

from

might

Mr. Gedekar's Etymology of mind

From this Qeeva is created all this Universe. परमात्मा - मनोऽर्था-

मिथ्या - धार - मिथ्याना न पता धार -

मिथ्या - इतिरन्त मजा मजा रथ्यात्ता मजा

मिथ्या - संवर्द्धारना आदाने, लक्षितना लक्षिणा

मिथ्या - प्रेमना मजा रथ्यात्ता - न पता रथ्यात्ता

मिथ्या - नम ये मिथ्यात्ता रथ्यात्ता - नम रथ्यात्ता रथ्यात्ता -

मिथ्या - मुक्ति मजा - वन समान्ति वनिका धरिमाया

मिथ्या वन - नम रथ्यात्ता - इति रथ्यात्ता रथ्यात्ता

मिथ्या "मिथ्या रथ्यात्ता रथ्यात्ता" etc. नम रथ्यात्ता

मिथ्या रथ्यात्ता - ~~मिथ्या रथ्यात्ता~~ मिथ्या रथ्यात्ता

मिथ्या रथ्यात्ता - यो गी गी गी इति 64 planes

मिथ्या रथ्यात्ता - परमात्मा रथ्यात्ता रथ्यात्ता

मिथ्या रथ्यात्ता - नम रथ्यात्ता रथ्यात्ता

मिथ्या रथ्यात्ता (reality etc) रथ्यात्ता रथ्यात्ता रथ्यात्ता

मिथ्या रथ्यात्ता (इति) रथ्यात्ता - नम रथ्यात्ता रथ्यात्ता

ଆପଣଙ୍କ ସମ୍ପର୍କ - ଉପହାର ଓ ଶୁଭ
କେ ମାତ୍ର ଉପହାର ଓ ଶୁଭ କାର୍ଯ୍ୟ
କରି. ଏହାକୁ ଶୁଭ କାର୍ଯ୍ୟ ଓ ଶୁଭ
କାର୍ଯ୍ୟ କରନ୍ତୁ - ଏହା ଶୁଭ କାର୍ଯ୍ୟ
କରିବା ପାଇଁ ଶୁଭ କାର୍ଯ୍ୟ

ଉପହାର ଓ ଶୁଭ - ଶୁଭ କାର୍ଯ୍ୟ
କରିବା ପାଇଁ ଶୁଭ କାର୍ଯ୍ୟ

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जैसे जैसे चल रहा है. तो सुवास लम्बारा हममें लगे लगे। पल्लु एंडर
माली मालीमां पंडे. जूडी आदि जुल्की लोम-मोट-मदमं मरीरलता
(पामाडुमा)की संगतमां ता उल्लु लम्बारा जाड पनी पारी न पनी
(संसकरण) लवा हमों लरप, वधु गल्लर पद उररी.

जैसा माया वधार. तला तला उल्लुमा माया वुडर पधारे.
न अ वुडर शमा चैतकारी रूक. उररा उर - जदु उर. त लम्बारा
मजमां लरप एंडर माया रमाया नालर दैर पदु. त उररमा
वीधर वधार (वुडर)मा गुडा दीवान ना दपो. उ त उरशना गुडा लम्बारा
मायां नालर उर. वुडर उरलीन वरि. उररु तम वुडर उर लेशीनी
उररु. लम्बारा-नीन. उररु मा संसार-सुपरी मया लम्बारा उर.
रनीमाया दीवान लवा उर उर उर लुए उर उर लेशीन

पुनी तला दीप पद जां दी उररु उरमा न तनु. उररु उररु उररु त
वया नालर उर वुडर न चैतकारी रद उर उर उर उर - उररु
मरी लेशी वररु लेशी माल उररु उररु उररु लेशी लाल लेशी Claps
हामा तमा उररु दीशो - न उर उर उर लुए ता एंडर न उर मर
दीश (वुडर माल) न लेशी त लेशी दीवा जां. पालर लेशी
उर उर आदि ता लेशी (लेशी लेशी) लेशी. तम माल लेशी

उररु उर लेशी लेशी. ~~Shape of your body~~
a Haje - me + we + actor. तम आपल आदि
जुए लेशी लेशी मार जल लेशी रला उ. न लेशी लेशी दीश
आपल लेशी लेशी लेशी लेशी लेशी लेशी लेशी लेशी लेशी
न लेशी लेशी उर. ~~आदि लेशी लेशी~~ लेशी लेशी लेशी लेशी लेशी
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Thursday - 10-6-26

