

Monday - 28-6-26

10

The conversation started from the question of a Hindu gentleman, who had been to Shree B. here, several times, and ~~with~~ whom Shree always gave interviews and discussed on the various points raised by the gentleman with regard to Yogas - 114-014 etc. It so happened, that to-day Shree did not allow him even to come near, as usual. Although he had been here since last night wanted the whole day. Having conjectured the Cause of this (Shree's special attitude towards him to-day), he spoke to Kakaji, that as to-day he had come with an intention to speak to Shree on some money-matters & difficulties, Shree knew it without his having gone to him, and didn't allow him to approach Shree ever. This so convinced the gentleman for Shree's greatness, power, ~~power~~ etc. that he quietly walked off without uttering a word.

Upon this, Shree explained that when he first came, Shree asked what he desired - God or Good (worldly) and he had preferred God ^{to} the world. And when he wanted to speak of God, he was shirking from his word, from which Shree saved him, by not allowing him to come near him speak of any worldly affair, simply because Shree said, he was a good man sincere at heart & ~~g~~ - Observed so many got - 114-514 etc.

That is how the world changes. It's all a step of
the men, which must be renounced, before aspiring to
any spiritual advancement. The greatest of the men
is धन-धन woman & wealth, and any man who
talks of these is not a man. For all the man goes before
realization

Then the conversation turned to Maghooles, 6/11/42
and a story was told of one

who was a Maghoo. His brother was a king, who not
knowing what the all was, and desiring his worldly
welfare, got him married. During the very first
night, when the husband & wife were forcibly
shut up in a special room, the Maghoo,
put his ears on the organ, and jumped up
crying aloud, "O, what a noise. Somebody wants
milk, somebody tea, someone shake, someone pe-
etc. all want something, and who is to ful-
them. I am not going to bother my head with
these, and so saying, he kept himself aloof

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Re: Marriage

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But the fact is that if one is not lucky to get realization, or has not surrendered to a Sadguru, or has not married by a special order of his master, then marriage is nothing but the greatest possible check on his path - let aside ~~what is~~ -

Renunciation means this - to do nothing without the order of a Sadguru.

"No man who has a woman as his wife can ever perfect be" (~~But~~) and yet Masters, Sadgurus have been marrying but for the ordinary human beings, the greatest hindrance is this marriage.

But the luck (realization after marriage like Mah.) is also the outcome of the previous preparation. If he (Mah.) had not married he would have had to take birth again. Because a Sadguru is to be free of all Pauskas before realization.

Take the case of Girdhar - His previous Pauskas were very great, and hence he had to suffer very hard - at first - whilst going up the path of realization but came down (of a duty) in a second

Special Lecture on - Preparation of Circle-Duty etc. (Contd)

पर्यटन Chayeman ने ३ महीने बाद अपना डेरी जीवन गला.
 नदी तो न सही ३ आमोलाग सखलिन जनाने लेना Ch. पर जल
 जनाने छे. ते = लेनु सखलिन, डारण ready. धया ड ले न सखलिन गडन.
 सरसलमा ना हरेडन perfection. ते हरेडनो हरेड आमोलाग.
 अरेडु सखलिन एव शु धायक तानुना.

अरेडु सखलिन नयार १२ membersन प्रमाण Connection
 मी मुडुके नयार लेनी डामोरी शु छे. न. व life मी त जनाने लेन

life मी अरेडन gradually जनाने रहें - पण ते अंधारमा धाक धुपी
 रीत. लेनी अंधारमा धाक धुपी जनाने नालेन नली. डारण अरेडु नालेन

1 sec - मी आपा डारण नयार - सखलिन एव. पण एवमा अरेडु नालेन आपा
 ही धाक डारण आपा डारण नली. न नयार duty डारण डरे. अरेडन

अरेडन अरेडु नालेन आपा डरे ते अरेडु नयार - पण लेनी मी मुडु डारण डारण
 नली - ते एव डारण हरेडन डारण लेनी नयार न अरेडु नालेन नयार

गार हरेडन अरेडु नयार प्रमाण डारण नयार. अरेडन अरेडु
 जनाने नयार डारण - यान ते अरेडु नालेन नयार अरेडु नालेन नली.

