

The mind within us is spinning in all directions like the needle of
a compass.

And inside that circle where the mind is wheeling everywhere,
one foot is held in its place by the Master.

In another ghazal Hafez concludes:

Sāqiyā omr derāz-o qadahat por may bād!
*Ke be saye toam andūhe khomār ākhar shod.**

We pray thus to God: “May He keep your cup full of Bliss
through a long life,
because only through your efforts can I reach the Goal of
Truth (that is Realization).”

The Voice Within

Yogis are able, at best, to concentrate their minds and see (only **see**) the Light; and even this much they can accomplish only if they reach the sixth plane.

Now as to the **voice** that we hear—the voice of others and our own voice too: what is it, and whence does it arise?

That voice wells from within seven curtains inside, yet despite this, how quickly it is heard! Mark the time that the movement of the voice (through the seven curtains) starts and finishes, and you will be surprised at the extraordinarily quick rate at which the voice travels. That is, originating behind seven curtains within the speaker, it passes out and then enters in again through seven more curtains—so many!—within the ears of the hearer or hearers, arriving at last at their own innermost Self. The voice itself is the gross form of thought; the thought itself is subtle, while the voice that carries it is gross. But these two—the gross

and the subtle—**cannot become one**. This is the difficulty that ordinary human beings face. On a daily basis you think a thousand and one thoughts in your mind which you do not put into action, that is, express through your voice, which is the gross form. In general, only a few of these thoughts are given the gross form of voice. Yet these thoughts in subtle form that do not get transferred to voice emit light—that is, faint—impressions of a light blue color which can easily be wiped off.⁷ But if they are given gross form—if they are transferred to voice—then they acquire a deep blue color that, naturally, is difficult to wash away. In just the same way, if desires—which are thoughts, after all—creep into your mind and if you refrain from giving them the gross form of use by putting them into action through word or deed, then they show, again, this faint light blue color; but if you put them into action through words or deeds the impression is deep blue. Anger (*gusso*) creates impressions of a red color. Indeed, every thought, word, and action brings impressions with it. That is why it has been advised,

*Man gayā to jāne de, mat jāne de sharīr.**

Let your mind go, even if it wanders astray, but do not let your body
go where the mind goes.

That is, do not give (subtle) thoughts and desires any gross form by putting them into action, for then they will acquire much deeper impressions—and much worse, if the actions are evil.

Intense longing for anything (and longing is a form of desire) creates a **green** color—which is rightly considered the best color of all from a spiritual standpoint, for it is closest to the Sat-Chit-Ānand state, as shown in Figure 25 on the next page.

* This is the fifth couplet in Qodsī, ghazal 202, p. 269. A literal translation reads: “O Saqī, may your life be long and your jug full of wine! Due to your effort, my grief of longing for wine came to an end.”

⁷ In *Infinite Intelligence* Baba several times quotes this line of Kabir. The full couplet reads thus: “*Man gayā to jāne de, mat jāne de sharīr;/ Nā khīcheḡa kamān, to kahā lageḡā tīr.*” “If the mind goes let it go, but do not let the body go after it; If the bow is not drawn, how can the arrow strike?” (See *Infinite Intelligence*, p. 422).

Types of Spiritually Advanced Persons

Walīs are knowers of internal knowledge (antar jñānī).

Majzūbs are knowers of Spiritual Knowledge (Ātmā Jñānī).

Sāliks are the all-knowing Brahmā-jñānī (Knowers of Brahmā).

Yogis, for their part, use the mere shadow of Real Knowledge (Jñān), Bliss (Ānand), and Power (Shakti), despite their having acquired and mastered such great powers as even to raise the dead.

Rāhnav yogis* are antar jñānī; they can read the thoughts and minds of others; and they can even read the past and foretell the future. (Psychics and occultists belong to the same class.)

The Spiritual Significance of the Parts of the Human Body†

The very top-most portion of the human body, at the center-point on the crown of the head (*tālkū*), represents the *brahmāṇḍ*.‡

The central part of the forehead exactly between the two eyes (*be ākhnī vacchovachno bhāg*)—also called the “third eye”—marks the junction for Sāliks when they pass up and down between the Paramātmā state and the universe.⁸

The small circle (or belly button) in the center of the abdomen or navel (*nābhi, bimb duṇṭī*) signifies the world.

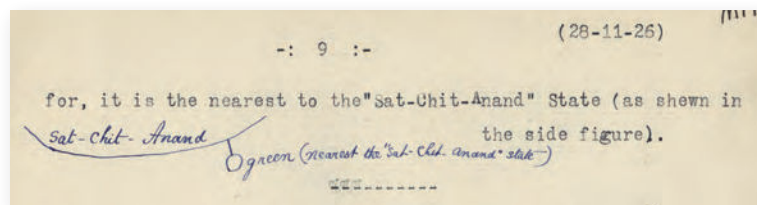
Paramātmā Himself is beyond all of these.

The Majzūbs, for their part, merely **enjoy** the Eternal Bliss (Paramānand), Knowledge, and Power of that Paramātmā state. They cannot **use** them for



KEY TO FIGURE 25

The manner in which this diagram is introduced into the lecture in the manuscript sources suggests that its main point is to show the color green, signifying intense desire or longing, in close proximity to the Sat-Chit-Ānand state. Though the small circle and connecting line have not been explained, similar forms in the sources for Figures 1, 2, and 7 in *Infinite Intelligence* (see pp. 619, 621, and 627 in that book) suggest that these may represent the bodies.



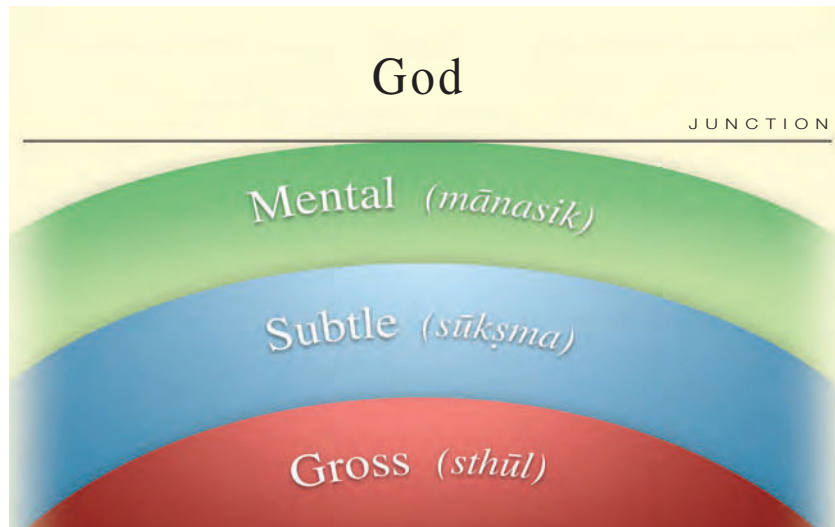
Though all three of the “Tiffin Lectures” sources refer to a diagram here, only in TLD/FF: 28-11-26, p. 9 (above) has a figure been sketched in.

* In *Infinite Intelligence* Baba uses the word “rāhnav” to refer to a pilgrim on the first three planes of consciousness. Though walīs too are *antar jñānī* (as indicated a few lines earlier), in Baba’s usage walīs are more advanced than rāhnavs.

† Baba discussed this topic of “subtle physiology”—that is, microcosmic-macrocosmic correspondences between parts of the human body and the spiritual world—in the lecture of 16th October 1926 (see pp. 273–79); and he returned to it again in the talks he gave to the Meher Ashram boys on the 6th and 7th January 1928. For a full discussion, see Appendix 4, pp. 501–7.

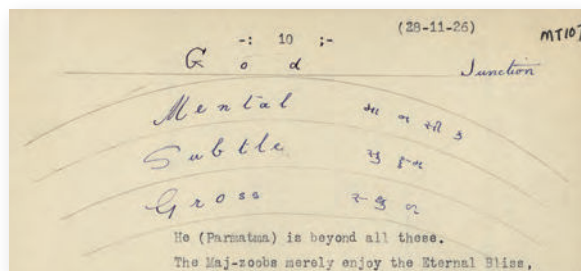
‡ On the meaning and significance of the *brahmāṇḍ*, see p. 276, note ††.

FIGURE 26.
Paramātmā and the Three Spheres



KEY TO FIGURE 26

The simple manuscript source for this figure represents the three spheres as sheaths touching the divine “Junction,” beyond which is only God or Paramātmā. This diagram occurs in the middle of a discussion about spiritual physiology, a fact which links this passage and this diagram with the lecture of



This simple pen and pencil drawing in TLD/FF: 28-11-26, p. 10 constitutes the unique source for Figure 26.

16th October 1926 and Figure 23 (p. 278). In that earlier talk, as more briefly in the present one, the three spheres are specifically

associated with human body parts. The colors of spheres in this figure develop from hints earlier in this lecture on pp. 317–18.

the benefit of the three worlds—mental, subtle, and gross—that comprise the universe; nor can they use this Bliss, Knowledge, and Power for others within the universe, rendering them service in the discharge of duty. By contrast, a Sadguru not only enjoys the divine Bliss, Knowledge, and Power, but he actively uses them for others. That is, he descends back down from his Beyond state to creation-consciousness so that he can fulfill his duty by rendering service to the world.

A Sadguru is all-knowing (*sarv-jñānī*); he is the very personification of the highest Knowledge, Bliss, and Power. For this reason he is free. He knows that nothing exists without him. He alone exists; nothing else does. Not only does he glean the enjoyment of his Knowledge, Power, and Bliss, but he brings them into active use for other beings in the world, as the Majzūbs, unconscious of the world, cannot do. By means of the highest Knowledge that is his, the Sadguru knows all the ins and outs of the three worlds—subtle, gross, and mental (*sūkṣma*, *sthūl*, and *mānasik*); and by means of his Supreme Powers, he renders them help. But in the course of carrying out his work and discharging his duty within and for the benefit of the world, he remains detached and unbound by the feelings prevalent in the mental, subtle, and gross spheres. For all the while he is enjoying the ultimate Experience at the pinnacle of all feelings—which is the real Bliss or Ānand.

*Yogis, Majzūbs, Sāliks, and Ordinary Humans*⁹

AT THIS JUNCTURE SHRI GAVE A BEAUTIFUL AND PRACTICAL ILLUSTRATION TO EXPLAIN THE TYPES OF REALIZED AND UNREALIZED PERSONS. SUPPOSE FOR THE PURPOSES OF EXPLICATION, HE SAID, REFERRING TO THE PLACE WHERE WE WERE ALL SITTING AT THE TIME, THAT

1. This room represents the seventh plane—the Sat-Chit-Ānand or Realization state.
2. The three articles of clothing hung on the wall opposite the entrance represent the three highest attributes¹⁰—that is, eternal Knowledge, Bliss, and Power.*
3. The threshold (*umbar*) represents the junction—the boundary line—between the farthest end and outreach of the sixth and the beginning of the seventh plane.
4. The six steps outside the room represent the six planes.
5. The level ground and the scenery all around represent the outside world.

THEN LEADING ALL THE MANDALI OUTSIDE AND TAKING HIS SEAT THERE ON THE LEVEL GROUND AT THE BOTTOM OF THE STEPS WITH HIS FACE TURNED AWAY IN THE OPPOSITE DIRECTION AND HIS BACK TOWARDS THE STEPS AND THE ROOM, SHRI PROCEEDED TO EXPLAIN:

The ordinary people of the world always look away in this the opposite direction, towards the bungalow there and the scenery spread all around, not knowing what store of eternal Knowledge, Bliss, and Power lies at their back. For these worldly people are so enraptured and entangled in the clutches of Maya (of the world and its surroundings and connections which are all nothing but an illusion) that they do not give even the slightest thought to what lies on the other side of things—that is, what lies at their back—let alone caring to make sincere endeavors to know or realize it. Hence they are perpetually groping in the dark and grasping at the shadow of a shadow while missing the

* It seems, again, that Baba is equating Sat-Chit-Ānand with Knowledge, Power, and Bliss. For further discussion see Glossary.

substance (which is Truth or the Realized), even though this very Truth and the highest Knowledge, Power, and Bliss which it has imbibed and taken into itself¹¹—this actually exists and is real. Or rather, as one might say, nothing exists in reality except the Truth.¹²

Now the yogis, having to a certain limited extent come to know of the falseness of the seeming existence of this world—and indeed, the whole universe as well—through satsaṅg or “reading” or “hearing,” that is, by one means or another, have renounced that world, owing to previously accumulated sanskaras, and so do not care to look in that direction (towards Maya) that the ordinary people of the world, the masses of humanity, do. Instead, they turn their eyes back from that deadly and destructive Maya-of-the-world with its attachments, prompted to do so by their extreme desire and longing to see what lies in this other direction which leads to the Truth, that Truth about which, in the beginning, they had not the first inkling, let alone actual direct sight! This turning of theirs towards Reality and Truth, along with their desires and sincere efforts and exertions towards the attainment of this aim, has enabled them to make some certain progress. Gradually they win some return for their longings and labors, in the acquisition of a certain amount of knowledge and experience of the planes through which they rise step by step, even as we do here—

AND AS HE SAID THIS, SHRI TURNED AND CLIMBED STEP BY STEP BACK TOWARDS THE ROOM IN WHICH HE AND THE MANDALI HAD PREVIOUSLY BEEN SITTING.¹³

Eventually, after tremendous trials and untold difficulties, these yogis rise, at best, to the sixth plane, from which vantage point they actually see the Reality, Truth, the Fountain of Light Eternal—just as we at this moment from this the sixth step can see inside the room (which represents the Sat-Chit-Ānand state) with the three items of clothing hanging from the wall opposite

(representing supreme Knowledge, Bliss, and Power of the Truth in the state of Realization). Now, at this juncture one meets with a check and has to stop. For this stage constitutes the limit for yogis such as these. They have to remain satisfied with only **seeing** the Truth. They can't proceed further through their own efforts, as they were able to do until now, but only by the grace of One who has experienced and realized the Truth, who has not only seen that Truth but become one with It—that Eternal Light—and who, having done so, has been able to return for the duty of making others “experienced” even as he himself is and helping them to merge in oneness with the Light of Truth.

In short, this—the sixth step, the sixth plane—is the yogi's limit.

We come now to the case of the Realized Ones. There are very, **very** few of these; only one out of millions succeeds in winning experience of that supreme Knowledge, Bliss, and Power. And out of millions¹⁴ of these, only one returns for duty. In other words, the Realized Ones divide into two classes: (a) the Majzūbs and (b) the Sāliks.

(a) **The Majzūbs** are those who succeed in crossing the boundary described earlier (that is, the threshold that marks the far limit of the sixth plane) and reach the seventh plane, where they became “realized” and one with Paramātmā. There in the state of Nirvikalp the Majzūbs, having become perfect, merely **enjoy** Anant Ānand and do no more. Merged in union with Paramātmā, they personify the highest Knowledge, Bliss, and Power. But their Self-consciousness encompasses consciousness of the Self only, not of the universe with its three worlds, the mental, subtle, and gross. Thus unconscious of the universe, they cannot make **use** of the supreme Knowledge, Bliss, and Power acquired by them in their perfect state, and so they render no service to others in the world.

(b) **The Sālik Sadgurus**, like the Majzūbs, have attained Realization. Yet the difference between their states is that, while the Majzūbs remain unconscious of their bodies and the universe itself, the Sālik Sadgurus are fully conscious of both. Returning back down from the highest state of Sat-Chit-Ānand and assuming human form,¹⁵ the Sadguru performs his duty towards the world,

which is to make others “experienced” even as he himself is. In short, while Majzūbs merely enjoy the Paramānand state and cannot make use of the supreme Knowledge, Bliss, and Power which they have acquired, since they remain unconscious of the universe, the Sāliks, fully conscious of the universe and bound in their duty to bring others and make them “experienced” and realized even as they themselves are, avail themselves fully of the highest Knowledge, Bliss, and Power which they, like the Majzūbs, have gained in the Paramānand state.

Thus both Majzūbs and Sāliks have the ability not only to **see**, just as yogis sitting in the sixth plane (represented here by the sixth step) do, but actually to **become one with and get the real experience of the Sat-Chit-Ānand state. By crossing the threshold and entering the seventh plane**—which in our analogy corresponds to crossing the threshold at the head of the steps and entering the room—the moment they have accomplished this, they get the Real Experience of the Sat-Chit-Ānand state, represented, as we say, by the room; and they become one with the supreme Knowledge, Bliss, and Power that is represented by the three items of clothing hung on the far wall. To repeat, while yogis only **see** the Fountain of Light, the Realized Ones, Majzūbs and Sāliks, unite with it. But while the first type of Realized One—the Majzūbs—subsist in the sheer enjoyment of the perfect Knowledge, Bliss, and Power of the Paramānand state (which is to say, in terms of our analogy, that they remain in the state of the articles of clothing hung on the wall), the Sāliks, after entering the room, gaining union and experiencing Realization (of the three coats) and continuing to enjoy that state, nonetheless are able to come back down, resume again the human form, and pick up the burden of their duty to lead others to that same highest state.

This threshold (*umbar*) that you see here is the junction, the crossing between the Paramānand and human states. The Sālik establishes his seat on this junction, gathers around himself those prepared for the Paramānand state and experience (gained when one crosses between the sixth and seventh planes),¹⁶ keeps in that seventh-plane state those who, like Majzūbs, are not destined to return back down **there** (to creation-consciousness), and enables

those others to play out their part (meaning, in short, his circle members) whose duty it is, he thinks, to return to the world and bring back selected ones just as he himself has done. And when his duty (of bringing a certain number from world-consciousness, giving them that Experience of experiences, and preparing his circle) has been completed, he retires and sits quietly at rest in the Sat-Chit-Ānand state of the seventh plane, entrusting his duties to those of his circle whom he has prepared for this task. And so on and on it goes.¹⁷

From this explanation you can see that the **Real Truth**, which is the Paramānand state, is at your back, even though you worldly people do not care to turn and see it, but look only in the opposite direction, towards Maya. Yogis, however, **do** care, and indeed, exert themselves to see what is at their back. They get some return for this effort in the form of experiences of the planes of consciousness; and eventually they see the Fountain of Light—though even this exalted experience is not advisable if one is proceeding without the aid of a Guru. Those who have been fortunate enough to arrive at and enter the seventh plane—which they do by crossing all these steps, with the aid of a Guru, of course—not only **see** but actually **enjoy** that state of Bliss. Of these, there are some—only a few, who can be called Sāliks—who come back down from that high station and return to it again, down and up, at will.

For this reason, you should try always to cultivate the burning desire to see the Fountain of Light so that eventually you may win that Real Knowledge and attain to that state of Eternal Bliss. Towards that end and aim, secure the protection and proper guidance of a realized Guru and remain in his company and saḥavās. This is the easiest and best course. All other methods, such as yoga and tap-jap-vrat, the ways of individual effort and exertion, are too hard and beset with tremendous difficulties, to the point where, eventually, you will be forced to seek the aid and grace of a realized Guru. Without his help and grace you can never attain to the highest state and reach the goal of Truth. In short, take advantage of the guidance of a Guru **now when it is available**, rather than waiting until you are **forced** to do it, which will eventually come to pass anyway.

On Science, Evolution, and Mahāpralaya

AFTER SHRI HAD COMPLETED THESE SPLENDID EXPLANATIONS, THE GITA* WAS READ OUT, PARTICULARLY THOSE CHAPTERS THAT DEAL WITH THE LOVE AND BHAKTI FOR A GURU, ĀNAND, AND RELATED MATTERS.¹⁸ THE ELUCIDATIONS AND SIMILES THAT THE GITA GAVE WERE INDEED BEAUTIFUL. TURNING FROM THIS TOPIC TO MATTERS OF GENERAL DISCUSSION, SHRI WENT ON:

The scientists of today shall have to accept that theory that everything eventually reverts to the atom state. For that theory will be confirmed with proofs positive. Further, it will not only be proved logically but actually shown and demonstrated that the “root,” that is, the base (*pāyā*) or foot of a tree, is at the top while the “head” is at the root and bottom^{†19} (*jhāḍnū mūl upar ane māthū nīche chhe: em sābit karvāmā āvshe‡*).

* The Bhagavad Gita is famous for its superb expositions on the three yogas (jñān, karma, and bhakti).

† What Baba seems to be conveying here is that a tree, which contains the human form within it latently, is standing upside down, with its head and mouth underground and its feet (“root”) extended upwards. Meher Baba expressed this idea in “God, Creator, and Creation, Part 5,” *Meher Message*, vol. 1, no. 8 (August 1929), pp. 2–8 (esp. pp. 2–3). The same thought is restated again and more fully by Ramjoo Abdulla in a book published several years later, from which we quote at length: “The latent form in the stone evolves with the head going towards the ground and the feet rising up, gradually becoming upside down in the vegetable kingdom with the head completely underneath the ground and the feet straight up, as in the case with a tree. The tree form is the FIRST TURN of this latent human form. Observe a tree carefully. The mesh of roots are [*sic*] the hairs on the head of the tree. The mouth is there, though latent, and so it is not seen by the naked eye. Water and manure are given to the trees in order that they may drink and eat at their bottoms, and not on their tops, for their mouths are underneath the ground. The entire portion, from throat upwards, of the body of every tree stands out on the ground. The lowest visible portion of the trunk is the throat of the tree, and the remaining trunk is its main body. The bigger branches are its hands and feet, and the smaller branches are the fingers of its hands and feet.” See A. K. Abdulla (Ramjoo), *Shri Meher Baba: His Philosophy and Teachings, Compiled from His Own Dictations* (Nasik: Rustom K. Sarosh Irani, [1933], pp. 65–66.

‡ “The root of the trees is above and the head below: it will be proven thus” (Gujarati).

THEN SHRI EMBARKED ON SOME GENERAL EXPLANATION ABOUT THE OCEAN, CHAITANYA, AND THE DROP, SAYING,²⁰ “SINCE CHAITANYA IS CREATED IN THE OCEAN OF TRUTH, A DROP GETS FORMED; SEVERAL—OR REALLY SPEAKING, INNUMERABLE—SUCH DROPS CONVERGE TO FORM WAVES, AND SEVERAL WAVES IN TURN COMBINE TO CREATE BHARTĪ’ (TIDES). IN OTHER WORDS, WHEN CHAITANYA (LIFE OR JĪV) BEGINS, IT IDENTIFIES WITH THE ATOM (WHICH IS TO SAY, STONE FORM); AND FROM THERE IT GRADUALLY RISES TO THE VEGETATIVE WORLD, WHERE IT ASSUMES VEGETATIVE FORM, AND ON TO THE FORMS OF ANIMAL LIFE. FINALLY, IT ASSUMES HUMAN FORM; AND IT CONTINUES ON FROM THERE.²¹ NOW WHEN CHAITANYA IS IN THE VEGETATIVE STATE, GROWTH COMMENCES IN A REVERSE, OPPOSITE, UPSIDE-DOWN DIRECTION, WITH THE HEAD TURNED DOWNWARDS.²² NOW AT THIS JUNCTURE—” (AND ALL THIS PROCESS SHRI ILLUSTRATED CONCRETELY BY LIFTING UP AND SETTING DOWN THE SLATES THAT HE HAD BEEN USING FOR WRITING OUT HIS DICTATION²³) “THE CHAITANYA GETS A SHOCK AS IT FALLS FLAT FROM ITS VERTICAL (UPSIDE-DOWN) POSTURE. SLOWLY IT RISES AGAIN IN THE FORM OF ANIMALS (QUADRUPEDS), AT FIRST WITH SHORT FORE-FEET AND THE HEAD TURNED DOWNWARDS, GRADUALLY WITH THE HEAD TURNED UP AND LONGER FRONT LEGS. EVENTUALLY CHAITANYA TAKES THE FORM OF APES AND MONKEYS WHO CAN ACTUALLY STAND UP LIKE HUMAN BEINGS.”

SHRI CONTINUED:²⁴

Along with these and many other such theories accompanied by their proofs, marvels and wonders will take place. A great miracle will occur, and the whole world will be in a stir. For now is the end of an eon that culminates in a Pralaya* (*pralayno vakhat, eṭle ant, najhdtk āvato jāy chhe*^{†25}); during this period certain movements will occur. In the past there have taken place innumerable such Pralayas over crores of years, and the different Avatars who have made their appearance at different times in the past are like drops in the Ocean of Paramānand (Truth). Though each Avatar, coming after ages as a separate drop, remained aloof from the others, each knew, “I am infinite, I am anant.” Thus involutions and evolutions‡ follow each other, all arising out of chaitanya, attaining to the highest state after countless ages. Again, after the appearance of innumerable such “atoms,” which is to say, Avatars, all of them one with the Ocean, Mahāpralaya occurs, and then another Mahāpralaya, and then another, and so on and on. But the meaning of it all is that the different Avatars coming over the ages, and even the succession of Mahāpralayas, are all really One and the Same, that is, all drops in the one Ocean of Truth, all rays from the same Fountain of Light.

* In Hindu cosmology (particularly in the Puranas) “Pralaya” usually means the periodic destruction that occurs at the end of a kalpa, a “day of Brahmā,” which lasts for four billion, three hundred and twenty million (4,320,000,000) earth years. “Pralaya” can also refer to the dissolution that occurs after a complete life of Brahmā, which happens every three hundred and eleven trillion, forty billion (311,040,000,000,000) years. “Pralaya” can also refer to the dissolution that occurs after a complete life of Brahmā, which happens every 311 trillion, forty billion years. “Mahāpralaya” is sometimes used to designate this second type of Pralaya; by this meaning one Mahāpralaya takes place after a great many Pralayas. “Pralaya” and “Mahāpralaya” can also designate the periods of time in which the universe lies dormant and latent (asleep, as it were) after such dissolutions. It should be emphasized, however, that the meanings of these terms, and the interrelation between the two words, is far from consistent and systematized in Hindu literature. In the present passage it seems difficult to ascertain whether Baba had a precise meaning in mind when he used “Pralaya” and “Mahāpralaya,” or indeed, whether he meant to differentiate the two words. Clearly, however, Baba did accept the notion of a periodic dissolution of the universe followed by its re-creation; and he explicitly compared this to the daily occurrence of falling asleep and reawakening that occurs on the individual scale. On these matters see also *Infinite Intelligence*, p. 404, where Baba refers explicitly to Mahāpralaya, and pp. 14–15, where he discusses God’s “breathing in” and “breathing out” of the universe.

† “The time of Pralaya, that is, the end, is coming near” (Gujarati). This text has been edited; for details, see the associated endnote.

‡ During this period Baba used the word “involution” not to refer to the process of spiritual return and advancement through the six planes that culminates in God-realization, a meaning the word came to carry from the time of the publication of *God Speaks*, but to the withdrawal of consciousness during the return to sound sleep. Involution in this sense applies on both the cosmic and individual scales; and its counter and opposite is “evolution,” which means the expansion of consciousness from sound sleep to full wakefulness. These two words are used in exactly this way in *Infinite Intelligence*, p. 15.

* Literally *bhartī* means “high tide”; its antonym is *ot*, “low tide.”

LONAVALA

SUNDAY, 28TH NOVEMBER 1926

(SECOND SESSION)¹

Derived from a separate manuscript dated to this same day, this lecture seems in the main part to represent a continuation of the epic lecture that preceded it.* Here again, we find Baba enjoying a leisurely time with the mandali, who, for their part, appear to be relishing the holiday mood and beautiful autumn weather in this scenic vacation spot in the Ghat mountains. —Eds.

* This lecture and the next do not appear in any of the “Tiffin Lectures” manuscripts that have served as the sources for all but one of the texts in this book until now. Rather, these two lectures are based on ten typed pages that had been in the possession of Adi K. Irani. Rough and unrefined, clearly these texts are first drafts. Indeed, the first two and a half pages of this present (six-page) lecture obviously constitute an early and undeveloped version of the first part of the previous long lecture on this same date. This opening section concludes with a gap of several lines, and then the words “(part missing)”. (On the very recent discovery of manuscripts in Chanji’s handwriting constituting the original primary source for this lecture and the next, see pp. 441–45.)

Since all of these points (in the first two and a half pages) have already been presented in a superior form in the previous 28th November “session” (pp. 307–11 earlier), we omit them here. Rather, we begin after the gap in the middle of page 3. Presumably Baba gave this new material (on pages 3 through 6) sometime later on this same Sunday, though it is possible that it represents a continuation of the same lecture on the following day and that the dating of the manuscript fails to recognize this point.

Tea Talks on the Verandah

SHRI RAMAKRISHNA WAS REALIZED, AND HIS MANY FOLLOWERS ACCEPTED AND BELIEVED HIM AS SUCH—AS GOD PERSONIFIED, EVEN THOUGH THESE FOLLOWERS OF HIS HAD NO REAL IDEA, NO VERIFICATION OR PROOF OF HIS BEING SUCH A ONE. THEIRS WAS MERE BLIND FAITH, BLIND BELIEF WITHOUT ANY PROOF OR SATISFACTION FOR EITHER HEART OR HEAD. FOR TRUTHS AND REALITIES BEYOND THE REACH OF INTELLECT OBVIOUSLY CANNOT BE EXPLAINED TO THE LIMITED INTELLECTS OF ORDINARY HUMAN BEINGS.

SHRI RAMAKRISHNA WAS GIVEN THE EXPERIENCE OF REALIZATION BY TOTAPURI.*² HE WAS BROUGHT BACK DOWN TO CREATION-CONSCIOUSNESS BY A LADY SAINT, JUST AS SHRI WAS BY MAHARAJ. AND WHAT TROUBLE HE HAD TO PASS THROUGH DURING THE DESCENT—JUST AS SHRI DID—DURING THE COURSE OF THIRTEEN YEARS!

THEN, REVERTING TO THE SUBJECT OF YOGIS, SHRI REPEATED LAST NIGHT’S EXPLANATIONS. IN PARTICULAR, HE RELATED THE ANALOGY OF TWO DIFFERENT PERSONS WHO PAID VISITS TO NAGAR, ONE ON FOOT, AND THE OTHER BY MOTOR CAR. THE FORMER ACCOMPLISHED THE TRIP ONLY AFTER A LONG PERIOD OF TIME AND WITH GREAT DIFFICULTY, WHEREAS THE LATTER DID SO QUICKLY AND

* Totapuri was a sanyāsī from the Punjab who met Ramakrishna at Dakshineswar in 1864 and stayed with him there for eleven months. A proponent of Advaita (Non-dualism), Totapuri is said to have given to Ramakrishna the experience of Nirvikalp Samādhi (i.e., the Realization of God).

WITH EASE AND PLEASURE. THE ONE COULD BE COMPARED TO AN ORDINARY PERSON WHO RESORTS TO ORDINARY METHODS OF TRAVEL, WHILE THE OTHER IS LIKE A YOGI, ADVANCED IN POWER, WHO TAKES THE BENEFIT OF THIS. BUT TO GAIN THE EXPERIENCE, BOTH HAD TO MAKE THE TRIP TO NAGAR JUST THE SAME. BY CONTRAST, A SADGURU, WHEN HE WANTS TO EXPERIENCE THINGS AT A DISTANCE FROM HIMSELF, NEED NOT GO THERE. FOR HE IS EVERYWHERE ALREADY. WHEN HE WANTS SOMETHING, HE SIMPLY **BECOMES** THAT PLACE OR THING OR EXPERIENCE. IN OTHER WORDS, A SADGURU NEED NOT **SEE** A THING OR PLACE AT A REMOVE FROM HIMSELF, AS YOGIS DO, SINCE HE ACTUALLY **IS** THE VERY THING ITSELF THAT IS TO BE SEEN. HE HAS NOT TO EXERT HIMSELF OR USE POWERS IN THE MANNER OF YOGIS.

BABA CONTINUED:

*The Powers That Yogis Use*³

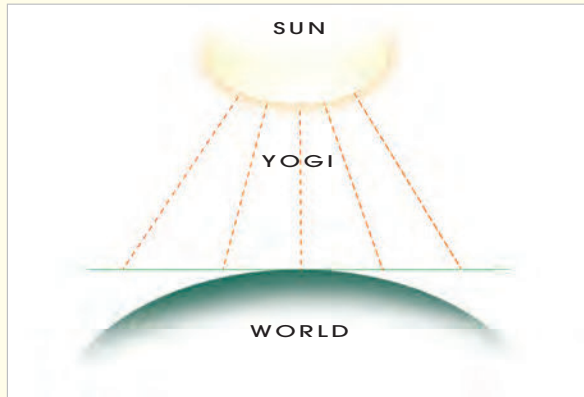
Electricity permeates the air around us. The air contains layers of electricity one inside the other, and when they exercise their powers, the yogis avail themselves of the unlimited source of electricity in the third layer inside. That is, they combine the unlimited source of electricity in the third layer of the air with the limited source of electricity in the third layer of their own body by means of breath; and the uniting of these two powers enables the yogi to bring about a result such as he desires.⁴ He has only to think, after combining the two sources—the unlimited and the limited⁵—through the yogic process, and the result follows. Through such means he can raise the dead, read the minds

of others, see things at a distance (as one who sees America from India), and so forth. That is, if the yogi wishes, let us say, to raise or revive a dead body or to see scenes and places in America while sitting in India, he has only to bring together the sources of electricity within himself with the source without (in the air) through the yogic process, think of the particular desire he has in mind, and the end is achieved. By contrast, a Sadguru need not exert his energies by breathing and checking,⁶ in the manner of yogis; he simply thinks his wish, and it is brought to effect. For to the Sadguru, both conditions—being dead or alive, abiding in India or America—are equally false, since to him, both are mere dreams, illusions. What does it matter to the Sadguru whether a given state of affairs is this or that? All is as he wishes, as is not the case for the yogi. For the yogi, both conditions are real, and therefore, to change one for the other, efforts—in the form of yoga, *sādhana*, meditation, and so forth—necessarily come into play. And although these powers attained by the yogi are tremendous, no doubt, they remain just “rays” after all, and are not the “Sun” itself, as shown in the figure on the next page.

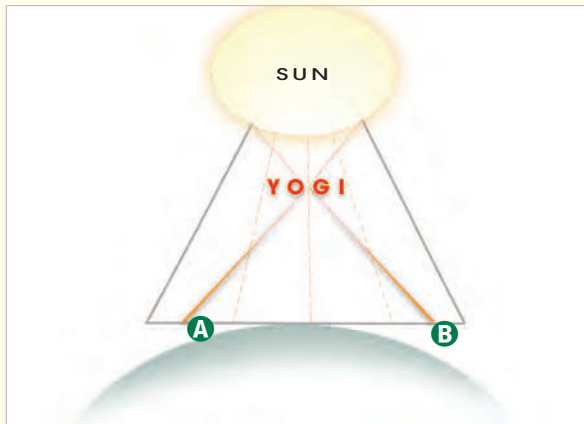
As Figure 27 illustrates, the yogi, having won a station closer to the Sun than that of the ordinary man, attracts certain rays (i.e., powers) from the Sun, which he uses as required. But these remain nothing more than rays after all. The Sadguru, having transcended the state of the yogi and united with the Sun Itself, sees from that supreme Station (of union with the Sun) and gets things done however he wishes in the world below. To him, “where”—whether here or in America—matters not: all are one and the same. Since he experiences no difference, he finds no difficulty. He has merely to think and throw the light of his eyes or mind, and in that act, all that he wishes is achieved.⁷

Now, how can explanations such as these, originating from Realized Ones in the state of Realization, be given to a man of limited mind and intellect? It is quite impossible for such a man to grasp them. To give you ordinary human beings some shadowy understanding, some inkling of an idea,⁸ the Realized One has to assume the human form with its limited state of mind, intellect,

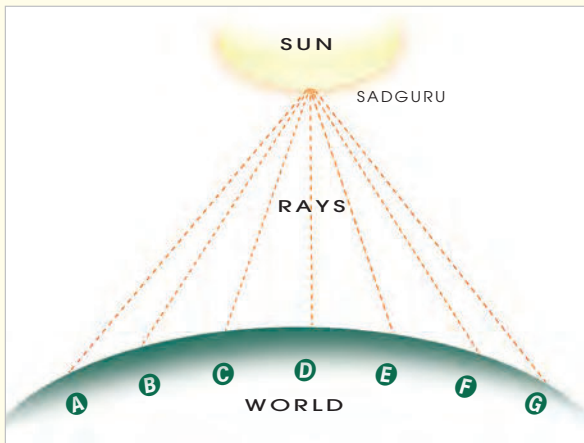
FIGURE 27.
The Sun and the Rays: Powers Yogic and Divine



The Sadguru is merged and one with the Sun. The yogi is stationed in the middle zone among the Sun rays pouring down. Ordinary people receive the Sun rays when they reach the world at the bottom.

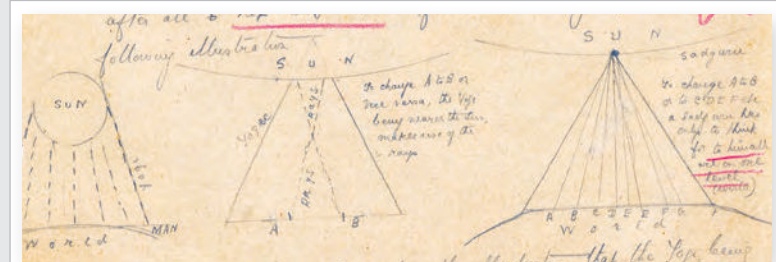


To change A to B (or visa versa), the yogi, located at a station nearer to the Sun than ordinary people are, attracts rays and makes use of them.



To change A to B (or to C, D, E, F, or G), the Sadguru has only to think and “throw the light of his eyes or mind”: for to him, who is merged with the Sun, all in the world are on one level.

KEY TO FIGURE 27



This sketch in Chanji's handwriting appears in a newly discovered manuscript source, still uncatalogued.

This unusual, three-paneled figure illustrates the emanation of power from Paramātmā, represented as rays emanating from the Sun; and it shows the different means employed by yogis and Sadgurus in the use they make of these powers, particularly in the performance of miracles.

The top panel depicts the three spheres—sun, atmosphere, and world—representing the natural domains of the Sadguru, the yogi, and the ordinary man.

The yogi lives in the intermediate domain with rays from the Sun pouring down all around him. When he wants to exercise his powers he works with these rays, changing A to B. As Baba's lecture describes it, the yogi combines the limited source of “electricity” with the unlimited supply in the atmosphere around him; and when he thinks of what he wishes, that result is brought about.

The Sadguru, by contrast, though stationed in the Sun, is already one with and experiences himself immediately as the rays pouring down through the atmosphere and the world on which they land. Strictly speaking, he has not to use “means” at all. He has merely to “think and throw the light of his eyes or mind, and in that act, all that he wishes is achieved.”

and energy. But even he, in that limited state and form with limited power of expression and means of explanation, how can he explain that which is unlimited? Really speaking, you can have no idea of it.

As another analogy, take a hard pinch, or better, a scorpion sting. Can one person ever really explain to another what the feelings of this are like—the burning sensation, the agony? One cannot. At most, one can make writhing body movements and queer gestures to try to convey some faint idea of what he felt at the time, but the one he is trying to express this to won't understand or find these efforts to express the experience satisfactory, and eventually, both will get tired of trying and give up the attempt, the one to explain and the other to listen. The only thing that the "Realized One" could do to convince his interlocutor would be to give him the actual experience of what he is trying to explain—that is, to give him a sharp pinch, or to bring a scorpion and let him feel the scorpion sting. But the precondition for the achievement of such experience is that the **time** for it must arrive. It has to be **then**. The experience can't be given before its time, or after it.

LONAVALA MONDAY, 29TH NOVEMBER 1926¹

In its 29th November 1926 entry "The Combined Diary"

relates:



Ramjoo came into Baba's contact in 1922, and maintained close association with him throughout his life.

"Shri was pleased and kind enough to visit Ramjoo and Doctor's flour mill at Talegaon this morning by motor car. . . .

During the motor spin the forts of Lohagad and Visapur came into the view of the party near the village of Karla.*

"Pointing to them, Baba made the passing remark (through signs) that all this was part of

Shivaji's 'playground' during his many war campaigns.

Then the topic turned on the question of the circle,

and the following is the gist of what Baba conveyed.

* The town of Talegaon is located about thirty kilometers from Lonavala in the direction of Poona. The Lohagad and Visapur Forts, located in close proximity to each other, are famous historical sites in the region. The fort of Lohagad was conquered by Shivaji in 1648; the fort of Visapur was built early in the next century. Karla is famous for its caves with early Buddhist rock-cut architecture.

LONAVALA

MONDAY, 29TH NOVEMBER 1926 (CONTINUED)

“When a person dies and leaves the gross body, another body is taken by him or her, but it is quite dissimilar from the previous one. No two similar bodies are assumed by any soul during hundreds and thousands of transmigrations. But to this rule too there is an exception. The gross body that a person inhabits during that lifetime in which he is taken and formed into a circle is repeated again in that lifetime in which he gains perfection. Once a circle is constituted, its members reach perfection generally after two, three, or four hundred years. And during this period they undergo two or three more lives on the earth in different gross bodies suitable to

LONAVALA

MONDAY, 29TH NOVEMBER 1926 (CONTINUED)

the circumstances of their *prārabdhs** (i.e., the sanskaras that remain to them after the formation of the circle). But when the period comes for them to reach perfection, the bodies assumed by them are **exactly the same** in build and features as they were in the life in which they were formed into a circle. Accordingly, Shivaji and members were formed into a circle by Tukaram and Ramdas in the lifetime of Shivaji.† This the present is the period of their reaching perfection.

* Fate; destiny; (result of) deeds performed in another lifetime. Meher Baba provides a discussion of “prarabdh sanskaras” in his discourse on “The Circle,” *Discourses*, esp. p. 288.

† A celebrated king who founded a Maratha kingdom around its capital city in Poona on the Deccan plateau, Shivaji (1630–86) was (as Meher Baba later explained) a minor incarnation of the Avatar. His Master Ramdas is one of the famous poet-saints of the Marathi-speaking people of Maharashtra.

LONAVALA

MONDAY, 29TH NOVEMBER 1926 (CONTINUED)

“Shivaji has already become perfect in the shape of Meher Baba, and so Meher Baba and Shivaji are **exactly alike** in features and in build!”²

This topic of Shivaji and the circle had been anticipated by Baba in comments delivered two days earlier. Recently discovered manuscripts* establish that Baba gave the talk that follows on November 27th, not on the 29th. Shivaji’s historical associations with Lonavala doubtless explain Baba’s return to this subject on multiple occasions during his stay there. —*Eds.*

* On this new archival discovery see pp. 442–45.

Belief in God

To believe in God and to say that He is—that God exists—does not constitute fraud or hypocrisy. But to assume and to assert “I am God” without having realized Him: one who does **this**, commits fraud indeed.

All faith is based on intellect. There cannot be faith without intellectual conviction.

Things beyond the intellect, things infinite and unlimited, cannot be understood by or through the intellect, which is finite and limited.

To understand the infinite and unlimited, or at least to get an intellectual idea of them, one must first of all assume that **THEY ARE**, that the infinite and unlimited really do **EXIST**. This comprises the data, so to speak, of the theorem. After all, we know not who and where God is; indeed, we know not whether or not He really is! But to understand, that is to say, to get an idea of God and His works (as explained in religious books or illuminated by the wise), for that, we must first take it for granted and **believe** that He is, that such a being as God exists. With that beginning and belief, we start in search of Him.

The people of the world, the masses of humanity, do not really believe in the existence of God. They merely **fear** God as some unknown mythical being who rewards the good and worthy and punishes the wicked. It is the punishment of hell created by God that they fear more than God Himself. For if they really believed in God and took His Existence to be real, if they were afraid of Him, their behavior and actions would be quite different from what they are now, with all the rampant dishonesty, wickedness, and so forth. If people at large really felt any fear of Him, they would be ever alert not to do anything that would displease Him or that He would not like.

If the masses really did believe and have faith in His Existence, they would at once set out and start to find Him and would never rest until they actually achieved this end. For when love for God comes, fear of God disappears; and when that love reaches its highest point, the lover finds that he himself **is** the Beloved.

An atheist who disbelieves in the existence of God makes no progress. If all

were to embrace atheism, there would be no progress on the path to Realization. But one who remains an atheist after receiving the intellectual knowledge that a Realized one gives him cannot be accused of fraud; indeed, this knowledge would enable such a one to advance towards realization of the goal of Truth.^{*3}

Conscious States and the Forms of Sanskaras

The ordinary man is comprised of the following:

- (1) Ātmā; (2) mind (*prāṇ sharīr* or *jīvātmā*);
- (3) sanskaras (*mahākāraṇ*); (4) mental body (*kāraṇ sharīr*); (5) subtle body (*sūkṣma sharīr*); (6) gross body (*sthūl sharīr*).

Of these, Ātmā (1) belongs to the highest state. What we could call “mind-ness,”[†] “mentality,” is imparted to the Ātmā by the sanskaras. In other words,

$$\text{Mind} = \text{Ātmā} + \text{sanskaras' consciousness.}$$

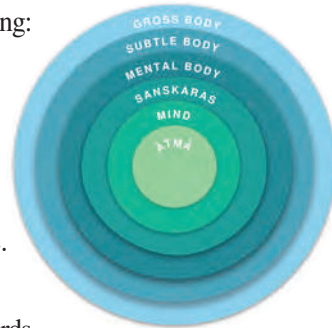


FIGURE 28.
The Sheaths of the Self

- (1) Jīvātmā in sound sleep and unconscious of its existence is God.⁴
- (2) Jīvātmā in sound sleep but conscious of its existence is Sadguru.
- (3) Jīvātmā awake (in meditation) but conscious of its existence is yogi.

At first, at the beginning of evolution, sanskaras assume a coiled form as shown at the top of Figure 29.

When they first appear, these impressions are exceedingly faint. Gradually, as they develop into the mental form (through the course of evolution from stone through vegetable and animal to human form), they take a wave form as depicted in the lower part of Figure 29.

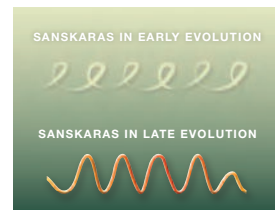


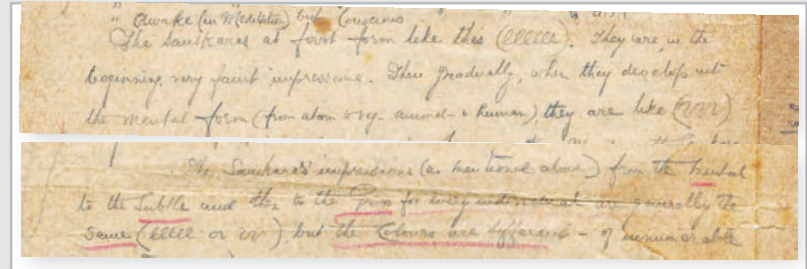
FIGURE 29.
The Shapes of Sanskaras at the Beginning and End of Evolution

* The original text seems garbled in this sentence; for further discussion, see the associated endnote 3.
 † This looks like the Anglicized rendering of what in the Indic languages might appear in the form of a word like *man-panā* or *man-panu*, “mind-hood” or “mind-ness” (words which appear in *Infinite Intelligence*).

KEY FOR FIGURES 28 AND 29

Like Figure 6 on p. 76, Figure 28 has no source diagram in the source manuscript but has been created by the editors and artist to illustrate the concept of the false self described in the text.

The shapes of “early” and “later” sanskaras depicted in Figure 29 are explained or described nowhere else in the Meher Baba literature. The form of the later, evolved sanskara has been redrawn to incorporate a hint of the “snake” theme suggested in the text.



This handwritten material is taken from a newly discovered (and still uncatalogued) manuscript by Chanji.

A snake with a snake’s bite: such is the form of these sanskaras within the mind.^{*5}

The gross form, comprised of the deepest and firmest impressions, is always the exact counterpart of the subtle; that is to say, the mental, subtle, and gross bodies owe to, take their shape according to, and are dependent on the sanskaras. For the achievement of the Ātmā state—state (1) in the list above—one must transcend the mind (state (2)). Even walīs, saints, and mahāyogīs retain the mind and the mind-state; hence they remain imperfect.

Every individual’s sanskaric impressions, from the mental to the subtle and from there to the gross, are usually similar in their shape, that is to say, coiled

* This cryptic passage seems to be describing the evolution of sanskaras from their original form—which one presumes to be most gross and most finite—to their more developed form in the minds of evolved creatures, such as animals and humans. Though Baba does not explain the point, presumably the “snake’s bite” refers to the power which the more developed sanskaras exercise with respect to the enjoyment (and suffering) of experience.

(~~~~~) or sinuous (~~~~~); but the colors differ, coming in innumerable varieties.*

When you dream, the gross body dissolves into the subtle, and when you are asleep in the sound sleep state, your subtle body dissolves into the mental. In sound sleep there remains no sensation, no feelings, no experience of any kind,⁶ yet the mental body abides; and after a time it reemerges, comes out again, and reenters (as it were) the subtle and the gross in their awake state.

This experience that you all have, each individually, this same experience is going to be imparted to the entire universe, to everyone, one at a time.⁷ All the subtle and gross bodies of the entire universe are going to be involved[†] into the mental, and this will be done by putting the universe into sound sleep. This means that all existing theories, beliefs, inventions, and so forth will be made unmanifest, “de-manifested” as it were, as the universe dissolves in sound sleep; and afterwards those who do not gain Realization and Experience will awaken again. And when they do, they will find themselves in the same state that they were in when they fell into sound sleep, except that their state of evolution (after reawakening) will be in accordance with new ideals, new beliefs, new theories, such as now are being contemplated by the Realized Ones⁸ within Shri’s circle. All the old beliefs and theories will pass away, getting wiped out or destroyed.

This dissolution of the universe is a kind of involution known as Mahāpralaya.

Shivaji and the Seed of the Circle

The seed of the present circle was laid centuries ago.

About the time of Shivaji, four hundred years before now, the Sadguru of the era, Ramdas, planted the seed of the new circle-to-be. Look at the circle in Figure 30. The point in the center indicates the Head of the circle, and the points on the circumference indicate circle members. In just this way, Shri has laid the

* Baba had discussed the colors of sanskaras in one of his lectures of the day before; see p. 317.

† During this period Baba used “involve” (and “involution”) to refer to the process of falling asleep. For further discussion, see footnote ‡ on p. 329.

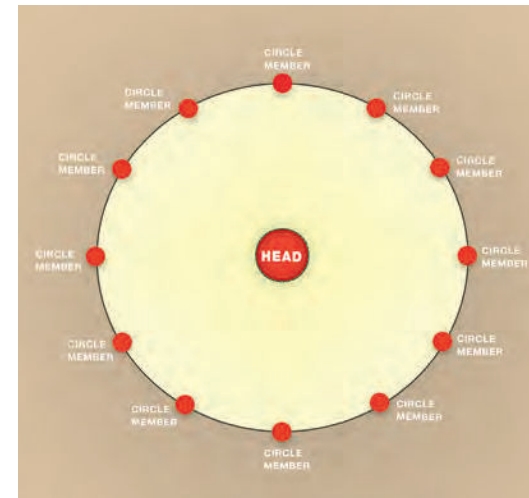


FIGURE 30.
The Circle, the Head, and the Circle Members

basis and sown the seeds of the new circle of the future, which will be completely manifested and known to the world four to five hundred years hence.

The forms, subtle and gross, that the Head and the Members will take during the time of this manifestation will be the same as those they had at the time when the seed

KEY TO FIGURE 30

† About the time of Shivaji-i.e., about 400 years ago, the Sadguru then existent (Ramdas) laid the seed of the new spiritual circle-to-be. The point in the centre indicates the Head (of the circle) and those (points) on the circumference (circumference?) indicate members. Exactly the same way, Shree has now laid the seeds of the new circle-to-be, and which shall be completely manifested (known to the world) ^{five} ~~for~~ four to ~~five~~ hundred years hence.

A detail from LLBA: 24-11-26, p. 3. The text of this passage gives details of a diagram that never got drawn on this typed page.

No diagram has been drawn in the unique manuscript source for this Tiffin Lecture. Nonetheless a figure is clearly alluded to in the patch of text reproduced above, and enough information has been supplied for the creation of Figure 30. The geometric representation of the Master and circle members links this with Figures 13 and 24.

was sown. Thus Shri has the same form, size, stature, and so forth as Shivaji, manifesting now just as at the seed-sowing in Shivaji's time.

Types of Conviction

As we noted earlier, all faith is based on intellect, and there can be no faith without intellectual conviction. Let's review again the layers that comprise the individual person: (1) Ātmā, (2) mind, (3) sanskaras, (4) mental body, (5) subtle body, and (6) gross body. As we said earlier,

Jīvātmā in sound sleep and unconscious of its existence is **God**.⁹

Jīvātmā in sound sleep but conscious of its existence is **Sadguru**.

Jīvātmā awake (in meditation) but conscious of its existence is **yogi**.

Now suppose that A is a man conscious of the mental body and B is a man conscious of the subtle or gross body. A could then give B conviction of his (A's) superiority through the mind and his developed mental facilities.

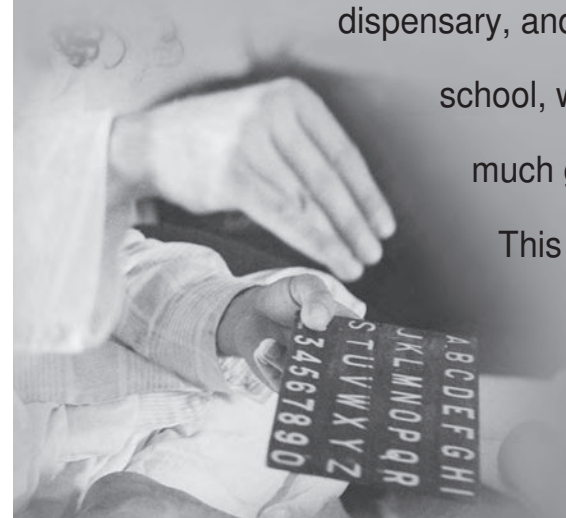
The intellectual convictions that I impart to the world will be transmitted in this very way, that is, from One who is superior, from One who understands, to men who are inferior and who do not understand. In addition, these intellectual convictions will be accompanied by proofs.

Darwin, when he propounded the theory of evolution, based his intellectual convictions merely on science, scientific research, scientific knowledge. He never thought or even dreamt that God's hand might be involved in the process!*

* Charles Darwin (1809–82) was the great formulator and proponent of the theory of evolution which explained the diversity of life forms on the basis of a purely biological (and thus material) evolutionary process. Meher Baba's account, of course, assigns priority to an evolution of **consciousness** which drives the evolution of form. Baba's reference to "God's hand" is doubtless an allusion to this.

MEHERABAD WEDNESDAY, 26TH JANUARY 1927

Almost two months elapsed between the last lecture and this one. During that time Baba traveled from Lonavala to Bombay for a twenty-day stay. But on 24th December 1926, to everyone's astonishment, he returned to Meherabad, resuming activities there and turning attention to the establishment of a hospital, a dispensary, and particularly a new boarding school, which would operate on a much grander scale than before. This revivifying of the Meherabad



On 2nd January Meher Baba stopped writing; and from 7th January he began to communicate through the alphabet board. The remaining Tiffin Lectures were dictated by him through this medium.

MEHERABAD

WEDNESDAY, 26TH JANUARY 1927 (CONTINUED)

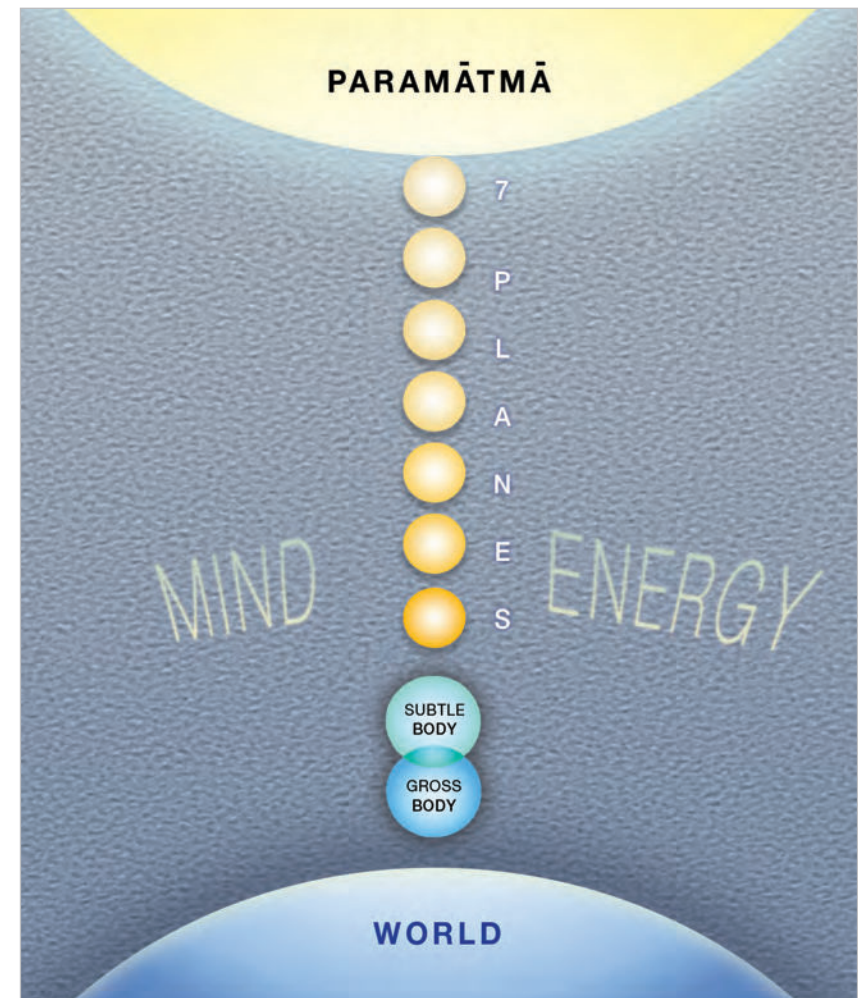
ashram (at a time when it seemed, for all intents and purposes, moribund) marks the beginning of the “second long stay,” which continued until May 1928, when Baba moved the ashram—including the school—from Meherabad to Toka.

Meanwhile, the opening days of 1927 brought with them another momentous development: Meher Baba’s abandonment of writing with chalk on slate and, in its place, his adoption of the **alphabet board**. This Tiffin Lecture is the first to have been given out by Baba through this new medium. —Eds.

The Working of Human Existence in the Human Individuality

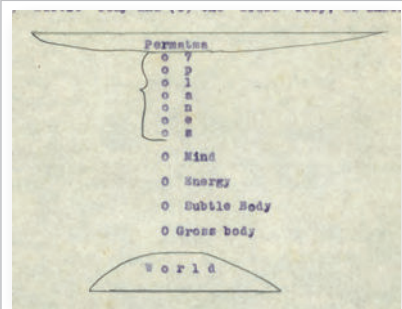
Human existence (that is, the human individual) is comprised of the following: (1) Paramātmā, (2) the planes, (3) mind, (4) energy, (5) the subtle body, and (6) the gross body. Figure 31 illustrates this.

FIGURE 31.
The Constituents of Human Existence



KEY TO FIGURE 31

This figure represents the human individuality or *jīvātmā* situated between the world below and *Paramātmā* and the planes above, capable of moving in either direction.



Like the two other manuscript sources for Figure 31, this diagram in TTL/FF p. 148 is mostly typed with a little hand-drawn supplementation. No diary sources have been found.

Evidently Baba intended to characterize all parts of this diagram (though he does not include the “world” in his list) as constituents of “human existence.” The gross and subtle bodies serve as the mediums of experience for the mind, which enlists the help of “energy” for this purpose.

“Mind” and “energy” exist both within the individual (in relation to the subtle and mental bodies) and as parts of the outer

environment of the subtle and mental spheres in which the *jīvātmā* moves and acts.

Planes can be counted among the constituents of human existence in that the drop-soul travels through them and knows them as objects of experience. *Paramātmā*, while the Goal of the journey, is at the same time the Self of the self, the very core of human existence.

Other diagrams significantly related to this one, in their depiction of the constituents of the false individuality and/or the journey through the planes, include Figures 4, 6, 14, 17, 18, and 28.

In the “working” of ordinary human existence, then, the mind, with the help of energy, enjoys the world through the gross body. In the case of advanced persons, this same mind, again with the help of energy, enjoys the planes through the subtle body.

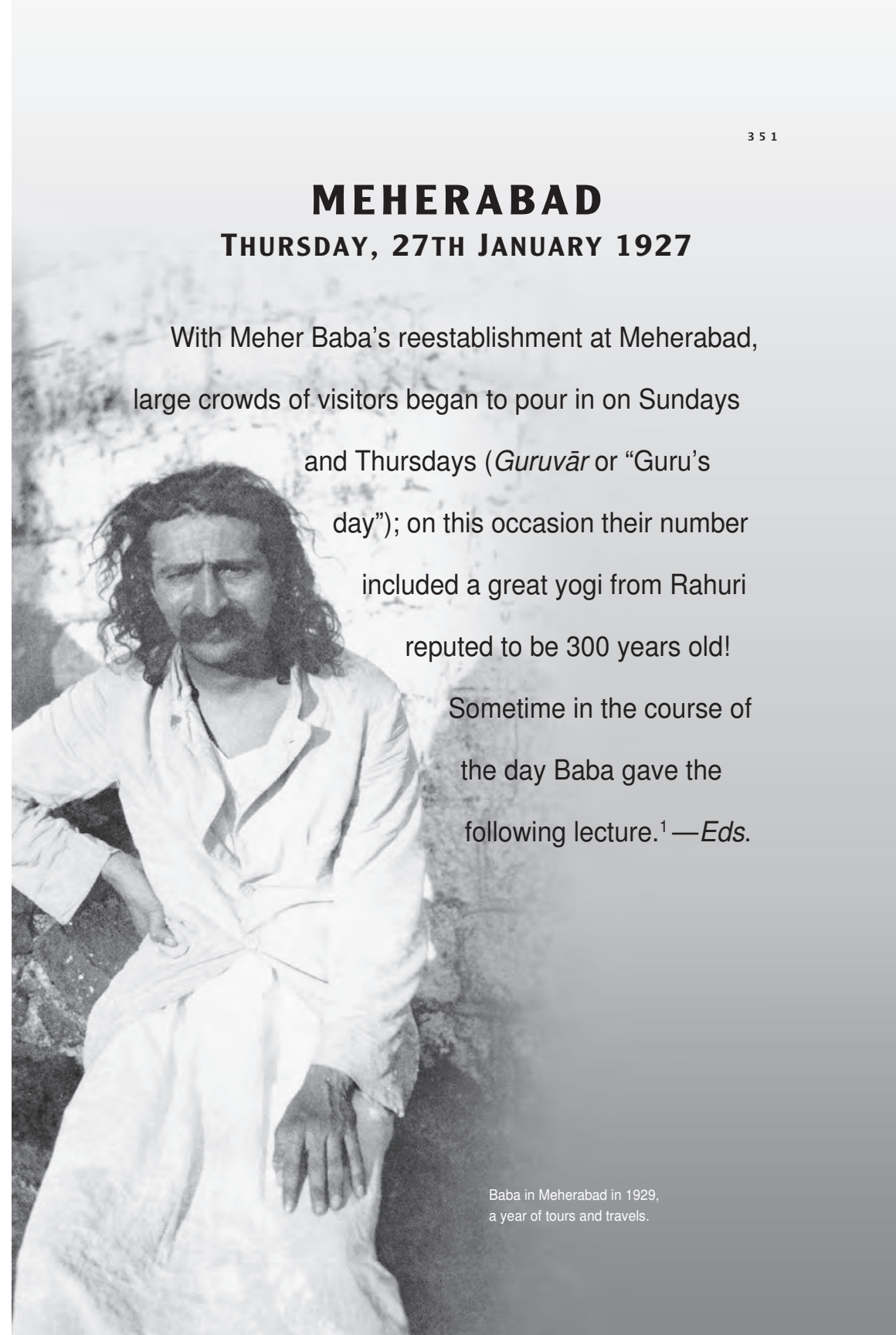
When mind crosses the seven planes, it becomes one with the Truth. In this State of states there are no planes, no body, no world, and the mind itself is transformed into Truth Itself. Only in this state does the human being become perfect. Only in this state do desires vanish.

MEHERABAD

THURSDAY, 27TH JANUARY 1927

With Meher Baba’s reestablishment at Meherabad, large crowds of visitors began to pour in on Sundays and Thursdays (*Guruvār* or “Guru’s day”); on this occasion their number included a great yogi from Rahuri reputed to be 300 years old!

Sometime in the course of the day Baba gave the following lecture.¹—Eds.



Baba in Meherabad in 1929, a year of tours and travels.



A group of Baba's mandali gathered at the Table House
in Lower Meherabad, circa December 1928.

Leave Your Desires and Lie Quiet

Leave the world and its connection, and abide in the company of
Sages. Lie quiet (*sthir padāvū*)!

Do not think either about the world or about God. Then alone will
you be able to see (and realize) Him.²

— Hafez

But who really wants to do this? Worldly people are too much engrossed in worldly Maya, one way or another, to cut its connection finally and absolutely, even for the sake of seeing God Himself! To them, worldly attachment ranks far and away as the first priority; all else, even a darshan or visit with God, comes as an after-consideration.

Take the example of soldiers who prefer going to war and risking their lives all for the meager return of satisfying their desire for worldly goods—ample meals twice a day and clothing. These same soldiers would not fast for even two days together with God-realization itself in prospect! To them as to other worldly people, filling the stomach (*peṭ-pūjā*^{*}) twice or thrice a day is everything. Without that they cannot live. They will brave death and risk their lives all for a bare life subsistence, but they won't give even a thought to spiritual advancement or future salvation. First of all the daily two or three meals have to be eaten; talk of other things comes afterwards.³

But then the question arises: how are the people to be fed if they do as Hafez advises, leaving everything and lying idle (*svastha paḍī rahe*[†]) and inactive? The answer to this question involves questioning the question itself: why should everyone among the people necessarily eat at all?⁴ Let the body suffer and drop, or let it be destroyed; and then take another body in rebirth. Repeat this process again and again, but do not forsake that state, that staunch

^{*} Literally the offering of *pūjā* (a form of Hindu ceremonial worship) to the stomach; that is to say, belly-worship.

[†] Literally “to lie easy” or “steady” or “firm” (Gujarati).

attitude. Keep quiet without any thought of God or consideration of the world, and rest assured that God will come to you. God is so frail (*nakhrābā**) and soft-hearted, like a woman, that, even though He doesn't care about or listen to your suffering and entreaties at first, when He marks your firm determination to see Him despite hard trials, in the end He is sure to descend and come to you, and then your desires will be fulfilled. But this requires real courage, a staunch preparedness, a strong heart prepared to give up all material things—nay, actually to burn them to ashes!

What I have been describing constitutes one of the best paths. Otherwise, remaining connected and entangled one way or another with these worldly affairs leads you nowhere but only leaves you where you already are.

Hence it is that the great Avatars such as Jesus have said, "Sell all and follow me!"†

Hafez plays the same tune when he says, "So try, as best you can, to remain aloof from this material Maya. Drive it away!"‡

* Literally, flirtatious, or capricious, as in relations between a lover and a beloved. The word is often used to designate feminine wiles.

† Possibly an allusion to Matthew 19:27, which in the King James translation reads, "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee. . . ." (See also Matthew 8:22, "But Jesus said unto him, Follow me; and let the dead bury their dead"; Luke 5:27: "he went forth, and saw a publican, named Levi . . . and he said unto him, Follow me"; and Mark 1:17: "And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.")

MEHERABAD SUNDAY, 6TH FEBRUARY 1927

Plans for the establishment of the new high school were proceeding apace and dominating discussions among Baba and the mandali. "This evening there were visitors from Poona, and after them, there came four of Nagar's prominent officials . . ." They were surprised and impressed by the vision of the school that was unfolded to them. "After their departure, Shri gave some splendid

Raosahēb teaching a class of Meher Ashram boys probably on Meherabad Hill, late 1927 or 1928.



MEHERABAD

SUNDAY, 6TH FEBRUARY 1927 (CONTINUED)

explanations with beautiful similes, on the powers of yogis and Satpurushes, on Divine Union and the coming back to creation consciousness, and related matters.”

—*Chanji's Diary*¹

*Yogic Powers and Union*²

The powers that the yogis use derive from the unlimited source of electricity in the air, which comprises the third layer inside.^{*3} At the same time yogis draw on the limited⁴ source of electricity in the third layer of their own bodies, which they do through breath control and other means. Through the combination of these two powers yogis bring about the results that they desire. The yogi has only to **think** about combining these two sources of power, the limited and the unlimited, and the result follows—such as raising the dead, reading the minds of others, knowing the past or future, seeing things and places at a distance (as when the yogi in India sees America), splitting stones (*patthar fādvū*), and so forth.

If, for example, a yogi wishes to raise and revive a dead body, or if he wants to see certain scenes and places in America while himself remaining in India, or if he wants a hard stone to break and split into pieces, what does he do? He has only to combine these two sources, using the yogic process to access the electricity without (in the air); then he thinks about what he desires, and the desired result follows. What we are describing here can indeed be reckoned as great powers, by the measure of what ordinary human beings have access to; but these powers have absolutely nothing to do with **Truth**, which stands far, far beyond anything of this type.

Such yogic powers can be compared to spectacles with colored glass, which show to the eye objects that are actually white in color, or even colorless, as if they were this or that color only.[†] Suppose that a bottle or cup appears white in color to the ordinary human eye. Now a yogi using his powers is like one who

^{*} Presumably Baba is referring here to a system of concentric rings or *koshas*, as we find in Chart 2 of the *Divine Theme*, which represents the human individuality as seven sheaths of consciousness around the “soul” which occupies the central position. Advaita Vedanta and other schools of early Indian philosophy follow the same practice of describing the individuality (or *jīvātmā*) in terms of layers or sheaths. It is not altogether clear what model Baba is referring to whereby the electricity in the “air” or the body would be found in the “third layer,” unless he simply means to refer to the third plane of consciousness.

[†] A similar analogy appears in *Infinite Intelligence*, pp. 379–80.

puts colored-glass spectacles over your eyes and displays to you this same white glass or bottle or cup in different hues. The yogi's powers, in other words, are similar to the colored glass. Now in reality both of these colors—the original white and the other color that the yogi shows you—are false. For all of this that you see, this entire universe, is just a dream. When the very existence of the bottle itself is only apparent but not real, what difference does it make whether it shows to your eyes as white or red? Realizing this, knowing the true state of affairs, the Sadguru would never put colored or shaded glasses, but on the contrary, would remove the superficial glasses, the spectacles from the eyes of the ordinary people; he would expose and dispel the false notion of the existence of the glass or bottle, revealing to them that it is all nothing—not the glass or cup or bottle only, but the very universe itself. Sadgurus reveal to you your own real Light, which is Truth itself, in all its bare simplicity and colorlessness.

Take another analogy. Just as a juggler* or mesmerizer seems to change a piece of cardboard into a bottle right before your very eyes, similarly a yogi, with his higher powers, makes you see things quite differently than they really are. Since both the cardboard and the bottle are false and possess no real existence, what difference does it make whether they appear to you as this or that? However it looks to the eye, in whatever way or manner, whatever it seems to be, is all just an illusion. Sadgurus don't try to attract the admiration of the people of the world by working miracles, which amounts to transforming one thing into another. Instead, they show and teach you that both of these things that you see getting transformed one into the other—indeed, that all and everything—is all just nothing. All is false existence, except for the Truth alone.

Then again, suppose a man needs the sight or experience of something in Nagar.† How should he fulfill this need, given that Meherabad, where he finds himself, stands at some distance from the city? Obviously he has to make the trip one way or another. Now if he travels by foot, his case is similar to

* In India the word “juggler” was often used to designate what can be called a magician.

† “Nagar” is the local nickname for Ahmednagar, the small city eight kilometers to the north of Meherabad.

that of the ordinary human being who, lacking the means to procure a cart or motor vehicle, has to walk the distance, at the expense of considerable time and energy. By contrast a yogi, who possesses the powers and means, can travel either in a garry* or motorcar, and so he accomplishes the trip to Nagar with comparatively less difficulty and in less time than the ordinary human being does. Nonetheless, he too **has to go there**; the journey has to be made. The difference between him and the ordinary human, as we have been explaining, is that the yogi enjoys the conveyance of a motor vehicle while the ordinary man has to be satisfied with the use of his legs. Yet however one travels, both states—the states of “being at Meherabad” and “being at Nagar”—are false. Both are dreams. So what would a Sadguru do in this situation? He would find himself in neither this state nor that, or if involved in states, would be one with both of them. Thus **he does not have to go anywhere**. He sits where he is and from there sees and experiences, when and if this is necessary.

On Union or Vasl

In that State of states, one comes to realize that this that you see is all nothing. It is all one everlasting and eternal Ocean of Bliss (Paramānand) with which the realized Person has so united that he retains no consciousness whatsoever of the universe or even his own body. Only when he descends again from the Realization state does he know that he is here, there, and everywhere—in every particle. Previously, in the state of Realization, he said, “I am all. I am the Ocean, *Daryā*.” In the Sadguru state, however, he sees himself in every particle: “I am in the cup, I am in the bottle, I am in Rustom, I am in Behramji!⁵ I am in everything, in different forms and places; I am everywhere!” I can see with my own eyes, he says, as one who sees his own image through different colored glasses; for example, such a one sees himself as green when peering through green spectacles, as red through red spectacles, etc. But despite these different colors, one Self

* The anglicized version of the Marathi and Indic word *gāḍī*, “cart” or “carriage.”

pervades everywhere. The difference lies solely in the colors—which is to say, the forms. But everywhere the Self is the same.

The bubble, while still unrealized, declares, “I am the bubble.” But after Union, it says, “Oh, I am the Ocean!” And when it descends again from that realized state, it sees its own image in every bubble—as well as in the Ocean Itself. In everything and everywhere is He and He—in the drop, in the bubble, in the wave, in different sizes, shapes, and forms: He and only He everywhere.⁶

THE QUESTION WAS THEN ASKED, “WHY DON’T YOU SADGURUS IMPROVE EVERYONE AND LIFT THEM UP TO REALIZATION ALL AT ONCE, INSTEAD OF ADVANCING THEM SO SLOWLY AND GRADUALLY?” “BECAUSE,” SHRI SAID IN REPLY, “IF I DID SO YOU WOULD ABIDE IN THE MAJZŪB STATE, UNCONSCIOUS IN YOUR KNOWLEDGE OF THE REALIZED SELF,⁷ AND YOU WOULDN’T BE ABLE TO COME BACK DOWN AGAIN. THIS IS NOT THE ULTIMATE GOAL OR AIM WHICH YOU ARE MEANT TO ATTAIN.”

POINTING TO ONE OF THE MANDALI WHOSE HAND WAS IN A SLING (*JHOLĪ*), SHRI THEN GAVE A NICE SIMILE. “THIS HAND, YOU SAY, IS YOURS. IT IS PART OF YOUR BODY. YOU HAVE OTHER BODY PARTS AS WELL. BUT YOU HAVE TO TREAT THIS PARTICULAR INJURED BODY PART AS A SEPARATE CASE, DISTINCT FROM THOSE OTHER BODY PARTS THAT ARE UNIMPAIRED. YOU ARE OBLIGED TO GIVE IT PROPER TREATMENT, MEDICINES, AND WHATEVER MAY BE REQUIRED TO MAKE IT AS HEALTHY AS YOUR OTHER BODY PARTS ARE. IN THE SAME WAY, ALL OF YOU ARE DIFFERENT

PARTS OF ONE WHOLE BODY OF TRUTH; BUT YOU ARE DISEASED AND DEFECTIVE, LIKE THE HAND JUST DESCRIBED. TO MAKE YOU AS PARTS OF THAT ONE GREAT BODY OF TRUTH AS WHOLE AND PERFECT AS THE OTHERS ARE, I HAVE TO HAVE THIS BELL RUNG,⁸ CALLING YOU HERE TO LISTEN TO THESE WORDS OF ADVICE, GUIDING YOU AND INSTRUCTING YOU, GIVING PROPER TRAINING TO YOUR MIND AND BODY, SO THAT ALL THE DIFFERENT PARTS MAY WORK TOGETHER, SO FAR AS POSSIBLE, IN PERFECT HARMONY ON THE PATH TO TRUTH.”

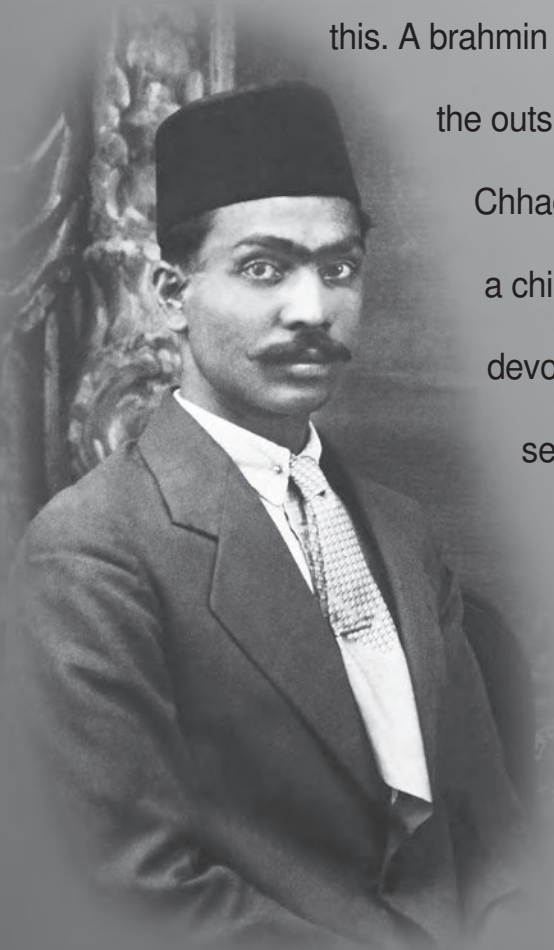
AKOLNER*

FRIDAY, 11TH FEBRUARY 1927

“The Combined Diary” devotes almost eleven pages to this day and the great drama that played itself out with respect to Baba’s disciple Chhagan.¹ In brief, the story is

this. A brahmin raised in Bhingar on the outskirts of Ahmednagar, Chhagan had been married as a child; but in 1925 he became devoted to Meher Baba, thus selecting a Guru outside his religion. Since his

* A village some miles to the southwest of Arangaon, down the railway tracks. Actually, though some of the key events of the day took place at Akolner, parts of this Tiffin Lecture were delivered by Baba at Meherabad and parts during the walk back from Akolner.



Sitaram Dattatrey Deshmukh, known as Chhagan.

young wife was reaching maturity, her family began to pressurize Chhagan to give up his residence with Baba and devote himself to his wife and family duties.

Baba had specifically instructed Chhagan, “Don’t leave me under any circumstances, even when I ask you to do so,” and around this order turned all the events of this critical day in his life. Chhagan had been requested by his brother-in-law to attend the wedding of his sister-in-law Sumati at the village of Akolner. At Chhagan’s insistence Baba also went along, walking the distance with his mandali, and warning Chhagan, “Remember, take care!” But at the wedding Baba was treated by Chhagan’s family with extreme rudeness, and Chhagan too was abused for his connection with Baba. At length Baba departed, telling Chhagan that he should stay behind—an “order” that was given in deference to

AKOLNER

FRIDAY, 11TH FEBRUARY 1927 (CONTINUED)

Chhagan's family and that Baba didn't really want Chhagan to follow. Although he understood this, Chhagan yielded to his family's insistence; and Baba left, much disappointed. But later in the day word came that Chhagan had appeared before the village patel (headman), stripped off his clothes, and set off dressed only in a *laṅgoṭī* (loin cloth). Immediately Baba dispatched a search party.

As it turned out, Chhagan had resolved to kill himself but was deterred from this when he heard a "mysterious voice" telling him to refrain. Soon

AKOLNER

FRIDAY, 11TH FEBRUARY 1927 (CONTINUED)

afterwards he was found by the mandali, brought back before Baba, and pardoned. Chhagan and his young wife were given a room at Meherabad where they resided thereafter.

This Tiffin Lecture appears to compile various remarks and discourses of Baba's delivered during the course of this action-packed day. —Eds.



Baba in front of the Crypt Room on Meherabad Hill, 1929.

The Path of Truth is Not a Bed of Roses

IN THE EARLY MORNING, BEFORE STARTING FROM MEHERABAD FOR AKOLNER TO BESTOW HIS AUGUST PRESENCE AND BLESSINGS UPON THE BRIDAL COUPLE AND THEIR FAMILIES ON THE OCCASION OF THE WEDDING OF CHHAGAN'S SISTER-IN-LAW, SHRI REMARKED, "THERE IS NO REAL MAN, NO *MARD*, AMONG OUR MANDALI, SUCH AS THIS SPIRITUAL LINE REQUIRES. WHAT I MEAN IS THAT THIS LINE (*ĪSHVAR MĀRG*) IS SO FRAUGHT WITH MYRIAD AND VARIED DIFFICULTIES THAT IT PROVES EXCEEDINGLY HARD EVEN FOR A MAN OF IRON WITH A HEART OF STONE TO STAND FIRM THROUGH ITS TRIALS."

THIS COMMENT SHRI THREW OUT AS A HINT OR SUGGESTION TO CHHAGAN, ENCOURAGING HIM TO TAKE A STRONG STAND AMIDST HIS UPCOMING TRIALS.² BUT LATER THAT MORNING WHILE RETURNING WITH THE MANDALI BY FOOT FROM AKOLNER, SHRI DISCUSSED FURTHER WHAT HAD HAPPENED THERE REGARDING THE WEDDING RECEPTION AND CHHAGAN'S DISAPPOINTING BEHAVIOR.

CITING EXAMPLES FROM THE LIVES OF SHRI RAMAKRISHNA AND VIVEKANANDA, SHRI EXPLAINED THAT VIVEKANANDA, AS ONE OF RAMAKRISHNA'S CIRCLE MEMBERS, WAS ACTUALLY DRAWN AND DRAGGED AWAY FORCIBLY BY HIS GURU FROM HIS PARENTS' HOUSE. HIS PARENTS HAD DRAGGED THEIR SON THERE WITH A VIEW TO EMBROILING HIM IN THE MATERIAL WORLD (*SANSĀRMĀ PĀḌVŪ**), WHERE HE WOULD HAVE FALLEN. THUS

* "To cause to fall in the illusory world" (Gujarati).

WHILE FAMILY MEMBERS AND ACQUAINTANCES WERE TRYING TO PULL THE YOUNG MAN INTO THE MATERIAL WORLD, VIVEKANANDA'S MASTER AND GURU WAS TRYING TO DRAW HIM INTO THE SPIRITUAL WORLD. SINCE VIVEKANANDA BELONGED TO RAMAKRISHNA'S CIRCLE, HE WAS GOING TO BE REALIZED—PERFORCE, IF NEED BE. FOR EVEN WHEN THE MEMBER OF THE CIRCLE OF A SPIRITUAL MASTER IS LOCATED AT THE FAR END OF THE GLOBE, THE GURU KEEPS HIS EYE ON HIM AS HE DOES ON ALL THOSE IN HIS CIRCLE; AND WHEN THE TIME COMES HE DRAGS HIM AWAY TO HIS SIDE, EVEN AGAINST THE WISH AND WILL OF THE CIRCLE MEMBER HIMSELF! THE CIRCLE MEMBER HAS NO CHOICE IN THE MATTER. HE IS DESTINED TO BE MADE PERFECT AND GOD-REALIZED, EVEN IF HE BE A MAN OF LOW AND DIRTY CHARACTER, EVEN IF HE BE THE GREATEST OF ROGUES AND SINNERS. ALL THIS APPLIES TO THE CASE OF THE CIRCLE MEMBER, MIND YOU, WHO BRINGS WITH HIM AN ANCIENT CONNECTION WITH THE MASTER THROUGH MANY PAST LIVES. BUT WHAT ABOUT OTHERS; WHAT ABOUT THE MASSES? THE CIRCLE (INCLUDING THE MASTER) ADDS UP TO A TOTAL OF ONLY TWELVE PERSONS,* WHILE THE POPULATION OF THE WORLD COMES TO MANY MILLIONS. IF ONLY THE CIRCLE MEMBERS ARE SLATED FOR REALIZATION, THEN WHAT OF THE MULTITUDES AND MASSES OF THE WORLD? HAVE THEY NO BETTER END IN PROSPECT THAN TO REMAIN AS THEY ARE? DO THEY, TOO, HAVE ANY HOPES OF REALIZATION? IF SO, WHEN AND HOW? SHRI CONTINUED:

* As was explained in an earlier Tiffin Lecture (see pp. 104–9), a Sadguru's circle, exclusive of the Sadguru himself, has originally twelve members, but one of them "goes," leaving only eleven (and totaling twelve if the Sadguru is added back in, as in this present passage). For further discussion, see Appendix 3.

But before we engage this question in real earnest, let us cast our eyes back for a moment at the heading ("the path of Truth is not a bed of roses") with which we began our discussion of this subject, and with these words ringing in our ears, let us proceed. The masses of humanity, who do not belong to a Master's circle, find themselves in a case and situation that is very different—indeed, quite the reverse—of what we have been describing. For in spite of their most warmly felt and sincerest desires to "fall in line" in the spiritual pursuit, they are doomed to pass through the hardest of trials and the tests of many years; yet even still what they acquire is all too little, indeed, trivial, when one considers the measure of their aspiration. Why? Because, as is rightly indicated by the title of our talk, this line that we are speaking of—the path of Truth—is indeed no bed of roses, and hardly any manage to endure, let alone succeed amidst, the severe trials the Guru subjects them to. All fail, one after the other, for one reason or the other.

Hence it is that Shri says, Stand firm, stick to your Guru, and remain true to the one cause—which is the cause of Truth alone. Do not fluctuate, like a weathercock, with each passing breeze. Boldly face the opposition of the whole world while upholding and sticking to your Guru or Cause.³ Do not leave him, whatever the odds you are facing. The force of Maya is exceedingly great, indeed, at times irresistible, even for great heroes and mighty fighters for truth. Yet despite all of this stand firm like a rock, letting the strongest winds of unimaginable difficulties to blow themselves out and pass away without affecting you. Always remember: he who falls into the spiritual line and sincerely desires for advancement has to experience hardships at every step. When, for example, one wishes to surrender oneself to a Guru, from the very outset he meets with opposition from his own family and society. If he manages to overcome this obstacle, monetary and financial woes afflict him—or else afflict his family and dependents. And if that test is passed a third challenge awaits him in the form of physical ailments that disable and dishearten him. And so on and on it goes. Only those who have created within themselves

a general dislike of or apathy towards material Maya can withstand these adversities. And yet, the spiritual seeker is where he is; Truth and Realization are a long, long way off. To contemplate the terrible trials that the Guru brings to bear would make even the staunchest of heroes turn tail and run away.

Take as an example this one who is so near to you, Chhagan. He proved himself to be firm, resolute, determined to stick to Shri while renouncing all else; and towards that end he actually disobeyed him and broke a series of Shri's orders, who specifically told him to join his family and wife, so that he could uphold Baba's prior instruction, given before the party arrived at its destination at Akolner.⁴ Most creditably he stood firm through the trials and tests that Shri—quite deliberately—put him through. Yet despite his good will and strong intention **to stick to Shri** through all circumstances, he yielded at last, no matter what the reason, good or bad. This should not be; this should not have happened. One should stick to one's word, one's determined attitude, one's aim, even if this entails opposing the entire world.

You know the story of Gopichand,* who actually watched his own wife jumping from the gallery to the floor and dying before his own eyes. Yet Gopichand never even stopped to take a look at her, much less give scope to his feeling for her as his wife, lest he be attracted towards material Maya. For all the while he bore in mind the words of his Guru, his Guru's order, "Follow me!" And follow he did, even in the face of his own true married wife dying for his sake before his very eyes. This is true manliness, true *martī*. One who acts thus has the **deserving** (*lāykā*) to enter the path of Truth. Such iron will, such a firm mind, such a hard heart, such a strong spirit is what the Master requires in his disciple or chelā.

Regarding the episode that is playing itself out today, Chhagan may indeed have been driven by an honest and sincere motive and be acting out of genuine consideration for Shri; he may have found himself unable to bear the

* A famous king in the legends of Rajasthan, Bengal, and Maharashtra, and other parts of India, Gopichand is said to have renounced his kingdom in the prime of young manhood and taken to the life of a yogi. He is often associated with Jalindar Nath and Gorakhnath, famous Masters of the Nāth Sampradāya. Many stories and narrative cycles have linked themselves with his name.

stinging words that others in his family and various outsiders were hurling at Shri and Maharaj.⁵ But after all, what do these words of ridicule or blame or defamation amount to? To us Sadgurus, these are the chirping of sparrows (*chalyānī* "chī-chī") and no more. In the same way should all you ordinary human beings take the taunting words and jibes of the people lightly, indeed, disregarding them utterly. This is especially so for those desirous of entering into the spiritual line.

God Is as Near to You as Your Own Shadow— and as Difficult to Grasp⁶

Look at your own shadow. It seems so near to you; indeed, you cannot separate it from yourself. In the same way, God is not only attached to you but actually **within** you, not separate from you at all. Now try to grasp your shadow. The more you clutch at it, the more it flits away, with each new movement on your part becoming harder for you to seize hold of it. Even if you follow it until doomsday, still it won't come into your grasp.

So near yet so queer, so distant, so hard,
So inaccessible is God.

Though He is ever near you, never outside and beyond imagination⁷—since He is actually within you—you cannot see Him, much less seize upon and hold Him. To see and realize God—this is not so easy a task as people think.⁸ It entails actual death, death in the real sense of the word.

As Food Is to the Body, the Body Is to the Soul

THE DESIRE EXPRESSED BY ONE AMONG THE MANDALI TO
BE BURIED ON THE HILL GAVE RISE TO A DISCUSSION OF THE
GENERAL QUESTION OF THE DISPOSAL OF THE DEAD.⁹
ANOTHER MANDALI SAID THAT HE WOULD NOT MIND HIS
BODY BEING FED TO THE DOGS AFTER HIS DEATH, FOR WHAT

DOES IT MATTER WHETHER THE DEAD BODY BE DESTROYED IN THIS WAY OR THAT? IT HAS TO BE DESTROYED SOMEHOW: THAT IS THE POINT. BURIAL, BURNING AT THE CREMATORIUM, EXPOSURE TO THE SUN—ALL THESE ARE DIFFERENT METHODS OF DESTRUCTION, EACH WITH ITS OWN MERIT, THOUGH BURNING IS THE BEST OF THEM. STILL ANOTHER AMONG THE MANDALI SAID THAT HE WAS WILLING TO GIVE HIS BODY TO MEDICAL STUDENTS FOR DISSECTION AND OTHER SUCH USES.

THEREUPON THE TOPIC OF THE **PRESERVATION** OF THE BODY WAS DILATED UPON BY SHRI:

Why do we preserve and care for our living body? Merely so that it may continue and grow in age, and in the process, serve useful to others? And what do we do towards that purpose? We eat food and throw out the refuse. That portion of the food which we digest forms blood which makes us grow in size gradually as our age increases, until at length we grow old, die, cast aside this old body and take a new one again in rebirth. Once again we nourish our (new) body, grow old, die, and throw it off. And so on and on it goes. We eat food, in other words, to build up our body, and we engage in this process (of eating and body building) quite willingly and with great pleasure. Nor do we shed tears over that portion of the food which we throw out in the form of excrement, *nark*. Do we cry at all over the destruction of the food which we have brought about? Not a bit. Why, we never give it a thought, the very idea never occurs to us.

Then why on earth should we shed tears and weep and wail when the body, which is merely food for the soul, is cast off at death? We build up the human body merely as a supply of food to nourish the soul. For the soul's

advancement the body serves just as a means, in the same way as food provides a means for the growth of the body. We never mourn over the loss of the one kind of “means” (i.e., food) when it is destroyed and expelled from the body in the form of excrement. Then why should we mourn for the loss of the body which is no more than the means for the soul, when it—the body—falls off and perishes?¹⁰ Such grief and lamentation are mere folly, mere weakness. Just as in the place of the old food consumed and expelled as excrement we eat new and fresh food, so we take on a new body after the destruction of the old. Then why weep and worry over that which is the law of nature and cannot be altered? What cannot be cured must be endured.

MEHERABAD

SUNDAY, 13TH FEBRUARY 1927

According to “The Combined Diary,” on this

Sunday morning Baba “explained to the

mandali the ‘workings of the mind,

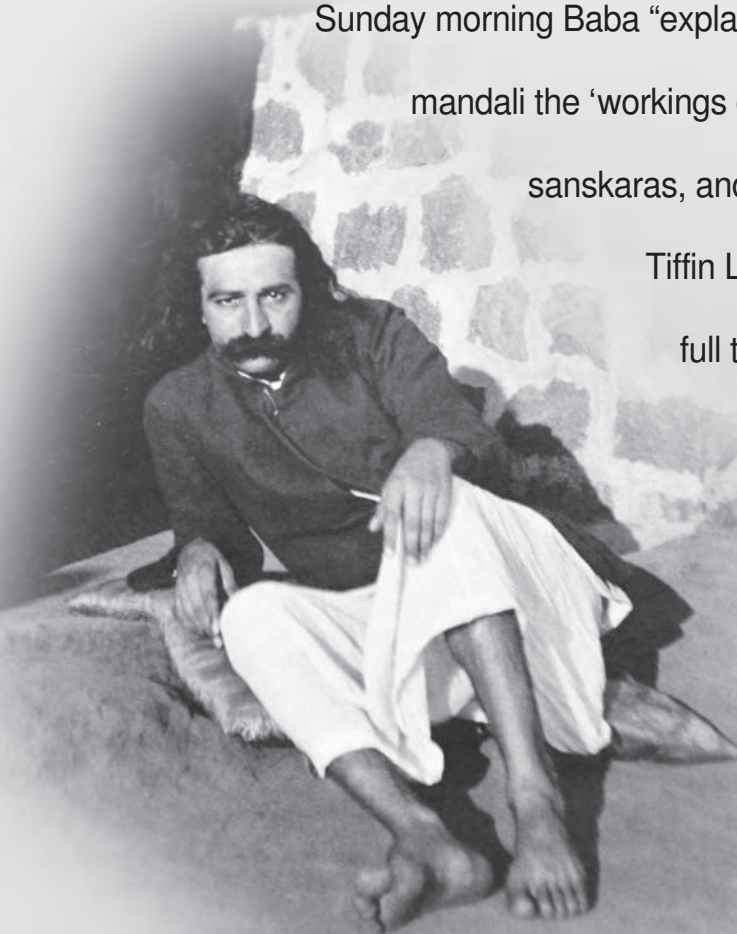
sanskaras, and Truth.’”¹ This

Tiffin Lecture gives the

full text of Baba’s

explanation.

—Eds.



Baba in Nasik
or Meherabad,
circa 1929–30.

