crane is regarded as flamboyant and pretentious, essentially a hypocrite.

† The riddle is a Gujarati phrase, except for *tīn* (“three”), which is the Hindi-Marathi form of the word. The “answer” is a Gujarati sentence that literally translates: “When lust, anger, and greed drop away [are shed], the work of uniting with God [or else: meeting Him face to face] is accomplished.”



An image from a film taken in Nasik on Baba's birthday in 1931.

MEHERABAD

MONDAY, 1ST NOVEMBER 1926 (CONTINUED)

THIRD RIDDLE: *Mare chār, tar dare ek.*

(When four die, then one fears.)

ANSWER: *Kām, krodh, lobh, ne āshā mare, tyāre Māyā darī jāye.* (When lust, anger, greed, and hope die, then Maya is afraid.)*

FOURTH RIDDLE: *Khoṭe don, va khare ek.* (Two are false, and one is true.)

ANSWER: *Duality khoṭī, ne ektāi kharī.*
(Duality is false, and oneness is true.)†

* The riddle and answer are in Gujarati. *Āsha*, rendered here as “hope,” can also mean “desire.”

† The riddle is in Marathi and the answer in Gujarati (though *ektāi* appears to be an irregular form; the usual Gujarati word is *ektā*).

MEHERABAD

MONDAY, 1ST NOVEMBER 1926 (CONTINUED)

In the course of giving forth these solutions, Baba posed another teaser to the mandali: “*Solā mē se so gaye to rahe 0?*”* (“Out of sixteen, if hundred is removed, zero remains.”) When explained by Baba, this riddle was found to hinge on a pun on the word *solā* (“sixteen”). When *so* (“a hundred”) is taken out, only *lā* remains, which, in the understanding of Muhammadans, means nothing = 0!†²

* Hindi.

† So is the diarists’ way of writing the Gujarati and Hindi word for a hundred (the normal Hindi spelling is *sau*); *solā* in Hindi means sixteen (the Gujarati form is *so*). *Lā* is the Arabic word for “not; there is not.” It occurs in the Shahādah or profession of faith, the first line of which is recited and broadcast five times a day by muezzins from minarets in the call to prayer (Arabic *adhān*, pronounced in the Indic languages as *azān*): “*Lā ilāha illa-Llāh*” (“There is no god but God”). Because of the public character of the *azān*, most Indians, even non-Muslims, would be familiar with this verbiage.

MEHERABAD

MONDAY, 1ST NOVEMBER 1926 (CONTINUED)

On the same day Baba provided further amusement for the mandali (in the midst of the intense labor of dismantling Meherabad in progress during these few weeks) with another of these mind-benders; but he left it unanswered at the time. But four days later, on 1st November, “at 1 p.m., the bell rang out again; this time it was for the solution of the puzzle.”³ The “Tiffin Lectures” relate Baba’s explanation in full. —Eds.

A Spiritual Riddle: Five Minus Seven = Twelve⁴

If seven be removed from five,⁵ the number remaining is twelve.

How to explain this paradox? The solution is this.

The human body is composed of five principal elements of nature (*pāñch tattva*^{*})—air, fire, earth, water, and sky.

Now, a mind inhabits this body, but as long as the mind controls it, perfection—which is the state of the Sadguru—cannot be attained. The mind is caught and remains on one of the seven planes. If it crosses the first and enters into the second, the first plane is released; if it progresses on to the third plane in this way, the second is released; and so on. When at length it has passed through all the seven planes, it becomes perfect, and the state of perfection has then been won. The moment that he—the mind—acquires this state, he becomes a Sadguru. The Sadguru is always divided into twelve parts; these twelve parts are his circle members. Every Sadguru has a circle of twelve.

In short, when the human body, composed of the five elements of nature, passes through the seven planes (“five minus seven”), it becomes a Sadguru, who is divided into twelve parts (“equals twelve”), as we have just explained.

That is,

$$5 - 7 = 12$$

^{*} The “five elements” or “five elementary substances.” Sometimes called the five *mahābhūts*, these comprise a standard trope in early Indian philosophy, identified in the Upanishads and incorporated into Vedānta, Sāṃkhya, Kashmiri Shaivism, and other systems. “Sky” and “ether” are English words regularly used to translate *ākāsh*, which the editors of *Infinite Intelligence* gloss as follows (p. 689): “Space, the locus of all happenings; a kind of spaceless space, the receptivity that makes it possible for things to happen by constituting the space for them.”

MEHERABAD

THURSDAY, 11TH NOVEMBER 1926

“The usual Thursday tea party was enjoyed by all at Kaka’s place in the afternoon with an additional treat of tasty eatables, followed by Bhausahab’s musical bhajan up to 4:30 in the evening.”¹ Presumably the following talk was given by Baba on this occasion. —Eds.



