

Tuesday - 22nd March 1927

Early morning Mr. Desai, Guide & Sails left to start the four two for pony to Kedgar, the last for Poona. The party had good time during the journey - Mr. Desai, being too fortunate to have the Company of Sails, who gave him one pie & a piece of 'Chaman' (30611) - both valuable relics of Shree Sakba. General discussions went on during the journey - the tiffin was taken at Ghond in the Ashwade Hotel - and arrived abruptly at Kedgar at 12-15. There was no pherry ^{on the station.} nor any khatara & However one was secured by the police, and after spreading the bedding inside the palganje was commenced. It was, though a reaching task, the experience was pleasant and gave some idea of a 'Real Pilgrimage' - and though old and weak, Mr. Desai looked quite pleasant in spite of such severe trials, and the inward journey ended after 2 hours & a quarter, arriving at the 'Bet' (oil-Colony) of Shree Narayan Maharaj at 2-30. With a great disappointment was caused on arrival

For - the Maharaj had only just gone to sleep and will get up not earlier than 5-30. It was how a difficult question now - whether to stay or to go away. For - staying there & waiting till Maharaj came out would not enable us to reach ^{the} station in time for the 8-10 train, and if that was missed, there was no other train except early morning at 4 a.m. and which would upset all Dr. Desai's programme - not to speak of the troubles of staying & waiting on the station for the night - and going away without Shree's Barshana would not satisfy the spiritual hunger and anxieties of the mind. However, Dr. Desai, at first thought, preferred the latter - going away, taking a consolation that they had been on the Sacred Soil, and had a dash of his photo, seen the temple etc. and intended starting before 4 pm. At the hour of starting however, a conversation with a Hindu induced Dr. Desai to wait until 4-30 - & then again the persuasion of another, extended the period of waiting till 5 pm. Then again, the last time, while going to take the Barshana of the "Katha" Temple, the fate -

Keeper there said that Mat. would just come down -
go & wait near his bungalow, get his darshan & and then
go - don't go without Shree's darshan, when you have
come from so far, and waited so long. Half an hour
won't effect much. This appeal induced once again
and the last time to wait till Shree's darshan -
we went & sat on the Maharaj's bungalow compound. A
few minutes later we were taken in - Maharaj came
down - had his darshan - and after the first usual
enquiry as to where we came from, Mat. asked us
to stay ^(over), which put us in a very awkward situation.
Tea was ordered to be given - it was taken - and then
after waiting for more than half an hour - every moment of
which was calculated - all were ordered to follow
Maharaj, who had proceeded in procession to the Temple -
Mr. Bera asked the gate keeper for admission which was refused
and asked if we had got permission of Maharaj - which we had
not acquired. However, Mr. Bera's anxieties being too much to

So in, one of the men there asked Mah. while all were taking rounds
if we were to be admitted, on which he asked if we had taken bath.
This placed us in a very wrong box and the question was dropped
with an "abryht" from us. Then again the free of fuel chance for
taking leave was frustrated on the gates - when Mah. asked our guide
to follow (in) - and we followed. After waiting for about half an hour
when darshana was given to all in the open Courtyard of Mah.'s
bungalow - we asked permission for leave which was granted at a
quarter to Seven. It was hopeless to expect now to catch the train
- for an hour & a half was left for a journey which took two hours - the
Rash. However a Chavai was taken - bullocks were made to run
as fast as possible - short cuts thro' fields etc. - brought us in
the vicinity of the station at half past eight - when the train should
have gone 15 minutes before @ 8.15. and still we were more than
half a mile away from the station. However in the hope of the train
being late, the speed was maintained, and in a couple of minutes
the train was seen entering the station. The animals were pushed
and made to run at a terrible speed - and we arrived at the station

just in the Neck of time - with the line clear for us and the guard
whistle for a start just falling on our ears when we entered.
A ^{hurried} rush was made towards a 2nd class compartment - the door
jumped in - ticket office was closed - but the travelling inspectors
was with the train & he allowed us to get in & passed a receipt
of the Next station. The train started when to our surprise
it was found that a Coconut (given by Ind.) - two crabs
and one sheet (200) were missing. These however were
considered too trivial for the serious we had in gaining the
train - which was nothing short of a miracle. The train
was half an hour late. It was a result of a regular
remembrance & repetition of Shree's name in the Car for a
half an hour - and a clear indication & proof of the Secret
yet sure workings of the Sacred Saps (सिद्धि साधन सिद्धि साधन)
(सिद्धि) - which to Bhavik is a "miracle" - but to him -
believer a "mere Coincidence" meaning Nothing.