Mind and the Working of Sanskaras

THE DISCUSSION TOOK AS ITS STARTING POINT
THE WORKING OF THE MIND, WHICH GOES ON AND ON
AND NEVER STOPS. NOW, WHAT IS IT THAT DRIVES THE
MIND, WHAT GIVES IT ITS PERPETUAL MOTION?
THE MIND WORKS OWING TO THE INFLUENCE OF
SANSKARAS; THROUGH THE MEANS OF THE BODY THE
MIND BOTH EXPENDS AND CREATES SANSKARAS—
EXPENDING THE OLD AND CREATING NEW ONES.

SHRI CONTINUED:

As a general rule, each individual’s store of past sanskaras is exceedingly great, and to wipe them all off takes much time. For even as you wipe off the old ones, you go on creating new and fresh sanskaras through your every thought, word, and action.

Now this process of expending old and creating new sanskaras embroils ordinary people, the masses of humanity. But for those of his circle, the Sadguru brings the creation of new sanskaras to an end (*mekh māre chhe*^{*}) even as he destroys the old ones gradually; and when all of them have been wiped off, at that moment comes the **time** for the Realization of God, which is immediately bestowed. The working of the minds of a Sadguru’s circle members can be compared to a wheel that turns in just **one** direction (*koī bī bāju ekaj taraf fartū chakra*[†]), that is, for the wiping off process only. By contrast, the minds of other human beings are like wheels that turn in both directions, as in the case of the balance wheel of a watch or clock, which rotates alternately one way and

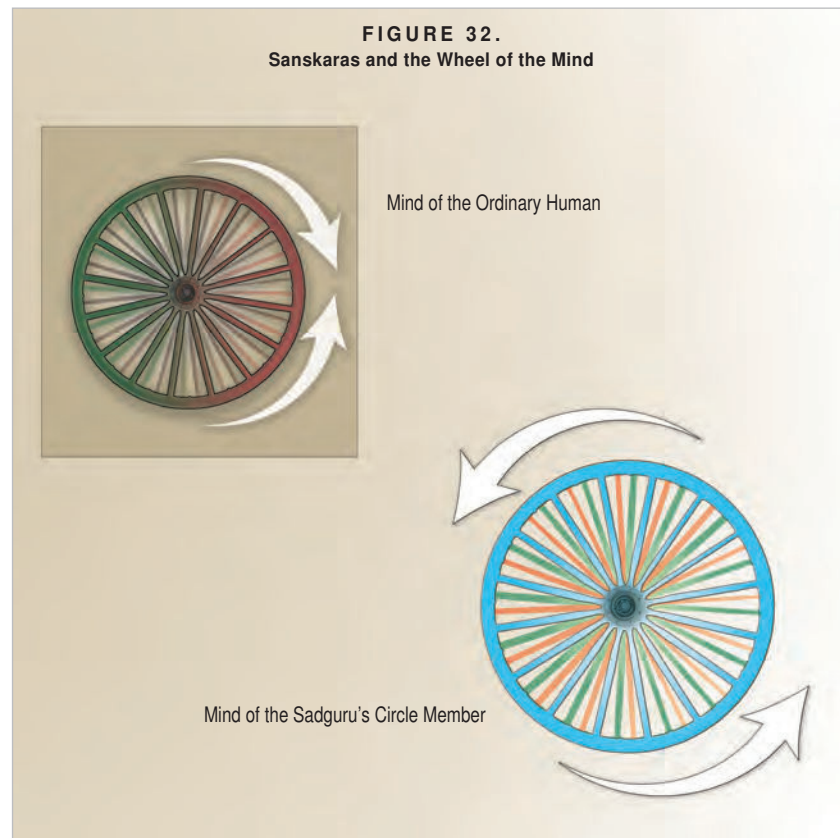
* The sense of this Gujarati phrase is, “he blocks.” *Mekh* means “a nail, a pin”; *māre* means “to beat or kill.” Thus the expression implies impaling or driving a stake into and thus killing.

† The sense of this (Parsi) Gujarati phrase is: “A wheel turning in any one (but **just** one) direction.”

then the other (*ghaḍiyālnī ṭikṭik karāvāṇār chakkar misāl chhe te chakkarnu je beu bāju fare**). The point is that only the complete annihilation of sanskaras qualifies one for Realization. **This** is what is required.

The contrast between the minds of circle members and the minds of ordinary people is shown in Figure 32 below.

As to the one who has realized God and is immersed in the state of Truth, such a one possesses, at first, no consciousness of the workings of the world and mind. Only those who, after Realization, return for duty understand and realize the operation of the world and mind. They alone can judge and discriminate between the two states, the higher and the lower.



* "A wheel which creates the ticking of a clock is an example of a wheel that spins in both directions" (Gujarati).

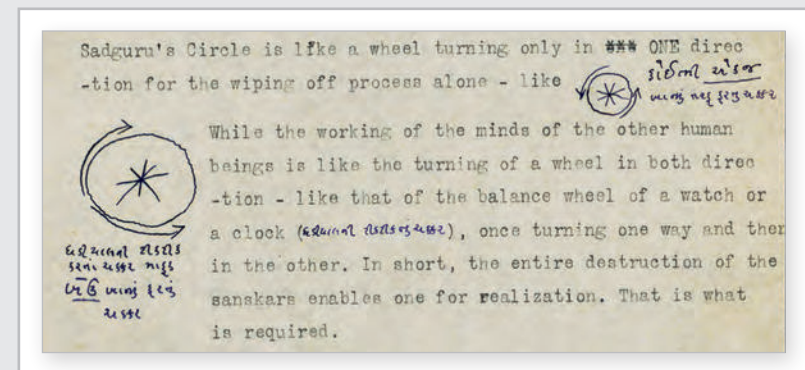
The difference between such Realized Ones and ordinary persons can be illuminated through an analogy. Suppose a child is given a mirror. What would the child do? It would peer into it, and, ignorant of the true state of affairs, indeed, quite unconscious of the fact that its own image has fallen into the mirror, it would strike at the face of the rival, the strange person that it saw

KEY FOR FIGURE 32

The mind of an ordinary person can be compared to a wheel that spins alternately in one direction and then in the reverse direction. For this reason sanskaras are continuously being spent and then created again. Because of this back-and-forth movement of the wheel, the ordinary person never frees himself from sanskaras and never progresses spiritually. He remains stuck where he is.

By contrast, the mind of a Sadguru's circle member spins in one direction only. Sanskaras are continually being unwound without ever being wound up again. As a result, the circle member progresses quickly and in the end wins complete freedom from all sanskaras.

This one-way movement of the wheel for the circle member comes about not as a result of the disciple's own efforts but from the work that the Sadguru does with him.



A detail from TLD/FF: 13-2-27 draft B, p. 1, one of three diagram sources for Figure 32 in the manuscript source material.

there. Now a grown-up boy or man whose senses have matured and developed would never act in this way. He would see in the mirror the image of his own face, and he would realize and understand that the image is reflected there only because of the operation of the mirror. He would know that the image is false and that he himself is the real existent.

In exactly the same way, those who have realized God and subsequently descended to the world for the performance of duty realize easily the vast difference that divides the two states, the highest and the lowest; and they know thoroughly the merits and demerits of each person they are dealing with.²

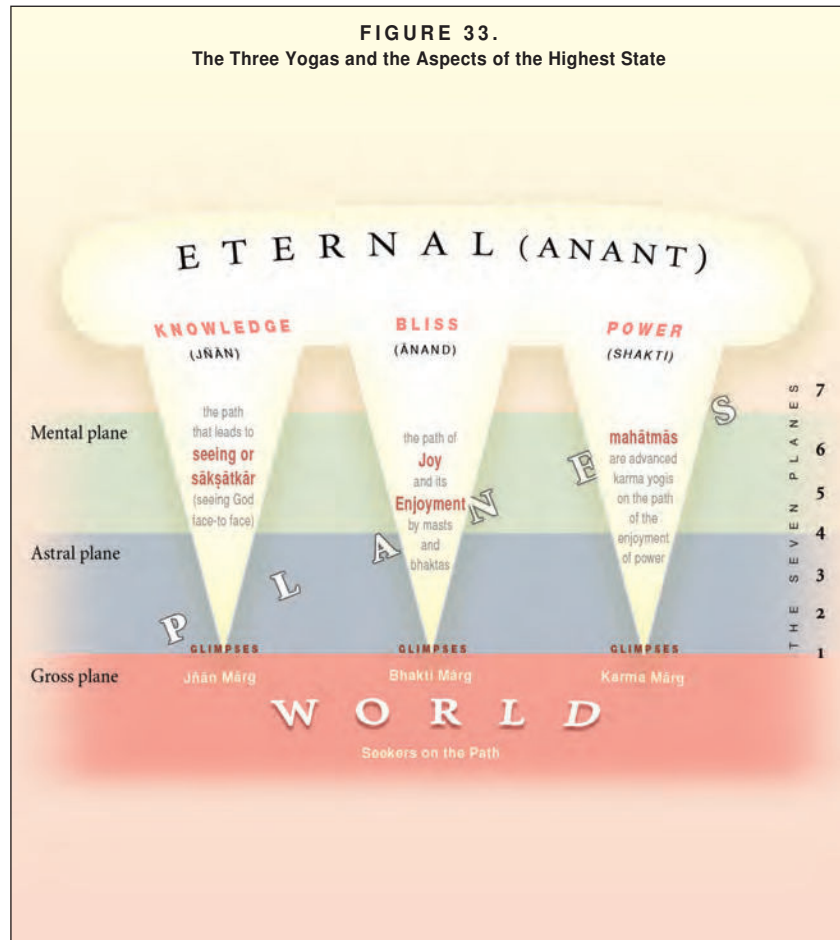
MEHERABAD TUESDAY, 22ND FEBRUARY 1927

At 2 p.m. Shri called the mandali and inquired, “Which is the worst jail in India?” Some replied, Sabarmati in Gujarat, others said Visapur Jail in the Ahmednagar District, still others opted for Yerwada Prison in Poona. To all this Shri answered, “The biggest prison is our own gross body!”

From this starting point he went on to explain about the three states of Knowledge, Bliss, and Power that derive from the Highest, as follows. —*Chanji’s Diary*¹

Baba’s cabin, originally housed within the Sai Darbar, on 18th February 1927, in the morning before the birthday celebrations began.



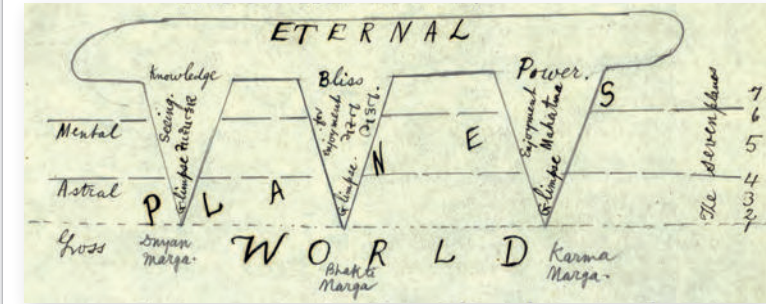


Bhakti, Karma, and Jñān Mārg²

When one attains to the Truth, one is said to have entered into the Eternal Knowledge, Bliss, and Power of the Highest State. These three—Knowledge, Bliss, and Power (or Jñān, Shakti, and Ānand)—are the different aspects of the Highest.

To attain to this state of the Highest with its eternal Knowledge-Power-Bliss, seekers after the Truth follow three different routes or mārgs and pass through

KEY FOR FIGURE 33



This hand-drawn diagram from the primary source manuscript in the Filis Frederick collection (TTL/FF p.162), along with another from one of the draft typescripts (TLD/FF: 22-2-27 draft A, p. 1), constitutes the major source for this figure.

This singularly important diagram illustrates the relationship between the three great paths of Jñān, Bhakti, and Karma (that is, Knowledge, Devotion, and Action) and God's trio-nature as Knowledge, Bliss, and Power.

While these three aspects within God's trio-nature are ultimately one and indifferentiable in the Eternal or the Anant, the paths differ, and each pilgrim experiences that Reality under the particular aspect that governs his path. Thus the jñān yogi, as he ascends by the jñān mārg, glimpses God's eternal Knowledge; and the bhakta and the karma yogi similarly enjoy glimpses of God's eternal Bliss and Power, respectively. Each path separately traverses the entire distance from the "world" and the gross sphere to the Eternal and Real. The traveler does not need to switch paths in mid-course.

The figure represents "seeing" as the characteristic mode of experience in the jñān mārg, which arrives in the mental sphere at the state of *sākṣātkār* or seeing God face to face. The "enjoyment" of God's Bliss (or "Joy") falls to the share of pilgrims on the bhakti mārg, whose numbers include not only conventional bhaktas (devotees) but masts as well. The karma mārg too is characterized in terms of "enjoyment," which must refer to the enjoyment of Power. An advanced adept in the karma mārg is termed a mahātmā.

three different stages (*tabaqahs**). The different routes are called bhakti, jñān, and karma yoga. Bhakti mārg leads eventually to the Eternal Bliss, jñān mārg to the Eternal Knowledge, and karma mārg to the Eternal Power of the Highest Truth. The three different stages in the ascent are the gross, astral (or subtle), and mental planes. The seeker has to pass through and gain the experience of these planes, as is explained below.

He who adopts the **bhakti mārg** (or path of devotion) and enters into the astral plane is rewarded by occasional glimpses of that Eternal Joy through whose rays he passes. Nonetheless, the final goal remains a long way off. The seeker has yet to cross this astral plane before reaching the mental, and once the mental plane is attained, though he enjoys Joy directly, he is not yet one with it. More often than not the seeker remains in that blissful state for a long time. He enjoys the Bliss (Ānand) aspect of the Highest but has not yet become Bliss (or Ānand) himself. He remains a mere bhakta in bhakti.

He who advances by the **karma mārg** proceeds along the same basic lines as delineated above, with one difference: on the astral plane he gleans occasional glimpses of the Eternal Power or Shakti of the Highest State, not Eternal Bliss, as in the case of the bhakta. The people of this plane generally comprise the great leaders of nations to which they have rendered great service (through their karma yoga). When these same karma yogis reach the mental plane, they become mahātmās who achieve great wonders through the powers they have acquired on the planes.

Lastly, he who pursues the **jñān mārg** passes through the same stages as those in the bhakti and karma mārgs do except that he experiences the “Knowledge” aspects of Eternal Existence. When these jñān yogis (as they are called) reach the astral plane, they win glimpses of Eternal Knowledge; and as they advance further into the mental plane, through their jñān (or knowledge acquired in the planes), they see the three-fold form (*trividh svarūp*) of God, that is, they experience *sākṣātkār* (God’s immediate sight and presence).³ Earlier, while in the astral plane, they heard sweet melodies, smelt subtle fragrances, and saw beautiful sights invisible to the ordinary senses.

* A stage, a floor of a building; in Sufi parlance, a spiritual degree or plane of consciousness.

As you can gather from these explanations, all three ways or mārgs are believed to lead to the same goal. People who follow these different routes experience different aspects of the same thing up as far as the mental plane. Yet at no point in this process can they be said to have reached the highest stage of becoming one with Eternal Existence—a stage impossible of attainment except through the direct help of a Sadguru. When they reach this highest level, they become one with the eternal Knowledge, Bliss, and Power combined, though different routes might originally have led them to this high station.

Regarding Sanskaras⁴

SANSKARAS POSE THE GREATEST OF HINDRANCES TO PROGRESS ON THE PATH. A HUGE HEAP OF SANSKARAS STANDS BEHIND EVERY SOUL, AND A FRESH STOCK OF NEW SANSKARAS IS BEING ADDED AT EVERY MOMENT. EVEN GREAT YOGIS WHO HAVE ADVANCED TO THE DEGREE WHERE THEY CAN STOP THE CREATION OF NEW AND FRESH SANSKARAS DURING SAMĀDHI FIND THEMSELVES UNABLE TO CLEAR AWAY THE VAST STORE OF SANSKARAS FROM THE PAST. IT IS BY REASON OF THIS NEED TO CLEAR AWAY THESE PAST SANSKARAS THAT EVEN SADGURUS TAKE MUCH TIME IN FULFILLING THEIR DUTY OF IMPARTING REALIZATION TO THOSE OF THEIR CIRCLE, SINCE THE COMPLETE WIPING OFF OF THESE PAST SANSKARAS CANNOT BE QUICKLY ACCOMPLISHED.

TO EXPLAIN FURTHER, SHRI GAVE A BEAUTIFUL SIMILE:

If you are to be awakened from a pleasant dream in which you are enjoying a ride in a motor car, you need to meet with something like a tiger or demon, whose sudden appearance frightens you and jolts you into wakefulness. And

when you have woken up, you find that neither this experience of the ride in the motor car nor the sudden appearance of the tiger was real. In short, to achieve this realization of wakefulness the “tiger” must come, which is to say, your sanskaras need to be reversed so that they can be destroyed.

Or then again (to use another analogy), sanskaras can be likened to an enormous ball of twine or threads (*gūch*^{*}) which are knotted and intermingled with each other in such fashion as to make it exceedingly difficult and at times actually impossible for you to untangle them. If you exert force, you run the risk of snapping the twine. But in the state of perfection the twine must be preserved intact, unbroken and absolutely free from knots along its length: that is (to interpret the analogy), if the Perfect One is to become conscious and brought down to the world. If the unraveling of the knotted and intermingled threads is brought about through the abrupt and haphazard breaking of threads at various places here and there, or worse, through the entire destruction of the ball of thread by burning (*bālī nākhavāthī*[†]), the consequence is that the realized Person is rendered unconscious of the world. This process makes such a one a Majzūb, as the original string of chaitanya has been destroyed.

Or to evoke still another figure: suppose you hold an umbrella over your head and then proceed to shout aloud, “Oh, where is the Sun? Show the Sun to me!” How absurd! All the while the sun actually exists and shines its light over you and everyone—even during the time that you are shouting your complaint out loud before the whole world; but your umbrella which you hold firmly in your hands prevents you from seeing it. This umbrella can aptly be characterized as the umbrella of your own sanskaras. Just as sanskaras impede and check you in your effort to see the Sun of Truth, so does your own physical umbrella, which you hold in your hand, prevent you from seeing the sun in the sky. And mark the contrast! Of what measure and consideration is a tiny

* A tangle, a labyrinth (Gujarati).

† To be destroyed by burning (Gujarati).

umbrella when set against such a big ball of light as the sun itself, which shines upon and brightens the whole universe! Yet this umbrella **does** block the sun and prevent it from reaching your sight. Further, you hold this umbrella in your hands so firmly that great skill and much time are required for loosening your grip. Indeed, only a Sadguru can accomplish this. So may a Sadguru help you—all and every one of you—in bringing about the loosening of this strong grip of yours through absolute surrender and submission to his orders!

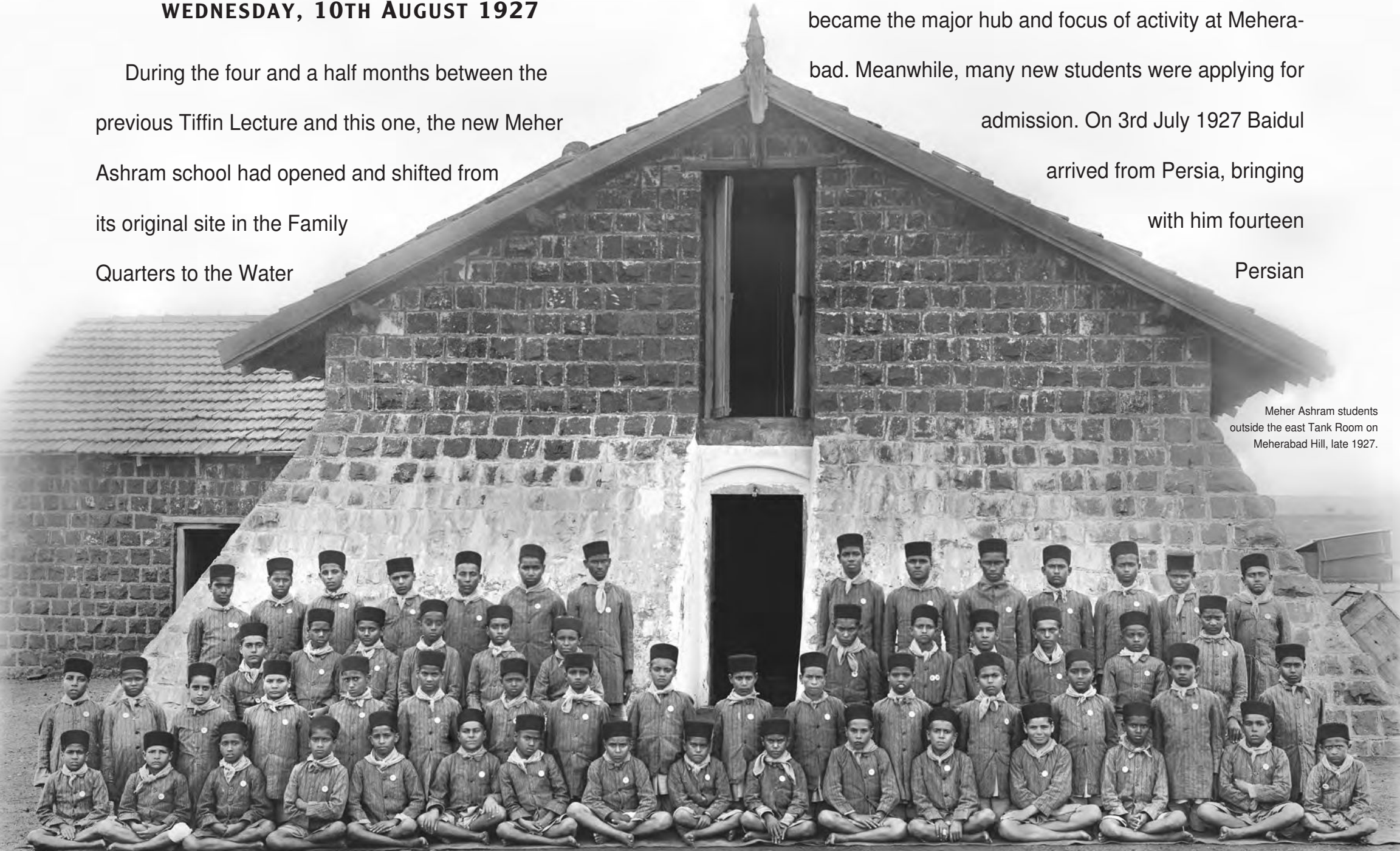
MEHERABAD

WEDNESDAY, 10TH AUGUST 1927

During the four and a half months between the previous Tiffin Lecture and this one, the new Meher Ashram school had opened and shifted from its original site in the Family Quarters to the Water

Tank on Meherabad Hill. Over the next year, the Hill became the major hub and focus of activity at Meherabad. Meanwhile, many new students were applying for admission. On 3rd July 1927 Baidul arrived from Persia, bringing with him fourteen Persian

Meher Ashram students outside the east Tank Room on Meherabad Hill, late 1927.



MEHERABAD

WEDNESDAY, 10TH AUGUST 1927 (CONTINUED)

boys. Thus the foundation was laid for the flowering of the Meher Ashram, which precipitated a great spiritual outburst at the end of December and gave birth to the Prem Ashram in the early months of 1928.

From time to time during the interlude between the end of February and early August, Baba had continued to give talks to the mandali; but for reasons not easily fathomed they were not incorporated into the “Tiffin Lectures” collection. These last two lectures, delivered by Baba in August, deal with matters of high spirituality and the states and experiences of spiritually advanced persons. —Eds.

Rules and Spiritually Advanced Persons

For a sādḥak (or aspirant), rules and the sharīat are necessary. When one has successfully passed through the process of the sharīat, one enters the tariqat (or spiritual path). But here too, rules must be observed. During his sojourn in the tariqat, the *tālib* (seeker) becomes a rāhrav (or wayfarer).*

But when he passes beyond this stage of tariqat, then he enters into the domain of mārefat (knowledge). Having now become a walī, the spiritual pilgrim is free from having to observe rules. Yet he remains in the clutches of Maya nonetheless.

When he transcends even this stage (as only a few do) and enters into the realm of Haqīqat, the aspirant is transformed into a Mukammil, a Faqīr, a Siddh.† Altogether free from Maya, he is trammelled by no rules nor binding (*kasehī karm kele, tar paṇ māyechā pāsh tyānā lāgat nāhī*‡1).

As you can see, then, both *tālibs* and rāhravs have to observe rules. These vary according to the yoga, the *abhyās* (or practice), the path (that is, the *tālīm*, the *fikr*, the *rāh*§) that the *tālib* adopts. Through *abhyās* and yoga a *tālib* can ascend as far as the state of a walī (or saint). But at this juncture Guru *krupā*—the grace of the Guru (*Guru krupā*, or *ināyat-e-murshid*)—becomes essential.

*Chon hosn-e āqebat na be rendī-o zāhedīst
ān beh ke kāre khod be enāyat rahā konand.*||

Since gaining the good end does not depend on shrewdness or piety,
it is better to surrender all your affairs to the grace [of God].

* In the main part Baba uses a Sufi frame of reference in the first section of this Tiffin Lecture. The three stages of the path are: (1) the sharīat, or the phase of external observance; (2) the tariqat or inner path, which Baba seems to intend here as the earlier part of the spiritual path, through the subtle sphere; and (3) mārefat or the world of knowledge, presumably the mental sphere. For a more detailed elaboration, see *God Speaks*, p. 234.

† In Urdu the word Mukammal (derived ultimately from the Arabic) means “completed, perfected”; in *Infinite Intelligence* and *God Speaks* Baba uses this as a term for a Perfect Master. Faqīr, with its root meaning of poverty, is a standard Sufi term for a Master or Shaikh of the highest attainment. Siddh, literally an “accomplished one,” is commonly used in Hindu traditions (such as yoga) to designate a perfected being.

‡ “Whatever deed [he has] done, the snare of Maya does not hold him” (Marathi).

§ *Abhyās* means “practice, habit”; *tālīm* means “instruction, education”; *fikr* means “thought, reflection”; *rāh* means “road” or “path” (as in the word rāhrav). Baba is mixing Hindu and Sufi vocabulary here.

|| See Qodsī, p. 345, ghazal 278, couplet 3. The phrase “*hosn-e āqebat*” (in a slightly different spelling) appears in Figure 17 on p. 182.

The final Illumination has no connection or concern with any of the rules of yoga. Hence it is best, for the achievement of the final Perfection, to leave everything to the grace (the discretion and pleasure) of the Master.

To summarize, then: for a *tālib*, *abhyās* and rules are required, while *walīs*, though free from these bindings, still find themselves in the clutches of Maya. Only those who have attained to the state of Haqīqat have won freedom from all bindings and all forms of Maya and may therefore be called **perfect**.

Evolution from Stone to Human²

Man—the human—represents the most advanced of all living beings. It is only in this the human form, as the most developed of all forms, that the state of perfection can be attained.

In the beginning, Sat, Satya, Existence, abides in the God State. This is Sat's first and original state; but It has no Knowledge (Jñān) of Itself and Its own Godhood. The thought or desire to know this—to know Itself—draws It out of Its original state (of infinite God or Sat) into the state (avasthā) of finite and limited (*maryādit*) *jīv* or mind.

This state of finitude begins from the atom or stone form. Now, in the stone form that it has assumed, *chaitanya* (or life) is present only to the least and minimal degree. *Chaitanya* means consciousness, which, as the desire to know, brought Sat (or Existence) down from its infinite state into finitude.

Advancing from this state of atom (or stone), the real beginning of *chaitanya* (or consciousness) comes about in vegetation. From here it progresses to the animal state, and on from there, until eventually, Sat assumes the human form. In this human form, *chaitanya* has achieved full development. But confusion arises, since here the *jīv* forgets its original aim—which was to know its own Infinity—but instead pays all attention and exerts all its energies in the effort to know its finite state only. This is why it fails, striving always for the limited and forsaking its own true, native state as eternal, unlimited, and sublime.

Now, gaining the knowledge of when and why this state of finitude was created and imposed upon Sat (or Existence) is said to constitute perfection. This transpires when one realizes one's original Godhood, which, as said, was the first state.³

The whole and sole aim of all religions and yogas is to realize this state of perfection.

But as man or ordinary human, Sat, who possesses the complete and perfect power of *chaitanya*, remains unconscious of his own original God state. Therefore the human being “spends” this power of his, and in doing so, creates *sanskaras*. The more this Sat as a human being experiences Its finite and limited state, the more It falls into the clutches of Its *sanskaras*. In ordinary language we call this “luck” (destiny or *nasīb*). These *sanskaras* that he thus acquires give man the happiness or hardships and miseries that he experiences in his state of finitude.

Analogy of the Ocean and the Man in the Boat

Let us take another analogy of the Ocean with its waves and drops.

Suppose that the Ocean represents God. In the beginning, the Ocean does not know itself—“I am the mighty Ocean”; it does not know or experience its original state of perfection.

Now the thought or desire to know this original, perfect state can be compared to wind (*havā*), which creates a bubble. This bubble (which corresponds in our analogy to the atom form) passes through a process of gradual advancement until it becomes a wave, which we liken to the human form; and the portion of water encompassed in this “bubble” (now expanded to a wave) constitutes the **jīv**. In reality this portion of water that we are calling the *jīv* is actually **in** the Ocean and **one with** the Ocean; but enclosed as it is in the bubble form, it has become limited. The wind (or desire) which originally created this bubble and through a gradual course of development invested it

with a human form now gives this man a small boat (*hoḍī**), which serves here as a figure for the human body. The man who sits in the boat we compare to the *jīv*, and the air or wind we compare to *sanskaras*.

The state of man (or the ordinary human being) can be characterized thus. He is sitting in the boat; but since his hands are tied, he cannot take any active part in moving or propelling his vessel. Yet he breathes; and the blowing of the air as wind—and we compare this with the creation of *sanskaras*—moves his boat. Now, if he breathes in a “good” way and creates “good” *sanskaras* (through good and lawful deeds), the wind that he breathes blows in such fashion as to lead and carry his boat to a Boatman—that One who, having dived into the depths of the Ocean, has swum back up to the surface and now takes the helm of the boat in his hands (since he is capable of handling and pulling this and other boats with his own hands).

At this juncture let us step back and review where we came from. The original aim and object of the Ocean was to know Its own greatness and perfection; and with that end in prospect, the Ocean became the boat and the (ordinary) boatman. But as soon as It became the boatman, Its hands got tied. The Ocean as the boatman retained only the ability and power to spend its breath in leading a good life and thus creating good *sanskaras*. This much ability and power the boatman still keeps. Now suppose, having “breathed legally” (which is to say, having created good *sanskaras* through good actions), the boatman manages to blow and propel his boat to such a place where he acquires the opportunity of release through contact with one who has Experience. This experienced Swimmer previously alluded to unties the bandages around the boatman’s hands, sets him free, and proceeds to drown him in the Ocean. The moment the man is drowned, he realizes, “I always was the Same One, I Myself always was the Ocean.” He was always this Ocean but previously did not know it as he knows it now.

* A *hoḍī* is a small flat-bottomed boat, often made of a hollowed-out tree.

But having attained Realization, instead of remaining dormant in the Ocean, he returns to the surface and gets a hold of the boat—that same boat over which previously he had no control, since in the past his hands were tied. But now that the boat has come under his control, he begins to move it wherever he wishes.

In this realized state of Experience, he who used to be the ordinary *jīv* no longer needs the boat, for his aim and object to know and realize “I am the Ocean,” that is, “I am God,” is served and realized. But in order to guide other ill-fated boatmen who have not yet been drowned in the Ocean and have not yet experienced Realization of the “I am the Ocean” state, for this purpose he steers and drives his boat (grasping it with his hand from under the water) in such a way that all the other boatmen, whose hands are still tied and who therefore still remain “inexperienced,” may be drawn towards him, thus affording him the opportunity of setting them free.

Such Sadgurus,⁴ who have attained to the state of perfection, have their “luck” (*nasīb*) in their own hands. They need not yield nor be subjected to the bounties and grace (or ill grace) of fortune. For they have internally become **one with God**; through their subtle bodies* they manage the workings of the universe, while they use their gross bodies as means to free others among the people of the world who are imprisoned and caught within the clutches of *Maya* and their own *sanskaras*.

As we have seen in this illustration, the *jīv*, after it has entered into the Ocean and merged with it, controls the boats. He does not sit in the boat, nor does he have to depend on the wind. In the very same way, one who has united with God realizes and experiences himself as God; and through the strength and power of that “Godliness” (*khudāpanū*) he works and moves his own ordinary body. *Sanskaras* do not bind him. In fact, some of those who have dived into and merged with the Ocean in the state of Realization remain there

* As in other places in this book, Meher Baba appears to be using the word “subtle” to designate the entire inner and “invisible” realm.

and keep no connection with the boat. And so their boats drift without their direction, driven by the waves. There are indeed many such who have attained perfection but who, from the moment of becoming One with the Almighty, never turn their minds to this finite and limited state of ordinary human beings. Their bodies are moved and operated through the power and strength of their Sat state of Truth-realization. But they have no knowledge of this fact.

These Majzūbs do not serve as means of helping and freeing others. Only Sadgurus, who are Sālik rather than Majzūb, can rightly be counted as the Benefactors and Saviors of the world and its people. For they alone are the Masters of both the infinite and finite states.

MEHERABAD TUESDAY, 30TH AUGUST 1927

The second-to-final entry in “The Combined Diary” records some of Baba’s comments to K. J. Dastur on the subject of “The Book” that Baba had written at Meherabad in 1925–26. At this time Dastur was engaged in various writing projects in Baba’s service. As the diary relates:¹



Meher Baba, 1928.

“While explaining to Dastoorji certain points about the work he was compiling, Shri again referred to his own work and conveyed, ‘Never before have spiritual secrets been revealed in such a way as I have written them. The Hindu scriptures (the Upanishads²) no doubt touch some points here and there and explain them to a certain

MEHERABAD

TUESDAY, 30TH AUGUST 1927 (CONTINUED)

extent not found in the other scriptures, but I have revealed spirituality in direct and clear terms, explaining all in plain language. This work will be the universal scripture for the world in the future.’”

That afternoon, in a session with the mandali, Baba discoursed on various topics. The write-up of this material comprises the last of the forty-nine talks in the “Thursday Tiffin Lectures” manuscript, whose closing date corresponds with that of “The Combined Diary” almost to the day.* —Eds.

* “The Combined Diary” concludes with the next day’s entry—31st August 1927.

Ātmā, Chaitanya, and Consciousness³

Ātmā⁴ = Self = Purush*

chaitanya = thinking = mind

prāṇ = energy

ākāsh = matter

chaitanya + energy + sanskaras = consciousness of the universe (or false consciousness) = jīv

chaitanya + energy (without sanskaras) = Self-consciousness (or true consciousness) = Shiv (or the Realized Being)⁵

For the realization of its sanskaras, jīv avails itself of two mediums, prāṇ and ākāsh. While it realizes its sanskaras jīv does not realize Self, since it uses its consciousness towards the experiencing of these sanskaras through the gross and subtle forms which are the outcome of prāṇ and ākāsh. On the other hand, when it realizes Self, jīv[†] does not experience its sanskaras; and as a natural consequence of this, prāṇ and ākāsh, the two bodies, and the two worlds disappear from its awareness and only Self-consciousness remains.

In reality the same one Ātmā plays the part of jīv when experiencing the universe, which is to say, when imprisoned in false consciousness; but when It realizes Itself, Ātmā gains true consciousness and plays the part of Shiv (or the Sadguru[‡]).

In its pure, original form, then, Ātmā is unconscious Sat, while as jīv or Shiv it is fully conscious. Or to be more explicit: in the very beginning Ātmā abided in unconsciousness. When it became slightly and most finitely

* Literally “man,” Purush is often used to mean both “soul” and the “Supreme Being.” In Samkhya philosophy, Purush is the Self as consciousness which never acts but witnesses the manifestations of Prakriti or primordial nature.

† Strictly speaking, “jīv” designates the false self, or else the real Self in the state of bondage (jīvātmā); when Self experiences Self, jīv ceases to be jīv and becomes Shiv. This point is explained in the next paragraph. In the present instance, “jīv” is being used in a loose and provisional sense, as a way of referring to what used to be jīv but is now something else.

‡ Though the text refers only to the Sadguru, actually, a Majzūb too experiences true consciousness and the Knowledge of Self. Evidently “Sadguru” is being used here as a general designation for a God-realized Person of any type, as it is through the early chapters of *Infinite Intelligence*.

conscious, it acquired a slight degree of chaitanya. This chaitanya, in turn, got some slight energy and ākāsh. Thus chaitanya, consciousness, and forms (through prāṇ and ākāsh) come into being.

On the gross plane evolution starts from stone state, which contains the least amount of chaitanya and consciousness possible. This chaitanya and consciousness manifest more and more fully in vegetation and animals, until they arrive at perfection in the human form—which is the perfect form. Chaitanya in animal form, where consciousness has not yet achieved its full development, manifests as instinct, while it manifests as intellect in human beings, in whom consciousness is fully developed but false, since sanskaras divert consciousness into the experiencing of the universe rather than Self.

In spiritually advanced persons chaitanya becomes inspiration, and in Perfect Beings, Realization. Here too, as in the ordinary human state, consciousness is fully developed, but now it has become **true** consciousness, since it is being used for the purpose of Self-realization.

In summary, then, consciousness and chaitanya are one and the same at the very beginning and at the end, but in the intermediate stages they stand distinct and apart from each other, presented as they are in two different aspects.*

In the course of evolution, even as chaitanya and consciousness achieve full development in the human form, at the same time, sanskaras attach to that form. Chaitanya, which at this stage manifests as intellect, has all the full consciousness that it needs for knowing the Self. But instead of bringing this fully aroused consciousness to bear on this task of knowing Self, it squanders it in the experiencing of the sanskaras that it picked up in its previous forms, during the inhabitation of which consciousness was being gathered and got developed from its most finite to infinite degree. When at last the sanskaras have been wiped

* Much of what has been said in this and the preceding three paragraphs on the development of chaitanya through the course of evolution and involution is discussed more fully in *Infinite Intelligence* (see esp. pp. 32–34). See also the editors' discussion of chaitanya in the supplement to *Infinite Intelligence*, pp. 479–80. (K. J. Dastur's rendering of this material in *Meher Message* is cited in Appendix 5, pp. 510–14.)

off, the body and world vanish from one's experience. Only chaitanya and full consciousness remain; and chaitanya has now become conscious of its own infinity.

Thus we see that Ātmā or Reality stands at the back of the trinity of chaitanya, consciousness, and body. Experience of the gross results from the working of the intellect with the help of consciousness through the medium of the body. By contrast, Realization results from the Intellect* working its way (with the help of consciousness) towards Reality—Ātmā—and finally becoming one with it.

To recapitulate: chaitanya and consciousness stand distinct from each other; but at the same time, together they serve as a necessary condition of all gross forms to a greater or lesser degree. To help impel evolution on up through its culmination in the achievement of human form, chaitanya manifests itself as passion or procreative energy. But here in the human form—beyond which there is no further form for the soul to assume—chaitanya has to be turned in an opposite direction.

Ordinarily in the human form, the intellect, with the help of consciousness, enjoys or suffers sanskaras through the medium of the body. In this process old sanskaras are consumed and new ones gathered—which necessitates the assumption of new forms or bodies.

If it is to escape this inevitability of re-embodiment, consciousness must remain, but chaitanya has to be turned in an opposite direction whereby old sanskaras wear out by themselves without creating new ones. Intellect, relieved of its old work of enjoying sanskaras, welcomes the help of consciousness and moves onwards in its journey towards identifying itself with the Self.

The process of realizing the Self much in vogue with the yogis entails turning consciousness in an opposite direction, bringing about forgetfulness of the gross universe. In this process, however, old sanskaras remain as they are, while, to the contrary of what is intended,⁶ new sanskaras are accumulated, viz., the sanskaras of the planes.

* Evidently Baba is using the word "Intellect" in this case to refer to the Infinite Intelligence, that is, the Reality that underlies the limited human intellect referred to in the previous sentence.

Rarely does a yogi succeed in progressing beyond the fourth plane, the *sanskaras* of which, involving supernatural powers, almost invariably⁷ prove the yogi's undoing. It is for this reason that Sadgurus and Perfect Ones generally advise the destruction of *sanskaras* while leaving consciousness itself intact. The moment that *sanskaras* have been wiped out, Intellect unites with the Self. This is impossible so long as even a vestige of *sanskaras* remains. By concentrating on the annihilation of *sanskaras*, one avoids the dangers of the planes, particularly the fourth. One does gain sight of these planes, however, after Realization of the Self.*

Now *sanskaras* can be done away with through various methods, of which the most important are karma yoga, bhakti yoga, rāj yoga, and jñān yoga. But the members of a Sadguru's circle are kept aloof and have no connection with these *sanskara*-destroying processes. The nail (*mekh*⁸) of the Sadguru's grace[†] prevents the formation of new *sanskaras*. The only difficulty arises when circle members fail to surrender completely, which renders the Guru's working out of their *sanskaras* more difficult and troublesome. This enviable good fortune of circle members results from past actions and services to the Guru. For ordinary human beings, by contrast, even eating, drinking, and breathing create *sanskaras*, let alone sexual intercourse and other such vices. For such people the best expedient for escaping the formation of new *sanskaras* is *satsaṅg*. They should attach themselves to a Sadguru and remain within his boundary. Otherwise they are doomed.

As a result of the destruction of *sanskaras* which the Sadguru's process brings to accomplishment, it becomes possible for one to realize the Self in full

* Though the meaning of this paragraph is not altogether clear, Baba seems to be contrasting the yogic path of conscious travel through the inner planes with the path of those who travel "blindfolded" under the guidance of a Master. Elsewhere Baba has said that those who travel blindfolded do experience the planes all in a flash, during that moment of grace when they are uplifted from gross consciousness to the Realization of God. Those who have it in their destiny to return from Realization to creation-consciousness experience the planes at that time as well, which is what Baba seems to be referring to here.

† The word "*mekh*" means "nail" or "pin" (not "fingernail"). In the lecture of 13th February 1927 (see p. 375) Baba used *mekh* in the idiomatic expression "*mekh māre chhe*," which means "to block"; literally the phrase translates "[he] hits a nail." That is, the Sadguru drives in a nail which kills *sanskaras* and blocks their further formation. Probably Baba intends the same meaning here.

consciousness. You might find it hard to believe, but the fact is that all enter the Brahma State when they pass into sound sleep, but they remain unconscious of this.

What is it that rouses one from sound sleep back to wakefulness? This is brought about by one's *sanskaras*, the total annihilation of which, as we have already explained, enables one to enjoy the Brahma State in full consciousness. For the attainment of this Brahma state, in other words, full consciousness must remain while *sanskaras* disappear.

A Majzūb becomes All-Knowledge, Bliss, and Existence, and he is conscious of this. Such a one says, "I am in all; I am everywhere." The Sadguru likewise becomes All-Knowledge, Bliss, and Existence in full consciousness, but he has to return back down to the conscious plane* after Realization for the upliftment of others; and in this state he feels everything coming out of himself and sees himself in everything.

These (the Sadgurus) are the true Saviors for lost humanity. They are a sheer blessing on the earth. After giving up their bodies, Sadgurus become like Majzūbs.

Miracles and Chamatkārs, or, Mojizā and Karāmat

Mojizās or "miracles" are generally attributed to Avatars, Prophets, or realized personalities while *karāmats* appertain to yogis. The former is the outcome of high and unselfish motives, while the mainspring for the latter is invariably selfishness of the worst kind. An Avatar performs miracles when he intends to give a general push to the world towards spirituality, whereas a yogi generally enacts a *karāmat* to serve his own ends.⁹

To illustrate the use of miracles by a God-realized Master, take as an analogy the case of a child who is holding a parrot by the neck to the point of strangling it. Now, one desirous of saving the life of the parrot would not be well advised to try

* That is, to the plane of those embroiled in consciousness of creation.

to snatch it from the hands of its young captor, since he would run the risk thereby of prompting the child to tighten his grip, which would only defeat his purpose. Rather, the child should be offered a coin, inducing him to release his hold on the parrot. This offering of the coin corresponds to the performance of a miracle, while the saving of the parrot from the grip of the child represents the act of saving the mind of the ignorant one who, through Maya's grip, is wreaking havoc and destruction. Such is the way and practice of Avatars and Sadgurus.

By contrast, imagine a man who has caught sight of a beautiful woman and, in order to attract her towards himself, offers her gold ornaments. This offering of gold ornaments is comparable to a yogi's performance of *chamatkār* or *karāmat*. Obviously a world of difference separates the motives of the Sadguru performing miracles from the yogi performing *karāmat*.

For another analogy, imagine a man wearing white spectacles which, naturally enough, make everything appear white to him, while in reality the things before his eyes are colorless—which is to say, each thing stands in its natural color and no special tinge or tint colors them.¹⁰ The yogi's *chamatkār* can be likened to placing red or green spectacles before his eyes, causing everything to appear to him red or green—to his great amazement. But the Sadguru, knowing full well that even the whiteness that the man originally experiences (when wearing the original white spectacles) is a false color and that everything is really nothing, does not believe in wasting time by changing the color of the glasses that one wears on one's eyes. Rather, he aims at removing the white spectacles that one is already wearing, thus enabling one to see things as they really are, without color, since, as we have said, they are really nothing at all.¹¹

Now the actual powers of a Sadguru and a yogi of the fourth plane are the same. The *svayambhū* or “self-generated” supernatural powers emanate and overflow of their own accord through the Sadguru; and this overflow the yogi receives and channels for the working of *chamatkār*s. Unless one has a Perfect Master to guide one through the planes, the fourth plane proves invariably to

be the great stumbling block. For the powers of that plane, when put to use, create binding of the worst type. Thus the Sadguru looks upon *chamatkār*s with disfavor, as also upon those practices which lead to their procurement.¹²

The resuscitation of the dead by a yogi is a miracle for the worldly man as well as for the yogi himself.¹³ But it is no miracle at all for a Master. Masters seldom perform miracles. A Sadguru would rather try to impress upon the world the fact that what worldly people consider death is really no death at all. Whom to revive, when none is dead?

*The Sadguru and the Majzūb Compared with the Ordinary Man*¹⁴

TURNING THEN FROM THE SUBJECT OF MIRACLES TO A
COMPARISON OF SADGURUS, MAJZŪBS, AND ORDINARY MEN,
SHRI CONTINUED:

Majzūbs enjoy the Paramānand state permanently; that is, they experience Infinite Knowledge, Power, and Bliss once and for all, eternally. The same can be said of a Sadguru, who too experiences Infinite Knowledge, Bliss, and Power continuously and without interruption; but at the same time, the Sadguru returns to the world. And in the process his Superconsciousness undergoes a change. Fundamentally it remains the same as that of the Majzūb, but the return to world-awareness entails that gross consciousness be added to his Superconsciousness.

Suppose that the mind is a hand and the body is a spoon.¹⁵ The difference between an ordinary man and a Sadguru consists in this: the Sadguru eats only with the spoon, whereas the ordinary man eats with hand and spoon together—and in the process, soils both. Now the spoon that he holds, **that** the ordinary man is able to clean; but he cannot clean his hand. For the cleaning of his hand, he has to seek the help of the Sadguru.

SHRI CONCLUDED WITH A DISCUSSION OF THE FOUR
BODIES AND THEIR VARIED USE:

Bodies

As suits its purpose at any given moment, the Self acts through four bodies—the gross body, the subtle body, the mental or seed body, and the *mahākāraṇ* body.* In the ordinary awake state the gross body serves as the medium for experiencing the gross universe. In the dream state and the yogi state of the planes, the subtle body serves as the corresponding medium—with this difference, that while in the dream state the mind is subconscious, the mind of the yogi is fully conscious. In sound sleep neither body nor mind nor sight nor hearing remains. Thus sound sleep resembles the state of Realization, except that the germ of a body, the mental or seed body, persists.† Finally, after descending back down again from the state of Realization to *turīya avasthā*,‡ the Realized One uses the *mahākāraṇ sharīr*, which is able to act at the same time through all the bodies.

The difference between sound sleep and Realization is that mind is unconscious in the former state while in the latter state it remains fully conscious and awake.¹⁶

* *God Speaks* defines “mahakarana sharīr” as “universal body” (see pp. 75, 138, and 290). In *Divine Theme* Chart 2 the “Universal Body” appears as one of the seven concentric rings comprising the God-realized person as an individuality; and in the explanation of this chart (p. 15) Baba writes, “In the God-realised person, there has emerged a *new* spiritual body, known as the *Universal* body or *Mahakarana Sharīra*, which is the seat of the *universal mind*. Just as water is contained in a cup, the Universal mind may be said to be contained in the Universal body.” (This same content appears in the supplement to *God Speaks* as Chart X and the text of pp. 227–28.) We see no special reason to doubt why these characterizations of *mahākāraṇ sharīr* in *Divine Theme* and *Gods Speaks* should not apply to the present Tiffin Lecture. It must be admitted, however, that the descriptions in the present lecture are far from complete and leave many unanswered questions.

† *Infinite Intelligence* characterizes this as the *fine* body in which sanskaras have reverted to latency or their *fine* state. Thus the “mental” or “seed body” alluded to in this paragraph is probably not the “mental body” (experienced on the fifth or sixth planes of the “mental sphere”) as it is discussed in *God Speaks* or *Discourses*, but the fine body as it is represented in *Infinite Intelligence*.

‡ Literally “fourth state,” the expression *turīya avasthā* evolved considerably in Meher Baba’s usage over the years. In *Infinite Intelligence*, it refers to the “divine dream” or the fully conscious experience of the planes; while ordinary humans experience these planes in the ordinary dream state, spiritually advanced souls (in *turīya avasthā*) experience them in full conscious wakefulness. Thus *turīya avasthā*, in this early usage, alludes to a state prior to Realization. Thirty years later, in *God Speaks* Meher Baba used the phrase to refer to the ninth state of God (experienced by Jivanmuktas and Paramhansas) at the Divine Junction between Fanā Fillah and Baqā Billah. In the present lecture, however, Meher Baba seems to mean an experience that any God-realized person has when descending again from God-realization or Fanā Fillah back to creation consciousness. Presumably *turīya avasthā* as used here would apply to a Sadguru as well as it would to other God-realized creation-conscious persons (such as Jivanmuktas and Paramhansas).

Supplement

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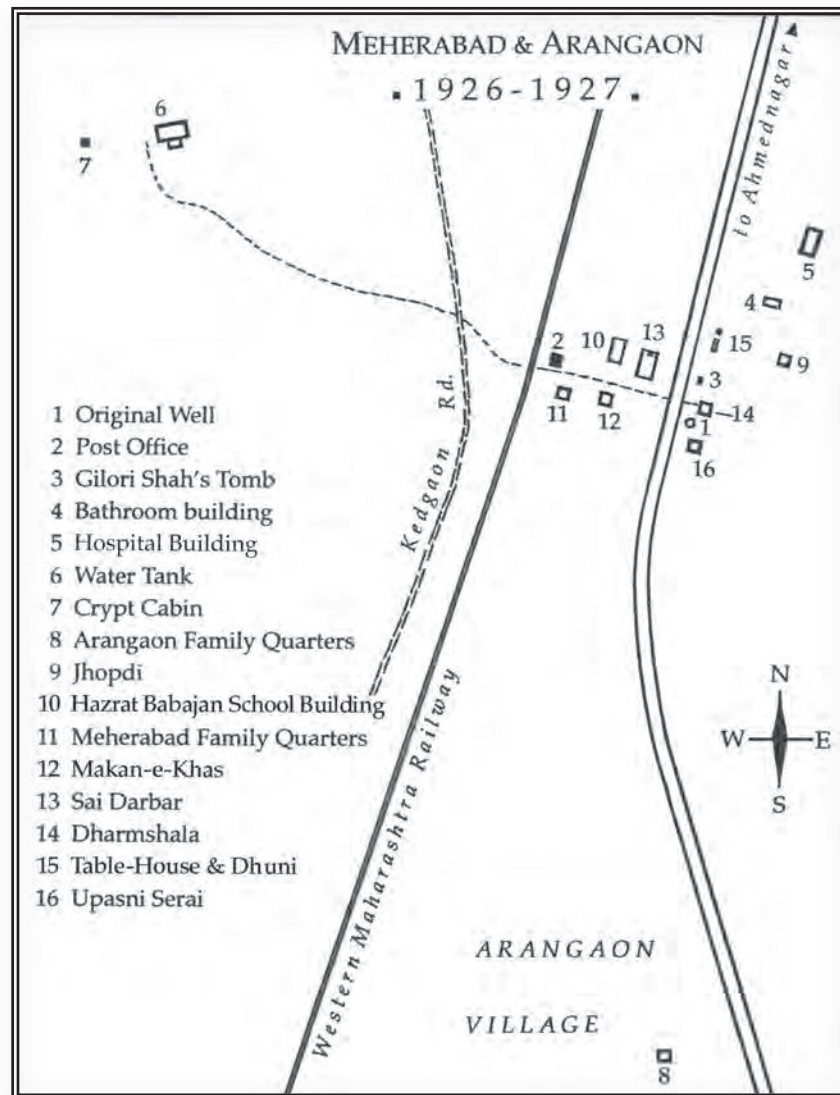
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Kaka Shahane’s house at Meherabad, known as the Family Quarters, where many of the Thursday Tiffin Lectures took place.

Map of Upper and Lower Meherabad in 1926–27



Over the sixteen-month span of the Tiffin Lectures, the architectural landscape of Meherabad changed considerably. The Hazrat Babajan School Building (9), the Makan-e-Khas (12), the original dharmshala (14), the Sai Darbar (16), and the Upasni Serai (18) were all torn down in October–November 1926. After the inauguration of the Meher Ashram boys' school in May 1927, the focus of Baba's work shifted to Meherabad Hill, and from August the Crypt Cabin (7), now Meher Baba's Tomb-Shrine, became his seat at Meherabad.

Establishing the Text of Tiffin Lectures: Historical and Textual Backgrounds and Editorial Practices

Meher Baba's "Tiffin Lectures," as a record of dictations given over a seventeen-month period from April 1926 through August 1927, was never published during its author's own lifetime. It survived in the form of typed and handwritten manuscripts that, while known to some among the older members of Meher Baba's mandali and preserved at Meherabad and other places, had, with the death of that older generation, receded into obscurity and largely been forgotten. Its rediscovery and publication here, almost nine decades after its original composition and transcription, brings to the world an extraordinary treasury of some of the early words and discourses of the Avatar, given out by him through the medium of live "talks" with his close male disciples during the period when their initial training was still in progress and the first phases of Meher Baba's work were approaching their culmination.

Although Meher Baba's standing as the originator of this lecture material cannot seriously be disputed, nonetheless, editors and publishers who attribute to him authorship of literary works that he never published during his own lifetime owe to their readership a full and transparent account of what sources they have used and what use they have made of them. Accordingly, this essay provides information on several matters that will doubtless prove of interest to close students of this book. We begin with a history of Meherabad in the mid-1920s, along with a description of the kinds of settings in which these lectures were probably delivered. In the two sections that follow, we review the multilayered documentary sources from which *Tiffin Lectures* has been compiled and try to uncover the progress that this material underwent in the late 1920s, through the course of multiple rewrites, in the direction of what apparently was intended to be a published book, a goal left unaccomplished at that time. The essay concludes with an account of the editorial philosophy and practices that have led to the creation of this present volume.

Readers should know that the actual verbatim texts in this book were not dictated by Meher Baba in this form literally and word for word. Indeed, in certain cases the original “talks” were probably given by Meher Baba in Gujarati, while they are rendered here in English. Nonetheless, the editors feel that these present edited texts record and express the substantive content of Meher Baba’s dictations accurately. In consonance with its general editorial policy, the Avatar Meher Baba P. P. C. Trust, which owns the copyrights to all this material, is making the original source manuscripts, handwritten and typed, available to the public in facsimile through its website. These original sources will perennially remain the authoritative texts on the basis of which, in years to come, new editions of “Tiffin Lectures” can be compiled and published as and when this is deemed necessary.

Throughout this book, the phrase Tiffin Lectures (without quotation marks or italicization) refers to the actual live talks that Meher Baba gave in 1926–27; “Tiffin Lectures” (in quotes) designates the typed renderings of these talks which are described in detail below (under the abbreviations TTL, TTL/FF, TLD/FF, TLD/DF, and LLBA); and *Tiffin Lectures* (in italics) designates this present published book.

PART ONE: A History of Early Meherabad

A. The Establishment of the Meherabad Ashram. The ashram establishment known as Meherabad is located about nine kilometers south of the city of Ahmednagar on the Deccan plateau of India, about 250 kilometers as the crow flies east and inland of Mumbai, then known as Bombay. The property was originally owned by a family of early Zoroastrian disciples, and Meher Baba first visited it in May of 1923, at the very time that he was closing down the Manzil-e-Meem (“House of the Master”) in Bombay where he had been carrying out much of the early training of his mandali. Over the next year and a half Baba came and went frequently in the course of various whirlwind travels and activities around India. During periods of residence at Meherabad

he and his mandali were engrossed largely in intensive physical labor, clearing rubble, rehabilitating some of the old buildings that had been used by the British military in World War I, constructing a small structure known as the Jhopdi as a small structure for his personal use, and generally establishing this rural outpost as his headquarters.

In January of 1925 Meher Baba settled in “permanently,” and the next three years witnessed the first great burgeoning of the Meherabad ashram. On 21st March 1925 (the day of the Parsi New Year) he opened the Meher Charitable Hospital and Dispensary, using for that purpose the space that had previously served as the Mess Quarters (and which is now properly known as the Old Bungalow*). Drawing on the services of several of Baba’s own mandali as well as a hired staff, the hospital provided free medical care for much of the impoverished population of Arangaon and the several surrounding villages. Two months later, Baba created an asylum for lepers, who were housed in their own separate compound at Meherabad under the supervision of a woman named Parvati, herself a leper. These facilities, the hospital and the leper asylum, continued to operate until the late autumn of 1926 when, as we will see, most of Meherabad was closed down.

Meanwhile, Baba had begun to turn his energies towards education. On 25th March 1925, four days after opening the hospital, Baba inaugurated the Hazrat Babajan School (which included boarding facilities) for poor Arangaon children. This led, over the next few years, to the creation of the Meher Ashram in 1927, a school for boys, and in 1928, to the founding of the Prem Ashram, a special program for Meher Ashram students who had become overwhelmed in the outpouring of divine love at the end of the previous year and had been precipitated into higher states of consciousness. The Meher Ashram and Prem Ashram moved with Meher Baba from Meherabad to Toka in 1928; Baba wound down these school activities down after shifting back to Meherabad in the early

* Since the early 1970s this building has been used as an accommodation facility for pilgrims and accordingly has often been referred to as the “Dharamshala.”

months of 1929. Over this entire four-year phase, then, these children of the various schools represented a major constituency and focal center in the life of Baba's ashram. Much of the daily routine revolved around them; and a large proportion of the energy and effort by Baba as well as his mandali was devoted to their schooling, food and accommodation, sporting and entertainment, and other aspects of their education and personal care.

Meher Baba's work with local school children played its part in the broader course of his dealings with the village folk of Arangaon, which started up in real earnest when Baba moved into Meherabad in 1925 and which occasioned many little dramas over the next year or two. This largely impoverished and illiterate village included a significant population of Mahars, low-caste Maharashtrians who at this time occupied the bottom rung in the social and economic ladder and typically served as sweepers, watchmen, and agricultural laborers. Even though Meher Baba was providing the Mahar children with a free education and was actively promoting the welfare of the so-called depressed classes, the Arangaon Mahars created many disturbances nonetheless, sometimes going so far as to pollute the Meherabad wells and to hang strips of animal flesh outside the Meherabad buildings. Despite this, Baba persisted in his efforts to bring about the upliftment of the poor villagers and the intermingling of the castes. The villagers, for their part, in good measure recognized their good fortune in having a great Master established in their midst, and Baba's participation in some of their festivals, such as the *Ekādashī* celebration in late July 1926, marked grand days in the life of the village and the school children.

Over the same period in the mid-1920s Meher Baba's reputation as a spiritual Master and Sadguru was starting to spread throughout the district, and Meherabad became a destination of spiritual pilgrims, yogis, seekers, ordinary people desirous of blessings and worldly benefits, and other persons on the religious and spiritual circuit. To accommodate the increasing flow of visitors, in early 1925 Meher Baba had constructed a small temporary building serving as a *dharamshala* (a hostel or lodging quarters for pilgrims), and on

20th September of that year he opened the Shri Upasni Serai, a more adequate pilgrim facility on the southeast side of the original Meherabad well, where visitors were given free accommodation and food. Since a larger building was needed for gatherings, on 29th November he broke ground for the construction of the Sai Darbar, a 96-by-66-foot meeting hall made of bamboo matting and corrugated iron sheets. Completed a month later, the Sai Darbar incorporated a raised stage at one end that served as the venue for many events and performances. But the most important milestone in this public aspect of the life of Meherabad was reached on 18th February of the next year, when Baba's birthday (according to the Zoroastrian calendar) was celebrated on a grand scale.* Tens of thousands came for Meher Baba's darshan in a program that included village music of drums and flutes, talks, a ceremonial bath, and a processional in which Baba was carried in a palanquin up Meherabad Hill to the Water Tank, now known as Meher Retreat, for an arti ceremony. The event was a grand and memorable one, and some of Baba's older disciples still reminisced about it more than half a century later.

During this phase of the early flourishing of the Meherabad ashram Meher Baba used different sites for his sleeping and work, sometimes putting up for the night in the Post Office, sometimes retiring to the Jhopdi or to the Water Tank on Meherabad Hill. The mandali, for their part, resided initially in the Mess Quarters; but as this space got taken over by the hospital, in September 1925 a new residential hall was opened for them, the Makan-e-Khas or "House of the Chosen Ones," located, like the Sai Darbar, Hazrat Babajan School, and Post Office, in the strip of land between the Ahmednagar-Daund road and the railway tracks. Meanwhile, several of Meher Baba's women disciples, most notably Mehera Irani, his chief female disciple, had been staying in the Post Office since May of 1924. Although many of Meher Baba's early disciples of both sexes hailed from a comparatively well educated Indian middle

* By the Roman calendar Meher Baba's birthday falls on 25th February. The Zoroastrian calendar does not factor in leap year, and so it lags behind the Roman calendar one day every four years. Meher Baba did not generally celebrate his birthday through large public events in this way; 1926 and 1937 occasioned two of the rare major public celebrations of this kind.

class environment, and while some of them had known each other on familiar terms and even enjoyed kinship ties, after moving to Meherabad Meher Baba increasingly separated the men and the women, enclosing the Post Office in a compound of bamboo screens to protect the women residing there from public view and curiosity. Indeed, from 1925 and early 1926 onward the women's seclusion became so strict that, for decades together, some among them, and particularly Mehera, had quite literally no contact with the men mandali at all. The dictation of the Tiffin Lectures, then, occurred entirely within the male sphere of life; the women had no evident connection with this aspect of Baba's work.

By the beginning of 1926, in short, the Meherabad ashram had quickly evolved into a booming colony based on the highest spiritual philosophy and hosting a constellation of activities and institutions in the humanitarian and charitable spheres. Yet, as his disciples and followers were to discover many times in the decades that followed, Meher Baba rarely allowed a routine to entrench itself or a conventionalized conception of spirituality to crystallize around his work. To the shock of many, in October Baba suddenly declared that the hospital, Dharamshala, leper asylum, and school would be peremptorily shut down, the Sai Darbar, Upasni Serai, and Hazrat Babajan School buildings demolished, and most of the effects and property of the ashram sold off in auction. According to the original conception, Baba himself was to leave Meherabad with a few select disciples for an extended period of travel in Persia, though this was subsequently revised into a plan to visit Bombay. When news spread to the local community of this apparently inexplicable decision to close down these charitable institutions so soon after their founding, many tongues began to wag. Some of Baba's own disciples were perturbed by this criticism; and in the Tiffin Lecture of 23rd October 1926 Baba spoke to the point, explaining the difference between the work of a Sadguru and "good works" as conventionally understood in the world. In fact, throughout his lifetime Meher Baba often acted in this way, taking what seemed to be sudden erratic turns that flew in the face of sense and reason and the prevailing winds of opinion

as to how a spiritual Master ought to behave. Meher Baba's Western disciples were to have their own taste of this a few years later in connection with his promise to break his silence in the Hollywood Bowl and his subsequent sudden, and to them very humiliating, decision to cancel this event.

Having thus disappointed many of his local supporters and having given new ammunition to his critics in his native Zoroastrian community who were virulently hostile to him at this time, at the end of November 1926 Meher Baba set out from Meherabad with more than a score of his disciples, men and women both. As it turned out, they did not travel to Persia but spent ten days in Lonavala, a small city in the Ghat mountains west of Poona (now called Pune), and twenty days in Bombay (now Mumbai). At the end of that four-week span, again to the astonishment of many, Baba returned to Meherabad, where the life of the ashram started up again, though now streamlined and divested of many of its old activities. It became swiftly apparent that Baba now intended to concentrate the main part of his attention on the educational aspect of Meherabad life. While the Hazrat Babajan School had effectively been shut down during the Lonavala interlude in November-December, after Baba's return to Meherabad it resumed operations; and in May 1927 Baba opened the Meher Ashram, the school for boys, which quickly expanded in the following months to the point that, by the end of the year, it had come to dominate the life of the ashram. Thus in the talks that Meher Baba gave in December 1927 and January 1928 his gaze seems to have been concentrated almost exclusively on the school boys and their spiritual training; the men mandali had become adjuncts in his work, essential in the services they rendered but no longer his primary focus. During the period of the Tiffin Lectures, however, and especially in 1926, the training of the men was still a dominant theme on the stage of the Meherabad ashram, and the Tiffin Lectures themselves served among the instruments that Baba used in this training.

In overview, the Tiffin Lectures belong to an intermediate period in the first great flowering of Meherabad, after the establishment of the ashram and

preparation of its physical plant in 1923–24, after the first settling in and creation of the main institutions in 1925–26, but largely prior to Baba’s extraordinary spiritual work with the boys of the Meher and Prem Ashrams. The Tiffin Lectures phase itself divides into two parts, the first from April to the end of November 1926 and the second from late December 1926 to August 1927, with the temporary closing down of the Meherabad ashram during the Lonavala visit as the intermission between these two acts. Most of the Tiffin Lectures were given during the earlier time span; Baba’s discoursing to the mandali seems to have reached its climax in early- to mid-1926. As you can see in the map on page 406, the main hub of activity during this early phase had its seat in what we now call Lower Meherabad, on the east side of the railways tracks and both sides of the road. Though Baba used the Water Tank and other spaces on the Hill for various purposes, the Hill did not emerge into the center of Meherabad life until 1927, particularly with the shifting of the Meher Ashram up the Hill at the end of June and the construction of the crypt room (later known as the “Dome” and eventually Meher Baba’s Samadhi and Tomb-Shrine) in August of that year.

B. The Literary Contexts and Dictation Environment of the Tiffin Lectures.

In the midst of this swirl of life in the practical sphere, concurrently Meher Baba was carrying on with the training of his mandali; and a major part of this involved teaching and explanations in the domain of what for lack of a better phrase we could call “spiritual philosophy.” Ironically, this new outpouring of discourse on Baba’s part began at the very moment when verbal expression, particularly when it involved complicated subjects, became more difficult for him from an external standpoint. For on 10th July 1925, the Avatar took upon himself the burden of complete verbal silence, a silence which, contrary to the expectations of those around him, he kept for the rest of his life. All communication, including metaphysical and cosmological explanations, had to be carried out through various cumbrous technologies of dictation. At first Baba wrote with chalk on slate; and in fact, most of the Tiffin Lectures were



Meher Baba with his mandali in Lonavala, December 1926.

conveyed by him this way. When he had a mind to discourse, his disciples would be ready with a stack of slates. Meher Baba would write, a disciple would read out orally, and another would take notes, if this was called for; when one slate had been filled, an assistant would give him a fresh one, while the used slate would be cleaned with a rag. This process of discourse continued for almost a year and a half; indeed, forty-four of the fifty-two Tiffin Lectures in this volume were given out in this way, in effect, through the medium of Baba's own handwriting, supplemented by what "The Combined Diary" called "signaling" and Baba's own expressive non-verbal gestures. But on 2nd January 1927 Baba stopped writing and began to communicate by pointing to letters in the newspaper. Since this process was found to be cumbersome, on 7th January Baba's disciple Vishnu provided him with the first alphabet board, which permitted Baba to communicate more rapidly by pointing to letters with his finger. Meher Baba availed himself of this new technology of the alphabet board for more than a quarter century, until, with the further intensification of his silence, he gave this up too, in October 1954, and began communicating exclusively through his own system of hand gestures, a practice which he employed until dropping his physical form on 31st January 1969.

For more than four decades, then, all books and messages bearing Meher Baba's name as their author—indeed, all communications from him of every sort—were the products of a complex process involving the mediation of disciples and interpreters. Yet despite these difficulties that his silence imposed, the three- or four-year period following the inauguration of Meher Baba's silence witnessed an efflorescence in literary activity, on Baba's own part as well as several among the mandali. On 13th July 1925, three days after the silence began, Baba embarked on the composition of what has become known as "The Book," secluding himself for that purpose in the Jhopdi and writing often on a daily basis. For a year and a half (until November or perhaps December 1926) Baba continued with this writing project, at first in the Jhopdi, and later at other sites in Meherabad, notably the Table House, a four-by-seven-foot wooden

structure that Baba had built for this purpose; another cabin (four-and-a-half by five feet) in the Sai Darbar; the Hazrat Babajan School; and the Water Tank on the Hill. Though Meher Baba dropped hints from time to time about the contents of this masterwork of spiritual revelation, and while he gave assurances over the later decades of his life that the manuscript was being well cared for, today no one knows its whereabouts. Indeed, "The Book" remains one of the great puzzles and unsolved mysteries of this Avataric Advent.

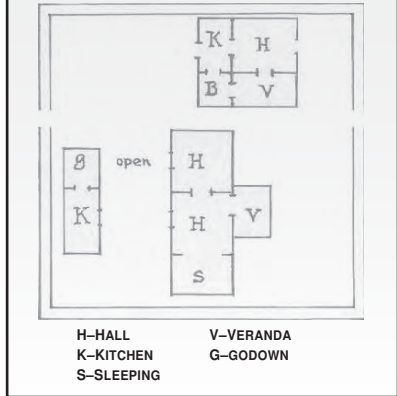
While the composition of "The Book" was still in progress, Meher Baba was intensively engaged in other activities in the literary and philosophical line. The book entitled *Infinite Intelligence*, published in 2005 and based on a manuscript (the "Intelligence Notebooks") that was discovered shortly after Meher Baba dropped his body in 1969, probably derives from a dictation that Baba gave to the mandali between about February and July of 1926. *Infinite Intelligence* comprises in the main part a unified exposition on matters of the highest philosophy. In its last section it incorporates material from a separate thirty-nine-page manuscript in Baba's own autograph, probably written by him in 1925, that was published in the year 2000 under the title *In God's Hand*. These two books, *Infinite Intelligence* and *In God's Hand*, though never published during Meher Baba's own lifetime, contribute significantly to the body of revealed truth that descends to us from this Avataric Advent. While *God Speaks*, published in 1955, clearly stands as Meher Baba's most important work in this line, this earlier material reveals new vistas on certain perennial themes, while at the same time marking the point of "opening," as it were, from which the Avatar of the Age began a lifelong course of explanations that, collectively, provide a new account of truth and reality for the future humanity.

The talks to the mandali collected in "Tiffin Lectures" start at the end of April 1926, at the very heart of that period when Baba was most actively engaged in composing "The Book" and dictating the "Intelligence Notebooks." Unlike the manuscript source for *Infinite Intelligence*, however, the "Tiffin Lectures" manuscripts give specific information about the date and place of each talk, and thus

we know that the course of these lectures runs from 29th April 1926 through 30th August 1927, with the great majority of these falling in the first six months, between April and November 1926. Usually they were delivered at Meherabad, though a few were given out during periods of travel at other places (Lonavala and



(ABOVE) A view of the Family Quarters in the mid-1930s. (BELOW) Detail of map on page 415 showing the floorplan inside Kaka Shahane's home when it was in use by Baba in 1926–27.



Akolner). When at Meherabad, many of these lectures were given out at the residence of Kaka Shahane, one of Meher Baba's disciples, who lived with his family in a house on the edge of Arangaon village that later became known as the Family Quarters and now serves as the site for the Avatar Meher Baba Trust's Meher Health Centre. Doubtless the word "tiffin," which means "lunch," alludes to food and entertainment provided by members of Shahane's family to Baba and the mandali during their visits, which typically fell on Thursdays, called *Guruvār* or "Guru's day" in the Indic languages. Others among the lectures, however, were dictated by Baba spontaneously at the Makaan-e-Khas and other locations in Meherabad. Though none of the surviving records provided detailed

information as to precisely who was in attendance, almost certainly the men mandali comprised the main audience, along with Kaka Shahane's family and whoever might have been invited or have happened to be on the scene at what were no doubt popular events, at least to those privy to the fact that Meher Baba was holding forth with spiritual discourse in this way.

Though Meher Baba's explanations and expositions are characterized on the title page of one of the key manuscripts as "lectures," and while most of them

have an identifiable subject and coherent scheme of presentation, we should not suppose that they belong to an ordered sequence, like lectures in a formal class organized by a schedule and syllabus. In fact, Baba was constantly giving "talks," planned as well as impromptu, throughout this period; in compiling the "Tiffin Lectures" manuscripts, Baba's disciple Chanji (or whoever else was involved in this editorial process) culled and selected from a substantially greater body of material recorded in Chanji's Diaries. Some of the lectures, such as those at Kaka Shahane's house, were probably anticipated with some eagerness, and Baba might even have picked topics in advance. Other lectures, however, arose organically in the natural course of the life of the Meherabad ashram and responded to events and circumstances. In early October of 1926, for example, a group of political activists and editors for the Indian independence (or Swaraj) movement visited Meherabad while canvassing for votes in an up-coming election. In response to their solicitation, Baba warned them that party politics inevitably put one at loggerheads with the claims of the conscience, and he explained that true Swaraj is the spiritual independence that comes with the winning of Truth. This particular lecture, then, was largely addressed to outsiders, and its topic was determined by the particular interest that brought them to Meherabad. On another occasion several among the Meherabad ashram residents had been relating recent episodes involving miraculous occurrences which they attributed to Baba. In his reply Baba differentiated between three different kinds of powers or shaktis; the nature of the power that the Sadguru uses is such that he, Baba, could remain ignorant of miracles that his own close devotees actually experienced through their faith in him—as had happened in the cases under discussion. Thus Baba gave to his mandali a primer on siddhis and miracles, a subject that was to arise many times in the course of his (and their) dealings with the public, and particularly during his tours to the West in the 1930s.

Since Meher Baba had not yet explained his spiritual status and since confusion prevailed on the subject of Masters and spiritually advanced souls, several of his lectures address these subjects. Thus an informal conversation

between Baba and the mandali about the upcoming *urs* or death anniversary commemoration of Bapu Saheb Wali, a great “saint” and spiritual personality of Ahmednagar, prompted a lecture in which Baba explained the difference between Majzūbs, Sāliks, Āchāryas, and other spiritually advanced personalities and human types. In the course of his expositions Baba would often draw on details in the immediate physical environment or allude to persons in attendance to illustrate his points. One day, for example, while he was explaining that spiritual seekers—such as members of his mandali—needed to acquire the detachment of a stone, which remains unaffected and unmoved by the desires of those around it, one of the new resident mandali, Shankarnath, happened into the room. Baba welcomed him with the greeting, “Shankar, be you *kaṅkar!*” *Kaṅkar* means a stone or pebble or piece of gravel; thus Baba was playing a rhyme game with Shankar’s name as a way of furthering his discourse—and no doubt, as a way of warning this new resident of what would be expected of him. Sometimes the names of mandali appear on diagrams and charts in Chanji’s Diaries and the “Tiffin Lectures” manuscripts. On other occasions Baba would use physical objects in his environment, such as a handkerchief or steps at the threshold of a room, for purposes of spiritual analogy. Thus a shaft of sunlight falling on the floor of the Makan-e-Khas, where Baba was holding forth to the mandali one particular day, was used by him to illustrate the nature of the antar jñān or “inner knowledge” of spiritually advanced persons: the sun’s rays he likened to the antar jñānīs (or “inner knowers,” that is, persons on the spiritual path), the surrounding darkness to the unilluminated masses of humanity, and the sun itself to the God-realized Master. In short, these lectures seem to have been interactive in their delivery and personal in their address; at the same time, they impart a basic spiritual understanding that would serve Baba’s men as a foundation over subsequent decades when the intensity of work and service to their Master left them with little time for study and spiritual education as such, even if they had wanted it.

A fly on the wall on one of these occasions might have seen something like the following. One imagines Baba and the mandali gathered in the Makan-e-

Khas, or Sai Darbar, or the Hazrat Babajan School, or some other building or place of meeting during a momentary lull in the ebb and flow of the hectic daily ashram routine. Baba himself is seated on a stool, while various ones among the men—such as Rustom, Adi, Padri, Gustadji, Ghani, Ramjoo, Pendu, Arjun, Vishnu, Barsoap, Baba’s brothers Behram and Jal, Behramji, Raosaheb, Chanji, Masaji, Pandoba, Sayyed Saheb, Boman, Karim, Mohan, and others—are arrayed before him, probably seated on the cow-dung flooring.* All are intently listening: many among the men entertained an intense interest in the subjects under discussion, while even those who did not know that Baba expected full concentration and mental vigilance. Baba writes with chalk on slate. The mandali member or school boy responsible for managing the stack of slates hands Baba a new slate when he needs it, cleaning used slates with a rag before returning them to the stack. Baba writes in English or Gujarati, while a disciple interpreter such as Vishnu or Adi or Ramjoo or Ghani reads out the dictation. Chanji records the proceedings in shorthand; when Baba finishes with a slate, possibly it is passed along to him for the correcting and supplementation of his notes. Later that night Chanji transcribes the dictation longhand into his diary; and he reads it back to Baba at the earliest opportunity for checking and correction.

When one studies the diaries and various drafts of the Tiffin Lectures material, it becomes clear that Chanji himself (and perhaps others among the mandali) played a major role in the actual writing up of this content; sometimes the original drafts are sketchy in the extreme, and the actual garment of verbal expression in the final typed draft reflects Chanji’s own understanding and language command. At the same time, it cannot be doubted that Baba himself stands at the source of these dictations; and much of the key vocabulary and phraseology that we find in “Tiffin Lectures” was probably transcribed directly from his own handwriting. In short, Baba can certainly be called the author of the content, while the prose style represents an admixture of elements of Baba’s dictation and a writing up (and sometimes translation) carried out by a faithful disciple.

* Cow dung mixed with calcium lime made for the flooring of many houses and buildings in those days.

As we have already noted, the frequency and intensity of Baba's discoursing to the mandali swelled to its apex in June of 1926; thereafter it gradually tapered off again, especially, it would seem, after the return to Meherabad from Lonavala and Bombay at the end of 1926. Thus the "Tiffin Lectures" manuscripts contain only a sprinkling of lectures from the end of January through February and only one between then and the beginning of that August. By the second half of 1927, however, the Meher Ashram boys had emerged as the central focus of Meher Baba's work, and over the forty-day period from 2nd December through 14th January 1928, Baba was lecturing to them on a near-daily basis, again, on matters of high philosophy and primordial cosmology. These talks, too, have been preserved in a typed manuscript bearing the title "Shree's Explanation on Creation and the Universe." They command the greatest interest, not only by reason of their content, which is exceptional by any measure, but because during the very six weeks that Meher Baba was delivering them, an eruption of divine love took place among the students, leading a few months later to the creation of the Prem Ashram, whose story has been movingly related in Ramjoo Abdullah's *Sobs and Throbs*.*

In addition to these various dictations and talks given by Meher Baba himself, this phase of the first great efflorescence of the Meherabad ashram between 1923 and 1928 occasioned an outburst of literary activity on the part of his disciples as well, particularly in the form of diaries. The diaries of Chanji, Meher Baba's disciple and secretary, constitute the most important single source not only for Meher Baba's own words and "spoken" discourses during this period but for its history as well. We will examine Chanji's Diaries further at a later point in this essay. Another important diarist during these years was Ramjoo Abdulla, many of whose early records and accounts were published in 1979.† Yet along with these individual accounts, several of the disciples appear to have

* Ramjoo Abdullah, *Sobs and Throbs. or, Some Spiritual Sidelights: A Real Romance about the Meher-Ashram Institute, and the Living Miracles of Hazarat Qibla Meher Baba* (Ahmednagar : N. N. Satha, 1929).

† Ramjoo Abdulla, *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).

collaborated in compiling what is called "The Combined Diary," attributed on its title page to Padri (Fareedoon N. Driver), Pawar (Gangaram L. Pawar), Pandoba (Pandurang S. Deshmukh), Nadirsha (Nadirsha Dastur), and Chanji himself. A carefully worked over and neatly handwritten 750-page, two-volume chronicle, "The Combined Diary" serves as a veritable fountainhead of information about Baba's activities from the end of July 1924 through September 1927. Plainly those responsible for its compilation appreciated the monumental significance of Meher Baba's Advent, and they were trying, often quite self-consciously, to provide a record of his ways and doings for posterity. "The Combined Diary" has been used throughout this present volume as a primary source of historical and biographical information; it can usually be relied upon as one of the most authoritative and accurate among the available documentary records from the period.

Other bodies of diary, chronicle, and biographic material seem to have been composed during this time, and some have survived. Two extended (though probably fragmentary) biographical accounts describe the Manzil-e-Meem period in Bombay in 1922–23 and the early Meherabad years that followed. Serious study of these accounts has not yet been undertaken, and we do not know at present who the authors were or the conditions under which they undertook their scribal-authorial labors. Another major diarist of the period was Gangaram Limbaji Pawar, whose diaries evidently comprised one of the principal sources for "The Combined Diary." Much archival work and basic research needs to be completed before this body of literary material can be fully assessed and its literary history written.

So much for the literary productivity of the Meherabad ashram from its founding through the end of the Second Long Stay in May of 1928. Baba's shifting of the ashram to Toka at that time and his subsequent winding down of the Meher Ashram and Prem Ashram in 1929 marked an end to the early Meherabad phase. Literary activity did continue nonetheless, though now it seems to have been accomplished on Baba's part less through talks and lectures to the

mandali assembled as a group but more through dictation to specific mandali with specific writing and publication projects in view. Apparently at some point Baba gave extensive dictations to Ramjoo Abdullah. Though we do not know exactly when this happened, Ramjoo's notes probably provided the basis for five major series of articles published under Baba's own name in the *Meher Message*,* a monthly magazine dedicated to Meher Baba's work and cause that issued from its editorial office in Nasik between January 1929 and late 1931 under the editorship of K. J. Dastur, one of Baba's disciples at the time. Some of the content of these articles by Baba was later republished by Ramjoo under the title *Shree Meher Baba: His Philosophy and Teachings* (1933). In fact, Meher Baba had established in February of 1929 a group known as "Divine Knowledge Publishers" comprised of five disciples, each of whom bore the responsibility for a separate language. It would seem, then, that during these years after the end of 1928 Baba was starting to turn his attention and the energies of certain disciples in the direction of serious and sustained written expositions of his message.

Yet this line of literary activity was ruptured with the inauguration of Meher Baba's tours to the West in September 1931. Over the next several years Baba's work and relations with the West and his new Western disciples dominated in his daily activities and the life of his ashram; and when literary work resumed, first with the publication of two short books in 1933 and subsequently with the *Meher Baba Journal* from 1938 to 1942, the earlier literature of the 1920s had largely disappeared from view.† With this new publication Baba's discourses and messages and other written expositions took on a

* These included: "Sayings of His Divine Majesty Sadguru Meher Baba," which opened every issue; "Spiritual Speeches of Shri Sadguru Meher Baba," two-thirds of which present in edited form material from the "Tiffin Lectures"; "God, Creator and Creation," a series in nine parts; "On God-Realization (the Practical Side of Self-Realization)," a series in six parts; and "On Inner Life (The Mystical Side of Self-Realization)," a series in ten parts.

† In fact, at the third meeting of the Meher Editorial Committee on 3rd August 1938—a meeting attended by Meher Baba himself—this group, formulating editorial policy for the *Meher Baba Journal* scheduled to begin publication later that year, formally decided to eschew republication of Baba's discourses and messages released earlier in the Indian magazines *Meher Gazette* and *Meher Message*, since the "new phase" of Meher Baba's work involved the integration of East and West, whereas these older discourses had been addressed to Easterners only. For further details, see *Discourses*, revised sixth edition (North Myrtle Beach, South Carolina: Sheriar Foundation, 2007), vol. 4, p. 12.

distinctly international character. Thus the original *Discourses* (1938–43) and later *God Speaks* (1955) present their themes with a comparative minimum of Indian-language vocabulary and do not presuppose a knowledge of Eastern metaphysics or spiritual philosophy. In the main part Meher Baba's "philosophy" and teachings have become known to the community of Meher Baba's devotees and the greater public in this form.

Only during the last fifteen years has new archival research and textual scholarship brought back into view what we could call the Avatar's early literary dispensation during the Meherabad years of the 1920s that this subsequent published work had covered over. This present book, rendering Baba's talks to his intimate disciples, now takes its place alongside *Infinite Intelligence* and *In God's Hand* as a record of his expositions during the first part of his Meherabad residence. We hope that it will be joined soon by an edition of "Shree's Explanation on Creation and the Universe," Baba's talks to the Meher Ashram boys in 1927–28, and perhaps by some version of the materials used by K. J. Dastur in the *Meher Message* articles (1929–31). This body of content collectively represents the account and explanation of God and creation that the Avatar of the Age gave out during the first years of his Avatavic mission and that laid much of the foundation for his later "classic" teaching.

PART TWO: Documentary Sources

Strictly speaking, the term Tiffin Lectures, as we use it here, designates a series of talks that Meher Baba gave to his men mandali and others who might happen to have been in attendance at these informal meetings, most of them at Meherabad, during the years 1926–27. The ultimate source of this content, then, does not stand in doubt. But the documentary records that descend to us are complex in the extreme; they comprise a veritable labyrinth through which, in the course of compiling this edition, the editors have had to wend their way.

In fact, through most of the history of Tiffin Lectures as an editorial project (which began in 1997 and concluded with the publication of this book),

the primary source was a manuscript entitled “Thursday Tiffin Lectures,” discovered in Meherazad shortly after Meher Baba’s passing. The title appears embossed on the manuscript’s cardboard cover, which reads as follows:

Gleanings from Shri Baba’s Own
or
Thursday Tiffin Lectures, 1926–27.

No other “Tiffin Lectures” source manuscript has been prepared so carefully or stored so safely. Nonetheless, though it represents the top sheet typescript copy of the most advanced and most carefully revised extant draft of this collection of talks, “Thursday Tiffin Lectures” suffers from severe deficiencies as a source text for a critical edition. For it is badly afflicted on almost every page with multiple lacunae—gaps in the typing that were intended for handwritten additions. It was not until the year 2013, when the editorial preparation of this book was well advanced, that a carbon copy with all the handwritten supplementation incorporated was found among Filis Frederick’s papers, as will be related below. Yet in addition to these two immediate sources, others have come into play in a major way. Indeed, the primary text that you will find in this book is a compilation that draws on a range of different manuscripts found in different places and interrelating to each other complexly.

In overview, these documentary sources fall into two categories. The first includes the various typed versions of the Tiffin Lectures themselves (and as already noted we use the moniker “Tiffin Lectures,” in quotation marks, to designate the typed Tiffin Lectures as a particular body of source material). The manuscript evidence here indicates that the lectures were copied over, in typed form, several times. While these typed versions or drafts in the main part replicate the same basic text, they do differ from each other, first, in the number of lectures that each draft includes, second, in the degree of editorial “finish” evident at certain select points where their texts diverge, and third, in the presence of lacunae or in the fact of these

lacunae having or not having been filled in by handwritten annotations or diagrams. The second category of documentary sources consists of the original (usually handwritten) diary accounts from which the typed “Tiffin Lectures” manuscripts were compiled. The most important of these were recorded by Chanji; indeed, the text of the first two thirds of “Tiffin Lectures” is largely a write-up of notes from Chanji’s Diaries nos. 57 and 62. The editors have often had occasion to return to these diary sources, usually for the supplementation and correction of the text, but sometimes as primary source material. Certain other diaries come into the picture as well, most notably “The Combined Diary,” compiled by five of Meher Baba’s mandali between 1924 and 1927. Various among Baba’s disciples were engaged in literary work during this period, and a good portion of this work has pertinence here.

What follows, then, is a full review and description of the major primary manuscripts used in the preparation of the text of this book.

I. Typed Collections of Tiffin Lectures

A. “Thursday Tiffin Lectures” (TTL). This bound volume, with a title embossed on the cover as described above, was found at Meherazad, shortly after Meher Baba dropped his physical form in 1969. The story has been related more fully in *Infinite Intelligence* (pp. 495–96 and 591–95); in brief it is this. On one of Bal Natu’s visits to Meherazad during the period after Baba’s physical passing, Eruch Jessawala asked him to search through what was known as the “rice go-down” (“go-down” is an Indian English expression for “storage shed”) on the women’s side at Meherazad. Bal found a black leather brief case that contained several important manuscripts, notably the two bound handwritten volumes that were subsequently entitled the *Intelligence Notebooks*, the “Thursday Tiffin Lectures,” and “Shree’s Explanation on Creation and the Universe.” A quarter century later, when Eruch allowed his brother Meherwan to bring these manuscripts to the attention of the Avatar Meher Baba Trust’s Publication Committee, an editorial team was constituted

to edit them for publication. For more than fifteen years “Thursday Tiffin Lectures” served as the primary source for this particular group of lectures that Baba dictated in 1926–27. And even though it has been largely superseded as the primary source by documents discovered among the papers of Filis Frederick, it retains an ongoing importance.



“THURSDAY
TIFFIN LECTURES”

FRONT COVER OF ONE OF THE
“INTELLIGENCE NOTEBOOKS”

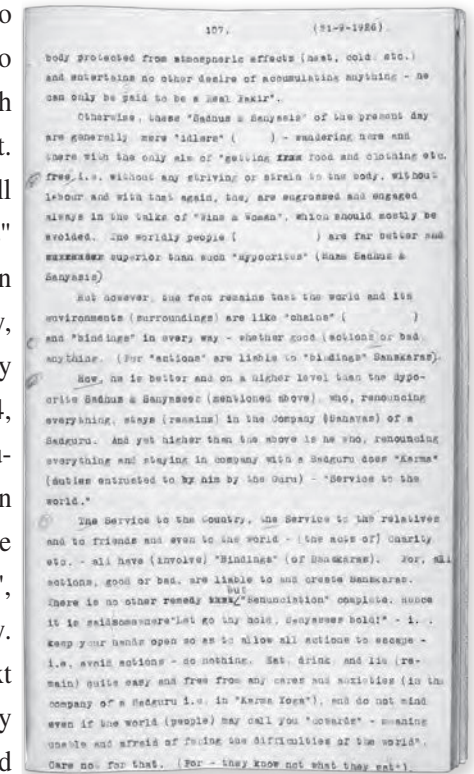
This bound and front-page copy of “Thursday Tiffin Lectures” (TTL) was found at Meherzad in the same brief case that contained the “Intelligence Notebooks,” the manuscript source for *Infinite Intelligence*. The similarities in cover design suggest that these two manuscripts may be been bound at about the same time and place.

For the careful typing, compilation, and binding of the manuscript suggests that it represents the editorial project, as carried on by Baba’s mandali in the 1920s, in its most developed and finished form. Further, the pagination in this manuscript provides the best master frame of reference in the citation of documentary sources. It has been used accordingly throughout this volume in the notes, appendixes, and other places where textual citations occur.

As a physical document, “Thursday Tiffin Lectures” is comprised of a cardboard front cover, a decorated frontispiece with a small circular photograph of Meher Baba, 174 typed pages, a back page with the same decorative design as appears on the frontispiece, and a back cover of the same material as the front. The main face of the front cover is bluish gray, with the title enclosed in a square text box; a black border runs along the inner edge of the volume

next to the spine, and both outer corners have black triangles. The back cover exhibits the same design, which also appears on the covers of the two “Intelligence Notebooks,” though of course the colors are different. The cover and typed pages are all the same size, 6¾" across and 11¾" top to bottom. The pages have been typed on one side of each sheet only, with double spacing consistently employed on pp. 1–170 and 174, and with single spacing (with double spacing between paragraphs) on pp. 171–73. Usually the margins are maintained at a little less than ½", though sometimes this varies slightly. Though the first page of typed text displays no page number, every page thereafter has been paginated accurately, and every page contains substantive text. Regular typographic design formats have been conformed to throughout: the page number is always centered at the top; the first page of a lecture usually sports a title, date, and place; subsequent pages of a lecture give the page number and date only. Clearly the typography was carefully carried out; its general tidiness suggests that it was intended as a final draft or version of the project so far as it had progressed until that point (though as we will see, further work by a skilled editor was probably envisioned).

The discovery of the manuscript material in the Filis Frederick collection establishes that, when “Thursday Tiffin Lectures” was typed up, a carbon



A typical page from “Thursday Tiffin Lectures.”
Lacunae appear on the fifth, tenth,
and fourteenth typed lines.

next to the spine, and both outer corners have black triangles. The back cover exhibits the same design, which also appears on the covers of the two “Intelligence Notebooks,” though of course the colors are different. The cover and typed pages are all the same size, 6¾" across and 11¾" top to bottom. The pages have been typed on one side of each sheet only, with double spacing consistently employed on pp. 1–170 and 174, and with single spacing (with double spacing between paragraphs) on pp. 171–73. Usually the margins are maintained at a little less than ½", though sometimes this varies slightly. Though the first page of typed text displays no page number, every page thereafter has been paginated accurately, and every page contains substantive text. Regular typographic design formats have been conformed to throughout: the page number is always centered at the top; the first page of a lecture usually sports a title, date, and place; subsequent pages of a lecture give the page number and date only. Clearly the typography was carefully carried out; its general tidiness suggests that it was intended as a final draft or version of the project so far as it had progressed until that point (though as we will see, further work by a skilled editor was probably envisioned).