Keep Your Mind Quiet, Steady, and Firm²

Do not brood endlessly over petty matters and wear out your mind. This constant thinking and thinking weighs on your mind heavily and causes you much worry and anxiety for nothing. Do not let material thoughts or worries disturb your mind and eat it away. Let people say what they like: be like a rock, unaffected by the buffets and blasts of wind, always standing firm in its place irrespective.* Don’t be like a leaf tossed here and there by the wind’s slightest movement until eventually it drops off and falls to the ground. Or for another analogy, take some small insect—a fly or mosquito—that troubles and disturbs. What do you do when you want to drive it away? You merely raise your hand and flick, forcing the insect to fly away from your ear or whatever part of your body it happens to be pestering. In short, you care about it very little, hardly at all. You consider the trouble it creates as trifling. Certainly you don’t fear it, or torment yourself with worries—“Oh, if the insect bites me, my skin might swell up in a boil that would cause me pain. The infection might spread, causing a fever. I will have to suffer so much!”—and so forth and so on. If you were to give vent to your thoughts this way, they would drive you to desperation and madness! But the fact is that you don’t do this in the case of every little insect that makes itself a nuisance to you.

In just the same way, try to drive away the idle words of the people of the world that happen to fall upon your ears, just as you would drive away an insect with a wave of your hand, remaining yourself indifferent and unaffected by it all.

Stick to one thing only—the one eternal Truth. I have seen It and experienced It, and I tell you this on basis of my own experience, that except for that Truth, there is nothing, absolutely **nothing** in this world or anywhere outside of it. There was no past, there is no present, there will be no future: nothing is, nothing absolutely, except as an idle dream.

* Again, as in the lecture of 23rd October, Baba is alluding to the criticism directed at him and, by extension, at his mandali for his sudden closing of the charitable institutions in Meherabad which he announced in the second half of October.

PHOTO ON FACING PAGE: Baba’s birthday on 18th February 1925 on the veranda on the east side of the Post Office. A number of Baba’s mandali are scattered through the group. The women mandali behind Baba withdrew into seclusion in 1926 and almost never appeared in public celebrations of this kind thereafter.

Those who dream about father, mother, children, wealth, property, and all the rest of it dream only vacant dreams. For nothing like this actually exists. All the world, all the universe, nay, all that you call existence (*astitva*) is merely, as I say, a vacant dream. These things are all like scenes seen and experienced in a dream that are found to be false and unreal when you are awakened.

So stick to the Truth that is the one and only Goal for each and everyone. With that aim in view, rush forward fearlessly, confronting the whole world if need be. This one and only Truth, this Paramātmā, is nowhere to be searched for. For it is very near to you, much nearer than your own body. It is with you and within you. It is so close that you cannot even imagine it. Then why seek Him elsewhere and without? Seek Him inside. All of you could easily see Him but for the four big devils who stand in your way and block your view. What are these devils? They are: egoism (false *ahankār*); *kām* (desire); *krodh* (anger); and *lobh* (avarice).

- (1) Of these four, egoism or *ahankār* comprises the greatest and chief danger. From your very early childhood to the far extremities of old age, this egoism, which keeps asserting “I am this” and “I am that,” “I want this” and “I want that”—this incessant “I” is the worst obstacle on the path of advancement towards the goal of Truth.
- (2) Next comes that great evil, *kām* or passion, particularly for sex. It is one of the gravest evils in the world and one of the greatest hitches and checks in the way to Truth. All must keep themselves wide awake and watchful, resisting its charms and staying out of its clutches. *Kām* is so powerful, not only as an evil on the material plane but as an impediment to spiritual advancement, that severe and strict restraints have to be put in place to keep one away from it. Indeed,

one is not even to think of it,

leaving aside the question of action! The slightest indulgence in thinking under the influence of *kām* renders you unfit for that great preparation necessary for spiritual advancement. As to this material world, an ordinary human being would find it difficult to remain aloof from this great evil to the degree required of those held fit and worthy of spiritual advancement, who, as said, are not even to allow their minds to think of it. To expect ordinary worldly people to guard against evil action in that respect, even that would be too much. In any case, never mind if the thought or idea comes—and such thoughts do come to almost everyone; but don’t put that idea into action. That alone will be enough, though trying not even to think about it, refraining from such thoughts as much as possible, would be much better.

- (3) and (4) The last two great devils are *krodh* and *lobh*, anger and greed. Apart from the material evils that they give rise to and that accrue to one as a result, they are tremendously disadvantageous from a spiritual standpoint as well. Indeed, you can never advance in the spiritual planes if either of them holds sway over you, making you their slave and victim. Thus they set you adrift both materially and spiritually.

But on the other hand, if you succeed in mastering these four great “issues of ignorance”—*kām*, *krodh*, *lobh*, and egoism—then alone can you see Paramātmā or Truth. Although winning mastery over them is a task supremely difficult, you should not despair. Strive on and on! Paramātmā is near you, with you, within you, ever ready to help you in your honest endeavor to find Truth.

