

Tuesday - 21-9-26

Special lecture on Renunciation "योग-संन्यास-वेदांग"

आम वगने मारे (इश्वर मा ला सार) सो ए सारस Renunciation को
अन "संन्यास" इह काम आवचे, योग" इह काम आवचे ह वै (अ) योग
अडता हुन्दाहरी ए इ शरी न आवचे, नेन "वेरीग" इह काम आवचे पुढाने
मजवान longing हा आवचे नेन "तंलन" इह काम (मजलन) इह काम
इह काम सार इह काम आवचे अरत लस.

योग अरतल - Vivekanand "Sanyasism" नी प्रकृत्या
लजके लम "आवा पीवानु इह काम न भव न पावुं, इह काम
शवुं न लरके करुं, अन इह काम ए लैरा-पैसा कीगरेहा
अलग रहके "अम रहतां गुण संस्कार मरी नदन नवा
वकार deep लंका नदि. "Eat what you get till Karma's
powers are spent"

अवा योगनी मुक्तील छे. इह साधु आला प्रकृत्या पाठन
इह करे न एवम न लंका जयला रत ना हुन्दाहा लंका
अंसारी आ इह काम त इह काम
"पेट स्थानो अन्न माग - लल समाना सार
इह इह कर शुभ लंका साधु - लंका नाम इह काम"
पुह आम इह काम संन्यासी आ लंका इह काम आवचे. (जस)
लैरा न पैसाकी वजमान (अम) लंका अवा (इह काम धुत्तारामा) इह काम लंका

अंसारी आ लंका!
जुडी संसार लंका गिदन-न च (पुढी गम) Good
action is bad action (इह काम) हो.

એ સંધ્યા સુધી
 હવે આવી દેખી કરતાં તે ઉચ્ચ-ક ને જઈ લેવા
 ડીકા પછી સંસ્કૃતના સંસ્કારમાં રહે. અને તેમની જા ઉચ્ચોત્તે
 તે ને લેવા કરી સંસ્કૃતના સંસ્કારમાં રહીને પછી કમ કરે.

દેશ-સેવા, ખરી-સેવા, સંસ્કાર, - સંસ્કારના જાદામાં જીવન.
 (કારણ જાદું સંસ્કાર લાગુ પડે). લેવા સિવાય જીવન જાલિ
 "Let go thy hold, S'yaansi bold" - ખાવ પાન પડી રહ્યું
 (કમ લેવા અને સંસ્કારમાં) પછી જાલિને લોકે ડીકરા (જાલિ) કરે.

આજ લેવા માટે ખાસપણે
 અને દુનિયામાં કારણો પ્રાપ્ત રહે છે. (તેમ કરનારના) પુર્વના સંસ્કારના
 તેવા લાવે છે. જાસ કંઈવા ડીકું કે માંર. તે લેવા જાવ તૈરાગ
 આવે છે. કુરલાગને આરતના સંગ કરતાં પણ કુરતી જીવીકે
 (જાલે, તે જઈ પુર્વના સંસ્કારમાં જાલિને લાવે છે)

He who is a coward in materialism becomes
 either the Greatest Sinner or the Master in the
 Spiritual life. Those who have been the greater
 Masters in their time, have been the greater
 Cowards in materialism - મહાનો ખુદા.

તેમના લાગે છે કે Materialism કરતાં
 renunciation (જાદું) easy છે, પણ તે most difficult છે.
 તેને મેરવાનું જીવે તેને renunciation જે જાલે લઈ.

ઇશક આસાં જ-મુદ અષ્ટાલ - વાસી ઉચ્ચાઈ મુશ્કીલી થઈ
 મજાલ - પદને ઇશકે દેખાયા (દેખાયા) આસાં, પછી
 માણસની કુશીલતાના કારણે જાલે પાવે

आहेश्च rence. डीपुं क्. त्वात्तौ E desires, ambitions अथ
 rence डीपुं क्. Internal (rence) अथ त्वात्तौ
 External (rence) डीपुं - desires अथ त्वात्तौ.

