

The first part of the paper is devoted to a discussion of the
 general principles of the theory of the function of the
 mind. It is shown that the mind is not a passive
 receiver of impressions, but an active agent which
 selects and organizes its impressions into a coherent
 whole. This is done by means of the faculty of
 judgment, which is the power of the mind to
 discern the truth and falsity of its impressions.
 The second part of the paper is devoted to a
 discussion of the various faculties of the mind,
 and the manner in which they are exercised.
 It is shown that the faculties of the mind are
 not independent of each other, but are
 interrelated and interdependent. The faculty
 of judgment is the highest faculty of the mind,
 and it is the foundation of all other faculties.
 The faculty of memory is the power of the mind
 to retain and recall its impressions. The faculty
 of imagination is the power of the mind to
 form images of objects which are not present to
 the senses. The faculty of reason is the power
 of the mind to discern the truth and falsity of
 its impressions, and to draw conclusions from
 them. The faculty of will is the power of the
 mind to direct its actions.

The third part of the paper is devoted to a
 discussion of the various theories of the mind,
 and the manner in which they are supported.
 It is shown that the various theories of the mind
 are not mutually exclusive, but are
 complementary to each other. The theory of
 the mind as a passive receiver of impressions
 is supported by the fact that the mind is
 affected by its impressions. The theory of the
 mind as an active agent is supported by the
 fact that the mind selects and organizes its
 impressions. The theory of the mind as a
 faculty of judgment is supported by the fact
 that the mind discerns the truth and falsity
 of its impressions. The theory of the mind
 as a faculty of memory is supported by the
 fact that the mind retains and recalls its
 impressions. The theory of the mind as a
 faculty of imagination is supported by the
 fact that the mind forms images of objects
 which are not present to the senses. The
 theory of the mind as a faculty of reason is
 supported by the fact that the mind discerns
 the truth and falsity of its impressions, and
 draws conclusions from them. The theory of
 the mind as a faculty of will is supported by
 the fact that the mind directs its actions.

22 July 1926

लडन = Devotees (a very large Number - who select their
 गुरु = Disciples (very few - selected by the Guru)
 अने लडन लडन पुराणो ३३ पुरे ५२०० नो शिरोधार्य
 अने अने-अने नो ३३ पुरे - पुरे ३२०० नो नो नो
 अने गुरु गुरु गुरु

- 1 शक्ति = परमात्म
- 2 अंतर्ज्ञान = परमात्मो पुरोधा (shadow) e.g. Inspiration e.g. raising the dead, psychical phenomena etc.
- 3 Intellect = अंतर्ज्ञानो पुरोधा (अंत shadow of shadow)
- 4 Instinct = Intellectो पुरोधा

- 1 = ~~परमात्म~~ = २३३
 2 = अंतर्ज्ञान =
 3 = मनुष्य =
 4 = ज्ञान =

(now the reverse of it)

When Instinct is developed to its highest point, it is Intellect
 " Intellect " " Inspiration
 " Inspiration " " Truth

Only Sads. are in the 5th state, and that state is beyond the 6th plane, upto which limit (i.e. 6th pl.) only अने अने योग-इंस्पिरिड एके एके एके. In 6th, there is अने अने एके. The 7th (परमात्म-ज्ञान) is the goal (final)

Now, this ज्ञान is acquired in 7th pl., but that ज्ञान cannot use it, unless he comes (is brought by a sadg.) down. Then & then alone, i.e. if he comes down, can he make use of this ज्ञान (acquired in the 7th). And mind, it is this ज्ञान (acquired in 7th pl) that he uses, not अविज्ञान. Why? Because, ज्ञान is equivalent of ज्ञान, & अविज्ञान only a ray. So when one can make use of the Sun, why should he care for the ray at all! Even if one can raise the dead, (and perform such miracles), it is this ज्ञान, & not अविज्ञान. Because, अविज्ञान is ज्ञान it has चित्त, and hence, liable to संस्कार, which must be got rid of (burnt-destroyed any way) before he goes to the 7th plane. Then alone he is योगी, and if he is lucky enough to be able to come down (of course with the aid of the Guru), then he is said to have a sort of license to make use of his ज्ञान.