The discovery of the manuscript material in the Filis Frederick collection establishes that, when “Thursday Tiffin Lectures” was typed up, a carbon



The first page of "Thursday Tiffin Lectures," with the words "Mohan mudrā mandir/ Ahmednagar" written in the Devanagiri.

how the actual bound volume was created. For along with its photograph and decorative pattern, the frontispiece features the words typed in the Devanagiri script:

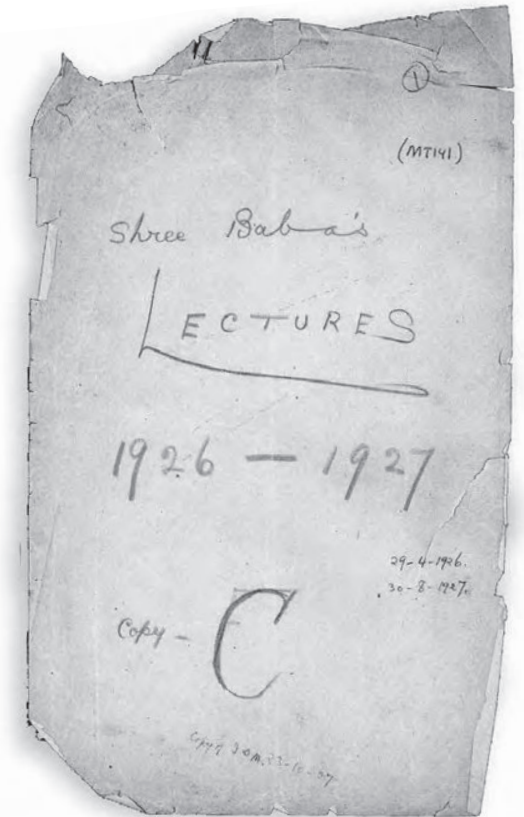
*Mohan mudrā mandir
Ahmednagar*

This is doubtless the name of the business establishment in Ahmednagar that bound the 174 typed pages brought to them by Baba's people, perhaps Chanji or Adi. Probably the "Mohan" credited here is the same as Mohan Printers on Station Road where Adi had many of Baba's books published in later decades. (Mohan Printers was located in the immediate neighborhood of Akbar Press, home to a family of some of Meher Baba's most intimate followers.) No mark or sign in the manuscript provides us with a clue as to the actual date of binding; but no evidence contradicts the common sense supposition that the pages comprising "Thursday Tiffin Lectures" were bound soon after they were typed up.

So then when was this typing done? Until recently we could only speculate; but an important recent discovery gives what may be definitive evidence on this point. A manuscript page (TTL/FF cover) serving as the cover sheet for the "Thursday Tiffin Lectures from the Filis Frederick Collection" (TTL/FF) manuscript (described more fully in the next subsection of this essay) lists the manuscript title as "Shree Baba's Lectures 1926-27"; below that,

copy was made at the same time. While the loose-leaf sheets of the carbon copy found their way into the keeping of Adi K. Irani, as we shall see, the original was nicely bound, perhaps partly with a view to preservation, since the visible quality of the resulting typed book might help to motivate its safekeeping. The manuscript provides us with a further piece of evidence as to

handwriting in black pencil gives what we know to be the opening and closing dates: 29-4-26 and 30-8-27. Below that, in blue pencil we find "Copy C," and at the bottom of the page, in faint black pencil markings, the note: "Copy of ISM 23-10-27." Though the editors have not yet been able to decipher the abbreviation "ISM," the date "23-10-27" clearly refers to the dating of the manuscript. With both the "Tiffin Lectures" and "The Combined Diary" having been brought to their conclusion at the end of the preceding August, it makes sense that Chanji or a fellow-disciple would have devoted the following weeks to typing up a complete copy of this literary effort, finishing his typing work on 23rd October 1927, as indicated on the manuscript. Now "Copy C" presumably refers to TTL/FF, since this page stands at the head of the TTL/FF manuscript series in the Filis Frederick collection. If TTL/FF was produced in this time frame, TTL must have been created then too, since the former is a carbon copy of the latter. Unless and until contradicting evidence appears, we can take this (September–October 1927) as the established dating for the final compilation and typing of the two "Thursday Tiffin Lectures" manuscripts.



The cover page for "Thursday Tiffin Lectures" in its carbon copy version—TTL/FF—which has served as the primary source for this book. In small penciled handwriting at the bottom of the page one can see the date, 23-10-27, that probably marks the completion of this typed draft.

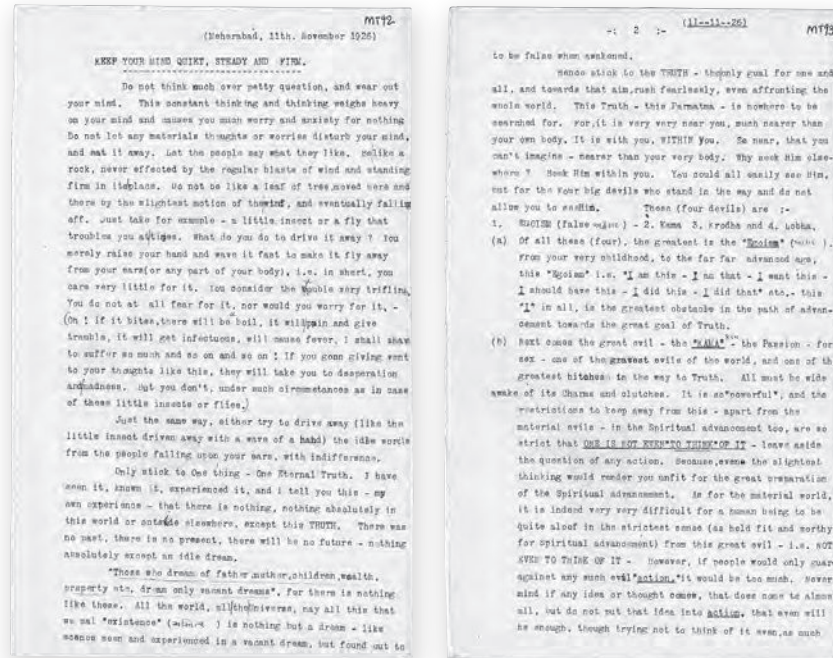
In view of the similarities in cover design, it seems reasonable to suppose (though at present we cannot prove) that “Thursday Tiffin Lectures” was typed up and bound at roughly the same time as the two “Intelligence Notebooks” were handwritten and similarly bound, that is (again), during the early months of the Meher Ashram in the latter part of 1927. We do not know with certitude who kept custody of this top sheet typescript copy “Thursday Tiffin Lectures” volume (and probably the “Intelligence Notebooks” also) between the winding down of the Meherabad ashram in 1929–30 and these manuscripts’ rediscovery in the rice go-down at Meherazad soon after Meher Baba’s physical death. Yet Bhau Kalchuri used to relate that Ramjoo Abdulla paid a visit to his Master in the later 1960s; though Bhau did not witness the meeting, he thought that Ramjoo had passed along to Baba a certain depository of manuscript material at that time. An intimate mandali from the early 1920s until his death in 1967, Ramjoo was among that coterie of disciples most interested and involved in the recording and write-up of Meher Baba’s “teachings” and discourses. The possibility that he served for some period of time as the caretaker of “Thursday Tiffin Lectures” (along with the “Intelligence Notebooks” and “Shree’s Explanation on Creation and the Universe”) seems not unlikely.

Despite the obvious care that went into its preparation and its evident careful preservation over a span of forty years, “Thursday Tiffin Lectures” (TTL) has several radical deficiencies as a source manuscript. The worst problem, as we have already noted, is that it is riddled with lacunae. Throughout the text, from start to finish, one finds parentheses with gaps that have never been filled in; and at many other points the typing has been carefully executed so as to leave large unfilled spaces, sometimes as horizontal strips between lines, and sometimes as white blocks within the typography. Plainly the smaller lacunae (parenthetical and otherwise) were intended to be filled in with handwritten Gujarati, while the larger gaps or blocks were reserved either for lines of poetry or diagrams. Careful study has identified other flaws in the manuscript as well. On occasion one finds it hard to discern where one lecture ends and another begins; and its text incorporates a variety of mistakes of different sorts. In short, while

“Thursday Tiffin Lectures” provides us with an excellent basic framework, its text calls for extensive supplementation and correction. The other sources enumerated below provide a basis for doing this.

B. “Thursday Tiffin Lectures from the Filis Frederick Collection” (TTL/FF) and “Tiffin Lectures Draft Pages from the Filis Frederick Collection” (TLD/FF). One of the great surprises in the editorial preparation of this book was the discovery of what has proved to be the primary source for this edition, that is, the carbon copy of “Thursday Tiffin Lectures” with the lacunae filled in, at Mariposa, California, at the home of Chris and Christine Pearson. These papers had been in the possession of Filis Frederick (1915–1987), one of Meher Baba’s early Western followers and the founder and editor of the *Awakener* magazine from its inaugural issue in 1953 until her death. Through the course of carrying out her editorial duties towards the magazine Filis accumulated an extensive archival collection, which she bequeathed to the Pearsons, close associates of hers in Los Angeles from the early 1970s. Though these archives have not yet been catalogued, they appear to contain various materials from the 1920s, some in facsimile reproduction and some original. A more detailed account and assessment will become available as the archival work with this collection progresses.

A significant body of this material, however, has been identified as “Tiffin Lectures” source pages. Most important among these, as noted, are the (hand-supplemented) carbon copy pages. Though these typed leaves were never bound together and had been scattered through various files, happily, the carbons for all 174 pages of “Thursday Tiffin Lectures” have been located among Filis’s papers. For ease of reference, we have abbreviated this body of carbon copy manuscript pages TTL/FF (“Thursday Tiffin Lectures from the Filis Frederick Collection”) and page citations follow those of TTL. Thus the citation “TTL/FF p. 140” designates the carbon copy page for which the p. 140 in “Thursday Tiffin Lectures” (TTL) is the original. (Six additional handwritten pages, designated as



A typical front page for a new lecture (TLD/FF 11-11-26, p. 1, left) and subsequent page in that same lecture (TLD/FF 11-11-26, p. 1, right) as laid out in the draft “Tiffin Lectures” series in the Filis Frederick collection (TLD/FF).

TTL/FF pp. 175–80, have also been included in this series. For further details, see endnote 2 on pp. 584–85 on the lecture of 10th August 1927.)

Yet the Filis Frederick collection contains more. Alongside the TTL/FF material (including the cover page discussed earlier), some 235 pages present “Tiffin Lectures” content in separate typings and drafts. In the main part the text of these pages is identical to, or exhibits small variations of a typographic order from, the text in TTL and TTL/FF. The layout differs, however. These draft pages appear to have been typed up on a lecture-by-lecture basis. The first page of a new lecture typically features on the top right a parenthetical citation of place and date: (“Meherabad, 11th November 1926”). Below this often appears a title: “KEEP YOUR MIND QUIET, STEADY AND FIRM.” The pages that follow after

the first in the lecture lack a place citation but give the date in number form —“(11--1--26)” with a page number in the ordered sequence of that particular lecture (“-[2 :],” “-[3 :],” “-[4 :],” and so forth).^{*} We have abbreviated these draft pages TLD/FF (for “Tiffin Lectures Draft Pages from the Filis Frederick Collection”); particular manuscript pages are cited by this abbreviation with the lecture date and page number in the lecture sequence, even on those pages where no page number appears. For example, the 11th November 1926 front lecture page referenced above would be cited: TLD/FF: 11-11-26, p. 1. (Obviously the interrelations between TTL, TTL/FF, and TLD/FF, with common bits of content appearing scattered on different pages, are highly complicated; further detailed information appears in Appendixes 1 and 2, esp. Tables 5 and 6.)

Much of the special value of the Filis Frederick manuscript material in TTL/FF and TLD/FF lies in the fact that it supplies handwritten Gujarati text and diagrams filling the lacunae in TTL. Some of this handwritten content has major significance. While the typed texts of TTL/FF and TLD/FF usually match, the handwritten inserts—particularly in the Gujarati text—exhibit more variations. A significant editorial task in the compiling of this edition, then, has been the comparison of this handwritten insert material—along with the relevant handwritten source passages in Chanji’s Diaries—in the course of establishing an accurate and comprehensive text.

After close study, the editors have concluded that the typed scripts in TLD/FF (where Baba’s talks have been typed up on a lecture-by-lecture basis) and the material in TTL/FF (where all the lectures have been gathered into a single manuscript with continuous pagination) stand in a relationship of typed source draft to final typed text. We will return to this topic later; but the point

^{*} This same basic page formatting style has been followed in preparation of the “Tiffin Lectures Draft Pages from the David Fenster Collection” (TLD/DF), as discussed on pp. 440–41 below; and one finds it again, most strikingly, in the typed manuscript pages of “Shree’s Explanation on Creation and the Universe”—which, as said, were discovered in the Meherabad rice go-down along with “Thursday Tiffin Lectures.” This coincidence suggests that TLD/FF, TLD/DF, and the Shree’s “Explanation” manuscript may all have been produced in the same time frame under the same manuscript-production regime.

to be noted is that the mandali themselves appear to have been working up this material up into a final version, and the material in TLD/FF and TTL/FF represent steps in this process.

So far we have been summarizing what can be gleaned from the manuscripts themselves. But as it happens, certain pieces of external evidence shed further light on what these manuscripts are. Let us return to an earlier point: these “Tiffin Lectures” manuscripts have been found among the papers of Filis Frederick. How did such precious documents, originating in the Meherabad ashram, come into her hands? Two letters to Filis from Adi K. Irani, Baba’s personal secretary, give an answer to this. These letters take us back to the 1950s, when Filis was living in New York. As editor of *The Awakener*, naturally she would have had reason to maintain a link with Adi, a critical source of material for the magazine. On 13th March 1955, Adi, doubtless at work in his office in Khushru Quarters in Ahmednagar, wrote to her as follows:*

My dear Phyllis,

Whilst going over the past records in my store-room, I came across an immense quantity of typescript of old diary. I thought it best to send the whole lot to you by Sea Mail registered book-post, so that at your leisure you could go through them and find ample material to give in "The Awakener" from time to time under any new feature or any heading you can think out best.

I have a recollection that this material was to be printed into a book long time ago, but for the silly defection of K. J. Dastur, the one time editor and publisher of "Meher Message", they remained unpublished. His name should on no account be associated or mentioned, if and when you decide to give in "The Awakener" anything out of the above mass typescript.

Excerpt of letter from Adi to Filis 13th March 1955.

* This letter extract is reproduced from the Filis Frederick Collection, made available through the gracious permission of the archivists of that collection, Mariposa, California.

Filis evidently received this material and communicated this fact to Adi, who wrote back to her in another letter dated 7th May 1955:*

My dear Phyllis,

I received your letter on 4th May. I am sorry for somewhat mutilation of the typed sheets I sent you due to lack of additional covering needed in view of the paper ~~being~~ being very old.

The typed sheets are not Chanji's diary. They are by K.J. Dastur who once edited "Meher Message" and wanted to publish a book which he did not do because of his severing connections with Baba's Cause on personal grounds I would not like to deal in this letter. Anyway, whatever information you could make use of from time to time very conveniently for "The Awakener", you may kindly do so.

Excerpt of letter from Adi to Filis 7th May 1955.

Now though Adi does not explicitly identify the “typed sheets” that he describes in these letters, and although Filis’s papers include other early documents as well, there is a good likelihood that Adi was talking about the “Tiffin Lectures.” If this is the case, then Adi seems to be telling Filis that the “Tiffin Lectures” were written not by Chanji but by K. J. Dastur. Now it is true that the Filis Frederick archives contain another manuscript (a typed biography of Meher Baba covering the early 1920s) that may well have been written by Dastur. Adi need not have been referring to the “Tiffin Lectures” material, in other words. Nonetheless, the possibility that “Thursday Tiffin Lectures” flowed from Dastur’s editorial hand needs to be seriously considered.

After careful study, the editors of this book have come to the conclusion that the text of TTL and TTL/FF was written up not by Dastur but by Chanji. Two major kinds of evidence support this conclusion. First, the lacunae in Filis’s original manuscripts (TTL/FF and TLD/FF) have been filled in with Gujarati and English text in Chanji’s handwriting. This conclusion has been derived by comparisons of the handwritten inserts in the typed manuscripts with passages from Chanji’s Diaries 57 and 62.† If Chanji filled in the lacunae with inserts

* Again, this extract is reproduced from the Filis Frederick Collection, made available through the gracious permission of the archivists of that collection, Mariposa, California.

† Two members of the editorial team that prepared this book devoted several hours to the comparison of the handwriting in passages of Chanji’s Diaries with handwritten inserts in TLD/FF and TTL/FF and concluded that the handwriting is the same. On 6th April 2016 Manish Pande, a certified handwriting analyst in Pune, carried out a detailed comparison of the handwriting in ChD 57: pp. 19 and 198 with that in TLD/DF: 30-6-26 (first session), p. 2. Identifying twelve very specific common elements of writing style, Mr. Pande concluded definitively that the handwriting on both pages was carried out by the same person.

naturally have devolved on him. In summation, then: the final “Tiffin Lectures” manuscripts (TTL and TTL/FF) probably represent the culmination of Chanji’s phase of the work, completed in October 1927, which was then to be passed along to Dastur for its final editing and publication in book form. But as Adi notes, this never came to pass due to Dastur’s having severed relations with Baba in 1931. Since Dastur’s very public defection and denunciation of Baba made a considerable impression on the mandali and cast a long shadow over this early literary phase in which he played a very central role, it would have been natural for Adi to have associated the papers he sent to Filis with this episode, confusing Dastur’s literary output with Chanji’s earlier draft.

We conclude, then, that TTL/FF, with its handwritten inserts, represents the most advanced and finished text of “Tiffin Lectures” worked up by Chanji under Baba’s direction. For this reason TTL/FF has been accepted as the primary source for the text of this edition.

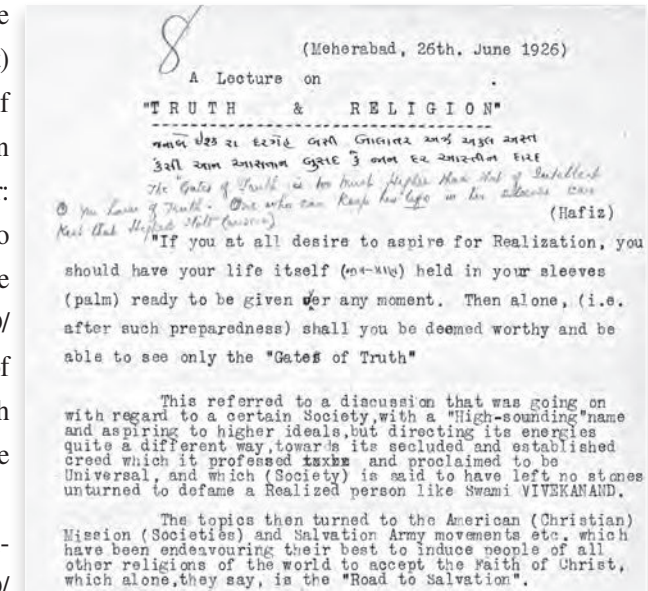
C. “Tiffin Lectures Draft Pages from the David Fenster Collection” (TLD/DF). One of the early Western residents at Meher Nazar and Meherabad from the 1970s and the son-in-law of Meher Baba’s disciple and biographer Bhau Kalchuri, David Fenster has collected extensive archives of primary material, documentary and otherwise. Among this assemblage is an original document of fifty-eight loose-leaf typed pages that provides versions of all nineteen talks in “Thursday Tiffin Lectures” between 3rd June and 28th July 1926. The lectures in the TLD/DF collection have been formatted in the same way as those in TLD/FF, even though these two batches of material represent separate typings. The lectures are paginated and appear to have been compiled on a lecture-by-lecture basis. For example, TLD/DF: 26th June 1926 p. 1, which presents the first page of the lecture of this date, is headed (on the top left of the page) by place and date information: “(Meherabad, 26th June 1926).” Below this we find a lecture title:

A Lecture on
“Truth & Religion”

Subsequent pages in the lecture are headed (top right) by an abbreviated form of the date—“(26-6-26)” and on the next line, a page number: “-: 2 :-”, “-: 3 :-”, and so forth. In all these particulars the typographic layout of the TLD/DF lectures matches that of TLD/FF exactly, even though TLD/DF and TLD/FF are the products of separate typings.

The editors have concluded, as in the case of TLD/FF, that the TLD/DF pages represent an earlier draft prior to the compilation of TTL/FF and TTL. (The relationship between TLD/DF and TLD/FF, in terms of priority and derivation, remains undetermined.)* The TLD/DF pages fill in the lacunae with handwritten Gujarati text and diagrams; thus they provide another important source of information in this regard. Generally the text of TLD/DF matches that of the other “Tiffin Lectures” typed sources, with variations primarily of a typographic order and other small divergences here and there. Though TLD/DF does not constitute the direct primary source for any prolonged selections of text in this edition, it remains a source of major significance and has been closely studied and consulted wherever it comes to bear.

D. “The Lonavala Lectures in Beloved Archives” (LLBA). A lifelong close follower of Meher Baba and the editor of the *Glow* magazine (later *Glow*



A page from the David Fenster Collection (TLD/DF: 24-6-26, p. 1). This same typographic page layout appears in the front page of most of the lectures of the “Tiffin Lectures” draft versions, both TLD/DF and TLD/FF. Here the pen handwritten insert transliterates into the Gujarati script a Farsi-language couplet from Hafez, and the penciled handwriting below it provides an English translation.

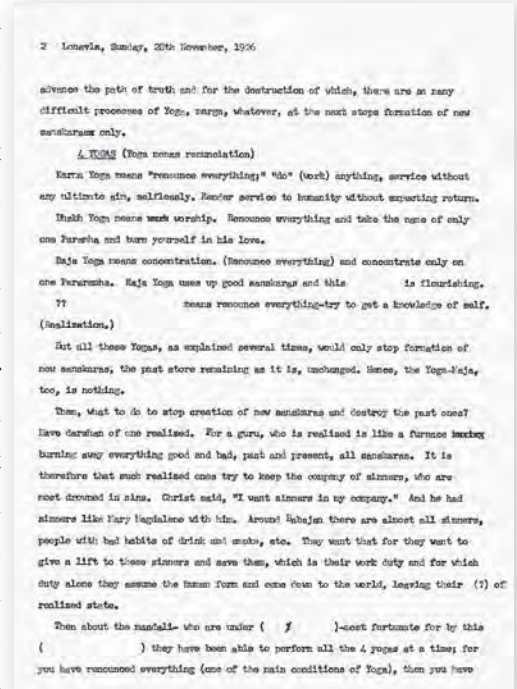
* The same issue arises with respect to seven of the lectures that appear in two drafts—designated in our abbreviation system as “A” and “B”—within the TLD/FF collection. Here too, the question of priority and derivation remains unresolved.

International) since its inception in 1964, Naosherwan Anzar has accumulated a major collection of documents, photographs, and other treasures over a period of fifty years. All of these he has endowed to Beloved Archives, in whose New Jersey facility (the “House of the Beloved”) they are now kept. This collection contains two typed talks that appear to belong to the Tiffin Lectures sequence (in terms of their time frame and style of content) but that have not been included in any of the other principal manuscripts described above. Both of these LLBA documents were given to Naosherwan by Adi K. Irani in the 1970s. Though once again we do not know with certitude who typed them, their authenticity has been established beyond serious question by a very recent archival discovery, as we will be describing below.

Both documents represent themselves as records of talks that Baba gave in November of 1926. Now we know that during this stay in Lonavala—and particularly during the first several days—Baba discoursed to the mandali extensively; in fact, by far the longest talk in TTL—running to seventeen typed pages (TTL pp. 305–29)—was the one that Baba gave in Lonavala on 28th November. Something of a holiday mood prevailed at the time, as Baba with twenty of his mandali (including several of the women) were launching out on an excursion away from the usual routine at Meherabad. “The Combined Diary” informs us that, on 26th November, “Dadachanji was the only [mandali] member who seemed to be at work at the type-writer in ‘tapping’ out Baba’s recent explanations the whole afternoon” (ComD 2: f. 27). With the extensive 28th November talk destined for inclusion in the “Tiffin Lectures” manuscript, it is possible that Chanji, in the course of his compilation (whenever he did this), chose not to incorporate these two additional Lonavala lectures from a time period that had already been very fully represented. It is also possible that these two LLBA manuscripts were produced in a different way and wound up in a different depository of manuscripts than Chanji’s other notes were, with the result that these two manuscripts were not available at the time that the “Tiffin Lectures” collection was being compiled.

While the text of this book was prepared and edited on the basis of the LLBA manuscripts, quite unexpectedly, almost on the very eve of *Tiffin Lecture*’s entering into production, the handwritten sources for these two LLBA typescripts were discovered in the Avatar Meher Baba Trust Archives. The late date of this discovery makes it impossible to study this handwritten material properly and incorporate this information into the textual notes and apparatus. It seems, however, that Chanji’s eleven handwritten pages (in a manuscript still uncatalogued and unnamed and whose pages are still unnumbered) were copied fastidiously, with almost no change except in small typographic details and the omission of a few Gujarati words, into the LLBA pages. The handwritten source material, then, should not problematize any of the edited text that you will find in this book, though we will know this with certitude only after the publication of this *Tiffin Lectures* edition when the thorough study of Chanji’s handwritten manuscript has been completed.

Though we now know that the original lecture notes were taken by Chanji, several indications suggest that the LLBA manuscripts were typed up by someone else among the mandali. On the second page of the lecture of 28th November, for example, in the section under “4 YOGAS,” the typescript alludes



LLBA: 28-11-26, p. 2, a manuscript page exhibiting the rough and imperfect form of this lecture draft, riddled with lacunae. The seventh line of text renders as “bhakh” yoga what ought to be “bhakti” yoga, and the eleventh line features a pair of question marks in place of what would usually be written as “dnyan yoga” (for jñān yoga).

to “Bhakh” yoga (rather than “bhakti” yoga); and after thus naming “bhakh” yoga, karma yoga, and raja yoga, it says that “?? means renounce everything—try to get a knowledge of self.” Chanji’s handwritten source gives us (in place of the question marks) “*jñān yog*” in the Gujarati script, while his hastily written “bhakt” might actually include a final *i* whose stem has been omitted, leaving only the dot. Now Chanji clearly knew the proper names of the four great yogas, since he has handwritten them out in the Gujarati script. Evidently his notes were typed up by someone else who did not fully understand this discourse—and who could not read Chanji’s Gujarati jottings. These notes might nonetheless have been typed up on Chanji’s typewriter, since typewriters were a somewhat rare and prized commodity in rural India in those days.

In any event, the two LLBA lectures were indeed typed up on a single typewriter in a fairly uniform typographic format. One of the talks, four pages long, represents itself as deriving “From Chanji’s Diary” and as having been delivered at Lonavala on 24th November 1926. Since Baba did not leave Meherabad for Lonavala until 25th November, this date is plainly erroneous. Though this edition has reassigned this lecture to November 29th, Chanji’s handwritten pages indicate that Baba gave it on 27th November. A revised edition of *Tiffin Lectures* will need to correct this mistake.

The other LLBA talk (pp. 330–36 in this book), bearing the date “28th November 1926” and cited here as LLBA: 28-11-26, runs to six typed pages, with a major diagram filled in by hand and several other handwritten insertions. The first two and a half pages provide a very rough and minimally developed version of the same material that TTL pp. 305–29 has written up in a far superior form. Since the newly discovered handwritten manuscript establishes that the LLBA version copies directly from Chanji’s notes (dated “Sunday 28th. Nov. 1926”), one wonders whether these same notes, further revised and expanded by Chanji, produced the TTL version, or whether Chanji took down other notes that we have not yet discovered. But later in its text, this LLBA lecture poses a different kind of puzzle. A section of the LLBA text starting on page

4 appears in a slightly different but clearly related version appears at the beginning of a Meherabad Tiffin Lecture (TTL p. 357) dated 6th February 1927. One doubts that Baba would have dictated such a peculiar bit of content with such close verbal resemblances twice. Since the newly discovered manuscript material in Chanji’s handwriting includes this same portion of text, we conclude that Baba dictated it on 28th November 1928 and that Chanji later decided to work it into the 6th February 1927 lecture, since it fitted there on grounds of content. Perhaps this gives us a further indication that the LLBA manuscripts were not available to Chanji when he compiled “Thursday Tiffin Lectures” in the autumn of 1927.

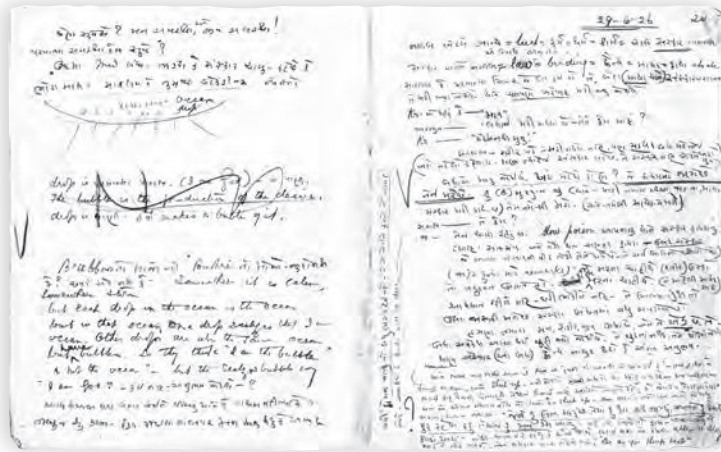
II. Diaries

Chanji’s Diaries nos. 57 and 62 comprise the direct sources for “Tiffin Lectures” in all its typed versions; but other handwritten materials figure into the story as well, as is explained below.

A. Chanji’s Diary no. 57 (ChD 57). Housed in the archiving facility of the Avatar Meher Baba P. P. C. Trust at Meherabad, this is one among an extensive collection of diaries compiled by Meher Baba’s disciple Framroze Dadachanji over the two decades between his first meeting with Meher Baba in 1924 and his death in 1944. Diary 57 is comprised of fifty-seven unlined sheets of paper. Fifty-one of them are double-size with a fold in the middle, thus providing four pages for writing. Six of them are single sheets with one page for writing on each side. Some of these pages contain substantial text, while others do not. The totals are these: one page gives the title to the manuscript (“Chanji’s notes 1926”); 152 pages contain significant amounts of text; nineteen pages are minimally notated, usually with a page number and nothing more; and forty pages are completely blank. Out of the total of 212 pages available for writing, in other words, slightly less than three-quarters convey significant diary content.

In the form that this particular diary has been preserved, its pages are disordered, and this has posed a considerable challenge to the editors of this present edition of the *Tiffin Lectures*. Since the original pages of the diary

stand very much in the nature of notes, often hastily jotted down, reduplicative, in several languages, and often without identifying marks such as dates or page numbers, reconstructing the original order and form of the diary has not been an easy task, and we cannot guarantee with complete certitude that it has been done correctly. Appendix 2 provides details about this. Particularly significant is Table 7 in that appendix, which gives the reconstructed page numbering and correlates this with the folio number in the



A page from Chanji's Diary (ChD 57 p. 33) illustrating Chanji's use of checks and question marks to indicate passages to be included or excluded from "Tiffin Lectures."

reconstructed folio sequence and the scan number in the digital scan sequence completed by Trust Archives. (This information would serve the needs of researchers trying to locate and study original source materials.) In this edition we have consistently referenced pages in Chanji's Diary no. 57 by the reconstructed page numbering as explained in Table 7. In that reconstructed numbering handwritten pages often follow one to the next in a generally reasonable way in terms of date of composition and content, as does not happen in the archival scan sequence of the manuscript in the disordered condition in which it has descended to us.

Taken in its raw condition, Chanji's Diary no. 57 looms before the mind's eye as a chaotic treasure mine filled with uncut gems of unspeakable worth lying scattered everywhere in almost total disarray. Obviously the diary is filled not with polished final text but indeed with "Chanji's notes," as the title page tells us, some of them rough and some of them reworked to one de-

gree or another. Frequently the first page of a new lecture sports a date; certain sequences of pages feature page numbers; but many of the pages are altogether unidentified in these respects. These clues, together with the matching up of bits of content with that of the "Tiffin Lectures" and other diaries and histories of the period, have served as the basis for reconstituting Diary 57 chronologically and sequentially as a historical record of Meher Baba's activities and discourses over this period.

For in fact, reconstituting the chronological sequence in Chanji's Diary no. 57 poses many special challenges of its own, since the pages in the reconstructed page numbering system as described above do not always follow each other in chronological order; that is to say, Chanji did not always fill out the pages of his diary in proper temporal sequence but sometimes would jump back in time, as any record-taker would do in the course of compiling original notes. Yet seen in overview, the diary appears to cover a period between 24th April and 7th October 1926. Much of its content does not find its way into "Tiffin Lectures"; from this and from Chanji's Diary no. 62 we know that Baba gave many other talks during the "Tiffin Lectures" time that Chanji did not see fit for incorporation into his edited manuscript. But many of the pages in Diary 57 seem to provide the direct source for the text of "Tiffin Lectures," while other pages are "first draft" versions that got reworked elsewhere in the diary. Often the first draft versions—which feature a much greater proportion and density of Gujarati—have the letter "R" after page numbers: 15R, 16R, 17R, 18R. On the final draft pages, passages selected for inclusion in "Tiffin Lectures" are designated as such by a marginal check mark (✓), while passages to be left out are tagged with a question mark (?). These checks and question marks seem to denote authoritative editorial decisions: all checked materials find inclusion in "Tiffin Lectures," while every passage with a question mark has been omitted. It seems highly probable that these editorial decisions were made by Chanji himself; and though we have no direct information on the point, it seems not inconceivable that they were reviewed by Baba.

Though in the main part the significance of Chanji's Diary no. 57 lies in its providing the original sources that subsequently were reworked into the text of various "Tiffin Lectures" drafts, in one case the present editors have used it directly as a source for a talk that Baba gave that never found its way into the typed drafts. We refer to the lecture of 19th August 1926, second session, in which Baba comments at some length on the character and significance of his "explanations." The present editors felt that Baba's remarks here are especially illuminative about the talks collected in this volume and for this reason have incorporated it, despite its not having been selected by Chanji for inclusion in "Thursday Tiffin Lectures."

B. Chanji's Diary no. 62 (ChD 62). Housed like Chanji's Diary no. 57 in the Manzil-e-Meher (the Avatar Meher Baba Trust Archives) in Meherabad, this diary represents the other primary source for "Tiffin Lectures." Diary 62 is much longer and more heterogeneous than Diary 57 is: some of its materials date from 1925, while others derive from the 1940s; some are handwritten and others typed. In truth, Diary 62 is not a single diary at all (in the sense that Diary 57 is) but a larger folder into which have been dumped a potpourri of materials compiled over a period of two decades. The good news, however, is that the order of materials, in matters pertaining to the individual talks within "Tiffin Lectures," has been preserved intact. Thus it is fairly easily drawn upon and integrated with the source materials from Diary 57.

As to unique and original content, Diary 62 provides particularly rich lodes for the early Tiffin Lectures months of April through June 1926. For many of these lectures Chanji's Diary no. 57 contains no source material whatsoever, and Diary 62 clearly constitutes the original. In addition, Diary 62 records notes for a number of lectures that Baba gave (especially in June 1926) that did not find their way into the "Tiffin Lectures" manuscript at all (and which, accordingly, have not been incorporated into this book). In several cases Chanji's Diary no. 62 features what look like "fair copy" handwritten versions of Tiffin Lectures text that is found elsewhere in the diaries and that seems to have been copied over again word for word in the typewritten "Tiffin Lectures" versions. And in the case

of the lecture Baba gave on 10th August 1927, Diary 62 gives us a typed copy (missing only the first page), typed up according to a page design similar though not identical to that of the "Tiffin Lectures" drafts (TLD/FF and TLD/DF).

Together, Chanji's Diaries nos. 57 and 62 constitute detailed and copious accounts of the talks that Baba was giving during the Tiffin Lectures period, particularly its first six months from April through August. Unfortunately Chanji's Diary no. 57 runs out on 7th October 1926, and Chanji's Diary no. 62 does nothing to fill in for this deficiency. Thus we have no handwritten diary sources for the lectures from 16th October 1926 through the end of the year. For the lectures in 1927 Chanji's Diaries nos. 19, 20, and 29 start to become relevant, as we will see below. But nothing quite comparable to Chanji's Diaries nos. 57 and 62 has appeared with reference to the lectures after early October 1926. For what these two diaries offered—particularly Diary 57—were collected compilations of Baba's lectures as such, presented in and of themselves and extracted from the diary chronicles of Baba's daily activities. Doubtless Chanji compiled something of this kind for late 1926 and 1927, and doubtless these compilations provided the direct sources for the last fifteen Tiffin Lectures from 16th October 1926 onward. Yet as of the present, these sources appear to have been lost.

But even in the absence of handwritten original sources the typed "Tiffin Lectures" sources give us an adequate basis for an edited text, complete with all gaps and lacunae filled in.

C. Other Diaries of Chanji's. Chanji maintained an extraordinarily detailed record of Meher Baba's activities over the twenty years that he was his secretary. Others among his diaries bear on the period that gave birth to the Tiffin Lectures; particularly pertinent are Diaries nos. 19, 20, 29, 35, and 63 (that go by the abbreviations ChD 19, ChD 20, ChD 29, ChD 35, and ChD 63). As we have noted, none of these compiles Baba's talks as such, separated out from other diary material and developed in detail as lecture content. Rather, they are typical diaries, organized date-wise, that chronicle Baba's daily activities. Yet at various points they do allude to lectures by Baba and sometimes provide summaries of

the content. Certainly they were used in the compilation of the daily entries in “The Combined Diary,” as discussed below. In any event, this diary material has been drawn upon, when relevant, in the editing of the later lectures in this volume.

A brief passage and detail from a much later diary, Chanji’s Diary 63, the 17th May 1943 entry, has been cited in Appendix 3, as readers can see on pp. 498–99 below.

D. “The Combined Diary.” The last major diary source is an account compiled by five of Meher Baba’s early mandali, Fareedoon N. Driver (“Padri”), Gangaram L. Pawar (“Pawar”), Pandurang S. Deshmukh (“Pandoba”), Nadirsha (Nadirsha N. Dastur), and Framroze H. Dadachanji (“Chanji) over a period extending from July 1924 through August 1927. Though on a few rare occasions it renders its own extremely abbreviated accounts of Baba’s talks to the mandali, usually it contents itself with bare reference to the fact that Baba gave such a talk, if it includes such a mention at all. It appears the diarists knew that Baba’s talks were being collected separately by Chanji, and accordingly they felt no need to reproduce such content in their collaborative diary account. Nonetheless, their occasional observations about Baba’s lectures often prove illuminative; and the accuracy of information and background detail in their diary record exceeds that, for example, of Chanji’s own diaries in their raw form. The edited text of this edition often quotes excerpts from “The Combined Diary” as a means of contextualizing Baba’s own talks.

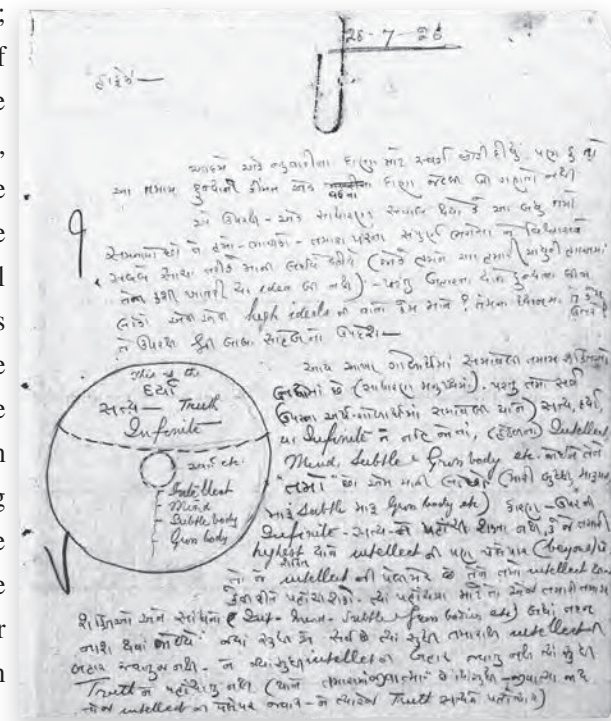
PART THREE: A Reconstructed History of the Early Compilation of “Tiffin Lectures”

Such are the major documentary sources drawn upon in the editing of this book. Yet as the study of these manuscripts has led us to observe, Baba’s mandali seem themselves to have been working with this lecture material, revising and redacting it in a purposeful way. Though we have no unequivocal evidence on the point, surely Meher Baba must have been aware of this and given his approval to it: for nothing that the mandali did in these early Meherabad years went ahead without

his sanction. It would seem that Baba’s men, probably acting under Baba’s own directive, were editing and shaping this material into a larger coherent body, such as could eventually be published in book form. On the basis of the documentary evidence, how does this process seem to have been unfolding? What were its steps and stages, and what values and priorities seem to have been at play?

A greater narrative of the “Tiffin Lectures” project in the late 1920s and early 1930s might be conceived in four overlapping stages, three of which were completed and the fourth was left undone when the project got dropped. First, between April 1926 and August 1927 Meher Baba dictated these talks to the mandali, originally through chalk on slate and later by medium of the alphabet board. Chanji took notes in his diary. Sometimes these notes were in English and sometimes in Gujarati; probably the language of transcription followed the language of Baba’s dictation, though we cannot be completely sure of this. As we have observed earlier, not all of the original diary sources for the “Tiffin Lectures” have been located; but what we have warrants the supposition that, while they are missing now, such diaries must at one time have existed and that the “Tiffin Lectures” as a greater body of work is based on Chanji’s original records.

Second, probably working alone in his spare time, Chanji



A page from Chanji’s Diary (ChD 57: p. 129) illustrating his editorial use of checks and question marks and his incorporation of diagrams.

copied this material over, sometimes in the process editing and expanding crude records into a more fully articulated expression. We do not know when Chanji did this, but in view of the habits Baba inculcated among his mandali and in light of Chanji's own well-known industriousness, he probably completed the basic write-ups quickly, while the memory of Baba's "talk" was still fresh in his mind. In the case of a number of the Tiffin Lectures, Chanji's Diaries provide us with two drafts or more, from which we can infer some of the editorial principles and values that Chanji was putting into practice. In fact, definite evidence in this respect appears in the form of checks and question marks handwritten in the margins of many of the diary pages. As we have already observed, his diaries contain considerable masses of material that he did not choose to incorporate into the final typed draft of "Tiffin Lectures." To mark his choices, Chanji tagged sections of text with checks and question marks: passages with checks always appear in "Tiffin Lectures," while passages with question marks never do. This system of tagging makes its appearance only on drafts that are nearing completion; crude diary notes have not been marked in this way. Presumably this process of selection was carried out by Chanji at a more advanced stage in the project, as he was preparing to compile the semifinal drafts that we find in the typed versions. Conceivably some of these decisions of selection and exclusion were made by Baba himself, or were approved by him; on this we have no evidence, one way or another.

In any event, when one compares the greater content of the diaries with the selected edited texts of the typed drafts, certain editorial priorities and objectives come into view. Chanji's first aim was to render hasty notes and scribbles into coherent expression. Thus we find primitive and cryptic first drafts—possibly the result of live transcription—getting filled out and given greater intelligibility. Drafts in Gujarati got translated into English; Chanji shows no compunction about doing this, despite the fact that the Gujarati words of Baba's original dictation get lost in the process. As the drafts become more refined, Chanji seems to have edited out the occasional rare personal name and reference, not so

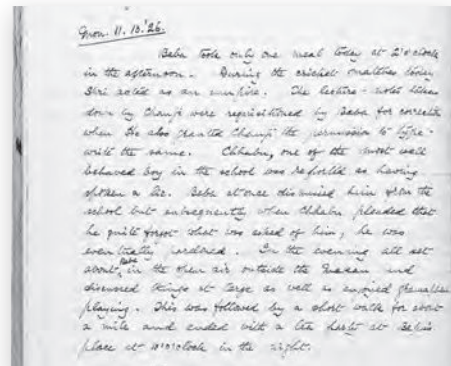
much with respect to mandali members as to outsiders, as one would do if one wanted to produce a literary work that did not offend the community that would eventually read it. Similarly, he weeded out materials that might prove hard to understand or that could have shocked certain readers. Chanji seems further to have wanted to avoid an excess and disproportion of lectures from time spans when Baba was talking with greatest frequency, so that the collection as a whole would exhibit a balance chronologically.* Overall, "Tiffin Lectures" exhibits a presiding editorial consciousness; its materials have clearly been culled and prepared with a view to presentation to a general readership.

The third stage involved the actual typing up of the discourse material into lectures and their compilation into a 174-page collection. TLD/FF and TLD/DF give us the typed drafts of individual lectures; TTL and TTL/FF assemble these into a book-length manuscript with continuous pagination. The actual text changed very little between the lecture-by-lecture drafts of TLD/FF and TLD/DF and the assemblage of TTL and TTL/FF. As discussed earlier, this final typing of the two TTL manuscripts was probably done in September and October 1927; 23rd October appears to mark the date of its completion. We do not know who served as the typist. Perhaps Chanji was assisted by others among the mandali. In any case, as an edited text, TTL and TTL/FF appear to represent the culmination of Chanji's editorial work.

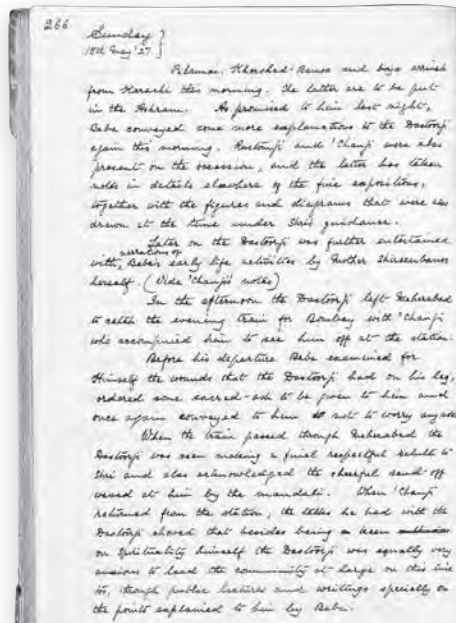
The fourth stage in the "Tiffin Lectures" editorial project, had it come to pass, would have been a final edit by K. J. Dastur. Our reason for supposing that a reworking of Chanji's TTL draft by Dastur was in the planning lies in Adi K. Irani's letter to Filis Frederick cited earlier (p. 436).† But in 1931 Dastur turned apostate

* It is true, nonetheless, that "Tiffin Lectures" has large gaps of time with no lectures, particularly between the lectures of 28th November 1926 and 26th January 1927, and between 22nd February and 10th August 1927. Probably a slacking off of Tiffin-lecture-style talks by Baba to the mandali during these periods, along with a reorientation of mandali life towards other concerns, is partly responsible for this.

† Dastur had been engaged in literary work from the beginning of his residency in the Meherabad ashram in 1927. The 8th August 1927 entry in "The Combined Diary," for example, describes a conversation in which Baba "explained to him [Dastur] about the necessary changes in the book and the modification of its tone . . ." (ComD 2: f. 357). We do not know which "book" is being described here; but from the evidence of the articles in the *Meher Message* several years later, Dastur appears to have been working on several different projects.



Entry from "The Combined Diary" dated 11th October 1926. Reference to Baba's requisitioning of Chanji's notes occurs in the third sentence.



Entry from "The Combined Diary" dated 15th May 1926. Reference to Chanji's note-taking occurs in the second half of the first paragraph.

to Meher Baba and collaborated in the composition of literature denouncing his former Master; during the second half of 1931 the *Meher Message*, under Dastur's editorship, reoriented itself away from Meher Baba and towards other spiritual Masters and concerns. Obviously this rupture in relations brought to an end the editorial projects that he had been engaged in on Baba's behalf; and therewith, work on "Tiffin Lectures" seems to have ceased.

Throughout the course of the "Tiffin Lectures" project, while various among the mandali may have involved themselves in various minor ways, the main player seems to have been Chanji. And indeed, the world and posterity owe to this man a debt that can never be repaid. As Meher Baba's secretary, Chanji enjoyed a special intimacy with his Master particularly in literary matters. We could ask for no better or more reliable source than he as a purveyor of authoritative records of Meher Baba's words.

As it happens, "The Combined

Diary" occasionally alludes to Baba's involvement in Chanji's note-taking. The

11th October 1926 entry, for example, records that "The lecture notes taken down by Chanji were requisitioned by Baba for correction when He also granted Chanji the permission to typewrite the same."^{*} On 15th May of the next year, when Baba was giving certain explanations to a certain Parsi named Dastur (not K. J. Dastur), we learn that "Rustomji and 'Chanji' were also present on the occasion, and the latter has taken notes in details elsewhere of the fine expositions, together with the figures and diagrams that were also drawn at the time under Shri's guidance."[‡] Many other cross-references in "The Combined Diary" (often taking the form of a parenthetic "vide Chanji's Note Book") make it clear that Chanji's record-taking and compilation was an acknowledged part of Baba's discourse-giving process. All of this does not prove that the draft with which Chanji presumably signed off on the project—"Thursday Tiffin Lectures"—bears Baba's imprimatur, in the way that Baba's published words do. Yet in view of Chanji's close discipleship and lifetime dedication to Meher Baba's cause, and in view of the fact that Baba must (at the very least) have known of the project and given his approval to it, we can have confidence that the "Tiffin Lectures" collection provides us, in the main part, with a reliable record of the substance of what Baba dictated to the men mandali in 1926–27.

This history, if we have reconstructed it accurately, generated a tangled skein of documentary records, as we have seen, that poses formidable challenges for prospective editors and researchers. For those interested in the details of sources and their interrelations, Appendix 1 tries to provide some guidance. Table 5 on pp. 469–74 specifies those sources, as best we can identify them, for each lecture, and beyond this, for each TTL page. In addition, we have tried, in a rough way, to map out the sequence of drafts. Through this table, then, researchers can locate diary and typed "Tiffin Lectures" manuscript sources for the text of this book and can formulate some idea of the transformations that the original source texts underwent.

^{*} ComD 1: f. 362; reproduced in *Infinite Intelligence*, p. 601.

[†] "Chanji" was a shortened and informal form of "Dadachanji"; evidently the apostrophe marks this point.

[‡] ComD 2: f. 266; reproduced in *Infinite Intelligence*, p. 603.

Naturally this reconstruction represents nothing more than a first approximation, and further research will doubtless correct mistakes and illuminate more fully the Tiffin Lectures story that has resulted in this body of literature becoming available to transmit the words of the Avatar to mankind.

PART FOUR: Editorial Practice

Tiffin Lectures as an edited text does not simply reproduce word for word the content of any of the manuscript sources enumerated above. It attempts, rather, to take the most finished text compiled by Baba's disciple Chanji back to the original scene of dictation, so far as possible, and to recreate readable versions of the lectures that express what Baba was conveying on those occasions, at least as Chanji understood them. Chanji's editorial decisions in creating the "Tiffin Lectures" manuscripts have been honored and followed as a rule. But the present editors have taken the liberty to correct, when clear documentary evidence provides sufficient grounds for this; and occasionally they have reinstated material from the various diaries and other "Tiffin Lectures" sources that faithfully and authentically represent what Meher Baba was conveying in his original "talks" and that might help readers to return in their minds and imagination to those occasions. Meher Baba never saw his "Tiffin Lectures" through to actual print publication, as he did later for the *Discourses* and other works. From the standpoint of the present editors, the real Tiffin Lectures were live events in the company of the Avatar. The goal of this edition is to recreate those events, and what Meher Baba said there, as accurately and vividly as is possible within the literary medium.

In this undertaking the manuscript which we have labeled TTL/FF has served as the immediate primary source. As explained earlier (pp. 433–40), TTL/FF, found among the papers of Filis Frederick currently housed in Mariposa, California, is a carbon copy of the original top sheet typescript version of the "Thursday Tiffin Lectures" (TTL) manuscript discovered at Meherazad in a brief case that also contained the "Intelligence Notebooks" and "Shree's

Explanation on Creation and the Universe." The texts of TTL/FF and TTL are virtually identical—with this one crucial difference: the many lacunae in TTL have been filled in with handwritten inserts in TTL/FF. Yet TTL has this independent value: it shows the assembled collection in a completed, "book" form; and it provides a pagination that has been used as the master framework for source citation in this present edition. Within the greater integrated framework that TTL and TTL/FF provide, then, the other manuscript sources have been drawn upon for correction and supplementation and occasional expansion. All substantive material and almost all of the substantive verbiage not found directly in TTL/FF have been brought in from other primary sources, as were enumerated and described earlier.

The major destination to which prose content from places other than the Tiffin Lectures sources has been brought into the main text of this book has been the introductory blurbs at the head of most of the Tiffin Lectures. In the effort to resituate the lectures, as written texts, into the Meherabad setting in which Baba originally delivered them, that is, to restore some of their "dramatic context," the editors have provided introductory contextual information, sometimes in the form of narrative summaries of the editors' own composition, and at other times as extracts from diaries. In the case of a very few of the Tiffin Lectures, scene-setting introductions already appear within the typed "Tiffin Lectures" manuscripts themselves; when this happens, what is presented as the blurb is this original "Tiffin Lectures" discourse. But usually the blurbs have been taken from the diaries or have been composed by the editors themselves. Always these blurbs have been attributed to their proper sources—through endnotes and through lines of attribution at the end of introductions—so that they cannot be mistaken for original "Tiffin Lectures" material per se. These introductions are further marked off from the main body of the lectures typographically by the centering of their lines instead of the usual left-justification.

The blurbs in particular, but also certain passages within the lectures themselves, present us with a special literary and editorial problem: **voice**. In the main

part, the voice that speaks in *Tiffin Lectures* is Meher Baba's; this book tries to capture and render Meher Baba's own first-person discourse. Yet within the body of the lectures themselves from time to time a narrator interjects, describing, for example, what was happening in the room and environment around Baba; in these passages Baba himself gets referred to in the third person, marking the fact that he is not the speaker. In fact, these interpolations in which the narrator intrudes do not represent mere literary devices but reflect an important reality in the original scene of discourse. For it must be recollected that, during the long years of Meher Baba's silence, Baba's interpreters—and Chanji was one of these—had to learn the art of “saying out” whatever the situation called for, even at moments when Meher Baba himself had not actually dictated anything. That is to say, Baba's interpreter had to be alive to what was going on between Baba and his various interlocutors, and when something needed to be expressed that Baba could not easily convey himself, the interpreter had the duty of expressing it. Chanji had cultivated this habit, and he carried it over into the composition of the “Tiffin Lectures” manuscripts as well, filling literary needs just as he had learned to fill social needs in live interactions; and this explains many of these “voice-overs” in Tiffin Lectures where the narrator speaks.

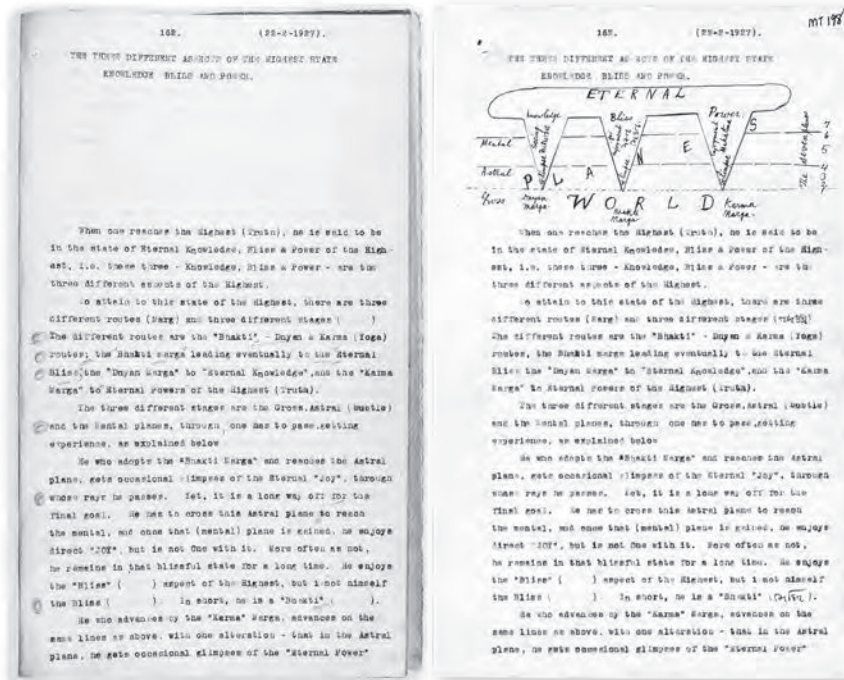
In order to differentiate Meher Baba's own first-person discourse from the third-person commentary of the diarists or the present editors, then, this book marks the distinction through the use of **type** and **boxes**. Narratorial interpolations—which is to say, the interjection of voices other than Meher Baba's (and these voices, as we say, are doubtless those of the mandali involved in the transcription and writing up of Baba's lectures)—are marked by the encapsulation of these passages in comment boxes and the presentation of the text itself in bold capital letters screened in gray.

TURNING THEN FROM THE SUBJECT OF MIRACLES TO
A COMPARISON OF SADGURUS, MAJZŪBS, AND ORDINARY
MEN, SHRĪ CONTINUED:

Example of third person commentary interjected in the text.

Turning from the introductions and occasional narratorial interpolations to the main body of the lectures themselves, the most substantial changes that the editors have brought about in the text of TTL/FF have been in the incorporation of certain details and other materials from the diaries, when it seemed that such content would enhance the exposition and put across more vividly the impact of what Meher Baba was saying. For example, in his lecture of 30th June 1926, first session (pp. 128–36), Baba enunciated the differences between the powers of the Sadguru, Īshwar, and Maya, respectively. In the course of his explanation, according to the diary accounts, Baba used the marvelous analogy of a whip: the Sadguru can be compared to a man (viz., Arjun) who wields the whip, Īshwar to the whip's handle, and Maya to the whip's seven thongs. Chanji in his “Tiffin Lectures” drafts deleted this analogy, perhaps because it was recorded in a somewhat confused and contradictory manner in his diaries; but because it provides such a vivid figure for the idea that Baba is explaining, the editors have restored it. In the case of this editorial interpolation, as in others, the content that the editors have reintroduced was clearly a part of Meher Baba's original lecture. This example, of course, represents the exception rather than the rule—in general the editors have conformed themselves to Chanji's editorial decisions. All significant editorial emendations have been tagged and explained in the endnotes.

One last major editorial task pertaining to the literary content of these lectures has to do with the handwritten inserts that fill the lacunae in the “Tiffin Lectures” typescripts. About five hundred of these lacunae speckle and pock the 174 pages of TTL; in view of the nuisance and interruption of the typing process that these must have caused, plainly Chanji must have felt that this handwritten material had an importance that demanded its incorporation. In most cases these lacunae have been filled (in TTL/FF and other sources) by parenthetical handwritten Gujarati-script text translating the English phrases that occur outside the parentheses. This suggests that Baba himself used these Gujarati phrases in his original talks; probably the surrounding discourse was



Corresponding pages from “Thursday Tiffin Lectures (TTL p. 92) and “Thursday Tiffin Lectures from the Filis Frederick Collection” (TTL/FF p. 92). A large lacuna from the TTL page has been filled in with a diagram in TTL/FF.

originally delivered by him in that language and was subsequently translated into English by Chanji. Often this original Indic-language vocabulary (since the Gujarati script is regularly used to render other languages as well, such as Urdu and even Persian) carries a connotative vividness or depth of meaning lacking in the English words translating it. In working with this handwritten material, the editors have drawn not only on TTL/FF but all the other “Tiffin Lectures” manuscripts and diaries in an effort to restore Baba’s text in its most original and expressive form. Sometimes the editors have reintroduced Gujarati terms (from the diaries) at spots unmarked by lacunae in TTL. All this Gujarati vocabulary indexes an important linguistic and cultural dimension of the Tiffin Lectures. For even though these lectures come to us predominantly in English, Meher Baba was drawing on a variety of cultural backgrounds and

spiritual traditions. Students of this book who want to recover for themselves a fuller sense of this can do so by returning to the origins of the English text in the diary sources.

Apart from correction and supplementation from the manuscript sources and diaries, most of the editorial intervention in the actual text of Baba’s “Tiffin Lectures” discourse has consisted in revision of the prose in the interests of clarity and fluency. In all of this recomposition and stylistic enhancement the greatest pains have been taken to ensure that the substance and sense of what Meher Baba was saying gets conveyed without alteration or interpretation. Meher Baba himself enunciated this basic editorial principle in a comment recorded in the 7th August 1927 entry of “The Combined Diary”: “My explanations may be re-composed in forceful and stylish language, but the spirit and meaning must remain unchanged.”* While Meher Baba made this comment in the course of criticizing the editorial work of K. J. Dastur, he may well have had the “Tiffin Lectures” specifically in mind, since this, along with the “Intelligence Notebooks,” comprised the major collection of Meher Baba’s words under compilation at this time. In fact, a close study of Meher Baba’s life practices relating to his “literary” works shows that he always wanted the records of his dictations to be edited prior to publication. In doing so with the various records of Baba’s Tiffin Lectures, the present editors, under the direction and authority of the Avatar Meher Baba P. P. C. Trust as copyright holder, are trying to carry out Meher Baba’s own evident wishes with respect to material of this kind.

Yet a critical edition such as this one can never displace the original primary sources as the authoritative texts. Indeed, the Avatar Meher Baba P. P. C. Trust has established the policy that, in the case of Meher Baba’s “unpublished words,” that is, words attributable to Meher Baba that Meher Baba himself did not have published under his own name during his own physical lifetime, the original sources will stand perennially as the authoritative texts on the basis of which new critical editions can be compiled from

* ComD 2: f. 355. The quotation is reproduced in full in *Infinite Intelligence*, p. 604.

time to time, as the need for this is recognized. At the same time, the Trust has committed itself to making these original sources available to the public. In the case of the Tiffin Lectures source materials, digital facsimiles of the relevant “Tiffin Lectures” typescripts and handwritten diaries will be published online on the Avatar Meher Baba Trust’s website, and hard copies will remain available for researchers in the Trust’s research facilities. Posterity should always have access to these documents so that the words of the Avatar, as they are presented to humanity at any given time, can perennially be re-authenticated and their sources studied afresh for whatever new truths a new generation of lovers of God can discover in them.

Beyond releasing the primary sources, the editors have provided between the covers of this book various tools intended to make research into the sources and an attempted return to Meher Baba’s original meaning more easily accomplished. First among these are Table 5 in Appendix 1, as described earlier, which provides detailed information about the primary sources of the edited text in this book. Readers and researchers with such interests are further encouraged to dig into the endnotes which explore in detail some of the special problems connected with crux points in the text. The content of the endnotes engages specialized concerns relevant to the constitution of the edited text and textual editing as such. At the same time, this book is intended for readers across a wide spectrum, some of whom will bring to the book technical and textual interests, but most of whom will not and who will be prepared to accept the text of this book as the editors have presented it. This greater readership can skip the endnotes entirely, and most of the appendixes besides, with no loss. But for them, the editors have provided footnotes, which aim at giving basic information that will make Baba’s discourse more readily intelligible. The endnotes and the footnotes, then, in *Tiffin Lectures* as in *Infinite Intelligence*, differ qualitatively. Indeed, all of the material in the Supplement to this book, including this essay, is intended for readers and researchers with special interests of one sort or another. General readers need not bother themselves with this Supplement if they feel no such prompting.

Problems of language in *Tiffin Lectures* have been greatly simplified by Chanji’s (or perhaps Baba’s own?) decision to present Baba’s talks in English, even those which he may originally have delivered in Gujarati. All the non-English linguistic material carried into the text of this edition from the various sources has been reproduced in transliteration. Transliteration practices and related matters are explained fully in the Key to Pronunciation. Interested readers will find, among the entries to the Glossary, information concerning Meher Baba’s (sometimes changing) usage of certain words, about word etymology, and about cultural and linguistic background that may enrich their experience of the primary text. When he discoursed on philosophical matters, Meher Baba characteristically worked in a multilinguistic environment and employed his own patois that mixed the vocabularies of English, Gujarati, Urdu, Persian, Marathi, and occasionally Hindi. A recognition of this rich linguistic milieu can help bring into view meanings and resonances in Baba’s explanations that one might otherwise miss.

Finally, all students of Meher Baba’s philosophical expositions need to take full and due account of the role that figures and diagrams played in his expository; indeed, throughout his life, diagrams were a favorite tool of his whenever he turned to the task of giving explanations in the philosophical domain. Most of the figures in this book occur at spots marked by lacunae in TTL and filled in by hand-drawn diagrams in TTL/FF and the other sources.* While the “Intelligence Notebooks” provided high-quality and developed handwritten diagrams that served as the basis for the diagrams in *Infinite Intelligence*, the manuscript sources for the diagrams in *Tiffin Lectures*, unfortunately, are usually far more primitive. The diagrams in this book, produced by the book’s artist in collaboration with the editors, have usually been based on a close study of all source diagrams in all of the relevant manuscripts. A few have been introduced by

* For the convenience of readers, these figures are usually referenced within the text—as frequently happens in the diaries and “Tiffin Lectures” sources—even though Baba, while lecturing to his live audience, would not have referred to a text in this way (though the diagram that he had drawn with chalk on slate would, of course, be visible to the mandali). In this as in many other respects *Tiffin Lectures* is a hybrid production, inhabiting a liminal zone between the live and oral environment of Meherabad in 1926–27 and the textualized space of a printed book.

the artist-editorial team at points where the sources have none but where the idea content of the lectures seems specially to lend itself to visual representation. In all cases information about the sources of figures has been provided in a section of the Supplement entitled “Note on the Figures” (pp. 523–34). Since the manuscript sources for most of the figures are often multiple and crudely drawn, the editors have chosen not to increase the cost of this book by reproducing the manuscript source originals here. Interested readers can find these source diagrams on the Trust website as referenced through the endnotes in this book.

Conclusion

With the publication of *Tiffin Lectures*, two of the significant collections of discourse material on philosophical subjects given out by the Avatar of the Age during the efflorescence of Meherabad in the later 1920s have now been made available to the general public. Based on a manuscript that was probably dictated by Meher Baba in 1926, *Infinite Intelligence* is a sustained exposition like *God Speaks* providing its own complete and integral metaphysics and cosmology. The still unpublished manuscript entitled “Shree’s Explanation on Creation and the Universe,” though representing records of talks Meher Baba gave to the schoolboys of the Meher Ashram in late 1927 and early 1928, gives its own unique and extraordinary account of primordial cosmology and the planes of consciousness. *Tiffin Lectures* stands between these two, both chronologically, and, in a sense, in its subject matter. Speaking to the needs of Meher Baba’s men mandali during a period when they were still passing through the rigors of their early spiritual training, *Tiffin Lectures* exhibits a grounding and practical bent that distinguishes it from the other two works. Yet all three belong to a common dispensation and phase in Meher Baba’s work. Meher Baba was speaking spiritual truth to these various Meherabad audiences at a time before the globalization of his message in the 1930s and the increasing systematization of his “philosophy” that the emergence of an international following required

of him. At Meherabad during the 1920s, Meher Baba could exercise a certain freedom of movement that he did not enjoy later. Part of the special value of this early Meherabad discourse material is due to this.

This edition of *Tiffin Lectures* tries to give to the public the content of Meher Baba’s lectures to his early mandali in 1926–27, the heart and center of this early Meherabad period, in a form that is reliable and readable. Just as those talks served the needs of the great disciples and lovers of God who comprised the Avatar’s original circle of listeners, we hope that this book will prove of like assistance to lovers and seekers in years to come as they pursue their quest and journey along the road to His Feet.

Appendix 1.
***Correlations Between Lectures, Manuscript Sources,
 and Tiffin Lectures Page Numbers***

Table 5 below serves as a tool to interrelate the actual talks (Tiffin Lectures) that Meher Baba gave in 1926–27, the edited text of those lectures presented in this book, and the various manuscript sources described in the essay that begins this Supplement, in various of the Appendixes, in the Endnotes, and in other parts of the apparatus of *Tiffin Lectures*.

Table 5 flows from left to right, that is, from the lectures as historical events in the 1920s (in the far left-hand column) to the present book published in 2016 (in the column to the far right). The gray-column sources sandwiched between these two divide into three categories: the “Diaries,” the “Typed Drafts,” and the “Primary Source” (“PS”). These three sequence chronologically in the “Tiffin Lectures” project as it unfolded in the early Meherabad Ashram: the diaries came first and served as the sources for the typed drafts, and out of these were compiled what we have designated as the primary sources—usually TTL/FF.

Yet the material in the sub-columns under “Diaries” and “Typed Drafts” has not been displayed here in its left-to-right ordering in any kind of chronological or developmental sequence. In fact, when the “Diaries” provide multiple sources, the editors have been able to determine a probable sequence of drafts; and they have designated this by the labels “Draft 1,” “Draft 2,” etc. affixed to the white text blocks. In the case of the “Typed Drafts,” however, no sequence of draft-and-revision has yet been discovered between Drafts A, B, and C in the TLD/FF column or between the TLD/FF and TLD/DF typescripts.

The white blocks represent blocks of continuous text in the source manuscripts. The numbers in all the columns are page numbers; full citations can be reconstructed by associating these numbers with other information from column headers. For example, within Baba’s lecture of 1 July 1926, the number “67”

under the column “ChD 57” would generate the citation “ChD 57: p. 67.” The number “4” under “TLD/FF” would produce “TLD/FF: 1-7-26, p. 4”; and “70” under “TTL/FF” yields “TTL/FF p. 70.” In a few cases the dates that appear on the manuscripts are erroneous. Nonetheless, the citations reproduce these incorrect dates. To keep readers from being misled, in these cases the editors have given the correct citations (whose dates differ from the lecture dates in the far-left column) in footnotes.

On each page the top-most row remains constant, while the second row (in the middle gray columns) changes when the sources change. Throughout most of the book the primary source is TTL/FF; yet for two brief interludes (on 19th August and 28th-29th November 1926) other manuscripts take over this role. Some of the abbreviations used in the headers are these:

ChD 20, ChD 29, ChD 57, ChD 62 = “Chanji’s Diary 20,”

“Chanji’s Diary 29,” etc.

ComD 2 = “The Combined Diary,” vol. 2

LLBA = “The Lonavala Lectures in Beloved Archives”

TLD/DF = “Tiffin Lectures Draft Pages from the David Fenster Collection”

TLD/FF = “Tiffin Lectures Draft Pages from the Filis

Frederick Collection”

TTL/FF: “Thursday Tiffin Lectures from the Filis Frederick Collection.”

These source manuscripts are described more fully in Appendix 2 (see pp. 475–88) and the essay that begins this Supplement (esp. 425–50). Other abbreviations in Table 5 are explained in the legend at the bottom of each page.

Table 5. Master Table of Lecture-Source-Book Page Correlations

LECTURE	DIARIES		TYPED DRAFTS		PS		BOOK
	ChD 57	ChD 62	TLD/FF		TLD/DF	TTL/FF	
			A	B			
29 April 1926		326	1	1		1	5–6
		321	2	2		2	6–7
		322	3	3		3	7–8, 10
			4	4		4	10–11
		322	5	5		5	11–12
			6	6		6	12–13
		323	7	7		7	13–14
			8	8		8	14–15
		324	9	9		9	15–16
			9	10		10	16–17
19 May 1926	124 125	328 327	1	1		11	21–22
20 May 1926			1	1			25
		329	2	2		12	25–26
		330	3	3		13	26–27
			4	4		14	27–28
22 May 1926		348	1	1		15	28–29
		341				16	33–34
		342	2	2		17	34–36
		343	3	3		18	36–37
		344	4	4		19	37–38
		345	5	5		20	38–39
27 May 1926		346	6	6		21	39–41
		349 351	1	1		22	41
		353	2	2		23	43–45
30 May 1926			1	1		24	45–46
		356		2		25	49
31 May 1926						26	50
		357	1	1		27	53–54
		358	2	2		28	54–55
		359	3	3		29	55–56
		360	3	4		30	56–57
		361	4	5		31	57–59
		362	5	6		32	59–60
		363	6	7		33	60–61
	364 365	7	8		34	61–62	
3 June 1926		365 366		9			
		369 370	1		1	35	64–66, 68
		2		2	36	68–69	

BOOK = Tiffin Lectures; PS = Primary Source. All other abbreviations are explained on p. 468.

LECTURE	DIARIES		TYPED DRAFTS			PS	BOOK
	ChD 57	ChD 62	TLD/FF	TTL/DF	TTL/FF		
5 June 1926		379	1	1	37	73	
24 June 1926	2	453	1	1	38	77-78	
	4	454					
	6	455	2	2	39	79-80	
	8	456	3	3	40	79, 81-82	
26 June 1926	13	462	1	1	42	84-87	
	14	463	2	2	43	87-88	
	15	464	3	3	44	88-90	
	15	465	4	4	45	90-91	
27 June 1926	16	485	1	1	46	95, 97	
28 June 1926	17	470	1	1	47	98-101, 103-4	
	18	471					
	19	472	2	2	48	104-6	
	21	473	3	3	49	106-8	
	23	474	4	4	50	108-9	
	25	475	5	5	51	109-110	
	27	476	6	6	52	110-111	
	29	477	7	7	53	111-113	
	31	478	8	8	54	113-114	
	33	479	9	9	55	114-15, 118	
	36	480	10	10	56	118-20	
29 June 1926	34	481	1	1	57	120-21	
	35	482				125	
30 June 1926 1st Session	42	483	1	1	58	125-27	
	43		2	2	59	131-132	
	44	493	3	3	60	132-134	
	45	494	4	4	61	134-35	
30 June 1926 2nd Session	46	495	1	1	62	135-36	
	47	496				139	
	48		2	2	63	139-40	
	49		3	3	64	140-42	
	50	377	4	4	65	142-144	
	54		5	66	144-145		

* The correct citation for this page, as used in the endnotes and other parts of this book, is TLD/FF: 26-6-26, p. 4 & 27-6-26, p. 1.

LECTURE	DIARIES		TYPED DRAFTS			PS	BOOK
	ChD 57	ChD 62	TLD/FF	TTL/DF	TTL/FF		
1 July 1926	60	61	1	1	67	149-50	
		63	2	2	68	150-51	
	62	65	3	3	69	151-54	
	64	67	4	4	70	154-55	
		69	5	5	71	155-56	
	66	70	6	6	72	156-58	
		71	7	7	73	158-59	
			8	8	74	159	
3 July 1926	73	531	1	1	75	163-64	
	74	532	2	2	76	164-65	
	75		3	3	77	165	
7 July 1926	76	497	1	1	78	169-70	
	77		2	2	79	170, 172	
9 July 1926	81		1	1	80	175-76	
11 July 1926	87		1	1	81	179	
	88						
15 July 1926	91	506	1	1	82	181-83	
	92	505	2†				
16 July 1926	93		1†	1	83	187-88	
	94		2		84	188	
21 July 1926	115		1	1	85	191-92	
			2	2	86	192-93	
26 July 1926	121		1†	1	87	197-98	
	122		2†	2	88	198-200	
	123		3†	3	89	200	
	124					203-4, 206	
28 July 1926	125		1	1	90	206-7	
	129		2	2	91	207-8	
	130		3	3	92		
5 August 1926	131		1	1	93	211-12	
	132	135	2	2	94	212-13	
	133		3	3	95	213-15	
	134		4	4	96	215-16, 218	
	136		5	5	97	218-19	
	137		6	6	98	219-20	
18 August 1926	138		1	1	99	223-24, 226	
	139						
	140		2	2	100	226-227	
	141						

* The correct citation is TLD/FF: 1-7-26, p. 8 & 3-7-26, p. 1.

† The correct citation is TLD/FF: 15-7-26, p. 2 & 16-7-26, p. 1.

‡ The correct citations are these: 1 = TLD/FF: 27-7-26, p. 1; 2 = TLD/FF: 27-7-26, p. 2; 3 = TLD/FF: 27-7-26, p. 3.

LECTURE	DIARIES		TYPED DRAFTS		PS	BOOK
	ChD 57	ChD 62	TLD/FF	TTL/FF		
19 August 1926 1st Session	170 DRAFT 1	171	1	101	229-30	
		172	2	102	230-32	
		174 DRAFT 2	3	103	231-34	
		176	4	104	234-237	
		178 180 168		105	237-38	
ChD 57		ChD 57				
19 August 1926 2nd Session	182			182	239-41	
	183			183	241-42	
	184			184	242	
	185			185	243	
	186			186	243	
ChD 57		ChD 62		TLD/FF	TTL/FF	
21 September 1926	191	516	517 DRAFT 2	1	106	247-48
		513		2	107	248-49
	192			3	108	249-50
	193 DRAFT 3	514 DRAFT 1		3a	109	250-52
	194			4	110	252-53
	197 198	515		5 6	111 112	253-54 255-56
22 September 1926	195			1	113	259-260
	196			2	114	260-61
					115	261
30 September 1926	204 DRAFT 3	206 DRAFT 2 207		1	116	263
1 October 1926	208			1	117	267-68
7 October 1926	211 209 210			1	118	271, 273
16 October 1926				1	119	277-79
23 October 1926				1 [†]	120	281-82
				2 [†]	121	282-83
				3 [†]	122	283
10 November 1926				1	123	289
11 November 1926				1	124	291-92
				2	125	292-93
				3	126	293-94
					127	294
23 November 1926				1	128	297-98
				2	129	298-99

^{*} Since ChD 57 serves as the primary source for this lecture, these same entries appear in the "Primary Source" column.
[†] The correct citations are these: 1 = TLD/FF: 22-10-26, p. 1; 2 = TLD/FF: 22-10-26, p. 2; 3 = TLD/FF: 22-10-26, p. 3.

BOOK = *Tiffin Lectures*; PS = Primary Source. All other abbreviations are explained on p. 468.

LECTURE	DIARIES				TYPED DRAFTS			PS	BOOK			
	ChD 20	ChD 29	ChD 62	ComD 2	A	TLD/FF B	C	TTL/FF				
24 November 1926					1			130	303-4			
								131	304			
	28 November 1926 1st Session [*]					1			131	307		
						2			132	307-8		
						3			133	309-10		
						4			134	310-11		
						5			135	311-12		
						6			136	312-13		
						7			137	313-14		
						8			138	314-16		
						9			139	316-17		
						10			140	317-19		
						11			141	319, 321-22		
						12			142	322-23		
						13			143	323-24		
						14			144	324-325		
					15			145	325-26			
					16			146	326-328			
							147	328-29				
								LLBA				
28 November 1926 2nd Session								3	331-32			
								4	332-333			
								5	333-34, 336			
								6	336			
29 November 1926								1 [†]	341			
								2 [†]	341-44			
								3 [†]	344-45			
								4 [†]	345-46			
ChD 20		ChD 29		ChD 62		ComD		A	TLD/FF B	C	TTL/FF	
26 January 1927								1	1		148	349-50
								1	1		149	353-54
27 January 1927								2	2		150	354
6 February 1927	6							1	1		151	357-58
	7							2	2		152	358-59
								3	3		153	359-60
								4 [§]	4 [§]			

^{*} None of the citations for this lecture contain the words "first session." Thus the first page has the citation "TLD/FF: 28-11-26, p. 1," the second page "TLD/FF: 28-11-26, p. 2," and so forth.
[†] The correct citations are these: 1 = LLBA: 24-11-26, p. 1; 2 = LLBA: 24-11-26, p. 2; 3 = LLBA: 24-11-26, p. 3; 4 = LLBA: 24-11-26, p. 4.
[‡] The correct citation is TLD/FF: 6-2-27 draft A, p. 4 & 11-2-27 draft A, p. 1.
[§] The correct citation is TLD/FF: 6-2-27 draft B, p. 4 & 11-2-27 draft B, p. 1.

BOOK = *Tiffin Lectures*; PS = Primary Source. All other abbreviations are explained on p. 468.

LECTURE	DIARIES				TYPED DRAFTS				PS	BOOK
	ChD 20	ChD 29	ChD 62	ComD 2	TLD/FF			TTL/FF		
					A	B	C			
11 February 1927					1 [†]	1 [†]			154	367-68
					2	2			155	368-69
					3	3			156	369-70
					4	4			157	370-72
					5	5			158	372-73
13 February 1927					1	1			159	375-77
					2	2			160	377
22 February 1927	44				i [§] ii [§]	i [§] ii [§]			161	380-82
					1	1			162	380-82
					2	2			163	382-83
	45				3	3			164	383-84
10 August 1927					1	1			166	389-90
			245		1a	1a	1a	175 [†]	167	390-91
			247		2	2	2	176 [†] 177 [†]	168	391-92
			249		3	3	3	178 [†] 179 [†]	169	392-93
			251		4	4	4	180 [†]	170	393
30 August 1927		27 33 31 32		369	1	1			171	397-99
				369 370	2	2			172	399-401
					3	3			173	401-4
					4	4			174	404

* The entries in this column all belong to a handwritten continuation following the last typed page, TTL/FF p. 174.

† The correct citation is TLD/FF: 6-2-27 draft A, p. 4 & 11-2-27 draft A, p. 1.

‡ The correct citation is TLD/FF: 6-2-27 draft B, p. 4 & 11-2-27 draft B, p. 1.

§ i = TLD/FF: 22-2-27 draft A, unnumbered p. i; ii = TLD/FF: 22-2-27 draft A, unnumbered p. ii.

|| i = TLD/FF: 22-2-27 draft B, unnumbered p. i; ii = TLD/FF: 22-2-27 draft B, unnumbered p. ii.

†† The correct citations are these: 175 = TTL/FF (handwritten), p. 175; 176 = TTL/FF (handwritten), p. 176; and so forth.

BOOK = *Tiffin Lectures*; PS = Primary Source. All other abbreviations are explained on p. 468.

Appendix 2. Notes on the Citation of Sources

As is explained more fully in the essay on “Establishing the Text of *Tiffin Lectures*” (see esp. pp. 425-56), the primary text of this edition has been compiled from an assortment of manuscripts, some typed and some handwritten, that are currently housed in various archival collections around the world. Since these archival collections are themselves still under development, no standard system has yet emerged for the naming and page numbering of manuscripts. The citation and reference system that you will find in the endnotes and other sections of this book has been created as a part of the work of this edition. To ensure that readers can find their way from the citations in this book to the actual archival source materials, we offer the following comments.

The easiest way of accessing the original archival source documents is through the Avatar Meher Baba Trust’s website. All of the relevant archival collections have graciously cooperated in making digital facsimiles of the designated archival materials available there. Further, the Avatar Meher Baba Trust is permanently committed to providing hard-copy reproductions of these facsimiles to researchers who visit its library and research facilities at Meherabad in Ahmednagar, India.

Those who choose to approach the archival source material through the archival collections directly might want to have in hand the following information about how the source referencing system in this book has been organized.

The Principal Source Manuscripts

As explained in detail in the essay referenced above, the major source manuscripts, listed here under their abbreviations, are these.

TTL: “Thursday Tiffin Lectures.” This 174-page typed document is the original top sheet typescript copy of the primary collection of Tiffin Lectures used in the editing of this book. TTL is housed in the Avatar Meher Baba P. P. C. Trust Archives, Ahmednagar, India.

TTL/FF: “Thursday Tiffin Lectures from the Filis Frederick Collection.” These typed sheets comprise carbon copies for which the corresponding pages in TTL are the top sheet originals. Since the lacunae have been filled in this manuscript as they were not in TTL, TTL/FF has been selected as the primary source for this edition, except in the case of those three lectures that have been drawn from other sources. The Filis Frederick Collection is currently housed in the personal residence of Chris and Christine Pearson in Mariposa, California.

TLD/FF: “Tiffin Lectures Draft Pages from the Filis Frederick Collection.” Typed up on a lecture-by-lecture basis, these pages appear to have been created prior to, and to have been used as (direct or second-degree) sources for, TTL and TTL/FF. Like TTL/FF, TLD/FF is housed in the personal residence of Chris and Christine Pearson in Mariposa, California.

TLD/DF: “Tiffin Lectures Draft Pages from the David Fenster Collection.” Like TLD/FF, these draft pages, typed up on a lecture-by-lecture basis, evidently belong to an earlier stage of the editorial and compilation process than the texts represented in TTL and TTL/FF. Long kept among David Fenster’s personal papers, they have recently been donated by Mr. Fenster to the Avatar Meher Baba P. P. C. Trust, and the manuscript is now housed in the Trust’s Archives in Ahmednagar, India.

LLBA: “The Lonavala Lectures in Beloved Archives.” These unique manuscripts contain textual material not to be found in any of the other source manuscripts. LLBA is housed in the archival collection of the House of the Beloved in Hamilton, New Jersey.

ChD 19, ChD 20, ChD 29, ChD 35, ChD 57, ChD 62, ChD 63: These abbreviations designate different volumes in “Chanji’s Diaries”—“Chanji’s Diary no. 57,” “Chanji’s Diary no. 62,” etc. Most of these diary pages are handwritten, though a few are typed. They represent earlier stages

in the original editing and compilation process, and usually they have served as sources (at various levels of remove) for the texts of the various typed “Tiffin Lectures” manuscripts. All volumes of Chanji’s Diary are housed in the Archives of the Avatar Meher Baba P. P. C. Trust, Ahmednagar, India.

ComD: “The Combined Diary.” These handwritten pages, collected in two volumes, are housed in the Avatar Meher Baba P. P. C. Trust Archives, Ahmednagar, India. They were compiled by five of Meher Baba’s mandali, Padri (Faredoon N. Driver), Pawar (Gangaram L. Pawar), Pandoba (Pandurang S. Deshmukh), Nadirsha (Nadirsha N. Dastur), and Chanji (Framroze Dadachanji).

We offer below further detailed comments on the citation and referencing system used for each of these manuscripts.

The Typed “Tiffin Lectures” Manuscripts

“Thursday Tiffin Lectures” (TTL) and “Thursday Tiffin Lectures from the Filis Frederick Collection” (TTL/FF). These two manuscripts, which stand in the relation of typescript original to carbon copy, are identical in their typed contents, though TTL/FF has handwritten supplementation which TTL lacks. Naturally the page-number citations correspond between the two manuscripts. That is to say, TTL p. 57 designates the original page 57 in this manuscript for which TTL/FF p. 57 is the carbon copy. The only difference (apart from the handwritten supplementation throughout TTL/FF) consists in the pages TTL/FF pp. 175–80, a handwritten continuation (following explicitly from the end of TTL/FF p 174) that is missing in the TTL manuscript. (In point of fact, as is explained in detail on p. 584–85 in endnote 2 to the lecture of 10th August 1927, the six pages comprising TTL/FF pp. 175–80 contain the text of the 10th August lecture that was already presented in TTL pp. 166–70 and TTL/FF pp. 166–70, though evidently the scribe who handwrote TTL/FF pp. 175–80 did not know this.)

The typed manuscripts of TTL and TTL/FF (excluding, of course, the handwritten continuation in TTL/FF pp. 175–80) consist of 174 typed pages. The pagination is consecutive and consistent; no page number is skipped, no page number is repeated, and no unnumbered page has been inserted into either manuscript.

“Tiffin Lectures Draft Pages from the Filis Frederick Collection” (TLD/FF) and “Tiffin Lectures Draft Pages from the David Fenster Collection” (TLD/DF). In both manuscript collections the lectures, typed up individually, are internally consistent, with numbering on a lecture-by-lecture basis. No page number appears on the first page of each lecture, whose distinctive typographic layout clearly designates it nonetheless as a lecture title page; but the page numbering thereafter appears (for the most part) consistently and accurately. Citations in this book follow accordingly, indicating date through the Indian numeric dating system. Thus TLD/FF: 28-11-26, p. 2 designates page 2 in the lecture of 28th November 1926 in the “Tiffin Lectures Draft Pages from the Filis Frederick Collection” manuscript.

Some complications have necessitated certain elaborations in the forms of citation. Throughout this book, whenever a particular date features more than one lecture, these are distinguished by the designations “first session” and “second session.” In the case of fourteen lectures, TLD/FF provides us with two typed versions (that is to say, two typed drafts) of the same one lecture;^{*} and in the case of one single lecture (on 10th August 1927), it provides us with three. We have differentiated these typed versions by calling them “draft A,” “draft B,” and (in the case of the 10th August lecture) “draft C.” Thus TLD/FF: 29-4-26 draft A, p. 9 references the ninth page in one typed version (draft A) of the lecture of 29th April 1926, while TLD/FF: 29-4-26 draft B, p. 9 references the ninth page in the second version (draft B) of this same lecture. A special problem is posed in the lecture of 22nd February 1927: there the first two pages go unnumbered, and then the sequence continues with an ordinary title page and subsequent pages paginated normally (2, 3, 4). The first two

^{*} The TLD/FF lectures with two drafts (only), A and B, are those of: 29th April 1926; 19th, 20th, 22nd, 27th, 30th, and 31st May 1926; 26th and 27th January 1927; 6th, 11th, 13th, and 22nd February 1927; and 30th August 1927.

unnumbered pages have accordingly been labeled TLD/FF: 22-2-27, unnumbered p. i and p. ii; thereafter pagination starts over, with the next page designated as TLD/FF: 22-2-27, p. 1. Another special problem occurs in the lecture of 10th August 1927, in which the page between the first and second pages has been left out of the numbering system; we have give it the designation TLD/FF: 10-8-27, p. 1a.

In certain rare cases (four in all), pairs of lectures have been run together; and at the juncture between the two lectures a single manuscript page will contain both the fag end of one lecture and the beginning of the next. We have used both lecture date and page number references in the citations for these exceptional pages. Thus the citation TLD/FF: 26-6-26, p. 4 & 27-6-26, p. 1 designates the manuscript page that contains the end (the fourth page) of the lecture of 26-6-26 and the opening (and only) page of the subsequent lecture of 27-6-26.

Not all of the TLD/FF and TLD/DF source manuscript pages are cited in the endnotes. A complete listing of all the source manuscript pages in these two manuscript collections appears in Table 6 below.

Neither TLD/FF nor TLD/DF has served as the primary source for any lecture in this book, though in points and passages these manuscripts have been relied upon heavily.

Table 6. A Lecture-by-Lecture Listing of Manuscript Source Pages in TLD/FF and TLD/DF

Lecture	TLD/FF Drafts	TLD/DF	Lecture	TLD/FF Drafts	TLD/DF
29-4-26	draft A, pp. 1–9 draft B, pp. 1–10		26-6-26 26-6-26 & 27-6-26	pp. 1–3 p. 4 & p. 1	pp. 1–4
19-5-26	draft A, p. 1 draft B, p. 1		27-6-26		p. 1
20-5-26	draft A, pp. 1–4 draft B, pp. 1–4		28-6-26	pp. 1–11	pp. 1–11
22-5-26	draft A, pp. 1–6 draft B, pp. 1–7		29-6-26	p. 1	p. 1
27-5-26	draft A, pp. 1–2 draft B, pp. 1–2		30-6-26 (first session)	pp. 1–4	pp. 1–4
30-5-26	draft A, p. 1 draft B, pp. 1–2		30-6-26 (second session)	pp. 1–5	pp. 1–5
31-5-26	draft A, pp. 1–7 draft B, pp. 1–9		1-7-26 1-7-26 & 3-7-26	pp. 1–7 p. 8 & p. 1	pp. 1–8
3-6-26	pp. 1–2	pp. 1–2	3-7-26	pp. 2–3	pp. 1–3
5-6-26	p. 1	p. 1	7-7-26	pp. 1–2	pp. 1–2
24-6-26	pp. 1–4	pp. 1–4			

Lecture	TLD/FF Drafts	TLD/DF
9-7-26	p. 1	p. 1
11-7-26	p. 1	p. 1
15-7-26 15-7-26 & 16-7-26	p. 1 p. 2 and p. 1	p. 1
16-7-26	p. 2	p. 1
21-7-26	pp. 1-2	pp. 1-2
27-7-26*	pp. 1-3	pp. 1-3
28-7-26	pp. 1-3	pp. 1-3
5-8-26	pp. 1-6	
17-8-26	pp. 1-2	
19-8-26	pp. 1-5	
21-9-26	pp. 1-3, 3a, 4-6	
22-9-26	pp. 1-2	
30-9-26	p. 1	
1-10-26	p. 1	
7-10-26	p. 1	
16-10-26	p. 1	
22-10-26†	pp. 1-3	
1-11-26	p. 1	
11-11-26	pp. 1-3	
23-11-26	pp. 1-2	
24-11-26	p. 1	
28-11-26 (first session)	pp. 1-16	
26-1-27	draft A, p. 1 draft B, p. 1	

“The Lonavala Lectures in Beloved Archives” (LLBA). The ten typed pages from this collection divide into two lectures. The first page of each lecture provides no page number but does offer a date; every subsequent page has both date and page number. As is discussed in detail in the relevant notes,[§] the editors have concluded that the date assigned to one of these lectures, 24th November 1926, is erroneous, and they have emended it to 29th November 1926; the date of the other lecture, 28th November 1926, they have accepted.

* This is the date that appears on the actual manuscripts, both TLD/FF and TLD/DF. The editors have changed the date of the actual lecture in the text of this book to 26-7-26. For an explanation of this emendation, see endnote 1 on p. 559, the first endnote for the lecture of 26-7-26.

† This is the date that appears on the actual manuscript of TLD/FF; again, the editors have changed the date of the actual lecture in the text of this book to 23-10-26. For an explanation of this emendation, see endnote 1 on p. 571 (the first endnote for the lecture of 23-10-26).

‡ Page 1 is missing in this draft.

§ See p. 330, footnote * and p. 577 endnote 1.

Lecture	TLD/FF Drafts	TLD/DF
27-1-27	draft A, pp. 1-2 draft B, pp. 1-2	
6-2-27	draft A, pp. 1-3 draft B, pp. 1-3	
6-2-27 & 11-2-27	draft A, p. 4 and p. 1 draft B, p. 4 and p. 1	
11-2-27	draft A, pp. 2-5 draft B, pp. 2-5	
13-2-27	draft A, pp. 1-2 draft B, pp. 1-2	
22-2-27	draft A, unnumbered pp. i-ii and 1-4 draft B, unnumbered pp. i-ii and 1-4	
10-8-27	draft A, pp. 1, 1a, 2-4 draft B, pp. 1, 1a, 2-4 draft C, pp. 1a, 2-4‡	
30-8-27	draft A, pp. 1-4 draft B, pp. 1-4	

In deference to the datings on the original manuscripts, however, citations take the following forms: LLBA: 24-11-26, pp. 1-4, for four pages in the lecture of 29th November 1926 which the manuscript erroneously assigns to 24th November; and LLBA: 29-11-26, pp. 1-6, for the six pages of the lecture of 28th November, second session.

Though some of the content of LLBA: 28-11-26 appears in the “Tiffin Lectures” sources (as has been explained in endnote 1 on p. 577), in the main part the LLBA manuscripts provide us with unique content found nowhere else. They have served as the primary source for the Tiffin Lectures of 28th November 1926, second session, and 29th November 1926.

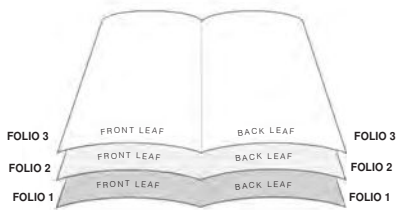
The Diary Sources

Chanji’s Diary no. 57 (ChD 57). This particular diary presents formidable editorial challenges, not only because of the raw form which many of its entries take, intermingling Gujarati with English and mixing rough with more polished drafts from assorted dates, but because the pages of the manuscript have become disordered. The editors have accordingly reconstituted what they believe to be the original and correct sequence of diary pages; and citations have been made according to this revised system.