(अरेडन) अरेडु ते नली नयार - लेन अरेडु नालेन नयार डारण नली
 एव (अरेडन) ready. अरेडु नयार अरेडु 10 अरेडु

अरेडु ते हरेडु अरेडु नयार - ते अरेडु डारण एव अरेडु अरेडु नली.
 Chase डारण नयार - ते हरेडु डारण - Iner. व - डारण नली.

अरेडु Iner. ना Chase डारण नयार - ते अरेडु अरेडु लेन
 अरेडु हरेडु डारण नयार - डारण नयार - ते मालेडन.

Chase Iner. ना डारण - डारण नयार - 10 मालेडन - , sakoman न
 Chayeman - नली लेन (Ch) अरेडु ते नयार नयार डारण नली

अरेडु नयार नली अरेडु हरेडु नयार - अरेडु नयार नयार लेन
 अरेडु ते नयार डारण

13

These sufferings were so severe that he had actually
to strike his head against the floor (ground) when he could
not bear these sufferings. This suffering is only for
the Chargeman, not for the Circle. (explanation follows)

The Circle (B's) is now suffering - before realization -
but later on these sufferings will only be of doubts,
of mental unrest, of longing, of bindings etc. whether
you will be realized or not, when, and the mental
unrest of the Gurus certain orders, bindings etc.
and but this is all nothing as compared to the sufferings
of a Chargeman, which are most acute & severe.
This period passed (by the Circle) and they also become

It is therefore that Vir. writes that preparing
a Circle is very difficult (or whether a Chargeman's
becoming perfect?) is very difficult. (being taken up at once)

These severe sufferings by the Chargeman, and
the comparatively less sufferings (gradually going up)
are also owing & dependent on everybody's Sankars,
the former suffering severely for his previous Sankars,
the latter suffering less - as they previously suffered
for their guru (Master) - as will be explained here after
Therefore the Circle's preparation is gradual, and
Chargeman's - at once, and hence less sufferings,
and more, respectively

A

14 R

क्या 2 या 3 Gurus होना? तो तेकर १०-१५

तुं ही Master होते - वही तुं होत व -

(A B or Case) Special Cases - few who have

2 or 3 Gurus. ३१२ (१) हे धरणा धरमा-संस्कार या
body या सिंगल होवत - तुं Moral + Hindu संस्कार =

= ज्ञाना सांस्कार (वही तुं होत व)

तुं तो (३१२) नल माना कोडे? हा. ज्ञाना न मानव

तुं ज्ञाना संस्कार - ज्ञाना body या संस्कार पर व - ३६

attitude तुं संस्कार पर व -

तुं धरणा संस्कार - ज्ञाना तुं ही धरणा तुं ही संस्कार तुं ही

ज्ञाना संस्कार - धरणा (संस्कारां माना हे ज्ञाना संस्कार नल)

ज्ञाना संस्कार नल होवत - ज्ञाना कोडे? १०% तुं ही या body या

संस्कार संस्कार पर व - तुं ज्ञाना संस्कार नल धरणा तुं ही तुं ही

संस्कार प्रमाण नल होवत. अडे तुं ही - तुं ही मानव हे अडे

ज्ञाना संस्कार हे. तुं ही ज्ञाना संस्कार नल ज्ञाना संस्कार

ज्ञाना संस्कार तुं ही ज्ञाना संस्कार. अडे ज्ञाना संस्कार - तुं ही ज्ञाना संस्कार

तुं ही ज्ञाना संस्कार नल ज्ञाना संस्कार? तुं ही तुं ही ज्ञाना संस्कार

तुं ही ज्ञाना संस्कार - संस्कारां - ज्ञाना संस्कार

तुं ही ज्ञाना संस्कार - Moral + Hindu

ज्ञाना संस्कार ही संस्कार नल तुं ही, अडे, तुं ही संस्कार नल
ज्ञाना संस्कार तुं ही etc. तुं ही तुं ही ज्ञाना संस्कार.