For example - Suppose the Waters of a well in the goal (i.e. realization). Now, one who dives into this water, though realized, is हृद्य, if he is drowned in it & cannot come up, while one who, having dived in it, comes up again, full of water (experience) is सत्क (sag). For his हृद्य - अविज्ञान - ज्ञान - चित्त everywhere, there is water saturated, rather he is one with water, not water itself. In short, one must fall down into water & get experience (of being drowned, if he at all desire realization). Now if अविज्ञान be like a well (i.e. so small) some 2-3 bulker (fat) people falling in may occupy the

3rd July 1926 (contd)

almost whole space, leaving practically no space for other desirous candidates to fall in. But - it is not so. 425110211 is not so small, limited ever-sided, like a well. It is an Ocean (boundless beyond Anticipation), into which not only hundreds, thousands, & lacs, but Crores & Crores of Candidates, desirous of its experience (realization) may drop in, without in the least effecting its size or accommodative capacity. Otherwise, a few well-fed, fatty candidates would fill up the space in no time. etc.)

Now - as to those who are realized & Come down.

Those who are fortunate for this State are very few. The working of their (physical - gross) body is effected by their own powers of Shakti (acquired in the 7th plane) which may be compared to two fingers - as under.



The Mind & body of you ordinary people (without realization) are inter-mingled into each other when they work, and they turn together, uday to Sanskar chetor. (i.e. where your mind goes, your body goes.) This 212512 - 01201 does not allow these 2 to separate.

But in case of these realized, their Sanskars being wiped off (before realization), their minds & bodies work quite independent of each other. It is not necessary to take the body, where the mind desires to go. Both can work at a time, at different places, at will and can come back and join again in the main fountain (Self).



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vide p. 39

7-7-26

(Continuation of p. 29 - 5/77-26)

In short, Sh. B. emphasised once again and meant to impress upon the Mandali that these ^{the paths} ~~ways~~ are very dangerous routes for advancement in God-realization. Hence, to beware of these, and keep themselves aloof from same, and stick to the best, & earliest ^{of 219} ²¹² they have now the good fortune to come round to.

ਪਾਤਿ ਮੁ ਚਿਤਿ ਕਰਿ ਮਨੁ ਮੋਹਿ ਗੁਣਿ ਏਕਿ
ਏਕਿ ਮੁ ਚਿਤਿ ਕਰਿ ਮਨੁ ਮੋਹਿ ਗੁਣਿ ਏਕਿ
ਮਨੁ ਮੋਹਿ ਗੁਣਿ ਏਕਿ ਮਨੁ ਮੋਹਿ ਗੁਣਿ ਏਕਿ
ਮਨੁ ਮੋਹਿ ਗੁਣਿ ਏਕਿ ਮਨੁ ਮੋਹਿ ਗੁਣਿ ਏਕਿ

as also the saying

ਮਨੁ ਮੋਹਿ ਗੁਣਿ ਏਕਿ ਮਨੁ ਮੋਹਿ ਗੁਣਿ ਏਕਿ

That is - "If one, in the 4th plane, has had the good fortune of having the grace of Gurm and being pushed forwards, he tastes the real ਮੁ-੨੨, but, God forbid, if he succumbs there, and misuses his powers in making miracles etc, he is ਮੁ-੨੨ doomed. In that event, he comes down to the Stone-State.