The significance of this can be judged from the
version of An veteran writer & a learned and most well-read

man like Don Basilio - which (recession) was a surprising exhibition
of his varied experiences that he had gained during his stay with these
these last 2 days - & during which he said he had some practical
experience of things for which he had so much interest, but that
was all on paper - with writings & photos etc - i.e. mere intellectual
knowledge, but then, he had had a personal experience - of things
real, remembered, believed, & revered from a distance. This
visit & stay with these had given him a convincing experience
of things & subjects for which he was up to and in doubt - & where
he would have explained quite clearly, convincingly. In short,
he was simply charmed by this visit - It was full of miracles
every way - and what he had seen, observed & experienced would
never be forgotten. Besides - he had taken with him a nice collection
of relics & presents from these, B. San, Harayan that & even a
couple of things of San Baba too - viz. the sacred dust under the feet
of the bhakats - the milk water with which their feet were washed -
photo, ruy, Kurts, kerchief, sweets, fruits, coconuts, flowers,
the sacred ashes (orin) ^{of a piece}, hair, chilum, a pie - & etc. things which

would make any person proud & rich beyond imagination
- of a rare & value, over & above the benefits of a personal
devotion, Sahasas, other prasadas (food, water etc) taken here,
and the wonderful experience he had had.

Kind Example of his experience - 1 (of the photos - which he
was quite reluctant to ask as he had had enough uplift
and, but which were given when unasked - 3 fine photos
together with a silk kerchief to wrap up these into - more than
he deserved & expected.)

2 - of the lecture - on Collection of Dust etc - In lesson
got several lots of dust collected from different places where
their feet fell - thought to himself that someone would
take him for a 'mad' man or a 'crazy' fellow etc. -
but to his surprise - three quite unexpectedly - gave 2
examples of Swami's book collecting dust under his feet
(Pamphlet in) feet & applying it to others' forehead etc.
explaining that not only this dust under their feet, but every
they connected with a saint's ^{physical} movement had one significance

or another, and that was very great. This abrupt lecture gave Mr. Bena such a shock that he was taken by surprise how his own mind was read out, & his doubts cleared, and his action justified & confirmed.

Mr. Bena - stated among other things that - the High Priest (Basha) of Parson & Moorari had a liking (love) of these Spiritual things - that he was after someone (a Yogi - said to be living for 300 years) - & had the courage to send his wife with him to - and actually told them who ridiculed & tried to force him to subdue, to take back their shawl (of Basha) etc. if they wanted - but that he would not be ruled over by them, etc. Shree said that it was a pity people didn't allow one to seek Truth. However he asked Mr. Bena to advise the Basha to be firm, to stick to his convictions, but go on with his duties as a Basha - and he will guide him - best if he came over here. Shree would convince him of Truth & the Right path, would direct him aright. In the meanwhile, he should pull on with the difficulties, but stick to his convictions, and a desire for truth - his craving for Spiritual Knowledge etc.

Then he also invited Shree to Navsari, where Shree said, He
would surely come in future. (Also about Erwad Rangji & others
who wanted to come in the live - ^{who had a desire for} spiritual knowledge &
experience - some do not believe workers - who do not like
publicly fame & honour, as others - so called leaders of the
Community & Sects did) etc etc. Shree said everything
would be just right & alright with the Passes - in future.
That will be seen.

Then at Poona Mr. Paraji was placed in his ^{reserved} berth -
in 11-45 train - where he was quite comfortable - and he left
Poona, leaving 7 to proceed to 'Nagar' by the returning train, which
was overcrowded - with passengers proceeding - almost all to
'Nagar' for a fair held in a village near 'Nagar'. - Except
them, there was no place, but at Bhind, place could be
found (being vacated by passengers for Baranatti train) and 7
occupied one (seat) and had a here sleep after 3 a.m.