TO ILLUSTRATE WHAT HE HAD BEEN TALKING ABOUT, SHRI CALLED UP ONE OF THE MANDALI, WHO STOOD BEFORE HIM. HE PROCEEDED TO WRAP FOUR CLOTH STRAPS (*PĀṬĀ*) AROUND THE MANDALI MEMBER'S EYES, COVERING THEM ENTIRELY. SHRI WENT ON TO EXPLAIN:

You can't see me now because these cloth straps cover your eyes. You still **have** eyes, you possess the means of seeing; yet even though I am sitting right here in front of you—both of these are facts—still you can't see me. Why, when both the means of seeing and the thing to be seen have been made available to you, why then can't you see? Because of these four straps wrapped around your eyes! Remove these four covers and at once you will see me.

In just the same way, you all have inner eyes with which to see Paramātmā, Self, Truth. This Self, this Truth, is near you, with you, within you, but you can't see It on account of these covers that are the four big elements, the four attributes of Maya (*māyānā ā chār dūto**). Remove these covers, remove these blinders (*pardā-pāṭā*) from your sight, and at once you will see Paramātmā! But how can you do so—how can you tear away the covers? It is the work of a Sadguru to strip off these bandages, to pull aside these curtains of Maya or *bhās*, thus enabling you to behold your own true Self. But only one who is himself a Realized Self, only one who has seen and known Self and Truth, is qualified to do this. Without such a One, other subtle seers such as yogis can lead you no further except on into darkness. Such is the unique and incomparable power of Realized Ones!³

* Literally “these four messengers” or “envoys of Maya” (Gujarati).

MEHERABAD TUESDAY, 23RD NOVEMBER 1926

Almost on the eve of their departure from Meherabad, in a rare session with the mandali, Baba gave his men the taste of subtle experience through the glimpse and echo of subtle sight and hearing. —Eds.



Baba in the doorway of the Crypt Cabin on Meherabad Hill, circa January 1928.



Baba in Quetta with his men mandali, 23rd June 1923.

Standing, from the left: Barsoap, Masaji, Baidul, Ramjoo, Asthma, and Padri

Seated: Slamson, Babu Rao, Pendu, and Nervous.

On the floor: Jal, Gustadji, Baba, Adi K. Irani, and Behramji.

A Secret Explained

ALL WERE INSTRUCTED TO CLOSE THEIR EYES FOR A SHORT TIME; AFTER THREE OR FOUR MINUTES HAD PASSED, THEY WERE ORDERED TO OPEN THEIR EYES AGAIN. ASKED WHAT THEY HAD EXPERIENCED, SOME SAID THAT THEY HAD AT FIRST SEEN ONLY DARKNESS, BUT THEN OUT OF THAT DARKNESS SMALL CIRCLES OF LIGHT APPEARED; AND IN THE END, ONLY ONE CIRCLE REMAINED.¹ THEREUPON SHRI EXPLAINED:

All of you closed your eyes. Now, when your eyes were closed, who was it that actually saw these circles of light and the rest of it, as you have just related? It was your mind that saw all of this through your subtle eye, even though your gross eye was closed, that is, even though you were looking into darkness. Now, this seeing of circles constitutes a step on the path towards seeing the Almighty, who is the Eternal Light.² At first you see circles, then colors, then “skies,”* until at last you see the very Fountain of Light, Truth Itself—the winning of which is the aim, object, and intention of everyone. If you could see all these things—the circles, colors, skies, and so forth—with your eyes open, then you could be said to have developed the powers of your subtle eye. Many of you and many others in the world must have closed your eyes from time to time with an intention of seeing something, but has this explanation, as I have just given it, ever occurred to you or anyone else? None of the “Really Experienced Ones” has ever explained this to you in such clear

* During this period Baba seems to have used the English words “skies” and “heavens” as equivalents of *āsmāns*. Baba’s explanation of the difference between the “skies” and the “planes” can be found in the 20th May 1926 entry in “The Combined Diary” (ComD 1: f. 262), as reproduced in *Infinite Intelligence*, p. 599. For further discussion, see *Infinite Intelligence*, footnote † on p. 64.

terms, although to us, who have not only seen but actually become one with the Eternal Light, this business of seeing circles and colors and so forth is only too trivial. This light that you see with your subtle eye is the sixth shadow of that real and original Light which pervades the whole universe.³ The subtle eye itself takes the shape of a circle of light with a spot in its center.