(Ex - Go to Bombay (i.e. the goal) what is the use of stopping at Rahuri; ਖੰਡ, - i.e. ਮਨੁ ਮੋਹਿ - where one has to stop necessarily unless, a ਗੁਣ-ਮੋਹਿ (lady) comes to his aid and drops him to Bombay (goal) etc)

(54)

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56

9th July - 1926

(57)

The last day of the year ending Shree's "Manu Vrat" -
10th Night Shree said, that according to his word, B.J. will
give up the (worldly & spiritual) duties from tomorrow, i.e. the
10th July, and will give up the (gross) body within 200 days
at the most from that date. Shree then said - that it is a
general principle of the "Spiritual Outlook" ^{in its} ^{meaning}
means that certain things be done in either 10 days, 20 days
or if not, in 200 days at the most. Accordingly, when Shree B.J.
has left his connection with the world (except his body)
his duty has been naturally transferred to some other
agent (sady. = B.)

The day of 10th July, therefore, bears a ^{double} spiritual
importance; firstly, the above (i.e. Shree B.J. giving up
his duties) and Secondly, the Anniversary day of Shree
B. observing "Manu Vrat" since 10-7-1925. It was
therefore decided, by a special resolution of the Circle
Committee, that in celebration of this important
events on the 10th July, the day be observed as a
Holiday, and all the departments in Inchehabad should
stop work, and also (as a recompense for Shree's
sacred oath in the name of h. Guru - for not returning
to In-abad unless the thief is traced out) the whole
Mandal should observe fast that day (i.e. the 10th)
& should take food only once (at 3 p.m. with Sh. B.)

अरे इतिहास इतिहास "पुत्रप्रोत्साह (सुख सहायक ३५) अनन्तरा जगत्
 नून हायच. इतिहास पदवी जगु उच्यते अने तेन भारी लीवेसन पण
 तेरलीन उच्यते नदय. तेमनी (सहायक ३५) योगया वेद, पुरान तीर्था
 उपनिषद पण वपुषी शिखां नदी. परंतु अरेता उपमा आपी
 शिखा उ त (सहायक ३५ पद पाभलो) अरे युवान राजपुत्र छे. अने
 अरे जस्यां भोसाळ छे. नेम अरे माना जग (सहायक ३५) जलवा
 जाले सादेक तेम आ (धैरवी राजपुत्र) सहायक (जलवाना जगि)
 त अरे अरे विश्व (Universe) तेनी अरे भारी एका भोसाळ छे
 तमाम त्रैलोक्य (शरीर, जग, अने मन) ते (राजपुत्र)ना इरवाना जगिया
 छे, नेमानु अरे इल अरे जग भोसाळ केमननु. त गामे अ
 इतिहास (अरेता जगामो) त वास लक्ष शक्ति (तेन सावे गामेमा उरी शक्ति)
 ने के गामे त इल (अरेता जगामो) ना ते नारी पण उरी शक्ति छे. "
 अरेता आपी अस्तुत शक्ति धारणनार सहायक विश्व इतिहास?

Budha. अ इतिहास
 Everyone can attain Budhahood, but it is almost
 impossible. But do struggle each of you for the
 Perfection. Because once one becomes Budha
 (i.e. Kumar-God), Brahma, Indra & other Gods
 quarrel (vie) with each other as to who should
 throw flowers first on his (Budha-i.e. Sadywan's)
 feet, and worship him.

इतिहास - सहायक ३५ मान डी नदी, अरेता डीप नव पंड,
 तीन लोक न पावय, अरे अरेता डीप नदी
 सात डीप अने नव पंडामो इरी पणो, जगाम, पुडीनी अने सहायक इरी पणो, २९ जगामो
 पण इरी पणो - न जगामो उ पावनी मुक्ति अरेता डीप नदी नदी इरवाना जगिया
 लक्ष्यां इतिहास पणो ? इतिहास नदी

In the circle of evolution, after the vegetable kingdom, there are certain animal lives. In that, the horse plays an important part as far as powers (शक्ति) is concerned, and the dog, as far as intelligence is concerned.

Now - a man who has acquired intelligence, if he gets the powers (शक्ति) of a horse (state), he becomes a Yogi; who can raise the dead; read the thoughts & minds of others, read books without opening them etc.