(contd. from the opposite page)

to the boys & to the Mandali and Sweets - Gulab Jam - Jilabi - were served
with milk tea - also dry fruits etc. left off out of Navroz's stock
were looked by those in 'Nagar's' quarters.

Wednesday - 23rd

Thursday - 24th March 1927

Three on the phone -

Pothey particular - except writing some letters & replies -

General discussions - particularly re. the New Ashram

with Mrs Barker & Latta - ^{Naval} Visits a Thursday by Phaulks etc

The marriage of "Sawsh" (R's cousin) and the establishment of
Chapan's new house - with his wife in Millbad - both fell on Wednesday and
a party was given at 2 pm in Chapan's quarters (in ship's office corner side) to

It was found - with pain - that the New Swami, who was
allowed to have his bed & stay at the hut had met developed a
indifference towards Three - & left things ^{even pots} scattered here & there
when Three was there. This much annoyed Three and he asked the
Swami - mildly - to go & have his seat somewhere else - as he must
not be there when Three was there etc & took particular care to
see that his feelings were not hurt. It appeared from the Swami's
quite indifferent behaviour & attitude towards Three, that
Three actually served him & he behaved in a way as if
if he was making an obligation on Three by staying here - and it
annoyed all to see him behave like that - but this was remedied
as Three himself allowed it.

Double
copy or trip

Friday 25th March

There was nothing particular except a Meeting in the afternoon at 4 pm at the Dhuni, to discuss the question of opening an Ashram here - in In'abal. It was intended to be opened at 'hajas, but owing to many ^{practical} difficulties, it was thought desirable to open the same here, near & under Shree's ~~supervision~~ and supervision. But before that there asked the opinion of all - which fell in favour of opening one here - and it was decided that

- (a) Mr Booker to be the Head of the Institution.
- (b) Mr Dhaka to be the Head - Principal in the Educational ^{aspect}
- (c) - Behr " " manage their Boarding - Lodging etc.
- (d) - Vankar - the Assist to both - Behr - Dhaka
- (e) - The present school be removed to the village in 'Kafai'
- (f) - The new school to be in the present (Hospital) building ^{house}
- (g) - A new market be erected for the mandal - near Dhuni etc etc.

Of the Mandali - or any member hesitated or expressed his unwillingness to do a thing - Shree would get it done by the New Mandali - (Graduates would be coming) and the old member unwilling to work will be fed twice without any work. - Meaning in short, all should be alert for the New duties to come. It appears as if M'abar was now reviving - now with firm footing - permanent works etc. Let us see!

It was explained to day that Shree always did the things which he once took it in his head to do. - viz. the New School - in spite of so many difficulties & reluctance of one of its main workers (Ansalta) Shree wanted to work it with only one Haas - m. Borker - who was willing to give up everything - all activities in hope.

Shree & a few of the Mandali went to see & select the plots for the New Makara at Night.

(Gau: topis - Bhalu & Lookaras - a well known "looters" gave up looting - & confessed before Shree that everywhere he went to look, he said His sacred ^{shree} Image)

There was a road early morning at 2 1/2 a.m. the thieves were found - the Police (Clouting on Night duty) went in search all got up with bamboo on their head Marched out - but as no trace of the thieves was found, all went home.

It was however found afterwards that there was some scuffle, a little distance from here, between some party proceeding on carts to Nagar, and some robbers, who attacked the party and took them. The shrieks of the men attacked attracted the attention of Janak, but they kept quiet, thinking it was a scuffle outside the abad boundary and it was hence not necessary to raise the maidala - and for which mistake he blamed them when he came to know that in the afternoon, and instructed them to ^{blow the whistle} raise the maidala on hearing the slightest noise, or disturbance - even outside the abad boundary.

Saturday - 26th March 1927

Nothing particular - except stray talks - here & there
- & discussions re: New Ashram with Mr. Parker.