Discriminating readers and researchers may want to check on this, however, and for that purpose will need access to the original manuscript or its digital facsimile reproductions. Table 7 below correlates the page numbers as cited in the notes of this book with the actual sequence of pages in the manuscript in the Avatar Meher Baba P.P.C. Trust Archives.

The manuscript is comprised of fifty-one bifoliums intermingled with six single-folio sheets. Each bifolium has been folded in the middle, thus subdividing into four panels for writing, which we have designated (and cited in this book) as separate pages. In the case of fifty of the bifoliums, one bifolium has been inserted inside another, so that the front leaf and back leaf in the same bifolium occur symmetrically at opposite points in the ordered sequence of pages. Thus

the front leaf (folio 1) in the first bifolium provides the writing panels for the first two pages in the manuscript, ChD 57: pp. 1-2, and the back leaf (folio



This schematic illustrates the placement of open bifoliums one on top of the other. When the complete stack of bifoliums is folded down the middle, what results is a handwritten manuscript book.

108) in the same bifolium hosts the last two pages in the manuscript, ChD 57: pp. 215–16. Similarly, the second bifolium, comprising folios 2 and 107, provides the paper setting and platform for ChD 57: 3–4 and 213–14. This pattern continues through the first fifty bifoliums, which constitute 100 of the 108 folios (and thus 200 of the 216 pages) of the total

manuscript. The fifty-first bifolium, however, finds its proper place as a (two-folio, four-page) interleaf between ChD 57: pp. 120 and 129. Further, six single sheets (folios 55–56, 62–63, 95, and 98, comprising pages 109–12, 123–26, 189–90 and 195–96) are interleaved at various points in the second half of the manuscript—specifically, between pp. 108 and 103, pp. 122 and 127, pp. 188 and 191, and pp. 194 and 197.

Such is the reconstituted page order which gives the basis for citation in this book. In Table 7 below, “recto” and “verso” designate the front and back sides of leaves (folios) as they present themselves according to this reconstructed page ordering system. Entries in the “Manuscript Scan Sequence Number” column will refer readers to the corresponding images in the sequence of scans made available by the Avatar Meher Baba P.P.C. Trust Archives. (Each “sequence number” in Table 7 below represents the number in a logical sequence of scans as reconstructed by the editors.) Since most of these scans contain two pages of handwritten content, the designation “(right)” or “(left)” indicates the side of the scan where the page in question can be found.

Table 7. Revised Page Numbers in Chanji’s Diary no. 57 Correlated with Digital File Numbers in the AMBPCT Archives

ChD 57 Page Numbers	Folio Count	Manuscript Scan Sequence Number	ChD 57 Page Numbers	Folio Count	Manuscript Scan Sequence Number
ChD 57: p. 1	1 recto	1 (right)	ChD 57: p. 52	26 verso	54 (left)
ChD 57: p. 2	1 verso	2 (left)	ChD 57: p. 53	27 recto	55 (right)
ChD 57: p. 3	2 recto	4 (right)	ChD 57: p. 54	27 verso	56 (left)
ChD 57: p. 4	2 verso	3 (left)	ChD 57: p. 55	28 recto	57 (right)
ChD 57: p. 5	3 recto	5 (right)	ChD 57: p. 56	28 verso	58 (left)
ChD 57: p. 6	3 verso	6 (left)	ChD 57: p. 57	29 recto	59 (right)
ChD 57: p. 7	4 recto	7 (right)	ChD 57: p. 58	29 verso	60 (left)
ChD 57: p. 8	4 verso	8 (left)	ChD 57: p. 59	30 recto	61 (right)
ChD 57: p. 9	5 recto	9 (right)	ChD 57: p. 60	30 verso	62 (left)
ChD 57: p. 10	5 verso	10 (left)	ChD 57: p. 61	31 recto	63 (right)
ChD 57: p. 11	6 recto	11 (right)	ChD 57: p. 62	31 verso	64 (left)
ChD 57: p. 12	6 verso	12 (left)	ChD 57: p. 63	32 recto	65 (right)
ChD 57: p. 13	7 recto	13 (right)	ChD 57: p. 64	32 verso	66 (left)
ChD 57: p. 14	7 verso	14 (left)	ChD 57: p. 65	33 recto	66a (right)
ChD 57: p. 15	8 recto	15 (right)	ChD 57: p. 66	33 verso	66b (left)
ChD 57: p. 16	8 verso	16 (left)	ChD 57: p. 67	34 recto	67 (right)
ChD 57: p. 17	9 recto	17 (right)	ChD 57: p. 68	34 verso	68 (left)
ChD 57: p. 18	9 verso	18 (left)	ChD 57: p. 69	35 recto	69 (right)
ChD 57: p. 19	10 recto	20 (right)	ChD 57: p. 70	35 verso	70 (left)
ChD 57: p. 20	10 verso	19 (left)	ChD 57: p. 71	36 recto	71 (right)
ChD 57: p. 21	11 recto	23 (right)	ChD 57: p. 72	36 verso	72 (left)
ChD 57: p. 22	11 verso	24 (left)	ChD 57: p. 73	37 recto	73 (right)
ChD 57: p. 23	12 recto	25 (right)	ChD 57: p. 74	37 verso	74 (left)
ChD 57: p. 24	12 verso	26 (left)	ChD 57: p. 75	38 recto	75 (right)
ChD 57: p. 25	13 recto	29 (right)	ChD 57: p. 76	38 verso	76 (left)
ChD 57: p. 26	13 verso	30 (left)	ChD 57: p. 77	39 recto	77 (right)
ChD 57: p. 27	14 recto	31 (right)	ChD 57: p. 78	39 verso	78 (left)
ChD 57: p. 28	14 verso	32 (left)	ChD 57: p. 79	40 recto	79 (right)
ChD 57: p. 29	15 recto	33 (right)	ChD 57: p. 80	40 verso	80 (left)
ChD 57: p. 30	15 verso	34 (left)	ChD 57: p. 81	41 recto	81 (right)
ChD 57: p. 31	16 recto	35 (right)	ChD 57: p. 82	41 verso	82 (left)
ChD 57: p. 32	16 verso	36 (left)	ChD 57: p. 83	42 recto	83 (right)
ChD 57: p. 33	17 recto	36a (right)	ChD 57: p. 84	42 verso	84 (left)
ChD 57: p. 34	17 verso	36b (left)	ChD 57: p. 85	43 recto	91 (right)
ChD 57: p. 35	18 recto	37 (right)	ChD 57: p. 86	43 verso	92 (left)
ChD 57: p. 36	18 verso	38 (left)	ChD 57: p. 87	44 recto	93 (right)
ChD 57: p. 37	19 recto	39 (right)	ChD 57: p. 88	44 verso	94 (left)
ChD 57: p. 38	19 verso	40 (left)	ChD 57: p. 89	45 recto	95 (right)
ChD 57: p. 39	20 recto	41 (right)	ChD 57: p. 90	45 verso	96 (left)
ChD 57: p. 40	20 verso	42 (left)	ChD 57: p. 91	46 recto	97 (right)
ChD 57: p. 41	21 recto	43 (right)	ChD 57: p. 92	46 verso	98 (left)
ChD 57: p. 42	21 verso	44 (left)	ChD 57: p. 93	47 recto	105 (right)
ChD 57: p. 43	22 recto	45 (right)	ChD 57: p. 94	47 verso	106 (left)
ChD 57: p. 44	22 verso	46 (left)	ChD 57: p. 95	48 recto	107 (right)
ChD 57: p. 45	23 recto	47 (right)	ChD 57: p. 96	48 verso	108 (left)
ChD 57: p. 46	23 verso	48 (left)	ChD 57: p. 97	49 recto	109 (right)
ChD 57: p. 47	24 recto	49 (right)	ChD 57: p. 98	49 verso	110 (left)
ChD 57: p. 48	24 verso	50 (left)	ChD 57: p. 99	50 recto	110 (right)
ChD 57: p. 49	25 recto	51 (right)	ChD 57: p. 100	50 verso	109 (left)
ChD 57: p. 50	25 verso	52 (left)	ChD 57: p. 101	51 recto	108 (right)
ChD 57: p. 51	26 recto	53 (right)	ChD 57: p. 102	51 verso	107 (left)

ChD 57 Page Numbers	Folio Count	Manuscript Scan Sequence Number
ChD 57: p. 103	52 recto	106 (right)
ChD 57: p. 104	52 verso	105 (left)
ChD 57: p. 105	53 recto	99 (right)
ChD 57: p. 106	53 verso	100 (left)
ChD 57: p. 107	54 recto	100 (right)
ChD 57: p. 108	54 verso	99 (left)
ChD 57: p. 109	55 recto	101
ChD 57: p. 110	55 verso	102
ChD 57: p. 111	56 recto	104
ChD 57: p. 112	56 verso	103
ChD 57: p. 113	57 recto	98 (right)
ChD 57: p. 114	57 verso	97 (left)
ChD 57: p. 115	58 recto	96 (right)
ChD 57: p. 116	58 verso	95 (left)
ChD 57: p. 117	59 recto	94 (right)
ChD 57: p. 118	59 verso	93 (left)
ChD 57: p. 119	60 recto	92 (right)
ChD 57: p. 120	60 verso	91 (left)
ChD 57: p. 121	61 recto	85 (right)
ChD 57: p. 122	61 verso	86 (left)
ChD 57: p. 123	62 recto	87
ChD 57: p. 124	62 verso	88
ChD 57: p. 125	63 recto	89
ChD 57: p. 126	63 verso	90
ChD 57: p. 127	64 recto	86 (right)
ChD 57: p. 128	64 verso	85 (left)
ChD 57: p. 129	65 recto	84 (right)
ChD 57: p. 130	65 verso	83 (left)
ChD 57: p. 131	66 recto	82 (right)
ChD 57: p. 132	66 verso	81 (left)
ChD 57: p. 133	67 recto	80 (right)
ChD 57: p. 134	67 verso	79 (left)
ChD 57: p. 135	68 recto	78 (right)
ChD 57: p. 136	68 verso	77 (left)
ChD 57: p. 137	69 recto	76 (right)
ChD 57: p. 138	69 verso	75 (left)
ChD 57: p. 139	70 recto	74 (right)
ChD 57: p. 140	70 verso	73 (left)
ChD 57: p. 141	71 recto	72 (right)
ChD 57: p. 142	71 verso	71 (left)
ChD 57: p. 143	72 recto	70 (right)
ChD 57: p. 144	72 verso	69 (left)
ChD 57: p. 145	73 recto	68 (left)
ChD 57: p. 146	73 verso	67 (left)
ChD 57: p. 147	74 recto	66b (right)
ChD 57: p. 148	74 verso	66a (left)
ChD 57: p. 149	75 recto	66 (right)
ChD 57: p. 150	75 verso	65 (left)
ChD 57: p. 151	76 recto	64 (right)
ChD 57: p. 152	76 verso	63 (left)
ChD 57: p. 153	77 recto	62 (right)
ChD 57: p. 154	77 verso	61 (left)
ChD 57: p. 155	78 recto	60 (right)

ChD 57 Page Numbers	Folio Count	Manuscript Scan Sequence Number
ChD 57: p. 156	78 verso	59 (left)
ChD 57: p. 157	79 recto	58 (right)
ChD 57: p. 158	79 verso	57 (left)
ChD 57: p. 159	80 recto	56 (right)
ChD 57: p. 160	80 verso	55 (left)
ChD 57: p. 161	81 recto	54 (right)
ChD 57: p. 162	81 verso	53 (left)
ChD 57: p. 163	82 recto	52 (right)
ChD 57: p. 164	82 verso	51 (left)
ChD 57: p. 165	83 recto	50 (right)
ChD 57: p. 166	83 verso	49 (left)
ChD 57: p. 167	84 recto	48 (right)
ChD 57: p. 168	84 verso	47 (left)
ChD 57: p. 169	85 recto	46 (right)
ChD 57: p. 170	85 verso	45 (left)
ChD 57: p. 171	86 recto	44 (right)
ChD 57: p. 172	86 verso	43 (left)
ChD 57: p. 173	87 recto	42 (right)
ChD 57: p. 174	87 verso	41 (left)
ChD 57: p. 175	88 recto	40 (right)
ChD 57: p. 176	88 verso	39 (left)
ChD 57: p. 177	89 recto	38 (right)
ChD 57: p. 178	89 verso	37 (left)
ChD 57: p. 179	90 recto	36b right
ChD 57: p. 180	90 verso	36a left
ChD 57: p. 181	91 recto	36 (right)
ChD 57: p. 182	91 verso	35 (left)
ChD 57: p. 183	92 recto	34 (right)
ChD 57: p. 184	92 verso	33 (left)
ChD 57: p. 185	93 recto	32 (right)
ChD 57: p. 186	93 verso	31 (left)
ChD 57: p. 187	94 recto	30 (right)
ChD 57: p. 188	94 verso	29 (left)
ChD 57: p. 189	95 recto	27
ChD 57: p. 190	95 verso	28
ChD 57: p. 191	96 recto	26 (right)
ChD 57: p. 192	96 verso	25 (left)
ChD 57: p. 193	97 recto	24 (right)
ChD 57: p. 194	97 verso	23 (left)
ChD 57: p. 195	98 recto	21
ChD 57: p. 196	98 verso	22
ChD 57: p. 197	99 recto	19 (right)
ChD 57: p. 198	99 verso	20 left
ChD 57: p. 199	100 recto	18 (right)
ChD 57: p. 200	100 verso	17 (left)
ChD 57: p. 201	101 recto	16 (right)
ChD 57: p. 202	101 verso	15 (left)
ChD 57: p. 203	102 recto	14 (right)
ChD 57: p. 204	102 verso	13 (left)
ChD 57: p. 205	103 recto	12 (right)
ChD 57: p. 206	103 verso	11 (left)
ChD 57: p. 207	104 recto	10 (right)
ChD 57: p. 208	104 verso	9 (left)

ChD 57 Page Numbers	Folio Count	Manuscript Scan Sequence Number
ChD 57: p. 209	105 recto	8 (right)
ChD 57: p. 210	105 verso	7 (left)
ChD 57: p. 211	106 recto	6 (right)
ChD 57: p. 212	106 verso	5 (left)

ChD 57 Page Numbers	Folio Count	Manuscript Scan Sequence Number
ChD 57: p. 213	107 recto	3 (right)
ChD 57: p. 214	107 verso	4 (left)
ChD 57: p. 215	108 recto	2 (right)
ChD 57: p. 216	108 verso	1 (left)

ChD 57 and ChD 62 together provide the original diary source material for two-thirds of the “Tiffin Lectures” page count. Readers should be aware, however, that much of the content of ChD 57 (including the records of significant lectures that Baba gave during the Tiffin Lectures period) was never incorporated into any of the “Tiffin Lectures” manuscripts in any form, and accordingly, many of its pages are never cited in this book. Further, ChD 57 sometimes contains multiple drafts of the same lecture material. This issue of the reduplication of material and the sequencing of drafts is studied more closely in Table 5 in Appendix 1. Since ChD 57 offers the original source material that was reworked into more finished forms in TTL/FF and TTL, rarely has ChD 57 content been used here as the direct primary source, though it has played a most important role in editorial supplementation and correction. In one significant instance, however, ChD 57 has provided the unique primary source. We refer to its record of the lecture of 19th August 1926, second session. None of the diary content of this particular date entry has been incorporated into any of the “Tiffin Lectures” manuscripts; the text in this book is based directly and exclusively on ChD 57: pp. 182–86.

Chanji’s Diary no. 62 (ChD 62). This “diary” is actually a disordered, heterogeneous gallimaufry of unbound loose sheets and bifoliums, some typed and some handwritten, spanning a period of two decades; all of this was at some stage collected into a single folder, and hence it has gained the designation of a diary with a diary number. Material comes in all types; no organizing principle, either in the selection or arrangement of material, immediately suggests itself. It contains 312 folios, some of them with writing (or typing) on both the recto and verso sides

of sheets and others with writing on one side only. The diary as a whole will need extended further study before its contents are adequately understood.

We do know, however, that, amidst the smorgasbord of scattered and wide-ranging records—some of them priceless—from different times, many of the pages date to the years 1926–27, and selections of these served as sources for the typed “Tiffin Lectures” content. Table 8 below limits itself to just those pages from ChD 62 that bear significantly on the contents of this book in one way or another. The page numbering reference system, again, has been developed as part of the work of this edition. We provide in this table, as in Table 7, the reconstituted page numbers, folio numbers (with the indications “recto” and “verso”), and the Archives file numbers.

Because of the complexity of the manuscript as a whole, with its erratic foliation and segmentation, and with the general disorder which reigns over the arrangement of contents, further work will be required before the manuscript can be catalogued properly, with full information about the gathering of pages, sequencing of single-leaf folios and bifoliums and quires, and other details concerning the physical manuscript as such.

**Table 8. Revised Page Numbers in Chanji’s Diary no. 62
Correlated with Digital Scan Sequence Numbers in the AMBPCT Archives**

ChD 62 Page Numbers	Folio Count	Manuscript Scan Sequence Number	ChD 62 Page Numbers	Folio Count	Manuscript Scan Sequence Number
ChD 62: p. 245	123 recto	208	ChD 62: p. 344	172 verso	300
ChD 62: p. 247	124 recto	209	ChD 62: p. 345	173 recto	301
ChD 62: p. 249	125 recto	210	ChD 62: p. 346	173 verso	302
ChD 62: p. 251	126 recto	211	ChD 62: p. 347	174 recto	303
ChD 62: p. 321	161 recto	277	ChD 62: p. 348	174 verso	304
ChD 62: p. 322	161 verso	278	ChD 62: p. 349	175 recto	305
ChD 62: p. 323	162 recto	279	ChD 62: p. 350	175 verso	306
ChD 62: p. 324	162 verso	280	ChD 62: p. 351	176 recto	307
ChD 62: p. 325	163 recto	281	ChD 62: p. 353	177 recto	308
ChD 62: p. 326	163 verso	282	ChD 62: p. 355	178 recto	309
ChD 62: p. 327	164 recto	283	ChD 62: p. 356	178 verso	310
ChD 62: p. 328	164 verso	284	ChD 62: p. 357	179 recto	311
ChD 62: p. 329	165 recto	285	ChD 62: p. 358	179 verso	312
ChD 62: p. 330	165 verso	286	ChD 62: p. 359	180 recto	313
ChD 62: p. 341	171 recto	297	ChD 62: p. 360	180 verso	314
ChD 62: p. 342	171 verso	298	ChD 62: p. 361	181 recto	315
ChD 62: p. 343	172 recto	299	ChD 62: p. 362	181 verso	316

ChD 62 Page Numbers	Folio Count	Manuscript Scan Sequence Number	ChD 62 Page Numbers	Folio Count	Manuscript Scan Sequence Number
ChD 62: p. 363	182 recto	317	ChD 62: p. 471	236 recto	417
ChD 62: p. 364	182 verso	318	ChD 62: p. 472	236 verso	418
ChD 62: p. 365	183 recto	319	ChD 62: p. 473	237 recto	419
ChD 62: p. 366	183 verso	320	ChD 62: p. 474	237 verso	420
ChD 62: p. 367	184 recto	321	ChD 62: p. 475	238 recto	421
ChD 62: p. 368	184 verso	322	ChD 62: p. 476	238 verso	422
ChD 62: p. 369	185 recto	323	ChD 62: p. 477	239 recto	423
ChD 62: p. 370	185 verso	324	ChD 62: p. 478	239 verso	424
ChD 62: p. 371	186 recto	325	ChD 62: p. 479	240 recto	425
ChD 62: p. 372	186 verso	326	ChD 62: p. 480	240 verso	426
ChD 62: p. 373	187 recto	327	ChD 62: p. 481	241 recto	427
ChD 62: p. 375	188 recto	328	ChD 62: p. 482	241 verso	428
ChD 62: p. 379	190 recto	332	ChD 62: p. 483	242 recto	429
ChD 62: p. 380	190 verso	333	ChD 62: p. 485	243 recto	430
ChD 62: p. 389	195 recto	342	ChD 62: p. 486	243 verso	431
ChD 62: p. 451	226 recto	398	ChD 62: p. 489	245 recto	432
ChD 62: p. 453	227 recto	399	ChD 62: p. 490	245 verso	433
ChD 62: p. 454	227 verso	400	ChD 62: p. 491	246 recto	434
ChD 62: p. 455	228 recto	401	ChD 62: p. 492	246 verso	435
ChD 62: p. 456	228 verso	402	ChD 62: p. 493	247 recto	436
ChD 62: p. 457	229 recto	403	ChD 62: p. 494	247 verso	437
ChD 62: p. 458	229 verso	404	ChD 62: p. 495	248 recto	438
ChD 62: p. 459	230 recto	405	ChD 62: p. 496	248 verso	439
ChD 62: p. 460	230 verso	406	ChD 62: p. 497	249 recto	440
ChD 62: p. 461	231 recto	407	ChD 62: p. 503	252 recto	444
ChD 62: p. 462	231 verso	408	ChD 62: p. 505	253 recto	445
ChD 62: p. 463	232 recto	409	ChD 62: p. 506	253 verso	446
ChD 62: p. 464	232 verso	410	ChD 62: p. 507	254 recto	447
ChD 62: p. 465	233 recto	411	ChD 62: p. 513	257 recto	450
ChD 62: p. 466	233 verso	412	ChD 62: p. 514	257 verso	451
ChD 62: p. 467	234 recto	413	ChD 62: p. 515	258 recto	452
ChD 62: p. 468	234 verso	414	ChD 62: p. 516	258 verso	453
ChD 62: p. 469	235 recto	415	ChD 62: p. 517	259 recto	454
ChD 62: p. 470	235 verso	416	ChD 62: p. 531	266 recto	466

Chanji’s Diaries nos. 19, 20, 29, 35, and 63 (ChD 19, ChD 20, ChD 29, ChD 35, and ChD 63). None of these diaries have been adequately catalogued, and no archives collection number is yet available for them. In the case of diaries 19, 20, and 29, the present editors have assigned pages on the basis of their own account. In the case of the single references in ChD 35 and 63, they have cited by date of entry only.

“The Combined Diary” (ComD). Again, the archival cataloguing of this material has not yet been done, and no archival number is yet available. Yet

this particular diary has been carefully copied in a fair handwriting, and every page has been numbered. Since the scribe writes on one side of the page only, and leaves the verso side blank, we have cited by folio number, not page number. The diary divides into two volumes; folio numbering begins over (with folio 1) at the start of the second volume.

Appendix 3. The Circles of the Sadguru: A Review of Early Diary Sources

In a pair of discourses, one originally published in the *Meher Baba Journal* in 1942 and the other first published in the *Awakener* magazine in 1955, and both of them subsequently incorporated into the seventh and revised sixth editions of *Discourses* (1987 and 2007), Meher Baba provided his most complete, and what has come to be seen as his standard, account of the circles of the Perfect Master and Avatar.* The Perfect Master has a circle of twelve men plus two female appendages. The Avatar has ten concentric circles, the outer nine composed of twelve persons (both men and women) and the inner circle composed of twelve men and two women, as in the circle of the Perfect Master (or Sadguru). Apparently the fourteen members of the Avatar's innermost circle correspond to fourteen parts of the Avatar's body—the two eyes, two ears, two nostrils, mouth, two hands, two legs, trunk of the body, anus, and genitals. In these discourses Baba does not explicitly draw these associations between body parts and Divine Personality in the case of the Sadguru, though one imagines the same associations might apply as they do in the case of the Avatar. In the earlier of the two discourses (published in 1942) Baba provides further information about the special type of sanskaras—yogayoga sanskaras—acquired by the Perfect Master after Realization, and the special working sanskaras—vidnyani sanskaras—which the Avatar imparts to his circle members.

Given out decades earlier, the Tiffin Lectures have nothing to say about the circles of the Avatar; but lectures on 28th and 30th June 1926 (see pp. 98–121 and 137–45 earlier) provide extensive information—much of it new and undisclosed

* “The Circle” first appeared in the *Meher Baba Journal*, vol. 4, no. 5 (March 1942), pp. 233–39; it was republished in *Discourses*, seventh edition, pp. 288–92 and in *Discourses*, revised sixth edition, vol. 3, pp. 37–44. Another discourse entitled “The Circles,” originally published in the *Awakener*, vol. 3, no. 1 (Summer 1955), pp. 1–5, and republished in that form and title in *Discourses*, revised sixth edition, vol. 4, pp. 81–89, was republished with certain (small but significant) editorial revisions in the seventh edition, pp. 293–97, under the new title “The Circles of the Avatar” (vol. 4, p. 81 in the revised sixth edition provides a brief publication history of this discourse). Also pertinent to the circles of the Avatar is “The Ten Circles Chart,” drawn by Rano Gayley under Meher Baba's direction and according to his detailed specifications. That chart is reproduced in Rano Gayley, *Because of Love: My Life and Art with Meher Baba* (North Myrtle Beach, South Carolina: Sheriar Press, 1983), p. 82 foldout.

elsewhere in Meher Baba's published writings—about the circle of the Sadguru. We learn that originally each Sadguru has a circle of twelve (no mention is ever made of the two appendages). Of these twelve, one holds the office of Chargin, and in due course, after the demise of his Master, this Chargin assumes the office of Sadguru himself. But now comes a surprise: of the remaining eleven, one the presiding Sadguru “keeps aside”; that is, this circle member “goes out” or “goes off.”^{*} In explanation of this rather cryptic comment Baba says only that this one “either dies” or receives “neither Knowledge nor Experience.”[†] So then what becomes of this poor fellow? Does he **never** find his way to Knowledge or Realization, even in a subsequent lifetime? Our current texts and sources offer no solution to this conundrum. It would appear, however, that this one member plays no effective role in the circle's subsequent work, for through most of these two Tiffin Lectures Baba talks about eleven circle members (the Chargin plus the other ten) as though these comprise the complete circle. For more detailed discussion of these passages and the associated questions and problems, both textual and philosophical, see the two Tiffin Lectures mentioned and especially the associated endnotes.

Yet these two Tiffin Lectures provide us with another significant number related to the Sadguru's circle: fifty-six. *God Speaks* conveys that fifty-six God-realized Beings are incarnate on earth at all times;[‡] yet the lecture of 28th June, together with several entries from “The Combined Diary,” indicates that the five Perfect Masters have their own “outer circles” of fifty six. “Out of these 56, eleven get God-realization, eleven see God, eleven slip away, one becomes a Majzoob, and three die! (?) Accordingly all the Sadgurus that have been and are have these fixed numbers. These numbers [*sic*] 56 are fixed[:] it can never become 55 or 57.”[§] The Tiffin Lecture further explains that the

^{*} For citations of sources for these phrases in the original source manuscripts, see endnotes 8 and 12 on pp. 545–46.

[†] See p. 108.

[‡] *God Speaks*, pp. 148 and 256.

[§] ComD 1: f. 283; for the fuller quotation, see pp. 497–98 below.

fifty-six members of this greater circle correspond to fifty-six parts of the body, though Baba does not specify exactly which body parts they are. But in “The Combined Diary” we learn that a similar correspondence can be found with respect to the circle of eleven: “two eyes, two ears, one nose, two hands, two feet, one mouth and one ‘organ’ means in all eleven, these are the indications of the eleven members of a circle!”^{*} In short, every Perfect Master, apparently, has two circles, an inner circle of twelve reduced to eleven through the departure of one member, and an outer circle of fifty-six; and both circles have a relationship of some kind—whether symbolic, archetypal, mystically participatory, or something else—with the body of the Sadguru, or perhaps with the archetypal, primordial Human Form.

Yet two selections from Chanji's Diary, found in the entries dated 12th and 22nd June 1926, add more.[†] Though the exact sense and meaning of these diary extracts cannot be fixed with complete certitude, it appears that the fifty-six of the original circle of God-realized Beings—the fifty-six always incarnate on earth—have each of them their own circles of fifty-six. Thus we find fifty-six circles of fifty-six. Though the 12th June entry gives us the note “56 X 56 all realized,” the 22nd June entry suggests otherwise: of the fifty-six, “11 are Masters (like the Head himself)/11 [are] seers (real)/ 11 [are] seers (from a distance)/ 11 [are] being pushed forwards toward the goal (realization)/ 3 [are] dead/ 1 is a mazhoob.”[‡] Clearly Baba is referring here not to the first circle of fifty-six God-realized Beings but to the circles of these circle members, what we could call the secondary circles. Each of these secondary circles of fifty-six contains eleven realized Masters: and this recalls what Baba said in the Tiffin Lecture (as referenced above) about the Sadguru and his circle of eleven. Evidently the remainders among the fifty-six are still pilgrims on the spiritual path; and while the tally in the

^{*} ComD 1: f. 283 (again, for the full citation see pp. 497–98 below).

[†] The relevant extracts from these two diary entries are quoted in their entirety below (pp. 494–98).

[‡] The tally here, of course, comes to 59, not 56; presumably the three dead, though included in the list, do not figure into the final count.

quotation above comes only to forty-eight, a corresponding table in the 12th June entry lists an additional circle of eleven and leaves out the three dead, yielding the correct total of 56. This may serve as a reminder that the diary notes we are working with here were hastily taken down by Chanji in situations whose difficulties we can only imagine; undoubtedly they incorporate errors both in the interpretation of Baba's gestures and in transcription. This fact needs constantly to be kept in mind when we assess this evidence, with all its intricacies and contradictions, and try to extrapolate definite conclusions.

The 12th June 1926 entry in "The Combined Diary"* (to be distinguished from the entry of that date in Chanji's Diary) gives one further cryptic detail worth mentioning. Baba is speaking here of the original body of fifty-six, which is comprised of the five Perfect Masters and the other fifty-one who are "members of the circles of the Five Sadgurus." Thus we learn, unequivocally, that the original circle of fifty-six is made up of the Sadgurus and their fellow circle members; apparently, as was never explained in *God Speaks* or *Discourses*, those Sadguru circle members who do not have the destiny of becoming Sadgurus themselves nonetheless play highly significant roles. The entry continues: "But of these 56 each of the five Circles are comprised of 11 members. 56 into 11 is equal to 616!" What exactly this means defies easy understanding. Is Baba perhaps reinforcing the implication we saw earlier that each of the fifty-six circles of fifty-six contains eleven God-realized "Masters" and that the total of God-realized persons, then, comes to 616? Yet these points at least we can be sure of: that the numbers eleven and fifty-six carry spiritual charge, and that numbers and numerology generally factor into the structure of the spiritual hierarchy.†

We conclude by moving ahead in time almost seventeen years to a record that in some respects contradicts and in others confirms what we have gathered

* The relevant material appears on ComD 1: ff. 275–76, transcribed on p. 496 below.

† Meher Baba's discussion of the spiritual hierarchy in the supplement to *God Speaks* (pp. 254–57) gives detailed numerical information about cycles of time and the numbers of persons at different spiritual ranks. The number fifty-six arises not only in connection with the number of God-realized persons on earth at all time; in addition, the spiritual hierarchy always includes that number of persons on the fourth, fifth, and sixth planes (that is, fifty-six on each).

so far. The date of this entry from Chanji's Diary, 17th May 1943,* places the talk of Baba's in Meherabad during the five-day gathering of 125 of his close lovers from around India; during this event Baba gave the discourses and displayed the charts that were published during that same year as the booklet entitled *Divine Theme*. One infers, then, that these diary notes record content of a lecture that Baba gave to this larger audience of sahavasees gathered on this occasion. In his talk Baba explained that, of the five Sadgurus, four are always men and one is a woman. The male Sadgurus have circles of twelve each, while the female Sadguru has only one in her circle. The tally of Sadgurus and circle members, then, comes to fifty-four; in addition, two Majzūbs figure in, making up the grand total of fifty-six. This account diverges from the earlier discourses of 1926, first, in that it asserts a previously unknown distinction between male and female Sadgurus, and second, in that it places all twelve members of each male Sadguru's circles (and not just eleven) in the greater body of the fifty-six God-realized beings. Clearly there is much about this matter of the Sadguru's circles that Baba did not explain to us; and it is more than likely that what does descend to us through these various records has been garbled. The number fifty-six seems definite, however, as does the fact that this sum is mostly comprised of the five Perfect Masters and their own fellow circle members. And with this we leave the matter to the further reflection and ingenuity of our readers.

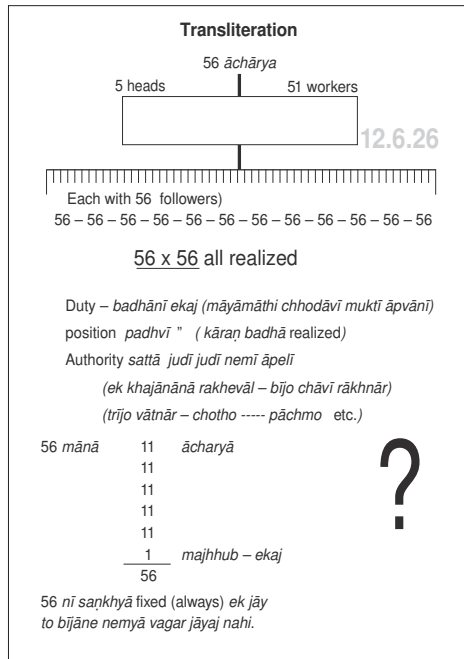
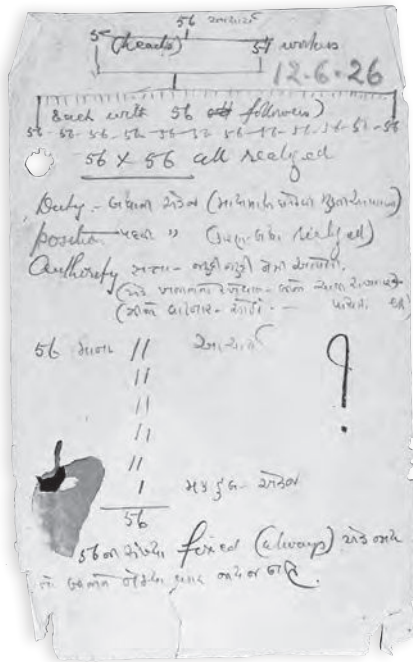
Extracts from the Diaries

The Tiffin Lectures delivered on 28th and 30th June (the second lecture on that latter date: see pp. 98–121 and 137–45) deal extensively with the circles of the Sadguru. The typed content of "Tiffin Lectures" (the immediate source manuscripts for this edition) represents write-ups from the earlier source material in Chanji's Diaries; particular issues and problems in the editing of the text in this book are reviewed in the endnotes to these two lectures.

* This material is reproduced in facsimile and in transcription on pp. 498–99 below.

The five diary extracts discussed above do not serve, however, as direct sources for “Tiffin Lectures” (or for *Tiffin Lectures*’ edited text) but do provide valuable ancillary information on the topic of the Sadguru’s circles. For the reader’s convenience we reproduce below the contents of those five extracts, transliterated and translated, with translated words and phrases in italics. Occasionally this material has been slightly edited for spelling, grammar, etc. Three of the original diary pages contain diagrammatic and design features that may bear on the meaning; accordingly, for those particular extracts we have reproduced the original source diary material in facsimile.

12th June 1926. ChD 62: p. 389. This page gives an abbreviated and sometimes cryptic account of the fifty-six Āchāryas or Perfect Ones who are always incarnate on earth at all times and each of whom has his own circle of



A reproduction of ChD 62: p. 389, Chanji’s diary entry for 12th June 1926.

fifty-six. Some of the content of this page is incorporated in “The Combined Diary” entry for this date, reproduced as the next entry in this Appendix.

Translation and Sense

The five lines above beginning with the words “Duty – *badhāni ekaj*” translate literally thus (italics marks English words translated from the Gujarati):

Duty—*all* [have] *one* [duty] (*to release from Maya and give Mukti*)
 position *status* (*because all* [are] realized)
Different Authority each separately power is allotted.
One [is the] *guardian of the treasure* – [the] *second* [is the] *key holder*,
 [the] *third* [is the] *the distributor*, *fourth* – *fifth* – etc.

The general sense seems to be this: all fifty-six have the duty of releasing jivātmās from Maya and imparting Mukti. All of the fifty-six have the same position and status since all are God-realized; but despite this, each has different power to use that authority. One is the guardian of the treasure; the second holds the key; the third serves as the distributor; the fourth and fifth have duties not named here. (In fact, in these last lines Baba seems to be describing the functioning of the five Perfect Masters; a fuller version of this explanation appears in “The Combined Diary” entry for this date, reproduced in this appendix.)

The last two lines on the page translate thus:

The number 56 is fixed; (always) [when] one goes, without handing over [the charge to] another, he cannot go [i.e., drop the body].

That is: fifty-six has been fixed as the number of Āchāryas or Perfect Ones (on earth at all times). None of them leaves his physical form without first appointing another to take his place.

12th June 1926, ComD 1: ff. 275–76. The lecture summarized in 12th June 1926 entry in “The Combined Diary” is doubtless the same as that for which notes were taken down in ChD 62: p. 389. Indeed, that record in Chanji’s Diary probably served as one of the sources for “The Combined Diary” entry, though it must be noted that each version contains details that the other does not. Perhaps the entry in “The Combined Diary” drew on other primary diary sources that have not yet been located or that have been lost, or perhaps the person who wrote it had personal recollection of Baba’s dictation and supplemented accordingly.

We reproduce here only those portions of the 12th June entry relevant to our theme. That entry begins on p. 273 and runs on through p. 277.

The summery [*sic*] of Baba’s ‘silent’ lecture is as follows—:

The Key to the world is One, but again it is ‘in the hands’ of Five. For instance. There is a Treasure Box with only one key.

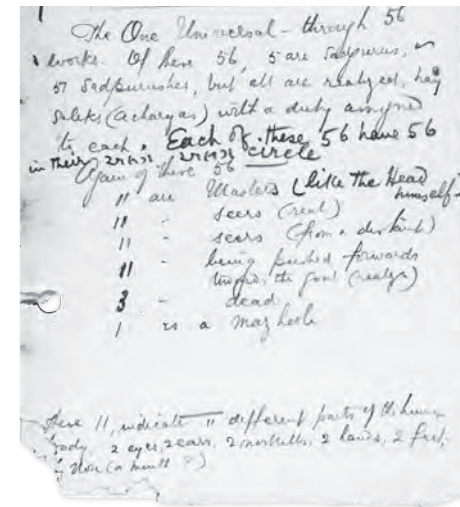
Now there are Five Personalities that control it. One is the actual key holder, without which — the key — the box cannot be opened. Second is the guard over the box whose permission is necessary before touching the box. The Third is the One who alone can open the box. The Fourth is the One who is authorised to distribute the contents. The Fifth holds the power of authorising the Distribution. So in this way all the Five equally hold the one and only key to the world. Five Sadgurus and 51 Sadhus (the Real Sadhus) bring the number now to 56 as the controllers of the Key. These 51 are the members of the circles of the five Sadgurus. $51 \times 5 = 56$.^{*} But of these 56 each of the five Circles are comprised of 11 circle members. 56 into 11 is equal to 616!

There are Five Parliaments with 51 members in each of them with every member again divided into eleven parts! And in this way the play of the world is going on! These are all secrets[.]”

^{*} The original reads thus; but probably what was intended was a “plus” sign (+) rather than a multiplier (X). The text should have read: “ $51 + 5 = 56$.”

22nd June 1926, ChD 62: p. 445. No date appears on this folio. One finds the date—“22–6–26”—two pages earlier, on p. 443. ChD 62: pp. 443, 444, and 445 are paginated sequentially, with the numbers “1,” “2,” and “3”; and the content flows unbroken from one page to the next. We have no reason to doubt that all this material belongs to a single lecture, given by Baba on 22nd June.

Though the “Tiffin Lectures” manuscript jumps from the lecture on 5th June to the lecture on 24th June, with no lecture between, Baba appears to have been discoursing to the mandali intensively during this period: Chanji’s Diary no. 62 contains more than sixty pages of material from this time period. Apparently the topic of the Sadguru’s circles occupied a significant place in Baba’s agenda with the mandali during that month.



Transliteration

The One Universal — through 56 works. Of these 56, 5 are Sadgurus, 51 Satpurushes, but all are realized, nay Saleks (Acharyas) with a duty assigned to each. Each of these 56 have 56 in their *alag alag* circle.

Again of these 56 —

- 11 are Masters (like the Head himself)
- 11 " seers (real)
- 11 " seers (from a distance)
- 11 " being pushed forwards towards the goal (realzn)
- 3 " dead
- 1 is a Mazhoob.

These 11, indicate 11 different parts of the human body. 2 eyes, 2 ears, 2 nostrils, 2 hands, 2 feet, [manuscript corrupt] Nose (a mouth?)

From the 22nd June entry in Chanji’s Diary (ChD 62: p. 445).

22nd June 1926, ComD 1: f. 283. This diary version clearly represents a write-up of the same content as was recorded in Chanji’s Diary (ChD 62: p. 445) reproduced above. It is possible that Chanji’s Diary provided the direct

^{*} *Alag* means “detached, removed, separate, different”; *alag alag* carries the sense “each different from the others, each individually, each separately.”

source on the basis of which “The Combined Diary” version was composed. (The 22nd June 1926 entry in “The Combined Diary” begins on the previous page, ComD 1: f. 282; the early part of this entry contains nothing relevant to this topic.)

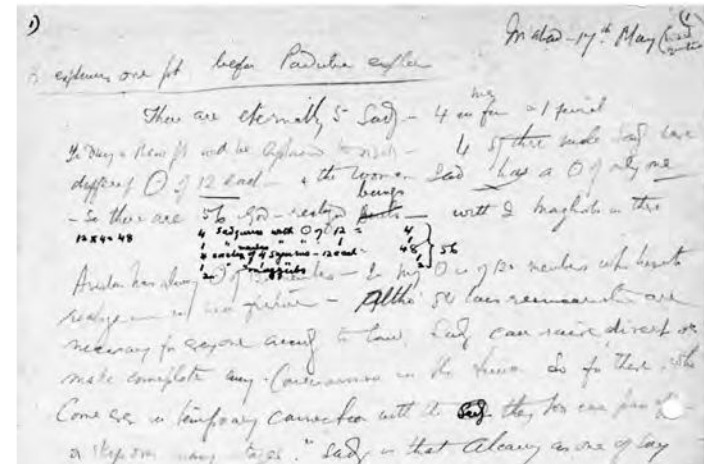
At 4 o'clock this evening milk was given to all the mandali. Once again remarking about the Divine Circles Baba conveyed to the mandali that Mohamed, Krishna, Christ Buddha [*sic*] and every Sadguru had and has a circle of 56 members. Baba also has a circle of 56 members but as to who they are amongst the mandali was not disclosed. He also “said” “There are in all 56 Sat-Purushes always in the world Five out of whom are Perfect Masters. Every Perfect Master has a circle of 56 members. Out of these 56 eleven get God-Realization, eleven see God, eleven slip away, one becomes a Majzoob, and three die! (?) Accordingly all the Sadgurus that have been and that are have these fixed numbers. These numbers 56 are fixed it can never become 55 or 57.

The fixed number of eleven mediums in a human body i.e. two eyes, two ears, one nose, two hands, two feet, one mouth and one “organ” means in all eleven, these are the indications of the eleven members of a Circle!”

17th May 1943, ChD 63.* Over the five-day period from 14th through 18th May 1943, Meher Baba called 125 of his close male followers from throughout India for a gathering at Meherabad. During this sahasas Baba gave out the substantive discursive content and presented the original two charts that were published later that year as a small booklet entitled *Divine Theme*. Doubtless this diary page records some of the discourse that Baba gave on this occasion.

This diary record provides new information regarding the sex of the five Sadgurus. Evidently, four are always men, and one is a woman. The male Sadgurus have twelve members in each of their circles, while the female Sadguru has only one. These numbers contradict some of those in Baba’s lectures of June 1926, as we have seen.

* This diary page has not yet been assigned a definite page number; researchers should locate it under its date.



Transliteration

B[aba] explains one p[oin]t befor[e] Panduba explains

There are eternally five Sadg[urus] — four in men form and 1 female. Today a new p[oin]t will be explained to [the] mandali. Four of these male Sadg[urus] have different (○) of 12 each — and the woman Sadg[uru] has a (○) of only one. So there are 56 God-realized beings, with two mazhoobs in there.

12 x 4 = 48	4 Sadgurus with (○) of 12	=	4	}
1	" " " " 1	=	1	
4	circles members of 4 Sadgurus — 12 each	=	48	
1	" " " 1 "	[=]	1	
2	majzubs	[=]	2	

[The] Avatar has always a [circle] of 120 members — so my [circle] is of 120 members who have to realize me in [the] near future. Although 84 lakhs [of] reincarnation[s] are necessary for everyone according to law, a Sadguru can raise, divert, or make complete any consciousness in no time. So for those who come even in temporary connection with a Sadg[uru], they too can pass off or skip over many stages. . . .

Extract from the 17th May 1943 entry in Chanji’s Diary (ChD 63), reproduced in facsimile and in transliteration.

Appendix 4. Subtle Physiology: Some References in Meher Baba's Early Discourses and Writings

By the expression “subtle physiology” we mean to designate those branches of esoteric spiritual tradition that deal with the symbolic or archetypal significance of the human form. The idea that the human body itself images or mirrors God can be found in the Torah and runs through the history of Judaic and Christian tradition. In Sufi literature, especially in the tradition of the Perfect Master Ibn al-Arabi, the Perfect Human or *al-Insān al-Kāmil* stands as the perfectly mirrored image of God and the locus for God’s fullest Self-disclosure. In these systems the human form is the microcosm to some kind of divine image or divine order on the universal scale which comprises the macrocosm. In Hinduism and certain Buddhist traditions as well the perception that the human form stands as the microcosm to greater domains of spiritual reality has been highly developed through various yogic and meditational lines (such as kundalini or laya yoga or tantra) whose theory and practice have pervaded the cultural and religious and intellectual milieu of the Indian subcontinent on many levels, particularly since medieval times. Medieval and modern Taoist and neo-Confucian traditions sometimes exhibit this same disposition to map out a “microcosmography” whereby greater cosmological principles get inscribed in the inner landscape of the human body, with its channels and meridians governing the circulation of chi. When Meher Baba touches on these themes, then, he is linking into a vast, sometimes half-subterranean, network of interconnecting streams and currents in the great scriptural and esoteric literatures of the world.

Though Meher Baba never treated the topic in one place systematically, scattered allusions over the course of his life make it clear that he did indeed invest the human form with symbolic or archetypal or paradigmatic significance, though it is hard to discover a single scheme or frame of reference that explains all of his comments on the subject. Yet Meher Baba explicitly said that the human form inheres in every form in creation. Indeed, the process of evolution,

as he described it, consists in the progressive unfoldment of a human form that is latent in evolution from the very outset. This theme finds clear expression in an article published in the *Meher Message* in 1929:

Though there are millions of nominal forms through which the soul has to pass before it can incarnate in the human form, yet, strictly speaking, there is only one form, viz. the human form, from the beginning to the end. And why? Just because the human form is latent in all the previous forms, including the electron; but in order that the human form may be completely manifested, the soul has to pass through all the different countless forms. In other words, the different forms in the mineral, vegetable, and animal kingdoms are nothing but the human form in its latent state.*

A quarter century later, Meher Baba expressed the same idea again in *God Speaks*:

Strictly speaking there is only one form—the human form—which is latent in all of the previous forms. The mineral, the plant and the animal forms actually contain the human form in its latent state, and this is gradually and increasingly manifested until it is at last completely expressed as a human being in a human body.†

As Baba went on to explain in the *Meher Message* article, “Every stone has eyes, nose, mouth, hands and feet, in fact a complete body, exactly like the human body, but as it is compact to the last degree, it is extremely latent in this

* Meher Baba, “God, Creator, and Creation, Part 5,” *Meher Message*, vol. 1, no. 8 (August 1929), p. 2.

† *God Speaks*, p. 176.

form. It is like the cloth doll, which can be made to resemble an uneven piece of stone, when it is carefully folded up.”*

In what follows we will review briefly some of Baba’s comments relating to “subtle physiology” in *Tiffin Lectures* and other discourses of his from the early Meherabad period of the 1920s.

The most important of these discussions in *Tiffin Lectures* appears in Baba’s talk on 16th October 1926 (see pp. 276–79 earlier); some of this content gets recapitulated in brief in Baba’s lecture of 28th November 1926 (pp. 319–21). In the key relevant passages Baba says that ordinary people find their place in the physical world or *sharīr lok*, corresponding to the navel; that yogis inhabit the *prāṇ lok* (subtle world) or *man lok* (mental world), which maps itself upon the upper half of the human body between the navel and the windpipe; that Sadgurus occupy a position between the two eyes, at what is known as the “third eye”; and that Majzūbs in the Beyond State of God abide in the *brahmāṇḍ*, associated with the crown of the head.

It seems worth noting that the major anatomical points that Baba mentions here—the navel, the throat, the point between the eyes, and the crown of the head—correspond roughly to major chakras in kundalini or laya yoga. Specifically, the *svādhiṣṭhāna* or “sacral chakra” (the second of seven, moving up the spinal column) is located between the navel and the genitals; the *vishuddha* (the fifth chakra) is identified with the throat; the *ājñā* (the sixth chakra) finds its place at the point between the two eyes; and the *sahasrāra* (the seventh and topmost chakra) is situated at the crown of the head. In kundalini yoga the seven chakras belong to the *sūkṣma sharīr* or subtle body; they represent stations in the upward movement along the great *nadis* or channels for the flow of subtle energy through the spinal column. On the whole, however, it does not seem that Meher Baba has the kundalini system in mind. Most importantly, he does not begin with the root chakra (the *mūlādhāra*)

* “God, Creator, and Creation, Part 5,” p. 2.

located at the base of the spine, nor does he ever refer to the spinal column specifically. The spiritual journey in human form appears to commence rather at the navel, where Baba locates the generality of gross-conscious humanity. And the significance of the navel may have more to do with its circular shape and connection with the Om Point than with the *svādhiṣṭhāna* chakra as such.*

A year and a few months later, on 6th and 7th January 1928, in the course of a series of talks that he was giving to the students of the Meher Ashram school, Meher Baba correlated the parts of the human body with the kingdoms of evolution and the planes of involution according to a different model.† The five toes of the foot (from the small to the big), Baba explained, correspond to five phases or stages in the evolution of form: (i) the forms from stone and worm, (ii) fish form, (iii) bird form, (iv) animal form, and (v) human form. Thus the achievement of ordinary gross-conscious humanity corresponds to the big toe, which Baba in this lecture calls the “thumb.” From this point involution begins: the first plane is associated with the ankle, the second with the knee, the third and fourth with the arm pit and some other place in the body (the text appears to be corrupt at this juncture), the fifth to the throat, the sixth to the point between the eyes, and the seventh to the crown of the head. Baba goes on to explain that the heavens or “skies” correspond to hollows associated with each of these seven points: thus the first heaven corresponds to the hollow in the sole of the foot, and so forth.‡ Clearly these two accounts—the explanation that Baba gave to the mandali in 1926 and to the Meher Ashram boys in 1928—coincide in certain respects and diverge in others. They converge in the

* See the comments on the “plumb” and “plumb bob” in footnote † on page 276.

† The citations here refer to the 6th and 7th January 1928 entries in a manuscript entitled “Shree’s Explanation on Creation and the Universe.” Housed in the Avatar Meher Baba Trust Archives, this manuscript is under close study and will be edited for publication soon.

‡ These two particular lectures in “Shree’s Explanation” are riddled with textual problems in the form of ambiguous wordings, lacunae, and a text that is probably corrupt in many places. Some of the issues raised cannot be dealt with until the manuscript has been fully and properly edited.

body correspondences which they assign to the fifth, sixth, and seventh planes (which are represented by the throat, point between the eyes, and crown of the head). But the two Tiffin Lectures correlate the seven planes of the spiritual journey with the upper half of the body only, from the abdomen on upwards, whereas Baba’s talks to the boys describe a microcosm-macrocosm relationship between the entire spiritual journey, from stone to Realization, and the entire human body from little toe to the crown of the head.

So far we have been mapping the human body in its correlations with the stages in the spiritual journey; but as we saw in Appendix 3, several of the Tiffin Lectures and diary passages find in the human body parts representations of members of the Sadguru’s circle. It is worth specially noting that these correlations obtain both in the case of the Sadguru’s circle of twelve and in his circle of fifty-six. Thus (as Baba commented on 22nd June 1926) the eleven members of the Sadguru’s circle remaining after the departure of the twelfth correspond to “11 different parts of the human body”—the two eyes, the two ears, the two nostrils, the two hands, the two feet, and the mouth.* At the same time, as Baba explained in his lecture of 28th June 1926 (see pp. 118–21), the members of the Sadguru’s circle of fifty-six correspond to the parts of the human body, though Baba does not provide details.

In another article published in the *Meher Message* three years later, some of these points receive further development, though now Meher Baba is attributing spiritual significance to the parts of the body not of the Sadguru but of the ordinary human. In previous paragraphs Baba had been describing the clash between *prāṇ* and *ākāsh* (energy and space) that brought about the emergence and differentiation of the subtle and gross spheres. He continues thus:

Every human being may be compared to a universe.
His face may be called the manifestation of the

* See ChD 62: p. 445, reproduced on p. 497.

subtle, for just as the subtle got divided into seven parts simultaneously with the clash, so there are seven parts in the face—two eyse, [*sic*] two ears, two nostrils and one mouth. And the body below the throat may be called the manifestation of the gross, for it has the seven shadows of the seven divisions in the subtle, in the shape of the two hands, two feet, two openings and one trunk.*

Since Baba is attributing here the same kind of significance to the body parts of the ordinary man as he did in the Tiffin Lectures to the body parts of the Sadguru, perhaps what he is ultimately referring to is the Universal Man, the archetypal Human Form (perhaps related to the Sufi *al-Insān al-Kāmil*) that underlies every form in creation. In the Sadguru's case, connections between the Sadguru's body parts and circle members facilitate the Sadguru's universal work through his circle as a medium. Yet perhaps the foundation for this work of the Sadguru's resides in the Human Form itself, in which universal meanings inhere.

A thorough study of the topic of subtle physiology in Meher Baba's philosophic teaching would need to give full consideration to his discourse on the circles of the Avatar, in which he correlates the fourteen members of the Avatar's inner circle with fourteen body parts.† Another highly significant treatment appears in Part 7 of *God Speaks* (pp. 67–74), “The Sevenfold Veil,” in which Baba correlates the seven openings in the human face—mouth, nostrils, ears, and eyes—with folds in the “veil” that covers the face of God; and the passage in through these openings Baba connects with stages in the involutionary journey from the first entrance into the spiritual path through

* Meher Baba, “God, Creator and Creation, Part 8,” *Meher Message*, vol.1, no. 11 (November 1929), p. 4.

† The history of the publication and editing of this discourse is somewhat involved; for details, see footnote * on p. 489.

the fifth plane. Perhaps the last significant treatment among Meher Baba's published writings occurs in a chart in the essay “From Eternity to Eternity” in *Beams from Meher Baba on the Spiritual Panorama*, in which Baba compares the journey of the soul from creation through evolution, reincarnation, and involution to Realization to a passage from the human navel down one leg and up the other leg back to the navel again.*

Meher Baba's various allusions to and comments on the topic of subtle physiology over the decades of his Avataric ministry do not immediately or easily integrate into a single scheme or system. It is indeed possible that the human form, as the single basic root form in creation, operates within the framework of several microcosm-macrocosm relationships concurrently; that is to say, its significance may be polyvalent, figuring itself variously into various cosmological arenas. Perhaps the Masters of the future will shed further light, and some of these passages which confront us with puzzles and conundrums today will serve as signposts to spiritual seekers in the ages to come.

* Meher Baba, *Beams from Meher Baba on the Spiritual Panorama* (San Francisco: Sufism Reoriented, 1958), pp. 80, 83. The chart in question appears on p. 81.

Appendix 5. A Brief Publishing History of the “Tiffin Lectures”

Tiffin Lectures comprises the first complete publication of this body of lectures that Meher Baba gave in 1926–27. Further, it represents the only publication of this material on any scale that tries to base its texts on a complete study of all available documentary and historical sources.

This discourse material has long been known, of course, to certain of Meher Baba’s disciples and followers from the early years of his ministry, and over the last eight or nine decades, bits and pieces have found their way into print. Naturally, this editing and publishing work has its own importance and carries its own inherent interest. Indeed, much of it was done with Meher Baba’s own knowledge and endorsement.

Yet there is another reason why it warrants attention here. The authors and editors who wrote this material up did not always have it as their major aim to produce faithful renderings of what Meher Baba said, as represented in the manuscript sources. Sometimes they were attempting to disseminate Meher Baba’s message to the greater public, and they edited and rewrote with this purpose in view; sometimes they quoted within the context of larger biographical and historical undertakings, and selected and adapted accordingly; and so forth. All of these, of course, represent legitimate uses of primary literary material. Yet it is only natural that this diversity in literary genre and intention would yield a diversity of texts. Again, sometimes these texts follow their source materials closely; but sometimes they diverge widely, providing what are really abstracts and rewrites more than direct quotations. As we have seen, even the original source manuscripts for *Tiffin Lectures* can hardly claim to present Meher Baba’s own words in a literal sense. But as these sources get rewritten and reedited, versions and renderings are bound to proliferate, with the same essential core content of Meher Baba’s dictation getting expressed in ways that do not always match.

Such a state of affairs is bound to create confusion over the course of time. Indeed, one of the main purposes of this book has been precisely to provide texts of the Tiffin Lectures that are as authentic as can be achieved at the present historical moment. Yet the editors feel it may be of value to call attention to some of the versions that have been created until now and to give some basic description of each. We limit ourselves here only to those major productions that either appeared in print during Meher Baba's lifetime or that originated as literary undertakings during that period in the course of Meher Baba's work. We identify five of these: a series of articles entitled "Spiritual Speeches of His Divine Majesty Sadguru Meher Baba" published by K. J. Dastur in the *Meher Message* (a monthly serial) in 1929 and 1930; C. D. Deshmukh's *Sparks of the Truth*, originally published in 1967; an article by Filis Frederick published in a 1975 issue of the *Awakener* magazine; a major section from the second volume (still unpublished) of Francis Brabazon's *The Silent Word*, a biography of Meher Baba; and selections from the second volume of Bhau Kalchuri's epic biography of Meher Baba, *Lord Meher*.

Kaikhushru Jamshed Dastur's versions published in the *Meher Message*, 1929–30. Over a three-year span, from January 1929 through the latter months of 1931, a periodical entitled *Meher Message* issued from its editorial office in Nasik, where Meher Baba was based at that time. For most of this period the magazine appeared on a monthly basis, though in 1931 the April-May-June and July-August-September issues were clubbed together. Though *Meher Message* was created explicitly in the service of Meher Baba's cause, over its last few months of publication it deviated from that mission. This was due to the fact that its editor, K. J. Dastur, a disciple of Meher Baba from 1927, began to break his allegiance with his Master in 1931. Indeed, Dastur quickly became one of Meher Baba's most vocal critics, joining Paul Brunton and others in the composition of defamatory literature in 1932 and thereafter.*

* For a brief account of some of this history, see *Early Messages to the West*, pp. 207–8 and 221–24.

During its brief efflorescence, nonetheless, the *Meher Message* published not only individual articles but several major series of articles attributed to Meher Baba's authorship. Actually, Meher Baba did not always like Dastur's work and several times spoke critically about the way in which he had edited his (Baba's) words. Nonetheless, a significant body of material was published under Meher Baba's name during this period, and Baba himself did not act to stop it. Each issue opened with a feature entitled "Sayings of His Divine Majesty Sadguru Meher Baba," which published five pithy aphorisms; these were later collected by Herbert Davy and published in 1933 under the title *Sayings of Shri Meher Baba*.^{*} Three other series, entitled "God, Creator and Creation" (in nine parts); "On God-Realization (the Practical Side of Self-Realization)" (in six parts), and "On Inner Life (The Mystical Side of Self-Realization)" (in ten parts), provide significant expositions of Meher Baba's "philosophy." And one last series, "Spiritual Speeches of His Divine Majesty Sadguru Meher Baba" (later entitled "Fragments from the Spiritual Speeches of His Divine Majesty Sadguru Meher Baba"), published edited extracts from the "Tiffin Lectures."

Twenty-one issues of the *Meher Message* carried this feature. The selected extracts from the "spiritual speeches" were numbered continuously in a series, from 1 to 32, each with a title. An article entitled "(2) On Shariat" has two parts, published in separate issues. The number 10 occurs twice, the second time in place of 15 (which is missing); the number 17 occurs twice; and the number 31 is missing. This makes for a total of thirty-three "speeches" or "fragments" from speeches in the series (if we count the two parts of "(2) On Shariat" as two items). So far as we can ascertain, twenty-two of these thirty-three entries use the "Tiffin Lectures" as their source. Titled entries sometimes appeared alone and sometimes clubbed together, with as many as four comprising the "Spiritual Speeches" article in the August 1930 issue.

* This booklet was republished in *Early Messages to the West*, pp. 115–53. The history of this collection (including the original publication of the "sayings" in *Meher Message*) is recounted on pp. 237–45 of that book.

In his editorial practice Dastur took great freedom, often recomposing his source material to the point where the resulting article is less an edited version of Meher Baba's words (as recorded in the "Tiffin Lectures" sources) than it is an abstract or, indeed, Dastur's own exposition on Meher Baba's ideas. One must credit Dastur, nonetheless, with presenting Meher Baba's themes and ideas accurately and fairly, with no especially discernible content or ideational input of his own. Obviously the flow and sequence of Meher Baba's live presentations are altogether lost in Dastur's versions; but this would have happened in any case, since Dastur selected from the lectures only short passages on single themes. In some article entries, however, Dastur followed his sources more closely, reproducing much of their verbiage and some of the sequence of thoughts. Overall, his expositions make for good pieces of writing, and it must be recollected that Meher Baba sanctioned these literary efforts of his, indeed, even allowing his (Baba's) name to be placed on the end result. Collectively, the "Spiritual Speeches" series ranks as the most extensive and significant of all the publications of "Tiffin Lectures" material until now.

The listing on the following page gives the article entry titles from the *Meher Message* and source information for each. The source includes the date of the Tiffin Lecture and the pages in "Thursday Tiffin Lectures" (TTL) where this source material can be found. (For further information on the Tiffin Lecture and TTL sources, see Appendix 1, pp. 467–74.) We cite here only those *Meher Message* entries that draw on the "Tiffin Lectures" as their source. For a full listing and full bibliographic citations for all the *Meher Message* "Spiritual Speeches" entries, see the Bibliography, part B, pp. 635–36.

Table 9. Republication of "Tiffin Lectures" Material in the "Spiritual Speeches" Series in *Meher Message*

Passage in <i>Tiffin Lectures</i>	Source Passage in "Thursday Tiffin Lectures"	Republication in <i>Meher Message</i>	Passage in <i>Tiffin Lectures</i>	Source Passage in "Thursday Tiffin Lectures"	Republication in <i>Meher Message</i>
p. 15, endnote 14	29th April 1926: TTL pp. 8–9	"(4) On Samadhis," vol. 1, no. 4 (April 1929), p. 9	p. 214, endnote 6	5th August 1926: TTL pp. 95–97	"(12) On Service," vol. 1, no. 11 (Nov. 1929), p. 7
p. 33, endnote 2	22nd May 1926: TTL p. 16	"(3) On God-Realized Personages," vol. 1, no. 4 (April 1929), p. 8	p. 229, endnote 2	19th Aug 1926, first session: TTL pp. 101–2 and 104	"(13) On Spiritual Achievement," vol. 1, no. 12 (Dec. 1929), pp. 6–7
p. 35, endnote 9	22nd May 1926: TTL pp. 17–19	"(5) On Maya and Guru," vol. 1, no. 5 (May 1929), pp. 6–7	p. 247, endnote 2	21st Sept 1926: TTL 106–8	"(10) On Renunciation," vol. 2, no. 1 (Jan. 1930), pp. 8–9
p. 38, endnote 16	22nd May 1926: TTL pp. 20–22	"(6) "Maya and God-Realization," vol. 1, no. 5 (May 1929), pp. 7–8	p. 253, endnote 11	21st Sept 1926: TTL p. 111	"(16) On "To Be Nothing," vol. 2, no. 2 (Feb. 1930), pp. 19–20
p. 57, endnote 3	31st May 1926: TTL pp. 30–32	"(24) On Shariat," vol. 2, no. 8 (August 1930), pp. 4–5.	p. 267, endnote 4	1st Oct 1926: TTL p. 117	"(14) On Fear," vol. 1, no. 12 (Dec. 1929), p. 7
p. 57, endnote 4	31st May 1926: TTL pp. 32–34	"(2) On Shariat [part 1]," vol. 1, no. 2 (Feb. 1929), pp. 8–9, and "(2) On Shariat [part 2]," vol. 1, no. 3 (March 1929), pp. 10–11	p. 276, endnote 4	16th Oct 1926: TTL p. 119	"(17) On Sadguru's Powers," vol. 2, no. 2 (Feb. 1930), p. 20
p. 73, endnote 2	5th June 1926: TTL p. 37	"(8) "On the Mind's Wandering in Maya," vol. 1, no. 8 (Aug. 1929), pp. 9–10	p. 289, endnote 4	1st Nov 1926: TTL p. 123	"(17) On a Spiritual Riddle," vol. 2, no. 5 (May 1930), p. 8
p. 77, endnote 1	24th June 1926: TTL pp. 38–41	"(9) Mind and Egoism," vol. 1 no. 9 (Sept. 1929), pp. 8–9	p. 291, endnote 2	11th Nov 1926: TTL pp. 124–26	"(18) On Keeping the Mind Quiet, Steady and Firm," vol. 2, no. 6 (June 1930), pp. 5–6
p. 163, endnote 2	3rd July 1926: TTL pp. 75–76	"(10) On Real Knowledge," vol. 1, no. 10 (Oct. 1929), pp. 6–7	p. 317, endnote 7	28th Nov 1926, first session: TTL pp. 139–40	"(20) On Colours of Impressions," vol. 2, no. 7 (July 1930), p. 8
p. 211, endnote 3	5th August 1926: TTL pp. 93–94	"(11) On Desires and Bindings (given at tea-time on 5th Aug. 1926)," vol. 1, no. 11 (November 1929), pp. 6–7	p. 381, endnote 2	22nd Feb 1927: TTL pp. 161–63	"(19) On Three Different Aspects of the Highest State," vol. 2, no. 7 (July 1930), pp. 7–8
			p. 397, endnotes 3 and 4	30th Aug 1927: TTL p. 171	"(21) On Chaitanya," vol. 2, no. 8 (Aug. 1930), pp. 2–3
			p. 401, endnote 9	30th Aug 1927: TTL p. 173	"(22) On Miracles," vol. 2, no. 8 (Aug. 1930), p. 3

Table 10. Republication of “Tiffin Lectures” Material in the “Sayings” Series in *Meher Message*

Passage in <i>Tiffin Lectures</i>	Source Passage in “Thursday Tiffin Lectures”	Republication in <i>Meher Message</i>	Republication in <i>Early Messages to the West</i>	Passage in <i>Tiffin Lectures</i>	Source Passage in “Thursday Tiffin Lectures”	Republication in <i>Meher Message</i>	Republication in <i>Early Messages to the West</i>
p. 49, endnote 2	30th May 1926: TTL p. 25	saying no. 28 in vol. 1, no. 6 (June 1929), p. 1	p. 145, 4th saying	p. 282, endnote 4	23rd October 1926: TTL p. 120	saying no. 87 in vol. 2, no. 6 (June 1930), p. 1	p. 147, 5th saying
p. 91, endnote 3	26th June 1926: TTL p. 45	saying no. 44 in vol. 1, no. 9 (September 1929), p. 1	p. 127, 1st saying	p. 298, endnote 3	23rd November 1926: TTL p. 128	saying no. 88 in vol. 2, no. 6 (June 1930), p. 1	p. 353, 2nd saying
p. 95, endnote 2	27th June 1926: TTL p. 46	saying no. 50 in vol. 1, no. 10 (October 1929), p. 1	p. 151, 1st saying	p. 299, endnote 4	23rd November 1926: TTL p. 129	saying no. 96 in vol. 2, no. 8 (August 1930), p. 1	p. 139, 2nd saying
p. 125, endnote 4	29th June 1926: TTL p. 57	saying no. 53 in vol. 1, no. 11 (November 1929), p. 1	p. 352, 1st saying	p. 371, endnote 6	11th February 1927: TTL p. 157	saying no. 97 in vol. 2, no. 8 (August 1930), p. 1	p. 150, 4th saying
p. 133, endnote 6	30th June 1926 first session: TTL p. 60	saying no. 52 in vol. 1, no. 11 (November 1929), p. 1	p. 147, 3rd saying	p. 373, endnote 10	11th February 1927: TTL p. 158	saying no. 98 in vol. 2, no. 8 (August 1930), p. 1	p. 143, 2nd saying
p. 229, endnote 4	19th Aug. 1926, first session: TTL p. 101	saying no. 112 in vol. 2, no. 12 (December 1930), p. 1	p. 139, 3rd saying	p. 401, endnote 9	30th August 1927: TTL p. 173	saying no. 41 in vol. 1, no. 9 (September 1929), p. 1	p. 141, 3rd saying
p. 267, endnote 3	1st Oct. 1926: TTL p. 117	saying no. 86 in vol. 2, no. 6 (June 1930), p. 1	p. 124, 3rd saying				
p. 268, endnote 5	1st Oct. 1926: TTL p. 117	saying no. 114 in vol. 2, no. 12 (December 1930), p. 1	p. 149, 4th saying				

Chakradhar D. Deshmukh’s *Sparks of the Truth from Dissertations of Meher Baba* (Jabalpur, M.P., India: R. P. Pankhraj, Avatar Meher Baba Jabalpur Centre, 1967). A disciple for thirty-five years at the time of the publication of this book, Dr. Deshmukh had already authored many works in Meher Baba’s service. He was the primary writer whom Meher Baba used for the writing-up of the *Discourses* in their original version (1938–43). Later, he wrote up the essays collected in *Beams from Meher Baba on the Spiritual Panorama* (1958). By 1967 when *Sparks* was published, Deshmukh had achieved full maturity as a lifelong professor of philosophy, as a writer, and as a scholar of Meher Baba’s teachings. The text of *Sparks* reflects this.

According to the introduction to the book by P. G. Nandi, *Sparks* was based on early Meherabad material that had been made available to Deshmukh by Baba’s disciples Pendu and Vishnu in 1949.* Nandi recounts the matter thus:

In commemoration of the 42nd anniversary of AVATAR MEHER BABA’S Great and Unique SILENCE, we have great pleasure in offering to the Baba-lovers “SPARKS OF THE TRUTH” a book based on Beloved Baba’s explanations on the ETERNAL TRUTH, delivered by Him from time to time to His disciples at Meherabad and recorded by them in the form of “notes,” in the “Meherabad Diaries”, made available to Dr. Chakradhar D. Deshmukh by Shri Aspandiar Rustom Irani, (known as “Pendu”) and by late Shri Vishnumaster Deorukher, at Meherabad during the Great Baba-seclusion at Meherabad in July 1949.

(*Sparks*, i)

Now while no known manuscript bears this precise title “Meherabad Diaries,” this designation calls to mind “Tiffin Lectures,” “The Combined Diaries,” the “Intelligence Notebooks,” and possibly other early sources from the 1920s. And indeed, close study shows that Deshmukh did draw on “Tiffin Lectures” extensively, though plainly he utilized other materials as well.

Though its title designates the book as “sparks from” the dissertations of Meher Baba, Deshmukh never directly calls the book an edition or version of something that Meher Baba dictated; and indeed, *Sparks* could not sustain such a characterization. Each of its essays clearly represents a tapestry woven by Deshmukh himself, drawing on threads and elements from various places and integrating them into expositions that do not correspond in that form to any discourse or body of writing or lecture material that Meher Baba ever gave. The book is vintage Deshmukh, conveying the finest of his thought and expression, yet saturated everywhere with insights and bits of content that

* The same basic information is given in the introduction by Ganesh Chaturthi and Pandit Rao Deshpande to another Indian edition published in 1967. For further information, see the essay “A Brief Textual History of *Sparks of the Truth*” in the fourth edition of *Sparks of the Truth* by Sheriar Foundation, forthcoming.

Deshmukh has taken from early sources. Much of it demonstrably has been based on Meherabad “diary” material from the 1920s. Yet other passages and sections seem to derive from a later era, and particularly from the time of the *Discourses*. Possibly Deshmukh had other material among his personal papers that we don’t know about. In any event, the book needs to be studied thoroughly for its sources; until this has been done, it stands as a curious hybrid, bearing Deshmukh’s own name as author yet deeply owing in much of its most original content to Meher Baba’s own explanations from decades before.

Though Deshmukh rarely follows the text of “Tiffin Lectures” in its actual verbiage and sequential flow, and though his assemblage of material jumps from one lecture to the next according to the logic and order of ideas that he himself has framed in the composition of his essays, intermingling in the process many other themes and ideas that he has taken from sources still unknown, Deshmukh’s indebtedness to “Tiffin Lectures” is obvious at many points, and especially in the essays of Part One. We cannot pretend here to have identified all borrowing from these talks of Baba’s, but a few of the source references are listed below.

“Release from the False,” pp. 1–3, *is related to* 26th June 1926: TTL p. 42; 5th June 1926: TTL p. 37; 21st September 1926, TTL p. 108; 11th Nov 1926: TTL p. 124; and 20th May 1926: TTL p. 12.

“The Ocean of Truth,” pp. 4–9, *is related to* 10th Aug 1927: TTL p. 168; 1st July 1926: TTL p. 68; and 31st May 1926, TTL pp. 27–29.

“The Give-and-Take of Impressions,” pp. 23–29, *is related to* 29th Nov 1926: LLBA: 29th Nov 1926, pp. 1 and 3.

“Miracles,” pp. 30–36, *is related to* 28th Nov 1926: LLBA 28th Nov 1926, second session, pp. 4–5; 6th Feb 1927: TTL pp. 151–53; and 22nd Feb 1927: TTL pp. 164–65.

“Special Train of the Master,” pp. 39–43, *is related to* 11th February 1927: TTL p. 145.

“The Truth-Individual,” pp. 45–53, *is related to* 30th August 1927: TTL p. 166; 11th Feb, 1927: TTL p. 158; 22nd Feb 1927: TTL pp. 161–64; and 13th Feb 1927: TTL p. 159.

“True Freedom and Creativity” *is related to* 24th June 1926: TTL p. 40.

Filis Frederick’s publication of selected “Meherabad Talks” in the *Awakener* magazine, vol. 16, no. 1 (1975), pp. 3–21. As has already been recounted on pp. 436–40, in 1955 Adi K. Irani, Meher Baba’s secretary, appears to have sent to Filis Frederick, editor of the *Awakener*, a large body of “Tiffin Lectures” material. Twenty years later, Filis published selections as “Meherabad Talks.” She subdivided the article into eleven sections, each with its own title and date. The first two of these are extracts from the same Tiffin Lecture of 29th April 1926; two others are pieces of the lecture of 19th August 1926; and Filis’s third selection is actually a composite of the lectures of 19th and 20th May 1926, which evidently she did not recognize as separate talks by Baba (since the source manuscripts are exceedingly confusing on this point). Overall, ten original Tiffin Lectures are included, all of them in their entirety.

Here as in other places, Filis’ editorship was careful and conservative. In the main part she followed her sources verbatim, incorporating emendations only when the prose of the source was conspicuously awkward or suffered from some other such obvious deficiency. The following listing gives Filis’ section titles and correlates them with *Tiffin Lecture* sources.

“The Difference between Knowledge and Understanding,” pp. 3–4, *is related to* 29th April 1926: TTL pp. 1–2.

“Intelligence, Finite and Infinite,” pp. 4–7, *is related to* 29th April 1926: TTL pp. 3–10.

“Lucky are Those who Come Cross the Realized,” pp. 7–9, *is related to* 19th May 1926: TTL p. 11 and 20th May 1926: TTL pp. 11–15.

“The State of a Majzoob,” pp. 9–11, *is related to* 22nd May 1926: TTL pp. 16–22.

“Love, Desire and Bindings,” pp. 11–14, *is related to* 5th Aug 1926: TTL pp. 93–98.

“Types of Realization,” pp. 14–15, *is related to* 17th Aug 1926: TTL pp. 99–100.

“Stages of the Path,” pp. 15–16, *is related to* 19th Aug 1926: TTL pp. 101–4.

“Ocean and Waves,” p. 17, *is related to* 19th Aug 1926: TTL pp. 104–5.

“Renunciation,” pp. 18–20, *is related to* 21st Sept 1926: TTL pp. 106–12.

“On Religion, Ceremonies, Shariat,” pp. 20–21, *is related to* 22nd Sept 1926: TTL pp. 113–15.

“The Circle and the Seed of Preparation,” p. 21, *is related to* 30th Sept 1926: TTL p. 116.

Francis Brabazon’s edited text of the complete “Tiffin Lectures,” incorporated under the title “Meherabad Talks,” pp. 1–238, in the 830-page unpublished manuscript of the second volume of *The Silent Word*. During the final years of Francis Brabazon’s residency at Meherazad in the 1960s, Meher Baba seems to have directed him to write his (Baba’s) biography. After his return to Avatar’s Abode in Queensland, Australia in 1969, Francis began this literary work. It resulted in 1978 in the publication of *The Silent Word: Being Some Chapters of the Life and Time of Avatar Meher Baba*, which narrated Meher Baba’s life from 1894 through 1928.

The archives at Avatar’s Abode contain the complete typescript of the second volume of what plainly was intended to be a multivolume series. The first 238 pages of this second volume comprise Francis’s edited version of the “Tiffin Lectures,” which he entitled “Meherabad Talks.” The lectures themselves are presented as such, sequentially; they have not been interlaced in any way with Francis’s own narrative and commentary. Francis appears to have limited his editing to small stylistic revisions in the prose that aim at enhancing the elegance of expression. He does not appear to have brought historical or background information to bear on the editorial process, and the lectures have not been altered or restructured or corrected for consistency to any significant extent. The manuscript presents the “Tiffin Lectures” in their entirety.

Though volume two of *The Silent Word* has not yet been published, Francis’s work on “Tiffin Lectures” warrants mention here, since it represents the only complete edit carried out until now. This version has a further importance, since Francis undertook it explicitly in fulfillment of Meher Baba’s expressed wish (in what Francis understood this to entail), and since Francis himself numbered among Meher Baba’s own intimate mandali during the last decade of Baba’s physical lifetime, during which time this order to him was given.

Bhau Kalchuri’s selections from the “Tiffin Lectures” incorporated into *Lord Meher*. In the final days of his physical lifetime, Meher Baba instructed his disciple Bhau Kalchuri to write his biography. This resulted in a shorter Hindi poetic version, *Meher Darshan*, and in English, *Lord Meher*. In its original edition, published in Myrtle Beach, South Carolina by Manifestation, Inc. between 1986 and 2000, this epic biography appeared in twenty volumes totaling just under 7000 pages. In 2005 an Indian edition, published by Meher Mownavani Publications in Hyderabad, released a somewhat emended and corrected text in eight volumes adding up to almost 5000 pages. Volume three of the Manifestation edition and volume two of Mownavani edition incorporate many selections and quotations from the “Tiffin Lectures” and will doubtless be used as an important source for many students of Meher Baba’s life.

Lord Meher was written primarily as a biographical account of Meher Baba's life; and while it is rich in quotation from Meher Baba's words, it was never meant as a critical edition of any of his messages and should not be taken as such. In the case of "Tiffin Lectures," it needs to be recollected, further, that Bhau may not have been using as his sources the typed manuscripts ("Thursday Tiffin Lectures" and the others) but rather the original diaries (especially Chanji's Diaries). In any event, Tiffin Lectures material appears abundantly in *Lord Meher* in the relevant chronological period in 1926–27. As one would expect in a biography, lectures are rarely reproduced in their entirety, but typically in selections that serve the larger course of the *Lord Meher* narrative. Further, Bhau does not ordinarily quote from his sources verbatim or with minimal rewrite, as, for example, Filis Frederick did. Often he reduces extensive discourses into abridged versions that convey the essence or gist. On other occasions he selects main points from different junctures in a talk and works them together into an integral message that accurately expresses much of Meher Baba's original thought but cannot be said to follow his verbiage except in patches. Bhau's quotations are well constructed and enormously enhance the biographical narrative. But one should not presume that they render the original source material in a strictly conservative way.

The following list cites passages from *Lord Meher* and links them with related passages in "Thursday Tiffin Lectures." The abbreviation "*LM* (Man)" refers to the original edition published by Manifestation, Inc. (1986–2000), and "*LM* (Mown)" refers to the subsequent Indian edition (2005). Since we do not know that Bhau actually used any of the "Tiffin Lectures" manuscripts as such, we cannot assert here a relationship of source but only of common content.

LM (Man), vol. 3, pp. 796–97 / *LM* (Mown), vol. 2, pp. 585–86 is related to 19th May 1926: TTL p. 11.

LM (Man), vol. 3, p. 797 / *LM* (Mown), vol. 2, p. 296 is related to 20th May 1926: pp. 13–14.

LM (Man), vol. 3, p. 802–4 / *LM* (Mown), vol. 2, pp. 590–92 is related to 22nd May 1926: TTL pp. 16–22.

LM (Man), vol. 3, pp. 804–6 / *LM* (Mown), vol. 2, pp. 592–94 is related to 31st May 1926: pp. 27–32.

LM (Man), vol. 3, p. 808 / *LM* (Mown), vol. 2, p. 595 is related to 5th June 1926: TTL p. 37.

LM (Man), vol. 3, p. 816 / *LM* (Mown), vol. 2, p. 602 is related to 24th June 1926: TTL p. 40.

LM (Man), vol. 3, pp. 817–18 / *LM* (Mown), vol. 2, pp. 602–3 is related to 26th June 1926: TTL pp. 42–45.

LM (Man), vol. 3, p. 819 / *LM* (Mown), vol. 2, p. 604 is related to 30th June 1926, second session: TTL pp. 64–65.

LM (Man), vol. 3, pp. 819–20 / *LM* (Mown), vol. 2, p. 604 is related to 28th June 1926: TTL p. 56.

LM (Man), vol. 3, pp. 820–21 / *LM* (Mown), vol. 2, pp. 605–6 is related to 30th June 1926, first session: TTL pp. 59–62.

LM (Man), vol. 3, pp. 820, 822 / *LM* (Mown), vol. 2, pp. 605–6 is related to 1st July 1926: TTL 67–68, 73–74.

LM (Man), vol. 3, p. 824 / *LM* (Mown), vol. 2, p. 607 is related to 7th July 1926: TTL p. 78.

LM (Man), vol. 3, pp. 826–27 / *LM* (Mown), vol. 2, p. 609 is related to 16th July 1926: TTL pp. 83–84.

LM (Man), vol. 3, p. 830 / *LM* (Mown), vol. 2, pp. 611–12 is related to 26th July 1926: TTL pp. 88–89.

LM (Man), vol. 3, p. 830 / *LM* (Mown), vol. 2, p. 612 is related to 5th Aug 1926: TTL pp. 97–98.

LM (Man), vol. 3, pp. 845–46 / *LM* (Mown), vol. 2, p. 622 is related to 21st Sept 1926: TTL p. 108.

LM (Man), vol. 3, p. 848 / *LM* (Mown), vol. 2, p. 624 is related to 22nd Sept 1926: TTL p. 114.

LM (Man), vol. 3, p. 879 / *LM* (Mown), vol. 2, p. 648 is related to 29th Nov 1926: LLBA: 29th Nov 1926, pp. 1–2.

LM (Man), vol. 3, p. 881 / *LM* (Mown), vol. 2, p. 649 is related to 28th Nov 1926, second session: LLBA: 28th Nov 1926, pp. 4–5.

LM (Man), vol. 3, pp. 881–82 / *LM* (Mown), vol. 2, pp. 646–47 is related to 28th Nov 1926, first session: TTL pp. 131–32.

LM (Man), vol. 3, p. 908 / *LM* (Mown), vol. 2, p. 669 is related to 11th Feb 1927: TTL p. 154.

LM (Man), vol. 3, pp. 910–11 / *LM* (Mown), vol. 2, p. 672 is related to 13th Feb 1927: TTL pp. 159–60.

LM (Man), vol. 3, p. 957 / *LM* (Mown), vol. 2, pp. 709–10 is related to 10th Aug 1926: TTL pp. 168–69.

LM (Man), vol. 3, p. 958 / *LM* (Mown), vol. 2, p. 710 is related to 30th Aug 1927: TTL p. 173.

Notes on the Figures

Most of the figures in this book have been created, by the artist in consultation with the editors, on the basis of handwritten charts in the source manuscripts. In the vast majority of cases these original charts and illustrations were hand drawn, whether they were found in the typed “Tiffin Lectures” manuscripts (where they appear as handwritten inserts) or in Chanji’s Diaries, almost all of which were handwritten to begin with. A few of the charts, however, are typed, though usually the typography is supplemented with handwritten inserts.

Unlike the charts in the “Intelligence Notebooks” that served as the sources for the recreated figures in *Infinite Intelligence*, the manuscripts sources for the figures in *Tiffin Lectures* are usually primitive, especially those in Chanji’s Diaries (which were probably drafted under the pressure of time constraints), though some of the “Tiffin Lectures” diagrams probably result from a certain amount of reworking and exhibit more craft. Readers who would like to study the source originals for the figures in this book will find a certain selection of them in the “keys” to the diagrams. But since the complete tally of all the source diagrams is so extensive, and since so many of them are rough, we have decided not to increase the cost of this volume by reproducing all of them in facsimile here.

Instead, the Avatar Meher Baba P. P. C. Trust has made the source diagrams available, in full-color facsimile, on its website; and researchers can find them in the Trust’s in-house research collections in Ahmednagar, India. As an aid, we have provided in the notes below a full listing of all source diagrams for the figures in this book, along with a certain discursive commentary on the relationship between these sources, when this is relevant. Readers should be aware that, while the great majority of this book’s figures are renderings based on manuscript originals, a few have been inserted by the artist-editor team at points where they seemed to give a valuable visual reinforcement of the ideas of the text, even though the source manuscripts give

no figures or illustrations there. All such editorial interpolation of figures has been indicated in the commentaries in this section.

Just as the text of the diaries and “Tiffin Lectures” manuscripts have been edited, similarly the original diagrams have been redrawn by the artist-editorial team. Often the original source diagrams have been found primitive not only in their artistic execution but in their conception; that is, the underlying diagrammatic idea is frequently hinted at but not clearly articulated in the manuscripts. The redrawing for this book, therefore, has regularly involved a development and clarification of the root concept. Always this has been based on Baba’s exposition in the lecture where the diagram appears and on a close study of Baba’s intended meaning as indicated throughout the text. While the Tiffin Lectures themselves range widely in their topics, Baba seems to have turned to diagrams when he wanted to talk about “philosophical” topics. Usually the main point of a figure is abstract and highly “spiritual.” The artistic idiom in which the diagrams are cast, therefore, does not attempt to recreate the historical ambience of Meherabad in the mid-1920s but rather tries to express Baba’s sense and intent, using modern computerized graphic techniques when these help in the achievement of this purpose.

Figure 1. “The Journey of Infinite Intelligence from Unconsciousness to Superconsciousness,” p. 8

This figure has as its direct sources a typed table on TTL p. 3; the carbon copy of the same table, without handwritten additions to the diagram itself but with some handwritten commentary in English and Gujarati, appears in TTL/FF p. 3. This same table has been drawn with penciled semicircles added in TLD/FF: 29-4-26 draft A, p. 3 and draft B, p. 3. All of these appear to reproduce the contents of ChD 62: p. 321. In fact, this very same diagrammatic content appears twice, in closely related versions, in the “Intelligence Notebooks,” vol. 2, ff. 188 and 206, reproduced in facsimile in Meher Baba’s

Infinite Intelligence, pp. 643 and 644; Figure 22 on p. 316 of *Infinite Intelligence* represents the artist’s and editors’ interpretation and rendering of this for the purposes of that book. It is possible, though at present we have no way of knowing, that a single dictation by Meher Baba, as recorded by Chanji, gave rise to the near-simultaneous appearance of this same essential diagram in “Tiffin Lectures” and the “Intelligence Notebooks”; in other words, Figure 1 here and Figure 22 in *Infinite Intelligence* may conceivably constitute two different expressions and renderings of a single explanation given by Baba on 29th April 1926. It is also possible, however, that these textual streams flowed from different sources and that Baba gave the same explanation twice.

Figure 2. “Mind’s Journey Through the Universe,” p. 44

On TTL p. 23, though no figure has been drawn, a block of space (about 1.5 inches wide by 2 inches up and down) has been reserved for it typographically by indentation of the text on the top left-hand side of the page. TTL/FF p. 23, which reproduces the typographic content of TTL p. 23 in facsimile, has an illustration filled in in handwriting; TLD/FF: 27-5-26 draft A, p. 1 and TLD/FF: 27-5-26 draft B, p. 1, separate typed versions of this same page, have their own hand-drawn versions. All three of these appear to be based on the rough hand-drawn figure in ChD 62: p. 349. All four of these figures appear in the same positions in their respective pages—that is, in the top-left corner; their content is roughly the same. They have served as the basis for Figure 2 here.

Figure 3. “The Meaning of a Coconut,” p. 52

None of the “Tiffin Lectures” manuscripts sources (TTL/FF pp. 27–28, TTL pp. 27–28, TLD/FF: 31-5-26 draft A, p. 1 and draft B, p. 1) nor the diary source in ChD 62: pp. 357–59 provides a figure here. The artist-editorial team has created it in illustration of the discussion in the text.

Figure 4. “Man Between Maya and Eternal Bliss,” p. 64

This diagram is based on five sources: (1 and 2) TTL/FF p. 35 and TTL p. 35 each provides a very brief schematic numbered series of elements in typed form (with handwritten interpolations in TTL/FF p. 35). (3) ChD 62: p. 369 presents this same content in a more diagrammatically sketched out but still extremely crude pencil-drawn figure. (4 and 5) TLD/DF: 3-6-26, p. 1, and TLD/FF: 3-6-26, p. 1 present the contents of ChD 62: p. 369 in better drawn and clearer versions. Figure 4 as rendered in this text is based on these sources, with further refinements in the light of the lecture itself.

Figure 5. “The Five Conscious States,” p. 66

This diagram, like Figure 4, has five sources: (1) TTL p. 35 presents the verbal content in a vertically arranged typed column. (2) ChD 62: p. 370—clearly the diary source for the typed manuscript versions—presents almost exactly the same content in handwritten pencil form. (3) TLD/DF: 3-6-26, p. 2, and (4 and 5) TLD/FF: 3-6-26, p. 2 and TTL/FF p. 35 render this same information with certain diagrammatic elements added. Figure 5 here is based on these sources.

Figure 6. “The Layers of Manifestation Constituting the Ordinary Person,” p. 76

The “Tiffin Lectures” sources provide no diagram at this juncture; the editors and artist have inserted Figure 6 to make the description of the ego in this passage more vivid and concrete. (The same was done in the case of Figure 28, discussed below.) This model for the representation of the false self, which represents the Truth or Real “I” or Ātmā encased in a series of concentric rings or *koshas*, was often used by Meher Baba from the 1920s onwards. The most developed diagram of this sort is Chart 2 in *Divine Theme*, reproduced as Chart X in *God Speaks* (facing p. 226).

Figure 7. “Subtle-World Experience in Rāj Yoga and the Ordinary Dream State,” p. 80

This figure appears in its original hand-drawn versions in ChD 57: pp. 6 and 7; TTL/FF p. 39, TLD/DF: 24-6-26, p. 2, and TLD/FF: 24-6-26, p. 2 present additional hand-drawn versions of this same content (with certain Gujarati words translated into English). (TTL p. 39 gives only the verbiage without the diagrammatic elements.) Figure 7 in this text is based on these sources.

Figure 8. “Had, Behad, Anhad, and Chitta,” p. 96

This figure is based on a very primitive diagram in ChD 57: p. 16 and a somewhat more developed diagram in ChD 62: p. 486. No figure appears in any of the “Tiffin Lectures” sources (TTL p. 46, TTL/FF p. 46, TLD/DF: 27-6-26, p. 1, and TLD/FF: 26-6-26, p. 4 & 27-6-26, p. 1).

Figure 9. “Energy and Matter in the Om Point,” p. 112

This figure is based on original sketches in TTL/FF p. 53, TLD/DF: 28-6-26, p. 7, TLD/FF: 28-6-26, p. 7, and ChD 57: p. 26. This series of closely interrelated figures—Figures 9–12—draws, additionally, on the diagrams in TTL/FF p. 54, TLD/DF: 28-6-26, pp. 8 and 9, TLD/FF: 28-6-26, pp. 7–8, and ChD 57: p. 28.

Figure 10. “The Manifestation of Prāṇ and Ākāsh,” p. 113

The primary sources for this figure are TTL/FF p. 53, TLD/DF: 28-6-26, p. 8, and TLD/FF: 28-6-26, p. 7. (For further relevant information see under Figure 9 above.)

Figure 11. “Chaitanya and the Two Houses,” p. 115

The primary sources for this figure are TTL/FF p. 54, TLD/DF: 28-6-26, p. 9, TLD/FF: 28-6-26, p. 8, and ChD 57: p. 28. (For further relevant information see under Figure 9 above.)

Figure 12. “Chaitanya, Matter, and Energy in Evolution,” p. 117

This particular figure has no direct explicit source but has been created by the editors and artist. It does grow out of the greater series of Figures 9–11, whose sources are described in the notes under Figure 9 above. The clash of space and energy—ākāsh and prāṇ—is depicted diagrammatically in a typed account of a dictation that Meher Baba gave to Margaret Mayo in Harmon-on-the-Hudson in New York on 3rd December, 1931; this image is reproduced in *Early Messages to the West*, p. 186.

Figure 13. “The Highest Point of the Circle,” p. 118

This diagram is based on sketches in TTL/FF p. 55, TLD/DF: 28-6-26, p. 10, TLD/FF: 28-6-26, p. 9, and ChD 57: p. 30.

Figure 14. “The Constituents of the Human Individuality in the Cases of the Sadguru, Majzūb, Yogi, and Ordinary Man,” p. 152

This figure is based on versions in TTL/FF p. 69; TTL p. 69; TLD/DF: 1-7-26, p. 3; TLD/FF: 1-7-26, p. 3; and ChD 57: pp. 62 and 63. “The Combined Diary,” while it furnishes no diagram, does list the five elements in the constitution of the self, thus: “1. Mind 2. Intellect 3. Ego 4. Subtle 5. Gross” (ComD 1: f. 286). This last ordering of elements—whereby “mind” heads the list and “ego” comes third—contradicts all the other sources; in all other treatments of this topic, in this period and later, Baba represents *ahankār* or “egoism” as a deeper layer in the constitution of the false self than *manas* or “mind.” This detail in the account in “The Combined Diary” seems erroneous, then; but elsewhere the entry for that date (1st July 1926, ComD 1: ff. 286–87) provides an illuminating and relevant discussion, which the editors and artist have taken note of.