IN JUST THE SAME WAY, SHRI PROCEEDED TO GIVE HIS MANDALI THE EXPERIENCE OF INNER HEARING, TOGETHER WITH AN EXPLANATION. FIRST, HE ORDERED ALL OF THEM TIGHTLY TO SEAL OFF THEIR EARS FOR THREE OR FOUR MINUTES; AND THEN HE ASKED EACH ONE WHAT HAD BEEN HIS EXPERIENCE. THEY REPLIED THAT AT FIRST SILENCE PREVAILED; BUT SUBSEQUENTLY THEY HEARD DISTANT SOUNDS AS OF ROLLING THUNDERCLOUDS OR A MOVING TRAIN. AFTER THAT, THEY HEARD SOUNDS FAR OFF LIKE TRAIN WHISTLES. AGAIN SHRI EXPLAINED:

Since your ears were tightly sealed off from outer sound, who heard these things? Again, it was this same mind that heard through your subtle ear. These sounds were the sixth shadow of the real and original Sound.* If you were to proceed and progress onwards, developing this new hearing faculty of yours further, you would begin to hear pleasing musical notes (*nāds*), as are heard on the planes of consciousness.

* In Hinduism this Primal Sound is sometimes call the *Brahma Nād*. Meher Baba discusses the Primal Sound or original Word of God in a statement quoted by Francis Brabazon in *Stay with God: A Statement in Illusion on Reality* (Sydney: Garuda Books, 1959), p. 65.

ELABORATING FURTHER ON SOME OF THESE DETAILS, SHRI GAVE THE FIGURE OF THREE CURTAINS, ONE GROSS, ONE SUBTLE, AND ONE OF THE MIND, THAT INTERVENE BETWEEN YOU (ORDINARY MAN) AND THE REAL TRUTH (OR PARAMĀTMĀ):⁴

If you throw aside the first of these, the curtain of the gross, you have then to act through the medium of the subtle, which, when thrown aside and given up, leaves you with no recourse except to act through the mind alone. And when you throw aside and finally give up this mind of yours, then you become one with Paramātmā. Now, suppose one progresses by means of seeing through the gross, the subtle, and the mind, crossing each of these domains and giving up all three. In the end one attains the Sat-Chit-Ānand state. But before this, while still experiencing the sphere of mind, one sees the Fountain of Light. Experiencing its charm and realizing its greatness and power, one tries to move towards it; that is to say, until now the pilgrim has only **seen**, but now he wants to actually proceed towards the Goal. But only a very, very few actually succeed in becoming one with that everlasting Light, Existence, Knowledge, and Truth! It is almost impossible to become the Personification of Truth, though a few lucky ones do manage to reach up as far as the mental sphere. Only a few rare *vīrlās* (heroes) unite with the Sat-Chit-Ānand Rūp or State, becoming realized through a Sadguru's grace.

MEHERABAD

WEDNESDAY, 24TH NOVEMBER 1926

Gopal Swamy was a sincere seeker of God who came to stay at Meherabad in January 1926 and remained with Baba, on and off, until early February 1928. Of all the sanyāsīs, sādhus, faqīrs, and others of this type who had approached Baba until this time, Gopal Swamy was, according to Baba, the most sincere. In August of 1926 Baba told him that he would achieve Mukti (Liberation) in that very lifetime. Later, at the start of Meher Baba's "second long stay" at Meherabad, Gopal Swamy was selected as one of the five men to sit in seclusion in one of the cells in the Sadhak Ashram on Meherabad Hill during the critical period of December 1927 through January 1928 that led to the creation of the Prem Ashram.



Baba sitting on the Ghadi before the doors of the Sai Darbar, 18th February 1927.

MEHERABAD

WEDNESDAY, 24TH NOVEMBER 1926 (CONTINUED)

Meanwhile, in November 1926, on the very eve of Baba's departure for Lonavala and the ostensible closing down of the Meherabad ashram, Gopal Swamy had an extraordinary vision, as is related in this Tiffin Lecture. —*Eds.*

Sant, Sākār, and Sākṣātkār Darshan

IT SO HAPPENED THAT GOPAL SWAMY REPORTED HAVING HAD "SĀKṢĀTKĀR DARSHAN"* OF SHRI LAST NIGHT IN A STATE OF FULL WAKEFULNESS. HAVING STAYED AWAKE THROUGH MOST OF THE NIGHT, ALL OF A SUDDEN HE SAW AN "ASSEMBLY OF DEVTĀS" (GODS) IN THE HEAVENS. ALL OF THEM STOOD UP TO HONOR THE ARRIVAL OF SOME HIGH DIVINE OFFICIAL—WHO TURNED OUT TO BE SHRI! TO BEHOLD, IN FULL WAKEFULNESS, ONE'S GURU IN SUCH HEAVENLY ASSEMBLY, SURROUNDED BY GODS AND OTHER SUCH BEINGS—THIS IS CALLED SĀKṢĀTKĀR DARSHAN, AND IT CAN BE OBTAINED ONLY AFTER MUCH PREPAREDNESS AND DESERVING. SHRI THEREUPON SPOKE ABOUT THE SWAMY IN TERMS OF PRAISE AND PROMISED THAT HE WOULD MAKE HIM A SANT. THE SWAMY HAD BEEN FOUND TO BE VERY SINCERE, SILENT, AND OBEDIENT; HIS COMPORTMENT HAD GIVEN NOTHING AT ALL TO COMPLAIN OF. HIS VISION OF HIS GURU IN THIS HEAVENLY ASSEMBLY ON THE VERY EVE OF BABA'S DEPARTURE FROM MEHERABAD INDICATED HIS LOVE AND FAITH IN SHRI, WHO IS SURE TO BESTOW HIS GRACE ON SUCH A SINCERE DEVOTEE AS HE.