Now the man, to whom Sri Baba - uttered these words (शक्ति) (शक्ति) was an Arab of शक्ति, who had gained small powers. - etc.

Now this powers of raising the dead (i.e. the strength of a horse) is not the powers of the body, but of the शक्ति & शक्ति both combined. (Both shadows of the real शक्ति & शक्ति of श्रीगुरुजी)

What is शक्ति? = Shadows of the real powers (such as the strength of a horse, as explained above, and practised by Yogis), and शक्ति

What are powers = Shadow of the real शक्ति (such as of the dog - explained above - practised by Yogis)

i.e. in short

A Yogi = a dog + a horse in human form, (शक्ति) (शक्ति)

(both shadows of the Real Self - hence useless ३३२)

10-7-26

आने - सुप्रीम कोर्ट - लामा अमरनाथ गंधी - महा-समाज-समाज etc

आने - सत्यनू लोथर गंधी देवाजी तां 9-मा-सांजन ये वापस पकी
आ-सत्यनू लोथर (आरी) शिष्ट दिव रक्षणे

डगार - सज डेवु गुरेडी पास हुय, पाचये आपने लाग (102)
सेवडे मन सोंपी रहे, नीशिनीन थरला लाग.
दाने - सद्युडे पास मागे ल ह्ये, कु न मागे ल गुरेडी सांपी सीडे
कोमळे, माटे लारा नसाजे मागे ल ह्ये तरे ल ह्ये तेनी पास ही मजला ले, पाडे
मन गुरेडी मनी न ह्ये अन स्वामी ना राप; गुरेडी न साहे लार लार या लुं
हाडे न ह्ये कर, अन राहते जा लेन पडा लागे कर.

सद्युडे को को ह्ये ल ह्ये, न लारान न ह्ये,
डुवला ला हुंसा होत ह्ये, नार वरन कुल जाय.

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सद्युडे को को ह्ये ल ह्ये, न लारान न ह्ये,
डुवला ला हुंसा होत ह्ये, नार वरन कुल जाय.

(Intervention here by some police officer
rushing in the night demanding the possession of
certain boys of school, to make certain enquiries
in the matter of the theft committed a couple
of days previous - and how the police officer came to
enquiry - on his certain threats etc. Matter referred to his
superior - who also returned B with evening & by post his order)

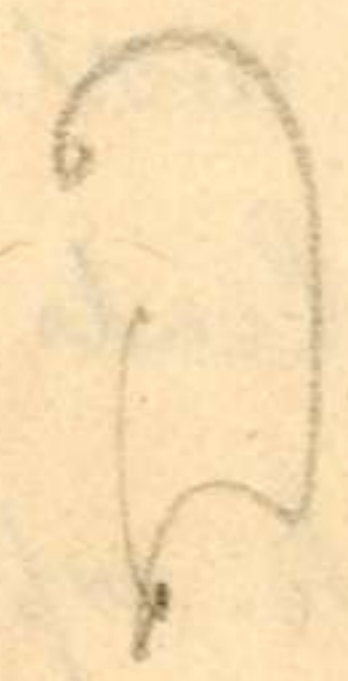
This evening, Mr. — the worthy Suptdt. of the higher Technical School, paid a visit to Shree B with the boys of the School. While in general conversation, he asked Shree B, why it is that the whole world has - a days - involved in trucks, treacheries, & at Logger-heads with each other, having no regard for Truth & honor by. Shree B explained that this is all due to the internal workings of Sadyas - who could stop all this immediately, but as they deem it necessary for certain internal reasons (known to them only) for giving a push to the world, they do not interfere, (rather - create these disturbances). This will, all reach their highest stage in a short time, when a world-wide war will again shed bloods of innumerable lives, & bring the world to ruination, and when this deplorable outrages will reach at highest limit, B will openly stand before the world, and preach his doctrines of Truth - etc. This all depends upon the leaving of the gross body of B.J. (which will be within Febry next), and No sooner B.J. gives up, B. will break his silent vow (sunya) - His word will be a Sacred word, the Circle will Manifest. Some will realize, some derive great Spiritual advantages, some Material... etc etc.