तुं ही ज्ञाना संस्कार ही संस्कार नल तुं ही तुं ही ज्ञाना संस्कार

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14

A Charyman prepares his circle, and then entrusts his duty to the Circle (with one Charyman) and then he is free. - coming down & going up at will - and simply seeing how the world's working is carried on by his circle (i.e. no interference)

Now what does the Circle do?
Suppose - there are 12 in a circle, including 1 Charyman
4 Heads - 4 heads - 2 heads - 1 guru -
There are all 211211 (with duty). With the going of 1, only 11 are left (1 ch - 10 211211). These 10 prepare him (Ch)

The Charyman is at first realized with the 10, or even afterwards! i.e. the ten of the Circle - whilst doing their duty - make preparation (for realization) of the Charyman - श्री-नि दिति जेभिकी ओमनि
(Of the 56 - there is 1 Maghob - not out of the 12 mentioned above - There - in the 12, only 1 guru)

(Contd. from p. 13-R)

Continuation - after an interval - of the Special Lecture on "the preparation of Circle duty etc. etc (rough on p. 13-R)

There is not a fixed, hard & fast rule, that every Charyman (sadguru) must have Two Gurus - (as in the case of Shree B.) As - (otherwise) it is the very Sadguru who prepares a Circle, has to prepare its Charyman too. (and how can 2 Gurus prepare one Charyman) He, and the Circle (and Charyman)

are one and the Same, because when all are realized, all are equal. Every one in the Circle gets Perfection (as the Sadguru = Preparer). Then what is the difference? No thing! Of the Ten - in the Circle - one is a Charyaman. - Now proceed -

Now see the working of the Sadguru, when he places the (12) members of his Circle in this Connection. The first thing is that he prepares them all, in the very life in which he himself is realized, but prepares them Gradually, secretly & in absolute darkness (i.e. keeping them ignorant) He does not merely look to the side of giving experience ^(realize) alone to the Circle, for - that he can do in one second, at a glance. But, giving that experience ^(realize) abruptly does not enable the realized to come down for duty and then who is to do that duty? (Suppose - you give experience ^(realize) to this hand - then it at once stops working as before). It is for this reason, that a Sadguru, who has to prepare his circle, prepares them all, gradually, unknowingly, ^{taking up his} for realization, and once they are all realized he brings them all down - in a moment. To one, he keeps aside (i.e. he either dies, he has neither knowledge nor experience). When the point of realization - for all is reached, he makes them all Perfect, and brings them down immediately, and All-the-ten become One.

= Energy + matter in finite form, in the most finite form. 1st Atom, or Energy + matter etc. atom like stone.

atom = matter + energy combined in finite form.

Energy = pt. like energy in finite form

or matter + energy combined in finite form.

Advanced & perfect. Infinite matter

with perfect stone, matter + imperfect energy, the least, as if to not existing (in use)

Matter + energy combined in finite form -

(finite matter) or energy in finite form

or advanced & perfect - M. E. in finite form

Class like or advanced matter combined energy

in finite form. In finite form energy

In finite form advanced gradually.

In animals, in finite form. In finite form -

or like - intellect etc. In finite form, in finite form

or like, in finite form = energy, in finite form

or, in finite form intellect. In finite form, in finite form

in finite form

then the ten of his circle who are relegated
prepare the 11th one, and make him
Chargeman; this 10 man

Now, who is to take Charge of ~~all~~ these One? Himself

One of them? Who are all these Ten? Mer. (one) only.
No doubt about it. Then, to whom is this Charge of
Mer. to be given?