Figure 15. “The Linking of Body and Mind in the Sadguru,” p. 166

This illustration is based on the hand-drawn manuscript originals in ChD 57: p. 75; TTL/FF p. 76; TLD/DF: 3-7-26, p. 3; and TLD/FF: 3-7-26, p. 3. These sources differ from each other in significant ways: in TLD/DF: 3-7-26, p. 3 and TTL/FF p. 76 the drawing is arranged vertically, with one hand above and the other below, whereas in TLD/FF: 3-7-26, p. 3 and ChD 57: p. 75 they are arranged horizontally (in ChD 57: p. 75 with one hand labeled “A Left” and the other labeled “B Right”). Even more significantly, in the associated commentary in all of the “Tiffin Lectures” versions (including TTL p. 76 as well, which has only a blank space reserved for a drawing which was never filled in), the figure is first referenced as an illustration of the operation of the physical brought to effect through the Powers of Knowledge **in the case of the Sadguru**, while in the next paragraph the same figure is cited as an illustration of the fusing of mind and body **in the case of ordinary people**. Since the very point of this passage is to differentiate between ordinary people and Sadgurus as regards the connection of mind and body, clearly the drawing cannot serve to illustrate both of these cases. The text must be in error.

In ChD 57: p. 75, by contrast, the drawing is cited as an illustration of the working of the physical body through the instrumentality of the Powers of Knowledge of the Sadguru; no reference is made to it with respect to the ordinary persons. (For more details of the contrast between the sources, see endnote 7 on p. 555.) The editors and artist have taken the interpretation of the figure in this diary source as the correct one and have constructed the figure and edited the text accordingly.

Figure 16. “Body, Mind, and Self in the Ordinary Person,” p. 167

This figure is based on small, crude diagram in the bottom left margin of ChD 57: p. 75, just to the left of the lecture’s final paragraph on the minds and bodies of God-realized persons.

Figure 17. “The Journey Through the Planes,” p. 182

TTL p. 82 has blank space near the top of the page immediately below the title (“What is the ‘SAT-CHIT-ANAND’. [lacuna] State.” After a gap of two lines, typing resumes with words from the lower part of the diagram. In TTL/FF p. 82, the carbon copy of TTL p. 82, these spaces have been filled in with a figure. TLD/DF: 15-7-26, p. 1 provides a full, independent figure in type and handwriting, and TLD/FF: 15-7-26, p. 1 does likewise. Much of this same diagrammatic content appears in ChD 57: p. 91 and ChD 62: p. 503. Figure 17 in this text has been based on these manuscript sources.

Figure 18. “The False Human Self and Heaven Within the Ocean of Truth,” p. 204

The typographic design in TTL p. 90 has a blank square block in the top left of the page reserved for a diagram. Versions of this diagram appear in TTL/FF p. 90, TLD/DF: 28-7-26, p. 1, TLD/FF: 28-7-26, p. 1, and the diary source, ChD 57: p. 129. These have served as the basis for Figure 18 here.

Figure 19. “Rays as Particles of the Sun,” p. 216

The gap of several lines in TTL p. 96 is filled with a handwritten diagram in TTL/FF p. 96; another handwritten draft appears in TLD/FF: 5-8-26, p. 4. This appears to be derived from diary versions of this diagram in ChD 57: pp. 143 and 138 (the former evidently a fair-hand copy of the latter). The diagram in the present edited text has been developed from all this manuscript source material.

The mandali names in the diary renderings are abbreviated and in some cases almost illegible. In ChD 57: p. 143, the more finished of the two diary diagrams, the abbreviations appear to be these: Moh., Bar., Dad., Nus., Rus., Beh., Khod., and Vish. ChD 57: p. 138 gives us four abbreviations: Moh., Bar., Dad., and a fourth that is illegible. TLD/FF: 5-8-26, p. 4 provides us with: Rust, Beh, Dad, Now, Vish, and Sail. In TTL/FF p. 96 we find: Rest (poor handwriting for

“Rust”?), Beh, Dad, Now, Vish, Moh (or Mah), Arj, Sail, and Kar. Combining these lists, the men referred to appear to be: Mohan Rao, Abdur Rehman (nicknamed “Barsoap”), Dadachanji (known as “Chanji”), Nusserwan Satha, Rustom Irani, Beheramji, Khodu (nicknamed “Sailor”), Vishnu, Arjun, and Karim. “Now” may possibly abbreviate “Naoroji.” Chanji had a brother by this name, who was known to have visited Meherabad from as early as 13th September 1926; alternately, Naoroji was Nusserwan Satha’s middle name, though he is unlikely to have been referred to as such. Then again, “Now” could abbreviate the first syllable in “Nusserwan,” who was known to be in attendance at this talk. Most of these men numbered among the resident mandali at Meherabad at this time, and probably all of them were present at this particular Tiffin Lecture.

In all three charts the named disciples are represented as rays (*kiran*) of the Sun. While the abbreviated names begin on the left with the left-most rays and run to the right, the rays on the far right have no names associated but are given numbers that run from right to left. The idea seems clearly to be that the divine Sun emits rays, and that the named mandali are instances of this. No consistency appears in the number of ray-lines in the source diagrams: ChD 57: p. 143 has eleven, ChD 57: p. 138 has ten, and TTL/FF p. 96 has thirteen. This irregularity makes it unclear whether or how this diagram should be correlated with what Baba has said elsewhere about the circles of the Sadguru, and particularly with his comments on the numerologies associated with these circles (see esp. pp. 104–9, 118–20 and 489–99).

Figure 20. “The Sun as the Ocean of Paramātmā,” p. 224

Figure 20 is based on diagrammatic sources in TTL/FF p. 99, TLD/FF: 17-9-26, p. 1, and ChD 57: p. 162. The names (in abbreviated form) appear most clearly on TTL/FF p. 99. In ChD 57: p. 162 the last two names are illegible. TLD/FF: 17-9-26, p. 1 gives as its last two names what looks like “Now” and “F.” As discussed earlier under Figure 19, “Now” could be Naoroji, and “F” could signify Faredoon (several of whom were associated with the

early Meherabad ashram). Neither name has been included in the redrawn Figure 20.

Figure 21. “The Five States,” p. 232

This figure is based on the versions in ChD 57: p. 176, TTL/FF p. 103, TTL p. 103, and TLD/FF: 19-8-26, p. 3. In these sources the information has been presented in a very confusing and inconsistent way. It has been considerably reordered and restructured here to bring out what seems to be its main point, which is the interrelation and comparison of the states of the ordinary human and Sadguru vis-à-vis sound sleep, dream, and wakefulness.

Figure 22. “The Ocean, Its Drops, and Its Bubbles,” p. 236

This rendering of the diagram is based on the versions in TTL/FF p. 104, TTL p. 104, TLD/FF: 19-8-26, p. 4, and ChD 57: p. 178.

Figure 23. “The Cosmological Significance of the Human Body Parts,” p. 278

This figure is based on TTL/FF p. 119, TTL p. 119, and TLD/FF: 16-10-26, p. 1, all of which present their content typographically, without hand-drawn additions. Unfortunately no diary source is available.

Figure 24. “The Circle and the Candidate,” p. 314

Figure 24 is based on the hand-drawn diagrams in TTL/FF p. 138 and TLD/FF: 28-11-26, p. 7.

Figure 25. “The Sat-Chit-Ānand State and the Color of Longing,” p. 318

This figure is based on the sketch in TLD/FF: 28-11-26, p. 9, the unique source.

Figure 26. “Paramātmā and the Three Spheres,” p. 320

The sole source for this figure is TLD/FF: 28-11-26, p. 10.

Figure 27. “The Sun and the Rays: Powers Yogic and Divine,” p. 334

This diagram was conceived and created on the basis of a hand-drawn source in LLBA: 28-11-26, p. 5. Just when *Tiffin Lectures* was about to enter production, a new source was discovered in Chanji’s handwriting in the Avatar Meher Baba Trust Archives. Still uncatalogued and thus lacking a manuscript name and page number, this diary version of the diagram has been reproduced in the Key to Figure 27 on p. 335.

Figure 28. “The Sheaths of the Self,” p. 342

LLBA: 24-11-26, p. 2 provides no diagram here but only a numbered list. This diagram has been created by the editors and artist, visualizing Baba’s analysis of the self in terms of concentric rings. Figure 6 expresses the same thought (see comments on figure 6 above).

Figure 29. “The Shapes of Sanskaras at the Beginning and End of Evolution,” p. 342

The two forms of sanskaras represented in Figure 29, the upper coiled shape (depicting sanskaras early in the evolutionary process) and the lower wave shape (depicting sanskaras towards the end of evolution), are based on two crude, hand-drawn shapes in the source manuscript, LLBA: 24-11-26, p. 2. Just when *Tiffin Lectures* was about to enter production, a new manuscript source was discovered in Chanji’s handwriting in the Avatar Meher Baba Trust Archives. Still uncatalogued and thus lacking a manuscript name and page number, this diary version of the diagram has been reproduced in the Key to Figure 29 on p. 343.

Figure 30. “The Circle, the Head, and the Circle Members,” p. 345

No figure appears in the source passage in LLBA: 24-11-26, p. 3, but one seems to be indicated and presupposed in the language of the original text: “. . . the Sadguru then existent (Ramdas) laid the seed of the new spiritual circle-to-be. The point in the centre indicates the Head (of the circle) and those (points) on the circumstances [*sic*] (circumference?) indicate members.” Probably Meher Baba drew such a diagram on his slate while giving this explanation. Figure 30 has been drawn on the basis of this description.

Figure 31. “The Constituents of Human Existence,” p. 349

TTL p. 148 presents most of this diagrammatic content in typographic form. TTL/FF p. 148 and TLD/FF: 26-1-27, p. 1 add handwritten elements. Figure 31 is based on these three sources.

Figure 32. “Sanskaras and the Wheel of the Mind,” p. 376

Figure 32 is based on the hand drawings in TTL/FF p. 159, TLD/FF: 13-2-27 draft A, p. 1, and TLD/FF: 13-2-27 draft B, p. 1.

Figure 33. “The Three Yogas and the Aspects of the Highest State,” p. 380

TTL p. 162 has a lacuna here; and TTL p. 161 gives what looks like a primitive version of this diagram in typographic form. TTL/FF p. 161 and TLD/FF: 22-2-27, unnumbered p. i reproduce the content of TTL p. 161 with lines added in by hand. But TTL/FF p. 162 and TLD/FF: 22-2-27, p. 1 provide fully developed diagrams filling the lacunae in TTL p. 162. TTL/FF p. 162 and TLD/FF: 22-2-27, p. 1 serve accordingly as the sources of Figure 33 as recreated in this book.

Tiffin Lectures Endnotes

In this book the endnotes describe prominent features in the source manuscripts and discuss problems and cruxes in those original texts. When the editors have introduced emendations affecting the content (as opposed to the prose style) or have otherwise made decisions that impact on the revised text of this edition in a significant way, they have explained their reasoning in this section. By contrast, the footnotes within lectures provide information useful for general readers and abstain from more technical and detailed textual concerns.

In these endnotes all direct quotations from the source manuscripts reproduce the original text exactly, without any correction or emendation. By contrast, direct quotations in the footnotes and introductions to the lectures earlier in this book present the source text in a corrected and normalized form.

These endnotes say little about the figures. For that, readers should consult the keys that accompany the figures in the primary text as well as “Notes on the Figures” (pp. 523–34). Abbreviations for manuscripts are explained on pp. 475–77. Many of the detailed discussions of multiple manuscript sources in these endnotes can be illuminated by the chart in Appendix 1 (pp. 467–74), which shows the interrelation between manuscript sources.

29TH APRIL 1926

- 1.** This phrase in the “Tiffin Lectures” manuscripts (TTL/FF p. 1, TTL p. 1, TLD/FF: 29-4-26 draft A, p. 1 and draft B, p. 1) translates the Gujarati expression of ChD 62: p. 321, *padī rahelā*, “lying around,” in the manner of an idler who lies around and won’t do any work. Earlier, the designation *Īshwar* in *Īshwar Anubhav* appears as a handwritten insert in TTL/FF p. 1 only and in none of the other manuscripts.
- 2.** These two phrases occur respectively in ChD 62: p. 321 and TTL/FF p. 1.
- 3.** These two English adjectives in TTL/FF p. 2 and TTL p. 2 translate the colorful Gujarati vocabulary from ChD 62: p. 321, *chakit*, “surprised, astonished,” and *stabdḥ*, “amazed, dumbstruck, motionless due to astonishment or shock.”
- 4.** This expression, presented in the “Tiffin Lectures” manuscripts (TTL/FF p. 2, TTL p. 2, TLD/FF: 29-4-26 draft A, p. 2 and draft B, p. 2) with the first letters of words capitalized, translates a Gujarati phrase in ChD 62: p. 321: “*aṅhad ajāyībī bharyā anubhavno*,” “experience full of limitless astonishment.” Possibly Baba is talking here about the state that in *God Speaks* he referred to as Nirvana (*Nirvāṇa*), that immediately precedes the “I am God” state of Nirvikalp Samādhi.
- 5.** The English of “Tiffin Lectures” (TTL/FF p. 2, TTL p. 2, TLD/FF: 29-4-26 draft A, p. 2 and draft B, p. 2) translates two excellent Gujarati words from ChD 62: p. 321, *fenkolojī*, “idiocy” or “foolishness” in the sense of “throwing in the air,” and *murkhaī*, “folly” or “stupidity.”
- 6.** These last two sentences do not appear in the main typed text but are based on handwritten marginalia in TTL/FF p. 3 associated with the figure (represented as Figure 1 in this text).
- 7.** These parallel lists are closely related to the lists in series 5 of *Infinite Intelligence* (see, for example, p. 71).
- 8.** The diary that is the source for this passage (ChD 62: p. 322) here uses *Khudā*, the Persian-derived word for “God”; but in TTL/FF p. 3 and TTL p. 3 this has been translated to “Knowledge.”
- 9.** This analogy is similar (though not identical) to the analogy of the stick in the stream in *Infinite Intelligence* (see pp. 318-20, which refers back to Figure 22 on p. 316).
- 10.** Throughout this passage the original Tiffin Lecture uses the word “refuse” to translate this Gujarati word *kachro* (Hindi *kachrā*), rubbish, sweepings (of straw, etc.); garbage; trash.

11. *Chūt chakit* is a Gujarati expression meaning “wonderstruck” in the manner of one who is flat on one’s back in astonishment. The first element, *chūt* means fallen “flat on one’s back, floored, defeated”; it serves as the technical term when a wrestler has been pinned and lost the competition. *Chakit* means “surprised, astonished.” This phrase has been interpolated from a few lines later in ChD 62: p. 322. *Hayrat* appears in TLD/FF: 29-4-26 draft A, p. 6 and draft B, p. 6; TTL/FF p. 6 reads *hayrat thāy chhe*, “made amazed.”

12. Spelled *sāndhan* in several of the sources (TTL/FF p. 7, TLD/FF: 29-4-26 draft A, p. 6, and TLD/FF: 29-4-26 draft B, p. 7), which appears to be an irregular form. Another variant spelling, *sāndhan*, “an act of joining,” seems like an unlikely reading here.

13. The word “throat” does not adorn the text of “Tiffin Lectures” (TTL/FF p. 8, TTL p. 8, TLD/FF: 29-4-26 draft A, p. 8 and draft B, p. 8); it has been editorially inserted as a translation of *gardan*, “neck” or “throat,” ChD 62: p. 323.

14. The content of the four-item list below was published in “Spiritual Speeches of His Divine Majesty Sadguru Meher Baba. (4) On Samadhis,” *Meher Message*, vol. 1, no. 4 (April 1929), p. 9.

15. In the diary source for this passage (ChD 62: p. 324), Baba uses the words “*aurat ane paiso*,” “woman and money.” Yet this has been rendered as “WINE & WOMAN” (emphasis added) in the “Tiffin Lectures” sources (TTL/FF p. 9, TTL p. 9,

TLD/FF: 29-4-26 draft A, p. 9 and draft B, p. 9). But the immediately preceding passage in ChD 62: p. 324, excised from the Tiffin Lecture itself, inveighs against liquor. Probably the compiler of the Tiffin Lecture text, having deleted these diary lines, incorporated the reference to “wine” nonetheless to capture some of this sense. A few lines below in the “Tiffin Lectures” manuscripts (TTL/FF p. 9, TTL p. 9, TLD/FF: 29-4-26 draft A, p. 9 and draft B, p. 9) we find all three hazards that Baba says are to be avoided, “WINE, WOMAN, & WEALTH.”

16. This Gujarati phrase appears as a handwritten insert in TTL/FF p. 10. TTL p. 10 has a lacuna, which TLD/FF: 29-4-26 draft A, p. 9 fills with “*sharīrī nī īndrīyo*,” “senses of the body,” and TLD/FF: 29-4-26 draft B, p. 10 with “*sharīrī nī īndayo* [sic] (*havas*),” “senses of the body (lust).” ChD 62: p. 324 fills the lacuna with the phrase “*shārīrīk shokh*,” a spelling variation of “*shārīrīk sukh*,” which means “bodily pleasure.”

17. Though all of this Tiffin Lecture until this point took as its diary source ChD 62: pp. 321–24, which records a lecture dated 29th April 1926, this final paragraph seems to draw from ChD 57: p. 124, recording a lecture Baba dictated three months later, on 26th July 1926 (dated 27th July in the diary). Evidently Chanji drew on this thought from the later lecture as an editorial decision, thinking that it suitably framed and closed Baba’s first talk in this collection. This same passage from ChD 57: p. 124 was used again in Baba’s lecture of 26th July 1926 (see p. 200).

19TH MAY 1926

1. In TTL/FF and TTL (the carbon copy and original of the same typescript) this lecture, dated 19th May 1926, and the next, dated 20th May, run together, so as to convey the appearance of a single Tiffin Lecture. The 19th May lecture begins on TTL/FF and TTL p. 11, and the 20th May lecture begins near the bottom of that same page, after a blank space of several lines. It is true that the succeeding pages, TTL/FF and TTL pp. 12–15, have as their header the new date: “20-5-1926”; but this date does not

appear at its appropriate juncture near the bottom of TTL/FF p. 19 where the break between lectures evidently occurred. On the basis of the evidence of TTL/FF and TTL pp. 11–15 alone (uncontroverted by other manuscripts), one might conclude that we are dealing with a single lecture and that some of the dating in the headers was erroneous. TLD/FF, however, makes it unambiguously clear that we are actually dealing with two lectures on two dates. Both TLD/FF: 19-5-26 draft A, p. 1 and TLD/FF: 20-5-26

draft A, p. 1 are headed by place-date indications (“*Meherabad, 19th May 1926*” and “*Meherabad, 20th May 1926*”) in the style regularly used in these TLD/FF source-draft pages for the first pages of new lectures; and the same is true of TLD/FF: 19-5-26 draft B, p. 1 and TLD/FF: 20-5-26 draft B, p. 1. The editors have, accordingly, divided this sequence of pages, TTL/FF and TTL pp. 11–15, into two separate lectures with separate dates.

Filis Frederick, in her rendering of this material in the *Awakener* magazine, ran these two Tiffin Lectures together as a single lecture under the title “Lucky are Those Who Come Across the Realized!” See her edited text of certain of the Tiffin Lectures published under the title “Meherabad Talks,” *Awakener*, vol. 16, no. 1 (1975), pp. 7–9.

20TH MAY 1926

1. TTL/FF pp. 11–15 (and, of course, TTL pp. 11–15) run this lecture together with the lecture of 19th May that preceded it, as though they both belonged to a single talk by Baba; TLD/FF makes it clear, however, that these constitute two separate talks. For further discussion, see endnote 1 on p. 536.

2. ComD 1: f. 261. The text has been slightly edited for readability.

3. Versions of this Farsi line appear in the Gujarati script on TTL/FF p. 11, TLD/FF: 20-5-26 draft A, p. 1 and draft B, p. 1.

4. The name “Waman” does not appear in any of the “Tiffin Lectures” sources; the editors have interpolated it from ChD 62: p. 329.

5. Throughout this passage the text of the original lecture (TTL/FF pp. 13–14, TTL pp. 13–14, TLD/FF: 20-5-26 draft A, pp. 2–3 and draft B, pp. 2–3) uses the word “peels.” Clearly this is an unidiomatic word choice, and the editors have replaced it with words like “coil,” “loop,” and “winding.” The Gujarati source for this passage, ChD 62: p. 329, speaks of a *rāsī* (spelled *rassi*, “rope” or “string”), its *āṭ*-s (“twists” or “windings” or “entanglements”), and

2. ComD 1: f. 259. The original text has been slightly edited for readability.

3. Here as earlier in this sentence, TTL/FF p. 11 and TTL p. 11, TLD/FF: 19-5-26 draft A, p. 1 and draft B, p. 1 use the English word “spiritual” to translate *āmīk*, the adjectival form of *ātmā*, which appears in the Gujarati script in ChD 62: p. 327 (the correct spelling is *āmīk*). The expression “material Maya” in TTL/FF p. 11 (as also TLD/FF: 19-5-26 draft A, p. 1 and draft B, p. 1) renders *dunyavī māyā* in the same diary source.

4. In the diary source for these two sentences (ChD 62: p. 327) Baba praises the mandali more extravagantly: “*Ane jene sadgurū māyo tenā nasībī balīhārīj kahevāy! Tyāre tame kevā nasīb vāḷā?*” That is, “And as to the one who finds a Sadguru, your fate is to be praised indeed! Then how fortunate you are!”

gāṭh-s (“knots”); these latter two words appear in the TLD/FF text also.

6. These last two sentences are an edited reconstruction of a rather convoluted and obscure passage in the “Tiffin Lectures” sources. TTL/FF p. 13 reads: “At first, there are ‘Natural’ (*kudarātī*) peels and knots (*āṭā- gāṭh*) etc. (Sankaras) of the string places the string itself (SELF) into a puzzle and forgetting its own SELF, it diverts and concentrates all its mind on those ‘peels and knots’ (that are created by Sankaras).” (TLD/FF: 20-5-26 drafts A and B, p. 2 read similarly; TTL p. 13 likewise, except that its lacunae have not been filled.)

7. The text of TTL/FF p. 14 reads: “this (dream) to be right (*sulaṭ*). Sankaras.” (*Sulaṭ* here fills the lacuna in TTL p. 14.) TLD/FF: 20-5-26 draft A, p. 3 fills the same lacuna with “*sulaṭ = savaḷā*”; “*savaḷā*” means having the right or proper side exposed, not inverted. TLD/FF: 20-5-26 draft B, p. 3 gives us “*kharā-sulaṭ*.” The diary source (ChD 62: p. 330) provides only the word “*sulaṭ*.” The editors have emended *kharā* to *khari*.

8. “Dragon” in the “Tiffin Lectures” sources (TTL/FF p. 14, TTL p. 14, TLD/FF: 20-5-26 draft A, p. 3 and

20TH MAY 1926 (CONTINUED)

draft B, p. 3) translates *ajgar* (“python”) in TTL/FF p. 14 and ChD 62: p. 330. TLD/FF: 20-5-26 draft B, p. 3 also provides the word “*rākṣas*,” a monster or demon.

9. The original text of the “Tiffin Lectures” sources (TTL/FF p. 15, TTL p. 15, and TLD/FF: 20-5-26 draft B, p. 4; TLD/FF: 20-5-26 draft A, p. 4 reads similarly) provides us with “The Company and stay [with such a . . . Guru],” which is a rather insipid English rendering of “*saṅg-sahavās*” (ChD 62: p. 330). The editors have emended by reinserting this potent Indic expression along with a new English

phrase. Meanwhile, the “Sacred Guru” in TLD/FF: 20-5-26 draft A, p. 4 and draft B, p. 4 conveys a significantly different thought than the “Secret Guru” of TTL/FF p. 15. Context does not offer us any unambiguous criterion for choosing between these two words, either of which could suit the context. “Secret” could simply represent a typographic error in the copying process; but on the other hand, it better expresses the main idea of this passage, which is that the Guru appears in the disguise of what the disciple most fears and dreads. On the balance the editors have thought this the better choice.

22ND MAY 1926

1. This text is a translated and somewhat edited version of the Gujarati of ChD 62: p. 341. ComD 1: f. 264 recounts the same story with slight variations: “The moojavars and mutwallis at Bapoosaheb Vali’s tomb in Ahmednagar came to Baba for offering invitations and the subscription list in connection with the anniversary day of His death. Baba instructed Rs. 50/- to be paid them towards the Urus funds and after their departure dwelt for some time upon this well-known saint of Ahmednagar when He also gave interesting explanations on various other devine [*sic*] personalities and points.” Much of the content of this Tiffin Lecture is recorded in this 22nd May 1926 entry of “The Combined Diary,” ComD 1: ff. 263–66.

2. The content of the next five paragraphs (up to the beginning of the paragraph on Tukaram) was published in “Spiritual Speeches of His Divine Majesty Sadguru Meher Baba. (3) On God-Realized Personages,” *Meher Message*, vol. 1, no. 4 (April 1929), p. 8.

3. The text of TTL p. 16 is riddled with lacunae; the words *bāl*, *bāl-unmat* (or *bālonmat*), *unmatt-gāṇḍā*, and *pīshāch* have been supplied from TTL/FF p. 16, from the source diary, ChD 62: p. 341, and from TLD/FF: 22-5-26 draft A, p. 1 and TLD/FF: 22-5-26 draft B, p. 1. This passage in Chanji’s Diary also supplies, as other expressions for these human

types and their associated states, *bachchā* (“child”), *bāl avasthā* (“child state”), and *bhūt* (“ghost”). Much of this same vocabulary can be found in *Infinite Intelligence*; see, for example, pp. 443–44 and 450.

4. “Woman & Wealth” in the “Tiffin Lectures” sources (TTL p. 16, TLD/FF: 22-5-26 draft A, p. 1 and TLD/FF: 22-5-26 draft B, p. 1) translates the words *strī* and *dhan* ChD 62: p. 341. On this kind of reference to women and wealth, see footnote * on p.16.

5. While the TTL p. 16 and TLD/FF: 22-5-26 draft B, p. 2 read “Ishwar (God),” the Gujarati text of ChD 62: p. 342 records the word “*Bhagvān*.” In *Infinite Intelligence* “Ishwar” is used exclusively to designate God in the state of Creator-Preserver-Destroyer, unconscious of Himself yet Lord of the universe; in *God Speaks* Baba referred to this as the Third State of God. Yet Baba never uses “*Bhagvān*” in this sense, nor can one easily imagine how *Bhagvān* could ever carry such a meaning. Clearly “Ishwar” is being used in this present Tiffin Lecture not as in *Infinite Intelligence* but simply as a general term for God in His unconscious state. For further discussion of “Ishwar” and its various uses, see Glossary.

6. “Frank” in TTL p. 17 and in TLD/FF: 22-5-26 draft A, p. 2 and draft B, p. 2 translates “*bhoḷā*” in ChD 62: p. 342, a word Baba sometimes employed to refer to the guilelessness, simplicity, and innocence of Perfect Ones.

7. This last phrase (“though his course of action . . .”) does not appear in the original diary source (ChD 62: p. 343) but has been inserted by the editors, since it seemed necessary to recognize that al-Hallaj and Zoroaster met different fates (that is, the one was crucified and the other was not).

8. This last paragraph does not appear in any of the “Tiffin Lectures” manuscripts (TTL p. 17, TLD/FF: 22-5-26 draft A, p. 2 and draft B, p. 2). But it does appear in Gujarati at this juncture in the diary source, ChD 62: p. 343, and certainly it comprised a part of Meher Baba’s original lecture. Because of its innate interest, the editors have translated it and incorporated it into this text.

9. Some of the content of this and the next two paragraphs was reproduced in “Spiritual Speeches of His Divine Majesty Sadguru Meher Baba. (5) On Maya and Guru,” *Meher Message*, vol. 1, no. 5 (May 1929), pp. 6–7.

10. The typewritten text of TTL p. 18 and TLD/FF: 22-5-26 draft B, p. 3 reads: “Mai tera beta jiye do Khuda-ki nam-par”; TLD/FF: 22-5-26 draft A, p. 3 reads similarly. ChD 62: p. 344 reads: “*māi tera beṭā jīye—do Khudā kī rāhpar*,” that is, “Mother, may your son live long: give on the path of God!”

11. “[W]ives” (TTL p. 18, TLD/FF: 22-5-26 draft A, p. 3 and draft B, p. 3) translates “*māshuk*,” “beloveds, loved ones” (ChD 62: p. 344).

12. ChD 62: p. 344 adds the phrase “*jīv vaḷ vaḷ thāy*,” that is, “your heart would start palpitating.”

13. The “Tiffin Lectures” manuscripts (TTL p. 18, TLD/FF: 22-5-26 draft A, p. 3 and draft B, p. 4) give us only the abbreviation “Meh.” The diary source, ChD 62: p. 344, refers to a child but provides no name. The boy in this Tiffin Lecture, however, is clearly the same as the child in the lecture of 11th July 1926 (see p. 179), whom once again Baba refers to as an example of sexual innocence. Several of the source manuscripts for that 11th July lecture (TTL p. 81, TTL/FF p. 81, TLD/DF: 11-7-26, p. 1) provide us, once again, with only the abbreviation “Meh”; but TLD/FF: 11-7-26, p. 1 and the source passage in Chanji’s diary (ChD 57: p. 87) give us the full name: “Mehelli.” Rustom and Freiny’s oldest son, Merwan,

became known as Mehlu in later years; “Mehelli” (a spelling variant of “Mehli,” a common sobriquet among Parsis) could have been his pet name as a boy. This network of evidence does not establish with certitude that the “Meh” and “Mehelli” of these two Tiffin Lectures designate Rustom and Freiny’s son; but the probability is great.

14. The “Tiffin Lectures” sources (TTL p. 19, TLD/FF: 22-5-26 draft A, p. 4 and draft B, p. 4) say only that the Guru “would free one from these ceaseless rounds of Births and Deaths”; but ChD 62: p. 344 makes it explicit that he will “grant Mukti”—“*mukṭī apāve*.”

15. TTL p. 19 has a lacuna here. TTL/FF p. 19 supplies the handwritten interpolation in the Gujarati script: “*bandhese bandhā milā, chhuṭe kon upāy/ sangat karye nirbandhkī, palme diye chhuṭāy*.” TLD/FF: 22-5-26 draft A, p. 4 supplies this fragmentary couplet: “*bandhyā ko bandhyā milē, kabu na chhuṭā jāy!* [lacuna] *palak me chhuṭā jāy*.” This appears to be based on ChD 62: p. 341: “*bandhyā se bandhyā milē, kabu chhuṭā na jāy/ bandhyā ko* [lacuna] *milē, palakme chhuṭā jāy*.” TLD/FF: 22-5-26 draft B, p. 4 gives a variant that seems to be a revision: “*bandhyese bandhā milā, kabu na chhuṭā jāy chhuṭe kon upāy/ sangat karye nir-bandhkī, pal me diye chhuṭāy*.” This kind of variation in the text of verses attributed to Kabir is commonplace. Kabir’s poetry has descended to modernity through oral tradition and in three major written recensions; enormous diversity appears in the forms in which his verses are quoted, particularly in popular culture and everyday usage. The editors have not found this particular couplet in any of the sources available to them.

16. Some of the content of this section and the next was published in “Spiritual Speeches of His Divine Majesty Sadguru Meher Baba. (6) Maya and God-Realization,” *Meher Message*, vol. 1, no. 6 (June 1929), pp. 7–8.

17. While the “Tiffin Lectures” texts supply us with *nark* (in various forms), the Gujarati text of ChD 62: p. 345 reads “*gu (nark)*.” *Nark* means “hell” and “excrement”; *gū* is a semi-vulgar word referring specifically to excrement.

22ND MAY 1926 (CONTINUED)

18. The Kabīr Granthāvalī, which is the Western recension of Kabīr’s verse, quotes the couplet thus: “*Tū-tū kartā tū bhayā, mujhmē rahī na hū/Vārī pherī valī gaṭjī dekhau tīt tū.*” See *Kabīr Granthāvalī*, edited by Shyam Sundar Das (1928; republished Lucknow: Prakashan Kendr, 1973), p. 99.

19. TTL p. 20 gives the English gloss of these poetic lines, but the original Hindi lines themselves are missing. Versions of this Hindi text appear on TTL/FF p. 20, ChD 62: p. 341, TLD/FF: 22-5-26 draft A, p. 5 and draft B, p. 5. The edited text here is a slightly emended version of these lines in the sources.

20. This rather bland English phraseology does not adequately express the colorful idiom in the Gujarati of ChD 62: p. 346, which reads: “*Tame ekvār gurūne sharaṇ thayā ke tenā pīdarne paṇ, tamārā tarafnī faraj bajāvī paḍe*”; that is, “Once you surrender to the Guru, even his father has to fulfill his duty towards you.” The idea here is that the obligation placed on the Guru binds him to such an extent that, even if he were somehow to fail to fulfill it, his father or paternal lineage (*pīdar*, normally spelled *pīthar*) becomes obliged to do so.

27TH MAY 1926

1. TTL/FF p. 23 and TTL p. 23 read “are automatic and ‘Material.’” But the diary source (ChD 62: p. 349) gives us “are automatic and Natural”; and TLD/FF: 27-5-26 draft A, p.1 and TLD/FF: 27-5-26 draft B, p. 1 follow suit. The editors cannot easily ascertain whether “natural” was changed to “material” in error (something which often happened in the course of copying and retyping these manuscripts) or intentionally. In fact, both words

suit the context: Meher Baba often characterized the sanskaras acquired during the evolution of consciousness as “natural” (by contrast with the “unnatural” or “nonnatural” sanskaras gathered in human form); then again, the gross consciousness of the *jīvātmā* in evolution would be linked to its accumulation of gross sanskaras linked in turn to the “material” sphere. The editors have thought it best, therefore, to retain both words.

30TH MAY 1926

1. This account of the celebration of Maharaj’s birthday is based on ComD 1: ff. 268–70; on Bhau Kalchuri, *Lord Meher: The Biography of Avatar Meher Baba* (North Myrtle Beach, South Carolina: Manifestation, 1986–2001), vol. 3, pp. 803; and on Bhau Kalchuri, *Lord Meher: The Biography of the Avatar of the Age, Meher Baba*, revised edition (Hyderabad, A.P., India: Meher Mownavani Publications, 2006), vol. 2, p. 592. Baba’s discourse

on anger and obedience (as summarized in “The Combined Diary” entry) appears in Gujarati in its full form in ChD 62: p. 355.

2. A one-line version of this analogy of the barber appeared as saying no. 28 in “Sayings of His Divine Majesty Sadguru Meher Baba,” *Meher Message*, vol. 1, no. 6 (June 1929), p. 1. For further information, see Appendix 5, Table 10, p. 514.

31ST MAY 1926

1. This information (about the context of this lecture) is taken from ChD 62: p. 357. It does not appear in the “Tiffin Lectures” sources (TTL/FF p. 27, TTL p. 27, TLD/FF: 30-5-26 draft A, p. 1 and draft B, p. 1).

2. The “Tiffin Lectures” sources (TTL/FF p. 30, TTL p. 30, TLD/FF: 31-5-26 draft A, p. 3 and draft B, p. 4) give “Sat-Samagam”; the diary source, ChD 62: p. 360 reads “SAT SAMAGUM” (further

glossed in the line below as “Guru Sharan,” which means “Guru refuge” or “Guru asylum”). “Sat,” of course, means Truth, and “samagam” (*saṅgam*) means meeting, union; the confluence of rivers or roads; association; sexual intercourse.

3. Some of the discussion of shari‘at that follows, based on TTL p. 30–31, is presented in another form in “Fragments from the Spiritual Speeches of Shri Sadguru Meher Baba. (24) On Shariat,” *Meher Message*, vol. 2, no. 8 (August 1930), pp. 4–5.

4. Much of the discussion of rituals and the shariat in this section and the next two was published in identically titled articles in two successive issues of the *Meher Message*, “Spiritual Speeches of His

Divine Majesty Meher Baba. (2) On Shariat,” *Meher Message*, vol. 1, no. 2 (February 1929), pp. 8–9, and vol. 1, no. 3 (March 1929), pp. 10–11.

5. The “Tiffin Lectures” sources (TTL/FF p. 31–32, TTL pp. 31–32, TLD/FF: 31-5-26 draft A, pp. 4–5 and draft B, p. 5) use the unidiomatic English expression “striking off”; but the diary source in ChD 62: p. 362 provides *jhaṭakvī*, which the editors have inserted here in its Gujarati infinitive form, *jhaṭakavū*, “to snap or pull,” related to *jhaṭak*, “a sudden pull or jerk or snapping action.” What these phrases intend to designate is the act of shaking and snapping the sacred thread in the air, in the same way that teenage boys snap towels in the shower rooms of athletic facilities.

3RD JUNE 1926

1. ChD 62: p. 369 provides the basis for this bit of dialogue preceding the main lecture. Since the diary version is written in the form of rough notes, the editors have substantially revised it for readability.

2. These last two sentences have been significantly edited; TLD/DF: 3-6-26, p. 2 reads: “. . . you knew that you are ‘False I’ – you knew that this Universe etc. is all ‘Imagination’ (Bhas ‘Impression’). Here, you knew that you do not know anything – that you have no Knowledge of your Real Self, who you really are, were, and can be.” (TTL/FF p. 36, TTL p. 36, and TLD/FF: 3-6-26, p. 2 read almost identically; ChD 62 failed as a source a few lines earlier, since ChD 62: p. 370 breaks off in mid-sentence, and the next page—which would have contained the source material for this present passage—appears to have been lost.)

The problem in this passage lies in its implication that the ordinary human—who appears to be the “you” under consideration—consciously understands and recognizes his ignorance. But this is not typically the case for most people. At best, one educated in Meher Baba’s teachings (or some comparable body of philosophy like Advaita Vedanta) might understand these points intellectually; but only a spiritually advanced soul

or God-realized person would “know” it in any real sense.

The key here lies in the usage of the verb “know,” which functions effectively as a synonym for “experience.” The editors have emended to bring out this sense. In fact, this same issue—and the same usage of the word “know”—arises in *Infinite Intelligence* with respect to the phrase “Knowledge knows that it does not know”; see esp. pp. 95–96, 130–33, 441, and the editors’ discussion on 463.

3. This last sentence is extensively edited; the original text of TTL/FF p. 36, TTL p. 36, and TLD/DF: 3-6-26, p. 2 all read: “That is the difference in the ‘Sound Sleep’ states in these three.” (TLD/FF: 3-6-26, p. 2 omits the sentence.) Now this is the first time that this lecture has referred to **three** sound sleep states; only two appear in the diagrams in the source manuscripts. Evidently the sound sleep of an ordinary human is being distinguished from the original sound sleep before the moment of creation—though it is unclear how, in any essential way, these two differ from each other, apart from the fact that they occur at different stages in the soul’s journey. (As already noted, the source page in ChD 62 for this portion of the lecture appears to have been lost; and so no illumination is available there.)

5TH JUNE 1926

1. This quotation translates from the Gujarati of ChD 62: p. 371 the opening lines of a long and wide-ranging discourse by Baba on 5th June 1926 that was recorded in the diary account (but, for the most part, omitted from the typed Tiffin Lecture). Though four pages of diary material (ChD 62: pp. 371–73 and 375, and other pages which are copies and versions of this same content) are all attributable to this same date of 5th June 1926, a date which appears at the head of p. 371, none of it constitutes the unambiguous source for this Tiffin Lecture. Indeed, all four pages have been annotated in the margins with question marks, a marking that in ChD 62 and ChD 57 consistently signifies that passages so annotated have been intentionally excluded from “Tiffin Lectures.” We have no way of knowing, therefore, whether Baba’s comments on “anxiety” in the “Tiffin Lectures” manuscripts (TTL/FF p. 37, TTL p. 37, TLD/FF: 5-6-26, p. 2 and TLD/DF:

5-6-26, p. 1) comprise a part of Baba’s lecture to Gadekar that Chanji chose not to incorporate in the text of the typed Tiffin Lecture or whether they were delivered at some other juncture during the day under unknown circumstances. We can at least ascertain, however, that the topic of anxiety and worry was “in the air” at this time.

2. A version of the content of this Tiffin Lecture was published as “Fragments from the Spiritual Speeches of His Divine Majesty Sadguru Meher Baba. (8) On the Mind’s Wandering in Maya,” *Meher Message*, vol. 1, no. 8 (August 1929), pp. 9–10.

3. TTL p. 37 lacks this word, but TLD/FF: 5-6-26, p. 2 and TLD/FF: 5-6-26, p. 2 supply it, in the Gujarati script. (The Gujarati interpolation of TTL/FF p. 37 reads uncertainly.) *Upabhog* occurs frequently in *Infinite Intelligence*.

24TH JUNE 1926

1. Some of the content of this Tiffin Lecture appeared in “Fragments from the Spiritual Speeches of His Divine Majesty Sadguru Meher Baba. (9) Mind and Egoism,” *Meher Message*, vol. 1, no. 9 (September 1929), pp. 8–9.

2. This sentence has been significantly edited. TLD/FF: 24-6-26, p. 1 reads: “For you, ordinary human beings, it is like ‘walk-and-walk’ (*chālo – chālo ne tyānā tyā*) till the end is reached, (not for years only, but for ages together) . . .” (The text of TTL/FF p. 38 is broadly similar; TTL p. 38 lacks the Gujarati text.) Now the Gujarati text (which translates “[you] keep on walking, but [you remain] there, only there”) implies that the labor of walking is futile, that one progresses not at all, while the English text indicates otherwise—that one eventually achieves the Goal. These can be reconciled in the understanding that, in the subjective awareness of the spiritual traveler, one seems to be laboring without achieving anything, whereas in truth, one is advancing along the path. The editors have emended to suggest this.

3. The word *sharīr* has been inserted by the editors on the model of *Infinite Intelligence* and does not appear in the “Tiffin Lectures” sources. Apart from this, the six Indic words are taken from TLD/DF: 24-6-26, p. 1, TLD/FF: 24-6-26, p. 1, TTL/FF p. 38, and the diary source, ChD 57: p. 5. No Gujarati appears in the text of TTL p. 38.

4. This phrase has been inserted by the editors, since otherwise the peculiar use of the word *hāl* (see note † on p. 78) might confuse readers. TLD/DF: 24-6-26, p. 1 reads: “Now, the ‘Hal’ (*hāl*) is that state of the Mind . . .”; the other sources read similarly.

5. The words “subconsciously” and “subconsciousness” are editorial emendations; the original text of TTL/FF p. 39, TTL p. 39, TLD/DF: 24-6-26, p. 2, and TLD/FF: 24-6-26, p. 2 give the word “unconsciousness.” Yet the kind of consciousness experienced in dream must surely be differentiated from the unconsciousness of sound sleep; and the word “sub-consciousness” came

into service in the lecture of 3rd June 1926 earlier (see Figure 5 on p. 66; the Key on p. 67 reproduces relevant material from one of the sources). Hence the emendation.

6. None of the “Tiffin Lectures” manuscript sources (TTL/FF p. 39, TTL p. 39, TLD/DF: 24-6-26, p. 2, and TLD/FF: 24-6-26, p. 2) gives any indication that the higher yoga samādhi subtle state referred to here appertains to rāj yoga specifically; yet this term is provided in the diary source in ChD 57: pp. 6 and 7.

7. The phrases “anant Shakti,” “*Pūrṇa* Jñān,” and “[*kharo*] Ānand” in this sentence do not appear here in the “Tiffin Lectures” sources (TTL/FF p. 40,

TTL p. 40, TLD/DF: 24-6-26, p. 3, and TLD/FF: 24-6-26, p. 3); they have been introduced rather from the direct Gujarati source for this passage in ChD 57: p. 9.

8. The “Tiffin Lectures” sources (TTL/FF p. 41, TTL p. 41, TLD/DF: 24-6-26, p. 4, and TLD/FF: 24-6-26, p. 4) read: “Many a great Yogis, [*sic*], with years of ‘Tapa-Japa’, have been lying helpless in the mid-way.” The Gujarati diary source in ChD 57: p. 8 describes the situation more colorfully: “pl.-*vālā yogī bachārā hajī to kyā dhakkā khātā rastā vache paḍelo chhe*”; that is, “yogis, poor fellows, buffeted about on the planes, are lying midway along the path.”

26TH JUNE 1926

1. This quotation from Hafez transliterates from Qodsī, p. 331, ghazal 264, couplet 2.

In TTL/FF p. 42, Hafez has been rendered into the Gujarati script in penciled handwriting, running horizontally from bottom to top, in the left-hand margin. The English translation has been written in pencil beneath (that is to say, to the right of) the Gujarati Hafez. In TLD/DF: 26-6-26, p. 1, this same material, both the Persian-in-the-Gujarati-script and the English translation, has been handwritten in (in horizontal writing in purple ink and pencil) immediately below the lecture title in a space left blank (obviously for this very purpose) in the typed page.

TTL p. 42, of course, gives the English only in typewritten form. TLD/FF: 26-6-26, p. 1 omits the text of Hafez—English as well as Gujarati—altogether, although it leaves a blank space of several lines with the typed attribution “(Hafiz)” at the bottom right.

In all of these “Tiffin Lectures” sources the quotation from Hafez (or the space left for it)—including the English translation—is followed by a short paragraph in quotation marks. Presumably these quotation marks signify that this represents Baba’s gloss and explanation of the Hafez couplet.

The source for this English gloss is ChD 57:

p. 13; this English text is bracketed on the left, and in the left margin beside it, Chanji has written, “Hafez (Pers).” Chanji does not provide the Persian text, however, either in the Arabic or Gujarati scripts, nor does he give a literal English translation.

2. TTL/FF p. 45 and TTL p. 45 reads: “SUCH BARBAROUS, BRUTAL BLOODSHED FOR RELIGION ON ONE SIDE, AND THEN THE ‘FORCED AVATAR’ AND PREJUDICES ETC. FROM THE OTHER!!!” TLD/DF: 26-6-26, p. 3 and TLD/FF: 26-6-26, p. 3 read almost identically (although they substituted “AVATARS” for “AVATAR”). None of these versions clarifies precisely what is meant by a “forced” Avatar; but this point is explained in a small appended note on ChD 62: p. 468, that reads: “(Ref. to ‘Krishna Murti’ being forced by Doctor Besant, in her Theosophical Society—as a vehicle of the Avatar—the World Teacher.)” The text has been emended accordingly.

3. A one-sentence version of this hypothetical example (of the religious leader and the authentic spiritual Master) appeared as saying no. 44 in “Sayings of His Divine Majesty Sadguru Meher Baba,” *Meher Message*, vol. 1, no. 9 (September 1929), p. 1. For further information, see Appendix 5, Table 10, p. 514.

27TH JUNE 1926

1. In TTL/FF p. 46, TLD/DF: 27-6-26, p. 1, and TLD/FF: 26-6-26, p. 4 & 27-6-26, p. 1, this table (which in all three manuscripts takes the form of five typed columns) contains merely the Indic, Urdu, and English language primary terms (typed in Roman transliteration with the same words inserted underneath in handwriting in the Gujarati script) without any identification by religious or spiritual tradition (“Vedantic,” “Sufi,” or “Christian”). (TTL p. 46 contains exactly the same content without the handwritten additions.) Versions of this table appear three times in Chanji’s Diaries—ChD 57: p. 16 and ChD 62: pp. 470 and 485. All three of these diary versions contain signs (=) indicating an equivalence between terms, although again, the spiritual traditions have not been named. Following the practice and precedent in *God Speaks*, the editors have introduced the labels “Vedantic,” “Sufi,” and “Christian,” since it plainly was Baba’s intention in this Tiffin Lecture

to correlate these terms from different traditions; and the material has been reorganized into a formal table.

2. This and other portions of this Tiffin Lecture were incorporated into saying no. 50 in “Sayings of His Divine Majesty Sadguru Meher Baba,” *Meher Message*, vol. 1, no. 10 (October 1929), p. 1. For further information, see Appendix 5, Table 10, p. 514.

3. TLD/DF: 27-6-26, p. 1 contains “Sat” (both in the typed Roman and handwritten Gujarati scripts); TTL/FF p. 46 has “Sat” followed by a handwritten Gujarati *sat* in parentheses (filling the lacuna in TTL p. 46); TLD/FF: 26-6-26, p. 4 & 27-6-26, p. 1 gives the typed “Sat” without the lacuna; ChD 57: p. 16 and ChD 62: p. 471 both read “*Satya*” in the Gujarati script; in ChD 62: p. 471 “*Satya*” appears in Roman script as well. It does not seem that Chanji or Baba had settled on any significant philosophical difference between these terms (Sat and *Satya*).

28TH JUNE 1926

1. TLD/DF: 28-6-26, p. 1 provides a very abbreviated account of this story: “(A Hindu Bhakta, who had observed many ‘Tapa-Japa-Vratas etc. and who had come and talked to Shree on Spiritual matters etc. before, one day came with an intention to speak to Shree on some monitory [*sic*] matters. Shree absolutely avoided him, for hours, which impressed him intensely, and he expressed his extreme regret before others) Thereupon Shree gave a nice piece of advice—...” (TTL p. 47 reads almost identically except that it substitutes the phrase “sanitary matters”—an obvious error; in TTL/FF p. 47 the first two letters of “sanitary” have been overwritten with a penciled “mo,” to read “monitory.”) The diary source for this is ChD 62: p. 472, which reads almost identically but supplies the word *upadesh*. By far the longest account, however, appears in ChD 57: p. 17. Since its rich details and fuller narrative make the story more intelligible and interesting, this last diary account has served as the basis for the text here.

2. The text of TTL/FF p. 47, TTL p. 47, and TLD/FF: 28-6-26, p. 1 reads: “But the fact is that if one is lucky to get . . .” But the source text in ChD 57: p. 19 reads: “But the fact is that if one is **not** lucky to get . . .” (emphasis added); and in TLD/DF: 28-6-26, p. 1, “not” has been handwritten in pencil and marked for insert with a caret. Clearly the good sense of the passage calls for the insertion of the “not,” and the editors have emended accordingly.

3. In most of the sources—TLD/DF: 28-6-26, p. 2; TTL/FF p. 48 and TTL p. 48; ChD 57: p. 19; and ChD 62: p. 489—the name that appears is “Mah.,” presumably an abbreviation for “[Upasni] Maharaj.” This presumption is corroborated in TLD/FF: 28-6-26, p. 2, where “*Mahārāj*” in the Gujarati script has been handwritten over this abbreviation.

4. The text of TLD/DF: 28-6-26, p. 3, reads: “A Chargeman prepares his Circle, and then, after entrusting them their respective duties (with One Chargeman), he gets himself free. . .” This reading follows ChD 57: p. 23 fairly closely. But TTL/FF

p. 49 and TTL p. 49 read: “A Chargeman prepares his Circle, and then, after entrusting them their respective duties (with the Chargeman) . . .” (TLD/FF: 28-6-26, p. 3 reads almost identically). The text of TTL/FF (and TLD/FF) obscures or leaves ambiguous a critical distinction: that Baba is referring to **two different** Chargemen, the first, who, as a Sadguru, prepares his circle, and the second who, as a member of that circle, is destined to become a Sadguru himself. The editors have followed the text of TLD/DF and ChD 57 and emended slightly to mark this distinction. Baba amplifies on this point later in the Tiffin Lecture.

5. The text of TLD/DF: 28-6-26, p. 3, says that the twelve of the circle includes “1 Chargeman, 4 heads, 4 heads, 2 heads 1 goes off.” ChD 57: p. 23 reads “1 chargeman 4 heads—4 heads—2 heads—1 goes. . .” ChD 62: p. 478 reads almost identically; ChD 62: p. 490 contains the same information, as does TLD/FF: 28-6-26, p. 3. Only TTL/FF p. 49 (and, of course, TTL p. 49) give the aberrant reading “1 Chargeman, 4 heads, 2 heads 1 goes off”—which totals only eight, not twelve. Plainly the text of TTL/FF is erroneous, probably the result of miscopying.

6. The text of these last two paragraphs mostly follows TLD/DF: 28-6-26, p. 3 and TLD/FF: 28-6-26, p. 3, which, in turn, is largely based upon ChD 57: p. 23 and ChD 62: p. 478; TTL/FF p. 49 (and TTL p. 49) seem to be garbled throughout this passage. This last line, however, does not appear in TLD/DF but translates the Marathi of ChD 57: p. 23, “*mag-te dādā ekālā banavāt,*” that is, “then they [the āchāryas] make [that] one the older brother.”

7. In all of the source texts, the number 56 is introduced abruptly, without any transition. TLD/DF: 28-6-26, p. 3 and TLD/FF: 28-6-26, p. 3 simply read “Of the 56, one is a ‘Mujzoob’”; ChD 57: p. 23 and ChD 62: p. 478 read similarly. Most of the men Baba was speaking to, however, would probably have heard his talk of 12th June 1926 (ChD 62: p. 389), on which occasion the number 56 was explained. To convey textually what would have been situationally apparent during Baba’s actual lecture, the editors have interpolated the phrase “[Out of the fifty-six] we spoke of the other day . . .”

The other source for this passage, TTL/FF p. 49 (reproducing TTL p. 49), provides the aberrant reading “55” instead of “56.” This is another example illustrating the hazards of copying; the possibility of error, whether in the transcription of Baba’s original dictation or in the subsequent copying, has always to be allowed for. The most advanced and finished in a series of drafts is not always the most correct.

8. TLD/DF: 28-6-26, p. 3, and TTL/FF p. 49 (reproducing TTL p. 49) provide the reading “GOES OUT.” The diary sources, ChD 57: p. 23 and ChD 62: p. 478, both read “goes off,” as does TLD/FF: 28-6-26, p. 3. Again, none of these sources explains either of these phrases.

9. Nothing in TTL/FF p. 49, TTL p. 49, TLD/DF: 28-6-26, p. 3, or TLD/FF: 28-6-26, p. 3 indicates that Baba’s talk was interrupted at this juncture. The editors have inserted this section title and narrator’s interpolation on the basis of Chanji’s comment in ChD 57: p. 23: “Continuation—after an interval—of the Special Lecture on ‘The preparation of the Circle duty etc. etc. . . .”

10. This wording has been adapted from ChD 57: p. 25. On the other hand, the text of TLD/DF: 28-6-26, pp. 3–4, following ChD 62: p. 479, reads: “He and the Circle (including the Chargeman) are one and the same, because, all are realized hence all are equal.” (TTL/FF p. 49, TTL p. 49, and TLD/FF: 28-6-26, p. 4 follow with only small variations.) The problem here lies in the ambiguity of the phraseology, which does not make it explicit that the equality of Chargeman and circle members consists in their all being **destined** for Realization. Obviously they are not realized at the beginning of their discipleship under their common Sadguru, which this language, read literally, might be taken to mean.

11. The original text of TLD/DF: 28-6-26, p. 4, reads: “Of the ten in a Circle, One is a Chargeman . . .”; TTL/FF pp. 49–50 (which reproduces TTL pp. 49–50), TLD/FF: 28-6-26, p. 4, ChD 57: p. 25, and ChD 62: p. 479 read similarly. This phraseology implies that the Chargeman is one of the ten; yet the preceding passage clearly indicates that the Chargeman stands in addition to the ten. The

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editors have emended this sentence accordingly. (The same problem recurs later in this Tiffin Lecture; see endnote 15 on p. 109.)

12. The wording of the source texts does not fully clarify the sense here. TLD/DF: 28-6-26, p. 4 reads: “To one, he keeps aside (i.e. he either dies or has neither Knowledge nor Experience).” TTL/FF p. 50, TTL p. 50, TLD/FF: 28-6-26, p. 4, ChD 57: p. 25, and ChD 62: p. 481 read similarly, with no meaningful difference. Presumably the “one” being referred to here is the same “one” of the twelve who earlier was described as going out of the circle; and the editors have emended to clarify this sense.

13. The original texts of TLD/DF: 28-6-26, p. 4 and TTL/FF p. 50 (reproducing TTL p. 50) both read: “These ten mean He only”; TLD/FF: 28-6-26, p. 4 and ChD 62: p. 481 have the same, but underlined. In ChD 57: p. 27, however, much of this content of these last few lines appears in the left margin written vertically: “& then the ten of his circle who are realized prepare the 11th one, and make him Chargeman; this ten mean He only.” Plainly this marginal text is meant as a rewrite and replacement for two paragraphs in the main body of the page, written normally in the flow of diary prose but then crossed out. This crossed-out material reads thus:

Now, who is to take Charge of all this One? Himself ~~one of them~~? Who are all these Ten? Mer. (one) only. No doubt about it. Then, to whom is the charge of Mer. to be given?

As he (Mer.) is only One, these ten gradually (in their preparation) actually prepare [illegible and crossed out] The chargeman as if [sic] for He cannot be in perfect circle without ten—hence his preparation of a Circle, may be taken as His own preparation – towards perfection of a circle—

We will not attempt to untangle this cryptic passage, whose obscurities open themselves to diverse interpretations. One puzzle is the word “Mer.,” which probably abbreviates “Merwan”; yet Chanji more characteristically refers to Baba as “Shree”

or “B.” Concerning the passage as a whole, the possibility must be borne in mind that Chanji himself might not have fully understood what Baba was dictating and may accordingly have recorded it in an incomplete or garbled fashion. It is also possible that Baba himself was hinting at esoteric truths that he chose not to clarify fully.

14. The original text of TTL/FF p. 50, TTL p. 50, TLD/DF: 28-6-26, p. 4, TLD/FF: 28-6-26, p. 4, ChD 57: p. 27, and ChD 62: p. 481 refer only to a “shop,” not a “toddy shop” specifically. Yet clearly the mixing, pouring, serving, and so forth are referenced here as toddy shop activities. This identification is confirmed by the fact that the analogy of the toddy shop—specifically identified as such—recurs later in this lecture.

15. As we saw earlier (see endnote 11 on p. 107), here again, the original text describes the Chargeman as one of ten. Thus TLD/DF: 28-6-26, p. 5, reads: “Then who is this Chargeman? Of course one of the ten of the Circle prepared, who are all Masters, but who (all 10) eventually become ONE!” TTL/FF p. 51, TTL p. 51, TLD/FF: 28-6-26, p. 5, and ChD 57: p. 27 read similarly. Again, this contradicts what has been said throughout this Tiffin Lecture, which has described the Chargeman as being in addition to the ten, not **one among** the ten. In the presumption that this discrepancy is due to infelicitous wording, again, the editors have emended to restore the total to eleven.

16. After this sentence ChD 57: p. 29 provides the additional parenthetical note: “(Mah. has also said so – and we shall see it here)”. Again, “Mah.” is doubtless the abbreviated form of “Upasni Maharaj.”

17. This is followed in ChD 57: p. 33 by an odd two paragraphs on the hazards of a man being reborn in bird form if the sanskaras of lust predominate excessively. This curious passage and this diary page conclude with notes indicating that Baba now resumed his discourse with explanations on the subject of matter and energy, as in the lecture presented here.

18. In TLD/DF: 28-6-26, p. 7, after a section break, the title reads, “Continuation of the Lecture on THE PREPARATION OF THE CIRCLE D/28--6--26” (TTL/FF p. 53, TTL p. 53, and TLD/FF: 28-6-26, p. 7 read similarly). The discussion that immediately follows, however, has nothing to do with that topic, though Baba does come back to it at the end of his talk. In any event, this section title probably signifies that Baba was resuming his lecture with the mandali after a break of some kind. But since the section title in the “Tiffin Lectures” manuscripts plainly does not suit the content, the editors have substituted a new one, “Energy and Matter (*Prāṇ* and *Ākāśh*).”

19. ChD 57: p. 26 gives the reading *khandīl* (with dental consonants instead of the retroflex *ṅ* and *ḍ*); this Gujarati word does not appear in any other source, handwritten or typed. As a further problem, the *anusvār* (nasal diacritic) appears only uncertainly in the Chanji’s Diary manuscript; and without it, we would be left with *khadīl*, which is not an identifiable word. Nonetheless, the Gujarati word *kaṇḍīl*, “lantern,” “candle,” suits this context well; it could very reasonably translate into English as “lamp,” which is what we find in the “Tiffin Lectures” sources at this juncture. The editors have accordingly presumed that Chanji used a different form of this word familiar to him that substitutes *d* in place of *ḍ*; since nasal consonants assimilate in this context, the emendation to *kaṇḍīl* is warranted.

20. This paragraph is enigmatically written in the sources. TLD/DF: 28-6-26, p. 7 reads: “From ‘Atom’, it advances to the ‘Stone’ state. (Supposing ‘atom’ = the Lamp, if we go back to its root, it is ‘Akash’. (*Ākāśh*)).” TTL/FF p. 53, TTL p. 53, and TLD/FF: 28-6-26, p. 7 read almost identically. The first problem that presents itself concerns the referent of “it” in the sentence “. . . it advances to stone state.” What advances? The diary gives no help here: ChD 57: p. 26 simply reads “atom *māthī* stone,” which translates, “from atom, stone.” Taking the line in context, and interpreting it in the light of similar passages in *Infinite Intelligence*, the editors have supposed that “it” in this case refers to chaitanya, and they have emended accordingly. This brings us to the sentence in parentheses: what does “it” refer to in the phrase, “it is ‘Akash’”? The diary source in

ChD 57: p. 26 reads: “atom = *khandīl* [sic] – *pāchhu muḷmā* back *jāy* to *ākāśh*”; that is, “atom = lamp – if once again we go back to the source, then *ākāśh*.” Again, the reference may be to chaitanya: when one traces back along the line of evolving chaitanya to its source, one finds *ākāśh*—which, along with *prāṇ*, is present in the original point. The obscurities of this passage, however, make it impossible to assert this interpretation, or any other, with confidence. The editors have thought it best, therefore, to avoid determining what “it” is, and accordingly they have had recourse to the fairly neutral locution, “we find *ākāśh*.”

21. “Swelling and expanding” is the somewhat speculative interpretation of a word written in an almost illegible (Gujarati script) handwriting in TLD/DF: 28-6-26, p. 8. The entire phrase reads: “*prernā – janma – upasa[v] buddhī*.” The first, second, and fourth words of this phrase are clear enough; but the final letter of *upasa[v]* cannot be ascertained with surety; it could be the Gujarati letter for “t” or something else. Gujarati dictionaries supply us with the verbal form *upāsāvī*, “to swell, to expand, to spread out.” By this reading the phrase *upasav buddhī* could refer to the “swelling” or expansion of chaitanya from its earlier stage of instinct towards *buddhī* or intellect. It is not inconceivable, however, that the word is a Gujarati rendering of the Marathi *upasaṇ*, “approaching, advancing to.” Conjoined with *buddhī*, the phrase would mean “approaching intellect”—a sense admirably suited to the context. The editors have inserted an English translation suggesting movement and expansion towards, while sounding here the cautionary note that the manuscript reading may be unreliable.

22. This line has been constructed on the basis of TTL/FF p. 54 (reproducing TTL p. 54), TLD/DF: 28-6-26, p. 9, TLD/FF: 28-6-26, p. 8, and a sentence in ChD 57: p. 28.

23. TTL/FF p. 55 (like TTL p. 55) reads “conscious,” but TLD/DF: 28-6-26, p. 9, TLD/FF: 28-6-26, p. 9, and the diary source ChD 57: p. 30 all read “unconscious”—clearly the right meaning in this passage, which is trying to mark a contrast between Sat and Shiv where consciousness is concerned.

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24. TLD/DF: 28-6-26, p. 10 and TLD/FF: 28-6-26, p. 10 make it clear that this section represents the continuation of this same Tiffin Lecture of 28th June—a point which cannot be ascertained with surety from TTL/FF pp. 55–56, TTL pp. 55–56, or ChD 57: pp. 30 and 32.

25. In TTL/FF p. 56, and TLD/DF: 28-6-26, p. 10 the “Question” and the “Answer” that follows it are designated through the abbreviations “Q.” and “A.” (TLD/FF: 28-6-26, p. 10 gives “Q.” and “An.”). None of these typed manuscripts nor the diary source (ChD 57: p. 30) gives any indication as to whether one of the mandali posed the question or whether Baba asked it of himself; but to judge by other such cases in “Tiffin Lectures,” it seems more likely that the question was asked by the mandali.

26. ComD 1: f. 283. The text here has been normalized in its spelling, capitalization, and punctuation.

27. The primary source for this line, TLD/DF: 28-6-26, p. 10, reads: “The same way, the number (of Spiritual workers) fixed is 56, just as there are 56 parts of the body. (Limbs *avyavo* – *indrīyo*). Eyes are only two, the nose is only one . . .”

28. This text is based on Godsī, p. 76, ghazal 9, couplet 3. TTL/FF p. 57 does not mention the name of Hafez and has a lacuna at the juncture where this couplet occurs, but the couplet appears in the Gujarati script in three of the sources, TLD/DF: 28-6-26, p. 11, TLD/FF: 28-6-26, p. 11, and ChD 57: p. 32. In ChD 57: p. 32 it takes the following form (here transliterated into the Roman alphabet, with English words incorporated): “(name of a kind of hen – here a Sadguru) *Ūngā shīkāre kas na shavad dām bāz chīn/ Kījā hamishe bād ba dastast dām rā.*”

29TH JUNE 1926

1. The typescript of TTL/FF p. 57 (and TTL p. 57) does not in any way indicate that a new Tiffin Lecture begins here (ten lines up from the bottom of the page). It is true that the running head at the top right of this page gives a new date—“29-6-26.” Yet the general layout of the page conveys the impression that the previous lecture (of 28th June) is continuing; and in the absence of other evidence one would have concluded that the date in the header is erroneous. But the fact that a new lecture begins at this juncture (marked by the centered title phrase “What is LUCK?” and title-page-style header with the place and date) is established beyond doubt by the presentation and layout of TLD/DF: 29-6-26, p. 1 and TLD/FF: 29-6-26, p. 1.

2. ComD vol. 1: f. 285.

3. TLD/DF: 29-6-26, p. 1, reads “Sharma”; TTL p. 57 reads the same, but someone has indicated the need for correction and handwritten “Shram” above the line (*shram* means exertion, effort, toil). ChD 57: p. 34 provides the reading *sharam*, while

ChD 57: p. 35 gives *sharm*. On the other hand, *Meher Message*, vol. 1, no.11 (November 1929), p. 1 renders this word as “Snarma”—almost certainly an error, since the present editors have been able to identify no such word. Though *sharm* (derived from the Persian) may seem slightly forced in this context, neither diary version warrants an emendation to the final-long-voweled and Sanskrit-derived *sharmā*, “happy, prosperous,” whose meaning one could reconcile to this passage only with the greatest difficulty. “Karma” and “dharma” are the Sanskrit spellings for what the modern Indic languages render as *karm* and *dharm*. *Sharm* does not occur in Sanskrit and is therefore never rendered as *sharma*; the form “sharma” has probably been introduced into the sentence here to rhyme with “karma” and “dharma.”

4. A version of these two lines (including the word “Snarma”—see the previous endnote) was published as saying no. 53 in “Sayings of His Divine Majesty Sadguru Meher Baba,” *Meher Message*, vol. 1, no.11 (November 1929), p. 1. For further information, see Appendix 5, Table 10, p. 514.

5. The sources for these last three sentences vary from each other slightly, though the general meaning is plain enough. TLD/DF: 29-6-26, p. 1, reads: “Krishna said—‘None is DEAD’—meaning —‘the falling of the body’ is not ‘death’. ‘Killing or destroying Maya’ is ‘death’,- real death.” TLD/FF: 29-6-26, p. 1 reads virtually identically; so do TTL/FF p. 58 and TTL p. 58 except for the first phrase: “Krishna said—‘Mine’ is DEAD’ meaning —‘the falling of the body’ . . .” (The word “Mine”

is probably a typographic error.) The diary source in ChD 57: p. 34 expresses the thought more elliptically: “Krishna *kahyu ke mār - sagaḷā marīj gayalā chhe. Tyāre kahej koi nathī muvu*”; that is, “Krishna said, ‘Kill!’ All are already dead. Then he says, no one is dead.” The editors have tried to compile an integrated text from these diverse and slightly contradictory sources that expresses the main idea.

30TH JUNE 1926 (FIRST SESSION)

1. TTL pp. 59–66 (and TTL/FF pp. 59–66, their carbon copies) have running heads that date this material to 30th June 1926. In the middle of TTL/FF p. 62, however, the discourse is interrupted by a new rubric or section title:

Continuation of the lecture on
“THE CIRCLE & ITS PREPARATION”
given on 28-6-26.

The editors understand this to mean that, on 30th June, Baba was reverting to the topic he had discussed two days earlier. Does this imply that Baba was embarking on a new Tiffin Lecture? The typographic layout of TTL/FF p. 62 (and TTL p. 62) is ambiguous on this point; but TLD/DF: 30-6-26 (first session), p. 1 and TLD/FF: 30-6-26 (second session), p. 1 start a new page with the section title as above, use the typographic layout design characteristic of the first page of a new Tiffin Lecture, and begin their pagination over again (from pages 1 to 5). The compilers of these two manuscripts, in other words, viewed these two sequences as constituting different lectures by Baba. Following these hints, the editors have divided TTL/FF pp. 59–66 (and TTL pp. 59–66) into two lectures, the first from TTL/FF p. 59 through the rubric (as above) on p. 62, and the second from the rubric to the end of p. 66. Since both of these lectures were given on the same date, the editors have differentiated by calling the first the “first session” and the second the “second session.”

2. The original text of ChD 57: p. 42 seems

defective: “Shree B.—thereupon said—that he truly knew of all this, nor had he paid any serious thought to this request. . .” But the point of Baba’s comment seems to be precisely that he did **not** know about all of this; for as the Tiffin Lecture explains in detail, miracles like this come about automatically, without the Sadguru’s direct involvement. Probably Chanji left the words “did not” out of this sentence; this supposition is corroborated by the appearance of the word “nor” in the phrase “nor had he paid any serious thought. . .” The editors have emended accordingly.

3. ChD 57: p. 42 reads “Hindu gentlemen” at this juncture, even though in the opening lines of the account he had been characterized as a “Jain gentleman.” The editors take the earlier reference to be the correct one.

4. This episode does not appear in any of the “Tiffin Lectures” manuscripts—TTL/FF p. 59, TTL p. 59, TLD/DF: 30-6-26 (first session), p. 1, TLD/FF: 30-6-26 (first session), p. 1—but has been taken from Chanji’s account in ChD 57: pp. 42–43.

5. The analogy of the whip in this paragraph and the next cannot be found in the “Tiffin Lectures” manuscripts (TTL/FF p. 59; TTL p. 59; TLD/DF: 30-6-26 (first session), p. 1; TLD/FF: 30-6-26 (first session), p. 1). It does occur in this point of the lecture, however, in both ChD 57: p. 44 (mostly in English) and ChD 62: p. 495 (mostly in Gujarati); undoubtedly it belonged to Baba’s original exposition before the mandali. In both diary

30TH JUNE 1926 (FIRST SESSION) (CONTINUED)

versions the analogy is presented confusingly, and the versions contradict each other on certain details. The gist, however, is clear enough; and the overall metaphor expresses Baba's idea so marvelously that the editors have thought it desirable to restore this content into the edited Tiffin Lecture here.

6. A version of these last three sentences appears as saying no. 52 in "Sayings of His Divine Majesty Sadguru Meher Baba," *Meher Message*, vol. 1, no. 11 (November 1929), p. 1. For further information, see Appendix 5, Table 10, p. 514.

7. In the source manuscripts (TTL/FF p. 60, TTL p. 60, TLD/DF: 30-6-26 (first session), p. 2, TLD/FF: 30-6-26 (first session), p. 2, and ChD 57: p. 45, though not in ChD 62: p. 495, since that account is too abbreviated to exhibit this feature), this incident is narrated in an odd hypothetical voice: "One comes with the news to Shree . . . Then Shree would say . . ." (TLD/DF: 30-6-26 (first session), p. 2)—as if Chanji is not describing what actually happened on that day but a typical incident of the sort that occurred often. The editors have tried to preserve some of this sense and flavor while sustaining the coherency of the exposition.

8. The wording of TTL/FF p. 61 is obscure: "Not only that, but the very first idea (of a Serpent) in itself was a mere 'Illusion (*bhās*), which shows its power to suffice (the first-created) Maya." (This wording matches closely that of TTL p. 61, TLD/DF: 30-6-26 (first session), p. 3, TLD/FF: 30-6-26 (first session), p. 3, and ChD 57: p. 46.) The puzzle here centers on the word "suffice," which seems to have been used erroneously as a transitive verb with "Maya" as its direct object. But even if we construct Maya as an indirect object, by which reading the "powers" (of the illusion) suffice to Maya, the sentence remains enigmatic. Trying to render the sentence into an intelligible form, the editors have taken the underlying thought to be that the powers of Maya suffice for the creation of an illusion like this (that is, for the creation of an idea of a serpent which gets superimposed on a string). Moreover, the original creation of the idea of a serpent lies quite

within Maya's powers, since Maya herself was the first-created of all.

9. In the two typed "Tiffin Lectures" sources (TLD/DF: 30-6-26, p. 4 and TTL/FF p. 61), the word in parentheses takes the Gujarati oblique form *māyāne*. These typed versions appear to be based on the diary source text, ChD 57: p. 47, in which *māyāne* has been written in the left hand margin, off and apart from the poetic line, which is enclosed in quotation marks. Perhaps Chanji inserted the word in his diary as an explication, to clarify who the "you" is (*tujhe* is written in the diary as *tuje*); and subsequently this got inserted into the text of the poetic line in TLD/DF: 30-6-26, p. 4 and TTL/FF p. 61. The result is a line in which the Hindi oblique form *tujhe* (*tuje*) gets restated and explicated parenthetically through the Gujarati oblique form *māyāne*. This mix of languages does not make for good reading, however, and accordingly the editors have emended to *Māyā*. It is possible that Baba was quoting from a line of Hindi verse, providing his own glosses and explications, which the compiler or typist later worked into the primary text.

10. At this juncture in the "Tiffin Lectures" manuscripts (TTL/FF p. 62, TTL p. 62, TLD/DF: 30-6-26 (first session), p. 4, TLD/FF: 30-6-26 (first session), p. 4) the typed Tiffin Lecture ends. But the source diary (ChD 57: p. 47) shows clearly that Baba's talk to the mandali continued. The diary material up until this point is annotated with a large marginal check mark, while the material following has a marginal question mark: these are Chanji's standard signs that material should be included or excluded (respectively) from the typed version of the manuscript. Perhaps he felt that the "mad dog" analogy made for a good ending, while the material that follows suffers from a certain ambiguity, especially in the last paragraph. The editors have deemed it best to restore this content nonetheless, particularly because the analogy of the hair and the head illuminates Baba's discussion on the nature of Maya so superbly.

11. At this juncture (in ChD 57: p. 47) there appears

an inserted note that probably expresses a thought and observation from Chanji himself: "To my mind, the law of *Māyā* of the whole Universe applies here, too, i.e. the very idea, appearance of hairs growing, being cut off etc. is—all a *bhās* . . ."

12. ChD 57: p. 47 reads: "Who created it? (Don't say—God! but take it that) *Paramātmā* is being freed from the Clutches of this *māyā*, and it is always His duty & working to destroy *māyā* from all—as best as it can." While the idea here is presented clearly and intelligibly, one puzzles at the representation of *Paramātmā* as being bound and thus needing to be freed, in view of the fact that the lecture throughout has insisted on *Paramātmā*'s utter transcendence and immaculate dissociation from the world of Maya. Possibly the diary sentence **should** have read "*Paramātmā* is **free** from the clutches of this *māyā*"; but the editors do not find the arguments and evidence for this sufficiently decisive as to warrant an emendation.

30TH JUNE 1926 (SECOND SESSION)

1. ComD 1: f. 285. The text has been slightly edited here for readability.

2. The "Tiffin Lectures" source texts read obscurely here. TTL/FF p. 62, TTL p. 62, and TLD/DF: 30-6-26 (second session), p. 1 all give us: "And although, in this 'Yoga-Marga', one can gradually proceed further, however, the initial final method can be had and learnt from a Guru." (TLD/FF: 30-6-26 (second session), p. 1 reads almost identically). What could be the meaning of this oxymoronic phrase "initial final method"? The diary source in ChD 57: p. 49 reads: "*to paṇ pratham nī rīt gurū pāsthij maḷī shake chhe*"; that is, "then the initial method [of yoga] can be obtained only from the Guru." These

13. "Sadguru's" is an emendation for "His"; the relevant sentence from the diary is quoted in full in the previous endnote. Ostensibly, in the grammar of the original diary sentence, "His" refers to *Paramātmā*; yet it is hard to believe that this could be so, in view of the way in which the lecture vehemently dissociates *Paramātmā* from worldly involvement. The fact that the previous sentence characterizes *Paramātmā* as a *jīvātmā* in bondage only makes the problem worse: how can this be assimilated to a *Paramātmā* who destroys Maya and sets *jīvātmās* free? This final paragraph seems to have been drafted in a confused and hurried manner; it is more than likely that Chanji had in mind some referent for the pronoun "He" that he did not actually write down. What the "He" does in this sentence sounds like the activity of the Sadguru as described earlier in the lecture, and the editors have emended accordingly.

two sources might be brought together through the thought that, within those very yogic traditions that Baba has been speaking about (wherein yogis progress gradually from stage to stage), the wisdom from the past has it that one can pass through the final stages of the path only with the help of a Guru. This idea is consistent with this passage, and the editors have emended accordingly.

3. TTL/FF p. 65 and TTL p. 65 have "red heat" and TLD/FF: 30-6-26 (second session), p. 4 "red lead." Presumably these are typographic or copying errors; TLD/DF: 30-6-26 (second session), p. 4 provides the most plausible reading, "Red-head," which appears in a handwritten interlinear addendum.

1ST JULY 1926

1. This account is based on the information in the 30th June 1926 entry in ComD 1: ff. 285–86.

2. TTL/FF p. 67 and TTL p. 67 read: "When the Mind gets Samadhi (Higher concentration), it is

prepared to rise upwards—towards realization"; TLD/DF: 1-7-26, p. 1 and TLD/FF: 1-7-26, p. 1 read almost identically. The best diary source in ChD 57: p. 61 reads: "*Jyāre manane samādhi* (higher concentration) *lāge chhe, tyāre tenī upar*

1ST JULY 1926 (CONTINUED)

javānī (realizn *taraf*) *taiyārī thāy chhe.*” This translates: “When mind goes into samādhi (or higher concentration), then it is preparing to move upwards.”

3. The original text of TLD/DF: 1-7-26, p. 1 reads: “‘Internal Knowledge’ acquired haphazard [*sic*] is nothing”; TTL/FF p. 67, TTL p. 67, and TLD/FF: 1-7-26, p. 1 read almost identically. This translates ChD 57: p. 61: “*Tufjāt antar jñān to kāij nahī*”; that is, “Incomplete inner knowledge is nothing.” Presumably such knowledge is acquired “haphazard[ly]” when it does not come in the course of the pilgrim’s struggle and endeavor.

4. These first two sentences do not appear in TTL/FF p. 67 or TTL p. 67, but they do in TLD/DF: 1-7-26, p. 1 and TLD/FF: 1-7-26, p. 1. The corresponding lines in ChD 57: p. 61 and ChD 57: p. 60 (two separate occurrences) read similarly, if one allows for an admixture of Gujarati.

5. “Permanent” and “true” appear in all the “Tiffin Lectures” manuscripts; “*kāyam-satat*” with or without the hyphen appears in TTL/FF p. 67, TLD/DF: 1-7-26, p. 1, TLD/FF: 1-7-26, p. 1, and ChD 57: pp. 60 and 61. Grammatically *satat* is an adverb that means “continually”; yet it is glossed in the “Tiffin Lectures” as “true,” a rendering which the editors have retained.

6. This phrase “like the perfect yogis” does not occur in the “Tiffin Lectures” manuscripts (TLD/DF: 1-7-26, p. 1 gives us: “And these ‘valis’ too, who have gone . . .”; TTL/FF p. 67, TTL p. 67, TLD/FF: 1-7-26, p. 1 read almost identically). But what could the adverb “too” refer to? The previous paragraph described perfect yogis in these same terms, viz., as having advanced to the extreme limits of the mind. The editors have construed “too” as an allusion to them and have emended accordingly.

7. The original text of TLD/DF: 1-7-26, p. 2 reads: “Even then i.e. in that realized state too, he (Mujzoob) is in ‘No Dualism’ state (*advait avasthā*)” (TTL/FF p. 67 and TLD/FF: 1-7-26, p. 1 read similarly, and also TTL p. 67, except

that here the Gujarati words are missing.) Now in its implications this sentence seems to be at odds with itself, since, through the adverbial conjunction “even though,” it opposes what are actually two names for the same state—the “realized state” and the “No Dualism state.” Drawing on content from the previous sentence, the editors have emended so as to bring out what seems to be the real relevant contrast, that is, between the Majzūb’s embodiment and his non-duality. This accords with ChD 57: p. 61, which reads: “*Ā realizn bād je tyājī rahe chhe tene sharīr chhe, man chhe, pañ ahankāṛ ane buddhī nathī tobī te a-dvaitamājī chhe.*” That is, “After this Realization, those who remain there have body, have mind, but egoism and intellect are not there. Yet they are in non-duality.”

8. Here and throughout this Tiffin Lecture, the English words of this trinity translate the Indic words *ānand*, *shakti*, and *jñān* (the source for this present occurrence is ChD 57: p. 61).

9. The original text reads ambiguously here: “. . . a Sadguru has the control and submission of both the Subtle and the Gross, and then he can make use of these ‘consciously’ with the aid of his Knowledge Bliss and Power, which he naturally can ‘give’ to others, if he so desires” (TTL/FF pp. 69–70 and TTL pp. 69–70; TLD/DF: 1-7-26, p. 4 and TLD/FF: 1-7-26, p. 3 read very similarly). Grammatical ambiguity afflicts the word “which”: does it refer to the Knowledge, Power, and Bliss (the proximate nouns), or to the “Subtle and the Gross” (which, as we have just been told, the Sadguru controls)? In the former case, the Sadguru would be giving Realization; in the latter case, he would be fulfilling gross and subtle desires. Since no clear resolution offers itself, the editors have opted for inclusiveness, and have emended to suggest that the Sadguru can give any part or all of these.

10. Though the texts of TTL/FF p. 70 and TTL p. 70 have a lacuna here (“reach the [lacuna] plane”), TLD/DF: 1-7-26, p. 4 shows no such reticence: “reach the 5th. plane” (and TLD/FF: 1-7-26, p. 4 reads similarly). This follows the diary source: ChD

57: p. 65 supplies the phrase “5-*mā bhuvan* (5th pl.).” (ChD 57: p. 64 gives the same information.)

11. The texts of TTL/FF p. 70 and TTL p. 70 appear to be garbled here: “The reason for this is that the Yogis can only use the SHADOW of the Real Knowledge, Bliss and Powers, and with these very knowledge, Bliss and Power do they lead other ans [*sic*] give them that ‘experience’ (realization).” This appears to miscopy the text we find in TLD/DF: 1-7-26, p. 4: “The reason for this is that the Yogis can only use the SHADOW of the Real Knowledge, Bliss & Power, and not the Original. Those that have reached that ‘Perfection’ state can only make use of the Real Knowledge, Bliss & Power, and with these very Knowledge, Bliss & Power do they lead others and give them that ‘experience’ (realization).” TLD/FF: 1-7-26, p. 4—a separate typing of the lecture—reads very similarly. The Gujarati diary source passage in ChD 57: p. 65 generally confirms this (though it mentions only the Shakti or Power of those who have attained, not their Knowledge and Bliss also).

12. TTL/FF p. 70 and TTL p. 70 read: “Only a Sadguru, who comes down for duty can use the Highest Knowledge, Power & Bliss, full consciously and that too, not only in ONE state.” TLD/DF: 1-7-26, p. 5 and TLD/FF: 1-7-26, p. 4 read very similarly. The diary source (ChD 57: p. 67) reads: “*parantu te bī ek sthīṁ mā nahī*” (“but that too, not in one condition”). In all these sources the precise sense remains elusive. The editors have interpreted it to mean that the Sadguru does not wield his Knowledge, Power, and Bliss only from his unitive state of oceanic consciousness but does so from many different stations in creation in the course of his work; and the text has been emended accordingly.

13. This phrase (“poor fellow”) does not appear in the “Tiffin Lectures” manuscripts; it translates the Gujarati of ChD 57: p. 67, “*bachāro te.*”

14. The diary source for this passage, ChD 57: p. 69, gives the word “*Prabhu*” rather than “*Īshwar*”: “*Prabhu eṭale shaktī, ānand, jñān,*” that is, “Prabhu means power, bliss, knowledge.” Probably in the course of compiling “Tiffin Lectures,” Chanji

thought that the word “*Īshwar*” better expressed Baba’s meaning. This suggests that “*Īshwar*” does not in this usage carry the specialized meaning (of Creator-Preserver-Destroyer) that it does in *Infinite Intelligence*. Probably it is just a synonym for God, or perhaps for God in His personal, theistic aspect.

15. The “Tiffin Lectures” manuscripts read disjointedly here, e.g., TLD/DF: 1-7-26, p. 6: “God (Ishwara) means ‘Knowledge, Bliss & Power’ (Nothingness *sunya*), i.e. one must get the real experience that all these (the whole Universe etc.) is ‘Nothing.’” (TTL/FF p. 72, TTL p. 72, and TLD/FF: 1-7-26, p. 6 read similarly.) Note that the word “Nothingness” has been introduced abruptly; and the same is true stylistically in the Gujarati of ChD 57: pp. 69 and 66. The underlying continuity of idea is clear enough, however.

16. The last few lines appear in garbled form in TTL/FF p. 72 and TTL p. 72: “. . . a hard fact to you, human beings – but which, to us (real) is a mere ‘dream state’ (of Truth) is so vividly ‘Perfect’ and that he who . . .” Plainly this miscopies the text recorded in TLD/DF: 1-7-26, pp. 6–7, which reads: “. . . a hard fact to you, human beings – but which, to us (realized) is a mere ‘dream state’. Then, where remains the doubt? That state (of Truth) is so vividly ‘Perfect’ and ‘Real’ that he who . . .” (TLD/FF: 1-7-26, p. 6 reads almost identically).

17. The manuscript sources are at variance with each other in this passage; probably Baba’s dictation got garbled in the transcription. The best texts are those of TLD/DF: 1-7-26, pp. 7–8 and TLD/FF: 1-7-26, p. 7, which differ from each other only trivially; the former reads: “Suppose, a man, being intoxicated, (with some drink) forgets his own self (*bhān gumāvī chhe*). Now, although, he is quite unaware of his own existence during that time, he himself IS i.e. does exist there. Now, the real ‘experience’ (realization) is not only thousands but crores of times more real and assured than this assurance of one’s existence during his state of intoxication (or ‘Forgetfulness of one’s own-self). Here, i.e. in this life and reference of intoxicated state, there is body even, but there, i.e. in the ‘real experience state, there is no body too.” While

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this verbiage is confusing enough, TTL/FF p. 73 appears to have lost a phrase: “Suppose, a man, being intoxicated, (with some drink) forgets his own self (*bhān gumāvī de*). How, although, he is quite unaware of his own existence during that time, he himself IS i.e. does exist there. How, the real ‘experience’ (realization) is not only thousands but crores of times more real and assured than this assurance of one’s existence during his state of intoxication (or ‘Forgetfulness of one’s own self). Here, i.e. in this life and [with] reference of intoxicated state, there is nobody too.” (TTL p. 73 reads identically except that a lacuna has not been filled.) The text of the diary source, ChD 57: pp. 70 and 71, is written in Gujarati: “Example—*ādmīne koī chīhñī nīshā chaḍhe chhe, tyāre (potānu bhān gumāvī) ‘gung’ thāi jāy chhe, te vevā potānī hastīnu te ne jarā e bhān nathī rahetu, chhatā te pote to hastī dharāve chhej. Haiyāt chhe j. Ā bīnā jetlī sāchchī chhe (yāne nīshamā padelo insān bhān bramīṣṭa chhatā haiyā chhe te) te kartā karōdo ane abājō ghañī khātārī to te anubhav chhe. (Amastho jahi)*

Temā body *to chhej nahi.*” This translates: “For example: [take] a man [who] gets inebriated with something, so then (he loses his consciousness) he becomes intoxicated; at that time he is not conscious of himself, yet even then his existence is still there, he remains. This fact is true (meaning that a human intoxicated and retaining no awareness whatsoever still exists): but crores and trillion times more than that is the conviction, and that is experience (it is not meaningless), in it there is no body.” None of these versions resolve the central problem in this passage: what is the point of comparing the certitude of Self-awareness of the God-realized person with the (non-existent) self-awareness of a drunk who has lost all consciousness of himself? There can be no proportion between infinity and nothing: so what exactly is being compared with what here? No easy way of creating coherency and intelligibility among these various versions suggests itself. The edited text primarily follows those of TLD/DF and TTL/FF p. 73.

3RD JULY 1926

1. TTL/FF p. 75 and TTL p. 75 read: “The ‘Bhaktas’ (Devotees) select their own Guru and surrender [to] Him (one seeing the other).” (TLD/FF: 1-7-26, p. 8 & 3-7-26, p. 1 and TLD/DF: 3-7-26, p. 1 read similarly.) Though the meaning of this final parenthetic phrase is somewhat ambiguous, probably “[the] one” refers to the devotee and “the other” to the Guru. That is, the devotee’s act of seeing the Guru (“one seeing the other”) leads to the devotee’s choosing him as Guru and surrendering to him. ChD 57: p. 73 confirms this sense: “*yāne bhakt loko potāno gurū pasand karīne te ne sharaṇ jāy chhe*”; that is, “Meaning, the bhaktas choose their own Guru and surrender to him.”

2. Much of the content of the next several paragraphs was published in “Fragments from the Spiritual Speeches of His Divine Majesty Sadguru Meher Baba. (10) On Real Knowledge,” *Meher Message*, vol. 1, no. 10 (October 1929), pp. 7-8.

3. The “Tiffin Lectures” manuscript sources (TTL/FF p. 75, TTL p. 75, TLD/DF: 3-7-26, p. 1, and TLD/FF: 1-7-26, p. 8 & 3-7-26, p. 1) all read (with variant spellings): “physical phenomena.” But one of the sources for this passage, ChD 62: p. 531, reads “psychic phenomen[a].” Since miracles, though perhaps manifesting in the realm of physical phenomena, derive from the realm of the psychic (or subtle), the reading in the diary is clearly superior, and the editors have adopted it.

4. The texts of TTL/FF p. 75 and TTL p. 75 seem garbled in various ways in the middle column entries associated with “intellect” and “instinct.” The editors have preferred the texts of TLD/DF: 3-7-26, p. 1 and TLD/FF: 1-7-26, p. 8 & 3-7-26, p. 1, which read sensibly, and which better comport with the diary source in ChD 57: p. 73. The text of TTL/FF p. 75 and TTL p. 75 characterizes intellect as the “4th shadow” (the other two manuscripts give us no

number at all); but since intellect is the “shadow of a shadow” (according to TLD/DF: 3-7-26, p. 1, TLD/FF: 1-7-26, p. 8 & 3-7-26, p. 1, and ChD 57: p. 73), the editors have emended to “second shadow.”

5. All the “Tiffin Lectures” manuscripts (TTL/FF p. 75, TTL p. 75, TLD/DF: 3-7-26, p. 1, and TLD/FF: 1-7-26, p. 8 & 3-7-26, p. 1) give us “4th shadow”; but since instinct is a shadow of a shadow of a shadow, the editors have emended to “third shadow.” See also the preceding endnote.

6. TLD/DF: 3-7-26, p. 1 gives us a sentence fragment followed by another sentence with which the fragment is not connected in any obvious way: “And Mind. It is this ‘Dnyan’ acquired in the 7th. plane that he uses . . .” The other sources (TTL/FF p. 75, TTL p. 75, TLD/FF: 3-7-26, p. 2 and ChD 57: p. 74) read similarly. None of these versions clarifies, in grammar or in sense, precisely what relation “mind” has to the idea that follows. Perhaps the passage means to imply that, whereas

“inner knowledge” has a connection with the mind, Jñān does not. But because no reading commands sufficient certitude, the editors have emended in a loose and general way.

7. TLD/DF: 3-7-26, p. 3, TTL/FF p. 76, and TTL p. 76 all read: “The Mind and Body of the ordinary people (without realization) are inter-mingled into each other when they work (as shown in the side figure), and they turn together” (TLD/FF: 3-7-26, p. 3 reads similarly). The diary source conveys this same thought without any reference to the figure: “The Mind & body of you ordinary people (without realzn.) are inter-mingled into each other when they work, and they turn to gether [*sic*] . . .” (ChD 57: p. 75). As explained in “Notes on the Figures” (p. 529), in the commentary on Figure 15 the editors feel that the reference to the figure (rendered in this book as Figure 15) in the “Tiffin Lectures” versions is erroneous, and they have edited on basis of the diary source.

7TH JULY 1926

1. The source (ChD 57: p. 55) reads: “. . . when he found out that all this is Nothing—before ‘Perfection’ he frankly admitted . . .” The diary does not explain what “all this” is; but in view of the lecture that follows, the diarist must have been referring to yogic experiences and powers. The text has been emended accordingly.

2. These opening two paragraphs do not appear in the text of the “Tiffin Lectures” sources (TTL/FF p. 78, TTL p. 78, TLD/DF: 7-7-26, p. 1, or TLD/FF: 7-7-26, p. 1) but are derived from ChD 57: p. 55. In the diary version Baba’s actual discourse is prefaced by a paragraph describing this yogi and his meeting with Baba; Baba’s own explanations follow (on ChD 57: pp. 55, 56, and 77) and these serve as the basis for the Tiffin Lecture. Since this narrative background from the diary version gives context and motivation for Baba’s talk, the editors have reinserted it here.

3. TLD/DF: 7-7-26, p. 1 reads: “It is only uptil the 3rd. plane that one can come and go at will—i.e. in

the 2nd, 1st. planes and return etc. with one’s own power of concentration (*samādhi*), but NOT in the 4th.” (TTL/FF p. 78, TTL p. 78, and TLD/FF: 7-7-26, p. 1 read almost identically.) ChD 57: p. 56 gives us: “Uptil the 3rd one can go & come back in 3-2-1, as his will & power of concentration (*samādhi*) but Not in the 4th.” The wording of the diary version implies that the pilgrim of the third plane comes and goes as an act of will, and that the power of concentration serves as an instrument for this movement: that is, the word “with” in the text of the Tiffin Lecture should be read as an instrumental; it does not mean that the “power of Concentration” is simply an accoutrement with which one travels. The text has been emended accordingly.

4. To capture the full force and import of what is expressed in the various sources, this last sentence has been reconstructed on the basis of the various readings in TTL/FF p. 79, TTL p. 79, TLD/DF: 7-7-26, p. 2, TLD/FF: 7-7-26, p. 1, and ChD 57: p. 56.