* In this lecture "sākṣātkār darshan" seems to mean the vision of the Guru in some kind of celestial form. Since the Guru (in this instance) appears among *devtās*, *sākṣātkār darshan* could not refer to the vision of God that a pilgrim acquires on the sixth plane of consciousness, since on that level the pilgrim sees God alone and no one else. The term seems to be used differently here than in the lecture of 30th June 1926, second session (see p. 139), where it refers to God-realization. For further discussion, see pp. 616–17 in the Glossary.

THE TOPIC THEN TURNING TO “SĀKĀR DARSHAN,” SHRI, IN THE COURSE OF HIS EXPLANATION, INFORMED THE MANDALI ABOUT AN AMERICAN, ONE OF THE CIRCLE BUT NOT AMONG THE CHIEF MEMBERS, WHO SAW HIM EVERY DAY IN THIS WAY. THIS PERSON SAW SHRI IN HIS USUAL POSE AND DRESS; AND THIS HE COULD DO WHENEVER HE LIKED. TO SEE A GURU IN HIS ASSUMED¹ FORM (SUCH AS THAT IN WHICH SHRI APPEARS AT PRESENT) IS CALLED “SĀKĀR DARSHAN”—AS COMPARED WITH SĀKṢĀTKĀR DARSHAN, IN WHICH ONE BEHOLDS THE GURU IN HIS ORIGINAL FORM. SĀKĀR DARSHAN IS HIGHER THAN SĀKṢĀTKĀR DARSHAN. THIS SAME APPEARANCE (OF THE GURU IN HIS ASSUMED FORM), WHEN IT OCCURS IN A DREAM, IS CALLED *DRIṢṬĀNT*.* SHRI CONTINUED:

Now, who and what is a “*sant*”? The true *sant* is he who has reached the sixth plane and can see Paramātmā from that station. A *sant* has *driṣṭi* (sight) but no Experience—he has not yet experienced himself as one with the Almighty. That can happen only after he leaves his present body. He feels neither the desire nor the longing (*talmālī*) that others do to become one with God. For he knows that he is indeed destined for union with Paramātmā, whom he can now see, and whom he sees completely. Yet for that—union with Paramātmā—a Sadguru’s grace is essential; and that grace requires preparedness and deserving. The achievement of that preparedness and deserving is no small thing!

* Literally, a typical instance, an example, an illustration.

LONAVALA SUNDAY, 28TH NOVEMBER 1926 (FIRST SESSION)

On 25th November 1926, Meher Baba set out for Lonavala with a party of about twenty men and five women. A bungalow had been rented there, and for ten days the mandali enjoyed something of a respite and holiday from the usual strict regimen at Meherabad. The



Baba in Lonavala, December 1926.

LONAVALA

SUNDAY, 28TH NOVEMBER 1926

(FIRST SESSION) CONTINUED

women, of course, stayed in their own secluded part of the bungalow and were never seen by the men. During the first several days in Lonavala Baba gave long talks, which take the shape of this and the next two lectures. Though the exact time and sequence of these talks remain unclear, plainly Baba was in a mood to hold forth and range across a wide variety of topics. This present Tiffin Lecture, one of the two that seem to have been given on this day,¹ is by far the longest in the entire volume, almost twice as long as any other. —Eds.

On Sanskaras, the Yogas, Sahavās, and Other Topics

Mustaches ought not merely to be shaved and cut as we do time after time, but actually stripped off once and for all, since shaving and cutting only makes the hair grow back again with all the more vigor and force, whereas rooting out the hair would stop and check its growth immediately and permanently.

In the same way, sanskaras need not only to be cut off and stopped in their growth, as is done by yogis, but **eradicated**—rooted out, wiped off altogether, in such manner as not to be created again. And **this** is what Sadgurus do.

The Creation, Cutting Up, and Destruction of Sanskaras

A man's—a human being's—every thought, word, and action is liable to and actually creates sanskaras. Good thoughts, words, and deeds create good sanskaras, while bad thoughts, words, and deeds create bad ones. Either way, sanskaras are indeed created. Only Realized Ones are void and free of them. These sanskaras can never be wiped off unless one is lucky enough to incur the grace of a Guru and attain Realization.