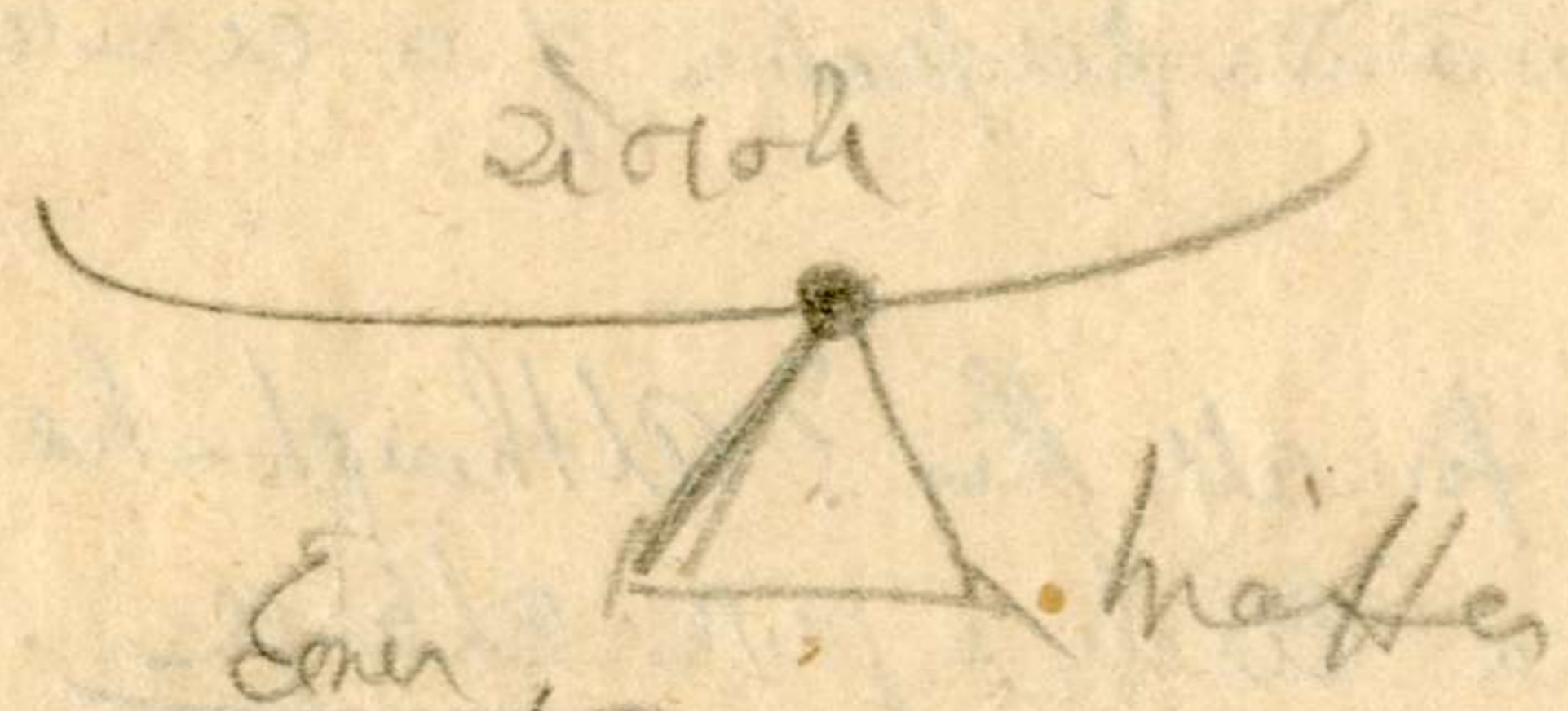
As he (Mer.) is only One, these ten gradually
(in their preparation) actually prepare the Chargeman
for he cannot be in perfect circle without ten - hence
his preparation of a circle, may be taken as his own
preparation-towards perfection of a circle -

What a trouble for all this? Although - he is the master,
he has to prepare a Circle & give Charge. Why? This
working (of the Universe) is like keeping a Shop &
where there are 11 partners of whom 1 who is a
Salesman - is a Chargeman (the rest are on other duties
as of pouring, serving, mixing etc.)