This is the final stage - this interval of 7-8 months upto Febry next, when they are giving the world the last push, etc etc.

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Contd- 10th July 1926

As a preliminary step for the preparation of the jarat
task B. had taken, he shall have to save up all food
etc. up till that time, and will only live upon liquid
food - tea - coffee or milk for these 8 months



Sunday - 11th July 1928

"Be as Sane as a Sage, but
Innocent like child" —

While staying & working in the world,
one must make use of his intellect, ability
& strength towards the betterment of others
& self. But while making use of all these
(powers of the mind, ^{that} intellect, & body), one
must be careful, they are no way mis-used.
And the best and the easiest way for it is
to be as innocent as a child in all
matters connected with woman ^{particularly} & the use of
the sacred organ. For example — we all
(Maudslayi) have the same organ as a child
(Mehelli) has. Now suppose a naked fairy
would be made to sleep on M. (child) —
would it any way effect him (the organ) — not
a bit. Why — because he is quite ignorant & at
the same time innocent of all the affairs
connected with this organ. But — if the same
fairy would — you,
what would be the result. Shocking? Why!
because of the curious knowledge, and
understanding of its usage.

Therefore be ye all, as alert &
able, & same as you are here, but as
innocent as a child! That
innocence will only save you. V
"Ignorance is bliss - here!"

Then — Coming to the future plan of
action, it was arranged, for the betterment
of all, that those 30 members who had
offered themselves to observe fast with
Shree for these 7 months, should also remain
with B. — on fast days — only on liquid food.
i.e. only on pulse, milk & tea. No solid food
between 3 — to 8 as previously arranged.

It was indeed to Small courtesy of Shree
B. to allow his guests in sharing with him in the
observance of the fast, and all were ^{highly} thankful
to Shree for same.

Sunday - 11th July 1926 (63)

64)



Thursday 15th July 1926

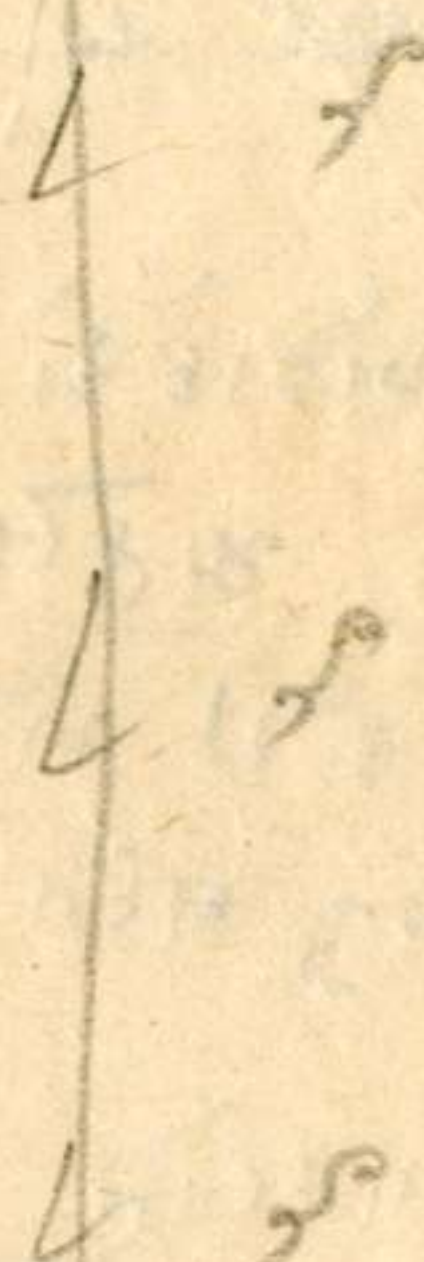
(65)

From Intellect - ~~Energy~~ - Truth

From Intellect

From Intellect = a state of auto-creation
~~Energy~~ = Truth

Planes



Truth

(Peaceful - beautiful end)

From Intellect to Truth, there are 7 planes, but yet these 7 pls. are in Mental Spheres only, (i.e. below Truth)

In each advancing plane, intellect gets developed into intuition, inspiration, power, light, revelation, overpowering of feelings & steadfastness. But it is all as said above in the mental planes.