To-day being Kheurdad Sal (according to the New
system), a request was made to Shree that some 'Prasad'
be given to the Mandali - There was the balance of
Sweets (sweets) left, & Shree ordered this to be distributed
to the School boys & Mandali, with Milk tea - at 4 pm
but unfortunately as the milk was available, Komdi tea
with Sweets was served, first to the boys & then to the
Mandali. & thus the ^{Holi} day was observed.

Tuesday - 27th March

As instructed last evening, the Mandali members went individually at 8 o'clock to Shree & reminded him to go this evening to the Marriage festivities of Nayar - (The same Lepor who had been to Shree on the 11th day to get help from Shree for his daughter's Marriage - which Shree gave) - a peculiar order indeed!

Then - after some discussions re: the New Ashram, the Applications were read out, from which it was gathered that there was no proper & required enthusiasm in the public for this (Special) Plan, as almost all enquiries were towards Material Aims - viz. what occupation would be taught, would there be separate arrangements for Brahmins & the Untouchables, etc. It was thereupon decided at first - that this matter (of opening an Ashram) be now dropped away to lack of spirit & enthusiasm in the people - and to stop further developments, Padri was sent to Rushi not to pay any money to the two-wallas - for the tin sheets which had already arrived

but which were to be returned - as also not to make any
further purchases ^{new} re: building - viz. Timber etc.

The matter was here dropped & the Meeting dispersed, but
in the afternoon at 3 pm another meeting was held in the Zupadi
where it was suggested by Shree that on reflection over the New
Ashram, he thought that it would be desirable if the printed
forms of rules & regulations the New Ashram be forwarded to
all those that had applied (in writing) and see what ^{comes out}
^{over} if we get a very small number (say 2-5-10-12), the same would
abide by all rules, submissive and desirous, and carry out
to easily ^{combine} them with the Mandala - for boarding & lodging,
the school is already going on here where they could be admitted
and taught, together with some spiritual training, they would
instruct anybody to impart. That would be good plan - the
ready & desirous would be easy to manage & teach, be taken in the
line - and when the number would gradually increase, a new
Makana be immediately erected in its time for their accommodation,
But let the ball be rolling - let students & desirous come in -

however few - and let the stars be made.

The arrangement being to judicious, was approved by all and Ichin was asked to forward forms to be filled in & re-submitted by the desiring parents & guardians. There were already @ half a dozen boys ready - Baber, Sutton, Nihal, Mukerjee & others (Cher also asked Kaitel to write to Purna to mother to fill in the form - and ask if she desired to put her in the line)

In the evening, three party of @ 6 went in Puri's motor to Kajar - for attending in the Marriage ceremony of the Police Officer's daughter - and as there was time for the marriage the Mandel was invited by Kaka for tea - all went to Kaka - had tea & returned just in time

At Kaka's - a robust & well built Sadhu, dressed in Bhaywa clothes, got his way to enter their room - & asked for Hanuman to go to Haridwar - & there kindly advised that if ~~for~~ one desired for mahatma's darshan, why should he require money - he must walk ^{off} the distance if he be staying for good - and the poor Sadhu had patience to this!

Enough to do about there. Was again a nice talk on Circles
- Sat Day - Patience - etc. where said that there is no other
way for Kealy's ^{as} easy as Sat Day. As for the Circle, there is no
fear - the clock is wound, the alarm set up - & when the time
comes, the alarm rings, whether the clock be here & there - so
why remove the clock - (meaning - why wander here & there?)
Be in Sat Day and when the time comes - the light will come in
a second. Wait - only wait & watch - patiently (like an old
waiter for 12 years)

All other Saints - you won't get drenched for so many days -
have enquired as to your state & condition - & here she was
taking all care and making all arrangements for one's family etc.
(Example of David - who had just gone away to stay, being
influenced by his mother's talks - not being firm & staying here -
etc.) She felt for him, and said he would come back
here again - etc.