In short, for preparing a Chargeman, a
Sadguru, ~~then~~ gives him realization either gradually,
(with a slow process - progress by Maya-destroying poison)
or at once, as he deems best, and then, after realiz-
the Chargeman prepares his own circle.

Then, whose is this Chargeman? Of course of the
Ten (of the Circle) prepared, who are all Masters.
but, who ^(all 10) eventually become ONE!

point where energy is transformed into matter
 and vice versa. This is the point where the
 finite body - stone etc - and the infinite
 the infinite matter and human is intellectual
 realization of the respiration (the) idea
 3rd - the realization - of the energy matter
 and the idea and the idea etc.



Energy
 matter
 the finite matter - the infinite matter -
 matter is imperfect.
 the finite matter is imperfect, matter
 is perfect.

the human form is the idea
 the infinite matter is the idea
 the finite matter is the idea
 the infinite matter is the idea
 the finite matter is the idea
 the infinite matter is the idea

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It was quite different in Case of Shree B. ^{It was} A special
Case of having TWO GURUS. There are ~~very few~~ ^{some} who
have 2 or 3 ~~Gurus~~ ^{Gurus} or more Gurus

Now the reason why Shree B. had 2 Gurus!
He was born in an Irani (Zoroastrian) family. This
taking birth - (in a certain family & community etc) is also
due to ^{previous} Samskars. Now the Samskars of a Zoroastrian
are equal to the Samskars of a Hindu & a Muhammadan.

Hindu + Muham (Samsk) = Zoroastrian (Samskars)
(Mah. has also said so - and we shall see it here)

Suppose you ^{- a Hindu -} believe in some (one) power. Bai. (a Hindu)
believes in another. Now this belief in certain
powers are also due to bodily Samskars.

Soul - Attitude, all are due to Samskars.

There are very few who have Samskars from
generation to generation (कर्मिक वर्ग)

You will have marked in so many Cases that
the faces of children are bitter like a father or like
a mother. Isn't it 90% 90%? Then this bodily
relation, connection etc. is also due to Samskars.
Even taking birth in a particular family is - as said
above - owing to Samskars. For instance -

One God (in spite of so many Deva - Devises & other powers
mentioned in Hindu Shastras & scriptures) and if he is
not realized in that birth, his next birth will be in

18 R

It is when we are conscious &

ज्ञान रूपेण ज्ञानं पूर्णं & वदन्तं यत् सत्कर्म चित्तं कर्तुं
full of Sankars. चित्तं


The *चित्तं* is the Cause of previous *कर्म* & matter for
manifestations & experiences.

चित्तं कर्तुं कर्तव्यं तद्वत्तु कर्तव्यं - अतएव
हमेव चित्तं कर्तव्यं कर्तव्यं कर्तव्यं कर्तव्यं कर्तव्यं

अज्ञानं चित्तं - तद्वत्तु कर्तव्यं कर्तव्यं कर्तव्यं
Verbal *चित्तं कर्तव्यं* - (चित्तं कर्तव्यं) कर्तव्यं कर्तव्यं
ननु कर्तव्यं कर्तव्यं कर्तव्यं कर्तव्यं कर्तव्यं कर्तव्यं

कर्तव्यं कर्तव्यं कर्तव्यं - अतएव कर्तव्यं कर्तव्यं
कर्तव्यं कर्तव्यं कर्तव्यं कर्तव्यं कर्तव्यं कर्तव्यं