सिद्धि आणि संस्कार कला शिष्ट -

दुन्यामा रतीन मेळु प्ये न उमा
 उरवे तसे लगेसे (सुख - natural) संस्कार उल्लेख द्यायचे, परंतु
 असे सधजुडिना सहवास आणि संसार मां त नव उमा उरवे तसे
 ज्ञाना संस्कार उल्लेख जेवढे - न तसे न (संस्कार) गंधिनाही जाईल
 मुला आणि मायेना मागीर सल्लता उरी आपणे, पहिला संस्कार नद्वारे
 गंधिना वधु उदयवगुणयु ज्ञानयुक्त, त्वारे ज्ञान (सात-संग धर्मज्ञाना)
 संस्कार ते गंधिना वल असे पकी असे व्हाईल. (आत्म वे रसीना
 गांधिना धर्मज्ञान) आणि असेवार आ संस्कारना गंधिना वल धुडो
 उ ते पुढी. गुण ज्ञाना असे संस्कार (Natural & Unnatural)
 माया, World, Universe, वसे desires, नगर धर्म मुडा वल
 ज्ञाना. असे पल शिवाही गंधिना सल्लत वगरनी ज्ञानयुक्त शिवा
 संस्कार दिला. जसा परम-ज्ञान हे सिध्द ज्ञान उरुन तसे नदी

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 (p.)

- 1 परमेश्वर
- 2 धर्म
- 3 ज्ञान
- 4 शिवा

Diary

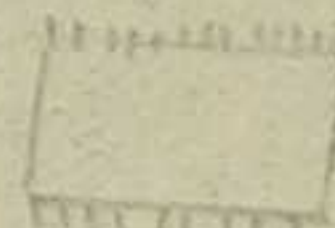
प्रथम ज्ञाना परमेश्वर अरु उरुमा असा ज्ञाना ~~ज्ञान~~ ३५
 ज्ञान, जसा तसे त ज्ञाना ज्ञान अज्ञाना ही ज्ञाना ज्ञान ज्ञान

ज्ञान ज्ञाना त धर्म ३५, ज्ञाना ज्ञाना सारी ज्ञाना
 उरवे (Universe - subtle form). (from stone to human)
 ज्ञान ज्ञाना त आ ज्ञाना ज्ञाना उरुनी उरुनी ज्ञाना, मुडा
 ज्ञान (ज्ञाना ज्ञाना ज्ञाना ज्ञान) अज्ञाना - body & Soul हे ज्ञाना

અને સવરની. યોદ્ધા દાલમાં તે પછી શિવ રૂપ બની ગઈ
 આનંદના ભરે ભોગવેલું, પરંતુ આ વળા (આધિ દાલમાં) તેને તે
 આનંદના માહીતી, જ્ઞાન (Knowledge) છે, જે તેને પદ્મ દાલમાં
 જ રહી, અને જે મેનમાં મારેલું તેણે આ સૂષીમંડળ, ~~સુષી~~
 (સુષીમંડળ) ઉપરે રહે, પદ્મ તેણે ગંધર્વમાં ગંધર્વ, પાલકી
 તે ગંધર્વમાં ક્રમ મુકા દેવા (સંચાલન માટે), અને તેણે જે પદ્મ સૂષી
 ફિલ રહેલું તેમ

- ખુદ બખુદ આજીવે બુદી, ખુદ સીરજીવાર આજીવે

જ્યાં સર્વે જાણે આ યોદ્ધા-દાલમાં પસાર થાવાનો
 અને તેને કુદરતના કારણે મુજબ તેમના દરેકે અચાર વિચાર
 અને વાણી વાણી સંસ્કાર બિનબલ રહેલું, પણ તે સમા-સંગ
 દરમ્યાન, જેમ તેણે કોઈ ઉભર રહેલું અને તેમના આધાર આગમ્ય
 પદ્મ જેવું વીરવાયલા સંસ્કારની વીર પ્રયત્ને વળા કીલ્લા રહેલું.

રૂમાલના ઘણાં — ઘણી વારની કીલ્લા ધરના 
 રૂમાલ તે પરમ શરૂ છે. મગર તુ રૂમાલ જુ એ વાણી નાવાકરું છે.
 આ વાકરું મેળવવા તેણે મન સેલવીયલ રૂમાં ન તે વાકરું મુકા થાઈ
 વીરવાયેલું (આને સેલવીયલ કી શરૂ આજીવે ઘણી સૂષી પદ્મ થાઈ છે)
 આ વીરવાર રૂપ (જે વાકરું) desire માટે રહેલી પદ્મ થાઈ તે જરૂર
 જરૂર રૂપ (human etc) રહેલી અને ભાસના આજીવે મેળવેલું
 અને જે human form માં આવતા તેને જે જે જાણે વાકરું કે
 તે (જે વાકરું - પદ્મ વાકરું થાઈ) માસ છે. જે તે પાંચાની પાણી
 ભાસના વાકરું થાઈ પણ વાકરું માટે છુટવા સુધે અને તે માટે
 ઉભર સંસ્કાર પદ્મ રહેલું - (સંસ્કાર સુધેવાસ - આજીવે વાકરું વીરવાયેલું)
 અને સર્વે પદ્મ વાકરું ભાસના વીર વીરની જાણે આજીવે રૂમાલ
 રૂપે બની જાયે. જેણે જાણેલું તુ રૂમાલ જુ, અને આ જાણે જે