Then - the explanation of Bhit - how he tried to trace the
Previews - who had been here 2 days before etc.
Meals late at 9 pm -

In night, after 10-30 p. I had some private talk
with Shree re: the book to be printed, - & the Songs (some)
Composed by Shree to be put in the same etc. It was suggested
by J. that these (Songs) will henceforth be
Sung as Sacred prayers etc. - also in
Persian with Shree's letters;

Monday 28th March 1927

There was nothing particular - except a ride to Nagar (to Kakai) in the afternoon (2 to 3) with a party of @ 7 members - in A's motor. - had tea at Kakai's & returned immediately.

(P. - In the evening, Three called F. - made him sit near him for a long time and then at @ 7 pm drenched him on the floor of the tobacco box falling down - the tobacco dropping out - etc. -)

Three went in - (had apartment) and sent orders therefor to the mandali gathered on the Bhumi for Barshana - to go to sleep - at @ 9 pm and went himself inside - early at 9-30 pm - somewhat angry

~~W~~ This evening - Anna told some nice stories - of Three's workings (mis) -

(a) Her own experiences on the day of attack - last year - how he had Three's Naw-Surana the whole time - & just forgot at the proper time in the heat of excitement & fear - & when re-confirmed he was persuaded from inside to make pretence - which saved him

- otherwise he would have been Cut up - & how he got up from
his ^{bound} sleep - after a suicide at Midnight, and saw three
Come to his place - how his ^{deep} wound was healed by applying more
lime (oil) and how the hospital doctor argued with him re lime
and how he was afterwards convinced etc.

(b) The examples of two ladies - one lame & suffering
for 2 months - came to three for darsana & fell down -
She said that it (the disease) all fell down here (i.e. gone
out of your body) & how actually the disease was gone the
very next day - She began to walk & thank Anno for
taking her to such a Maraculous Buwa - etc.

The other woman's monetary affairs - her demand on
a certain man - how she went to see him to demand - & both got down
of the same train at Bhand - got money & returned by the next
train - other money with a valid too came to his hands the same
day & he wrote to her for the same etc. i.e. in short what could
not have been done after the hundred strambles & work was
done - so soon & wonderfully.

had both these fell on Anna's feet when he went to see them
the next day - (मिठाईयां दिवस - अंशु रीति) etc etc.

Then the story (By Naman Rao - the old 34th of the village)
of a Saint who murdered a Darshankar with a hatchet - was
sentenced - the miracle in prison - seen inside, seen outside -
when the form of his punishment expired & asked to go out, he
didn't move saying still there is - Then how the Suptd. of Jail
made out the was some spiritual being, prepared special food for
him daily & served him etc.

See shot - 247 अंशु 414 यो १६ ३१/११७

Tuesday - 29 March

Nothing particular except a walk at 6³⁰ p.m. with the whole Mandala toward the village side - then turning about toward one of the three hills, built by the Military authorities for shooting etc. - On the hill for a couple of minutes - then back to D. about at 8 p.m. -

Arbi - general talk & sleep at 10 p.m.

(Mr. Barker came this evening with his Assistant, and one new worker - an old gentleman - specially invited. Called up to look after the Ananth-ashram Sushubite. Barker explained that as they wanted a Sincere worker, a Confident hand, and one kind to them, they were reminded of the particular gentleman, who is experienced every way & a sincere worker, besides & that it was very fortunate of them to have secured the services of such a sincere worker - then to proceed - (read) and then advised all that - "In whatever thing, you undertake, throw your whole heart & Mind, & do it sincerely, whole heartedly, don't do any thing half heartedly, nor leave any thing half done - nor have a wavering mind to do two things at a time. Take one & finish it."

Wednesday 30th March

At about 1 pm. - Shree called all at the Inpadi - and advised all to be ~~very~~ particularly careful of Sun-stroke - and keep the head & neck covered while going out - in the open Sun during day time - as otherwise the excessive heat may give you Sunstroke. (From Gandhi's report to day in papers re: his serious illness - & being saved from Sun-stroke.)

There had been a Parsi Mlobed (white turban) to Shree's ^{He performed Kusti at first & then had Shree's darshan.} darshan - He had been to Hyderabad for the darshan of a wali there had come here. He used to see some forms & Colours etc. while during prayers - but they were not ^{so} apparent - also he had seen Zoroaster in dream who asked him to go to Persia etc. & asked some questions to Shree - was advised & blessed by Shree. Got Shree's darshan - applied Bhram & given some

A report being made by Inbel against Padi, having refused to open his rooms doors closed - Shree enquired into the Cause which appeared to arise from a Childishly petty quarrel of playing "Lotaka Jirvi" - which were henceforth stopped.