Internal दुःखं सत्त्वं सत्त्वं सत्त्वं सत्त्वं सत्त्वं सत्त्वं सत्त्वं सत्त्वं
 त्वात्तौ सत्त्वं सत्त्वं सत्त्वं सत्त्वं सत्त्वं सत्त्वं सत्त्वं सत्त्वं
 सत्त्वं सत्त्वं सत्त्वं सत्त्वं सत्त्वं सत्त्वं सत्त्वं सत्त्वं

- अथ (rence त्वात्तौ) त्वात्तौ ३ प्रकृत्य च
- १ - अथ त्वात्तौ, त्वात्तौ अथ त्वात्तौ
 - २ - अथ त्वात्तौ, त्वात्तौ अथ त्वात्तौ
 - ३ - अथ त्वात्तौ, त्वात्तौ अथ त्वात्तौ
- अथ त्वात्तौ त्वात्तौ Material. त्वात्तौ त्वात्तौ
 त्वात्तौ ordinary, त्वात्तौ त्वात्तौ त्वात्तौ त्वात्तौ त्वात्तौ
 त्वात्तौ त्वात्तौ त्वात्तौ त्वात्तौ त्वात्तौ त्वात्तौ

१

(सर्वसंगमं) रंहुं अटले (कुडवा) आरुत मालवा.

कुदधे रं वास्त (जधु) द्याग डीधुं ? — अउं शुं च ल मल इतीन
— ईश्वर लेखा शा ३

राम दुपुग
कुडाराम
नगरी उंटाणीन. वपारमा अउ
सरजा मार, पची प्रेम, पची जुमे
पची

उंटाणीन आला छाडी चि उं आपध्या उंरे उं आद जव ल नीराला

अरु वैरावधी

पची न सफुड मला ता हीउ

साशरी — संस्कार unfold इवानी (आ संज्ञसंग कारेवा) जधा

वात च. This is the essence. Pure परमात्मा पर न कुमना

संस्कार लाग ते सध्या लडव्या उं जस.

कुडाराम संसारही उंटाणीन द्याग ला धां न पची ईश्वर प्रेम

पध्या न सफुड लट दी, त जधु पूर्वना संस्कार अन लदीनीन

लधे. ते अटला अजरध्या उं जा लवानी वात वरि

(Cordell ना पालन मुदी)

Ramkrishna न जधा टाणीव संध्याकाळ लनी. तपला

अमेव आला उं "कुमे उरो व ना. अटले सुधा उं पांशु-लपुड

जा वरि. आला पीव सावादे जाणु उं धर वरि (मवण- लल मुदुमुदु

अं वरि) (संध्याकाळ मुमना सुदी उं लया द्या तेना reference)

22-9-26

After the old Hindu had gone
there gave a small, yet interesting
lecture on "श्री २१" etc. — saying
"श्री २१" necessary for the people of the
world — not for those who have surrendered
to a Sadguru — a beautiful simile —
श्री २१ - श्री २१ - श्री २१ - श्री २१ - श्री २१ - all
external forms of worship —

Parsons say "our Zor. — & neither else"
Muhom. — "Our Moh. —"
but what idea have they of what Zor. which
has taught, & what they were? They
were God incarnate — nay more — श्री २१
श्री २१ श्री २१ —

Then about — the ceremonies of
the dead in the Sabris as well as Hindus.
— the waste of money & energy — श्री २१ श्री २१ श्री २१
श्री २१ श्री २१ श्री २१ — dead are dead — gone —
The only necessary ceremonies,
worth doing at all is 3 days
ceremonies between 40 to 70 hours
after death, when the Soul of
Spirit

the dead is supposed to hover round the place where he died - ~~and before passing~~ to the other stages, or developments, according to their deserving actions & the only best ceremony is to feed the dog - & the Crow - both of which are said to have the subtle eyes with which they could see the subtle form of the dead at the place of death.

As to life after death, I have shortly explained - that some go to heaven or hell for a certain period according to their actions, some assume forms forth (take birth) again immediately, while those that have committed suicide, their spirits hover in the lower planes until the ^{fixed} period of their death ~~fixed~~ expires, & then they again go either to heaven or hell, or assume form according to their merits. The best method of the "Disposal of the Dead" - I have said - was burial.

अके अलु मशीन न दुरी जुम मशीन डेटे "उलु रह"

अमे (यान अमे आता इदी उरवा मां) उंघ एम गरी "ता तेवी उंघ ता

उलु रहमार च तने (उलु राणवा मां) धरजार (यान ते अलु

मशीनन धरीन अड वजार, अड वजार) जेधये . ता येअने

✓ अरेल ता points के डे ता धरजुंन गरी. प्रथम ता (मशीनन

अड वजार) दुरी ता points न ताउवे, ह धर मारी मारी ने)

ने सेवत धरके.