Even great yogis with their years of tap-jap-vrat and with their tremendous powers from the *siddhi*-state of the planes, even those who have reached the sixth plane, are unable to rid themselves of these sanskaras. What they **can** do, with all their might and power, is to stop the production of new and fresh sanskaras during periods of concentration and samādhi. But what of the huge store of past sanskaras accumulated over the years and ages? These still exist and persist undestroyed. Despite all his great powers a great yogi can't destroy these old sanskaras except by the grace of a realized Guru who wipes them off and burns them up, giving him Realization.

Now when even these great yogis with all their tremendous powers can't manage to destroy their sanskaras, what to say of you who are just ordinary human beings? Every moment you accumulate more sanskaras; with your every thought, word, and action you create a fresh stock of new sanskaras, adding to your existing store of good and bad sanskaras from the past, all

mixed together. Good sanskaras created through good thoughts, words, and deeds mix with bad sanskaras produced by bad thoughts, words, and deeds, and there results an intermingling of good and bad, like black and white hairs on one's head. None of these sanskaras gets destroyed completely, but the stockpile is ever increased by new addition.

For this reason it is said somewhere in the Persian: "If you ask for my advice, in short I would tell you this: do nothing in this world; and if at all you must act, do it without caring for the result. Let it be done of its own accord, which is to say, do not pervert anything which is going on a straight course."

And why should you refrain from action thus? Because, as just explained, every action of yours creates sanskaras—good and bad according to the thoughts, words, and deeds in question; and these sanskaras constitute the great check and hindrance on the path of progress towards the goal of Truth. For the destruction of these sanskaras there have been developed so many varied, difficult, and different processes of yoga *sādhana*—methods of meditation, concentration, and so forth—which check and stop the formation of new sanskaras only. In other words, these yogas too are helpless in every way when it comes to rooting out and wiping off your old sanskaras from the past.

The Four Yogas

There are four kinds of yoga—karma, bhakti, rāj, and jñān.* But the essential and principal first condition of every yoga is **renunciation** of all worldly attachments, and after this, preparation for advancement on the path of Truth.

1. **Karma yoga** means (first renouncing everything, and then) doing your work—giving your service to others—selflessly, absolutely without any ulterior² aim. Render your service to humanity without expecting a return.

* It was probably earlier in this same year, 1926, that Baba gave a detailed series of discourses on these four yogas, comprising pp. 254–313 in *Infinite Intelligence*. (In that book jñān has been spelled "dnyān.")

2. **Bhakti yoga** means worship. Renounce everything, take the name of the One—Paramātmā—and **burn** yourself in His love.
3. **Rāj yoga** means concentration. Renounce everything and concentrate your mind exclusively on the One, Paramātmā.
4. **Jñān yoga** means to "know thyself." Renounce everything and check your mind; engage it in the One, and thus try to gain the Knowledge of Self—which means Realization.

But as I have been explaining and now say again, these yogas succeed only in stopping the formation of new sanskaras. The past store remains as it was, undestroyed, still a hindrance and a block in the advancement towards the Goal of Realization. For this reason yoga mārg in its various forms remains ineffective, since it does not serve the end in view—which is to attain to perfection.

Then what to do to prevent and block the creation of new sanskaras while destroying the old ones from the past? No other method or remedy offers itself but for satsaṅg and sahaṅg—the company of and remaining with a Perfect Saint; make such a one your Guru and surrender to him heart and soul. This is the easiest and best—indeed, the only—way; it provides the rare remedy, the key to this almost impossible task of destroying all of your sanskaras. And why so? Because a true Guru has realized God, and these Realized Ones can be compared to knowledge-furnaces (*jñān-bhaṭṭhī*), furnaces that consume all things tossed into them—indeed, even those things that approach and come into contact with them. And what kinds of things do these spiritual furnaces—these Sages, Saints, Sadgurus—burn and consume? The sanskaras of those who come near and live under them, sanskaras of all kinds, good and bad, past and present, all: just as a furnace consumes everything put into it, good things and bad, beautiful, fragrant flowers along with filthy, dirty, stinking *nark*—absolutely everything, without the slightest regard to its worth, material or otherwise.

And who has the greatest quantity of sanskaras? Sinners! It is for this very reason—to destroy the largest stores of the worst sanskaras—that these Saints and Avatars work more for those sinners who are most immersed in sins and hence drowned in bad sanskaras more than anyone else is. Jesus said, “I want the company of sinners”—and indeed, he had sinners like Mary Magdalene around him, she whom he eventually transformed into a great saint. Even now, Shri Babajan keeps around himself,* amongst the bhaktas, the men known as *chaṇḍūlīs*† (who are in the habit of consuming dreadful quantities of intoxicating drinks) and, generally, the worst of sinners in other spheres of life, who, naturally, are most liable to the accumulation of sanskaras. These Saints‡ actively want sinners, for they want to give a lift and raise these most wretched, unfortunate victims of Maya to a higher level, saving them from creating even more wicked sanskaras and thus falling into their (the sanskaras’) clutches. This, in sooth, is their work—nay, their duty—for which express purpose they assume this human form and come down to this world, leaving behind and sacrificing their own enjoyment of the Eternal Bliss (Paramānand) of their realized state.