9TH JULY 1926

1. In TTL/FF p. 80–81 and TTL pp. 80–81 this Tiffin Lecture and the next bear the same date, 9th July 1926, conveying the impression that they constitute one lecture only, not two. But TLD/DF: 9-7-26, p. 1 and TLD/DF: 11-7-26, p. 1, TLD/FF: 9-7-26 p. 1 and TLD/FF: 11-7-26, p. 1, and Chanji's Diary (ChD 57: pp. 81–82 and 87) establish convincingly that we are dealing with two separate lectures whose dates, according to these sources, are 9th and 11th July, respectively.

The same 9th July 1926 entry in Chanji's Diary that provides the source for this 9th July Tiffin Lecture (ChD 57: pp. 81–82) records certain remarks of Baba's concerning Hazrat Babajan, to the effect that her spiritual workings would come to an end on 10th July and that she would drop her body ten, twenty, or 200 days thereafter. Yet "The Combined Diary" (ComD 1: f. 292) gives another version of these same remarks in its 10th July 1926 entry; and the 10th July 1926 diary entry of Chanji's Diary 35 (ChD 35) provides certain supporting evidence (the pages of this diary of Chanji's have not yet definitively been numbered, but this entry appears as the diary's last two pages). In other words, these three diary accounts divide against each other on the matter of date.

The editors of this present volume concur with the editor of *Lord Meher* in the view that Baba's comments about Hazrat Babajan were probably misdated in ChD 57: p. 81 and that the true date for these is 10th July, as reported in "The Combined Diary." The dates in "The Combined Diary" are generally found to be more reliable than those in Chanji's Diaries; and the fluency of the handwriting in ChD 57: pp. 81 suggests that it may have been written out by Chanji some time after the event, creating scope for error. But in that case, the possibility cannot be discounted that this present Tiffin Lecture, too, has been misdated, since its diary source (ChD 57: p. 82) belongs to the same entry that provides the misdated remarks about Babajan (ChD 57: p. 81).

At present no unequivocal grounds present themselves settling the date of this Tiffin Lecture definitively. Yet since the evidence for emending

its date to 10th July does not appear substantial enough to have achieved a critical mass, the editors think it best to adhere to the primary Tiffin Lecture manuscript sources—TTL/FF p. 80, TTL p. 80, TLD/DF: 9-7-26, p. 1, and TLD/FF: 9-7-26, p. 1—which explicitly attribute the lecture to 9th July.

2. All the "Tiffin Lectures" sources (TTL/FF p. 80, TTL p. 80, TLD/DF: 9-7-26, p. 1, TLD/FF: 9-7-26, p. 1) have lacunae here: "Somewhere ([lacuna]) it is said that . . ." The Gujarati text of ChD 57: p. 82 sheds no further light on the matter. Plainly Chanji intended to locate the source of this aphorism but never did so.

3. The text of TTL p. 80 seems to have omitted a clause: "i.e. Perfect Sadgurus. (State). Because, this state is the Highest order." TTL/FF p. 80, the carbon copy of TTL p. 80, has the missing words written in by hand. But TLD/DF: 9-7-26, p. 1 reads more intelligibly: "Because, this state is the Highest, and the deserving (*lāykān*) for such a state must be of the Highest order." TLD/FF: 9-7-26, p. 1 reads similarly. The Gujarati of ChD 57: p. 82 concurs.

4. Both TLD/DF: 9-7-26, p. 1 and TTL/FF p. 80 fill the lacuna in TTL p. 80 with *ākāsh*, a peculiar word choice, since it means "space." However, TLD/FF: 9-7-26, p. 1 and the diary source for this passage, ChD 57: p. 82, supply *svarg*, "heaven." The editors have opted for *svarg*, since it translates "heaven" and so better suits the context.

5. This extended English gloss of the couplet of Kabir translates the original text of ChD 57: p. 82, which reads:

*Sadgurū samān ko nahī, sapta dvīp nav khaṇḍ,
fīn lok na pāiye, aur ekbīs brahmāṇḍ
sāt dvīp ane nav khaṇḍomā pharī vaḷo,
pātāl, pruthvī ane svargmā pharī vaḷo, 21
brahmāṇḍmā paṇ pharī vaḷo – ne juvo ke
khodānī mulākāt karāvṇār guru jeṭlu aṇṇu
bhalu kamār bījo koīe badhāmā kāy paṇ chhe
ke? Ke chhej nahī.*

11TH JULY 1926

1. On the assignation of the date 11th July to this Tiffin Lecture and the textual problems surrounding this, see endnote 1 in the previous lecture (p. 556).

2. ComD 1: f. 290.

3. ComD 1: f. 294.

4. The title in TTL/FF p. 81 and TTL p. 81 contains a typographic error—"BE AS SAME AS A SAGE . . ."; but "same" is corrected to "sane" in the other sources (TLD/DF: 11-7-26, p. 1, TLD/FF: 11-7-26, p. 1, and ChD 57: p. 87).

5. TTL/FF p. 81 and TTL p. 81 refer only to Meher's ignorance, not his innocence: "For, he is

quite 'ignorant' of all the affairs of pleasure . . ." But TLD/DF: 11-7-26, p. 1 gives us: "For he is quite INNOCENT, and consequently quite 'ignorant' of all the affairs of pleasure . . ." TLD/FF: 11-7-26, p. 1 reads similarly. ChD 57: p. 87 likewise contains both terms: "Why—bec[ause] he is quite ignorant & at the same time innocent of all the affairs connected with this organ."

6. TTL/FF p. 81 and TTL p. 81 read, "be ye all as short, as able and as same . . ." TLD/DF: 11-7-26, p. 1 and TLD/FF: 11-7-26, p. 1 offers what is plainly a superior text: "be ye all as alert, as able and as sane . . ." ChD 57: p. 88 reads similarly.

15TH JULY 1926

1. TTL/FF p. 82 and TTL p. 82 give the date as "13th July 1926"; but TLD/DF: 15-7-26, p. 1 and TLD/FF: 15-7-26, p. 1 list the date as "15th. July 1926." This latter date is corroborated in the diary sources for the first page of this lecture, ChD 57: p. 91 and ChD 62: p. 503. The 15th July 1926 entry in "The Combined Diary," cited immediately hereafter, gives further supporting evidence. ("The Combined Diary" provides no entry at all for 13th July; the 12th and 14th July entries discuss other matters.)

2. ComD 1: f. 296. The text has been slightly edited for spelling and punctuation.

3. The source manuscripts (TTL/FF p. 82, TTL p. 82, TLD/DF: 15-7-26, p. 1, TLD/FF: 15-7-26, p. 1, ChD 57: p. 91) all provide the reading "below Truth." Yet this cannot easily be reconciled to the source diagrams for Figure 17, in all of which "Truth" appears at the bottom of the diagram. The text has been emended accordingly.

4. TTL/FF p. 82, TTL p. 82, TLD/DF: 15-7-26, p. 1, TLD/FF: 15-7-26, p. 1, and the immediate diary sources for this line in ChD 57: p. 91 and ChD 62: p. 505 all use the same expression for

this item in the list after "revelation" and before "stillness": "overpowering of feelings." Yet this phrase suffers from a serious ambiguity: does it mean that feelings are overpowered or that feelings do the overpowering? Happily, some clarification is offered a few lines below in all these sources, when Baba explains that "In the Inspired or in the Overpowered state, the Mind . . ." (TLD/DF: 15-7-26, p. 1). Bringing this later line to bear on the earlier one suggests that it is the mind that has been overpowered by feelings. Such a reading indeed comports with the description of the sixth plane of consciousness in *God Speaks* (p. 49): "The mental-conscious human soul of sixth-plane consciousness experiences the mental world through complete consciousness of feelings and thus has no thought at all . . ." The editors have emended to resolve the ambiguity and to clarify this sense.

5. The "Tiffin Lectures" sources for this sentence read ambiguously; thus TLD/DF: 15-7-26, p. 1: "In the Inspired or in the Overpowered state, the Mind is in the 'Intellectual Advance' [*sic*] state, yet in its own sphere (i.e. *sthūr*)" (TLD/FF: 15-7-26, p. 1 and TTL/FF p. 82 match this almost exactly, as does TTL p. 82, except that the lacuna has not been filled in with the handwritten *sthūr*). The word

15TH JULY 1926 (CONTINUED)

sthīr (a variant spelling of *sthīr*), “unmoving, lasting, steady,” appears in this position in the corresponding passages in both diary source pages (ChD 57: p. 92 and ChD 62: p. 505). Yet it is not self-evident how *sthīr* glosses the phrase “in its own sphere.”

While the editors see no way of bringing certitude to the interpretation of this confusing sentence, their best guess is this. Presumably the intellect, in one transformation or another, persists throughout the journey through the planes; thus the mind can be characterized as “intellectually advanced” in the “inspired” and “overpowered” states—which is to say, throughout the series of states (intuition, inspiration, power, etc.) listed in the previous paragraph. Yet the mind itself abides in its own sphere, constant and steady (*sthīr*), beyond these changing states. The sentence is distinguishing, in other words, between the mind and its states. The text has been edited according to this understanding.

6. The diary source for this line (ChD 57: p. 92) introduces this early reference to masts: “*Keṭlā evā mast (guṅg) paḍelā chhe.*” That is, “There are many such masts (dumb) lying about.” TLD/DF: 15-7-26, p. 1 gives the reading: “There are so many who have been lying (*guṅg thai*) ‘Unconscious’ in this states! [sic]”

7. ChD 57: p. 91 gives the reading *husne ākebat*, and ChD 62: p. 503 possibly likewise, though the last letter is hard to read. TTL/FF p. 82, TLD/FF: 15-7-26, p. 1, and TLD/DF: 16-7-26, p. 1 all transliterate “*husne ākeban*,” though in the Gujarati script the letter transliterated as the Roman *n* is similar to that transliterated as *t*, and in view of how Chanji often writes this his Gujarati *t*, it is very likely that *t* is what he intended. In all three of the typed texts this Gujarati-script verbiage is presented in parentheses as a gloss for “Beautiful & Peaceful End” (and ChD 57: p. 91 has “Peaceful-Beautiful

end”). The Persian-Urdu word *āqibat* carries the meaning “end, conclusion; future life,” so the editors have adopted this reading.

8. TTL p. 82 has a lacuna here; handwritten Gujarati text is supplied by TTL/FF p. 82, TLD/DF: 15-7-26, p. 1, and TLD/FF: 15-7-26, p. 2 & 16-7-26, p. 1. ChD 57: p. 92 has a version of the same couplet with an introductory phrase and gloss after it. That diary source reads as follows:

Jñān when once gained is for ever Perfect

Gau-shā-

*karodo abjo me se koī ekadeko fakhr (realzn)
hāsel hotā hay*

*aur hāsel ho to phīr jhāhel nahi hotā hay
yāne ke karodo abjomā thī koī ekādāne realzn
thāy chhe – ne te thavā bād pachhī te kadī nāsh
pāmtu nathī yāne te forever perfect-aj chhe.*

This poetic couplet cited above is in the Urdu language, although it has been written in the Gujarati script (with spelling mistakes), and in its first line features a form of the Gujarati word *ekād*, “some, hardly any,” conjoined with the Urdu postpositive *ko*. The prose lines that follow are in Gujarati. The passage translates thus:

Knowledge when once gained is forever perfect.

Gau[s Ali] Sha[h Qalander has said:]

Only one in millions of millions of crores obtains the glory;

and once he has obtained it, he cannot forget it.

Meaning, out of a hundred crores, one gets Realization, and after getting Realization, it never gets destroyed – meaning it is forever perfect.

16TH JULY 1926

1. ComD 1: f. 296; the text has been slightly edited for readability.

2. The diary source (ChD 57: p. 93) identifies this mandali only as “R.”—which could be either Rustom Irani (Kaikhushru and Gulmai’s son) or Ramjoo Abdullah. The editors think Rustom to be more likely, since he is known to have been an active participant in these lectures during this time disposed to ask questions of this type. Indeed, the entry in “The Combined Diaries” for the very next day—17th July 1926 (ComD 1: f. 297)—relates that “[t]he details of this explanation [that Baba gave on this day] are with Rustomji.”

3. The original text of TTL/FF p. 83 and TTL

p. 83 reads: “Every Master (CHARGEMAN) has to prepare” (TLD/FF: 15-7-26, p. 2 & 16-7-26, p. 1, TLD/DF: 16-7-26, p. 1, and ChD 57: p. 93 read similarly). This phrase has been expanded here to clarify that the “Master” served as Chargeman in the circle of the Master before him, as was explained in Baba’s lecture on 28th June 1926 (see pp. 104–9).

4. ChD 57: p. 94 contains only the first of these last two sentences: “To be like – little rays is nothing”—though this is followed by what appears to be an underlined caption: “A Persian quotation—”. But the remainder of the page is blank; unfortunately no Persian quotation has been inserted below the caption.

21ST JULY 1926

1. ComD 1: f. 301. The text has been slightly edited for spelling.

2. None of the “Tiffin Lectures” manuscripts (TTL/FF p. 85, TTL p. 85, TLD/DF: 21-7-26, p. 1, or TLD/FF: 21-7-26, p. 1) mentions this contextual detail; it has been introduced into the text here from the Gujarati introductory notes on ChD 57: p. 115.

3. The “Tiffin Lectures” sources word this sentence obscurely; thus TLD/DF: 21-7-26, p. 1: “Dnyan’ = State (*Avastha avasthā*)” (TTL/FF p. 85 reads similarly; TLD/FF: 21-7-26, p. 1 gives us “Dnyan = State (*Avastha jñān = avasthā*)”; TTL p. 85, afflicted with lacunae, offers little help.) But ChD 57:

p. 115 provides clarification: “*jñān chār prakārmu chhe* [blank spaces] *jñān = avasthā.*” This translates: “There are four types of knowledge [blank spaces] knowledge = state.”

4. TTL p. 85, TTL/FF p. 85, and TLD/DF: 21-7-26, p. 1 render this sentence in an abbreviated form: “(Also a ‘Ray’)—”. TLD/FF: 21-7-26, p. 1 gives only a handwritten parenthetical “(Ray.)” ChD 57: p. 115 gives this word in Gujarati: “*kīran.*” The editors interpret “Also” as a reference and comparison to the vishva jñānis; “Ray” acquires its significance by comparison with the Sun, as explained in the previous Tiffin Lecture.

26TH JULY 1926

1. The dating of this lecture is vexed by conflicting evidence. All the “Tiffin Lectures” sources (TTL/FF pp. 87–89, TTL pp. 87–89, TLD/DF: 27-6-26, pp. 1–3, and TLD/FF: 27-7-26, pp. 1–3) clearly cite the date as 27th July 1926, and the same date appears in Chanji’s Diary (ChD 57: p. 121). However, the 26th July 1926 entry from “The Combined Diary” (ComD 1: ff. 306–7) records what cannot be doubted

to be a synopsis of the same lecture; the 27th July 1926 “The Combined Diary” entry (ComD 1: f. 307) gives completely different content.

Since a decision has to be made, the editors have opted to follow the dating in “The Combined Diary,” this generally having proven to be the better source where dates are concerned. This 26th July 1926 “The Combined Diary” entry offers a

26TH JULY 1926 (CONTINUED)

detailed description of events of the day and the circumstances specifically that led to the lecture that night; and the 27th July 1926 “The Combined Diary” entry makes no mention of anything of the kind. On the other hand, the “Tiffin Lectures” manuscripts are probably dependent on Chanji’s lone diary entry in ChD 57: p. 121; a single wrong date there could have rippled out in the form of wrong dates in the other “Tiffin Lectures” sources. ChD 57: p. 121 records that the lecture took place “at night” (“The Combined Diary” likewise describes the lecture as having taken place at night—on the 26th—between 7 and 10 p.m.). Perhaps Chanji ascribed to this night talk the date of the following morning, when, as it happens, another meeting was held (on the subject of mandali diet).

2. ComD 1: ff. 306-7. The original text has been slightly edited.

3. The Gujarati text of ChD 57: p. 121 says that those with *svayambhū* powers “also have in their hands the other two, Ishwarī and siddhi powers” (“*tenā hātmā bijī be ishvarī ane siddhī shaktio to hoyechhej*”).

4. This last phrase (about Baba’s sudden disappearance from the view of Kaka’s brother) has been inserted editorially; the thought is missing from the original text of TTL/FF p. 87 and TTL p. 87: “The one Kaka’s brother—assures you of having actually seen Shree with his own eyes, nay, having actually taken his ‘Darshna’ [*sic*] and talked to him personally. . . .” (TLD/DF: 27-6-26, p. 1 and TLD/FF: 27-7-26, p. 1 read similarly; the Gujarati source text of ChD 57: p. 121 expresses the same meaning). Since Chanji is here describing an episode perceived as extraordinary or even miraculous, clearly he has inadvertently left out the miraculous detail of Baba’s sudden disappearance from a setting (i.e., the Ahmednagar bazaar) where Baba had just been seen. The editors have restored this detail, using as their source and authority “The Combined Diary” account reproduced at the head of this Tiffin Lecture, where this element of the story is clearly narrated.

5. Three of the “Tiffin Lectures” manuscripts (TTL/FF p. 88, TTL p. 88, and TLD/DF: 27-6-26, p. 2) give us, as abbreviations for these two names, “Pad.” and “Byr.”; TLD/FF: 27-7-26, p. 1 diverges in spelling the second abbreviation “Beh.” Now while “Pad.” can unproblematically be identified as Padri, “Byr.” and “Beh.” send mixed signals. Yet the diary source for this passage, ChD 57: p. 122, resolves the matter. For while it mentions no name, it gives the abbreviated English word “suptd.,” short for “superintendent.” A year earlier Behramji and Rustom had been appointed superintendents of Meherabad, and this office and the performance of its occupants came in for occasional discussion. Clearly Behramji is the individual being referred to, as consistent with the text of TLD/FF: 27-7-26, p. 1; “Byr.” represents a somewhat peculiar form of the abbreviation for this.

6. The original text of TLD/DF: 27-6-26, p. 2 reads: “Now, this poor unfortunate patient is here at a great disadvantage (of losing the benefit of so much ‘Sat-Sang’ and many other subsequent advantages) . . .”; TTL/FF p. 88, TTL p. 88, and TLD/FF: 27-7-26, p. 2 read similarly. Clearly the wording of this sentence works counter to the theme of the anecdote, asserting as it does that the poor patient, by remaining “here,” has lost the benefit of Baba’s satsaṅg, when the problem resulted from the fact that the patient left. The editors have emended accordingly to restore good sense.

7. Again, the sources word this thought infelicitously: TTL/FF p. 88, TTL p. 88, TLD/DF: 27-6-26, p. 2, and TLD/FF: 27-7-26, p. 2 all read, “The advantage to the poor patient was either through a ‘mis-understanding’ . . .” But the very moral to the story is that the patient *lost* the advantage. ChD 57: p. 123 expresses this thought in the phrase, “*gerfāydo thayo*”; that is, “a loss occurred.” The editors have emended accordingly.

8. This sentence, expressing a thought implied by the context, has been inserted editorially to connect the preceding paragraph with what follows.

28TH JULY 1926

1. ChD 57: p. 129 cites these lines in Gujarati translation: “*Ādame ek juvārīnā dāṇā māte svarg chhoḍī dīdhū, paṇ hu to ā tamām dūnyānī kīmat ek ghaunā dāṇā jeṭṭī bī gaṇto nathī.*” That is, “Adam for a pellet of jawar forsook heaven, but I do not rate this entire world at the worth of even one single grain.” Jawar (or jowar) is the vernacular name in north India for sorghum, one of the principal fodder crops in the Deccan plateau regularly eaten in the form of bread known as bhakri. The couplet presented in the primary text of this edition, however, is taken from the original Farsi of Hafez, which does not appear as such in any of the sources.

2. This introductory material can be found (in Gujarati) in ChD 57: p. 129 as a preface to this lecture of Baba’s in the direct diary source. The editors have interpolated it here since it provides an interesting context for Baba’s explanations.

3. TTL/FF p. 90 reads: “But you (all) human beings . . .” ChD 57: p. 129 reads “*sādhāraṇ manuṣyamā,*” that is, “ordinary mankind.” The editors have inserted the word “ordinary” to convey that Baba means to speak here of the masses of humanity.

4. The original text of TTL/FF p. 90, TTL p. 90, and TLD/DF: 28-6-26, p. 1 reads: “How could you reach that which is beyond the limit of your Intellect which is Limited?” (TLD/FF: 28-7-26, p. 1 reads similarly.) This wording does not express the idea that it is impossible to reach **by means of the intellect** what is beyond the intellect. That idea does appear in the Gujarati source text of ChD 57: p. 129, which gives us: “*to je intellect nī pelī mer chhe tene*

tamo intellect *thīj kevē rūte pahōchī shako?*” (“so that which is beyond the intellect, how can you reach by means of the intellect?”). The present text has been revised to incorporate this idea of the instrumentality of intellect.

5. “Powers and mediums” has been inserted editorially as a translation from a phrase in the Gujarati source text, “*shaktio ane sādhanō*” (ChD 57: p. 129).

6. The sources cited in the previous endnote give only the English word “Intellect”—and in the next line in the diagram, “Mind.” The words *buddhi* and *man* do appear in the course of the commentary below, however; and the editors have inserted the two words into the diagram from that source.

7. Filling a lacuna in all of the “Tiffin Lectures” sources, ChD 57: p. 131 names Hafez and renders his couplet into Gujarati: “*Parantu-tārā man par kashij asar thatī nathī, hu tārā kaṭhaṇ dīlthī heyraṇ thatī rahyo chhū. Te (tārū dīl) khadaḥ karā bī jāstī kaṭhaṇ chhe.*” The English gloss that follows Hafez’s Farsi couplet in the main text is a fairly close translation of these Gujarati lines.

8. The text of TLD/DF: 28-6-26, p. 3 reads: “Your Mind & Heart are not at all effected [*sic*] with my such severe sufferings, O Guru! I am amazed at your ‘hard-heartedness’. Your heart (Dil) seems to me harder than stone even.” TLD/FF: 28-7-26, p. 3 reads similarly. TTL/FF p. 92 and TTL p. 92 suffer from several typos, most notably in the wording “I am amused” instead of “I am amazed.”

5TH AUGUST 1926

1. ComD 1: f. 311.

2. See LM (Mownavani), vol. 2, p. 612 ; LM (Manifestation), vol. 3, p. 830.

3. A version of this the first section of this Tiffin Lecture appears as “Fragments from the Spiritual Speeches of His Divine Majesty Sadguru Meher

Baba. (11) On Desires and Bindings (given at tea-time on 5th August 1926),” *Meher Message*, vol. 1, no. 11 (November 1929), pp. 6-7.

4. The diary source for this passage is ChD 57: p. 135: “When these formless impressions go away the *jivātmā* is given to *atma*.” TLD/FF 5-8-26, p. 1 reads similarly. TTL/FF p. 93 gives the reading:

5TH AUGUST 1926 (CONTINUED)

“Then these ‘formless impressions’ go away (*jīva-ātmāpañī*) is given to ‘Atma.’”

5. The text of TTL/FF p. 93 and TTL p. 93 read: “then it becomes the ‘Original Power’ i.e. ‘Atma.’” TLD/FF 5-8-26, p. 1 reads similarly. But the word “Power” here seems to result from a misreading of the diary. In both ChD 57: p. 134, which is the raw source, and ChD 57: p. 135, which is the fair copy (based on that raw source), we find the phrase “original pure atma.” Probably the text of the Tiffin Lecture results from a reading or typing error in which “pure” was misconstrued and rendered as “power.” The editors have emended, accordingly, in favor of the diary reading.

6. “Fragments from the Spiritual Speeches of His Divine Majesty Sadguru Meher Baba. (12) On Service,” *Meher Message*, vol. 1, no. 11 (November 1929), p. 7, draws selectively from this portion of this Tiffin Lecture—particularly TTL pp. 95–97, that provide the source for about two-thirds of this section in this edited text.

7. TTL p. 95 provides “boats,” and TTL/FF p. 95 has the same, except that an s has been inserted in handwriting with a caret. TLD/FF 5-8-26, p. 3 likewise provides the reading “boast.”

8. These Gujarati words in TTL/FF p. 95 fill a lacuna in TTL p. 95. ChD 57: p. 136 is the diary source, whose text is followed fairly closely in TLD/FF 5-8-26, p. 3.

9. A lacuna in TTL p. 95 is filled by the Gujarati text (here slightly edited) of TTL/FF p. 95. ChD 57: p. 136 constitutes the diary source. The same Gujarati passage appears in TLD/FF 5-8-26, p. 3.

10. These Gujarati words, filling a lacuna in TTL p. 96, are taken from TTL/FF p. 96, TLD/FF 5-8-26, p. 3, and ChD 57: p. 143.

11. TTL/FF p. 96 and TTL p. 96 read “particularly — everywhere.” But ChD 57: p. 143—the clear source for this passage—reads “practically everywhere.” The same appears in TLD/FF 5-8-26, p. 4. The diary and TLD/FF reading seems preferable; perhaps the word “particularly” in the Tiffin Lecture results from an error in typing.

12. TTL/FF p. 97 and TTL p. 97 read “‘Dnyan’ (Concentration).” In this manuscript “Dnyan” serves as the normal transliteration for the Indic word *jñān*. The word “concentration,” however, better serves to translate the Indic word *dhyān* rather than *jñān*; and in fact this is what we find in the diary source for this passage (ChD 57: p. 147): “*karma, bhaktī, dhyān*” (though this last word may be spelled *dhyān*). TLD/FF 5-8-26, p. 5 also provides this reading: “All ‘Karma’ (Actions), ‘Bhakti’ (prayers) and ‘Dhyān’ (Concentration) must be done . . .” “Dnyan” in the “Tiffin Lecture” typescript appears to be a mistyping of “dhyān”; and the editors have emended accordingly. It is true that the three yogas—the *trimārg*—are conventionally said to be karma, bhakti, and jñān (action, devotion, and knowledge); but Baba here appears to have substituted “concentration” (involved in the meditational process, a part of jñān yoga) in place of the “knowledge” term.

13. The original text of TTL p. 97 reads: “destroys all the ‘gratitude’ (Punya [lacuna]).” TLD/FF 5-8-26, p. 5 and TTL/FF p. 97 fill the lacuna with “*puṇya*” in handwritten Gujarati; the diary source for this passage, in ChD 57: p. 147, simply omits the word “gratitude”: “. . . destroys the *puṇya* . . .” The word “gratitude” does not adequately translate *puṇya*, nor does it in any other obvious way make sense in this context. Perhaps the underlying thought is that, when one claims for oneself the credit for action, one fails to show proper gratitude towards Him who is action’s true source. Yet since this meaning is not at all clearly expressed, the word “gratitude” must be taken as a typing error or mental lapse; we have accordingly emended by replacing it with “merit,” a correct translation.

14. The Gujarati text of this indented line and the Gujarati line that follows it (“*Te karī āg! Shui te āg?*”) is taken from TLD/FF 5-8-26, p. 5. A less complete version appears in ChD 57: p. 149. Though there is nothing in the source texts explicitly to indicate that this is a familiar saying, the fact that TTL p. 98 and TTL/FF p. 98 leave a gap for it in the typography suggests that this is intended as a quotation.

18TH AUGUST 1926

1. This Tiffin Lecture and the next (which will be referred to in this note by the titles “Types of Spiritually Advanced Persons” and “Four Short Talks,” respectively) are vexed with problems involving the dates as well as textual relations with the diary sources. On the matter of dating the problem can be described thus. The “Tiffin Lectures” manuscripts (TTL/FF pp. 99–105, TTL pp. 99–105, TLD/FF: 17-8-26, pp. 1–2 and TLD/FF: 19-8-26, pp. 1–5) specify the dates for the two lectures as 17th and 19th August, respectively. The full text for these two lectures as given in these manuscripts (TTL/FF pp. 99–100 and 101–5 and TTL pp. 99–100 and 101–5, TLD/FF: 17-8-26, pp. 1–2 and TLD/FF: 19-8-26, pp. 1–5) is based on two sections of ChD 57. This diary source material for “Types of Spiritually Advanced Persons” (ChD 57: pp. 162, 163, 165, 164, and 166) begins with a page (p. 162) dated “17-8-26.” Most of the diary source material for “Four Short Talks” (ChD 57: pp. 171, 170, 172, 174, 176, 178, 180, and 168) can with confidence be dated to 19th August 1926—since two of these pages bear that date; but ChD 57: p. 168 bears the date 18th August. Thus we find a total of three dates—17th, 18th, and 19th August—associated variously with these two lectures.

This already muddled picture is further complicated by the evidence from “The Combined Diary.” Here the entry for 17th August gives no indication of anything like a talk to the mandali; but the entry for 18th August (ComD 1: f. 319) closes with the following sentence: “In the evening Baba gave out some explanations on Atma-Gnyan, Paramatma-Gnyan, Jivan-Mukta, Videh-Mukta, Acharya etc.” This description corresponds well with content common to both lectures (in TTL/FF pp. 99–100 and 105 and TTL pp. 99–100 and 105, TLD/FF: 17-8-26, pp. 1–2 and TLD/FF: 19-8-26, p. 5, pp. 226–27 and 237–38 in this edition). Meanwhile, “The Combined Diary” entry for 19th August (ComD 1: f. 320) contains this sentence: “Today Baba gave out many interesting explanations for as many as four times in the day.” This description too seems to match the style and

substance of “Four Short Talks,” which is indeed discontinuous and broken into discrete and largely unrelated sections.

In short, the evidence of “The Combined Diary” points to 18th and 19th August as the probable dates for the two lectures, whereas “Tiffin Lectures” and ChD 57 indicate 17th and 19th August (with the exception of ChD 57: p. 168, dated 18th August). No easy method of reconciling this stark contradiction between manuscript sources offers itself. In general the editors have found the dates in “The Combined Diary”—which situates talks that Baba gave within a broader continuous narrative of his life during this period—to be more reliable than those in “Tiffin Lectures”; on this principle the date of this present Tiffin Lecture has been emended from 17th August to 18th August. It is quite possible that a single erroneous date in Chanji’s Diary (on ChD 57: p. 162) might be responsible for the replication of that erroneous date throughout the various “Tiffin Lectures” manuscripts; and thus the number of manuscripts bearing the 17th August dating do not count as independent testimony. It must be acknowledged, however, that this decision in favor of the 18th August dating overrides a body of contrary textual evidence (viz., the explicit dates on TTL/FF p. 99, TTL p. 99, TLD/FF: 17-8-26, pp. 1–2 and TLD/FF: 19-8-26, pp. 1–5, and ChD 57: p. 162). Until further evidence emerges, the problem of the dating of these two lectures must be regarded as unresolved.

A further difficulty presents itself specifically with respect to ChD 57: p. 168 (dated 18th August), which describes and distinguishes Videh-Muktas, Jīvanmuktas, and Āchāryas. As already noted, both Tiffin Lectures present this information, which might lead one to suppose that the same discourse material given by Baba on a single occasion found its way into the “Tiffin Lectures” at two different points. But again this picture is complicated by the fact that ChD 57: p. 162 and 164 (p. 162 bears the date 17th August) render their own version of this same content. In fact, the text of the explanation in TTL/FF pp. 99–100, TTL p. 99–100, and TLD/

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FF: 17-8-26, pp. 1–2 (pp. 226–27 in this lecture) follows the wording of ChD 57: pp. 162 and 164, while that of TTL/FF p. 105, TTL p. 105, and TLD/FF: 19-8-26, p. 5 (pp. 237–38 in the next lecture) shows a closer verbal relationship with ChD 57: p. 168. Once again, it is not inconceivable that a single explanation by Baba found its way into Chanji's Diary at two different points—since Chanji often reproduced the same material on different pages of his diaries; and these two diary versions could then have found their way into the “Tiffin Lectures” manuscript in two different lectures. So the question still stands: did Baba give this explanation about the types of God-realized persons once or twice?

Here again, no easy way of resolving this dilemma stands forth. To add to the difficulties, the text of TTL/FF p. 105 and TTL p. 105 is seriously garbled, though happily, a far superior version can be found in TLD/FF: 19-8-26, p. 26, reproducing the substantive content of the diary sources. (For a detailed discussion of this editorial crux, see endnote 13 in the next lecture.) In view of these complexities, the editors have thought it best to follow the “Tiffin Lectures” manuscript sources in presenting this same material twice (once in each lecture). In fact, it is not in the least unlikely that on the second day Baba did indeed revert to and explain again what he had explained the day before, as is suggested by the two different dates in Chanji's Diary.

2. While in *God Speaks* Meher Baba characterized a mahāyogī as an advanced soul of the fourth plane, in *Infinite Intelligence* the term usually refers to a person on the fourth, fifth, or sixth plane (on rare occasions the seventh). Though the present lecture does not pin down the meaning of the term unambiguously, from the fact that a mahāyogī is more advanced than a yogi and less than a pīr, we might infer that he belongs to the fourth or fifth plane. ChD 57: p. 162 and TLD/FF: 17-8-26, p. 1 associate the mahāyogī with the Gujarati expression *jīvan bhūmikā* (that is, “life plane” or “sphere”). While Meher Baba does not go on to gloss either of these terms in detail and perhaps had not settled on

their use, they seem to indicate the upper reaches of the subtle sphere.

3. This last phrase has been inserted by the editors to make explicit what is presumed in the diagram, that is, that the “Sun” and its “rays” are equivalent to the “Ocean” and its “drops”; the two metaphors are being mixed.

4. The meaning of the original text of TTL/FF p. 99, TTL p. 99, and TLD/FF: 17-8-26, p. 1 is not altogether clear; TTL/FF p. 99 reads: “The ‘Ananta’ Sat-Chit-Ananda (*Sat-Chit-Ānand*) state is comp[ar]ed with that of the SUN, so, the Jivatma, that is ONE WITH the ‘Sat-Chit-Ananda’ is similarized with the state of the SUN.” Now this sentence could be read to mean that “the Jivatma,” which is to say **any** jīvātmā, the **typical** jīvātmā, is one with the Sun and its Sat-Chit-Ānand state. Yet the word “similarized” suggests that Baba is explaining the terms of his “Sun-and-rays” analogy, in which, by the most obvious and sensible reading, the Sun represents Paramātmā and the rays represent the multitudinous jīvātmās. It seems more likely, therefore, that the phrase “the Jivatma, that is ONE WITH the ‘Sat-Chit-Ananda’” refers not to the typical jīvātmā but to that exceptional, God-realized Ātmā; in other words, the clause “that is one with Sat-Chit-Ananda” is used restrictively, not non-restrictively. We have edited the prose of this passage accordingly. (The text of the diary source—ChD 57: p. 163—offers no special illumination at this juncture.)

5. These English words (in TTL/FF p. 99, TTL p. 99, and TLD/FF: 17-8-26, p. 1) translate the Gujarati phrase “*Anant Shakti, Jñān, ane Ānand*,” that is, “Infinite Power, Knowledge, and Bliss” (ChD 57: p. 162; TTL/FF p. 99 and TLD/FF: 17-8-26, p. 1 read similarly). Elsewhere in the lecture, however, “Satchitānand” carries this same meaning.

6. These same three types of God-realized persons are discussed again in the next lecture, pp. 237–38 below. These two versions of the same material in these two Tiffin Lectures are probably based

on two different versions in Chanji's diary: the account here has as its evident source ChD 57: pp. 162 and 164, while the version in the next lecture (of 19th August) is probably based on ChD 57: p. 168. On problems of dating, source, and textual relations, see endnote 1 above.

7. The text of TTL/FF p. 100 and TTL p. 100 reads: “There are very very few, who remain IN the Sun, and from there, see their own ‘rays’” (TLD/FF: 17-8-26, p. 2 reads similarly). This wording does not unambiguously identify the “very few” with the “Āchāryas or Jñān Muktas” (i.e., Perfect Masters)

of the preceding line. Yet the way that this “very few” is described in the following paragraph makes it clear that they can be no one other than Perfect Masters. For the sake of clarity the passage has been emended accordingly.

8. The text of ChD 57: p. 166, which is the source for this passage, implies that this preparation that the Chargeman carries out is directed specifically towards his own successor (*bijāne*, from *bijū*, “another, a second one”): that is, the Chargeman who is to follow him.

19TH AUGUST 1926 (FIRST SESSION)

1. ComD 1: f. 320; the text is slightly edited.

2. The Tiffin Lecture source material for the following list, most of the content of this first section, and certain elements in the remainder of this lecture have been rendered in another (differently edited) version in “Fragments from the Spiritual Speeches of His Divine Majesty Sadguru Meher Baba. (13) On Spiritual Achievements,” *Meher Message*, vol. 1, no. 12 (December 1929), pp. 6–7.

3. The text of TTL/FF p. 101 and TTL p. 101 reads: “With the Gross Eye, the ‘Subtle’ things are seen: . . .” (TLD/FF: 19-8-26, p. 1 reads similarly). The diary source corroborates this: “With the Gross eye, the Subtle *vastu-s* are Seen” (ChD 57: p. 171). Yet it is hard to explain why **subtle** objects (*vastu-s*) would be seen with the **gross** eye (except on the first plane, where, according to *God Speaks*, this does happen; but there is no indication that Baba is talking about the first plane in our present text). A few lines below this, TLD/FF: 19-8-26, p. 1 provides the following: “But, as actually the gross material things (*jaḍ-vastu*) are seen, so also are the Subtle things seen with the Internal Eye, i.e. (Subtle eye *antar-draṣṭī*), and with the ‘Mental Eye’ (*divya draṣṭī*), God is Seen” (TTL/FF p. 101 and TTL p. 101 read similarly, except that all the lacunae have not been filled). This passage implies (though it does not explicitly state) that “gross things” are seen with the gross eyes. Since in many other places Baba has affirmed that gross (and not subtle) objects are perceived through

the gross senses, the editors have emended “subtle” to “gross” here.

4. This indented list and the two paragraphs before it were published as saying no. 112 in “Sayings of His Divine Majesty Sadguru Meher Baba,” *Meher Message*, vol. 2, no. 12 (December 1930), p. 1. For further information, see Appendix 5, Table 10, p. 514.

5. The “Tiffin Lectures” source texts (TTL/FF p. 102 and TTL p. 102) for these last three sentences are somewhat garbled: “Now just as this ‘eye’ sees this slate with the same (eye) open or closed, the same way, if it sees ‘Self’ with the same (ete) [*sic*] open, it is the same in all these.” (TLD/FF: 19-8-26, p. 2 reads similarly.) The underlying meaning seems clear, however, and the editors have emended accordingly.

6. In ChD 57: p. 176 the phrase “*he kāmī*” has been written in the Gujarati script on the bottom row of the left-hand column, across from and slightly below the English in the right-hand column, “sound sleep.” This phrase “*he kāmī*” has been carried over into TLD/FF: 19-8-26, p. 3, where it takes the form of a parenthetical penciled note filling blank spaces in the table (all the other slots in the table having been filled in). If this phrase is indeed in the Gujarati language, it means something like “O lustful one”; possibly the expression has a sarcastic connotation. It is not immediately clear why this phrase has been added at this juncture. Perhaps the notion is that the ordinary

19TH AUGUST 1926 (FIRST SESSION) (CONTINUED)

human, cycling between sound sleep, dream, and wakefulness (in the lower half of the diagram), is caught in the net of desire and lust (*kāma*). Does this handwritten annotation register some comment that Baba himself made? We cannot be sure, but it seems unlikely that the diarist would have inserted this thought on his own initiative.

7. Literally “freed” or “released,” in idiomatic usage *khalās* often functions as a kind of exclamation, meaning “finished!—done!—over with!” Though the word does not appear in the text of the TTL/FF p. 103, TTL p. 103, or TLD/FF: 19-8-26, p. 3, it does occur in the diary source (ChD 57: p. 174) and has been interpolated from there.

8. ChD 57: p. 178 gives the Marathi phrase “*numchī bokanḍīvar bāsto*,” “sit on your neck”; the sense of this idiomatic expression is to restrain or hinder from action. In TTL/FF p. 104 Chanji translates this into Gujarati: “*gardanpar savār chhej*”; TLD/FF: 19-8-26, p. 3 gives a similar reading. Probably in the original lecture Baba dictated this phrase in its Marathi form.

9. These last two sentences are based on TLD/FF: 19-8-26, p. 4, which reads “It is nothing—only the experience (realization *anubhav*) is required.” TTL/FF p. 104 and TTL p. 104 read: “It is nothing. Only the ‘experience’ is required.”

10. TTL/FF p. 104 and TTL p. 104 read: “For example, take your own question . . .” (TLD/FF: 19-8-26, p. 4 reads similarly). Presumably Baba was referring to a question which one of the mandali attending the lecture had recently asked; in other words, Baba was alluding to the give-and-take in this very lecture as an example of the process of acquiring intellectual understanding that does not succeed in transforming one’s root experience and breaking the identification with the false self—as he illustrates below with the example of the scorpion.

11. The source text of TTL/FF p. 104 and TTL p. 104 reads thus: “[you who] regularly hear all such talks (of ‘experience’ and ‘nothingness’ etc.) are NOT void of or any exception to these

‘inexperienced’ drops . . .” (TLD/FF: 19-8-26, p. 4 reads similarly). A word seems to be missing here: “void of” what? The editors have supplied the word “sankaras,” since it makes sense in this context, and since this phrase recurs throughout the literature of this period.

12. The texts of TTL/FF p. 105, TTL p. 105, and TLD/FF: 19-8-26, p. 5 do not indicate by what means one is travelling here; but the diary source (ChD 57: p. 180) clarifies that point: “samadhi is the rest one takes when travelling **on foot** from nager [*sic*] to Bombay . . .” (emphasis added).

13. These same three types of Muktas were described in the previous lecture (pp. 226–27 earlier). Similarities of wording suggest that TLD/FF: 19-8-26, p. 5 (used here as the primary source in preference to TTL/FF p. 105 and TTL p. 105: see endnote 15 below) was based on ChD 57: p. 168; though ChD 57: pp. 162 and 164 present much of the same content, the wording of those diary pages better matches TTL/FF pp. 99–100 and TTL pp. 99–100, which is the source for the relevant content in pp. 226–27 earlier. For detailed discussion of the textual and dating problems that vex these two passages and, indeed, these two lectures as a whole, see endnote 1 on pp. 563–64.

14. This narrative interlude referring to the context of Baba’s dictation does not appear in the “Tiffin Lectures” sources (TTL/FF p. 105, TTL p. 105, and TLD/FF: 19-8-26, p. 5) but in the diary source (ChD 57: p. 168). That diary page gives 18th August (not 19th August) as its date; for a full discussion of the problems and complications involved here, see endnote 1 on pp. 563–64.

15. The text of TTL/FF p. 105 and TTL p. 105 on which this passage is based seems badly garbled at this juncture. Its numbered list omits the first item entirely but starts with number two:

2. The “Videh-Mukta” keeps the body, which is moved by the Higher Powers (he has acquired) of “Jivatma” but “Unconscious only.”]

3. The “Acharya” keeps the body, moves and works it “Self-consciously” with His own “Knowledge, Power & Bliss”.

The typed draft version in TLD/FF: 19-8-26, p. 5, however, presents this list—with the complete three numbered items—in a much more reasonable form. Its first item is the “Videh-Mukta,” who “leaves the body immediately”; second comes the “Jivan-Mukta,” who “keeps the body which is moved by the Higher powers”; and third is the “Acharya” who “keeps the body, moves and works it, ‘Self-consciously’ with His ‘Knowledge, Power and Bliss[.]’” This text reproduces the content of the diary source, ChD 57: p. 168, and it accords with what has been explained about these three types of God-realized persons elsewhere in this and the preceding lecture. Plainly the

text of TTL/FF p. 105 and TTL p. 105 (both the products of the same act of typing) is defective; TLD/FF: 19-8-26, p. 5 has been preferred as the source here.

16. This phrase (*jīvātmā chalāve chhe*) appears uniquely as a handwritten interpolation in TLD/FF: 19-8-26, p. 5. Remarkably, it asserts that the *jīvātmā* persists after Realization. The editors cannot think of another instance in Baba’s writings where the *jīvātmā* is credited with this.

17. In *God Speaks*, by contrast, the Jivanmukta is characterized as enjoying creation-consciousness; the description of the Jivanmukta in this lecture corresponds to what *God Speaks* calls a Majzūb. (See also the previous lecture of 18th August 1926, p. 226 and footnote 5.)

19TH AUGUST 1926 (SECOND SESSION)

1. This Tiffin Lecture does not appear in any of the “Tiffin Lectures” source manuscripts (TTL/FF, TTL, or TLD/FF); the current text is based, rather, on ChD 57: pp. 182–86. The editors have chosen to incorporate it into this collection because of the extraordinary description that Meher Baba provides here of the character and significance of his philosophical explanations.

2. This Marathi phrase (literally translated in the first part of this sentence) appears (without English translation) in ChD 57: p. 183.

3. The original Marathi text of ChD 57: p. 183 reads “*jāgā jhālā khudā*.” The editors have emended this into an expression that fits the sentence grammatically.

4. The original text of ChD 57: p. 183 reads “*ek paygāmhī*.”

5. The text of ChD 57: p. 184 reads: “(sārī *chhe ke sukhaḍ nā jhāḍabī hame pedā kīdhā chha*)—*nahī to—bāvaḷanā lākaḍā nā bī vāndhā rahete*).” Literally, this translates: “(it is good that we have grown the trees of the sandal wood) — or else—the wood of the bāvaḷa would come into doubt).”

6. The original text of ChD 57: p. 185 reads: “they

take the *sharīyat* as the *Goal sevaḥ* of realization [*sic*], instead of the way *mārg*. (rather foundation).”

7. At the bottom of ChD 57: p. 186, separated from the preceding by a few lines and in a slightly smaller handwriting, we find the following: “Ex—of Mr Angarh Vakil (*purāṇī*), who claims himself to have read the Scriptures (*hīdu-shāstrā*) & even other religions books. And in spite of these, he is stupefied, every time.” The word “*hīdu*,” written in a way as could be read “*hīk*,” is clearly intended to be “*hīndu*” (*hindu* in good Gujarati), that is, Hindu, with the *anusvār* mark inadvertently omitted; one finds “*hīndu*” spelled in full, with the *-du* formed in the same problematic way, in ChD 62: p. 483. The “Mr Angarh Vakil” here is undoubtedly Angal Pleader, who regularly gave talks to the Meherabad school children on the Puranas and other Hindu scriptures during this period. Is the idea here that even a man so well versed in Hindu scripture as Angal Pleader finds himself astonished by Baba’s talks? The manner in which this note has been taken down suggests that it might represent not a comment of Baba’s but an observation and reflection by Chanji. In any event, since the editors do not find themselves able to interpret this obscure line with confidence, they have not attempted to incorporate it into the main text of Baba’s lecture.

21ST SEPTEMBER 1926

1. ComD 1: f. 339; the 21st September 1926 entry that narrates this episode is one of the more expansive in the entire diary, occupying more than five pages (pp. 339–44).

2. Selections and extracts from TTL/FF pp. 106–7 (comprising a little less than the first third of this Tiffin Lecture) were published as “Fragments from the Spiritual Speeches of His Divine Majesty Sadguru Meher Baba. (10) On Renunciation,” *Meher Message*, vol. 2, no. 1 (January 1930), pp. 8–9.

3. This last participial phrase does not appear in the original text of TTL/FF p. 106, which reads: “But such a ‘Renunciation’ too is difficult (Tyag *tyāg*)” (TTL p. 106 and TLD/FF: 21-9-26, p. 1 read similarly; the Gujarati of ChD 57: p. 191 and ChD 62: p. 517 expresses the same meaning.) The word “too,” however, seems to imply that renunciation constitutes one path among several. To express this idea, as a transition the editors have reverted to the thought of the first paragraph of this lecture, which says that renunciation is the best expedient for most of humanity.

4. This text appears in ChD 57: p. 191. TTL/FF p. 106 gives a different version: “*Peṭ samānā anna māge—tan samānā chīr/ kahe Kabīr, sun bhāi sādhu—tākā nām fakīr.*” That is, “He who fills the stomach with food and covers the body with clothing—Kabir says, O listen, brother Sadhu!—such a one can be named a faqīr.” TLD/FF: 21-9-26, p. 1 reads virtually like ChD 57: p. 191, except that the line “*kahe Kabīr, sun bhāi sādhu*” has been written, crossed out, and replaced with “*adhik hī sangrah na kare.*” The editors have selected the diary version since it expresses the thought more adequately.

5. TTL/FF p. 107 and TTL p. 107 read “even if the world (people) may call you ‘cowards’ . . .” (TLD/FF: 21-9-26, p. 2 reads similarly). The word *hijrā*, “an effeminate person, a eunuch,” has been interpolated from the Gujarati diary source for this passage (ChD 57: p. 192).

6. The English word “suffer” in TTL/FF p. 108

and TTL p. 108 (“suffers” in TLD/FF: 21-9-26, p. 3) renders the Gujarati of ChD 57: p. 192, “*Bas kāi bī kīdhu ke mār,*” which means, literally, “whatever they say, they get beaten up.”

7. The text of TTL/FF p. 109 and TTL p. 109 reads: “External Renunciation, even with desires (being created) is alright, too.” (TLD/FF: 21-9-26, p. 3a reads similarly.) The diary source (ChD 57: p. 193) reads: “External (renn.) *thīk*—desires *āve tobī*”; that is, “External renunciation is good—even if desires come.”

8. TTL/FF p. 110 reads: “If the Sanskaras of ‘karma’ attached to the ‘Pure Permatma’ (*shudhd Paramātmā*) be wiped off, it’s all right” (TTL p. 110 likewise, except that the lacuna has not been filled; TLD/FF: 21-9-26, p. 4 reads similarly). The diary source (ChD 57: p. 194) expresses the thought in Gujarati: “Pure *paramātmā par je karmānā sanskārlāge te saghlā nīkālyā ke bas.*” This translates: “When all the sanskaras of karma affecting that Pure Paramātmā are wiped off—enough.” What exactly does it mean to suggest that sanskaras are “on” or “attached to” pure Paramātmā? The editors presume that this language means nothing more than to indicate that Paramātmā is the real Self with which sanskaras get associated; and the text has been edited accordingly.

9. The original text of TTL/FF p. 110 and TTL p. 110 reads: “(as to the connection of a ‘Circle’ it’s quite a [*sic*] different).” TLD/FF: 21-9-26, p. 4 gives us: “(As to the connection of a ‘Circle’, it’s quite a different matter).” The diary source (ChD 57: p. 194) provides the following: “(circle *nī to vātaj judī*)”; this translates, “(The case of the circle is quite different).” Read literally, these source materials would seem to suggest that Tukārām was not the member of a Sadguru’s circle, since apparently the experience of circle members differs from his. Yet since Tukārām himself became a Sadguru later in his life, he must have been the member of a Sadguru’s circle prior to Realization. Probably Baba threw in this comment (about the case of circle members being different) simply to dissociate the

episodes from spiritual history that he was relating in this lecture from the experience that his own circle members were passing through at this very time. Spoken to his mandali, what this comment means, in other words, is, “all this has nothing to do with you.” The line has been emended to suggest this.

10. The source for this line in TTL/FF p. 110 and TTL p. 110 reads: “This ‘Doing’ & ‘Being’ (it is that) drowns all” (TLD/FF: 21-9-26, p. 5 reads similarly). The diary source in ChD 57: p. 197 helps to clarify: “*karvu – hovu’ ej dūbāde chhe*”; this translates, “‘To do—to be’: this is what drowns.” In light of the lines that follow, Baba’s meaning seems to be that the ordinary human Mayavic kind of “doing” and “being” are what cause one to drown in the sea of illusion and falsehood; “drowning” does not refer, in other words, to the drop-soul’s drowning and merging into the Ocean of Reality, but rather to its immersion in what is unreal and its loss of the life of higher possibilities. Since the original sentence is ambiguous, in their emendation the editors have inserted the phrase “in the sea of illusion” to help clarify this sense.

11. Much of the content of TTL/FF p. 111, TTL p. 111, and TLD/FF: 21-9-26, pp. 5–6—which provide the sources for the remainder of this Tiffin Lecture as far as the quotation from Hafiz and the analogy of the machine below—appears as “Fragments from the Spiritual Speeches of His Divine Majesty Sadguru Meher Baba. (16) On ‘To Be Nothing,’” *Meher Message*, vol. 2, no. 2 (February 1930), pp. 19–20.

12. TTL p. 111 has a lacuna here; the couplet (without any attribution to Ghalib) is quoted in the Gujarati script in ChD 57: p. 197, ChD 62: p. 515, TTL/FF p. 111, and TLD/FF 21-9-26, p. 5. There the form it takes is this: “*Na thā may to khudā*

thā, / kuchh na hotā to khudā hota. Dūboyā mujko honene—/ na hotā may to kyā hotā.”

13. This Gujarati rendering of Hafez is based on the diary versions in ChD 57: p. 197 and ChD 62: p. 515. The editors have not been able to locate a source for these lines in the *Dīvan* of Hafez.

14. In TTL p. 112 the terms interpreting the analogy, that is to say, the “tenor” terms of each metaphor, are all missing; in each line this spot (following the verb in each sentence) has an unfilled lacuna. Happily, the key missing terms appear in handwriting in two sources. TTL/FF p. 112 provides English words, and TLD/FF: 21-9-26, p. 6 gives words in Gujarati. As it happens, the two sets of “tenor” terms do not altogether match in their meaning, though the typed English terms for the “vehicle” (or literal surface image of the comparison) are almost identical, as is shown in the table below:

“Vehicle” of the metaphor in both manuscripts	“Tenor” of the metaphor in TTL/FF p. 112	“Tenor” of the metaphor in TLD/FF: 21-9-26, p. 6
the “machine”	Life	<i>manuṣya</i>
the “wheel”	Birth & rebirth	? (<i>manuṣya</i>) <i>sharīr</i>
the “points”	Sanskar	<i>sanskār</i>
the “instruments”	Good action	<i>anant shakti-jñān</i>
the “expert stopper”	Sadguru	<i>sadguru</i>

The edited text tries to integrate the two sets of “tenor” terms, according a certain priority to the text of TTL/FF p. 112, which seems superior at this juncture. (The question mark in the right hand column of the table occurs in the source manuscript.)

22ND SEPTEMBER 1926

1. ComD 1: f. 345; the text has been slightly edited.

2. TTL/FF p. 114 and TTL p. 114 read: “. . . these Great Avatars were ‘GOD INCARNATES’ Nay. Fully ‘Awake and Conscious’ Gods” (TLD/FF:

22-9-26, p.1 reads similarly). The diary source in ChD 57: p. 195 reads: “They, were God incarnate—nay more—*jāgā jhālelā Īshwar.*” This last phrase, a Marathi expression written in the Gujarati script, means “awakened Īshwar.”

1ST OCTOBER 1926

1. ComD 1: f. 354. The text has been slightly edited.
2. TTL/FF p. 117 and TTL p. 117 read: “always do the right things—if your conscience accepts it and tells you to do it . . .” (TLD/FF: 1-10-26, p. 1 reads similarly). ChD 57: p. 208 gives the Gujarati source text: “*manne dilne je kharu lage tej karo*,” that is, “Whatever your mind and heart feel right, do only that.” The edited text incorporates the English renderings of both sets of expressions—“conscience” and “mind and heart,” “tells you” and “feel right.”
3. A version of this paragraph (on fear of Self) was published as saying no. 86 in “Sayings of His Divine Majesty Sadguru Meher Baba,” *Meher Message*, vol. 2, no. 6 (June 1930), p. 1. For further information see Appendix 5, Table 10, p. 514.
4. Some of the contents of what follows appears in a summarized version in “Fragments from the Spiritual Speeches of His Divine Majesty Sadguru Meher Baba. (14) On Fear,” *Meher Message*, vol. 1, no. 12 (December 1929), p. 7.
5. TTL/FF p. 117 and TTL p. 117, the source for this paragraph, appeared in another version as saying no. 114 in “Sayings of His Divine Majesty Sadguru Meher Baba,” *Meher Message*, vol. 2, no. 12 (December 1930), p. 1. For further information see Appendix 5, Table 10, p. 514.
6. The name “Arjun” does not appear in the “Tiffin Lectures” sources but has been interpolated from the diary (ChD 57: p. 208).

7TH OCTOBER 1926

1. These opening paragraphs, which do not appear in the “Tiffin Lectures” sources (TTL/FF p. 118, TTL p. 118, and TLD/FF: 7-10-26, p. 1), are based on two pages in Chanji’s diary (ChD 57: pp. 209 and 211) as well as the 7th October 1926 entry in “The Combined Diary” (ComD 1: p. 357).
2. ChD 57: p. 209 leaves the name of the place blank: the group “dropped in today while passing here from _____ [sic]” where they had been canvassing for “Mr. [?] _____ for the forthcoming Council election.”
3. This paragraph appears separately in ChD 57: p. 211, apart from the rest of the material in these paragraphs. This diary page does not make it clear at what point in the discussion Baba made these particular remarks; the editors have inserted it here, since this seems like the most probable juncture.
4. ChD 57: pp. 209 and 211 and ComD 1: f. 357. ChD 57: p. 210 constitutes the original diary source for Baba’s lecture that follows. (The “Tiffin Lectures” sources are TTL/FF p. 118 and TTL p. 118.)

16TH OCTOBER 1926

1. The account that follows summarizes the full and rich narrative in ComD 1: ff. 367–69. On the meaning of the “coach” and other details, see LM (Mownavani), vol. 2, p. 633; the episode is related in less detail in LM (Manifestation), vol. 3, p. 860.
2. ComD 1: f. 369 alludes to the recording of the lecture thus: “The details of Baba’s discourse on the three aspects of existence viz Body Life & the mind are narrated in Chanji’s lecture-notes.” This corroborates the supposition that this lecture (and no doubt the Tiffin Lectures that follow) are based on notes that Chanji recorded in his diary. For more on this point, see the next endnote.
3. Unfortunately Chanji’s Diaries, which have reliably provided the source material for the *Tiffin Lectures* until this juncture, break off at the end of the lecture of 7th October 1926; though doubtless diary sources for the remaining Tiffin Lectures at one time

existed, they cannot now be found. The lack of diary sources poses special problems for this particular lecture, which is riddled with thorny problems of interpretation. For a fuller discussion of the topic of “subtle physiology” with which this present passage is concerned, see Appendix 4, pp. 501–7.

4. This sentence has been interpolated by the editors to introduce the esoteric content of this lecture that follows. The bottom half of TTL/FF p. 119 and TTL p. 119, which constitute the immediate source of the four-item indented list below and Figure 23 that follows it, appears as “Fragments from the Spiritual Speeches of His Divine Majesty Sadguru Meher Baba. (17) On Sadguru’s Powers,” *Meher Message*, vol. 2, no. 2 (February 1930), p. 20.

5. Other references or occurrences of “plumb” as a slang term for “navel” in the general usage of the time, in India or elsewhere, have eluded the best research efforts of the editors. There can be no doubt, however, that the text intends this part of the anatomy as its meaning. For in TTL/FF p. 119 and TLD/FF: 16-10-26, p. 1 (respectively) the word “plumb” (in quotation marks) is glossed by a handwritten *duñi* and *bimb duñi*, that is, “navel” and “disk-shaped navel.” Further, in the portion of the lecture of 28th November 1926 when Baba recapitulates some of

his comments on “the spiritual significance of the parts of the human body,” he associates the “world” with the “Central circle in the abdomen (nave[ll]) . . .” (TTL/FF p. 140 and TTL p. 140).

6. TTL/FF p. 119 reads: “Yogis, and such others are in ‘Prana Loka’ (*prāṇ lok*), and more advance [*sic*] in ‘Prana Loka’ (astral plane), i.e. they are in the ‘Upper half of the body . . .’” (TTL p. 119 reads identically except that the lacuna has not been filled.) This repetition of “Prana Loka” seems to be an obvious error. Happily, TLD/FF: 16-10-26, p. 1 corrects it: “Yogis and such others are in ‘Prana Loka’ and more advanced in ‘Mana Loka’ (astral plane) . . .” Why “astral plane” serves as a gloss in this sentence for “Mana Loka” rather than “Prana Loka” defies easy explanation. In *Infinite Intelligence* Baba used “astral” as another term for “subtle,” which in that book meant the entire six planes of the inner world. Apparently the word carries another, more restricted meaning here.

7. The final pages of “Sadguru and the Light of Intelligence” in *Infinite Intelligence* (pp. 450–51) describe this same cyclic movement as the Sadguru journeys down into creation-consciousness and back again to the state of Realization.

23RD OCTOBER 1926

1. The “Tiffin Lectures” sources (TTL/FF: p. 120, TTL p. 120, and TLD/FF: 22-10-26, p. 1) give the date as 22nd October 1926, but the 23rd October 1927 entry in “The Combined Diary” opens with the following: “At eleven o’clock in the morning Baba gave a fine silent lecture to the whole of the mandali on ‘mind’ vide Chanji’s note book” (ComD 1: f. 380). The date in “The Combined Diary” has been preferred, since in dating it has been the more reliable source.

2. ComD 1: f. 376. The text has been slightly edited for readability.

3. This handwritten Gujarati interpolation poses something of an editorial crux. TLD/FF: 22-10-26, p. 1 gives the reading: “*pag pakaḍvā’ tamārū*

antākaraṇ nā pāḍe”. Literally this means: “‘To catch the feet’—[if] your conscience does not make you fall”; that is to say, if your conscience does not impel you to fall and catch the feet of someone [then don’t do it]. TTL/FF p. 120 reads similarly in a somewhat reduced form: “*pag pakaḍnā [sic] antākaraṇ nā pāḍe*” (“*pakaḍnā*” is obviously a misspelling for “*pakaḍvā*”). The phrase as a whole is not grammatical; it has been written elliptically, as often happens in oral discourse such as this. As the editors understand it, the opening phrase “*pag pakaḍvā*” (“to catch the feet”) seems to designate the topic that Baba wants to speak about, and the subsequent phrase “*tamārū antākaraṇ nā pāḍe*” (“—[if] your conscience does not make you fall”) expresses what he wants to say about it. Conceivably Baba may

23RD OCTOBER 1926 (CONTINUED)

have been referring to something happening in his immediate environment at that moment—such as a person touching his feet.

4. Much of the content of this last paragraph was previously published as saying no. 87 in “Sayings of His Divine Majesty Sadguru Meher Baba,” *Meher Message*, vol. 2, no. 6 (June 1930), p. 1. For further information, see Appendix 5, Table 10, p. 514.

5. The “Tiffin Lectures” manuscripts (TTL/FF: p. 121, TTL p. 121, and TLD/FF: 22-10-26, p. 2) have a parenthetical note here: “(Vide Mr. R’s narration d-21-10-26).” Probably this refers to an account by Rustom on the events of the day before. No such document has come to light to date.

1ST NOVEMBER 1926

1. The manuscript sources give conflicting evidence on the date of this lecture. TTL/FF p. 123 and TTL p. 123 cite on their title lines the date “10th November 1926.” But TLD/FF: 1-11-26, p. 1 contradicts this with the headline dating “1st. November 1926.” This latter date is corroborated by the 1st November 1926 entry in “The Combined Diary,” as quoted in the introduction to this lecture, and it has been accepted by the editors accordingly.

2. From the 27th October 1926 entry in ComD 1: ff. 384–85. The prose of this passage has been somewhat revised for greater readability, and translations have been incorporated.

3. ComD 1: f. 387. The text has been slightly edited.

4. The content of TTL/FF p. 123 and TTL p. 123—the source for the main text of this lecture—was published as “Fragments of the Spiritual Speeches of Shree Sadguru Meher Baba. (17) A Spiritual Riddle,” *Meher Message*, vol. 2, no. 5 (May 1930), p. 8.

5. The “Tiffin Lectures” manuscripts (TTL/FF p. 123, TTL p. 123, and TLD/FF: 1-11-26, p. 1) read: “If 5 be taken out of 7. . . .” Literally this would designate the operation of subtracting five from seven, which would yield a remainder of two. Clearly this wording is inexact; the editors have emended accordingly.

11TH NOVEMBER 1926

1. ComD 2: f. 13.

2. Much of the content of TTL/FF pp. 124–25 and TTL pp. 124–25, which provide the immediate source of about the first two thirds of this Tiffin Lecture, was previously published as “Fragments from the Spiritual Speeches of His Divine Majesty Sadguru Meher Baba. (18) On Keeping the Mind Quiet, Steady and Firm,” *Meher Message*, vol. 2, no. 6 (June 1930), pp. 5–6.

3. Two of the “Tiffin Lectures” source manuscripts (TTL/FF p. 127 and TTL p. 127) give only the elliptical phrase: “Power of these!” TLD/FF: 11-11-26, p. 3 lacks even this phrase and ends with “. . . will lead you no further than in ‘darkness.’” The editors have emended in the understanding that “these” refers to Realized Ones and that the phrase intends to accentuate the singularity of their power.

23RD NOVEMBER 1926

1. The wording of TTL/FF p. 128 and TTL p. 128 is obscure: “Asked the experiences of some, which almost went equally to mean that they had seen darkness at first, then through this darkness small circles of light appeared, and then only one circle in the end etc. etc.” (TLD/FF: 23-11-26, p. 1 reads similarly). Possibly the text in the earlier part of this sentence is corrupt, since it makes little sense in its present form. Presumably the gist is this: that after instructing them to close their eyes, Baba asked his mandali what they had experienced, and a few (“some”) said that they had seen circles of light, etc. The text has been emended accordingly.

2. The original text of TTL/FF p. 128 and TTL p. 128 seems garbled: “Now, this seeing of circles etc. is a step towards the Path of Seeing ‘Almighty’ . The ‘Eternal Light’ [empty space] At first, you

would see ‘circles’ . . .” (TLD/FF: 23-11-26, p. 1 reads similarly). The text has been emended on the basis of the reading that “Eternal Light” stands in apposition to “Almighty” and that it ought to be followed by a period.

3. The previous two sentences as they appear in “Tiffin Lectures” were in another version published as saying no. 88 in “Sayings of His Divine Majesty Sadguru Meher Baba,” *Meher Message*, vol. 2, no. 6 (June 1930), p. 1. For further information, see Appendix 5, Table 10, p. 514.

4. This analogy of the three curtains has been rendered in another form as saying no. 96 in “Sayings of His Divine Majesty Sadguru Meher Baba,” *Meher Message*, vol. 2, no. 8 (August 1930), p. 1. For further information, see Appendix 5, Table 10, p. 514.

24TH NOVEMBER 1926

1. TTL/FF p. 130 and TTL p. 130 both read: “This seeing of a Guru in his ‘ASSURED’ form . . .” But TLD/FF: 23-11-26, p. 1 gives us: “This seeing of a

Guru in his assumed form. . . .” Plainly this latter reading is the correct one.

28TH NOVEMBER 1926 (FIRST SESSION)

1. Many problems of dating afflict the two lectures that follow this one; for discussion, see endnote 1 on p. 577. Though this present lecture has been represented here as occurring in the “first session,” in fact, we have no evidence as to whether this lecture or the next (also assigned to 28th November) was given first. Indeed, these two “lectures” might represent two compilations from the same body of material given by Baba during the course of this day. The dating of this lecture as 28th November 1926 is based on the “Tiffin Lectures” manuscripts (TTL/FF pp. 131–47, TTL pp. 131–47, and TLD/FF: 28-11-26, pp. 1–16), where the date appears on every page but one. (The 28th November entry in “The Combined Diary” does not mention any lecture by Baba.)

2. The “Tiffin Lectures” sources (TTL/FF p. 132, TTL p. 132, and TLD/FF: 28-11-26, p. 2) read “ultimate.” The editors construe this as an error of diction and have emended accordingly.

3. Again the original text (TTL/FF p. 136, TTL p. 136 and TLD/FF: 28-11-26, p. 5) uses the infelicitous word “peels” (see earlier on p. 27 and associated endnotes 5 and 6).

4. In the text of TTL/FF p. 137 and TTL p. 137 several words are missing, but these are supplied in TLD/FF: 28-11-26, p. 6: “. . . without observing all the circumstances and surrounding, even after some very hard and severe tests and trials.” The editors construe this last phrase as referring back to the earlier reference to the sowing of the seeds and their bearing fruit.

28TH NOVEMBER 1926 (FIRST SESSION) (CONTINUED)

5. The original text here (TTL/FF p. 138, TTL p. 138) reads: “. . . those of the Circle who are selected to be realized, are realized, even if . . .” (TLD/FF: 28-11-26, p. 7 reads similarly). This could be construed to mean that the circle members are realized already but don’t know it. The greater sense of the paragraph, however, suggests that the phrase “are realized” means “do get realized”; that is to say, they are realized at some later time.

6. In the “Tiffin Lectures” sources (TTL/FF p. 138 and TLD/FF: 28-11-26, p. 7) the English lines are numbered, 1 through 6 (TTL p. 138 gives 1 through 5 only). Happily, TTL/FF p. 138 supplies the Persian poetic lines as well, handwritten in the Gujarati script. These handwritten lines too are numbered, 1 through 6. The editors have nonetheless reconstituted these six lines into three couplets, since the lines clearly pair off in this way; and they have quoted directly from Qodsī’s edition, since the couplets are defective as they appear in the manuscripts. The “Tiffin Lectures” manuscripts do not indicate the name of the poet; but all of these couplets are from the *Divan* of Hafez.

7. The discussion of the color of impressions in TTL/FF p. 139 and TTL p. 139, which provide the basis for the remainder of this section, was published in another version in “Fragments from the Spiritual Speeches of His Divine Majesty Sadguru Meher Baba. (20) On Colours of Impressions,” *Meher Message*, vol. 2, no. 7 (July 1930), p. 8.

8. TTL/FF p. 140 and TTL p. 140 read: “The Central portion of the forehead, exactly between the two eyes is the indication of the ‘Junction’ for the Saliks to go up and come down (Also called ‘the THIRD EYE’).” (TLD/FF: 28-11-26, p. 9 reads similarly.) This wording does not indicate explicitly what states the “Saliks” go up and down between; the editors have interpolated the phrase “between the Paramātmā state and the universe” on the basis of other explanations of this point given by Baba in these lectures as well as *Infinite Intelligence*.

9. TTL/FF p. 141 and TTL p. 141 read thus (and TLD/FF: 28-11-26, p. 11 reads similarly): “Then a

most beautiful and practical illustration was given by Shree of the clear explanation of---

THE YOGIS — THE MUJZOBS & THE SALIKS

THE HUMAN BEINGS — THE YOGIS & THE REALIZED.”

Below this there runs a line of hyphens. Here as in other places (especially in this particular lecture) the editors have construed this capitalized rubric with hyphens beneath it as the title for a new section, and they have adjusted accordingly.

10. The “Tiffin Lectures” sources do not include this word “attributes” but merely refer to “the 3 highest i.e. Eternal Knowledge Bliss & Power” (TTL/FF p. 141 and TTL p. 141; TLD/FF: 28-11-26, p. 11 reads similarly). *God Speaks* refers to Knowledge-Power-Bliss at various times as “attributes” of God and elsewhere as the “trio-nature” of God.

11. TTL/FF p. 142 and TTL p. 142 read: “(Truth and the Highest Knowledge, Power & Bliss imbibed in it) . . .” (TLD/FF: 28-11-26, p. 11 reads similarly).

12. With reference to this and the preceding sentence, TTL/FF p. 142 and TTL p. 142 read: “. . . even though these (Truth and the Highest Knowledge, Power & Bliss imbibed in it) is ‘Real’ and does exist, rather ‘Nothing also exists really except the TRUTH.’” Possibly the word “also” in the phrase “Nothing also exists” (“also” is missing from the version in TLD/FF: 28-11-26, p. 11) means to imply that Nothing has a kind of existence, a false and relative existence: that is, Knowledge-Power-Bliss are real and exist, but Nothing too has a seeming existence. The wording of the original text is too ambiguous, however, to assert this interpretation with confidence, and the edited text does not express this implication.

13. The text of TTL/FF p. 143 and TTL p. 143 is somewhat garbled in this section: “. . . their longing and labours in the acquirement of some ‘Knowledge and experience of the planes’ to which, they rise step by step (as we do here), turning himself and

rising step by step () [*sic*] as we and eventually after tremendous trials and untold difficulties, they rise . . .” (TLD/FF: 28-11-26, p. 12 reads similarly, with minor variations.) This text has been edited in the understanding that the phrase “turning himself and rising step by step” refers to Baba himself and describes his act of climbing back up the stairs that had been alluded to earlier.

14. The “Tiffin Lectures” sources (TTL/FF p. 143, TTL p. 143, and TLD/FF: 28-11-26, p. 13) give this number—“millions”—even though, as best we can gather from the various places that Meher Baba has discussed this subject, the ratio is not actually as drastic as this. That is to say, while most of those who achieve Liberation or God-realization remain absorbed in the Eighth State of God, the number that returns to creation-consciousness as Jivanmuktas and Paramhansas (the Ninth State) and Sadgurus (the Tenth State) is greater (or so one would infer) than one in millions.

15. After the Realization of God in the state of Fanā Fillah, the Sadguru “assumes” (TTL/FF p. 144, TTL p. 144, and TLD/FF: 28-11-26, p. 13) human form in the sense that he regains consciousness of it. It should not be inferred that the Sadguru has to take birth again, since during this process he has never dropped his body.

16. The original text of TTL/FF p. 145 and TTL p. 145 reads: “And it is on thi [*sic*] Junction that the Salik makes his seat, takes in those prepared for that state and experience of Param Anand, i.e. between the 6th and 7th planes, and keeps those who are not to return THERE—in that same state in the 7th plane like the Mujzoo . . .” (TLD/FF: 28-11-26, p. 14 reads similarly with small variations.) Strictly speaking, the earlier part of this sentence asserts that Paramānand is experienced **between** the sixth and seventh planes. Yet it is hard to conceive how this could be so; indeed, the last part of this passage indicates that Majzūbs, who belong to this very category of those experiencing Paramānand, abide on the seventh plane. Presumably the sense is that those who experience Paramānand have been brought to that exalted state by the Sālik Sadguru and abide with him, whose station is at the

junction between these two planes; but Paramānand itself belongs to the Fanā Fillah of the seventh plane. Again, we must recall that the original prose of the “Tiffin Lectures” has not always been written with philosophical precision.

17. The “Tiffin Lectures” sources (TTL/FF p. 145, TTL p. 145, and TLD/FF: 28-11-26, p. 14) read: “. . . thereafter to those (of his Circle) he prepared for the same, and so and so on.” Though the wording is ambiguous, the last phrase probably means that the process repeats down the chain of succession between Sadgurus and circle members.

18. At this juncture the “Tiffin Lectures” sources give a parenthetical note: “(vide pp. 134 – 288–9)” (TTL/FF p. 146 and TTL p. 146; TLD/FF: 28-11-26, p. 15 reads “wide” instead of “vide”). Cross-references of this sort, introduced by the Latin word “vide,” occur several times in the “Tiffin Lectures” and with considerable frequency in “The Combined Diary.” What is remarkable about this particular cross-reference, however, is the latter set of page numbers (“288–9”). In fact, TTL/FF p. 134 and TTL p. 134, which provide a main source for the discussion of bhakti yoga earlier in this current Tiffin Lecture (see pp. 310–11), do indeed pertain to the subject now being alluded to and make sense as a cross-reference. The manuscript of “Thursday Tiffin Lectures” concludes with p. 174, however. And so the reference to “pp. 288–9” cannot easily be construed except as referring to a second volume of that same manuscript, continuously paginated from the end of its first volume. As of the present date no such volume has surfaced in any of the known archival collections. Until it does, or until fresh evidence comes to light, the reference to “pp. 288–9” will have to remain a mystery.

19. The original text of the “Tiffin Lectures” sources seems to be corrupt: “. . . and it will not only be proved but actually shewn [*sic*] that the ‘Root’ (Base & Head) of the tree is at the ‘top’ and the ‘Head’ at the root (bottom) . . .” (TTL/FF p. 146 and TTL p. 146; TLD/FF: 28-11-26, p. 15 reads similarly). Now it can hardly be the case that the “head” is both at the top and bottom, as this sentence indicates; and it is hard to make sense of the first occurrence of the

28TH NOVEMBER 1926 (FIRST SESSION) (CONTINUED)

word “root,” which the text glosses as including both the base and the head. Something has been garbled, possibly through a simple error in copying.

20. This paragraph in the “Tiffin Lectures” sources (TTL/FF pp. 146–47, TTL pp. 146–47, and TLD/FF: 28-11-26, pp. 15–16) has been written in an obscure and sometimes cryptic manner; the present text has been significantly edited, as will be commented upon in subsequent endnotes. But at this juncture it should be observed that the writing does not make it clear whether Baba’s own words are actually being recorded or whether they are being reported synoptically and in paraphrase. In actuality, of course, all of the “Tiffin Lectures” come to us through the filter of Chanji’s Diary and his recording process; but usually the “Tiffin Lectures” present content as Baba’s own words more unambiguously than the present passage does.

21. The original text of TTL/FF p. 146 and TTL p. 146 is obscurely worded: “and finally it assumes the Human form, and so on and so on” (TLD/FF: 28-11-26, p. 16 reads similarly). While the last phrase (“and so on and so on”) might literally be taken to imply that the evolution of form continues on after the human stage, we know that this was not Meher Baba’s view. Presumably what is meant is that the journey of chaitanya, though having completed its evolutionary phase, nonetheless continues (“and so on”) through reincarnation and involution.

22. The original wording of TTL/FF p. 146 and TTL p. 146 here is infelicitous but not altogether unclear: “Now – when in vegetable state when the growth commences from the diverse (reverse) opposite direction (upwards) i.e. head being downwards . . .” (TLD/FF: 28-11-26, p. 16 reads similarly.)

23. This parenthetic expression expands a rather obscure phrase in TTL/FF pp. 146–47 and TTL pp. 146–47: “. . . i.e. being head downwards, and the concrete concrete [*sic*] example of ‘slates’ taken up and put down) – then the Chaitanya gets a shock . . .” (TLD/FF: 28-11-26, p. 16 reads similarly, with minor variations.) Now the reference to “slates” in this passage is unintelligible unless we suppose that

it refers to the slates that Baba was writing his lecture notes on, and that this phrase essentially represents “stage directions” accompanying the lecture. It has been edited accordingly.

24. The “Tiffin Lectures” sources for the final paragraph that follows are once again exceedingly garbled and obscure; at certain junctures the editorial reconstruction has been little better than guesswork. To circumvent the necessity of riddling the edited text of this paragraph with endnotes, we reproduce the complete original text of TTL/FF p. 147, the only source in which a major lacuna has been filled (in other respects TTL p. 147 and TLD/FF: 28-11-26, p. 16 read similarly). In view of the extreme difficulties that it poses, readers with textual and critical interests should be warned that the edited text is at many points hypothetical. With that caveat, the source text reads:

With such and many other theories, and proofs, and marvellous [*sic*] wonders there will be some great miracle and the whole world will be “in a stir”, for this is now the end of the “Pralaya” (*pralayno ant najhdik āvato jāy chhe*)—a certain period for certain movements etc. There have been innumerable such “Pralayas” of crores of years each, in the past, and the different Avatars, that had been at different times in the past, are like “drops” in this “Ocean of Param Anand” (Truth) and though each “Avatars” [*sic*] (a drop) aloof from the other, coming after ages, each knew/that “I am Ananta” and so on – the Involutions and Evolutions—arising out of “chaitanya” and having attained to the Highest after ages, of course, and such other innumerable “atoms” (Avatars) being One with the Ocean, finishing one “Maha Pralaya” and then another “Maha Pralaya” and then another and so on, and so on, i.e. the different Avatars, coming after ages, and even in the Maha Pralayas are all “One and the Same” (drops of the One Ocean of Truth—the Rays of the same “Fountain of Light” etc. etc.).

25. The source for this Gujarati line, TTL/FF p. 147, reads: “*pralayno ant najhdik āvato jāy chhe*.” In this form the line does not make sense; literally it translates, “The end of Pralaya is coming near.”

But plainly the meaning of the passage is that Pralaya, which brings about the end of the eon, is coming near. The editors have revised to express this meaning, chiefly by adding the word *vakhat*, “time.”

28TH NOVEMBER 1926 (SECOND SESSION)

1. The text of this lecture is based on the last two-thirds of a six-page typed manuscript (abbreviated LLBA: 28-11-26) housed in Beloved Archives in Hamilton, New Jersey. For further discussion of this archival material, see pp. 441–44. All six pages have in their running head the words “Lonavla, Sunday, 28th November, 1926,” and every page after the first has a page number. Pages 1 through the middle of p. 3 present the content of TTL/FF p. 131–35 in a crude and abbreviated form; this coincidence of content corroborates the date. After the lacuna and the words “(part missing)” in the middle of p. 3, the text resumes with content unrelated to that in TTL/FF p. 135–47 (the remainder of the lecture of 28th November 1926, first session). The case can be made that the material after the gap in p. 3 was given out by Baba on the next day (Monday). For the third paragraph into this section begins with the words: “Then, talking about the Yogis, Shree repeated last night’s explanations, . . .” None of the diaries allude to any discoursing by Baba on 27th November, while we know that he lectured on the 28th. Nonetheless, since all six pages of this lecture are presented continuously with sequential pagination and a single date (28th November), the editors feel that, on balance, this date has to be accepted and the unity of the lecture upheld.

On the very eve of this edition’s entering into print production, the original source was unexpectedly discovered in a manuscript in Chanji’s handwriting in the Avatar Meher Baba Trust Archives. This lecture and the next are both based upon this source. For further details see pp. 441–45.

2. LLBA: 28-11-26, p. 3 reads “Gotapuri.” Since no one going by this name can be identified in connection with the life of Ramakrishna, the editors have taken this as a misspelling or mis-hearing of “Totapuri,” a well-known figure in Ramakrishna’s life accounts.

3. The following passage exhibits a close relationship to the opening section of the lecture of 6th February 1927 (TTL/FF p. 151, TTL p. 151, and TLD/FF: 6-2-27, p. 1), with many exact correspondences in verbiage, though the two passages diverge at a number of points also. It is possible that these two passages represent two write-ups of the same lecture moment by Baba. If so, this lecture content must have been given by Baba in Lonavla in November 1926 and not in Meherabad on 6th February 1927, since it is hard to conceive how it could have found its way into LLBA: 28-11-26, p. 4 otherwise. At the same time, a note in Chanji’s Diary for the date 6th February 1927 (ChD 20: pp. 6–7) makes it clear that Baba did give a lecture then on the powers of yogis. Possibly Meher Baba gave this same explanation twice, once on 29th November 1926 and again on 6th February 1927; then again, when the 6th February 1927 Tiffin Lecture was being compiled, it is also possible that this material from the previous November was added in, since it pertained to the discussion and since that particular November talk had been left out of the “Tiffin Lectures” compilation. For further discussion, see endnote 2 on p. 580.

4. Certain ambiguities afflict the prose in the sources for this passage as well as the sources for the lecture of 6th February 1926; for fuller discussion, see note 3 on p. 580.

5. LLBA: 28-11-26, p. 4 has a lacuna here: “after combining these two sources (? [lacuna] limited) by Yoga process” The “Tiffin Lectures” sources for the 6th February 1926 lecture (TTL/FF p. 151 and TTL p. 151; TLD/FF: 6-2-27, p. 1 reads similarly) fill the lacuna thus: “after combining these two sources (of the limited and unlimited) and there is the result. . . .”

28TH NOVEMBER 1926 (SECOND SESSION) (CONTINUED)

6. LLBA: 28-11-26, p. 4 reads: “While a sadguru has not to exert his energies in breathing and checking etc. (like the yogis). . . .” The sense of the word “checking” remains unclear; does the text mean that the yogi (unlike the Sadguru) alternately breathes and checks his breath in the yogic process? Lacking certitude on this point, the editors have left the text in an ambiguous form.

7. LLBA: 28-11-26, p. 5 reads: “Hence no difference or difficulty. He has merely to think and throw light of his eyes or mind.”

8. LLBA: 28-11-26, p. 5 reads: “To make you human beings understand and give some idea, . . .”

29TH NOVEMBER 1926

1. This is the second of two lectures based on manuscripts in the Beloved Archives collection in Hamilton, New Jersey. Consisting of four typed pages in the same general layout style and typed on the same typewriter as the previous lecture of 28th November 1926 (second session), this typescript has on its head page the following:

From Chanji’s Diary, November 24th, 1926 at Lonavla:
(A discourse by Meher Baba)

Each of the three succeeding pages has a running header with the words “Lonavla Discourse, Nov. 24, 1926” (page 3 has “No.” instead of “Nov.”) and then the page number (“Page 2,” etc.).

Now, many sources confirm that Baba and his party left Meherabad for Lonavla on 25th November, so the date on this manuscript, 24th November, cannot be right. “The Combined Diary” assigns Baba’s discussion on Shivaji and the seeds of the circle to 29th November. On this basis this lecture was dated accordingly—and was assigned its place in the lecture sequence of this edition. Yet very recent archival discoveries make it clear that Baba actually gave this talk on 27th November. For further details, see pp. 441–45.

Despite all of this, in references to the LLBA manuscript, we retain the date that the manuscript itself bears. Thus manuscript source pages for this lecture of 29th November (as we have re-dated it in the main text) have been abbreviated LLBA: 24-11-26, pp. 1–4.

2. ComD 2: ff. 32–33. The text has been slightly edited for improved readability.

3. The source text in LLBA: 24-11-26, p. 2, reads oddly: “But to be an atheist after the intellectual knowledge that one realized (?) [sic] gives, would be no fraud and would enable you, too, to make an advance towards the goal of truth (realization).” But the text has just informed us that atheism blocks progress on the path. Does it or doesn’t it? How is it that one could remain an atheist after receiving knowledge from one who is “realized”? And even assuming its possibility, why would the question of fraudulence arise in such a case? From all appearances, at this juncture Baba’s discourse has been garbled in the recording. Effective emendation has no foundation and has not here been attempted.

4. LLBA: 24-11-26, p. 2 has lacunae with question marks in the final word position in this and the next two sentences:

Jivatma in sound sleep and unconscious [sic] of its existence is ?

Jivatma in sound sleep but conscious of its existence is ?

Jivatma awake (in meditation) but conscious of its existence is ?

Two pages later, however, in LLBA: 24-11-26, p. 4, these three sentences are repeated almost exactly, and in this case the missing words are supplied: “God,” “Sadguru,” and “yogi.” The editors have interpolated these words from this source.

5. In LLBA: 24-11-26, p. 2, this passage has been obscurely written: “The sanskaras at first form like this (○○○○). They are in the beginning very faint impressions. Than dradually [sic], when they develop into the mental form (from atom

to vegetable - animal - and human) they are like (○○○○)- a snake bite. And this is the form of the mind with sanskaras.” (The illustrations in this note reproduce in facsimile the hand-drawn illustrations in the source manuscript.)

6. LLBA: 24-11-26, pp. 2–3 has a lacuna with a question mark: “there is no (?), no sense, no feelings, no experience . . .” The editors see no way of supplying the missing word.

7. The manuscript source text for this passage on Mahāpralaya in LLBA: 29-11-26, p. 3, comes in a prose form that is obscurely written with many grammatical ambiguities. The paragraph on Mahāpralaya in the lecture of 28th November 1926, first session (see p. 329 and associated endnotes) suffers from some of the same problems, though not as badly as this present passage does. Perhaps the source of these problems lies in Meher Baba’s original explanations having been given in a cryptic manner. Meher Baba virtually never spoke about an upcoming Mahāpralaya as he does here; in these

rare lecture moments recorded in these two Lonavla talks Baba may have veiled his meaning to a certain extent with ambiguities.

8. LLBA: 24-11-26, p. 3 refers to things “contemplated now by the Realized (Shree’s circle) . . .” The implication here that Baba’s circle members had already attained God-realization (as suggested by the capital R of “Realized”) is contradicted by many other statements of Meher Baba’s during this period. The editors take this to be another of the small mistakes in a lecture typescript that is riddled with them.

9. On the previous occurrence of these sentences, see p. 342 and endnote 4. In each of these three sentences in LLBA: 24-11-26, p. 4 “jīvātmā” is spelled “Gwatma.” That is, the note taker represented “jīv” as the letter “G” followed by a “w,” even though the very same word is spelled (reasonably) as “jivatma” two pages earlier. This gives us another clue that some of the notes for this lecture may have been taken by someone other than Chanji.

27TH JANUARY 1927

1. No diary account records whether Baba gave the following lecture to the general public or to the mandali privately. Chanji’s Diary (ChD 19: pp. 45–46), which relates the events of the day, provides only the cryptic note “Shree’s today’s lecture” in the top margin of p. 46, with no indication of when this occurred or what Baba said. Generally the content of the Tiffin Lecture as we have it seems better suited to a mandali audience.

2. The editors have been unable to identify this quotation which the manuscript sources attribute to Hafez.

3. The “Tiffin Lectures” sources (TTL/FF p. 149, TTL p. 149, TLD/FF: 27-1-27 draft B, p. 1) read: “Meals must be had twice or thrice, other talks afterwards” (TLD/FF: 27-1-27 draft A, p. 1 reads similarly). This last phrase eludes easy interpretation; possibly it means “talk about other matters.” It has been emended accordingly.

4. The “Tiffin Lectures” sources (TTL/FF p. 149, TTL p. 149, and TLD/FF: 27-1-27 drafts A and B, p. 1) read: “The answer to the question is again involved in the question itself i.e. ‘why should all the people eat at all?’” Since the path that Baba is going to recommend in the following lines is one that could be trodden only by a tiny number among the spiritual elite, the editors take the phrase “Why should all the people” to mean “Why should **everyone** . . .” Plainly Baba’s point is not that humanity should be denied food, but rather, that those really serious about God ought to forget about it completely.

5. The “Tiffin Lectures” sources (TTL/FF p. 150, TTL p. 150, and TLD/FF: 27-1-27 drafts A and B, p. 2) leave two or three lines blank before the English translation, which appears below the blank. Clearly the typist intended that this blank should be filled in by the handwritten line of Hafez in Farsi (or perhaps Gujarati, since often lines of Hafez were rendered that way in these early texts). The editors have not been able to identify these lines of Hafez.

6TH FEBRUARY 1927

1. These quotations, slightly edited, are from the 6th February 1927 entry in Chanji's Diary, ChD 20: pp. 6–7.

2. As was discussed earlier (see endnote 3 on p. 577), much of this same content (in the two paragraphs below) appeared in the Tiffin Lecture of 28th November 1926, second session, which Meher Baba gave at Lonavala. The correspondences between the source texts for the two lectures (LLBA: 24-11-26, p. 4 and TTL/FF p. 151) are pervasive and extend to many commonalities of verbiage. Now it is possible that Meher Baba gave out the same lecture content twice on these two separate days. But if we are dealing with the content of a single lecture moment that found its way into two separate lecture typescripts, probably Baba gave this material in Lonavala on 28th November 1926, since it is hard to conceive how it could have found its way into LLBA: 28-11-26 otherwise. In this case, Chanji must have decided to insert this bit of content into the 6th February 1927 lecture, since this lecture already contained a discussion of the power of yogis (with the “colored glasses” analogy below), which the discussion of yogic powers and “electricity” could fit in with. In any event, since the two bodies of source material are so closely interrelated, we have used the 28th November 1926 sources to help clarify ambiguous points in the present Tiffin Lecture. For our sources here (TTL/FF p. 151, TTL p. 151, and TLD/FF: 6-2-27 drafts A and B, p. 1) are written imprecisely; and the 28th November source material helps to clear up some of this.

3. The prose of the first few sentences of the “Tiffin Lectures” sources does not make it altogether clear whether the unlimited source of electricity in the air and the unlimited source of electricity in the body are the same or different: “The powers that the Yogis use are from the unlimited source of electricity in air—which is the third layer inside. With these powers of the unlimited source of Electricity in the third layer in their own body, (by means of breath etc.) and the combination of these two powers enable the yogis to bring about the results just as they desire”

(TTL/FF p. 151 and TTL p. 151; TLD/FF: 6-2-27 drafts A and B, p. 1 read similarly). The same ambiguity afflicts LLBA: 28-11-26, p. 4. These two sources of electricity must be different from each other, however, since the next sentence there goes on to say: “He has only to think after combining these two sources (of the limited and unlimited) and there is the result—such as, raising the dead . . .”

4. TTL/FF p. 151, TTL p. 151 and TLD/FF: 6-2-27 draft B, p. 1 refer here to the “unlimited” source of electricity in the third layer of the body; yet TLD/FF: 6-2-27 draft A, p. 1 reads “limited,” and LLBA: 28-11-26, p. 4 says likewise. Clearly “limited” is the correct word here. For the source of electricity in the “air” without is “unlimited.” The yogi, we are further told, combines the “limited” with the “unlimited.” What could the “limited” be, then, except the electricity within his own body? The editors have emended accordingly.

5. The “Tiffin Lectures” sources (TTL/FF p. 153, TTL p. 153, and TLD/FF: 6-2-27 drafts A and B, p. 3) read: “I am in R, I am in B etc.” The editors have supplied the names “Rustom” and “Behramji” as mandali on the scene at the time and likely candidates.

6. TTL/FF p. 153, TTL p. 153, and TLD/FF: 6-2-27 drafts A and B, p. 3 read: “And when it comes down again after realization, it sees its own image in every bubble, as also in the Ocean, that is everywhere he and he, in a drop, in a bubble, in a wave, in different size, shape and form, but he everywhere.”

7. TTL/FF p. 153 and TTL p. 153 read: “‘Because then you would be quite unconscious of the realized self i.e. Mujzoob, . . .’” (TLD/FF: 6-2-27 drafts A and B, p. 3 read similarly). Clearly this has been infelicitously worded, since a Majzūb is fully conscious of the Self; what he is unconscious of is the universe. The editors have emended the sentence accordingly.

8. The original “Tiffin Lectures” text (TTL/FF p. 154, TTL p. 154, and TLD/FF: 6-2-27 draft A,

p. 4 & 11-2-27 draft A, p. 1) appears to be garbled, perhaps through the omission of a phrase or phrases: “And to make you i.e. parts of that great body of Truth, as alright and as perfect as others, these ringing of the bell, and calling you to listen to these words of advice . . .” (TLD/FF: 6-2-27 draft B, p. 4 & 11-2-27 draft B, p. 1 reads similarly). It is difficult to determine with certitude what is meant by the phrase “these ringing of the bell,” which appears

in the sentence abruptly and ungrammatically. The thought seems to be that Baba, as the divine Doctor, is treating his mandali (the diseased body parts) by giving these lectures, and that he convenes the lectures by ringing a bell. (In reality the “bell” may have been nothing more than a piece of steel hanging from a string which one of the mandali would strike with a mallet.) The passage has been emended according to this reading.