~~(अलु राणवा मां र मरीन अदि अलु दिके न जेधये न र धरजुंन गरी)~~

(अलु राणवा मां) "अलु राणवा मां" "अलु राणवा मां"

(अलु राणवा मां) "अलु राणवा मां" "अलु राणवा मां"

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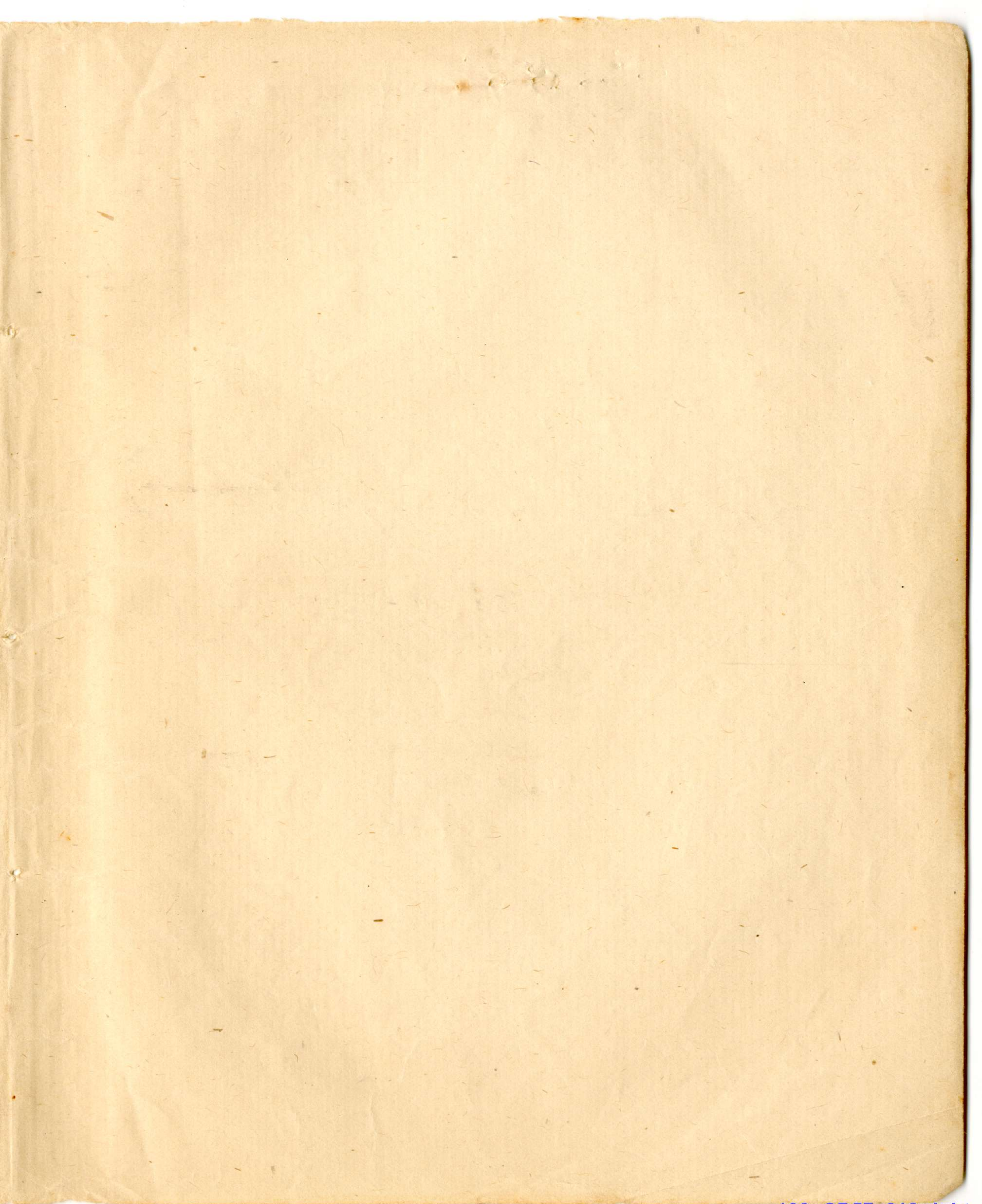
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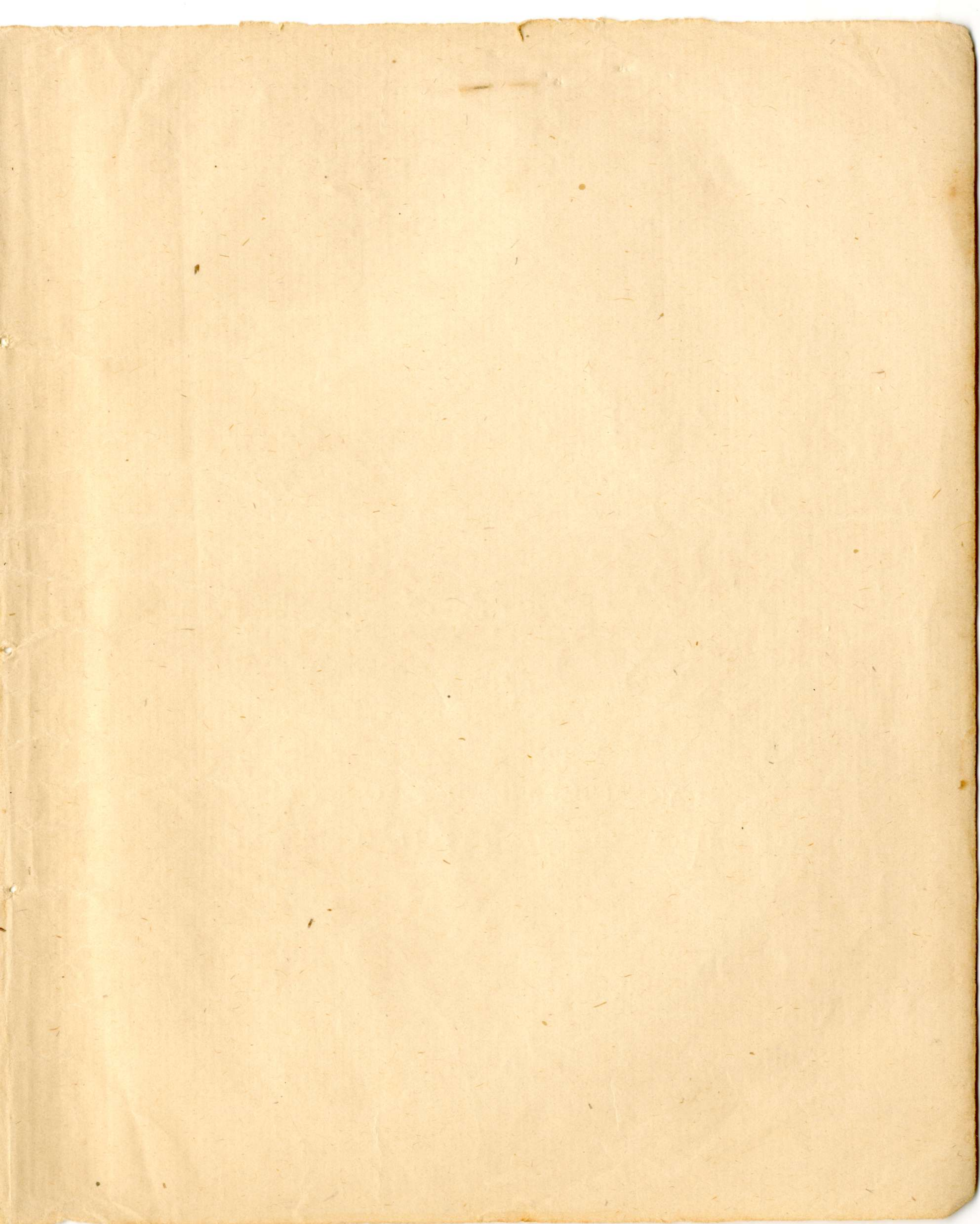