Roads was exempted - (like Gust. + Gal) from all bindings of the mandala - None was allowed to enter his room - etc etc - the one important point, ^{to be} marked in the lesson is the striking outcome of "tit for tat" - Malice retorted by humility & shame - and all this with such striking ease & humor.

Pub. & adv. came at night in motor - Three or four members went on a drive to the station & after returning gave a nice lecture on "Life after death."

N The Yogis experiences see with their fine body existing what the Astral body (after death) sees & experiences. After death, for 4 days, the astral body remains ^{there} stationary - then it rises up to gain their experience of planes etc of the good actions they are many. & then take birth after the "prayers" are exhausted - but the Soul is that of a Sinner - it would take birth of an "Animal" etc or. Yogis reducing their "powers" get down to the "Stone" state & have to go up the course once again taking birth of the to rise to the human form & then

to realize. The human form is the best form - the only
form in which one could realize & one has to take birth & re-
birth in the same (human) form until realized.

Re Sanskars - originally created from the moment the
"bubble" started out of the point to be conscious of an awareness
of self - and all these forms built are necessary only to form
one consciousness & knowledge of self - during which course
Sanskars are created every moment, till at last they become
so sticky that they stick to the body (human) & have to be
separated before realization. It forgets its original nature
& aim, and is conscious ^{only} of the Motion & momentum
given to it by the Sanskars. The body doesn't realize
because it has the Sanskars stuck up to it - which
must be separated, but which is very very difficult.

A serpent was found under the bedding of the Kaiti.
Sleeping at Night under the floor - Kaiti. felt some thing
started - a search was made, the Creature was
traced by us underneath the bedding. It was killed.
It was too lucky of Kaiti. to have escaped snake-bite
so narrowly.

Thursday 31st March 1927

Usual Thursday visit

Discussion with Ber. & Padi re: yesterday's orders - and finally decided by Shree - on the plea that it would be easy to manage the Mandali in case Shree went in & locked himself up for a few days - that all should be free for any business re: general affairs. It was left to discretion of all to behave well & manfully in a way not to disrespect the place & its Pioneers - Shree. All may go anywhere, every where in Mirzapur - as & when he likes - provided he does his duty entrusted - NO restriction - to work amicably and to do any new duties entrusted by Ber. - if not Ber. to report. etc etc

Soon after ^{at 4 pm} the Mandali was asked to gather together and to proceed to the "Gorakh Bagh" - near the Station, where Shree & the Mandali were invited in the Morning - by the proprietor (a pay clerk in B. N. Railway) Shree & a few went in the Hindson Car with Abdi and the rest

of the Mandala - went on foot. Grandphone was played
Khan Sahib wade Bhayan ^{uptil 5:45} - the prasas was
distributed - tea taken by all - and then Shree & the party
started for return journey at ⁶ pm - a few went with
Shree in the motor - which returned to pick up the
pedestrians following and the whole mandala was at
M. Abad by ^{evening} 6:30 pm. It was a nice treat - Shree was
placed everyway - the place was very nice, treatment
splendid, and the love of the hosts for Shree far exceeding
a Shree^{no} presented with a shawl, the shawl presented about
round Shree's neck by him -

On returning to M. Abad, a few of the Mandala
sat near Shree at the Dhuni - and in general conversation
Shree gave Some hints for his future workings -
that the worries & troubles of the whole world are all due to
"thinking" ~~to~~ - which must stop, and
Shree is going to take over himself the "thinking" (here
meaning "the worries") of the world, which will very probably

tell up on his physique & health - (i.e. he shall have to
Suffer for others - the world) and it would be his wonder
if a time would Come when he will be so weak with
Sufferance pain that others (the Mandali) shall have to
administer food & water to Him - all will be anxious
for Him, many will "clear off" a few only remaining with Him)
- i.e. in short, his Sufferance (for others) will be the great
that others cannot even see it, which will render Him nearly
lifeless - and then, after such Severe Sufferings and a
hopeless state of health, a wreck of body & physique, well
He opens His Mouth to work wonders, even with His
Words, which will be Sacred