11TH FEBRUARY 1927

1. ComD 2: ff. 118–29.

2. The “Tiffin Lectures” sources (TTL/FF p. 154, TTL p. 154, TLD/FF: 6-2-27 draft A, p. 4 & 11-2-27 draft A, p. 1, and TLD/FF: 6-2-27 draft B, p. 4 & 11-2-27 draft B, p. 1) refer to a diary account here through the phrase “vide diary.” This probably refers to the 11th February 1927 entry in Chanji's Diary (ChD 20: pp. 18–26), in which Chanji devotes nine pages to the events of this day. It is also possible, however, that the reference is to the 11th February entry in “The Combined Diary” (see previous endnote).

3. TLD/FF: 11-2-27 drafts A and B, p. 3 give this reading—“Guru or Cause.” TTL/FF p. 155 and TTL p. 155, however, give the reading “Guru or Gurus.” Either reading is plausible. But since the previous passage has talked about “Guru” and “Cause” in the original manuscripts, and since this lecture has emphatically stressed fidelity to the Master (in the singular) without reference to the unusual case of a disciple with several Masters, the TLD/FF reading seems preferable and has been selected here.

4. The original “Tiffin Lectures” text is somewhat confused: “[Chhagan] was quite firm, resolute, determined to stick to Shree, renouncing all else, and to that end, he actually disobeyed and broke a series of Shree's orders, specially given to him to go to his family and wife etc. in advance before a party arrived at the destination, and he creditably stood all the trials and tests intentionally put on him by Shree” (TTL/FF p. 156 and TTL p. 156; TLD/FF: 11-2-27 drafts A and B, p. 3 read similarly). Literally this sentence indicates that Chhagan disobeyed Baba's

orders given prior to their arrival in Akolner—to the effect that he should stay with his family. Yet we know from “The Combined Diary” that Baba's order given previously while still at Meherabad was just the opposite of this. The editors have emended in light of the diary account and the underlying idea, which is that Chhagan should have ignored the orders which Baba gave publicly in front of his family so that he could obey the prior order (to stick to Baba no matter what) that Baba had given privately.

5. TTL/FF p. 157, TTL p. 157, and TLD/FF: 11-2-27 draft A, p. 4 all read “Shree and Man.” Conceivably, “Man.” could be intended as an abbreviation for “mandali.” TLD/FF: 11-2-27 draft B, p. 4, however, provides the reading “Shree and Mah.” In several other passages in the source manuscripts in various places in the “Tiffin Lectures” collection “Mah.” has stood as an abbreviation for “Maharaj”; and ChD 20: p. 19—a source for the very passage under consideration—may indeed contain a reference to “Maharaj” under that name, though the text is difficult to make out. Now since both Meher Baba and his Hindu Sadguru from Sakori were viewed with extreme skepticism among many traditional Brahmins at this time, it seems not at all unlikely that Chhagan's family would have denounced the two of them together. This reading has accordingly been preferred. (“The Combined Diary” gives no pertinent information on this textual crux.)

6. The next few sentences on “grasping the shadow” as they appear in “Tiffin Lectures” were in another version published as saying no. 97 in “Sayings of His Divine Majesty Sadguru Meher Baba,” *Meher*

11TH FEBRUARY 1927 (CONTINUED)

Message, vol. 2, no. 8 (August 1930), p. 1. For further information, see Appendix 5, Table 10, p. 514.

7. The “Tiffin Lectures” sources (TTL/FF p. 157, TTL p. 157, and TLD/FF: 11-2-27 drafts A and B, p. 4) read: “For, though he is near you, never beyond imagination . . .” This contrasts with Baba’s usual way of characterizing God as “beyond imagination and conception.” If the text here is not corrupt, probably it means that God belongs to the immediacy of the here and now; He does not stand at some remote distance, beyond imagination, separated from where we are.

8. TTL/FF p. 157 reads: “It is so easy [a] task as all think . . .” (TTL p. 157 and TLD/FF: 11-2-27 drafts A and B, p. 4 read similarly). The word “not” appears to have been inadvertently left out of this sentence; the editors have reinstated it.

9. The “Tiffin Lectures” manuscripts (TTL/FF p. 157, TTL p. 157, and TLD/FF: 11-2-27 drafts A and B, p. 4) read: “A question of the disposal of the dead was discussed from M’s desire to bury him on

the hill) . . .” The phrase “M’s desire to bury him on the hill” leaves open the question, who is “him”? Possibly “him” represents an infelicitous use of what should have been the pronoun “himself,” and the whole phrase should have been, “from M’s desire to have himself buried on the hill.” Since no other obvious interpretation offers itself, the editors have emended accordingly. Presumably “M” is one among the mandali; his wish to be buried (if we accept this interpretation) implies that he was not a Hindu, and his presumption of the prerogative to be buried on Meherabad Hill suggests that he was one of the original mandali and perhaps an older man. Baba’s uncle Masaji presents himself as the most likely candidate; but we cannot be sure.

10. The passage in “Tiffin Lectures” that provided the source for the last three sentences has been rendered in another form as saying no. 98 in “Sayings of His Divine Majesty Sadguru Meher Baba,” *Meher Message*, vol. 2, no. 8 (August 1930), p. 1. For further information, see Appendix 5, Table 10, p. 514.

13TH FEBRUARY 1927

1. ComD 2: f. 130; this entry attributes the source to Chanji’s Diary: “vide Chanji’s note-book.” On the other hand, Chanji’s own personal diary seems to indicate that Baba gave this talk on the preceding Saturday (12th February), which occasioned “general discussions on ‘Workings of the Mind.’ What is it that always turns like a wheel? . . .” (ChD 20: p. 25). Presumably these two diary references are to the same Tiffin Lecture, in which case, the date in “The Combined Diary” is to be preferred.

2. TTL/FF p. 160 and TTL p. 160 give the following: “Exactly the same way, those who are realized . . . easily realize the vast difference between the two states – the Highest and the Lowest, and also their merits and demerits etc.” (TLD/FF: 13-2-27

drafts A and B, p. 2 reads similarly). Now this last phrase is ambiguously expressed; whose merits and demerits are being spoken of? Clearly Baba could not be referring to the merits and demerits of the two states, since the “Highest” (presumably the state of God-realization) altogether transcends such categories; nor could the pronoun “their” very well refer to “those who are realized,” since merits and demerits do not pertain to God-realized persons in the ordinary way. In context of the Tiffin Lecture as a whole, the expression “merits and demerits” best applies to the Sadguru’s circle members, since Baba’s main theme in this talk has been the work that the Sadguru carries out on their behalf. The sentence has been emended in light of this interpretation.

22ND FEBRUARY 1927

1. This account is based on ChD 20: p. 44, with some editing and supplementary information incorporated from the rendering in *LM* (Man), vol. 3, p. 915; *LM* (Mown), vol. 2, p. 274.

2. A summarized version of TTL/FF p. 161 and TTL p. 161, which provide the source for this the first section of this Tiffin Lecture, was published as “Fragments from the Spiritual Speeches of His Divine Majesty Sadguru Meher Baba. (19) On Three Different Aspects of the Highest State,” *Meher Message*, vol. 2, no. 7 (July 1930), pp. 7–8.

The text in the “Tiffin Lectures” manuscripts (TTL/FF p. 161–63, TTL pp. 161–63, TLD/FF: 22-2-27 draft A, unnumbered pp. i–ii and TLD/FF: 22-2-27 drafts A and B, pp. 1–2) exhibits a major redundancy that has necessitated the most extensive editorial revision in the entirety of *Tiffin Lectures*.

TTL/FF p. 161 and TTL p. 161 (TLD/FF: 22-2-27 drafts A and B, unnumbered p. i likewise) begin with the basic information that has been reworked to comprise Figure 32 (for further details see Notes on the Figures, p. 534). The remainder of the page describes the three mārgs or yogas—bhakti, karma, and jñān. After completing one rendering of this, TTL/FF p. 162 and TTL p. 162 (as also TLD/FF: 22-2-27 drafts A and B, p. 1) start over with a new sub-heading, “THE THREE DIFFERENT ASPECTS OF THE HIGHEST STATE KNOWLEDGE BLISS AND POWER.” This is followed (in TTL p. 162) by a gap sufficient for about ten lines of type (filled in with figures in TTL/FF p. 162 and TLD/FF: 22-2-27 drafts A and B, p. 1); and then the text resumes with a somewhat fuller version of the content on the previous page—indeed, much of the verbiage is identical. Clearly the content of TTL/FF p. 162–63 represents a

somewhat revised and improved version of what appears as a first draft on TTL/FF p. 161. Perhaps Chanji neglected to cross out or suitably mark up the handwritten pages in his diary that served as the source for TTL/FF p. 161, and in consequence the typist, whoever it was, wound up typing up both versions of this same material sequentially in the typescripts of “Tiffin Lectures.”

Since it would be senseless to replicate this redundancy in the edited text here, the editors have combined the two versions, that is, the version on TTL/FF p. 161 with that on pp. 162–63, for the most part following the latter version (which is more fully and adequately expressed).

All of this “Tiffin Lectures” text represents the write-up of twelve handwritten lines in Chanji’s Diary (the last four lines in ChD 20: p. 44 and the first eight in ChD 20: p. 45). The same material is repeated in a somewhat clearer form in ComD 2: ff. 142–43. These basic diary accounts have been greatly elaborated upon and specified in the course of producing the “Tiffin Lectures” version and cannot compare with it. The Chanji’s Diary version lacks the diagram that is supplied in TLD/FF: 22-2-27 drafts A and B, p. 1 and TTL/FF p. 162, as discussed, again, in Notes on the Figures.

3. Here *sākṣātkār* appears to designate the state in which one stands in the immediate presence of God and sees Him face to face. The word is used with varied meanings in “Tiffin Lectures”; for further discussion, see Glossary.

4. This discussion of sanskaras in “Tiffin Lectures” (TTL/FF pp. 163–65, TTL pp. 163–65, and TLD/FF: 22-2-27 drafts A and B, pp. 2–4) is based on five lines of handwritten notes in ChD 20: p. 45, which is effectively repeated in ComD 2: f. 143.

10TH AUGUST 1927

1. TLD/FF: 10-8-27 drafts A and B, p. 1 fills the lacuna in TTL p. 166 with the Marathi sentence: “*kasehī karm kele tar māyechā pāsh lāgat nāhī*”; this text has been slightly edited to make it fit into the greater sentence grammatically. Remarkably enough, this original Marathi sentence is written in the Devanagari rather than the Gujarati script—a rare occurrence in this body of manuscript material. In fact, TTL/FF p. 166 appears to provide a (Gujarati) comment on the matter: “*marāṭhī lakhāṇ?*” That is, “written in Marathi?”

2. Until this point, the edited text of this lecture has been based on the usual “Tiffin Lectures” sources—TTL/FF p. 166, TTL p. 166, and TLD/FF: 10-8-27 drafts A and B, p. 1. At this juncture, however, three new sources come into the picture. The first is another draft from the Filis Frederick collection, TLD/FF: 10-8-27 draft C (which begins on p. 1a and runs to the end of the lecture on p. 4; p. 1 is missing).

Yet the other two additional sources differ curiously from what we have seen until this point. One of them presents itself as a follow-up to the final Tiffin Lecture of 30th August 1927 whose typing concludes on TTL/FF p. 174. The immediately following series of pages, that is, TTL/FF (handwritten) pp. 175–80, provides a handwritten continuation (in a handwriting that does not appear to be Chanji’s). The text of this continuation corresponds almost exactly with that of our main “Tiffin Lectures” sources for the latter part of the lecture of 10th August 1927, that is, TTL/FF pp. 166–70, TTL pp. 166–70, TLD/FF: 10-8-27 drafts A, B, and C, p. 1a, and TLD/FF: 10-8-27 drafts A, B, and C, pp. 2–4. Further (and this is the third of the additional sources alluded to above), this same text appears still again in a separate typed version in ChD 62: pp. 245, 247, 249, and 251. Thus our manuscripts collectively provide us with seven versions of this material, six typed and one handwritten.

Perhaps this portion of the talk was dictated separately at a later date and inserted as a retrospective editorial act into this present lecture of 10th August 1927. The evidence of TTL/FF p. 174 and TTL/FF (handwritten) pp. 175–80, taken on its

own, would suggest that this material was indeed dictated on 30th August, as a sequel to Baba’s lecture of that date. For the last page of that lecture in that manuscript (TTL/FF p. 174)—a page that has as its own running head the page number “174”—has a handwritten note in Gujarati at the bottom of the page, below the typing, that reads:

*bijā-~~ch~~hellā (4) pānā-āmā nathī —
te thaīp karavā paḍashe —*

That is, “another last (4) pages are not here —/ that needs to be typed.” The following handwritten pages (TTL/FF (handwritten) pp. 175–80) have as headers phrases like “continued (175),” “176,” etc. It would seem, then that these handwritten pages were conceived as a follow-up to that lecture (of 30th August 1927).

What is odd about this, however, is the fact (as we have already indicated) that this very material had already been included in TTL/FF pp. 166–70, pages which belong to the same numbered series (with the running heads “166” through “170”) as does TTL/FF p. 174 (with the running head “174”) where the Gujarati handwritten note has been jotted down. Perhaps the writer of the note was unaware that this material had already been typed up and included in the very manuscript that he was appending his note to.

In view of the evidence of the handwritten continuation in TTL/FF (handwritten) pp. 175–80, ought these pages to be shifted out of the lecture of 10th August 1927 and added to the end of the lecture of 30th August? Standing against such a course of action is the fact that four of the typed manuscript versions place this material explicitly in the 10th August lecture. That is to say, TTL pp. 166–70, TTL/FF pp. 166–70, and TLD/FF: 10-8-27 drafts A and B, p. 1 all give 10th August as their date. (TLD/FF: 10-8-27 draft C gives no date, since its p. 1, where the date would by the normal practice have appeared, is missing, though every indication is that that date would have been 10th August; and ChD 62: pp. 245, 247, 249, and 251 have no date citation at all.) In short, we do not know as a certainty why these pages of content were incorporated in the

10th August lecture in most of the most authoritative manuscripts: maybe Baba dictated it on that date after all, or maybe Chanji thought that this content would fit better in the earlier (10th August) lecture than in the later one (of 30th August). In any event, the editors have deemed it best to leave this content where they have found it—in the lecture of 10th August—whatever its ultimate source may have been.

3. TTL/FF p. 167 and TTL p. 167 read: “Now—‘to get a knowledge’ when and why this Finite state was given (created) to the ‘Sat’, is said to be the ‘Perfect’ state, i.e. to Realize the Original State ‘of God’ which was the first state.” [sic]; TLD/FF: 10-8-27 drafts A, B, and C, p. 1a and TTL/FF (handwritten) p. 175 read similarly. This garbled sentence seems to say, in its first part, that perfection consists in gaining knowledge of ignorance, and in its second part, that it consists in gaining knowledge of original Godhood.

4. In the handwritten version of this passage in TTL/FF (handwritten) p. 179, in the margin

immediately to the left of the paragraph opening with the words “Such Sadgurus,” these words appear: “7-12-29/ to begin from here. →”

(The editors cannot determine with surety whether the handwriting of this marginal note matches that of the passage—TTL/FF (handwritten) pp. 175–80—as a whole, though it may well be so.) Now the annotation “7–12–29” presumably designates the date, 7th December 1929. At that time the *Meher Message* was completing its first year of publication; short selections from the “Tiffin Lectures” material were being published serially as “Spiritual Speeches of His Divine Majesty Sadguru Meher Baba” (for further details, see Appendix 5, pp. 510–14). The editors have not found this particular passage in any of the *Meher Message* articles, however.

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1. ComD 2: f. 369. The 30th August 1927 entry covers more than three pages, from the middle of f. 368 to almost the bottom of f. 371.

2. The reference to the Upanishads does not appear in “The Combined Diary” entry but in its source in Chanji’s Diary (ChD 29: p. 27). The Upanishads are famous for their revelation that the soul (Ātman) is one with the Oversoul (Brahman).

3. Some of the contents of this Tiffin Lecture are recorded in abbreviated form in the 30th August 1927 entry in “The Combined Diary” (ComD 2: ff. 368–71). That entry notes that Baba was explaining certain points to “Dastoorji”—that is, K. J. Dastur, who later became the editor of the *Meher Message*. An edited version of some of this discussion on chaitanya was published in the *Meher Message*, vol. 2, no. 8 (August 1930), pp. 2–5, in that issue’s installment in a series entitled “Fragments from the Spiritual Speeches of Shri Sadguru Meher Baba,” item 21, “On Chaitanya” (pp. 2–3); the subsequent section 22, “On Miracles” (p. 3), appears

to draw on the discussion of that subject as presented on pp. 401–3 below. The contents of item 21 in Dastur’s article were reproduced verbatim in the supplement to *Infinite Intelligence*, pp. 608–9.

While “The Combined Diary” constitutes the primary diary source and/or analogue for this Tiffin Lecture, at the same time, the Tiffin Lecture contains material absent from “The Combined Diary” entry, and that entry, in turn, has material missing from the Tiffin Lecture. Rough notes in Chanji’s Diary (ChD 29: pp. 31–32) seem to constitute the further source for the version in “The Combined Diary,” but not for the Tiffin Lecture. A note in that same 30th August 1927 entry in Chanji’s Diary alludes to what may be the original human scribe for this present lecture: “In the afternoon, Shree again gave some nice explanations, before Doctor, Dastur, Dad[achanji] & others (vide Dr’s notes)” (ChD 29: p. 33). One gathers from this that Dr. Ghani took notes on that occasion, as he had done for another talk of Baba’s two days earlier (which, again, Chanji specifically mentions in ChD 29: p. 29). Perhaps this

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present Tiffin Lecture is a write-up based on Ghani's notes. If so, this is the only instance we know of in which the manuscript "Thursday Tiffin Lectures" has been based on notes taken by anyone other than Chanji. (For more on this point, see also endnotes 8 and 14 below.) (Earlier it was suggested that the Lonavala lecture of 29th November may have been typed by someone other than Chanji; but recent manuscript discoveries have established that Chanji was the original diarist on the basis of whose notes the Lonavala lectures were composed. For further details, see pp. 441–45.)

Another unique feature of this lecture—the last in the "Tiffin Lectures" collection—deserves mention. In its four typed versions (TTL/FF p. 171–74, TTL pp. 171–74, and TLD/FF: 30-8-27 drafts A and B, pp. 1–4), this lecture of Baba's differs from all that preceded it in its typography. While the previous lectures were double-spaced with the same double-spacing between paragraphs, this lecture, through its first pages (TTL/FF p. 171–73, TTL pp. 171–73, TLD/FF: 30-8-27 draft A, pp. 1–2, and TLD/FF: 30-8-27 draft B, pp. 1–3), is single-spaced with double spacing between paragraphs. But the last page in all four typed versions of the lectures (TTL/FF p. 174, TTL p. 174, and TLD/FF: 30-8-27 drafts A and B, p. 4) reverts to the usual double spacing that prevailed through the 170 pages that came before. (TLD/FF: 30-8-27 draft A, p. 3 is a mixed production, intermingling single with double spacing, though this is not the case with TLD/FF: 30-8-27 draft B, p. 3.)

4. The "Tiffin Lectures" manuscripts (TTL/FF p. 171, TTL p. 171, and TLD/FF: 30-8-27 drafts A and B, p. 1)—like the article entitled "On Chaitanya" in *Meher Message* cited in the previous endnote—opens with a list of words separated by dashes:

Atma – Self – Purusha
Chaitanya – Thinking – Mind
Prana – Energy
Akash – Matter

The source manuscript for *Infinite Intelligence* contains many such lists where hyphens or equal signs are used to express various different kinds of

relationship. In the four lines above, the hyphens seem to designate equivalence. The editors have, accordingly, replaced them with equal signs.

5. Again, TTL/FF p. 171 and TTL p. 171 present this material merely as a list of items separated by hyphens (TLD/FF: 30-8-27 drafts A and B, p. 1 read similarly):

Chaitanya - Energy - Sanskars - Consciousness of the universe (false consciousness) - Jiva.

Chaitanya - Energy - Self consciousness (true consciousness) Shiva - realized being.

This content makes sense only if the two lists are being contrasted. The "false consciousness" of the "jiva" in the first list is made so by the fact that chaitanya and energy are clouded by sanskars; in the second case the "Self consciousness" is made possible by the absence of these sanskars. The editors have adjusted the presentation of the content to express this.

6. TTL/FF p. 172 and TTL p. 172 read: "The sanskars remain as they are, while on the contrary new ones are accumulated viz. the plane Sanskars" (and TLD/FF: 30-8-27 drafts A and B, p. 2 read similarly). The implication here, particularly in the phrase "on the contrary," seems to be that this process fails on both accounts: on the one hand, the old gross-sphere sanskars remain undestroyed, while new sanskars—of the inner spheres—are gathered.

7. The adverbial qualifier "almost" does not appear in the original text of the "Tiffin Lectures" sources, which read: ". . . the sanskars of which viz. the supernatural powers invariably prove their undoing" (TTL/FF p. 172 and TTL p. 172; TLD/FF: 30-8-27 drafts A and B, p. 2 read similarly). The earlier part of the sentence, however, suggests that yogis do succeed in avoiding this pitfall in certain "rare" cases: "It is very rare that a Yogi can go beyond the fourth plane. . . ." The editors have interpolated "almost" to make these two parts of the sentence consistent with each other and to confirm the implication that failure for yogis on the fourth plane is not inevitable.

8. This handwritten word appears only in TLD/FF: 30-8-27 draft A, p. 2, where it has been written in the Urdu script; in TTL/FF p. 172, TTL p. 172, and TLD/FF: 30-8-27 draft B, p. 2 a lacuna appears at this spot. As explained in endnote 3 above, this particular Tiffin Lecture may have been based on notes by Dr. Ghani, who, of course, was fluent in Urdu, as Chanji was not. If TLD/FF: 30-8-27 draft A, p. 2 is an original typed draft of this lecture, perhaps this Urdu word was handwritten in by Ghani himself; and if TTL/FF p. 172 was a subsequent copy created on the basis of this as its source, perhaps the mandali who did this copying work could not read the Urdu and left a lacuna in his typescript.

9. A one-sentence version of the content of this paragraph appeared as saying no. 41 in "Sayings of His Divine Majesty Sadguru Meher Baba," *Meher Message*, vol. 1, no. 9 (September 1929), p. 1. For further information, see Appendix 5, Table 10, p. 514. In a more expanded form it was published as "Fragments from the Spiritual Speeches of His Divine Majesty Sadguru Meher Baba. (22) On Miracles," *Meher Message*, vol. 2, no. 8 (August 1930), p. 3.

10. TTL/FF p. 173, TTL p. 173, and TLD/FF: 30-8-27 drafts A and B, p. 3 read: ". . . which makes him see everything white, while in reality all things are colourless." Now, it contradicts ordinary human experience to assert that the things of the world are colorless; what the text appears to mean is that true vision interjects no filter between the eyes and the world, which would give what one sees a prevailing tinge or tint. Objects of sight are "colorless" when they appear in their natural colors without a hue or bias superimposed. The editors have emended the text so as to clarify this sense.

11. TTL/FF p. 173 and TTL p. 173 read: "He works towards removing the already put on white spectacles thereby enabling one to see things as they are, that is colour less [*sic*] or nothing" (TLD/FF: 30-8-27 drafts A and B, p. 3 read similarly).

12. TTL/FF p. 173, TTL p. 173, and TLD/FF: 30-8-27 draft B, p. 3 read: ". . . it is for this reason that a Sadguru looks upon chamatkars with disfavour, and also the practice which lead to that end" (TLD/FF: 30-8-27 draft A, p. 4 reads similarly). The editors have construed the phrase "to that end" to refer to the procurement of these powers or chamatkars.

13. The remainder of this paragraph, and the two paragraphs that follow, do not appear in the "Tiffin Lectures" versions of this talk; for a full explanation, see the next endnote.

14. This section, like the preceding few sentences (see the previous endnote), does not appear in the "Tiffin Lectures" sources (TTL/FF p. 173, TTL p. 173, TLD/FF: 30-8-27 draft A, p. 4, and TLD/FF: 30-8-27 draft B, pp. 3–4) but has been brought in by the editors on the basis of the account in ComD 2: ff. 370–71. Though the "Tiffin Lectures" and "The Combined Diary" have been relating their own accounts of this same lecture by Baba, in their final paragraphs they part company. Again, this difference may be explicable through the supposition that we are dealing with the notes of two different mandali, Chanji and Ghani (see endnote 3 above). In this edited text we have added the paragraphs from "The Combined Diary" and integrated them with the "Tiffin Lectures" version, since the two bits of material seem to interrelate and follow one to the other.

15. This same analogy (of the hand and the spoon) is developed at greater length in *Infinite Intelligence*, pp. 344–48.

16. In TTL/FF p. 174, below the conclusion of the typed text, there appear two handwritten lines in Gujarati. For a full discussion of these lines and their significance, see endnote 2 on pp. 584–85 above.

Key to Pronunciation

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

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

i. Monothong (or simple) vowels.

a — like the *u* in “but”

ā — like the *a* in “father” or “far”

i — like the *i* in “fill”

ī — like the *ee* in “feet”

u — like the *u* in “bull”

ū — like the *oo* in “moon”

o — like the *oa* in “moat”

e — like the *a* in “fate”

ii. Diphthongs (or glides).

ai — as in “kaiser” or “bite”

au — like the *ou* in “mouse”

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

Consonants: Most of the consonants in the transliterated words and passages of this book are pronounced more or less as in English. The Indic languages do recognize, however, phonemes and phonemic distinctions that English does not; and this results in Indic consonants that have no precise English equivalent or whose precise articulation English speakers will “mis-hear.” Difficulties most arise in connection with four classes of consonants, as under:

- i. Aspirated and unaspirated consonants.** Indic languages differentiate between the aspirated and unaspirated forms of plosive consonants (also called “stops”), as is illustrated in English in the distinction between the unaspirated b-sound in “lab” (when pronounced without a final breath) and the aspirated bh in “abhor.” The letter h following a plosive consonant signifies aspiration of that consonant, and its absence signifies non-aspiration. Pairs of unaspirated and aspirated plosive consonants, then, are as follows: *k, kh; g, gh; t, th; d, dh; t, th; d, dh; p, ph*; and *b, bh*. (Note that the transliterations *th* and *ṭh* are not to be confused with the dental fricatives in “thistle” and “there,” in which air continues to flow between the tongue and teeth, but rather represent aspirated stops, in which the flow of air is stopped and then released.)

The same distinction occurs with respect to two unaspirated affricate consonants, *ch* and *j*, which have, as their aspirated counterparts, *chh* and *jh*. (Note that *ch* does **not** represent the aspirated form of *c* as a plosive stop but rather the unaspirated affricate like the final *ch* in “such.” The double consonant is transliterated *cch* rather than *chch*.)

- ii. Retroflex consonants.** Indic languages (unlike Persian and Arabic) differentiate between certain consonants and their retroflex correlates. Retroflex is signified by a diacritical dot under the retroflex consonant, as in *ṭ, ṭh, ḍ, ḍh, ṣ, and ṇ*. Gujarati and Marathi have, in addition, a retroflex *ḷ*, though this consonant does not occur in Urdu and Hindi; Hindi and Urdu have the retroflex *ṛ* and *ṛh*. The retroflex sound is produced by curling the tip of the tongue back and “flapping” it forward against or close to the roof of the mouth between the hard palate and the alveolar ridge. Thus Gujarati-Hindi-Urdu-Marathi speakers distinguish retroflex *ṭ* and *ḍ* (sometimes called “hard *t*” and “hard *d*”) from the dental stops *t* and *d* (in which the tongue is pressed against the top of the alveolar ridge at the base of the teeth, producing sounds midway between the English *t* and *d* and the English voiced and voiceless *th*). The nasal *ṇ* and the fricative sibilant *ṣ* are, respectively, retroflex versions of the English consonants *n* and *sh*, produced close to the same point of articulation (between the hard palate and alveolar ridge) as *t* and *d*.
- iii. Nasal consonants.** The Indic languages recognize a series of distinct phonemes for what in English would be represented and heard as the single letter *n*. These Indic consonants include: *n, ṅ, ṅ̄, and ṇ*; these are, respectively, dental, guttural, palatal, and retroflex nasal consonants. In consonant clusters Indic nasal consonants typically assimilate to the consonant that follows or precedes. Thus (for example) the nasal assimilates to a following dental *t* or *d* to become the dental *n* (as in *ānand*); the nasal assimilates to a following guttural *k* or *g* to

become the guttural *ṅ* (as in *ahaṅkāra*); the nasal assimilates to an adjacent palatal *ch* or *j* to become the palatal *ṅ̄* (as in *kaṅchan* or *jṅān*); and the nasal assimilates to a following retroflex *ṭ* or *ḍ* to become the retroflex *ṇ* (as in *āṇṭ*). English speakers often cannot hear these distinctions; but they are represented through different characters in the Devanagiri and Gujarati alphabets. (The bilabial nasal *m* is pronounced as in English and therefore poses no special problems.)

- iv. Sibilant consonants.** The Indic languages have three fricative sibilants, where English has only two. *S* is a dental sibilant (as in the standard English *s*); *ṣ* is the retroflex form of the sibilant; and *ś* (transliterated *ś* in many dictionaries) is the palatal sibilant, as in the English “should.” (As noted earlier, the *h* in *śh* does not denote aspiration; *śh* has been adopted here as a transliteration of this phoneme—and the diacritic *ś* avoided—for the convenience of most readers, who are accustomed to this orthographic usage in common English spelling.)

Glossary

Much of the non-English language content of this book probably originated directly and literally in Meher Baba's own dictations, either through his own handwriting (with chalk on slate) or by medium of the alphabet board. For during the 1920s Meher Baba seems customarily to have given discourses to his mandali in a kind of multilingual argot, in which an English or sometimes Gujarati language base was supplemented with vocabulary or phrases or even occasional passages from various other languages, particularly Persian or Urdu-Hindi, sometimes Marathi. In the case of the Tiffin Lectures, as Chanji's original diary records of Baba's talks passed through various subsequent drafts, most of the original text got translated into English. Yet a certain residue of non-English vocabulary got carried along in the process; and the fact that it did suggests that this body of lexical material is both authentic and uniquely expressive in its original language form. Naturally, close students of Meher Baba's words are likely to take a special interest in it. This Glossary has been designed in large part to meet this need.

To keep the Glossary within reasonable bounds, its coverage has ordinarily been limited to the primary text of the lectures themselves, exclusive of footnotes, endnotes, and other parts of the book. Further, the editors have usually omitted the lexical material in phrases of more than four or five words (as in the case of poetic lines or couplets by Hafez and others). Nor have they attempted to gloss function words such as articles, prepositions, or pronouns in various languages. What the Glossary does provide is basic information about those words of color and character that were probably used by Meher Baba when he delivered these talks. It has not always been possible to ascertain with surety which language a given word comes to us in, since much of this vocabulary can be found in slightly different though cognate forms in more than one of the relevant Indic languages. When in doubt, the editors (both in the editing of the text and the compilation of this glossary) have made their own best determinations, usually preferring neutral forms that prevail across several languages, or else the Gujarati form, since this was Meher Baba's own mother tongue, as well as the primary language of his disciple Chanji, through whose hand these discourses were taken down.

This Glossary divides into two parts. Part A glosses words and terms; Part B glosses proper names of persons, places, and divine personalities. The entries of Part A—which makes up the main core and substance of the Glossary—have four elements:

- i. **Entry listing.** Entry head terms are presented in bold type. Since in the text these words crop up in various grammatical forms, the entry listing gives a base form (the nominative singular for nouns and adjectives, the infinitive for verbs).
- ii. **Definition.** Selected sometimes from a wider range of possible meanings, the definitions under each entry are those which the editors feel would be most helpful or enriching in one's approach to the word in this text. Sometimes these definitions display a word's semantic range in its native cultural environment but do not directly apply to the *TL* text; readers need to take cognizance of how Meher Baba particular-

ized his meanings while delivering these talks. Meher Baba's own spiritual lexicon invested words with a specialized sense, a fact which entries note when germane to *TL* usage. Students of Meher Baba's language use and vocabulary are encouraged to supplement their study of entries here with information from other glossaries in the Meher Baba literature, particularly in *God Speaks, Discourses* seventh edition, *Discourses* revised sixth edition, and *Infinite Intelligence*.

- iii. **Language background.** After the abbreviation "*Lang.*," most entries identify (parenthetically, following the abbreviation "*fm.*") the etymological source language—usually Sanskrit or Arabic, sometimes Persian. (In words with a spiritual connotation or resonance, a derivation from Sanskrit usually implies a Hindu milieu and frame of reference, while a derivation from Arabic or Persian evokes an Islamic context.) There follows an identification of the language in which the word is used. ("Ind"—for Indic—signifies that the word commonly appears in more than one of the proximate Indic languages—Gujarati, Urdu, Hindi, and Marathi; the citation of languages individually indicates that these are particularly likely to have contextualized Baba's usage.) Some entries go on to provide further information of a linguistic sort, such as the composition of lexical elements in a compound, or the base form of a word in a language other than that of the entry listing.
- iv. **Page numbers.** Here readers can find page number listings for all occurrences within the primary text of the entry items in question and in associated footnotes, keys, and photo captions (though not in endnotes or other material from the Supplement). Text occurrence forms are cited when they differ from the entry listing.

In the case of five entries—*āchārya*, *Īshwar*, *sākṣātkār*, *viśva*, and *Sat-Chit-Ānand*—text boxes have been added. These particular words raise special semantic problems or involve points of interest that warrant further commentary beyond what the usual glossary entry format allows.

Cross-referencing. In addition to the operators *see*, *see also*, *see under*, *q.v.*, and *cf.*, this glossary uses **bold type** as a means of cross-referencing: words marked in these ways appear elsewhere within the glossary as primary entries.

Abbreviations. This glossary uses the following abbreviations: *adj.*, adjective; *Ara*, Arabic; *Disc*, *Discourses* (both the sixth and seventh editions); *Disc6*, *Discourses*, revised sixth edition; *Disc7*, *Discourses*, seventh edition; *Eng*, English, *fm.*, from; *GS*, *God Speaks*; *Guj*, Gujarati; *Hin*, Hindi; *Ind*, Indic (here designating Urdu, Hindi, Marathi, and Gujarati); *Infl*, *Infinite Intelligence*; *Lang.*, language background; *lit.*, literally; *Mar*, Marathi; *Pers*, Persian; *Skt*, Sanskrit; *TL*, *Tiffin Lectures*.

A. Words

abharkho—a wish, a want; a fervent desire, anticipated with enthusiasm or expectant happiness; temerity. *Lang.*—Guj. 17.

abhyās—practice, drill, exercise; a study that fixes something in the memory through repetition.

Abhyāsī: practiced, skilled in; an adept in a line of practice or study. *Lang.*—(*fm.* Skt) *Ind.* 141; 168, *abhyāsī*; 191; 389–90; 389n.

āchārya—a guide or preceptor in religious matters; a spiritual teacher or master; the founder of a religious movement. The word has a long history in Hindu and Buddhist usage. In *Infl*, an *Āchārya* is a Perfect Master or *Sālik Sadguru*. In *TL*, *āchārya* sometimes designates a *Sadguru* and sometimes a member of a *Sadguru's* circle either before or after realization of God; but in either case, the *āchārya* has duty towards creation in his destiny. *Lang.*—(*fm.* Skt) *Ind.* 20–21; 21n; 33–34; 106; 106n; 107n; 140; 140n; 159; 187; 187n; 227; 237–38; 243.

In the lectures of 19th and 22nd May 1926, where he contrasts "Āchāryas" with *Majzūbs* and *Sāliks*, and again on 16th July and 17th August, Baba appears to have used "Āchārya" as a designation for a *Sadguru*. But in the lecture Baba gave on 28th June, "āchārya" means a member of the *Sadguru's* circle; the word particularly arises in connection with the fellow circle members and colleagues of the *Chargeman*. In some of these occurrences the *āchāryas* clearly have not yet achieved *Realization*. One can imagine why, during this period when Baba was giving out so many original explanations about the circle of the *Sadguru*, he would have found useful a general designation like this for circle members both before and

after *Realization*; in some instances the term appears to include the *Chargeman* too, though in other cases Baba seems to apply it more narrowly to the *Chargeman's* fellow circle members who are not, like the *Chargeman* himself, in line for *Qutubiyat*.

As appears in the discussion of the *Sadguru's* circle (see Appendix 3), the *Chargeman's* fellow circle members, after *Realization*, take their place in the body—the "parliament"—of fifty-six God-realized persons on earth at all times. In *Chanji's Diaries* the fifty-six are often referred to through this term.

In short, "Āchārya" seems to have been Baba's preferred designation at this time for an individual either destined for or having achieved *Realization*, and further, bearing duty towards creation. Baba made use of the word most frequently during that phase of the early Meherabad period when he was mostly discoursing to the *mandali* about the *Sadguru* and his circle; but after the middle of 1926, as Baba turned to other subjects, the word lost its currency and gradually receded from his discourse and spiritual vocabulary.

ādhar—base, foundation, basis, support, means. *Lang.*—(*fm.* Skt) *Ind.* 198–200.

advait, advaitya—non-dualism, oneness, as understood through the doctrine that God or *Paramātmā* is the sole Reality and all individualities or *ātmās* are one with Him. The philosophy of *Advaita Vedanta* propounds a non-dual view of reality. *Lang.*—(*fm.* Skt) *Ind.* a compound of *a-*, not, + *dvait*, dualism, cognate with the English word "two." 77n; 78n; 95n; 150; 151n; 191; 191n; 192, *advaityanī*; 203; 229; 331n; 357n.

āg—fire; heat; passion (of love or other desires). *Lang.*—(*fm.* Skt) Ind. Related to the Sanskrit and Indic word *agni*. 219.

āgalū—former, previous; standing in front; future. The phrase *āgalā sanskāro* evidently refers to sanskaras acquired in the past that bring about the conditions of the present incarnation. *Lang.*—(*fm.* Skt) Guj. 104, *āgalā*.

agi-yārī—an agiary, or a small fire temple in which Parsis keep their sacred fire; kindling the sacred fire. *Lang.*—(*fm.* Skt) Guj and Ind. 260n.

ahankār—egoism, “I-ness.” In early Hindu philosophy, one of the four constituents of the *antahkaraṇa* or the inner organ. As in Vedānta and Samkhya, Meher Baba characterized *ahankār* as one of the sheaths (or *koshas*) comprising the false self. Used interchangeably with “egoism” in Baba’s discourses from the early Meherabad period, in later decades *ahankār* was usually replaced by the English word. *Lang.*—(*fm.* Skt) Ind, a compound of Skt *aham*, I, and the root *kr*, to do. 76; 77n; 78–79; 82–83; 113; 151n; 152; 155n; 181; 218; 292.

ahithī—hence, from this place. *Lang.*—Guj. 143.

Ahuramazda—Almighty God; the Supreme Being in Zoroastrianism. An Avestan term, originally used to designate one of the great deities of the ancient Iranian religion, but elevated by Zoroaster to designate the supreme God. Used by Meher Baba as a Zoroastrian synonym for God, Allah, Paramātmā, and other God terms. *Lang.*—(*fm.* Old Persian through Persian) Guj and Ind. A compound of *mazdā*, wise or wisdom, + *ahura*, lord. 34–35; 110.

ajgar—python, boa constrictor; a large serpent; a dragon. *Lang.*—Ind. 28; 28n.

ājñā—command, order, injunction. *Lang.*—(*fm.* Skt) Ind. 105.

ajñān—ignorance, lack of knowledge. *Lang.*—(*fm.* Skt) Ind, a compound of *a-*, un-, in-, the negation of, + *jñān*. 133.

ākḥ—eye; the sense of sight; a look, a glance.

Used in the phrase *be ākḥnī vacchovach*, “the point between the two eyes.” *Lang.*—(*fm.* Skt) Ind. 276, *ākḥnī*; 319, *ākḥnī*.

ākāsh—space, primordial space, primordial emptiness and hollowness. In ancient Indian cosmology, ākāsh was regarded variously as one of the five basic elements comprising creation (along with water, earth, fire, and air); as the ethereal fluid pervading the universe; as one of the nine basic substances; and as the substratum of sound. In Meher Baba’s creation narrative, ākāsh and **prāṇ**, the first emergents from the Om Point, separated and subsequently met and clashed; from their convergence was created the first form. Ākāsh evolved into the gross universe and *prāṇ* into the subtle universe. The word appears frequently in *Inf* and other discourses from the 1920s; it largely disappeared from Meher Baba’s discourses and published “writings” thereafter. *Lang.*—(*fm.* Skt) Ind. 112–16; 112n; 289n; 397–98.

akṣar—imperishable, unchangeable. *Lang.*—(*fm.* Skt) Ind. See also *kṣar*; *uttam*. 95.

alag—aloof, removed, separate, disengaged. *Alag-panu* is the state of being aloof. *Lang.*—(*fm.* Skt) Ind. 227; 233, *alag-panu*.

amuk—a certain (person or thing or quantity). The phrase *amuk vakhat* (p. 312) means “a fixed time.” *Lang.*—(*fm.* Skt) Ind. 312.

ana’l Haqq—I am the Truth, I am the Supreme Reality. This famous phrase, deemed heretical in Islam (which denies that man can become God), helped bring about the crucifixion of **Mansun al-Hallaj**. *Lang.*—Ara. 35; 35n.

anaghad—raw, inexperienced; foolish. *Lang.*—Guj. 35.

Ānand—Bliss, not only as an experience but also as a part of God’s trio-nature along with Knowledge and Power. Often used in the expression **Anant** Ānand (“Infinite Bliss”). *Lang.*—(*fm.* Skt) Ind. The ancient Hindu triad **Sat-Chit-Ānand**, Existence-Consciousness-Bliss, appears in *TL* and elsewhere in

Meher Baba’s writings; for further discussion, see **Sat-Chit-Ānand below**. 5–6; 12; 16; 63–65; 82; 95; 120; 145; 154; 159; 181; 181n; 183; 203; 203n; 206; 215b (*ānandnā*); 223–24; 226–27; 231; 253; 277–78; 299; 317–19; 321–27; 322n; 380; 382.

anant—without end, infinite, unlimited. *Lang.*—(*fm.* Skt) Ind. 5–6; 10; 16; 63–65; 82; 131; 145; 159; 196–97; 214; 223–24; 226–27; 256; 277; 324; 329; 381.

āndhaḷū—blind, benighted, foolish. *Lang.*—(*fm.* Skt) Guj; Hin, *andhā*. 260, *āndhaḷā*.

anhad—unlimited, uninterrupted; used on p. 95 to designate the limitlessness of a Sadguru, by contrast with the *behad* state of one absorbed in the experience of Paramātmā. *Lang.*—Guj; a compound of *an* (*fm.* Skt) un-, in-, the negation of, + *had* (*fm.* Ara), limit, boundary, extent, obstruction. 95–97; 95n.

ann, anna—food, provisions; grain. *Ann bhūmikā*, lit. the region or domain of food, is used in *TL* (as in *GS*) to designate the gross plane. In Vedānta the *annamaya kōsha*, or physical body, is the outermost of the five sheaths comprising the individual self. *Lang.*—(*fm.* Skt) Ind. 151n, *annamaya*; 223–24; 223n; 248.

anna—one-sixteenth of a rupee in the old Indian monetary system in use during the 1920s; one anna comprised four paise (see **paisa**). In 1957 the Indian currency was decimalized, and the anna disappeared. 206; 206n.

antahkaraṇa—the inner organ or inner instrument, as conceived by early Hindu psychology; the assemblage of functions adding up to what could loosely be called the mind. In Vedānta it is conceived as comprising the intellect, the mind, the ego, and consciousness (*buddhi*, *manas* [or *man*], *ahankāra*, and *chit*). In 1955 Meher Baba characterized the *antahkaraṇa* as consisting of the second function of mind that encompasses feeling and emotions, as contrasted with *manas*, the first function, which contains thoughts. *Lang.*—Skt, a combination of *antar-*, within, interior + *kāraṇ*, cause. 77n; 151n; 281.

antar—inner, interior; secret, hidden. *Antar dṛiṣṭī* is inner sight, the seeing or vision possessed by those on the inner planes of consciousness, up to but not including the direct unmediated sight of God, which Baba calls *dṛiṣṭī*. *Antar jñān* is inner knowledge, the knowledge possessed by those on the inner planes of consciousness (not including the Knowledge of God-realization). *Lang.*—(*fm.* Skt) Ind. 149; 153; 156; 163–64; 188; 191–92; 191n; 229; 238; 319; 319n.

Anubhav—experience, perception, consciousness; the Experience of God-realization. *Lang.*—(*fm.* Skt) Ind, a compound of *anu*, after, alongside, near to, + *bhū*, to be. 5; 133; 214 (*anubhavthī*); 229; 233; 235.

apūrṇa—imperfect, incomplete, not full; spiritually imperfect. *Lang.*—(*fm.* Skt) Ind, a combination of *a-*, un-, in-, the negation of, + *pūrṇa*, perfect. 181.

āqibat—end; conclusion; the future life. Used in the phrase *husne āqibat*, “the beautiful end.” *Lang.*—(*fm.* Ara *āqiba* > Pers) Urdu. 182–83.

aql—intellect, understanding, reason. In Islamic theological and philosophical discourse *aql* roughly corresponds to **buddhi** in Indian Hindu-Buddhist tradition. *Lang.*—(*fm.* Ara ‘*aql*’ > Pers ‘*aql*’) Ind. 77; 77n; 84; 84n; 114; 163.

ārsī—mirror, looking glass; a small mirror in a thumb-ring. *Lang.*—Ind. 199.

arth—meanings, sense; intention, intended meaning. Used in the phrase *bhaltoj arth*, “unrelated sense” (see *bhaltū*). *Lang.*—(*fm.* Skt) Ind. 170.

asar—effect, impression; footprint; influence. Used in the phrase *lāgnī yā asar rahit*, “devoid of feelings and impressions.” *Lang.*—(*fm.* Skt) Ind. 143.

āshā—hope, expectation, wish, desire. *Lang.*—(*fm.* Skt) Ind. 83; 143; 286; 286n.

āsmān—sky, heaven; the celestial orb; the vault of the sky. In other discourses from this early Meherabad period, Meher Baba differentiated between the *āsmāns* and the

planes of consciousness (sometimes called **bhuvans**). *Lang.*—(*fm.* Pers) Ind. 69n; 297n.

āstān—threshold; door; entrance to a shrine. *Lang.*—(*fm.* Pers) Urdu-Hin. 84.

astitva—existence, is-ness. *Lang.*—Skt, derived from *as* and *asu*, forms of the Sanskrit verb “to be.” See also **sat**. 157; 157n; 292.

astral—throughout the early Meherabad period Meher Baba used “astral” and “subtle” synonymously; in later decades he gave “astral” a new meaning as the sheath between the subtle and the gross. Literally, astral means “of or relating to the stars”; in theosophy, it is a supersensible substance that stands next to, and as a refinement of, the tangible. *Lang.*—(*fm.* Greek) Eng. 276, 380, 382.

āṭ—twist, turn, fold, entanglement. *Lang.*—(*fm.* Skt) Guj; an Indic word. 27, *āṭā*.

ātmā, ātman—the soul, the real Self. The unity and identity of *ātmā* and **Paramātmā**, the soul and the Oversoul, is a fundamental principle in Meher Baba’s metaphysics, as in Advaita Vedanta. In *TL*, **Ātmā Jñān** designates the Knowledge of the Soul, i.e., God-realization; and **ātmā sphūrti** is higher feeling, inspiration (the Gujarati equivalent of **antar jñān**). See also **jīvātmā**. *Lang.*—Skt, Ind. The Sanskrit *ātman* derives from *ātmanā*, to breathe, to blow; *ātmā* is the usual form in modern Indic languages. 10n; 125n; 149; 191; 191n; 192–93; 203n; 205; 212; 312; 319; 342–43; 346; 397; 399.

atom—first gross form of evolution, equated with stone. During this early Meherabad period Meher Baba used the word not in its modern scientific sense but as in the philosophical and scientific traditions of India and the West, where it designated the first particle. In Meher Baba’s cosmological account the meaning intended is that the atom or stone form (elsewhere Baba spoke of the electron) marks the first form of identification and starting point for the evolution of consciousness, that is to say, the Fourth State of God in *GS*. *Lang.*—(*fm.* Greek) Eng. 11; 112–14; 112n; 327–29; 390–91.

avasthā—state, condition. *Lang.*—(*fm.* Skt) Ind. 5–6; 11; 14; 33; 78; 83; 132–33; 149–50; 191–92; 211; 214; 223; 231; 254; 390; 404; 404n.

Avatar—in later years Meher Baba used the word to designate the direct descent of God into human form as the Savior, Christ, Rasool. Possibly Baba means this in *TL*. But in *Inf1* “Avatar” sometimes appears as it was popularly understood at that time, to refer to the physical manifestation of a deity or to an incarnation of Vishṇu. *Lang.*—(*fm.* Skt) Ind, derived from the Sanskrit verb *avtarṇa*, to descend. 34n; 49; 49n; 57; 90; 104; 104n; 105n; 186; 189n; 200; 241; 243; 259–60; 310; 329; 339n; 354; 401–2.

avayav—limb, part of the body; member; organ. *Lang.*—(*fm.* Skt) Ind. 120.

āvavū, ānā—to come. *Lang.*—(*fm.* Skt) Guj, Hin. 135, *āvī*; 215, *āvātā*; 329, *āvato*.

bachārū—helpless, forlorn, wretched, miserable. *Lang.*—Guj. 35, *bachārā*.

bad-bū—stink, bad smell, stench. *Lang.*—Ind, a compound of *bad* (*fm.* Pers), bad, wicked, unfortunate, + *bū* (*fm.* Pers), whiff, scent; bad odour. *Bad-bo* is an alternate Gujarati spelling. 73.

baḍā—great, eminent, prestigious. *Lang.*—(*fm.* Skt) Mar; Guj, *vaḍū*. 168; 168n.

badmāsh—of bad ways, wicked, a rascal, a scoundrel. *Lang.*—Hin, a compound of *bad* (*fm.* Pers), bad, wicked, unfortunate, + *māsh* (*fm.* Ara *ma’as*). 170; 170n.

bagīcho—a garden; a small garden. *Lang.*—(*fm.* Skt) Guj; other Indic languages have related forms. 175.

baglo bhagat—a hypocrite in religious matters, one who professes great religious fervor or exhorts to religious virtue but who himself acts otherwise. *Lang.*—an idiom combining *baglo* (*fm.* Skt) Guj, a crane, a stork, + *bhagat*, a form of **bhakta**. In Indian popular culture cranes are associated with false flamboyance. 285; 285n.

bāju—a side, a direction. *Lang.*—(*fm.* Skt) Guj. 375–76.

bāl—a child, an infant, a young person. *Lang.*—(*fm.* Skt) Ind. 33; 33n.

balā—a catastrophe, calamity, misfortune. *Lang.*—(*fm.* Ara) Guj; an Indic word. 170.

bālonmatt—a childlike intoxicated state; being overpowered, as a child is, by the uncontrolled surging of energy. *Lang.*—(*fm.* Skt); though the word as such does not appear in standard dictionaries, clearly it is a compound of **bāl** and **unmatt**. 33.

bālyū—to burn, to kindle; to be afflicted; to be scorched. *Lang.*—Guj. 384, *bālī*.

bandā—a servant, a slave; a creature in bondage. *Lang.*—(*fm.* Per) Ind. 241.

bandhan—bondage; fastening, confinement. *Lang.*—(*fm.* Skt) Ind. 13; 105; 164–65; 248.

bārīk—fine, thin, slender, subtle. In Meher Baba’s usage at this time, the “fine” designates the state that bodies or universes revert to in sound sleep; perhaps **bārīk** serves as an Indic-language equivalent term in Baba’s spiritual lexicon. *Lang.*—(*fm.* Per) Ind. 113.

bebhān—unconscious. *Lang.*—(*fm.* Skt) Guj and Ind, a compound of *be-*, without, in-, un-, dis-, + **bhān**. 34; 237.

behad—limitless; unbounded. Used in *TL* to designate the state of one absorbed in the experience of **Paramātmā**, by contrast with the limitlessness (**anhad**) of a Sadguru. *Lang.*—Guj, a compound of *be-* (*fm.* Skt), without, in-, un-, + **had** (*fm.* Ara), limit, boundary, extent, obstruction. 95–97; 95n.

bhāg—part, division, section. Used in the Gujarati phrase *be ānkhni vacchovachno bhāg*, “at the point between the two eyes.” *Lang.*—(*fm.* Skt) Guj. 319.

Bhagvān—God, the Supreme Being, esp. as Vishṇu and Krishna. *Lang.*—(*fm.* Skt) Ind. 34.

bhajan—a Hindu devotional song. In Hindu bhakti traditions, esp. in north India, the singing of bhajans has come to occupy a central place in devotional practice. In *TL*, Baba sometimes associates it with ritualism. See also **bhajankārī**; **tal**. *Lang.*—(*fm.* Skt) Ind. 57; 58n; 59–61; 59n; 60n; 61n; 242; 253; 253n; 259; 259n; 290.

bhajankārī—a singer of bhajans. *Lang.*—(*fm.* Skt), Ind, a compound of **bhajan** + *-kārī*, doing, making, performing. 61.

bhakta—a devotee, an adherent to some branch or sect of Hinduism characterized by devotion to some deity or divine personality; a practitioner of **bhakti**. *Lang.*—(*fm.* Skt) Ind. 98; 98n; 163; 283; 285n; 310–11; 380–82.

bhakti—devotion, adoration and worship of some deity or divine personality practiced as a spiritual path. Hindu tradition conceives of the bhakti, jñān, and karma yogas or mārgs (see **yoga** and **mārg**) as the three great paths to God, sometimes including **rāj** yoga as a fourth. Meher Baba accepted this formulation and incorporated it into his spiritual teaching. *Lang.*—(*fm.* Skt) Ind. See also **bhakta**. 11; 35; 57; 59n; 60; 60n; 77n; 98n; 126n; 197n; 212; 214–15; 214n; 218; 308–9; 311; 327; 327n; 380–82; 400.

bhaltū—of any sort or kind; indefinite; unrelated. Used in the phrase *bhaltōj arth*, “unrelated sense” (see **arth**). *Lang.*—Guj. 89n, *bhaltā*; 170, *bhaltōj*.

bhān—consciousness; waking or present state of the mental facilities. *Lang.*—(*fm.* Skt) Ind. Occurs as a lexical element in **bebhān**. 158

bhāng—an intoxicating drug or narcotic drink made from hemp leaves. *Lang.*—(*fm.* Skt) Guj-Mar; Hin, *bhaṅg*. 206; 206n.

bhartū—tide; the flux of the ocean. *Lang.*—(*fm.* Skt) Guj, Mar. 328; 328n.

bhās—an appearance, a notion, an impression, an illusion, a similarity. Used by Meher Baba as a characterization of the cosmic illusion which is experienced as real even though it is not so. *Lang.*—(*fm.* Skt) Ind. 5; 15 (*bhāsno bī bhās*); 16; 46; 68–69; 71; 73; 134; 134n; 205–7; 213; 294.

bhasm—ashes, cinder. *Lang.*—(*fm.* Skt) Ind. 38n.

bhatṭhī—an oven, stove, furnace, forge. *Lang.*—(*fm.* Skt) Ind. 309.

bhāvīk—moved by feeling, devoted; affectionate, emotional. *Lang.*—(*fm.* Skt) Guj; Hin, *bhāvak*. 191n.

bhet—a meeting, an interview; an embrace; a gift offered to some great person at the time of meeting or introduction. *Lang.*—(*fm.* Skt) Ind. 253; 253n.

bhogavvū—to enjoy, experience, undergo, endure. Occurs in the phrase *daryāi safarnī laher bhogavte*, “enjoying the waves of ocean travel.” *Lang.*—(*fm.* Skt) Guj, based on the root *bhog* (see *upabhog*). 151, *bhogavte*; 213n, *bhogve*; 230, *bhogavvū*; 234; 234n, *bhogav*, *bhog*.

bhram—delusion, erroneous conception, perplexity, confusion; misapprehension, error. Derived from a Sanskrit root that implies circular movement. *Lang.*—(*fm.* Skt) Ind. 134; 134n.

bhūmikā—a district, a region, a sphere; a cosmic domain. Based on *bhūmi*, the earth, soil, land; a region or country. In *GS* Meher Baba uses the word to designate the gross, subtle, and mental spheres. *Lang.*—(*fm.* Skt) Ind. 223–24; 223n; 224n.

bhuvan—a world, a sphere of existence. In *TL*, one of the seven planes of consciousness; in *GS*, the three bhuvans are the gross, subtle, and mental spheres. *Lang.*—(*fm.* Skt) Ind, from the Sanskrit root *bhū-*, to be, become; spring or proceed from, arise. 12; 139.

bihisht—paradise, heaven. *Lang.*—(*fm.* Pers > Urdu) Ind. 242.

bīj—seed; kernel; germ; a drop of semen. *Lang.*—(*fm.* Skt) Ind. 313.

bimb—a reflection, an image; a shadow; the disk shape of the sun or moon. Used in the phrase *bimb dūñī*, the “disk-shaped navel.” *Lang.*—(*fm.* Skt) Ind. 276; 276n; 319.

bindu—a point, a drop. Used in *TL* (as in *Inf1*) to refer to the Om Point. *Lang.*—(*fm.* Skt) Ind. 114.

Brahmā—the Supreme Being, God in His personal aspect. Originally Brahmā was a Vedic and Puranic deity who, in the course of time, became associated with Vishṇu and Shiva the Creator-Preserver-Destroyer trinity (Creator-Preserver-Destroyer). While *Inf1*

references Brahmā as the first deity in that trinity, the word in that sense does not occur in *TL*. *Lang.*—(*fm.* Skt) Ind. 34; 176; 176n; 276n; 319; 329n.

Brahma, Brahman—the impersonal, absolute Being; the ultimate Reality; the ground of all that is; the Absolute. The central insight of Advaita Vedanta is that Ātmā, the soul, is identical with Brahman; sometimes using a different vocabulary, Meher Baba propounds the same view. The *Brahma Nād* is the original Word of God that created creation. The *Brahma Svarūp* is the divine form, that is to say, God Personified. *Lang.*—(*fm.* Skt) Ind. 34; 35n; 140n; 191n; 298n; 401.

brahmāṇḍ—the universe or cosmos; the cosmic egg or “egg of Brahmā”; the crown of the head. These diverse meanings are made relevant to each other through a spiritual physiology such as Baba develops on p. 276–78. For further discussion, see footnote on p. 276. See also *hiraṇyagarbha*. *Lang.*—**Brahma**, + *aṇḍ* (*fm.* Skt) Ind, egg, testicles; the cosmos; the whole. 176; 276–78; 276n; 319; 319n.

buddhi—intellect; understanding; the determinative faculty. In Hindu thought the *buddhi* has an impersonal or transpersonal dimension, comprising (in Samkhya) the first evolute of Prakṛiti or primordial nature. Cf. *aql*, a roughly comparable term in Islamic thought. *Lang.*—(*fm.* Skt) Ind. 76–79; 77n; 114; 151n; 163; 192n; 204.

chābuk, chābak—a whip. *Lang.*—(*fm.* Pers) Ind. 132, *chābakānī*.

chāh—wish, desire, need, longing. The Gujarati *chā* or *chāh* (*chāy* in Hindī) refers to a popular preparation of tea in which the tea leaves, milk, and sugar are boiled together. Meher Baba’s father Sheriar earned a livelihood through *chāh*- or *chāy*-shops. The 5th Aug. 1926 lecture (p. 211) puns on the homophone and the two meanings “desire” and “tea.” *Lang.*—*chāh* (*fm.* Skt) Ind, “wish, will, affection,” and *chā, chāh*, Guj, “tea.” 3, *chāy*, 211; 211n.

chaitanya—awareness, consciousness; spirit, life, intelligence, vitality, sensation. In *TL* Baba often appears to use this word to designate the individualized awareness of the drop-soul, consciousness as manifesting within and contoured by the jivātmā’s life in illusion. This is an important word in *Inf1*; for further discussion, see pp. 479–81 in that book. *Lang.*—(*fm.* Skt) Ind, derived from **chit**. 7; 11–12; 11n; 71; 112–17; 112n; 182; 328–29; 384; 390–91; 397–99; 398n.

chakra—a wheel; a potter’s wheel; a circular object, disk; center; a center in the body. **Kundalini** yoga posits seven *chakras* as centers of energy located on the spinal column of the subtle body; as one progresses in this yoga, the cosmic energy originally dormant at the base of the spine awakens and moves upward until it reaches the crown of the head. *Lang.*—(*fm.* Skt) Ind. 375.

challū, challo—a cock-sparrow; any small bird. *Lang.*—Guj. 371, *chalyānī*.

chal-vichal—unsteady, unstable, shaking. Used in *TL* with reference to the restless and unsteady movements of the mind. *Lang.*—Ind, a compound of *chal*, moving, in steady, + *vichal* (*fm.* Skt), inconstant, unfixed, unstable. 237.

chamatkār—something astonishing or splendid; a spectacle; a miracle. Baba uses it to designate a miracle performed by a yogi on the spiritual path through occult powers, as distinguished from the *mojizās* or miracles performed by Sadgurus or Avatars. See also *karāmat*. *Lang.*—(*fm.* Skt) Ind. 12; 170; 215; 401–3.

chamkāro—flare, dazzling or flashing light. *Lang.*—Guj; Hin, *chamkārā*. 215, *chamakārā*.

chaṇḍūlī—a consumer of *chaṇḍūl*, which is a preparation of opium made for smoking. *Lang.*—(*fm.* Skt) Guj; *chaṇḍū* is the Hindu form. 310; 310n.

chappals—sandals, during this period made of leather, which were the shoes in common use in India. Meher Baba himself regularly

wore chappals. *Lang.*—Ind; Guj, *champal*. 25–26; 25n.

chāy—see *chāh*.

chelā—a disciple, a follower of a **Guru**. *Lang.*—(*fm.* Skt) Ind. 163; 370.

cheṣṭā—practical jokes, buffoonery; mischief. *Lang.*—(*fm.* Skt) Guj; Ind. 281.

chī-chī—chirping, chattering; an onomatopoeia mimicking the sound made by birds and other creatures. Occurring in the phrase *chaliyānī chī-chī*, “the chirping of swallows.” *Lang.*—Ind. 371.

chit—the spirit, consciousness; the individual self; the Reality. The trinity **Sat-Chit-Ānānd**, Existence-Consciousness-Bliss, is one of the most common characterizations of the Supreme Reality in Hindu thought. See also *chitta*. *Lang.*—(*fm.* Skt) Ind. 181–83; 181n; 203; 203n; 206; 223; 226; 278–79; 299; 317–18; 322–26; 322n.

chū chakit—a Gujarati and Indic idiom meaning “flat-on-your-back astonished.” *Chū* is a technical term in wrestling when one of the wrestlers has been pinned; *chakit* means “astonished.” *Lang.*—*chū* (*fm.* Skt) conquered; floored; thrown (in wrestling) and fallen flat on the back, + *chakit* (*fm.* Skt) Ind, dazzled, alarmed, confounded, astonished, wonder-struck. 12.

chitta—in most schools of Indian thought the *chitta* is the subjective consciousness or mind or thought of the empirical individual, but in Advaita Vedanta it refers to the subconscious mind. In *TL* Baba appears to mean God Unconscious. See also **Chit**. *Lang.*—(*fm.* Skt) Ind. 77n; 95–97; 95n; 151n.

crore—ten million, or a hundred lakhs (see **lakh**); a standard unit in the Indian numerical system. *Lang.*—Ind. 91; 91n; 158–159; 158n; 183n; 187; 227; 329.

dādā—a respectful term for one’s older brother or an elder generally. *Lang.*—Mar. 107.

ḍākaṇ—a witch, sorceress, hag. *Lang.*—(*fm.* Skt) Guj; other Indic languages have cognate forms. 133.

darajjah—step, stage, degree, station, rank, position. *Lang.*—(*fm.* Ara) Pers, Ind. A common term in Sufi parlance for rank or degree on the spiritual path. 139.

darshan—lit. the act of seeing; audience with a spiritual Master or saint, or the experience of his presence; the public appearance of such a living personage to bestow blessings on devotees; visiting in a worshipful manner a sacred site, idol, or holy person. See also **sākār**. *Lang.*—(*fm.* Skt) Ind. 21n; 26; 53; 191; 191n; 197; 253; 281; 303–4; 303n; 353.

darvand—a Zoroastrian term for an unrighteous person, typically applied to persons outside the Zoroastrian faith. Comparable to **kāfir** as used by Muslims and “heathen” by Christians. *Lang.*—Avestan, in use among the Zoroastrians of India; the word is not generally current in the Indic languages. 88; 88n; 259.

daryā—the sea, the ocean; a large river. *Lang.*—(*fm.* Pers) Ind. 151, *daryār*; 204–5; 224; 236; 359.

Dasarā—a major Hindu festival celebrated on the tenth day of the month of Ashvin (in September or October). While it has several religious and mythological meanings, one of these is its serving to commemorate the victory of the Avatar Ram over the *rākṣas* Ravana. *Lang.*—(*fm.* Skt *dashaharā*, a compound of *das*, ten, + *ahan*, day, festival day) Ind. 273; 273n.

dastūr—a custom, a rule; a Parsi priest. Many Indian Zoroastrians bear this name. *Lang.*—(*fm.* Pers) Guj; Ind. 88; 88n; 260.

dāṭā—a sharp point; tooth of a wheel or saw. *Lang.*—(*fm.* Skt) Ind. 255.

dev, devi, devī—a god or goddess (of Hinduism); an object of worship or person held in high regard. *Devpaṇu* (*dev* + *-paṇu*, “-ness”) means “godliness.” *Lang.*—(*fm.* Skt) Ind. 60; 110; 142; 197, *devpaṇu*; 267; 303; 303n.

dhandho—business, trade, occupation, work. In the phrase *dhandhāmā chālu faṭakā*, “suffering losses in business.” *Lang.*—Guj; Hin, *dhandā*. 252, *dhandhāmā*.

dharamshala—a rest house for pilgrims or

travelers. The **Upasni Serai** served as a Meherabad dharamshala. *Lang.*—(*fm.* Skt) Ind, *dharmshālā*; Guj, *dharmshālā*. A compound of *dharm* (see **dharmā**) + *shālā* (*fm.* Skt), a house or hall. 98n; 199; 199n; 229; 262.

dharmā—right action, duty; the complex of religious and social obligations which a devout Hindu is obliged to fulfill. A lexical element in **dharamshala**. *Lang.*—(*fm.* Skt) Ind, *dharm*. 125; 214 and 214n, *sevā-dharma*.

ḍhoṅgī—hypocrite, *fm.* *ḍhoṅg*, false show, pretense, hypocrisy, deceit; a deceitful person. *Lang.*—(*fm.* Skt) Guj; an Indic word. 248; 248n.

dhyān—contemplation, meditation, deep thought. *Lang.*—(*fm.* Skt) Ind. 202; 218.

dīl—the heart, soul, the spirit; the feelings, the seat of feelings. By extension, *TL* uses *dīl* to mean desire, as that which fills the seat of feelings in an impure heart. *Lang.*—(*fm.* Pers) Ind. 126; 126n; 207.

divānū—mad, insane; possessed, frenetic, wild; foolish. *Lang.*—(*fm.* Pers) Guj; Hin, *divānā*. 35.

divya—divine, spiritual. *Lang.*—(*fm.* Skt) Ind. 229.

dīyān—see **jñān**.

dozakh—hell; the infernal region. Sometimes Baba pairs this Islamic term with the Hindu *svarg*, heaven. *Lang.*—(*fm.* Pers) Pers-Urdu; Guj, *dojakh*. 242; 261; 268.

driṣṭānt—a typical example, standard, paragon. Used in *TL* to refer to the appearance of a Master in a dream. *Lang.*—(*fm.* Skt) Ind. 304.

driṣṭī—sight, vision; glance, gaze. See also **antar**. *Lang.*—(*fm.* Skt) Ind. 229; 304.

duniyā—the world; this world of human life; worldly good and people. *Duniyādār* means “a man of the world”; *duniyāvī* means “worldly”; *duniyādārī* means “worldly affairs.” *Lang.*—(*fm.* Ara > Pers) Ind. 35, *duniyānā*; 249–50, *duniyādārī*.

dūṅṅī—the navel. Used in the phrase *bimb dūṅṅī*, the “disk-shaped navel.” *Lang.*—(*fm.* Skt) Ind. 276; 276n; 319.

dūt—an envoy, messenger, ambassador. Occurs in the phrase *chār dūto*, “the four messengers [of Maya].” *Lang.*—(*fm.* Skt) Ind. 294, *dūto*.

dvādashī—the twelfth day of the lunar calendar, on which the fasting of the previous day (*ekādashī*) is broken. For further details, see p. 189, note *. *Lang.*—(*fm.* Skt) Ind. *Dvādash* means “twelve” or “twelfth.” 189n; 190.

dvaitya—duality, the state of being two-fold or dual. Ordinary phenomenal experience engages *dvaitya*, or the world of duality, as compared with the realization of God, which is non-dual (cf. *advait*, *advaitya*). *Lang.*—(*fm.* Skt) Ind. The common form of the word is *dvait*. 127; 164; 203.

ekādashī—the eleventh night of a lunar fortnight, an auspicious time which many Hindus (especially within Vaishnavite traditions) honor by fasting. The fast is broken the next day, called *dvādashī*. For further details, see p. 189, note *. *Lang.*—(*fm.* Skt) Ind. *Ekādash* means “eleventh.” 189; 189n.

ekāgra—having a concentrated mind; bent on one pursuit; attentive. *Lang.*—(*fm.* Skt, a compound of *ek*, one, + *gra*, point) Ind. 169.

faḍvū—to tear, rend, split, break. *Lang.*—(*fm.* Skt) Guj; Hin, *phaṇā*. 357.

faqīr—a poor or indigent man; a dervish; in the spiritual sense, a God-realized person who is devoid of all illusory bindings and attachments. In *TL*, the word (often and perhaps always) designates a Perfect Master. *Lang.*—(*fm.* Ara > Pers) Ind. 248; 300; 389; 389n.

fasāvū—to be entrapped, taken in, lost; deceived. In the phrase *Māyā mā faselī*, “entrapped in Maya.” *Lang.*—(*fm.* Skt) Guj. 198, *faselī*.

fāsī—a noose, a halter. *Lang.*—Guj; Hin, *phāmsī*. 121.

faṭko—a blow or stroke; loss, injury, misfortune. In the phrase *dhandhāmā faṭkā khāvāthī*, “suffering losses in business.” *Lang.*—Guj; Hin, *phaṭkā*. 252, *faṭkā*.

fīkr—thought, reflection, consideration, deliberation. *Lang.*—(*fm.* Ara > Pers) Ind. 389; 389n.

fokaṭ—worthless, meaningless, null and void. *Lang.*—Ind. 144.

gaḷū—the throat, neck, gullet. Used in the phrase *gaḷānī ghāṅṅī*, “the uvula of the throat.” *Lang.*—(*fm.* Skt) Guj; Hin, *galā*. 276, *gaḷānī*.

gāṅḍū—insane, mad, lunatic. Several times used in the phrase *unmatt-gāṅḍā*, an “intoxicated mad man.” *Lang.*—Guj; an Indic word. In all occurrences in *TL* taking the case form *gāṅḍā*. 33; 33n; 35; 81; 255.

gar—pulp, kernel, pith; a secret thought or intention; a mystery. *Lang.*—(*fm.* Skt) Guj, Mar. 52–53.

garaj—need, want; self-interest; care, concern. *Lang.*—(*fm.* Ara > Pers) Guj; Hin, *garz*. 49

garbha—the womb; an embryo, fetus. Used in the phrase *garbhamā bīj ropāyū*, “in the womb the seed has been sown.” *Lang.*—(*fm.* Skt) Guj; an Indic word. See also **hiranyagarbha**. 313, *garbhamā*.

gardan—the neck, the throat. *Gardan par* means “on your neck” in Gujarati. *Lang.*—(*fm.* Pers) Guj; an Indic word. 234.

garry—cart, carriage, car, truck, bicycle. For further comment see note * on p. 40. *Lang.*—an Anglicization of the Indic word **gādī** (*fm.* Skt). 40; 40n; 359.

gāṭh—a knot of a string or rope. *Lang.*—(*fm.* Skt) Ind. 27.

gati—a state or condition, plight, predicament; glossed in *TL* as “secret.” *Lang.*—(*fm.* Skt) Mar; forms of the word occur in other Indic languages with other meanings. 150; 150n.

gavashni—see **manashni**, **gavashni**, **kunashni**.

ghaḍiyāl—a clock or watch; a chronometer. *Lang.*—(*fm.* Skt) Guj; an Indic word. 376, *ghaḍiyāṅṅī*.

ghāṅṅī—a small bell; the sound of a bell; a small pot; the uvula. Used in the phrase *gaḷānī ghāṅṅī*, “the uvula of the throat,” which *TL* glosses as the “windpipe.” *Lang.*—(*fm.* Skt) Ind. 276.

ghar—a house, household, residence, building; native place, place of abode; container. *Lang.*—(*fm.* Skt) Ind. 114.

ghāt—a landing place; a river bank or ford; an embankment; steps on the bank of a river leading to the water; a mountain pass. A “*ghāt* engine” was a term in use in the Indian railway system: when a train arrived at a steep mountain pass, in addition to the usual engine car at the front of the train, a second—the *ghāt* engine—was added at the back. For further discussion, *see* note † on p. 172. *Lang.*—(*fm.* Skt) Ind. 172; 172n.

goṣṭ—a tale, story; word, utterance; matter, affair, transaction, event; case, condition. *Lang.*—(*fm.* Skt) Mar. 241; 241n.

gū—excrement, dung. *Lang.*—(*fm.* Skt) Ind. 38.

gūch—an entanglement or twisting of threads; a tangle; a maze, a labyrinth. *Lang.*—(*fm.* Skt or Dravidian) Ind. 384.

gumāvavū—to lose, squander, waste. *Lang.*—(*fm.* Pers) Guj; cognates appear in other Indic languages. 158, *gumāve*.

guṅg—dumb, lacking the power of speech. *Lang.*—Guj; Hin, *gūngā*. 181.

Guru—father or ancestor; venerable person; teacher; spiritual master. Usually in *TL*, “Guru” designates a Sadguru or Perfect Master. *Lang.*—(*fm.* Skt) Ind. 7; 16; 21n; 26–27; 29; 36–39; 41; 53; 56; 79; 90n; 105–7; 109; 115; 131; 139; 141; 155; 163–64; 169–70; 172; 176; 179; 188; 191n; 192; 207–8; 215; 218–19; 230; 249; 251–53; 281; 283; 303–4; 303n; 307; 309–11; 326–27; 362; 367–70; 389; 400.

Guruvār—“Guru’s day,” that is, Thursday. It is doubtless no coincidence that on most Thursdays during this period Baba with his mandali visited Kaka Shahane’s house, for tea and snacks, and these visits provided occasion for many of the talks recorded in the manuscript “Thursday Tiffin Lectures.” *Lang.*—(*fm.* Skt) **Guru**, + *-vār* (as a suffix), day of the week. 351

gusso—anger, rage. *Lang.*—(*fm.* Ara > Pers) Guj; Hin, *gussā*. 317.

had—boundary, limit, bar, obstruction. Appears also as a lexical element in *behad* and *anhad*. *Lang.*—(*fm.* Ara) Ind. 95–97; 95n.

haḍkhā—rabid, afflicted with hydrophobia; fretful, peevish. A *haḍkhā kutrā* is a rabid dog. *Lang.*—Parsi Guj; a more common Guj form is *haḍkāyū* with the unaspirated dental. 135.

hairat—amazement, astonishment; a state of enchantment on the spiritual Path. The *muqām-e-hairat* is a state of enchantment in the subtle sphere; *TL* locates it on the fourth plane, while *GS* places it between the third and the fourth. *Lang.*—(*fm.* Ara) Pers and Ind. 12–13; 13n.

hajam karvū—to digest. *Lang.*—a Gujarati phrase, combining *hajam* (*fm.* Ara), digestion (Hin, *hazm*), + *karvū*, to do (Hin, *karnā*). 241.

hāl—a spiritual state, an ecstasy; the inner experience at a stage in the Path through the six planes of consciousness; more generally, an inner state of any kind. This common term in Sufi spiritual parlance is exceptionally used in *TL* to refer to the experiences of gross consciousness. In Sufi theoretics, *hāl* is often compared and contrasted with *muqām*. *See* also *hālat*. *Lang.*—(*fm.* Ara) Pers and Ind. 78; 78n; 149; 181.

hālat—a state or condition. *See hāl*. *Lang.*—(*fm.* Ara) Pers and Ind. 230.

hans—a goose or gander; a swan; the spirit. One of the roots in **Paramhansa**, and thus the basis for a multilingual pun in *TL*. *Lang.*—(*fm.* Skt) Ind. 38n; 39n.

haqīqat—truth; reality; the realization of God. In *GS* (following Sufi tradition), the four stages on the path are the **shari‘at**, **tariqat**, haqīqat, and **mārefat**. *Lang.*—(*fm.* Ara) Pers and Ind. 56n; 241; 389–90.

harāmkhōr—one who lives on money wrongfully earned. *Lang.*—Ind, a compound of *harām* (*fm.* Ara > Pers), that which is forbidden (by Islamic law), + *khōr* (*fm.* Pers), an idler who lives without paying. 248; 248n.

hāth—the hand. *Hāthmā* means “in (your) hand.” *Lang.*—(*fm.* Skt) Guj, Ind. 121, *hāthmā*.

havā—air, the wind. *Lang.*—(*fm.* Ara > Pers) Ind. 121; 145; 391.

havas—intense desire, craving; passion; lust; greed; ambition. *Lang.*—(*fm.* Ara > Pers) Ind. 17; 219; 219n.

hijrā—a eunuch; an impotent man; an effeminate man. *Lang.*—(*fm.* Pers) Ind. 249.

hiraṇyagarbha—the “golden egg”; the cosmic form of the self; the cosmic womb; the creator of the subtle universe. This concept, articulated in Vedic tradition and Advaita Vedānta, may be relatable to Baba’s idea of the “universal.” *See* also p. 276, note ††. *Lang.*—Skt and Ind. *See* also **garbha**. 276n.

hoḍī—a boat made of a hollowed tree; a small flat-bottomed boat. *Lang.*—(*fm.* Skt or Dravidian) Ind. 392; 392n.

humata, hūkhata, huvarshita—good thoughts, good words, good deeds. These three words epitomize the central ethics of Zoroastrianism and are well-known to Zoroastrians, past and present. *Lang.*—these terms, the original Avestan, are the source of the Pahlavi forms which *TL* renders as **manashni, gavashni, kunashni**. *See* also footnote † on p. 58, 58n.

husn—beauty; elegance; excellence; countenance. Used in the phrase *husne āqibat*, “the beautiful end.” *Lang.*—(*fm.* Ara > Pers) Urdu; an Indic word. 182–83, *husne*.

ināyat—a gift, favor, bounty, grace. Used in the phrase *ināyat-e murshid*, “the grace of the Murshid” (or Master). *Lang.*—(*fm.* Ara > Pers) Ind. 389.

indriya—the faculties of sense perception, both subtle and gross. The five *indriyas* are the faculties of seeing, hearing, smelling, tasting, and touching. Certain schools of classical Indian philosophy sometimes add to this list, in addition to the five external senses, the mind, or *manas*. *Lang.*—(*fm.* Skt) Ind. 16–17; 120.

Īshwar, Īshvar—Lord, Master; the Supreme Being; God; a name of Shiva. In *Infī* Īshwar

is used narrowly and rigorously to mean God as Creator-Preserver-Destroyer; but in *TL* Baba uses it more broadly as it is commonly understood in Hindu culture. The expression *Īshvar Anubhav* is used on p. 5 to designate God-realization without creation-consciousness. *Lang.*—(*fm.* Skt) Ind. Transliterated as *Īshvar*. 5; 5n; 25; 34; 36, *Īshvarnu*; 114; 114n; 131–32; 131n; 133, *Īshvarni*; 136; 157; 175, *Īshvari*; 176n; 197; 247; 252; 267n; 367.

jaḍ vastu—an inanimate thing, an inanimate object. *Lang.*—(*fm.* Skt) Ind, a combination of *jaḍ*, inanimate, inert, + *vastu*, thing or object; any article; an existence; a substance; an essence. 112; 229.

jag, jagat—the world, the universe; the earth; people in general. *Lang.*—(*fm.* Skt) Ind. 6, *jagatno*; 131; 176; 231; 267.

Close students of *Infinite Intelligence* cannot fail to note the technical meaning with which Meher Baba invests the word “Īshwar,” using it with invariable consistency to refer to God as Creator-Preserver-Destroyer, that is to say, what *God Speaks* designates as the Third State of God. Yet in *Tiffin Lectures*, the word does not typically mean this. In the lectures of 20th and 22nd May and 1st July 1926, for example, “Īshwar” seems to signify God in the Beyond state—which Meher Baba clearly differentiated from Creator-Preserver-Destroyer. In the lecture of 30th June 1926 (first session), however, Baba seems to have in mind the theistic aspect of God, God in relation to creation, what Vedantists would call *saguṇ brahman*. This particular usage better reconciles itself to what we find in *Infinite Intelligence*.

Since Meher Baba was probably dictating *Infinite Intelligence* at the very time that he gave out these particular Tiffin Lectures, his freedom, outside the confines of the *Infinite Intelligence* project, to use the word “Īshwar” with the wider range of meanings that it

conveyed in the ambient Hindu culture, is striking. It shows that, when he was engaged in a particular intellectual project such as *Infinite Intelligence*, Meher Baba would apply terms with a technical precision that these same terms would not carry in his general discourse in other times and settings.

jaḡādvū, jāgaṇe, jaḡanā—to cause to be awakened, to rouse; to make conscious; to stimulate; to kindle. Used in the Gujarati phrase *kuṇḍaliniṅ ne jaḡādīne*, “awakening the kuṇḍalini,” and the Marathi phrase *jāglelā Khudā*, “conscious Khuda.” See also **jāgrut**. *Lang.*—(*fm.* Skt) Guj, **jaḡādvū**; Mar, **jāgaṇe**; Hin, **jaḡanā**. 16, *jaḡādīne*; 241, *jāglelā*.

jāgrut—awake, watchful, conscious. See also **jaḡādvū, jāgaṇe, jaḡan**. *Lang.*—(*fm.* Skt) Guj, Ind. 34; 78; 213.

jahannum—hell, damnation. Islamic conceptions of *jahannam* find their authoritative source in the Qur’an, where the word and concept are adverted to many times. *Lang.*—(*fm.* Ara) Pers, Hin. 242.

jalvū—to burn, to be enflamed; to burn through grief. Used in the phrase *jalī javū joi*, to “burn oneself.” *Lang.*—Guj; Hin, *jalnā*. 219; 220, *jalī*.

jan—a man, a person; humanity. Used in the phrase *jan sevā*, “service to humanity.” *Lang.*—(*fm.* Skt) Ind. 56.

jān—the breath of life, spirit, soul, self, mind. In *TL* p. 95 Baba correlates with *jīv* and the Holy Ghost. *Jān-e jānān*, a common phrase in Persian, means “soul of souls.” *Lang.*—(*fm.* Pers) Pers, Urdu. 25; 25n; 84; 84n; 95.

janam—birth; origin; a lifetime, an incarnation. *Lang.*—(*fm.* Skt) Guj; an Indic word. 114 and 114n, *janma*; 170, *janmo-janmnī*.

jaṇāvū—to inform, announce. *Lang.*—Guj; an Indic word. 133, *jaṇāvī*; 231, *jaṇivā*.

janjūr—a chain; fetters. *Lang.*—(*fm.* Pers) Ind. 248.

janoī, janeū—the sacred thread of the Hindus. See p. 259 note *. *Lang.*—Guj, *janoī*; Hin, *janeū*. 259.

janunī—fanatical; enthusiastic; mad; passionate; angry. *Lang.*—(*fm.* Ara > Pers) Guj; Hin, *janūnī*. *Janun*, the noun form, means madness; possession by a jinn. 35.

jap—repetition or incantation of a name of God or a deity, commonly practiced in Hindu bhakti (devotional) traditions. Frequently used in the phrase **tap-jap-vrat**. *Japvū* (Guj infinitive form), to repeat a name of God. *Lang.*—(*fm.* Skt) Ind. 43; 43n; 56, *japvū*; 83; 98; 100; 139; 141; 144; 191–192; 263; 307; 326.

jāt—race, tribe; lineage; kind, sort. *Jātnā* is the plural form. *Lang.*—(*fm.* Skt) Ind. 251.

javān—young, useful, vigorous, bold; a young man. *Lang.*—(*fm.* Pers) Ind. 175.

jhaṭak—a jerk, a shake, a toss. The phrase *kaṣṭī jhaṭakavū* refers to the ceremonial act of shaking or snapping the Zoroastrian sacred thread (**kaṣṭī**). *Lang.*—Guj; an Indic word. 58–59, *jhaṭakavū*.

jhoṭī—a bag, a sack with partitions; a loose portion of clothing that can hold something. Used in *TL* to designate a sling. *Lang.*—Ind. 360.

jīv—vital breath, life; the individual spirit in the bondage of ignorance. *Jīv-panu*, p. 133, is the state of being a *jīv*. See also **jīvātmā, Jīvanmukta**. *Lang.*—(*fm.* Skt) Ind. 10n; 84 and 84n, *jīv-prāṇ*; 95; 97; 113–15; 114n; 132; 133 and 133n, *jīv-panu*; 169, *jīvan samādhi*; 175; 175n; 203n; 223 and 223n, *jīvan*; 234; 328; 390–93; 397; 397n.

Jīvanmukta—in *TL*, a God-realized soul liberated from the rounds of birth and death; some passages equate a *Jīvanmukta* with a *Majzūb*, who is conscious of God and unconscious of creation. In *GS*, by contrast, a *Jīvanmukta* abides in the Ninth State of God, experiencing God-realization and creation-consciousness concurrently. See p. 226, footnote * for further discussion. *Lang.*—(*fm.* Skt) Ind; a compound of *jīvan* + **mukta**.

19; 25; 97; 103n; 164; 205; 226–27; 226n; 237; 404n.

Jīvanmukti—the state of a *Jīvanmukta*. *Lang.*—(*fm.* Skt) Ind, a compound of *jīvan* + **mukti**. 229; 254; 277–78.

jīvātmā—the embodied soul or **ātman**; the soul in bondage to illusion. *Jīvātmāpanu* designates the state of being a *jīvātmā*. *Lang.*—(*fm.* Skt) Ind, a compound of **jīv** + *ātman*. 10–11; 10n; 11n; 59; 68; 136n; 203; 203n; 211; 212, *jīvātmāpanu*; 212n; 223; 223n; 226; 229–31; 237; 342; 346; 350; 357n; 397n.

jñān—knowledge; spiritual Knowledge, or Gnosis. True *Jñān*, in Meher Baba’s account, is that Knowledge which belongs to the trio-nature of God (as Knowledge, Power, and Bliss). Prior to Realization, *jñān* manifests at various levels and to various degrees; Baba differentiates between **vishva jñān**, **antar jñān**, **Ātmā Jñān**, and **Sarva Jñān** (see pp. 191–93). *Jñān* yoga is the path to God through meditation and discriminative knowledge; the other major yogas or mārgs (in Hindu tradition as well as in Meher Baba’s teachings) are **karma**, **rāj**, and **bhakti** yogas. In *InfI*, this word was spelled *dīnyān*. See also **ajñān**. *Lang.*—(*fm.* Skt) Ind. 5; 5n; 11; 77n; 79; 82–83; 126n; 131–33; 131n; 149; 153; 156; 163–65; 183; 187; 191–93; 191n; 214, *tatva-jñān*; 215, *jñānmā*; 224; 227; 229; 231; 233; 238; 256; 272; 277; 308; 308n; 309, *jñān-bhaṭṭhī*; 311–12; 319; 327n; 380–82; 390; 400.

jñānī—a Knower, one possessing Knowledge (*Jñān*). *Jñānīs* are of various types, in accordance with the type of knowledge that each possesses; see **jñān**. *Lang.*—(*fm.* Skt) Ind. 6; 164; 188; 191–93; 319; 319n; 321, *sarv-jñānī*.

judā—separate, apart, distinct, different. The idiom *judā judā* means “each one separately,” that is, applied individually and not the group as a whole. *Lang.*—(*fm.* Pers) Ind. 181; 251, *judī*.

kacchā, káčchū—uncooked; unripe; immature; unfinished, incomplete. *Káčchāpanu* means unripeness, immaturity. *Lang.*—(*fm.* Skt)

Ind; Hin, *kacchā*; Guj, *káčchū*. 249, *káčchāpanu*; 313.

kachro—rubbish, sweepings, straw; refuse. *Lang.*—Guj; Hin, *kachrā*. 11; 45.

kāfir—one who is a disbeliever or infidel (from the standpoint of Islam); a villain or wretched person. Comparable to **darvand** as used by Zoroastrians and “heathen” by Christians. *Lang.*—(*fm.* Ara) Pers, Ind. 90; 90n; 260.

Kali Yuga—the age of the demon Kali, the last in a succession of four ages during the course of which the world degenerates spiritually from righteousness and true living to immorality and distance from God. *Lang.*—Kali, the name of a demon, + **yuga**. 90.

kalyāṇ—prosperity, good fortune; well being, welfare. *Lang.*—(*fm.* Skt) Ind. 154.

kām—desire; sexual desire; the object of desire. *Lang.*—(*fm.* Skt) Ind. 35; 37; 87; 101; 143; 242; 247; 267; 283; 285–86; 292–93.

kaṇ—a particle, an atom; a fragment, a grain, a seed; a drop; a facet of a gem. See also **raj**. *Lang.*—(*fm.* Skt) Ind. 112; 112n.

kañchan—gold, wealth. *Lang.*—(*fm.* Skt) Ind. 87; 87n; 101; 104; 104n; 242.

kaṇḍīl—a lantern; a candle; a candlestick; a candle. *Lang.*—(*fm.* Ara, *qandīl*) Guj. The Hindi *kandīl* is a cross between the Arabic and English forms, *qandīl* and “candle.” Both ultimately derive from Latin. Possibly Gujarati had a similar form. See endnote 19 on p. 547. 112; 112n.

kañkar—a stone, a pebble; a piece of limestone. *Lang.*—(*fm.* Skt) Ind. 143.

kāpavū—to cut, to separate, to divide. *Kapaṇār* means “the cutter”; *kāṇṇī* means the mode of cutting; reaping, harvesting. *Lang.*—Guj. 214, *kapaṇār*; *kāṇṇī*, *kapaṇārībī*, *kaṇṇānār*.

karāmat—a miracle performed by a saint or spiritual master; a marvelous deed or exploit. Baba differentiates between *karāmats*, or miracles performed by yogis, and *mojizās*, performed by Avatars and prophets. See also

chamatkār; siddhi. *Lang.*—(*fm.* Ara > Pers) Ind. 401–2.

kāraṇ—cause; means; basis. The *kāraṇ sharīr* is a standard term for the causal body. *Lang.*—(*fm.* Skt) Ind. 342.

kārbhāraṇ—the manageress, a female manager; *kārbhārī* is the masculine form. *Lang.*—(*fm.* Skt) Guj. 133.

karma—action, deed. The law of karma is that cosmic principle according to which one's actions produce consequences which one experiences in due course; in other words, one reaps as one sows. Karma **yoga** is one of the paths to God by which one acts while renouncing the fruit of action; the other major yogas or mārgs (in Hindu tradition as well as in Meher Baba's teachings) are **jñān**, **rāj**, and **bhakti** yogas. *Lang.*—(*fm.* Skt) Ind. Linguistically related to Hindi *karnā* and Gujarati *karvū*, “to do.” 11; 77n; 105n; 125; 126n; 210; 212; 214–15; 214n; 217–18; 247; 249; 252–53; 308; 310–11; 327n; 380–82; 400.

karnā, karvū—to do, to act; often used as auxiliaries in verb phrases. *Lang.*—(*fm.* Skt) Hin, *karnā*; Guj, *karvū*. 6, *karī*; 56, *karvū*; 220, *karvo*; 241, *karvū*; 251, *karnāraonī*.

kastī—the sacred thread which observant Zoroastrians wear around their waist. Often spelled “kustī.” For further discussion, see p. 58, note †. See also **sadra**. *Lang.*—(*fm.* Pers) Ind; in usage especially among Zoroastrians. 57–61; 58n; 87; 88n; 242; 259.

kāyā—the body; the outer form or appearance. *Lang.*—(*fm.* Skt) Ind. 125; 125n.

keśh—hair (of the head). *Lang.*—(*fm.* Skt) Ind. 136.

khalās—freed; released; discharged; completed. Often used as an exclamation meaning “It's done! The matter is finished!” *Lang.*—(*fm.* Ara) Ind. 234; 254.

khālī—empty, vacant; poor; useless. *Lang.*—(*fm.* Ara) Guj; an Indic word. 121; 214.

khaṇḍ—a piece; a division; a chapter of a book; a room; a continent. Used in the quoted Kabir couplet to mean “continent” or “region” or

“zone,” one of the nine regions within what the Puranas call *Jambudvīpa*. For further details see p. 176, note †. *Lang.*—(*fm.* Skt) Hin; an Indic word. 176; 176n.

kharū—good, true, real, genuine. *Lang.*—(probably *fm.* Skt) Guj; an Indic word. 6, *Kharī*; 28, *kharī*; 213; 214, *kharī*; 286, *kharī*.

khāvū—to bear, suffer, tolerate. *Lang.*—Guj. 252, *khāvāthī*.

khel—play; sport; amusement; a game; a spectacle. Used as a verb: to play. *Lang.*—Ind. 133; 217, *khele*.

khokhū—an outer husk, after the kernel is removed; a shell; a crate, or more generally, a box; a skeleton. *Lang.*—Guj; Hin, *khokhā*. 16.