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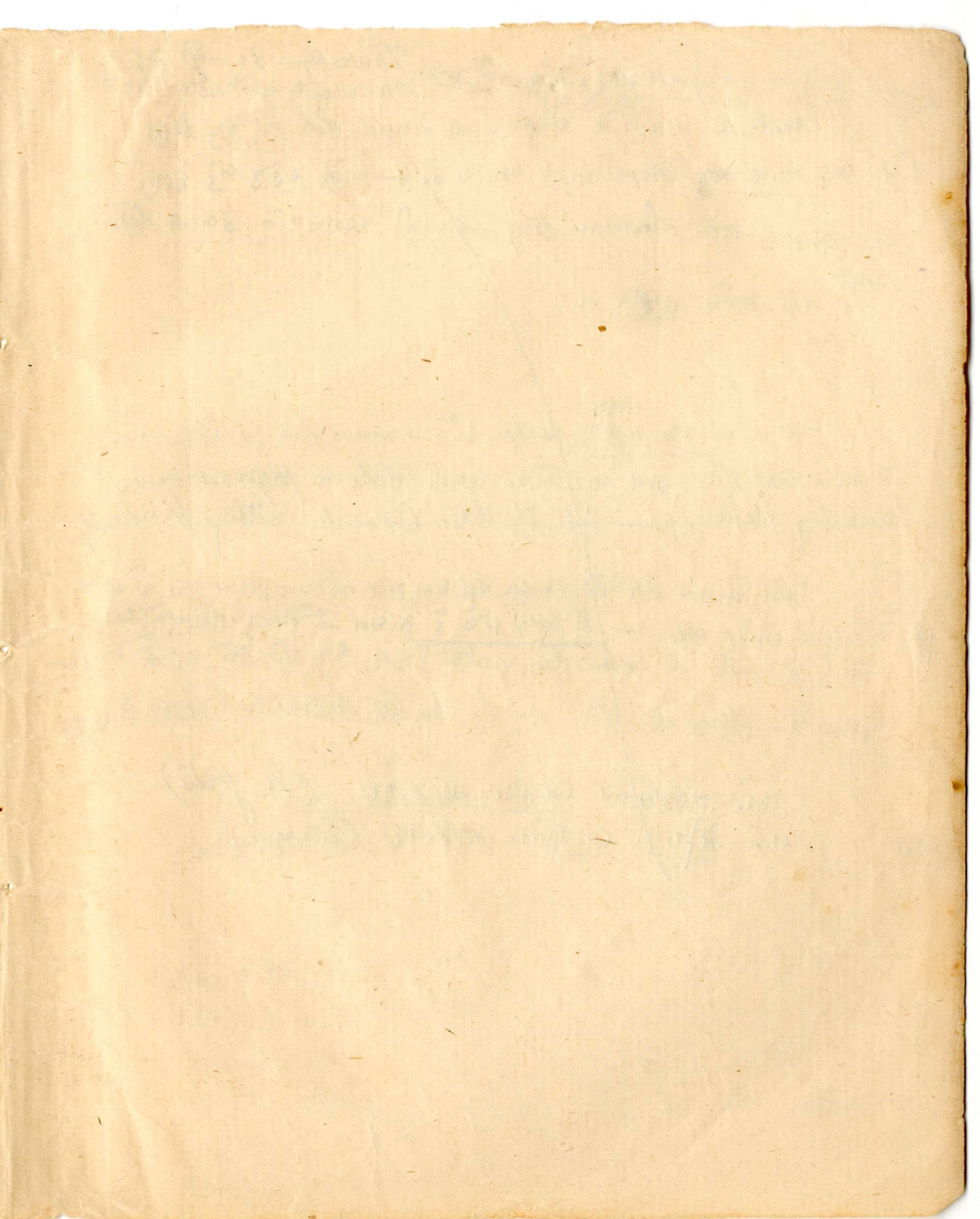
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Thursday - 30 - 9 - 26