As for the “bhakta mandali” (or devotees) who gather around such a Saint and remain in his sahavās—they are rightly considered as the most fortunate ones. For in the sahavās of their Guru they have the good luck to have their old sanskaras from the past burnt up while preventing and blocking formation of new sanskaras; but on top of that, they are enabled to perform **all four yogas at the same time**, which is absolutely impossible under any other conditions. For these devotees have renounced everything—the primary, essential, and principal precondition of all of the yogas. Having done so, then, first, they practice karma yoga by doing what the Guru orders them to do. Second, they perform

* Here again, as in other places, Hazrat Babajan, though biologically a woman, is referred to through the masculine pronoun. For further discussion see footnote * on p. 111.

† A *chaṇḍūlī* (Gujarati) is a consumer of *chaṇḍūl* (Hindi *chaṇḍū*), a preparation of opium smoked through a pipe.

‡ Throughout this passage Baba appears to be using the word “Saint” refer to the Perfect Master.

bhakti yoga through loving and worshipping their Guru and Master for whose sake they have renounced everything (as we have said) and through their ever-readiness to listen to whatever he says. Third, in thinking day and night of the Master and Guru and concentrating their minds always on him, they perform rāj yoga. Last, renouncing everything so that they can gather around him, learn from him, become well-versed in knowledge, and so advance towards the goal of Truth, in doing this they practice jñān yoga.

Thus by renouncing everything, surrendering heart and soul to their Guru, and remaining constantly in his sahavās, the bhaktas are enabled to perform the most difficult, indeed, most impossible task of practicing all four yogas simultaneously. For a yogi, by contrast, it is almost impossible to practice even two yogas concurrently. For karma yoga (to take this example) calls upon them to **do** anything and everything, whereas jñān yoga forbids them from doing anything at all, teaching them rather to **do nothing**. These two lines of instruction, in other words, run directly opposite to one another, each undoing what the other does.

To take stock and summarize all these teachings, then, we find—

that ordinary people make a mess of good and bad sanskaras;
that yogis remove them superficially; and
that realized Sadgurus root them out forever.

Time and Work Are Necessary for the Preparation of a Circle

HAFEZ HAS ELUCIDATED ALL OF THE FACTS
DISCUSSED SO FAR, AS WELL AS OTHER POINTS TO BE
GONE INTO NOW, IN SPLENDID STYLE. CONTINUING ON
THIS SUBJECT AFTER A BRIEF INTERLUDE, SHRI WENT
ON TO EXPLAIN:

Now I will repeat to you the same story, but from a different perspective and in a different light.

A certain fixed time (*amuk vakhat*) and certain definite principles (*niyam-rūḍhi**) always have their place in the carrying out of both internal and external work. This is particularly so with regard to circle members who are being prepared for being made perfect: the preparations for their perfecting always entail a certain time and working. Now, a Sadguru can make anyone a Majzūb any time he likes; but to make someone a realized Sālik, **that** necessitates “time and working.” Let’s take an analogy. Your handkerchief, here being compared to the mind, has twists and knots³ in it, which represent the mind’s sanskaras. Now, these twists and turns in the sanskaras can be undone and destroyed in two ways: by reversing them, whereby one uncoils them in the opposite direction; or by applying a lighted match stick and burning them up. The difference between these two methods is that the burning actually destroys the original handkerchief along with the knots, while the method of reversal (unwinding the loops and turns) serves the purpose of wiping out the sanskaras, but at the same time it keeps the original handkerchief intact. This handkerchief can be compared to your mind (*man*), while you yourself (the owner of the handkerchief) can be compared to the ātmā:

you = ātmā

the handkerchief = your mind

The Knowledge or Realization bestowed upon the one destined to be a Majzūb is given not to his mind (*man*) but to his ātmā or soul directly. The Majzūb’s mind is burnt up and destroyed, while the Knowledge (*Jñān*) imparted to circle members pertains both to the mind and the soul as well. After Realization, the circle member works with that (realized) Mind when he descends back to the world for duty.

* Literally “principles-traditions.”

Realization comes at its proper time through the Guru’s grace. The seeds (*bīj*) are sown, but time is required for their growth. These seeds won’t germinate before their time, and they won’t linger on after their time has expired. To take a concrete example: seed in the form of semen has been thrown out of the body, ejaculated; as time goes on, gradually this seed takes the form of a human body within the woman’s womb (*garbhamā bīj ropāyū**)); and when the form and growth are complete, only then does it (as the baby) emerge in its perfect condition. Otherwise, if you remove it prematurely, either by means of some medicine or through an operation, the contents of the womb—that is, the child inside—do indeed issue forth, but not in their complete and perfect form, but in a form that is *kacchā* (unripe), and not even living, dead and of no “use”; while if it had been left alone to follow its own natural course of growth, that is, if it had been allowed and granted its proper time, it would have issued in its complete and mature form without the necessity of external efforts to drag it out.