Khudā—God, the Supreme Being. *Khudāpaṇī* is Godliness or the God state. *Lang.*—(*fm.* Zend and Old Pers) Pers, Ind. 16; 26; 34–36; 241; 250; 253; 285; 393, *khudāpaṇū*.

khudī—egoism, selfishness, the false “I.” Playing on the relation between the two words, Meher Baba once commented, “What is Khudā? ‘Khud’ is ‘self,’ and ‘Khudā’ is the one who begets Himself or who came from Himself.” *Lang.*—(*fm.* Pers) Ind. From *khud*, self. 35; 83; 83n; 197; 197n.

kiṅkaṇī—a small bell, as worn around a bullock's neck; a tinkling ornament, as worn by women or children. *Lang.*—(*fm.* Skt) Mar; an Indic word. 137; 137n.

kiraṇ—ray, beam of light; sunbeam, moonbeam. *Lang.*—(*fm.* Skt) Ind. 164; 188; 192; 215–16.

kīrtan—in Hindu devotional practice, a type of group singing in praise and celebration of a deity or divine figure. A **kīrtankār** is one who sings kīrtans. *Lang.*—(*fm.* Skt) Ind. 134; 134n, kīrtankārī.

kosha—a sheet or cover. In Vedānta, the false self is constituted of five concentric *koshas*, like sheaths, one inside the other. For further details, see p. 151, note †, and p. 357, note †. *Lang.*—(*fm.* Skt) Ind. 76; 151n; 357n.

koṭālū—a husk; the shell of a nut containing a kernel. *Lang.*—Guj. 52–53; 259.

krodh—anger, rage. *Krodh* regularly appears in lists of the root desires and vices. *Lang.*—(*fm.* Skt) Ind. 35; 87; 143; 242; 267; 283; 285–86; 292–93.

krupā—grace; favor; mercy; compassion. In Meher Baba's philosophy, the Realization of God is achieved only through the grace, or *krupā*, of the God-realized Master. *Lang.*—(*fm.* Skt) Ind. 115; 139; 141; 169; 389.

kṣar—perishing, impermanent. *Lang.*—(*fm.* Skt) Ind. See also **akṣar**; **uttam**. 95.

kumār—a young unmarried man; a prince; a boy. Used as a lexical element in **rājikumār**. *Lang.*—(*fm.* Skt) Ind. 175, **rājikumār**.

kunashni—see **manashni**, **gavashni**, **kunashni**.

kundalini—in medieval and modern yogic traditions, a subtle energy or life force originally lying coiled like a serpent at the base of the spine. In the course of its unfolding in kundalini yoga, the kundalini rises and progresses through a series of **chakras**, culminating in its arrival at the crown of the head. *Lang.*—(*fm.* Skt) Ind, *kuṇḍalinī*. 15n; 16.

kumkum—a powder of red turmeric or saffron used for various ceremonial purposes, including the worship of icons and statues. In Hindu worship, stone icons are decorated with flowers, *kumkum*, and other materials. *Lang.*—Guj; other Indic languages have related forms. 143; 143n.

kūtro, kūtrū—a dog. *Lang.*—Guj; Hin, *kuttā*. 121n, *kuṭrā-bilāḍā*; 135, *kūtrā*.

lā—not, no; neither. *Lang.*—Ara, Pers, Urdu. From its occurrence in the Shahadah (Islamic profession of faith), the word is universally known among Muslims. 287; 287n.

lāgnī—feeling. Used in the phrase *lāgnī yā asar rahī*, “devoid of feelings and impressions.” *Lang.*—Guj; related forms appear in other Indic languages. 143.

laher—a wave, surge; a breath of air; a fancy or irregular movement of desire. Occurs in the Gujarati phrase *daryāi safarnī laher*

bhogavte, “enjoying the waves of ocean travel.” In *Discourses*, *lahar* designates the original impulse or whim of God which precipitated the created universe. *Lang.*—(*fm.* Skt, *lahar*) Guj. 151; 151n.

lakh—the number 100,000 in the Indian numeric system. A **crore** is one hundred lakhs. *Lang.*—(*fm.* Skt) Ind. 31; 31n; 61; 88; 91n; 218.

lālach—bait, allure, temptation; a sinful inducement. *Lang.*—(*fm.* Skt) Guj, Ind. 16.

laṅgoṭī—a loin-cloth; a piece of cloth worn by males as an under-garment around the waist. During the New Life in 1949, Meher Baba designated as the “laṅgoṭī phase” one of the four preparatory stages at the beginning of the New Life. *Lang.*—Ind. 364.

laṭkavū—to hang, to remain without support. *Lang.*—Guj; an Indic word. 263, *laṭkī*.

lay—absorption; immersion; merging; destruction. In Figure 17, explicitly correlated with the Persian-Urdu term *mahv* and the Indic word **samādhi**. *Lang.*—(*fm.* Skt) Ind. 182.

lāykāt—suitable, proper, qualified, fit; worth, worthiness. *Lang.*—Guj. 36; 175; 370.

līlā—play, sport; cosmic play; the play of the divine. *Lang.*—(*fm.* Skt) Ind. 12; 37; 39; 99; 99n.

lobh—desire, avarice. The word often appears in lists of vices or desires. *Lang.*—(*fm.* Skt) Ind. 35; 37; 143; 247; 267; 283; 285–86; 292–93.

lok—the world, the universe; a cosmological region; people, mankind. Used in *TL* to designate a sphere (viz., the spheres of body, energy, or mind). See also **trilok**. *Lang.*—(*fm.* Skt) Ind. 35, *loko*; 176; 248, *loko*; 260, *loko*; 276–78; 276n.

mad—intoxication; frenzy; lust; passion. Used in *TL* in lists of vices. *Lang.*—(*fm.* Skt) Ind. 143; 283.

mahākāraṇ—cause; reason; ground motive; source; basis. Used in the phrase *mahākāraṇ sharīr*; causal body (glossed in *GS* as “universal body”). See note * on p. 404.

Lang.—(*fm.* Skt) *mahā*, great, + *kāraṇ*, cause, reason. 342; 404; 404n.

Mahāpralaya—annihilation of the universe at the end of an age or kalpa; universal dissolution. *Lang.*—(*fm.* Skt) Ind, *mahā*, great, + *pralaya*, the end of a world-age. 327; 329; 329n; 344.

mahātmā—a great soul. *Lang.*—(*fm.* Skt) Ind, *mahā*, great, + *ātmā*, soul. 215; 380–82.

mahāyogī—a great yogi; in *InfI*, an advanced yogi of the fifth or sixth planes. *Lang.*—(*fm.* Skt) Ind, *mahā*, great, + *yogī*, yogi. 223–26; 343.

mahv—obliterated, cancelled, erased; overpowered; effaced of self and absorbed in God; distracted; mad (from love). In Figure 17, written first in the Urdu script as *مہ* and explicitly correlated with the Indic terms *lay* and *samādhi*. *Lang.*—(*fm.* Ara > Pers) Urdu. 182.

Majzūb—absorbed, divinely absorbed; a person absorbed in the experience of God; a God-realized individual who is conscious of God and unconscious of creation. *Majzūbīyat* is the state of being a *Majzūb*. See also **Sālik-Majzūb**. *Lang.*—(*fm.* Ara) Ind. 5–6; 18; 18n; 21; 21n; 22n; 31; 33–34; 79–81; 79n; 97; 101; 103; 103n; 107; 107n; 119–20; 140n; 150–55; 155n; 159; 164; 181n; 226; 226n; 277–78; 312; 319; 321; 324–25; 360; 384; 394; 397n; 401; 403.

makān—a house or dwelling. Used in the name **Makan-e-Khas**. *Lang.*—(*fm.* Ara) Ind. 39; 39n; 143; 188; 188n; 195n; 280.

man or **manas**—mind, heart, soul, sense of perception. *Lang.*—(*fm.* Skt) Ind. See also **mānasik**. 76–78; 83; 113; 151n; 152; 192n; 204; 215; 223; 223n; 227; 276–79; 276n; 312; 317; 317n; 342n.

manashni—see **manashni, gavashni, kunashni**.

manashni, gavashni, kunashni—good thoughts, good words, good deeds. These three words epitomize the central ethics of Zoroastrianism and are well-known to Zoroastrians, past and present. *Lang.*—these forms are derived from the Pahlavi, which in turn derive from the

original Avestan terms **humata, hūkhta, huvarshata**. See also footnote [†] on p. 58. 58; 58n.

mānasik—mental, spiritual, imaginary. Used by Meher Baba to designate the mental sphere. *Lang.*—(*fm.* Skt) Ind; cognate with **man**. 321.

mandali—a circle, a ring; a group or party (gathered in a circle). In Meher Baba's usage, a circle of intimate disciples. *Lang.*—(*fm.* Skt) Ind. 3; 15n; 16n; 18; 24; 32; 34n; 37n; 39n; 42; 48; 51; 51n; 74–75; 100; 110n; 111n; 112n; 119; 122–23; 126n; 137; 146; 168; 173n; 174; 177–80; 183n; 184n; 185–86; 188n; 191; 191n; 194–95; 199n; 209; 217; 225; 228; 229n; 244–45; 262; 265; 273–74; 281; 284; 287–88; 290; 291n; 294–96; 298; 304–5; 310; 322–23; 330; 352; 355; 360; 363; 365; 367; 371–72; 374; 379; 388; 396.

manuṣya—human being, a man, a person; mankind. *Lang.*—(*fm.* Skt) Ind. 96–97; 113; 131; 226; 229; 241; 256.

manzil—a place for alighting; an inn, lodging, or floor of a house; a stage in traveling or in the divine life; a goal, boundary, end, destination. In Meher Baba's usage, a station or state on the spiritual path. *Lang.*—(*fm.* Ara) Pers, Urdu, Hin. 111n; 237.

mard—a man; a husband; a brave man, a hero. *Mardī* means manhood, manliness, virility. *Lang.*—(*fm.* Pers) Ind. 250, *mardān*; 367; 370, *mardī*.

mārefat—knowing, knowledge, science; knowledge into divine mysteries, mystic knowledge of the path. In *GS* (following Sufi tradition), the four stages in the path are the **sharīat, tarīqat, haqīqat**, and **mārefat**. *Lang.*—(*fm.* Ara) Pers, Ind. 56n; 389; 389n.

mārg—road, path, way, passage; the path to God; a way or mode of spiritual practice. *Lang.*—(*fm.* Skt) Ind. 28; 41; 57; 139–40; 154; 243; 309; 367; 380–83.

mārvū, mārṇā—to beat, strike; kill. *Lang.*—Guj, *mārvū*; Hin, *mārṇā*. *Māro* is the imperative. 83, *māro, mare*; 83n, *māro*; 286, *mare*; 375 and 375n, *mare*; 400n, *mare*.

maryādīt—limited, restricted. *Lang.*—(*fm.* Skt) Ind. 390.

mashkarī—a jest, a joke. *Lang.*—(*fm.* Ara) Guj, Ind. 281.

masfī—intoxicated; passionate; lustful. In Meher Baba's usage, the nominal form “mast” designates an individual intoxicated with the love of God. *Lang.*—(*fm.* Pers) Ind. 22n, masts; 34; 34n; 181n, masts; 380–81, masts.

matsar—envy, jealousy. Appears in *TL* as one item in lists of vices. *Lang.*—(*fm.* Skt) Ind. 143; 283.

Maya—The principle of illusion, which makes that which is non-existent (the universe) appear to be all-existent and that which is truly existent (God) appear to be non-existent. In *TL*, Meher Baba sometimes uses the word as a general designation for delusion, or for an individual's capitulation to delusion in a specific situation (on this last sense, see footnote [†] on pp. 134–35). *Lang.*—(*fm.* Skt) Ind, *Māyā*. 16; 21; 24–26; 33; 35–39; 41; 43–45; 55; 63–65; 73; 83; 87; 101; 104; 109; 125–26; 131–36; 133n; 134n; 135n; 141–43; 145; 156; 179; 198–99; 211–12; 249; 251; 267; 283; 283n; 286; 294; 294n; 310; 322–23; 326; 353–54; 369–70; 389–90; 389n; 393; 402.

mekh—a peg, pin, nail. *Lang.*—(*fm.* Pers) Urdu, Ind. 375; 375n; 400; 400n.

misāl—an example, likeness, simile, comparison. *Lang.*—(*fm.* Ara) Ind. 376.

miṭāvavū—to be effaced, destroyed; to cease to exist, to expire. *Lang.*—Guj; related forms occur in other Indic languages. 83 and 83n, *miṭāvo*.

moh—bewilderment, delusion, ignorance; infatuation. *Lang.*—(*fm.* Skt) Ind. 143; 154; 283.

mojizā—a miracle; in Meher Baba's usage, a miracle performed by an Avatar or Perfect Master, as contrasted with a lower miracle (**karāmat**) performed by a yogi or spiritually advanced soul. *Lang.*—(*fm.* Ara) Ind. 401.

moṭo—large, important, great, chief, reputed.

Lang.—(*fm.* Skt) Guj; related forms occur in other Indic languages. 139, *moṭā*.

mujāvar—an attendant at a mosque or Muslim tomb or shrine. *Lang.*—(*fm.* Ara) Ind; Urdu, *muzāvar*. 31.

Mukammil—complete, perfect, consummate, excellent; in Meher Baba's usage, a Perfect Master or **Sadguru**. *Lang.*—(*fm.* Ara) Pers, Urdu. 389.

Mukta—an individual who has achieved **mukti**. *Mukt*, in its adjectival form, means liberated, set free. A *Jñān Mukta* is a liberated incarnate individual with knowledge of creation, that is to say, a Perfect Master. See also **Videh Mukta** and **Jīvanmukta**. *Lang.*—(*fm.* Skt) Ind. 18; 226–27; 226n; 237.

Mukti—liberation; release from the cycle of births and deaths. *Mukti mārg* is the path that leads to *Mukti*. *Lang.*—(*fm.* Skt) Ind. 28; 37; 300.

mūl—source, origin, cause, basis, foundation, root. *Lang.*—(*fm.* Dravidian, Skt) Guj; Hin, *mūl*. 327.

muni—a sage, saint; an ascetic. Used in the phrase “yogi-munis.” *Lang.*—(*fm.* Skt) Ind. 141; 141n; 192, yogi-muni; 192n.

muqām—a stopping place, a place of residence or abiding; a station on the spiritual path. In Sufism, *muqām* is often compared and contrasted with *hāl*. The *muqām-e-hairat* is a state of enchantment in the subtle sphere; *TL* locates it on the fourth plane, while *GS* places it between the third and the fourth. *Lang.*—(*fm.* Ara) Pers, Urdu, Ind. Sometimes spelled as *maqām*. 13; 13n.

murshid—a spiritual guide, a spiritual master. *Lang.*—(*fm.* Ara) Pers, Urdu, Ind. 389.

nābhi—the navel; the hub of a wheel; the center, the focus. *Lang.*—(*fm.* Skt) Ind. 319.

Nabī—a prophet, a divine messenger (as conceived in Islam). Muslims usually distinguish between the *Nabī*, who acts on a more limited scale, and the **Rasūl**, a prophet who brings a new revelation. In *TL*, nonetheless,

- Baba characterizes **Muhammad** as a Nabī. *Lang.*—(*fm.* Ara) Pers, Urdu, Ind. 259.
- nād**—a sound, noise, cry, resonance; a musical note; a song, a singing. In a message quoted in *Stay with God*, Meher Baba characterizes the “*Brahm-Nad*” as the original, oceanic Word of God that is the foundation and source of the created universe. *Lang.*—(*fm.* Skt) Ind. 140; 140n; 298; 298n.
- nākhavū**—to throw away, abandon, relinquish. *Lang.*—Guj. 384, *bālī nākhavāthī*.
- nakhrābāj**—flirtatious, affected; given to pretense. *Lang.*—(*fm.* Pers) Hin; Guj, *nakharān*. 354.
- nām**—name; title; term; reputation; the divine name. The phrase *nām smarāṇ* refers to the practice of remembering or repeating a name of God. *Lang.*—(*fm.* Skt) Ind. 36; 56; 197–99; 197n; 248.
- namāz**—the Persian word for the *salāh*, the ritual prayer which Muslims are required to perform five times a day. *Lang.*—Pers, Urdu. 58–61; 58n; 59n; 242; 259; 259n.
- nark**—hell, the inferno; in Gujarati filthy refuse, excrement. *Lang.*—(*fm.* Skt) Guj, Ind. 25; 38; 41; 45; 143; 268, *nark-dozakh*; 309; 372.
- nāshvant**—perishable, destructible. *Lang.*—(*fm.* Skt) Guj, a compound of *nāsh*, destruction, ruin, devastation, loss, + *-vant*, a suffix. 230.
- nasīb**—destiny, fate; good fortune; luck. *Lang.*—(*fm.* Ara) Ind. 391; 393.
- nāstik**—lit. “it is not,” that is, an atheist, unbeliever. Used in the phrase *nāstik-yavan*. *Lang.*—(*fm.* Skt) Ind. 90, *nāstik-yavan*; 90n.
- nazar**—sight, vision; glance, particularly with reference to the glance of the Master. *Lang.*—(*fm.* Ara) Pers, Ind. 21; 21n.
- nikālvū**—to go out, to pass out of a place. Used in the phrase *nikāḷ ahithī!* “Get out!” *Lang.*—(*fm.* Skt) Guj; Hin, *nikalnā*. 143, *nikāḷ*.
- nirākār**—formless, without form. Cf. *sākār*. *Lang.*—(*fm.* Skt) Ind, a compound of *nir-*, without, + *ākār*, form. 113; 211; 211n.
- nirālū**—separate, different from each other, disjointed, distinct. *Lang.*—Guj. 131, *nirālā*; 212, *nirālā*.
- nirvikalp**—without a doubt, not admitting of an alternative; changeless. Nirvikalp **Samādhi** is the absorption (samādhi) or state of Union in which all distinction between the knower, known, and act of knowing is annihilated and one experiences and remains in the “I am God” state, becoming unconscious of the universe. *See also sahaj*. *Lang.*—(*fm.* Skt) Ind; a compound of *nir-*, not, + *vikalp*, doubt, suspicion. 5–6; 15; 34; 45–46; 77; 77n; 79–81; 79n; 139; 150; 197; 324; 331n.
- niyam**—a law, rule; principle; custom. Used in the phrase *niyam-rūḍhi*. *Lang.*—(*fm.* Skt) Ind. 312, *niyam-rūḍhi*.
- paḍchhāyo**—a shadow, a reflection. *Lang.*—(*fm.* Skt) Guj. 149.
- paḍvū**—to fall, to lie idle or useless. *Lang.*—(*fm.* Skt) Guj; Hin, *paḍnā*. *See also pāḍvū*. 219, *paḍvo*; 353, *paḍavū*; 353, *paḍī*.
- pāḍvū**—to cause to fall to the ground; to defeat; to make (to happen). The phrase “*nā pāḍe*” means “to make a ‘no,’” that is, to say “no.” *Lang.*—(*fm.* Skt) Guj; Hin, *pāḍnā*. *See also paḍvū*. 281, *pāḍe*; 367.
- pag**—the foot; the leg. *Lang.*—Ind. 281.
- Paigambar**—a message-bearer, prophet, apostle. *Lang.*—Pers, Urdu. 241.
- paisa**—a copper coin, valued in the 1920s at one-fourth of an **anna** and one-sixty-fourth of a **rupee**. Paise is the plural form. *Lang.*—Ind. 206n.
- pakaḍvū**—to catch hold, to seize, to grasp. *Lang.*—(*fm.* Skt) Guj; Hin, *pakaḍnā*. 281, *pakaḍvā*.
- pallū**—the skirt of a woman’s garment; an appendage to a garment. *Lang.*—(*fm.* Pers) Guj; Hin, *pallū*. 84; 84n.
- pampālvū**—to pat or fondle; to stroke with the hand soothingly. *Lang.*—Guj. 16, *pampāḷo*.
- pānch**—five. *Lang.*—(*fm.* Skt) Ind. 289.
- panu, -paṇā**—a suffix attached to adjectives and nouns to make abstract nouns, conveying

- the same meaning as the English “-ness” or “-ship” or “-hood.” *Lang.*—(*fm.* Skt) Guj, *panu* as the singular form and *paṇā* the plural; Hin, *-pan*. 133; 197; 212; 230; 233; 242n; 243; 249; 342n; 393.
- pānī**—water. *Lang.*—(*fm.* Skt) Ind; Guj, *pānī*. 52–53.
- pāp**—sin, evil; wrong; the demerit of bad action. Often paired with its antonym **puṇya**. *Lang.*—(*fm.* Skt) Ind. 261; 261n.
- param**—highest, first, primary, best, supreme. *Lang.*—(*fm.* Skt) Ind. 38n; 63; 267n.
- Paramānand**—supreme bliss, ultimate beatitude. *Lang.*—(*fm.* Skt) Ind, a compound of **param** + **ānand**. 45; 50; 227; 277; 310; 319; 325–26; 329; 359; 403.
- Paramātmā**—lit. the “highest soul,” that is, the Oversoul, which is identical with the Supreme Reality or God. *Paramātmā-panā* (or *-panu*) is the state of being Paramātmā. Paramātmā **Jñān** designates the Realization of God. *Lang.*—(*fm.* Skt) Ind, a compound of **param** + **ātmā**. 5; 25; 34–35; 43n; 50; 63; 65; 68; 95; 97; 114–15; 125; 131–33; 131n; 136; 136n; 139; 141; 145; 149; 155; 163–64; 197; 197n; 203; 203n; 206; 211; 223–25; 229–31; 230n; 233–37; 252; 292–94; 299; 304; 309; 319–20; 320; 324; 335; 349–50.
- Parameshwar**—God, the supreme Lord; in Hindu usage, a title of Vishṇu or Shiva. In *InfI*, Parameshwar refers to the formless God (or Infinite Intelligence) in the unconscious state; but it does not appear to carry this meaning in *TL*. *Lang.*—(*fm.* Skt) Ind; a compound of **param** + **īshwar**. 131n; 267; 267n.
- Paramhansa**—a God-realized individual; in *GS*, a liberated incarnate soul in the Ninth State of God, where one is conscious of both God and creation but has no duty. On the word-play connected with this word, *see p.* 38, note [‡]. *Lang.*—(*fm.* Skt) Ind, a compound of **param** + **hans**, a swan or goose. 38n–39n; 103n; 170; 404n.
- pardā**—a curtain or screen; the Islamic practice of veiling women. Used in the phrase *pardā-pāṭā*, strips of cloth serving as a blind-fold. *Lang.*—(*fm.* Pers) Ind. 294, *pardā-pāṭā*.
- parī**—a fairy; a beautiful woman. *Lang.*—(*fm.* Pers) Ind. Not to be confused with forms of **par**. 37.
- pāsh**—a noose, a running knot; a snare for catching animals; a net. *Lang.*—(*fm.* Skt) Mar; an Indic word. 389.
- pātāl**—an underworld or hell; a deep hole. *Lang.*—(*fm.* Skt) Hin. 176.
- pāṭo**—a piece of cloth; a bandage. *Lang.*—Guj; related forms appear in other Indic languages. 294, *pāṭā*.
- patthar**—a rock, a stone; a previous stone; a slate. *Lang.*—Guj; an Indic word. 357.
- pāyā**—the foot of an object; the foundation or base, support; root. *Lang.*—(*fm.* Pers) Ind. 135; 327.
- peṭ**—the belly, the stomach. Used in the phrases *peṭ purtu*, “sufficient for the belly,” and *peṭ-pūjā*, “belly-worship.” *Lang.*—(*fm.* Skt) Ind. 247–48; 353, *peṭ-pūjā*.
- phūl**—flower. *Lang.*—(*fm.* Skt) Hin-Urdu; Guj, *fūl*. 175.
- pīr**—a saint or spiritual guide in Islam; in *TL*, an advanced soul in the mental planes. In *InfI*, a spiritually advanced person on the sixth, or else fifth or sixth, planes of consciousness. In *GS*, a sixth-plane master. *Lang.*—(*fm.* Pers) Ind. 223; 223n; 225–26; 315; 315n.
- pishāch**—a blood-sucking fiend, demon, ghost. *See p.* 33, note [‡]. *Lang.*—(*fm.* Skt) Ind. 33; 33n.
- Prabhu**—lord, master, ruler, governor; God. *Lang.*—(*fm.* Skt) Ind. 553n14.
- Prakriti**—the world of nature; the force or principle evolving the material world; the primordial “stuff” that, in its multiple transformations, constitutes the created universe. Itself unconscious, Prakriti provides the means through which consciousness, latent within the **Purusha**, manifests, enabling Purusha eventually to become conscious of its Self. *Lang.*—(*fm.* Skt) Ind. 397n.

Pralaya—a periodic cosmic dissolution that occurs at the end of an age or kalpa. After a term of non-existence or latency (called the night of Brahma), the universe is recreated again. This belief is endorsed in most Hindu cosmological accounts from the Puranic period onward. Commonly pralaya, conceived as a partial annihilation, is distinguished from Mahāpralaya, a total annihilation. Meher Baba often confirmed the reality of Mahāpralaya—and in *TL*, Pralaya as well, though it is not clear whether or how he distinguished between the two. *Lang.*—(*fm.* Skt) Ind. 329; 329n.

prāṇ—breath, the vital breath of life, energy, the animating principle. Meher Baba's creation narrative posits an original differentiation between prāṇ and ākāśh, whose subsequent convergence and clash gave rise to the created universe. Prāṇ is the source of the inner world (called “subtle” in *InfT*), and ākāśh is the source of the gross. The *praṇ bhūmikā* is the subtle sphere. *Lang.*—(*fm.* Skt) Ind. 84 and 84n, *jīv-prāṇ*; 112–16; 112n; 113n; 175n; 223–24; 223n; 227; 276–79; 276n; 342; 397–98.

prāṇāyām—breath control, one of the disciplines in *rāj* yoga, which aims for the attainment of *samādhi*. In the Yoga Sutras of Patanjali, prāṇāyām is characterized as the fourth of eight stages. *Lang.*—(*fm.* Skt) Ind, a combination of *prāṇ* + *ayā*, to extend. 15–16; 15n.

prāpti—obtaining, acquisition; gain, profit. *Lang.*—(*fm.* Skt) Ind. 247.

prārādh—that which is fated; inevitable destiny of a lifetime, as determined by a person's sanskaras. *Lang.*—(*fm.* Skt) Ind. 150; 339; 339n.

prasād—a precious gift from God; a small gift, often edible, given by or in the name of a saint, Sadguru, or other spiritual personality. *Lang.*—(*fm.* Skt) Ind. 21; 21n.

prayatn—effort, endeavor, exertion. *Lang.*—(*fm.* Skt) Guj; an Indic word. 220.

prem—love; kindness; love for God. A *premi* is a lover, or more specifically, a lover of

God. *Lang.*—(*fm.* Skt) Ind. 36, *premti*; 56, *premti*; 60; 100, *premi*; 267; 300; 386.

prerṇā—urging, inspiring, encouraging; an impulse. Used in *TL* to mean “instinct.” *Lang.*—(*fm.* Skt) Ind. 114; 114n; 163, *prerṇā-buddhi*.

pūjā—worship, adoration of a deity or divine personality; a Hindu devotional ritual typically performed at home or in temples. *Lang.*—(*fm.* Skt) Ind. 273–74; 353 and 353n, *peṭ-pūjā*.

punya—merit, meritorious actions; the karmic credit for good action that results in happiness and good fortune. Often paired with its antonym *pāp*. *Lang.*—(*fm.* Skt) Ind. 218; 261; 261n.

pūrṇa—full, complete, perfect, entire. *Pūrṇa Jñān* is the knowledge or realization of God. On the *pūrṇa yogi*, see p. 149, footnote 3. *Purṇatā* means fullness, completion, perfection. See also *apūrṇa*, *sampūrṇa*. *Lang.*—(*fm.* Skt) Ind. 43n; 44; 82; 118; 149; 149n; 175; 192; 229, *purṇatā*; 231.

purtū, pūrtū—sufficient, enough; complete; not wanting in quantity. Used in the phrase *peṭ purtū*, “sufficient for the belly.” *Lang.*—(*fm.* Skt) Guj; an Indic word. 247.

Purush—a man; the Supreme Being; the Soul or Self or Intelligence in every individuality. A lexical element in *puruṣottam*. See also **Prakriti**; **Satpurush**. *Lang.*—(*fm.* Skt) Ind, *puruṣ*. 397; 397n.

puruṣottam—the best of men; the supreme being; a title of Krishna or Vishṇu. *Lang.*—(*fm.* Skt) Ind, a compound of *puruṣ* (see **Purush**), man, + *uttam*, best. 175; 175n.

qāyam—fixed, established, lasting, stable. *Lang.*—(*fm.* Ara > Pers) Ind. 149; 149n.

qudratī—natural, occurring naturally; innate; by one's own nature or power. *Lang.*—(*fm.* Pers) Ind. 27.

Qutub—pole, axis; axle around which a wheel turns; the pole star; a prince or commander. In Sufism, the *quṭb* as center or spiritual axis of the universe is conceived as stationing

itself in certain human beings of high sanctity and spiritual status. Meher Baba uses “Qutub” as the Sufi equivalent of “**Sadguru**” or “Perfect Master.” *Lang.*—(*fm.* Ara) Pers, Urdu. 20.

rāh—a road, a path. See also **rāhrav**. *Lang.*—(*fm.* Pers) Urdu, Ind. 25n; 389; 389n.

rahit—free of, void of, destitute of. Used in the phrase *lāghī yā asar rahit*, “devoid of feelings and impressions.” *Lang.*—Guj. 143.

rāhrav—a traveler, wayfarer; a spiritual pilgrim on the lower planes of the involutionary path. See also **rāh**. *Lang.*—(*fm.* Pers) Urdu, Ind. 227; 319; 319n; 389; 389n.

raj—dust, sand; an atom, a particle. In *TL*, Meher Baba uses it to designate the lowest degree of matter. See also **kaṇ**. *Lang.*—(*fm.* Skt) Ind. 112; 112n.

rāj—a king, prince; anything that is the best of its kind. *Rāj yoga*, the “royal yoga” involving concentration, breath control, and related practices, is one of the four major yogas, along with **karma**, **jñān** (or *dnyān*), and **bhakti** yogas. See also **rājkumār**, **rājputra**. *Lang.*—(*fm.* Skt) Ind. 11; 15n; 38n, *rāj-hans*; 77; 77n; 79–81; 79n; 308–9; 311; 400.

rājkumār—a young prince. *Lang.*—(*fm.* Skt) Ind, a compound of **rāj** + **kumār**. 175.

rājputra—the son of a king. *Lang.*—(*fm.* Skt) Ind; a compound of **rāj** + *putra*, son. 175.

rākṣas—a demon; a monster; an evil spirit. In Indian popular culture a *rākṣas* can take many forms, and particularly that of a huge and terrifying snake or dragon. *Lang.*—(*fm.* Skt) Guj, Ind. 28 and 28n, *rākṣas-ajgar*; 273n.

ramat—game, sport; entertaining activity; amusement. *Lang.*—Guj. 158.

raṇḍībāzī—whore-mongering; sexual promiscuity. *Lang.*—a compound of *raṇḍī* (Ind), a prostitute, a harlot, + *bāzī* (*fm.* Pers), a game, contest, play; a game of chance, gambling. 170; 170n.

rasi—a rope, a thick string; a thong. *Lang.*—Guj; Hin, *rassā*. 132; 134.

rāstā—a road, street; a way, a means. *Lang.*—(*fm.* Pers) Ind. 214.

Rasūl—a Prophet, the Islamic designation for **Muhammad** and other preeminent spiritual figures. The Rasūl brings to humanity a major new revelation from God. See also **Nabi**. *Lang.*—(*fm.* Ara > Pers) Urdu, Ind. 241.

riddhi—prosperity, accomplishment. The idiomatic phrase *riddhi-siddhi* means wealth and power, or generally, worldly felicity achieved through the higher powers of the inner worlds. *Lang.*—(*fm.* Skt) Ind. 156; 156n; 231.

ropāvū—to plant, sow; set; erect. Used in the phrase *garbhamā bīj ropāvū*, “a seed sown in the womb.” *Lang.*—Guj; Hin, *ropnā*. 313, *ropāvū*.

roshnī—light, illumination; brightness, clearness. *Lang.*—(*fm.* Pers) Ind. 215, *roshnīnā*.

rūḍhi—a tradition, custom, convention, established practice. *Lang.*—(*fm.* Skt) Ind. 312, *niyam-rūḍhi*.

rūp—form, figure, shape; natural state or condition; face; manner or aspect. See also **svarūp**. *Lang.*—(*fm.* Skt) Ind. 175; 299.

rūpak—a figure of speech, a metaphor; a symbol. *Lang.*—(*fm.* Skt) Ind. 223.

rupee—the standard unit currency in the Indian monetary system. Prior to 1957, a rupee had the value of sixteen **annas**. See p. 206, footnote 3. *Lang.*—Ind. 31; 206; 206n.

Sacchidānand—see **Sat-Chit-Ānand**.

sadā—always, at all times, continually. *Lang.*—(*fm.* Skt) Guj; an Indic word. 217.

Sadguru—lit. “Truth-Guru,” the Guru who dispels darkness and brings one to Truth. In Meher Baba's usage, a Sadguru is the Perfect Master, that is, a God-realized individual who is simultaneously conscious of creation and who discharges duty therein. **Qutub** is an Islamic equivalent. In the early years of his ministry, however, Meher Baba sometimes used “Sadguru” to designate a God-realized individual unconscious of

creation, i.e., a **Majzūb**. *Lang.*—(*fm.* Skt) Ind, a compound of **Sat**, Truth, + **Guru**, spiritual Master. 6; 8–10; 13–14; 21–25; 24n; 28; 34; 34n; 46; 48–50; 49n; 55–56; 65; 74; 77; 82–83; 95; 97; 103–4; 104n; 106n; 107–9; 107n; 119; 121; 130–33; 131n; 136; 140n; 141–42; 149–56; 155n; 158–59; 159n; 163–67; 165n; 169; 170n; 172–73; 175–76; 176n; 192; 199–200; 208; 215; 218; 226–27; 226n; 231–32; 234–35; 248–49; 256; 259; 263; 276–78; 276n; 281–83; 289; 294; 299; 304; 307; 309; 311–12; 315; 321; 324; 332–35; 342; 344; 346; 358–60; 368n; 371; 375–77; 383; 385; 393–94; 397; 397n; 400–3; 400n; 404n.

sādhak—one who is adept, a skilled practitioner; a spiritual aspirant; one who traverses the spiritual path. *Lang.*—(*fm.* Skt) Ind. 300; 389.

sāadhan—an accomplishment; a means, expedient. Cf. **sādhanā**. *Lang.*—(*fm.* Skt) Ind. 11; 13; 26; 151; 253; 263.

sādhanā—practice, striving, endeavor; effort directed towards a goal; a spiritual practice or line of pursuit. Cf. **sāadhan**. *Lang.*—(*fm.* Skt) Ind. 308; 333.

sādhāraṇ—general; common; belonging to all or many; generic. *Lang.*—(*fm.* Skt) Ind. 15; 78; 197; 251.

sādhu—a Hindu holy man, an ascetic, a wandering monk; one who renounces the world for spiritual pursuit. *Lang.*—(*fm.* Skt) Ind. 36; 247–49; 300.

sadra—a shirt typically worn under a coat. The wearing of the **sadra**, along with the **kaṣṭī**, is religiously enjoined upon observant Zoroastrian men. *Lang.*—(*fm.* Skt) Guj, Ind. 88; 88n.

safar—a journey, a voyage. *Lang.*—(*fm.* Ara > Pers) Guj, Ind. 151, *safarnī*.

sahaj—born with; innate, natural; instinctive; spontaneous. Sahaj **Samādhi** is the state of natural absorption of a Perfect Master who spontaneously experiences the Reality or Self while simultaneously retaining full consciousness of the universe and living the life of Perfection therein; divinity in action.

See also nirvikalp. *Lang.*—(*fm.* Skt) Ind. 15.

sahavās—lit. “staying with,” in the company of; in spiritual parlance, the company of a saint or Master, a gathering in which devotees and visitors can benefit from the blessing of the Master’s physical association and companionship. *Lang.*—(*fm.* Skt) Ind, a compound of *saha-*, with, + *vās*, residing. 21; 21n; 29; 169; 248; 251; 307; 309–11; 314; 326.

sāheb—a companion; a master; a prominent person or official. In India, used as an honorific term of address. *Lang.*—(*fm.* Ara *sāhib* > Pers) Ind; Hin, *sāhab*. 30–31; 30n; 35; 103 103n; 134; 170; 202; 230.

sair—a walk, a stroll, a loitering; a trip or tour; a recreation or amusement. *Lang.*—(*fm.* Ara > Pers) Ind. 181.

sākār—having shape or form, real, not imaginary; endowed with form, incarnate. **Sākār darshan**, as explained by Meher Baba, is a kind of vision in which one sees a Master in his physical form. *See also nirākār*. *Lang.*—(*fm.* Skt) Ind, a compound of *sah-*, with, + *ākār*, form. 303–4.

sākṣātkār—in the sight or presence of, face-to-face; visible, evident, apparent; incarnate. In *TL*, the word is used variously to refer to God-realization, the state of seeing God face to face, or vision of the Guru in his celestial form. *Lang.*—(*fm.* Skt) Ind. 139; 139n; 144; 303–4; 303n; 380–82.

Literally “**Sākṣātkār**” means “a face-to-face meeting”; “**sākṣā**” means “visible, evident, present in the sight of.” In his lecture of 22nd February 1927, Baba uses the word in this sense, that is, to designate the state of jñān yogis on the mental plane who see God face to face. But in his lecture of 30th June 1926, Baba apparently used **Sākṣātkār** to refer to the experience of God-realization on the seventh plane. Possibly this ambiguity (between **Sākṣātkār** as **Nirvikalp** and **Sākṣātkār** as sixth-plane experience) can be explained through the supposition that in 1926 Meher Baba had

not yet definitively laid out to his disciples the distinction between **seeing** God and **being** God. The blurring of this same distinction occurs in Baba’s own handwritten remarks in *In God’s Hand*, where he writes: “the mind . . . which has now become the Spirit, sees the Self and says, ‘I have seen God, I have realized Self’” (p. 69, Baba’s page 15).

But on 24th November 1926, at a midpoint between the two lectures we have been discussing, Baba used **Sākṣātkār** in a third, completely different sense. Gopal Swamy, one of the Meherabad residents at this time, “reported having had ‘**Sakshatkar**’ Darshana” when, during a vision at night, he saw “**Shrī**” in an ‘Assembly of *Devtas*’ (Gods) in the Heavens.” Here we find “**sākṣātkār** darshan” used to mean the vision of the Guru in a celestial form—but not, evidently, in His Reality as God, since this **sākṣātkār** darshan is said to be lower than the **sākār** darshan in which one sees the Master in the appearance that he assumes to the world.

These three different senses that **sākṣātkār** carries in these three lectures cannot be reconciled to each other. Evidently the word had not yet acquired a fixed meaning in Meher Baba’s spiritual lexicon; he used it situationally, with different meanings on different occasions.

Sālik—a traveler; one who travels the spiritual path in a state of sobriety and awareness of his environment, as contrasted with a mast (*see mastī*), who is absorbed in divine intoxication and oblivious to all else. In *TL*, Meher Baba uses the word to designate a God-realized being who is conscious of the universe; sometimes it designates a **Sadguru**, who discharges duty within creation, and sometimes a Shiv-ātmā, who is conscious of the universe but remains indifferent to it. *Lang.*—(*fm.* Ara)

Pers-Urdu, Ind. 15; 19; 21; 21n; 31; 33–34; 103 and 103n, **Sālik-Majzūb**; 140; 140n; 150; 159; 165; 312; 319; 321; 324–26; 394.

Sālik-Majzūb—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 that of a God-realized **Sālik**. *Lang.*—*see under Sālik* and **Majzūb**. 103; 103n.

samādhi—a state of intense concentration in which the mind becomes absorbed in trance. Different types of samādhis are experienced by pilgrims of the path as well as by God-realized ones; *see nirvikalp* and **sahaj**. *Lang.*—(*fm.* Skt) Ind. 11; 14–16; 34; 55; 75; 77–82; 77n; 79n; 141; 144; 149; 153–54; 168–70; 169n; 172; 182; 237; 307; 331n; 383.

samaj—understanding, apprehension, mental grasp; power or comprehension; interpretation. *Lang.*—(*fm.* Skt) Ind. 89n, *samajve*; 134.

sambhaḷvū—to hear; to listen; to attend; to obey. *Lang.*—(*fm.* Skt) Guj; Hin, *sambhalnā*. 140, *sambhaḷāy*.

sampūrṇa—whole, entire, complete. *See also pūrṇa*. *Lang.*—(*fm.* Skt) Ind. 231.

saṅg, **saṅgam**—a coming together, meeting, joining, union; association; confluence. *See also satsaṅg*. *Lang.*—(*fm.* Skt) Ind. 29; 56; 104; 104n; 126n.

sāṅghe—to tell, say, declare, express. *Lang.*—Mar. 285, *sāṅge*.

sansār—the cycle of births and deaths; the world; life in the world, worldly activities; the illusion of worldliness. **Sansārīo** is a man engaged in business and exposed to the troubles of worldly life. *Lang.*—(*fm.* Skt) Guj; **sansār** is an Indic word. 248, **sansārīo**, **sansārī loko**; 367, **sansārmā**.

sanshay—suspicion, doubt; hesitation; fear. *Lang.*—(*fm.* Skt) Ind. 217.

sanskaras—impressions; traces or imprints of former experience left as residue on consciousness that determines one’s desires

and actions. *Lang.*—(*fm. Skt*) Ind, *saṅskār*. In transliterations from Indic texts, spelled *sanskār*: 10–11; 10n; 11n; 13–16; 21–22; 26–29; 35n; 43; 45; 55; 58–59; 68; 82–83; 87–88; 104; 105n; 106; 109–11; 115; 115n; 125–27; 126n; 140–41; 143; 164–65; 170; 211n; 212; 230–31; 234–35; 243; 247–53; 256; 259; 261; 283; 307–12; 323; 339; 339n; 342–43; 343n; 344n; 346; 374–77; 383–84; 391–93; 397–401; 400n; 404n.

sant—a saint. *Lang.*—(*fm. Skt*) Ind. 79; 101; 169; 176; 252; 303–4.

sanyās, sanyāsī—complete renunciation of the world; the life of a wandering ascetic. A *sanyāsī* is a practitioner of *sanyās*. *Lang.*—(*fm. Skt*) Ind. 246–49; 251; 253; 263; 300; 331n.

sarkhāmanī—a comparison, example, analogy. *Lang.*—Guj. 159.

sarva—whole, entire; universal; general. *Sarva Jñān* is characterized in *TL* as the Perfect Knowledge (or Sahaj Samādhi) of a Sadguru. *Sarva jñānī* means “all-knowing.” *Lang.*—(*fm. Skt*) Ind. 191–93; 191n.

Sat—right, good, true; Truth, Reality, Existence, the ultimate Being. *See also Sat-Chit-Ānand, Satpurush, satsaṅg, Satya*. *Lang.*—(*fm. Skt*) Ind. 41, *Sat-mārg*; 56; 95; 97; 97n; 114–15; 126n; 133; 164; 181–83; 181n; 203; 203n; 206; 223; 226; 249n; 278; 299; 317–18; 322–26; 322n; 390–91; 394; 397.

satat—permanent, constant, perpetual, eternal. *Lang.*—(*fm. Skt*) Ind. 149; 164.

This phrase has an ancient pedigree in Hindu thought, tracing back as far as the Upanishads. Literally, “Sat” (related to the Sanskrit *astīva*, “to be”) means “existence” or “truth”; “Chit” means “consciousness” or “awareness”; and “Ānand” means “bliss.” “Sat-Chit-Ānand” itself (sometimes transliterated “Sachchidānand”) refers to the supreme Reality of God; in Vedantic tradition it serves as

one of the few adequate descriptors of Brahman (the Supreme Reality), while Vaishnava devotees use it to refer to the supreme God-head whom they might identify with Lord Krishna.

Far more central and critical to Meher Baba’s theosophy and cosmology, however, is another trinity, Knowledge-Power-Bliss, to which Baba gave serious attention as early as these very Tiffin Lectures and continued to discuss into the 1960s. The definitive treatment appears in *God Speaks*, where Baba went so far as to characterize Knowledge-Power-Bliss as the “trio-nature” of God. These three natures have, as their “big” and “small shadows,” respectively, the three spheres and the three bodies—mental, subtle, and gross. Further, as Baba explains in his Tiffin Lecture of 22nd February 1927, Knowledge, Power, and Bliss serve as the basis for the three great paths of *jñān*, karma, and bhakti yoga. When we put all these correlations together, we find, centering on the Knowledge-Power-Bliss trinity, one of the most powerful and compelling concepts in all of Meher Baba’s teachings.

Now it is an odd fact that, over a period of decades, Meher Baba from time to time used “Sat-Chit-Ānanda” and “Knowledge-Power-Bliss” as synonyms, even though, from a linguistic standpoint, they do not at all mean the same thing, nor have they ever been understood thus in the history of Indian thought. The English words “knowledge,” “power,” and “bliss” could be reasonably rendered through the Indic terms “*jñān*,” “shakti,” and “*ānand*”: and indeed, in the original version of the chart “The Ten States of God” in the first edition of *God Speaks* (Chart V), the trinity of Power, Knowledge, and Bliss is glossed in precisely this way—as “Shakti Gnyan Anand.” Yet the glossary to the second edition of *God Speaks* gives “Divine Power”

as the English translation and definition of *sat*; and the second edition’s version of “The Ten States of God” (Chart VIII) glosses “Power, Knowledge, Bliss” as “Sat-Chit-Anand.” That is to say, the linguistically correct Indic-language terms provided in this chart in its first edition version were deliberately replaced by a linguistically incorrect phrase in the second!

While several times in *Tiffin Lectures* Meher Baba used the phrase “Sat-Chit-Ānand” without translating or glossing it, on at least two occasions, in his lectures of 18th August 1926 and 28th November 1926 (first session), he used it to mean “Knowledge-Power-Bliss.” (To further explore the evidence, see particularly Figure 20 on p. 224, p. 226, pp. 322–23, and endnotes associated with these pages.)

Obviously Meher Baba and his mandali, Indian natives fluent in Gujarati, Marathi, and Urdu, could not have failed to know the literal meaning of such common Indic-language nouns as *sat*, *chit*, *ānand*, *jñān*, and *shakti*. Perhaps in the course of his dictations Meher Baba and his mandali used “Sat-Chit-Ānand” as a kind of shorthand, and they never gave specific time and attention to the obvious semantic discrepancies here. Or perhaps he deliberately intended to change the meaning of the phrase. We know that when Baba wanted to attend to the meaning of the individual constituent terms, he did so. Thus in the “Universal Prayer,” dictated by Meher Baba in 1953, we find both trinities: “You are Knowledge Infinite, Power Infinite, and Bliss Infinite” (*tū anant jñān, anant shakti, ane anant ānand chhe*) and “You are the trinity of Truth, Knowledge, and Bliss” (*tū sacchidānand trimūrti chhe*).

In conclusion, then, the problem of Sat-Chit-Ānand, in *Tiffin Lectures* and in Meher Baba’s discourse generally, remains an unsolved mystery.

Sat-Chit-Ānand—Existence-Consciousness-Bliss; sometimes glossed (in the Meher Baba literature) as Knowledge-Power-Bliss, even though this does not translate literally the meaning of these words. *Lang.*—(*fm. Skt*) Ind. 181–83; 181n; 203; 203n; 206; 223; 226; 278–79; 299; 317–18; 322; 322n; 324–26.

Satpurush—a God-realized person. *Lang.*—(*fm. Skt*) Ind, a compound of *sat*, truth, + *purush*, man. 18; 34; 119; 356.

satsaṅg—keeping the company of the good, or godly, or spiritually advanced; in Meher Baba’s usage, association with God-realized persons. *Lang.*—(*fm. Skt*) Ind, a compound of *sat*, truth, + *saṅg*, coming together, meeting. 56, *Sat-saṅgam*; 126; 126n; 168–69; 199; 208; 250–51; 251n; 309; 323; 400.

saṭṭā—speculation, gambling; a commercial transaction; a written agreement. From the phrase “*saṭṭā ne khele chhe*,” “he plays at gambling.” *Lang.*—Guj; Ind. 217.

Satya—Truth; ultimate Reality. The Satya Yuga, the first in the cycle of the four yugas, is the age of truth and righteous living. *See also Sat*. *Lang.*—(*fm. Skt*) Ind. 76; 78; 97; 97n; 113; 203–4; 203n; 217; 390.

savāb—what is right in speech, thought, and action; merit arising from good action. *Lang.*—(*fm. Ara*) Ind. 90; 90n.

savaḷū—having the right or proper size exposed, not reverse; right, proper. *See also sulaḷ*. *Lang.*—Guj. 28, *savaḷā*.

savār—mounted, riding on a vehicle. *Lang.*—(*fm. Pers*) Ind. 234.

savikalp samādhi—lit. with doubt, uncertain. *Savikalp samādhi* designates a lower form of samādhi in which the possibility of the dissolution of this state (and the reversion to ordinary consciousness) remains, by contrast with *Nirvikalp Samādhi*, which is permanent. *Lang.*—(*fm. Skt*) Ind, a compound of *sah*, “with,” + *vikalp*, “doubt.” 77; 77n.

sevā—service; attendance on; the condition of a servant; fealty. *Lang.*—(*fm. Skt*) Ind. 56–57; 214.

shakti—power, strength; ability; a force. In Meher Baba's cosmological account, **Jñān**, Shakti, and **Ānand** (Knowledge, Power, and Bliss) comprise the trio-nature of God. *Lang.*—(*fm.* Skt) Ind. 11; 35; 82; 134; 154; 165; 192n; 196–97; 203n, *shaktio*; 215, *shaktinā*; 224; 227; 256; 277; 319; 380; 382.

shakvū—to be able. *Lang.*—Guj; Hin, *saknā*. 6, *shaktā*.

shānt—quiet, unmoved, peaceful. *Shāntatā* is a state of calm or quiet; peace. *Lang.*—(*fm.* Skt) Ind. 231, *shāntatā*.

sharīat—the religious laws of Islam; Meher Baba broadened the term to encompass external conformity to the injunctions and traditions of any religion, the laws and ceremonies of religious orthodoxy in general. In *GS* (following Sufi tradition), the four stages in the path are the sharīat, **tarīqat**, **haqīqat**, and **mārefat**. *Lang.*—(*fm.* Ara) Pers, Ind. 56–57; 56n; 58n; 60–62; 87; 87n; 241; 243; 258–59; 258n; 389; 389n.

sharīr—the body, especially the gross body. *Shārīrik* means “bodily.” *Lang.*—(*fm.* Skt) Ind. 17 and 17n, *sharīrīnī*, *shārīrik*; 76; 78; 83; 152; 227; 256; 276; 317; 317n; 342; 404; 404n

sharm—shame, bashfulness, embarrassment. For textual problems connected with this word, see p. 548, endnote 3. In the Tiffin Lecture *sharm* assumes the anomalous form “sharma.” *Lang.*—(*fm.* Pers) Ind. 125, *sharma*.

shastra—a general term for a study or discipline; more narrowly, a work of scripture that comprises a treatise on a subject. The plural form “Shastras” is often used more generally to refer to a broad body of predominantly post-Vedic Hindu scripture. *Lang.*—(*fm.* Skt) Ind. 110; 241; 243.

shevaṭ—end, goal, conclusion; extremity. *Lang.*—Mar. 243.

Shiv—auspicious; Shiva, the third god of the sacred trinity. In Meher Baba's usage, Shiv or Shivātmā (Shiv-Atma in *GS*), designates a God-realized individuality who has attained

Mukti or liberation from ignorance; the word is also used to designate this state. *Lang.*—(*fm.* Skt) Ind. 95; 107n, Shiv-Atma; 114–15; 133; 159n, Shiv-Atma; 223n, Shivātmā; 230–31, Shivātmā; 233, Shivātmā; 397; 397n.

Shri—prosperity, success, wealth; an honorific prefix to the names of great people, gods, and celebrated works. In *TL*, Meher Baba is usually referred to through this word. *Lang.*—(*fm.* Skt) Ind, *shrī*. 18; 23; 53; 53n; 63; 86; 89–90; 98–100; 105; 107; 109; 111–12; 118; 125; 128–30; 134; 139; 142–43; 168; 170; 187; 191; 197–99; 202; 230; 239–41; 258; 261; 265; 267; 270–71; 282; 294; 297–99; 303–4; 310–11; 321–23; 327–28; 331; 337; 344; 346; 355; 360; 367–72; 375; 379; 383; 395; 403–4.

shuddh—pure, sinless, stainless, free from fault. *Lang.*—(*fm.* Skt) Ind. 136; 231; 252.

shūnya—empty, void; zero; nothingness. As “zero,” a common word in modern Indic usage. Historically, an important term in Mahayana Buddhism, especially the Madyamika school founded by Nagarjuna. *Lang.*—(*fm.* Skt) Ind. 157; 157n.

Siddh—an accomplished or successful one; used in *TL* to designate a Perfect Master. See also **siddhi**. *Lang.*—(*fm.* Skt) Ind. 214; 389; 389n.

siddhi—occult powers acquired by spiritual pilgrims on the lower planes of consciousness; often they come as the fruit of ascetic exercises. The idiomatic phrase **riiddhi-siddhi** means wealth and power, or generally, worldly felicity achieved through the higher powers of the inner worlds. See also **Siddh**. *Lang.*—(*fm.* Skt) Ind. 43; 43n; 156; 156n; 196–97; 203n; 231; 307.

sīmā—border, boundary, limit. *Lang.*—(*fm.* Skt) Guj; also Mar. 149.

smaraṇ—remembering, recollection, calling to mind. The phrase **nām smaraṇ** refers to the practice of remembering or repeating a name of God. *Lang.*—(*fm.* Skt) Ind. 36; 56; 197–99; 197n.

solā—sixteen. *Lang.*—Hin; Guj, *sol*. See also **lā**. 287; 287n.

sparsh—a touch; contact. *Lang.*—(*fm.* Skt) Ind. 132.

sphūrṭi—throbbing, a burst of energy, an inspiration, a flash of thought. **Ātmā sphūrṭi** designates higher feeling, inspiration; it is the Gujarati equivalent of **antar jñān**. *Lang.*—(*fm.* Skt) Ind. 149; 149n; 229.

sriṣṭi—the universe, world; creation, production, invention; the creator. *Lang.*—(*fm.* Skt) Ind. 157.

sthīr—steady, unmoving, lasting, enduring, unchanging, constant. *Lang.*—(*fm.* Skt) Ind. 153; 181; 353.

sthūti—state, condition; situation; position. *Lang.*—(*fm.* Skt) Ind. 6.

sthūl—gross, material, coarse, outward. The phrase **sthūl sharīr** designates the gross body. *Lang.*—(*fm.* Skt) Ind; Guj, *sthūl*. 76; 78; 152; 320–21; 342.

strī—a woman, wife. **Strī saṅg** means (sexual) union with women. *Lang.*—(*fm.* Skt) Ind. 104; 104n.

sukh—happiness, pleasure. Often occurs in the phrase **sukh-dukh**, pleasure and pain, or happiness and suffering. **Shārīrik sukha** means “bodily pleasure.” *Lang.*—(*fm.* Skt) Ind. 17n.

sūkṣma—slender, fine; subtle. **Sūkṣma sharīr** means “subtle body.” *Lang.*—(*fm.* Skt) Ind. 76; 78; 152; 320–21; 342.

sulaṭ—right, obverse, not reversed. **Sulaṭ** sanskaras (and the experiences associated with them) are negated and erased through **ulaṭ** sanskaras. For further discussion, see p. 126, footnote ¹. See also **savaḷū**. *Lang.*—Ind. 28; 126n.

sunnah—lit. custom, usage; the words and actions of Muhammad, regarded as exemplary by most Muslims. The sunna serves as an important complement to the Qur'an in Islamic law and life practice. *Lang.*—(*fm.* Ara) Pers, Ind. 56n; 87; 87n.

sūryā—the sun; the name of the Vedic sun-god. *Lang.*—(*fm.* Skt) Ind. 164; 215.

svapna—dream, the dream state; a vision; a reverie. *Lang.*—(*fm.* Skt) Ind. 13; 78; 134; 134n; 207.

svarg—heaven, the heavens; the sky; in early Hinduism, Indra's paradise. Sometimes Baba pairs this Hindu term with the Islamic **dozakh**, hell. *Lang.*—(*fm.* Skt) Ind. 176; 204–5; 261.

svarūp—own proper form or shape; essence, essential characteristics, nature; identity. *Lang.*—(*fm.* Skt) Ind. 34; 131; 203; 382.

svastha—settled in mind, composed. *Lang.*—(*fm.* Skt) Ind. 134; 353.

svatantra—independent, free; acting as a free agent; individual. *Lang.*—(*fm.* Skt) Ind. 267.

svayambhū—self-existent, self-generated, self-originated. *TL* associates this word with (the Power and Knowledge of) Paramātmā. *Lang.*—(*fm.* Skt) Ind, a compound of *svayam*, “self,” + *bhū*, “to become.” 196–98; 197n; 203n; 231; 402.

swami—an owner, master; a sovereign or monarch; a husband; a god; a saint or ascetic of a high order. The word is commonly used as a title for someone respected as a religious authority (in a Hindu environment), often becoming, in effect, part of a name (e.g., **Gopal Swamy** and **Akkalkot Swami**). *Lang.*—(*fm.* Skt) Ind, *svāmi*. 83n; 85; 85n; 170; 170n.

Swaraj—home rule, self-government; independence. This designation was applied to the Indian national independence, led by Mahatma Gandhi, in the 1920s (and for two decades thereafter). *Lang.*—(*fm.* Skt) Ind, *svārāj*, a compound of *svā*, “self,” + *rāj*, “rule.” 210; 212–13; 212n; 213n; 269; 271–72.

tabaqah—stage, story, floor, layer; rank, class. In spiritual parlance, a spiritual degree or plane of consciousness. *Lang.*—(*fm.* Ara) Pers, Urdu; Ind. 183; 382.

tāl, tāl-bhajan—clapping hands; small brass bells or cymbals used for keeping time in music. **Tāl-bhajan** refers the devotional practice of singing bhajans in the course of Hindu devotional practice. See p. 59, footnote ^{*}.

Lang.—(*fm.* Skt) Ind. 57; 58n; 59–61; 59n; 60n; 61n; 242; 253; 259; 259n.

talab—wish, desire; craving; request, summons; an object of quest. *Lang.*—(*fm.* Ara) Pers, Urdu; Ind. 247.

tālib—a student; a student of divinity; the disciple of a Master. In *TL*, a seeker of God at the beginning of the spiritual path. *Lang.*—(*fm.* Ara) Pers, Ind. 389–90.

tālīm—instruction, education, teaching; the doctrines of a sect or spiritual teacher. *Lang.*—(*fm.* Ara) Ind. 389; 389n.

tālkū—the palate; the skull; the crown of the head. *Lang.*—Guj. 319.

talmālī—restlessness, agitation, uneasiness, impatience. *Lang.*—Hin-Urdu. 304.

tap—an ascetic practice, austerity. Frequently used in the phrase tap-**jap-vrat**. *Tapasvī* (Guj) is a man practicing tap. *Lang.*—(*fm.* Skt) Ind. 43; 43n; 83; 98; 100; 139; 141; 144; 191–92, *tapasvīo*; 263; 307; 326.

taraf—side, direction; leaning; bias. *Lang.*—(*fm.* Ara) Ind. 375.

tarīqat—path, way, course; manner of conduct; established rule. In Sufi usage, the spiritual path. In *GS* (following Sufi tradition), the four stages in the path are the **sharīat**, **tarīqat**, **haqīqat**, and **mārefat**. *Lang.*—(*fm.* Ara) Pers, Urdu, Hin, Mar. 56n; 389; 389n.

tattva—the essence of anything, the “that-ness”; fundamental elements in early Indian philosophy; the five elements of nature or *mahābhūts*, viz., air, fire, earth, water, and sky. For further information, see p. 289, footnote †. *Lang.*—(*fm.* Skt) Ind. 289; 289n.

thagpanā—deceit, fraud. *Lang.*—Guj; *thag* is an Indic word. 243.

thāpaḍ—a pat, slap, blow; tapping or beating with the palm of the hand. *Lang.*—Ind. 154, *thāpaḍthī*.

thatho—a jest, a joke. *Lang.*—Guj; an Indic word. 281.

trilok—the three worlds; in traditional Hindu cosmology, the earth, atmosphere, and sky,

or else heaven, earth, and the underworld. In Meher Baba’s usage, the gross, subtle, and mental spheres. For further details, see p. 175, footnote †. *Lang.*—(*fm.* Skt) Ind, a compound of *tri*, “three,” + *lok*, “world, sphere.” 175; 175n.

trividh—three-fold; of three kinds; in three ways. *Lang.*—(*fm.* Skt) Ind. 382.

triṣṇā—thirst; desire; craving; longing. *Lang.*—(*fm.* Skt) Hin; an Indic word. 83.

turīya—fourth. *Turīya avasthā* means, literally the “fourth state.” In Vedanta, this is the state of union (of the soul and oversoul) encompassing and transcending the three states of sound sleep, dream, and wakefulness. In *TL*, Baba appears to refer to the state of a Sadguru who descends from Realization to creation-consciousness. For further discussion of the use of this term in Meher Baba’s oeuvre, see p. 404, footnote †. *Lang.*—(*fm.* Skt) Ind. 404; 404n.

tyāg—leaving, abandoning, releasing; abdicating; renouncing, renunciation. *Lang.*—(*fm.* Skt) Ind. 247; 252.

uddhār—escape, freedom; relief, betterment, benefit; salvation. *Lang.*—(*fm.* Skt) Ind. 6.

ulaṭ—right, obverse, not reversed. *Ulaṭ* sanskaras serve to negate and erase *sulaṭ* sanskaras and the bindings associated with them. For further discussion, see p. 126, footnote †. *Lang.*—Ind. 28; 126n.

umbar—the threshold to a gate or door. *Lang.*—Guj. 322; 325.

ūndhū—upside down, topsy-turvy; opposite; wrong, reverse. *Lang.*—Guj; cf. Hin, *ulṭā*. 263, *ūndhā*.

unmatt—insane; intoxicated, drunk; frenzied; lustful. Used in the phrase *unmatt-gāṇḍā*, an intoxicated mad man. *Lang.*—(*fm.* Skt) Ind. 33; 33n; 81.

upabhog—enjoyment, eating, tasting; enjoyment of women; sensual pleasure, satisfaction; experience. *Lang.*—(*fm.* Skt) Ind, a compound of *up-*, near to, resembling, + *bhog*, enjoyment, pleasure; pleasure in eating; sexual

enjoyment; experience (of emotion). 73, 230.

upadesh—a discourse, lecture, talk; piece of advice; spiritual instruction. *Lang.*—(*fm.* Skt) Ind. 51; 83; 100.

upamā—a comparison, simile. *Lang.*—(*fm.* Skt) Ind. 175.

urs—a (Muslim) saint’s death anniversary. *Lang.*—(*fm.* Ara) Ind. 30.

utsav—a festival, a day of merry-making; a festival celebrating an auspicious occasion. *Lang.*—(*fm.* Skt) Ind. 128; 128n.

uttam—supreme, the highest, the best, the most excellent. In the *TL* text, a designation for the state of the Sadguru, as compared with the state of Paramātmā (*akṣar*) and man (*kṣar*). See also *puruṣottam*. *Lang.*—(*fm.* Skt) Ind. 95; 251.

vacchovach—exactly in the middle. Used in the phrase *be āṅkhnī vacchovach*, “the point between the two eyes.” *Lang.*—Guj. 276; 319, *vacchovachno*.

vahemī—credulous; fanciful; prone to delusion. *Lang.*—(*fm.* Ara) Guj; an Indic word. 260.

vairāg—renunciation, renouncing worldly pleasures; austerity; penance. *Lang.*—(*fm.* Skt) Ind. 247; 250.

vakhat—time, period, season. The phrase *amuk vakhat* means “a fixed time.” *Lang.*—(*fm.* Ara) Guj; Hin, *vaqt*. 312; 329.

vakīl—a lawyer, a barrister, known in British India as a “pleader.” *Lang.*—(*fm.* Ara) Ind. 134; 230.

vasī—union; being united in friendship; meeting; intercourse; sexual union. Spelled “Wasla” in *Inf1*. *Lang.*—(*fm.* Ara) Pers, Urdu-Hin. 150; 182; 187; 359.

vastu—thing or object; any article; an existence; a substance; an essence. See also *jaḍ vastu*. *Lang.*—(*fm.* Skt) Ind. 112; 214; 229.

vāt—story, conversation, narrative; matter, affair. *Vāj* is a Gujarati form of this word with *-j*, an emphatic particle. *Lang.*—(*fm.* Skt) Guj. 251, *vāj*.

veṣḍhārī—assuming a garb or disguise; a hypocrite. *Lang.*—(*fm.* Skt) Guj; other forms in other Indic languages. 248; 248n.

videh—without a body, bodiless, incorporeal. See also **Videh Mukta**. *Lang.*—(*fm.* Skt) Urdu-Hin, a compound of *vi-*, away from, + *deh*, body. 18; 226; 226n; 237.

Videh Mukta—a God-realized individual who soon drops his physical form and thus becomes “bodiless.” For further discussion and references, see p. 226, footnote †. Cf. **Jīvanmukta**. *Lang.*—(*fm.* Skt) Ind; see **videh** and **Mukta**. 18; 226; 226n; 237.

vijñān—distinguishing, discerning, understanding; discriminative knowledge; acquired knowledge. In Meher Baba’s usage, Knowledge of the Supreme Reality. *Lang.*—(*fm.* Skt) Ind. 224.

vīr, vīrlā—courage, strength, virility; a man, a champion, a hero. *Lang.*—(*fm.* Skt) Guj; an Indic word. 79; 82; 144; 251; 299.

vishva—the whole, the entirety; the universe. In Vedanta, the form of the Self with ego-consciousness in the gross awake state. In the *TL* text, *vishva jñān/Vishva Jñān* means either ordinary worldly knowledge or the concurrent and unlimited knowledge of the entire

In Advaita Vedanta, the phrase “vishva jñān” refers to the Self in its state of false egotistical wakefulness to the gross world. In other words, it designates the universe consciousness that the *jīvātmā* experiences in ordinary gross wakefulness. Though this bears a relation to Baba’s usage in *Tiffin Lectures*, he invests the phrase with certain further implications.

In his lecture of 21st July 1926, Baba differentiates between “vishva jñān,” ordinary worldly knowledge of the type accessible to ordinary gross-conscious people; “antar jñān,” or the inner knowledge of pilgrims of the path; “Ātmā Jñān,” which is the the Realization of

God; and “Sarva Jñān,” the Knowledge of Sadgurus in the Baqa Billah state, who experience God and creation-consciousness simultaneously.

But in his lecture of 29th April 1926, “vishva jñān” or “Universal Understanding” designates the concurrent and unlimited knowledge of the entire universe—universal omniscience—possessed by Sadgurus and others in the Ninth and Tenth States of God. Vishva jñān and Ātma Jñān (or the Realization of Self) combine to comprise Sahaj Samadhi (as GS defines it) or the knowledge of the Baqa Billah state.

Now these two usages in these two lectures, though differing, can be accommodated to each other in that both refer to knowledge of the created universe, whether that knowledge is possessed in limited quantities by ordinary people or in its unlimited totality by Perfect Ones. Perhaps the relationship could be expressed by saying that ordinary people participate in and draw upon vishva jñān in their limited, piecemeal fashion, whereas Perfect Ones contain it within themselves as the Ocean of False Knowledge.

universe—universal omniscience—possessed by Sadgurus and others in the Ninth and Tenth States of God. *Lang.*—(*fm.* Skt) Ind. 5; 5n; 191–92; 191n.

vrāt—a vow; a religious rite or observance; a religious act enjoined by the gods. Frequently used in the phrase **tap-jap-vrāt**. *Lang.*—(*fm.* Skt) Ind. 83; 83n; 100; 139; 141; 263; 307; 326.

walī—a master, guardian, helper; a favorite or friend (of God, walī-Allāh); a saint. *TL* uses the word as a general designation; in *InfI*, a walī is a spiritually advanced pilgrim of the fourth or fifth plane, while in *GS*, a saint of the fifth plane. *Lang.*—(*fm.* Ara) Pers-Urdu, Ind. 30; 30n; 150; 150n; 242; 242n; 319; 319n; 343; 389–90.

yavan—a Greek, an Ionian; the pejorative term for a foreigner; a Muslim; a European; a barbarian. Used in the phrase **nāstik-yavan**. *Lang.*—(*fm.* Skt) Ind. 90; 90n.

yoga—a spiritual discipline in which mind and body are subjugated towards the ultimate goal of attaining union of the individual self with God. In the popular mind yoga is associated with the physical and mental disciplines of hatha, **kuṇḍalinī**, and **rāj** yogas. Yet since at least the time of the Bhagavad Gita, Hinduism has laid out, and Meher Baba himself has confirmed, the three great spiritual paths, variously called yogas or **mārṅgs**, of **jñān**, **karma**, and **bhakti**. *Lang.*—(*fm.* Skt) Ind. In direct transliterations from Indic language sources, spelled *yog*. 11–16; 11n; 15n; 43; 55; 77–83; 77n; 79n; 98; 126n; 139–41; 144; 154; 168–70; 212; 218; 249; 307–11; 308n; 326; 327n; 333–34; 380; 382; 389–91; 389n; 400.

yogi—one who practices **yoga**. In his early discourses, Meher Baba sometimes used the word as a general designation for a pilgrim on the spiritual path; on other occasions he referred to yogis as conventionally conceived and identified in the India of his day. See also **pūrṇa**. *Lang.*—(*fm.* Skt) Ind. 8; 11–16; 43; 43n; 78n; 79n; 80–83; 114; 114n; 139–41; 144; 149–56; 149n; 159; 163–64; 168–70; 172; 191–92; 197; 210; 217–18; 223–26; 232; 234; 263; 276–78; 276n; 294; 307; 311; 316; 319; 321; 323–26; 331–35; 342; 346; 351; 356–59; 370n; 381–83; 399–404; 400n.

yuga—an age or epoch of the world in Hindu cosmology, of which there are four: the Satya, Tretā, Dvāpara, and Kali. A cycle of these four ages is said to extend for 4.1 billion years, although different texts give different numbers. Meher Baba does not appear to have commented upon the traditional Hindu conception as such, but he did advert to the Kali Yuga from time to time. *Lang.*—(*fm.* Skt) Ind. 83; 90.

zabardast—strong, overbearing; oppressive; overwhelming. *Lang.*—(*fm.* Pers) Urdu; Guj, *jabardast*. 13.

B. Proper Names

Adi K. Irani—(1903–1980): son of Khansaheb and Gulmai Irani, younger brother of **Rustom**, Adi came into Baba’s contact along with the rest of his family and remained an intimate lifelong disciple, serving as Baba’s secretary after **Chanji**’s death in 1944. 148; 280; 296; 330n.

Akkalkot Swami—(d. 1878): a Perfect Master who resided for several decades in the town of Akkalkot (located in what today is Karnataka). He was said by Meher Baba to have been a Guru to **Sai Baba** of Shirdi (though not the Master who gave him Realization). (See also **swami**.) 170; 170n.

Akolner—a village about ten miles to the southwest of Arangaon. It was the home of the in-laws of **Chhagan**. 362–65; 362n; 367; 370.

Angal—D. M. Angal, known as Angal Pleader, an Ahmednagar lawyer who came into Meher Baba’s contact in 1925 and became a close follower. Angal Pleader was an accomplished speaker who regularly gave lectures on the Puranas and other Hindu devotional literature to the Meherabad school children during the Tiffin Lectures period. In later years he used to give speeches at sahasas and darshan programs. (Not to be confused with Kaikhushru J. Pleader, who came into Baba’s contact in January 1928.) 47–48; 134; 134n; 228; 230; 230n.

Arangaon—the small Maharashtrian village adjacent to **Meherabad** on its southern boundary. 2–3; 40; 51; 51n; 128; 189–90; 189n; 195n; 220n; 222; 262; 362n.

Arjun—(1895–1926): Arjun Dagdu Supekar, a Hindu from Poona who was a member of the Meherabad ashram until his early death in December 1926. He was the first director of the Hazrat Babajan School. 132; 132n; 216; 222; 266; 268.

Arjuna—the great disciple of **Krishna**, for whom Krishna served as charioteer during the battle

of Kurukshetra in the Mahabharata. Arjuna was Krishna’s interlocutor in the Bhagavad Gita. 125; 125n.

Babajan—see **Hazrat Babajan**.

Bahlul—(8th–9th centuries): the first “wise idiot” in Islamic lore, who disguised divine wisdom under an appearance of madness. His true name was Wahab bin Amr, and many of his legends and anecdotes associate him with the Abbasid Caliph, Harun ar-Rashid. Oral tradition has carried many stories about Bahlul down to the present time; it cannot be presumed that these stories are always historically grounded. 103; 103n.

Baidul—(1894–1970): Rustom Behram Jafrabadi, who joined Meher Baba in 1922 and acquired the nickname Agha Baidul at the Manzil-e-Meem. One of Meher Baba’s intimate resident mandali for almost half a century, Baidul is perhaps best known as a leading mast-hunter in the 1930s and 40s. 148; 265; 296; 387.

Bapu Saheb Wali—widely revered as a Muslim saint, Bapu Saheb was actually a God-realized **Majzūb**. He was connected with the grandfather of **Rustom** and **Adi**. His tomb-shrine, close to Rustom and Adi’s family residence (which is now the main office for the Avatar Meher Baba Trust), was visited by **Upasni Maharaj** as well as Meher Baba. 30–31; 30n.

Bandar Abbas—a port city on the Straits of Hormuz on the Persian Gulf in Hormozgan province in southern Iran. Visited by Meher Baba and his mandali in 1923. 235; 235n.

Barsoap—Meher Baba’s nickname for Abdur Rehman, one of the mandali from the Manzil-e-Meem period in 1922 through later 1926 and January 1927, when his relationship with his Master seems to have ruptured and come to an end. 110n; 216; 221; 296.

Babajan—(d.1931): a celebrated spiritual personality in Poona whom Meher Baba explained

- to be one of the five Sadgurus or Perfect Masters of her age. When Merwan Sheriar Irani (later Meher Baba) was a young college student, with a kiss on the forehead she gave him the experience of God-realization. Born in Afghanistan in the early nineteenth century, she later migrated to India and settled in Poona around 1903, where she lived under a neem tree in the Camp locality. 111; 111n; 273; 310; 310n.
- Behramji**—(c. 1892–1940): Beheram Faredoon Irani came into Meher Baba's contact in 1914 and lived as one of the resident mandali in the early Meherabad period. In April 1927 Baba nicknamed him "Buasahab," and he was known by this designation from that time on. (Although he is sometimes referred to simply as "Beheram," he should not be confused with Beheram, Meher Baba's brother.) 32; 148; 199; 199n; 216; 224; 265–66; 296; 359.
- Besant, Annie**—(1847–1933): president of the Theosophical Society from 1908 until her death a quarter century later. With Charles Leadbeater, she championed Jiddu Krishnamurthi as the long-expected world teacher, a role that Krishnamurthi repudiated in 1929. 90; 90n.
- Buddha**—(563–483 B.C., though some scholars now date his death at about 400 B.C.): Gautama Buddha, born Siddhartha Gautama, Shakyamuni. Recognized by Buddhists as the Enlightened One and founder of their religion. Identified by Meher Baba as one of the major Avatars or incarnations of God. 104–5; 105n; 106n; 119; 176; 252; 252n.
- Bushehr**—a leading port on the Persian Gulf in southwestern Iran. Visited by Meher Baba and his mandali in 1923. 235; 235n.
- Changdev**—(d.c. 1325): A well-known yogi of the fourth plane who was saved from a fall by the Perfect Master Dnyaneshwar and who subsequently became the disciple of Dnyaneshwar's sister Muktabai. 169; 169n.
- Chanji**—(1892–1944): Faramroz H. Dadachanji, a Parsi disciple who first came into Meher

Baba's contact in 1923. Chanji served as Baba's secretary and kept extensive diaries of Baba's activities. Among these are the diaries records on basis of which the "Tiffin Lectures" were drafted. 90n; 94; 125n; 178; 216; 222; 265; 330; 343.

- Chhagan**—(1908–1972): Sitaram Dattatreya Deshmukh, one of the resident mandali during the early Meherabad period. A brahman, his wife's family was hostile to Meher Baba as a Zoroastrian Master, and this precipitated a crisis giving rise to the Tiffin Lecture of 11th February 1927. 32; 174; 265; 362–65; 367; 370.
- Chinchorkar**—Vyankatesh Sridhar "Kaka" Chinchorkar, a devotee from Ahmednagar who came into contact with Meher Baba in the mid-1920s and remained so for the rest of his life. A good friend of Nusserwan Satha, he participated in the Indian *Swaraj* movement and was acquainted with Mahatma Gandhi. 210.
- Christ**—(early first century A.D.): Jesus Christ, recognized by Christians as the Son of God and founder of their religion. Identified by Meher Baba as one of the major Avatars or incarnations of God. 15n; 34; 34n; 86; 88; 119; 242; 259.
- Darwin, Charles Robert**—(1809–1882): an English naturalist known for his formulation of the theory of evolution, laid out in *On the Origin of Species* (1859). 346; 346n.
- Dastur, Kaikhushru Jamshed**—an early disciple who joined Meher Baba in 1927 and served him primarily as a writer. Between 1929 and 1931 he edited the *Meher Message*, a monthly magazine. Towards the end of that term of editorship he became disaffected with his Master and turned against him, privately and publicly. 395; 398n.
- Dhake**—(c. 1901): hired by Meher Baba as a teacher for the Hazrat Babajan School in 1925, Moreshwar Ramchandra Dhakephalwar, a Hindu from Ahmednagar, soon became one of Baba's disciples, and he

played a major role in the Meher Ashram in the later 1920s. Dhake maintained his association with Meher Baba for the rest of his life, passing away in the 1990s. 284.

- Dnyaneshwar**—(1275–1296): a celebrated Perfect Master from Alandi in Maharashtra, who became God-realized as a boy and carried out *jīvan samādhi* (live self-burial) in 1296 at the age of twenty-one. Author of the *Dnyaneshwari* and other celebrated works of Old Marathi literature. Also known as Dnyandev or Jnandev. 169; 169n.
- Family Quarters**—a bungalow on the edge of Arangaon Village that Meher Baba rented in 1925 and provided for the accommodation of Kaka Shahane and his family. Kaka Shahane often hosted Baba and his mandali, and many of the Tiffin Lectures were given at this site. Over the following decades the Family Quarters housed many of Baba's close followers and served other purposes as well. At present the Meherabad dispensary is located on the immediately adjacent property. 2; 4; 51n; 386.
- Frederick, Filis**—(1915–1987): one of Meher Baba's early Western followers from the 1940s. From 1953 until her death Filis edited the *Awakener* magazine, a quarterly series through 1969 that appeared usually on a biannual basis thereafter. Filis's archival collection contains the principal original "Tiffin Lectures" manuscript; for further details, see pp. 433–40. 381.
- Gadekar, Ramchandra**—(1904–1959): son of Kanhoba Rao Gadekar, an Ahmednagar cobbler much beloved by Meher Baba. With his parents and wife, Ramchandra Gadekar resided at Meherabad during the Tiffin Lectures period and served as a teacher in the Hazrat Babajan School; and he remained a close disciple for the rest of his life. Despite his low caste, Ramchandra Gadekar received a good education and enjoyed a successful career in the academic world. 25n; 70; 70n.
- Gandhi**—(1869–1948): Mohandas Karamchand Gandhi, known as Mahatma Gandhi. The

leader of the independence movement that culminated in the liberation of India from British colonial rule and its establishment as an independent nation in 1947. Gandhi first met Meher Baba in 1931 and maintained a connection until his death. 210; 215; 269n.

- Ghalib**—(1797–1869): the pen name of Mirza Asadullah Baig Khan, a great Urdu and Persian poet celebrated for his ghazals. 253n.
- Ghani**—(1894–1951): Abdul Ghani Munsiff, also known as "Doctor" because of his homeopathic practice. Meher Baba's childhood friend and later, from the early 1920s, his disciple. During much of the period of the Tiffin Lectures Ghani divided his time between Meherabad and his residence in Lonavala, where he lived with his wife and children. Witty and brilliant, Ghani's provocative comments often provided the setting and occasion for Baba's talks to the mandali. 148; 221; 224; 237; 239; 280; 337.
- Ghous Ali Shah Qalandar**—(d. 1880): born in Bihar in north India, a famous Muslim Perfect Master of the nineteenth century. His life-story was disseminated through a well-known nineteenth-century biography. 183.
- Gopal Swamy**—a genuine seeker who resided at the Meherabad ashram, off and on, for two years from the beginning of 1926. Under Baba's direction he fasted, kept silence, practiced meditation, and carried out other spiritual practices. Meher Baba liked him greatly and promised to give him liberation during that very lifetime. In December 1927 he was one of the five men of the Sadhak Ashram who went into seclusion in a cabin next to the crypt-room on Meherabad Hill. With Baba's permission he left Meherabad in February 1928. See also *swami*. 300; 302–3.
- Gopichand**—a famous king in the legends of Rajasthan, Bengal, and Maharashtra, and other parts of India, Gopichand is said to have renounced his kingdom in the prime of young manhood and taken to the life of a yogi. He is often associated with Jalindar Nath and

Govakhnath, famous Masters of the Nath Sampradaya. Many stories and narrative cycles link themselves with his name. In the story cited in the *TL* text, he is said, in the course of following his Master's orders, to have disregarded the suicide of his wife. 370; 370n.

Hafez—(1315–1390): often spelled “Hafiz,” the pen name for Khwaja Shams-ud-Din Mohammad Shirazi, one of the supreme lyric poets of Persia and the unsurpassed master of the ghazal. Meher Baba's favorite poet, Hafez was a Perfect Master, some of whose poems were composed before Realization and some after. 25n; 84; 121; 142n; 183; 201; 207; 207n; 250n; 255; 255n; 311; 315–16; 315n; 353–54.

Hazrat Babajan—see **Babajan**.

Hazrat Babajan School—inaugurated on 25th March 1925, this school for the children of Arangaon villagers continued operations through 1928, when it was visited by Hazrat Babajan herself. In 1927 it became a girls' school, and a few months later, a high school admitting both girls and boys. *See also* p. 51, footnote ^{*}. 51; 51n; 222; 239; 239n.

Indra—the king of the gods in ancient Hinduism who makes frequent appearances in Vedic and Puranic literature as well as the great epics. 176; 176n.

Kabir—(fifteenth and possibly early sixteenth centuries): Perfect Master and master poet whose songs in Hindi remain popular throughout India. By vocation a weaver and said to have been illiterate, Kabir's songs are marked by their profound mysticism, simplicity of expression, and rejection of religious formalism. His poems were often quoted by Meher Baba. 38n; 39n; 83; 141; 141n; 176; 176n; 248; 317n.

Kaka Shahane—Dnyaneshwar Ramchandra Shahane, a disciple of Meher Baba whose residence at the edge of Arangaon village Meher Baba frequently visited with his mandali. *TL* record, in part, the talks that Meher Baba gave on those occasions.

Shahane's home became what was known as the Family Quarters in later years. His maternal uncle Kalemama, and Kalemama's son Murli, were disciples of Meher Baba. Father of **Mohan Rao**. 3–4; 42; 75; 99; 99n; 180; 195–97; 195n; 197n; 199; 209; 220n; 222; 228; 274; 290.

Karim—Abdulla Karim, one of Meher Baba's resident mandali during the early Meherabad period through 1932. 32; 174; 216; 265.

Khodu—(b.c. 1890–1968): Khodadad Shirzad Irani, one of Meher Baba's childhood friends who later became an early resident mandali at Meherabad. Because he had been assigned the duty of distributing water, in September 1926 Baba gave him the nickname “Sailor.” 32; 174; 216.

Krishna—taken by Hindus to be an incarnation of Vishnu, Krishna remains one of the pre-eminent figures in Indian religious life and spirituality. Accounts of Krishna's life appear in the great Indian epic Mahabharata, the Puranas, and elsewhere. Meher Baba identified Krishna as one of the major Avatars. 119; 125; 125n; 175n.

Krishnamurti, Jiddu—(1895–1986): born into a Telugu Brahmin family, he was “discovered” by Charles Leadbeater of the Theosophical Society and raised to become the expected “world teacher.” He repudiated this role in 1929, however, and thereafter denounced so-called “saviors” and spiritual leaders. From the 1930s onward he was occasionally featured with Meher Baba in articles in the Western press. 85n; 90; 90n.

Makan-e-Khas—“House of the Chosen Ones,” living quarters for the mandali during the early Meherabad period. Constructed and put into use in September of 1926. *See note* ¹ on p. 39. 39; 39n; 143; 188; 188n; 195n; 280.

mandali—literally, assembly or company; Meher Baba used this word to designate his close disciples. Names of mandali that appear in the primary text of *TL* include: **Arjun**, **Barsoap**, **Behramji**, **Chanji**, **Chhagan**,

Ghani (called Doctor), **Gopal Swamy**, **Karim**, **Kaka Shahane**, **Khodu**, **Padri**, **Pendu**, **Ramjoo**, **Raosahab**, **Rustom**, **Shankarnath**, **Vishnu**.

Mansur al-Hallaj—(858–922): a Sufi saint and God-realized personality whose celebrated (and, from an orthodox Islamic standpoint, heretical) declaration “**an al-Haqq!**!”—“I am the Supreme Reality!”—helped to bring about his public execution on the gallows in Bagdad, after a long term of imprisonment. His martyrdom became a common point of reference in subsequent Sufi literature. 35; 35n.

Mehelli—(b. 1924): possibly the nickname of Merwan, infant child of **Rustom** and Freiny Irani at the time of the Tiffin Lectures; for further details, *see* p. 37, footnote ^{*} and the associated endnote 13. 37; 37n; 179.

Meherabad—located five miles south of the city of Ahmednagar in Maharashtra state, Meherabad (literally “Meher flourishing”) was Meher Baba's principal ashram between the 1920s and 1940s and remained an important place of his working thereafter. Its first efflorescence, between 1923 and 1929, provided the environment in which Baba delivered the Tiffin Lectures in 1926–27. Today Meherabad is the site of Meher Baba's Samadhi and a place of pilgrimage for Meher Baba's followers worldwide. 2–3; 19; 23; 26n; 30; 32; 37n; 39n; 40n; 42; 47; 51; 51n; 63; 75; 84; 98; 98n; 102; 110n; 112; 112n; 128; 137; 146; 160; 160n; 173n; 174; 177; 184n; 188n; 194–95; 195n; 197n; 198n; 199; 199n; 201; 220; 220n; 229; 233; 239; 244; 262; 265–66; 273; 280; 282–83; 288; 291n; 295; 300; 302–3; 305; 347–48; 351–52; 355; 358–59; 358n; 362n; 365–67; 374; 379n; 386–87; 395.

Mohan Rao—son of **Kaka Shahane**, Mohan lived in the Meherabad ashram until August 1928. At that juncture he left the ashram for higher education and had no further contact with Meher Baba. 197–99; 197n; 216.

Muhammad—(c. 570–632): regarded by Muslims as the **Rasul** or Prophet of God and the

founder of Islam. Meher Baba named him as one of the major Avatars. The *TL* text sometimes uses “Muhammadans” as a designation for Muslims. 56n; 58–59; 59n; 61; 87; 87n; 89–90; 109–11; 110n; 119; 240–42; 259–60; 287.

Namdev—(1270–1350): a poet-saint of Maharashtra, devotee of Vitthal (Vithoba), and an associate of **Dnyaneshwar** and other spiritual personalities of his time. 59n; 219; 219n.

Naoroji—(d. 1968): Naoroji H. Dadachanji, brother of **Chanji**. First met Meher Baba in September 1926 and remained a close disciple thereafter. 216.

Nusserwan—(b.c. 1897): Nusserwan Naoroji Satha. He came into Meher Baba's contact in 1924 and remained a follower for the rest of his life. He was a political activist and strong supporter of Mahatma **Gandhi** in the Indian independence movement. Through Nusserwan many other members of his extended family came into Meher Baba's contact in later years. 209–10; 216.

Padri—(1903–82): Faredoon N. Driver began his lifelong discipleship of Meher Baba in February 1922 at the age of 18. With a background in mechanics, in 1926 Baba made him the superintendent of Meherabad. He was also a compounder in the early Meherabad medical dispensary, and he gradually became adept in the practice of homeopathy. 30; 93; 98; 122; 199; 199n; 224; 257; 266; 296.

Paranjape, Shivram Mahadev—(1864–1929): journalist and political activist in the Indian independence movement. For further details, *see* p. 269, footnote ^{*}. 269; 269n.

Pendu—(1903–86): Aspandiar Rustom Irani, Meher Baba's maternal cousin and lifelong resident mandali. Attracted to his cousin Merwan from a young age, Pendu joined him in the Manzil-e-Meem and remained with him permanently. The nickname Pendu (short for “pendulum”) was given to him by Baba. 32; 224; 265; 296.

Ramakrishna—(1836–86): known as Ramakrishna Paramahansa, born Gadadhar Chattopadhyay, a brahmin. Priest at a temple of the goddess Kali near Calcutta, Ramakrishna became God-realized and a Perfect Master through the grace of **Totapuri**. Gathering a group of celebrated disciples, Ramakrishna became famous around the world largely through the activities of his disciple **Vivekananda**. 16n; 38n; 83n; 85n; 115; 115n; 252–53; 331; 331n; 367–68.

Ramdas—(1608–81): Swami Ramdas, one of the most famous poet-saints among the Marathi-speaking people of Maharashtra and the Guru of king **Shivaji**. Meher Baba said that he was one of the Perfect Masters of his age. 219; 219n; 339; 339n; 344.

Ramjoo—(1898–1967): Abdul Karim Abdulla, a Muslim disciple, who came into Meher Baba's contact in 1922 and maintained close association with him throughout his life. Ramjoo kept extensive diaries during the 1920s and recorded many of the discourses and explanations that Baba gave on spiritual subjects. 94; 148; 221; 224; 237; 239–40; 280; 296; 327n; 337.

Raosahab—(b.c. 1902): Kaikhushru Espandiar Aferi, one of the resident mandali at Meherabad who met Meher Baba in 1924 and came to live with him the next year. A scholar of Persian who performed literary service in that language in Meher Baba's cause. 174; 184; 184n; 265; 355.

Rustom—(1899–c. 1940): Rustom K. Irani, one of Meher Baba's close mandali, son of Kaikhushru and Gulmai, older brother of **Adi K. Irani**. Rustom came into Meher Baba's contact at the time of his first visits to Ahmednagar in the early 1920s and was one of the most publically prominent of his disciples during this era. Under Baba's instructions he married Freiny J. Irani (sister of Mehera) in May 1923. Over the next fifteen years he resided in Ahmednagar, Toka, and Nasik in close association with Baba's

ashrams in those places. In 1940 he left for north India, where he had lived previously as a wandering mendicant, and was never heard of again. 37n; 102; 148; 179n; 187; 216; 224; 266; 280; 284; 359.

Sai Baba—(c. 1838–1918): the great Sadguru of Shirdi, the Qutub-i Irshad, chief among the five Perfect Masters who helped to precipitate the Avatar's advent as Meher Baba. Though sometimes regarded as a Muslim, Sai Baba has a vast following today among both Hindus and Muslims throughout India. 104n.

Sai Darbar—a meeting hall with an elevated stage at one end, constructed at Meherabad during the month of November 1925 next to the road to Ahmednagar a few steps from the **Hazrat Babajan School** and the **Makane-Khas**. Just in time for his 18th February birthday celebration the next year, Baba had constructed on the stage there a small, six- by five- by five-and-a-half-foot cabin that he often used, in subsequent months, to seclude himself while writing his "Book." On 2nd and 3rd November 1926 Baba had the Sai Darbar torn down as he closed down the Meherabad ashram. 19; 30; 48; 122; 124; 128; 161; 184; 244; 273; 280; 301; 301n; 379.

Sayyed Saheb—one of the earliest mandali, Sayyed Saheb Pirzade was drawn into Baba's contact in 1918. In 1920 it was he who suggested the title "Meher Baba" for the one known until then as Merwanji. A Muslim by birth and closely associated with **Ghani**, **Ramjoo**, Munshiji, and other early disciples, Sayyed Saheb maintained his close link with Baba throughout the early Meherabad period and on through the rest of his life. 221; 237; 239–40.

Shankarnath—a Harijan from Arangaon who joined the resident mandali in 1926 and stayed with Meher Baba for the next three years. In December 1927 he was one of the five men of the Sadhak Ashram who went into seclusion in a seclusion cabin next to the crypt-cabin on Meherabad Hill. 137; 143; 143n.

Shivaji—(1630–80): celebrated king of the Marathas who won Maratha independence from the neighboring sultans of Bijapur and the Mughal empire in the north. A disciple of **Ramdas**. Meher Baba said that Shivaji was a minor incarnation of the Avatar. 337; 337n; 339–40; 339n; 344; 346.

Totapuri—(eighteenth-nineteenth centuries): Totapuri Maharaj, an Advaitin who was the head of a monastery in the Punjab. He resided with **Ramakrishna** for eleven months in 1864 and is credited with having given him the experience of **Nirvikalp Samādhi**. 331; 331n.

Tukaram—(1608–49): a Perfect Master, devotee of Vitthal (Pandurang), and one of the most famous poets of the Marathi language whose *abhangs* are still widely popular in Maharashtra. 34; 59n; 60–61; 60n; 150; 219; 219n; 252; 252n; 339.

Upasni Maharaj—(1870–1941): a Hindu Perfect Master who established his ashram in Sakori. Of the five Perfect Masters associated with Meher Baba's advent, Upasni Maharaj was the one who gave him divine Knowledge, declaring him Avatar when Baba's time of residence in Sakori came to a close in 1921. 47; 104; 104n; 111; 273; 331; 371.

Upasni Serai—a **dharamshala** or rest house for pilgrims and general visitors constructed on the east side of the Ahmednagar-Daund road and inaugurated on 20th September 1925. It provided a resting place, overnight accommodation, food, and medical services to meet the needs of travelers. In October 1926, when Meherabad was closed at the end of the First Long Stay, the Upasni Serai was demolished

along with many other buildings. 98n; 199n; 229; 244; 280.

Vishnu—(1903–62): Vishnu N. Deorukhar, a lifelong disciple of Meher Baba's from the early 1920s until his passing away in Guruprasad, Poona. 32; 215–16; 222; 265.

Vivekananda—(1863–1902): born Narendranath Dutta, the chief disciple of **Ramakrishna**. For further details *see* p. 83, note †. 15n; 83; 83n; 85; 85n; 106; 115n; 247; 247n; 249n; 367–68.

Waman—Waman Dani, a local tailor who worked in his trade for Meher Baba and was otherwise involved in the life of the ashram in the early Meherabad period. 26; 26n.

Water Tank—this original structure had been built by the British when what is now the Meherabad property served as an army camp. When Meher Baba occupied the property in the early 1920s, it consisted of a ground floor only. In 1926 Baba used the Water Tank as one of the sites where he wrote his "Book"; since the two rooms had no doors, he climbed in with the use of rungs and a ladder. In 1927, with great labor, doors were opened, and the structure served as the headquarters of the Meher Ashram boys' school. A decade later, in 1938, an upper floor, and above that a tower, were added. Known today as Meher Retreat, this building stands as the most visible edifice and monument on Meherabad Hill. 2; 18; 75; 98; 160–61; 161n; 386–87.

Zoroaster—regarded by Zoroastrians as the founder of their religion. Meher Baba said he was first of the seven major Avatars of this cycle. 34–35; 34n; 167; 242; 259–60.

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