He has not yet gone beyond Intellect.
In the inspired state or in the overpowered state the
Mind is in intellectual advanced state, yet
in its own sphere - i.e. 2-2A2.

In the planes, the ~~area~~ though varied & charming,
and the experiences Miraculous, it is all of the
Mind, and where there are all possible chances
of the Mind as well as ~~200312~~ being severely tested,
and the State still imperfect (अपूर्ण)

अ ज्ञान ज्ञान ज्ञान ज्ञान (यान् ज्ञानो ज्ञे - 3 नमा 3 र् अज्ञान मनो
ज्ञान ज्ञान मनो (अज्ञान) पदो ज्ञाने

ज्ञान when once gained is for ever perfect

गौ - 211 -

ज्ञानो ज्ञानो मे से ज्ञाने ज्ञानो को (realize) ज्ञानो ज्ञानो हो ना ज्ञाने
ज्ञाने ज्ञानो हो ना ज्ञाने ज्ञानो नरि हो ना ज्ञाने

(destroyed)

ज्ञाने ज्ञाने ज्ञानो ज्ञानो मे से ज्ञाने ज्ञानो को (realize) ज्ञानो ज्ञानो नरि
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"ज्ञानो ज्ञानो" ज्ञानो ज्ञानो ज्ञानो, या "ज्ञानो ज्ञानो" ज्ञानो ज्ञानो

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|---------------------------|---------------------------------------|
| 1 seed | 7 Bark |
| 2 pleasure-loving seeking | 8 lamb |
| 3 finery (clothes) | 9 - Salt 2-18032 |
| 4 lead | 10 - a robe put on by lamb |
| 5 flesh | 11 - donkey - 11-a. 51211 (madey wuf) |
| 6 wool | 12 Cycles |
| | 13 Sadgurus |
| | 14-15 - Names of Sadgurus |
| | 16-17 " " - places where above were |

On R's enquiring re: ar-er (Union - Circle etc) there explained

Every Master (Charyan) has to prepare his circle, whose members are those, who have a very long past connection with him, and who in a very queer way flock round him, in the age in the which he is to give them realization. They are very few (only 11) who get the real Juice (Sudra), and only One, out of Cores and Cores becomes an Acharya.

Quest - Then why strive for such a rare chance? It's like a lottery, (taking tickets etc - with the hope of getting some gain, but without any result)

Answer - Because - here the result is SURE - though slow. You do get what you strive at. In sooth, it is the ultimate aim & object of one all to find TRUTH.

Quest - Then if it is sure to come to all, why strive for it. It will come of itself!

Answer - Your striving & struggle, brings you nearer & nearer to the goal, and even tho' you fail a ninety nine times, if the last hundredth effort would bring you to a Sudra 2/2 - your labour is amply paid for. For, from that moment, (of finding a Guru) you have been pushed continually to the goal, by the secret workings & powers of the Guru. He it is said strive on on

Example - Look at these rays of the Sun (in the centre of the Sun - penetrating through some portion open) Compared to the Space of the Sun which is in dark, the portion is very small, while the rays themselves are few. Such is the condition of people in the Universe. A big mass is ignorant of any knowledge (real) - only a few there are who have ~~some~~ ^{received} - having received some light from a realized person. They are like these rays - very few, but even then - they are like rays - Not like the Sun - far far above out of reach. The real knowledge sun is to go and get one with Sun to throw light from there. To be like a little rays is nothing.

A Persian quotation -