I myself am quite sure of having sown the seeds in my circle members who are being prepared for perfection, and I am equally sure of the result, that these seeds will grow to their complete and mature form, that they will become perfect: but only at the proper time!

Take another analogy. You are all convinced that the sun does indeed rise every morning at its appointed hour. Now given this assurance that the sun will rise, suppose you try to make it rise before its proper moment—say, sometime during the night. Even if you scurry about and shout aloud with the voice of thousands, urging the sun to come forth, say at one or two o’clock at night, it will never happen; the sun will never appear.

And just as surely as you know it as a fact that the sun does rise but only at its proper time in the morning, so you should take it as a fact when I say that those of my circle who are destined for perfection **shall** be made perfect—this is assured and definite; but each at his proper time. But you for your part can’t

* “A seed sown in the womb” (Gujarati).

keep quiet and have patience, since you haven't the slightest hint or clue, let alone proof, of who among you are to be realized and when, of who belongs to the circle, and so forth. And none of this is any fault of yours. For you have no knowledge whatsoever of what all this business is about. In whom have the seeds of perfection been sown?—this you do not know and will not know, not even those among you who are destined to be made perfect; even those among you so destined will never know it, up until the last moment.

Under such circumstances, the only good advice to be given is this: remain in *sahavās*, all of you! Even those among you who are not in the circle (though this information is known to none) should do so, because, as just said, the seeds have been sown, not now but in times long past, say, years before, though the ones in whom these seeds have been sown had no idea nor knowledge of it.

These seeds have been sown in a ground where they are sure to fructify: this sowing must necessarily bear fruit; the seeds have not been scattered haphazardly; they have not been planted just anywhere, without regard to the circumstances and surroundings. Often they bear fruit only after hard and severe tests and trials.⁴

The connection of the circle member to the circle is shown in Figure 24 below.

Just as the point that you see in the figure is attached to and within the circle, so too the members of a Master's circle are attached to and encompassed within this circle. They cannot leave it, for they are held in the firm grasp and grip of

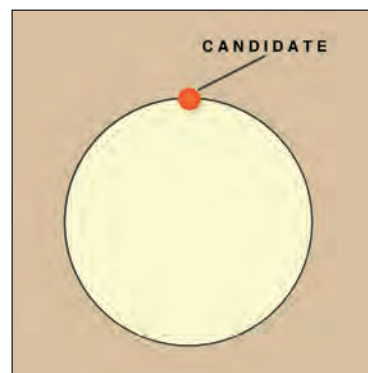
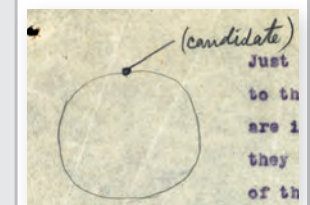


FIGURE 24.
The Circle and the Candidate

the One—the Master—who is to make them perfect. It is absolutely impossible for the point (that is, the circle member, who is a candidate for Realization) to lose connection and go outside of the circle. Those circle members selected for Realization will indeed get realized,⁵ even if they are far, far from the Master, even at the other end of the globe, in whatever sphere of life they are engaged at the time.

KEY TO FIGURE 24

This simple geometric figure, which represents the circle member (candidate) on the circumference of a circle that elsewhere has the Master as its center point, belongs to a group of diagrams in this book that includes Figures 13 and 30. Perhaps the “candidate” is being represented here as the “highest point in the circle,” as in Figure 13.



This simple figure has been drawn in the upper left-hand corner of TTL/FF p. 138, one of two manuscript sources for this figure.

Some Couplets⁶

Hafez says:

*Sālhā daftar-e mā dar gerov-e sahbā būd
ronaq-e maykade az darso doāy-e mā būd.*

*Nīki-e pīr-e mughān bīn ke cho mā bad mastān
Har che kardīm be cheshm-e karamash zībā būd.*

*Del cho pargār be har su davarānī mīkard
vandarān dāyere, sargashte vo pā bar jā būd.**

For years, my book of life was mortgaged for wine (at the seat of a saint).
The beauty of the tavern was due to our study and prayer.

See the goodness of my Master the Sadguru that, although we were
so wicked,
our actions—all that we did—were pardonable in his kind and
benevolent eyes.

* These are the first three couplets in ghazal 206 in Qodsī, p. 273. Literally they translate: “For years, our book of life was pawned for the wine of grapes/ and the tavern’s flourishing business was because of our study and prayer./ See the good-heartedness of the Pir-mughān, since whatever drunken mischief we did/ was beautiful in his forgiving eyes./ The heart was turning around in all directions like a compass./ and within that circle it was both bewildered and stationary.” “Mughān” is a Magus; Hafez often refers to his Master as the *pir mughān*, chief priest of the Magi.