श्रीश्री श्री-७ वरुण - १ उवाच मया कृपया विना "समाधान" काल - अथवा - ११ व १२
मन्त्रानां मया एतेन कृपया एते - अथवा २३ व २४
Circle को न हारे न एकरे माया कृपया एते वा कृ ३६०

वे. विना विना विना - अथवा मन्त्रां आदेश ३२ - माया एते कृ ३६०

आ. एर-गाए अथवा Surrounding - श्रीश्री "एरगाए" न. उवाच-नी तम

आधी
एकी एरगाए प्राचीन ३१

(निष्कर्ष)

अथवा नो वि-साम प्राचीन अथवा - अथवा 'दिवे सुदिवे - एते
अथवा अथवा नो - सुत "वा २ नोदी" अथवा (like a pregnant woman
awaiting delivery) - All the best moment वृत्त प्राचीन

एते अथवा नो नो - अथवा अथवा अथवा अथवा अथवा अथवा -
अथवा-३३, अथवा, etc. - अथवा (अथवा) अथवा ३ अथवा अथवा अथवा - अथवा
अथवा अथवा अथवा (connection) अथवा अथवा अथवा अथवा अथवा -

अथवा - अथवा अथवा अथवा २०-२० अथवा अथवा, अथवा अथवा अथवा अथवा अथवा

अथवा अथवा अथवा वि-साम प्राचीन (the pets)

अथवा अथवा वि-साम प्राचीन (connection)

अथवा

Thursday - 30th September 1926

शुक्रवार ३० अक्टूबर १९२६

A Yogi one went before a Sadguru with a request to show him something (say God - or Heavens Plain). The Sadguru asked him to stay at ~~near~~ him and take the name of "Sitaran" Only for one hour - - The Yogi took this to be very trivial, thinking what great reward would such a small treat give - (Although it is very difficult - practically to stay before a Sadguru even for a short time)

9 Reading his mind, the Sage said - "I have still easier course, should you desire to go & sit under a hink tree for twelve years observing strict fast, and I will show you what you want"

This satisfied the Yogi - who thought it would be a hard trial at least that would surely bring a good substantial reward" etc

The story - in short - meant that it is very hard to stay with a saint - who may be compared to (actual) fire. Not only this but in spite of a strong determination in the beginning to stay at all costs, one would feel as if to go away at the first available opportunity - in case the Sadg. turns the key internally - making an external show to keep him near

This "Dār-gah" means "Surrounding", which
afterwards got the term of "ER-211", meaning 39.

ए२१ ए२०११६ सिद्धि २१,

(२१६२१६)

✓ Those of the Circle do get realization, be they hear
be they far off. They require no 'medium' (२१६२१६).
The seed had long been sown (by the Lady, for their future
requirements) They - of the Circle - have only to wait,
like a pregnant woman awaiting delivery. The
woman may know every month how long it will
take for her child to come out, but that near of the Circle,
(to be realized) knows not until the last moment
what is to come - Nothing practically.

It's a case like this = An unmarried girl ^{who has no husband}
has to make all efforts (२१६२१६) to find a husband (२००२१)
using all the ^{available} influences of money etc., and then, if she
comes asks (B) that she cannot find any 'medium'
for her only desire (to get a child) B would show her the way

of expt. inter. (if she had had no Connection) and she would
surely get her desires fulfilled.

But in the case of the members of a Circle, the
Seed - (as said before) has already been laid, long long before.
While in case of others, Yogi's, Sanyasis etc., it's not
so, and that's why they seek medicines of Yoga - or
or - for which they at times hang themselves upside
down - for 20-25 years, which I severe suffering &
further bring them to substantial reward - as rep.
reality is concerned.

Thursday 17-10-26
energetic & enthusiastic

A small company of 4-5 workers of the "Swaraj" Party
dropped in to-day - while passing here from _____ where they
had been to canvas vote for _____ for the forthcoming Council
election. After some general topics, the conversation took
a turn to "Swaraj" - what India Indians should do for its
attainments - etc. The party leaders, in their eagerness &
enthusiasm to impress upon them the importance and value
of their work (particularly the interest they had & took in it)
exposed their "selfish aim" (party politics).

Thereupon - Shree gave a sound & sensible advice
to all - write "What is Politics but Fraud? Whatever
be your ^{honest} opinion, you have to go according to the
Creed of the party - against the voice of your conscience
& thus be dependent upon others for your actions, which
is quite against the fundamental principle of truth.

Then one of them asked a question -
"Will India attain 'Swaraj' & if so when?"
Shree first asked "What do you mean by Swaraj?"
"Political independence" replied the enquirer.
Shree thereupon wrote _____

I by 2-ARIST mean the gaining of Truth, that
is already the property of everyone - the spiritual independence

As for the political independence, no doubt India
will gain it in the future. There is no need to
worry about it.

Political independence can be gained very
easily, but the Real Spiritual independence
is very hard to be achieved.

My advice to all is -

" Seek that truth which will give you
everlasting bliss & real ^{prize} and thus
be able to raise others too, and save
them from the entanglements of the world "

Anything sought in concern with the external
affairs is mere foolishness in the point of ^{view} of
realized persons, who have actually seen truth
and become one with the everlasting existence
and not by merely reading & hearing!