Asked as to why there should be such an awkward
& painful process like this, three explained "it is beyond
your intellect to understand - You won't understand that -
and that Must be done, rather it is essential for the
future workings which will be tremendous & affect the
whole world. It is the duty of the Realized Saliks to give a

"push" to the "Subtle" world - and that of the
"Head" to prepare the Circle, realize it, and also to
give a "push" to the world etc. when they give
such "push" - have to work for that, they have to come
down from the "Nirvankalpa" (निर्वणकल्प) state, at the
top of the head (शिखि), and take their position in the
"Brahmand" - the centre portion between two eyes -
which is called the junction "between the Upper (Bliss)
state and the Lower (Human form), - from where
one can see the whole of the lower parts of the body.
(Equivalent of - Seeing of the whole of the part lives &
forms before realization.) The Uppermost (निर्वणकल्प)
state is only Bliss (निर्वणकल्प) state. A duty is
imposed on some selected few of those realized
(in the Bliss-state - topmost) to come down to the "forehead"
and bring up those in the world, who are worthy to be
taken up (realized) - those who have their "preparedness"
and this "preparedness" does not come off hand - quickly

or easily. It requires ages & ages of Sufferance Sacrifice -
a Connection with a realized Guru - after which one is deemed
worthy for being admitted to the "Circle" - for realization. It

means Realization - means absolute destruction of the
"Samskaras" - the absolute stopped state of Mind (Thinking)
which is very very difficult. For - if the Mind tries to stop
Thinking, it goes to the "Sound sleep" state i.e. Unconscious.

Even the Great Yogis are unable to attain to that state. They
can at the most stop "Thinking" (i.e.) (equivalent of "the formation
of New Samskaras) during Meditation Concentration or Samadhi
state, but as soon as they come clear from the Samadhi state
the very moment their mind begins to work - again (i.e. form
Samskaras - to add to the huge store of the past ones, left
undestroyed) It is similar to a stone ^{to} "Stone"
placed on the "Samskara" (in the body) - (A Sanyasi must ^{try to} ~~remove~~ ^{remove} ~~that stone~~)

"How can Sanyasi raise a huge stone placed on it

It is impossible to remove Samskaras - -

The bird has been trying to
the Iron Cage - for ages - but can't

Those who desire to gain something - even a little
benefit in the Spiritual life - must have a strong chest
- like that made of iron, which would not break and
give a hand against severe blows ever. etc. (Hapj)



Strength for Growing Bodies. Fight Off Disease with Food.

A poorly nourished person, either child or adult, is an easy mark for disease to attack. A well nourished, healthy person stands an excellent chance to resist germs, diseases and epidemics. Both old and young need Quaker Oats. It is delicious and economical. Ask your teacher. Ask any doctor. They know Quaker Oats comes packed in air-tight tins.

એક ઉત્તમ ખોરાક.

ઉધરતાં શરીરો માટેની શક્તિના ખોરાકથી હુખને મારી હુરોડો.

એક નબળા ખોરાક પર ઉધરતું માણસ, જન્યું અથવા મોટું કાંઈથી હુખના હુખલા માટે સહેલો શીકાર છે. એક સારા ખોરાક પર ઉધરતું માણસ, તનદરોસ્ત અને કોઈથી હુખના જનુઓની અથવા ઉડતા રોગોની સાથે થવાની શક્તિ ધરાવે છે. છુદ્ધાં અને જુવાન જનને દેવેકર ઓટસની અગત છે. તે સ્વાસ્થીસ્ત અને કરકસરવાળું છે. તમારા શિક્ષકને પુછો કોઈથી દાકરને પુછો. તેઓ તેની અગત્યતા જાણે છે. દેવેકર ઓટસ સીલઅથ ત્રીનમાં પેક કીધેલા છે.

Quaker Oats

In air-tight tins only—never in bulk