(Repeat every word Teach - इत्यं तावत्कालं
of manifestation) famous *चित्तं कर्तव्यं* -
circumstances & surroundings *चित्तं कर्तव्यं*
चित्तं कर्तव्यं - *चित्तं कर्तव्यं* *चित्तं कर्तव्यं*
चित्तं कर्तव्यं *चित्तं कर्तव्यं* *चित्तं कर्तव्यं*

(The highest point of a circle )

56 - अतएव कर्तव्यं कर्तव्यं कर्तव्यं कर्तव्यं कर्तव्यं कर्तव्यं
कर्तव्यं कर्तव्यं कर्तव्यं कर्तव्यं कर्तव्यं कर्तव्यं
कर्तव्यं कर्तव्यं कर्तव्यं कर्तव्यं कर्तव्यं कर्तव्यं

a Muhammada family (as Muh. staunchly believe in the existence of One ~~god~~.)

Then again a Hindu, who is always fond of flesh, and argues the doctrines of Hindu scriptures in that connection, why flesh be prohibited, & vegetable food forced upon Hindus etc. — and begins to partake of flesh, his next birth will be positively in a flesh-eating family & community, owing to his Samskaras of this birth.

Now — let us see how the Samskaras of a Zoroastrian are equal to those (Samskaras) of a Hindu & a Muham.

The Zoroastrian believes, respects and pays reverence to the fire, the Sun — both of which are ^{considered} sacred elements amongst Hindus also (hence, Hindu Sansk.) But in spite of his beliefs, honor & reverence for the Fire, the Sun (and other elements of Nature), the Zoroastrian is a staunch believer in the existence of One (or 2 or 3) as the Creator of all ~~existing~~ Universe. Just the same way as held by Muham. in ~~21st~~ — (hence Muh. Samskaras). Therefore — a Zoroastrian has the Samskaras of a Hindu & a Muhamadan.

It means, now supposing it's time that the Master should be manifested in this (world) form, whose Samskaras are mixed (with both) then such a form has come. And now to drive away both the Samskaras, two Masters are required (one H. & one M.)

19-R

form are duty are, and are the end of purpose.

and duty are related - the same way as duty and purpose -

and means - the same way as duty and purpose, etc.

purpose are the end of the means and duty? and purpose

is the end of the means and duty, etc.

the same way as duty and purpose 5.6 -

and duty are the end of the means and purpose, etc.

purpose - the end of the means and duty, etc.

and the end of the intellect is limited and the end of the

end of the intellect is limited and the end of the

end of the intellect is limited and the end of the

purpose of the intellect is limited and the end of the

and the end of the intellect is limited and the end of the

(name beyond the end of the intellect is limited and the end of the

and the end of the intellect is limited and the end of the

(name of a kindy hen - here a Padyun)

And here (in case of Shree B.) you see two Masters - one a Mukham and the other a Hunder -

Such cases of having more than one - i.e. 2 or sometimes 3 - Masters have occurred, though ~~very~~ few. Generally, it is one. - Every Master has a Master.

Some (Masters) are known - to public & the world - some unknown. But that makes no difference in the duties and workings. These go on - as usual. The question of publicity depends generally on the circumstances of the time, when they exist. Take the instance of Shree B. - Mat. & Babaj. There is such a difference Babaj had no such publicity given when through books, as to Mat. and Mat. had none until now (publication of 2/1/21) while Shree B. has this publicity the very first year of his public appearance (in Meherabad)

Now to Sanskars again. It sometimes occurs that a man has to take animal form - next birth owing to his sanskars. For instance, suppose a man is too lusty (jash), then his lusty sanskars of this birth, gives him the form (birth) of a Cock-sparrow (man). Next birth ^{is} fact - In evolution, this form (of a man) is full of lust. Be lusty, & you are sure to get down & take the form of a Cock (man) - brother a man - sanskars - sanskars - & sanskars - nothing else.

But still - with all these Sanskars - all this (Universe) is not existing. So or so, there's nothing of the kind (i.e. 2/23/2 ch). Where there is something, there are Sanskars.

could not type 2/1