Within 10 years, India will enjoy
extraordinary freedom "

ગરબ વાળા

પરેશી કીડ ભરે - ૨૧૩૩. મગજ ભરતી વધતી - ઠાક ભરે - વાળ -

ઉંચકાં કાઠી - ઉંચકાં ઉંચકાં - એ ગાળાં કાઠી - ૨૧૩૩

કાઠી કાઠી -

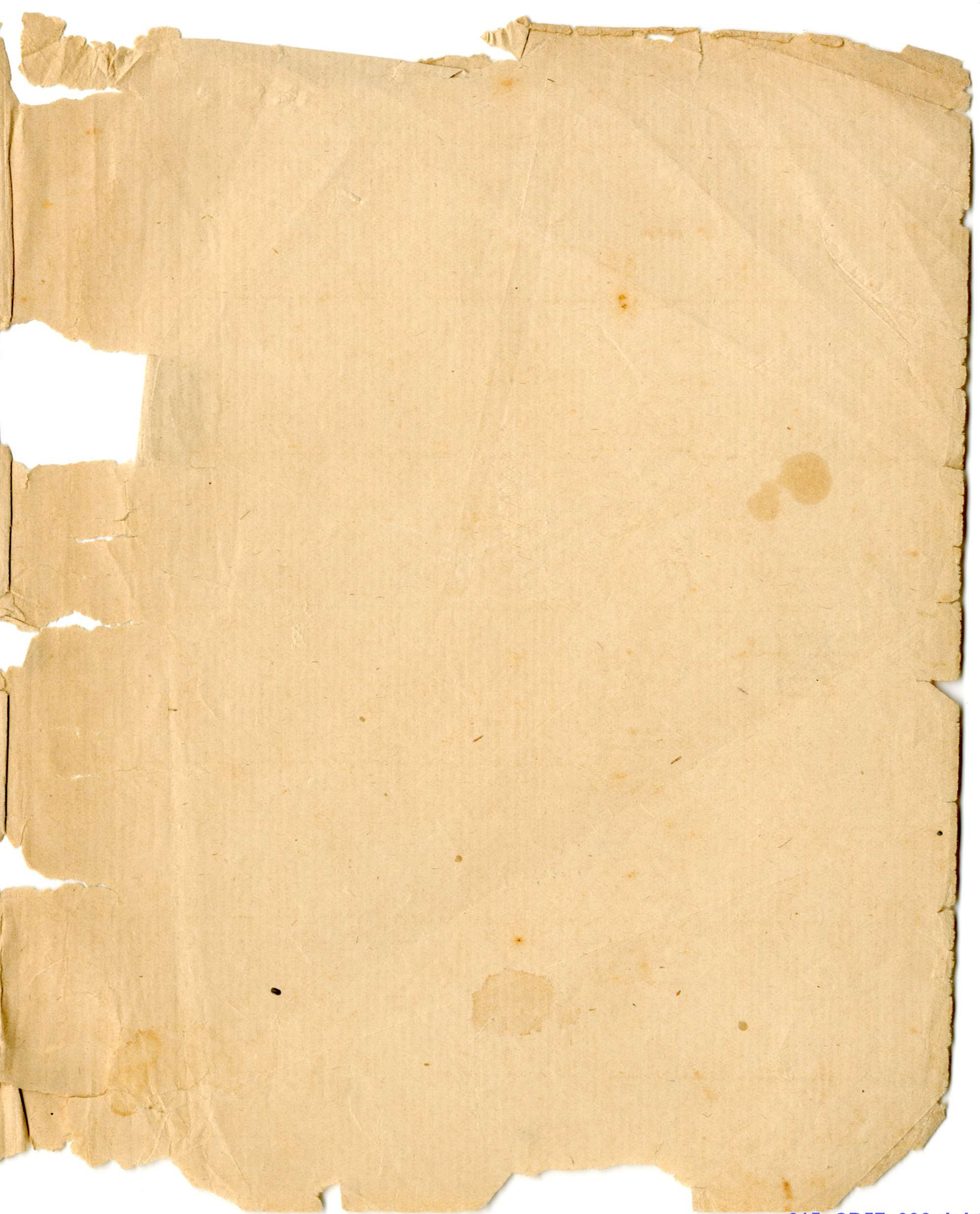
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કાઠી કાઠી - ૫૫૫ કાઠી કાઠી (૫૫૫૫) કાઠી કાઠી કાઠી

When I see once again expressed upon them all - in
discussion - that in doing anything, don't go against your
conscience. Follow its dictates - come what may, and who
can do that is nearer to Swaraaj (Self - control) than any
amount of sham show of Party Politics, Congress,
Conferences etc.







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for the
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