✓ (ભામ)ના મતલબો તે તો વાકે હતા. જેને હું રૂમાલ માની લેતા હતા. મગર
 તેને હું પણ રૂમાલ જ. (જિજ્ઞાસુ સાથે ડાહ્યા - યાપન કરી ચુક્યા)
 એટલે તેને કી મશાલ મારું વાકમાં વાચનાગર નહી.

સ્વપ્ન કે ઉદ્ધાર કે ?

જિજ્ઞાસુ, પણ તે કઈ ઉદ્ધ. આપણી માન્યતા
 ભરઉદ્ધ (Unconscious) નહી, પણ Conscious નદે. યાને તો ઉદ્ધ
 પણ જ્યાં પોતાની તરફી રા નાગરતા. આપણી સુદાર (જે ઉદ્ધમાં આપણે
 Unconscious સ્વપ્ન ઉપરાંત નીચલા planes પર હતા પડેલીયે)
 જેને સ્વપ્ન-ઉદ્ધાર (જેણી) ઉદ્ધ તે Upper planes ની પણ Beyond ન
 eternal bliss તેની માન - તે તે પણ Conscious state ની વાકેલે.

જા. જુ મુશીલ છે. પરંતુ આ-શરૂક નહી. આ જગત, World, Universe
 planes, God, realization એ ની વાકેલ ની fact છે, માતે More
 true than this conversation we are having at present.
 યાને - આપણે આદે ને વાકેલ આ કઈ હોય તે કંઈ હોવાના તો
 નહી - fact છે-ની, એમ આપણે જાણી છે, તેના ઉપરાંત બી પણ
 fact ઉપર જાણ અને તેની સુધાર છે. યાને આ જાણવાની
 સુધાર તાત રીક લાગવાની સુધાર કરી નહી.

Comparison —

†
see page (1)

ओउ शम एरीरु धर सिले	{ ४- शिवा ३- मा २- धरार १- परम धर }
ओउ शम धर धरमे जाले	
ओउ शमडा सडम परारु	
ओउ शम अडुवारे जेवारा	

✓

तु अजिा अजिादी सखुमणु all the happiness of both
these worlds (subtle & gross) combined is equal
only to the shadow of a drop from the ocean of
bliss. Ah! What bliss!

9

The Unfathomable treasure of the Beauty
 of God (Per.)

?

9

धरार = कुल — परम धर = शि कुल

(Kany. ७३ ३६० ३६१ ३६२ ३) B. J. एका वयात जालेले हे वि...

मेरी सात महिना तरा दिन पुरा पुढा " असा अहोमना शु'ल -

उराना ही मारलेले न मानात ही - (असे उराना - उ वर मारा १०/२
जानेना जगम धावे नहि - तेम नव महिना - अमना अर्थ मदान अर्थात
संयुक्तता - पुरा धावे १-महिना ११ दिवस जाडी - अरत एव धारा न वनामा
कोई उदिल-मदिल वास लस - ससल संलिया ही)

(नवरोज - मर - गद्य - धार) तमे मे - लक्ष्मी आठवे ही .

"वो तो मेरा दुडाने पर हूँ!"

दान - असा - B. J. - Manufacturers ~~with~~ the Source
of all the spiritual force at present working - असा म. असा
sole agent. नसा ^{मोय} warehouse मी संयुक्तता असा नसा .

मेरी दुडान - लक्ष्मी न महान न लक्ष्मी
मोय नसा दुडान धावेना असा मेरेवात

दुडाना पसना .

महाराज १ वरस (जासना) आदि लक्ष्मी वर उपासना रसातना
पुण संयुक्तता. असा, नसा २२२३३ (साईनाई) इना एका माया हे
"साईनाई! आनंदन धावे!"
तेम मीसात

रहा, नसा realization नहि. नसा लक्ष्मी असा ४२३
पुण ४० वरस पाणपर

तेम तेम लक्ष्मी आदि लक्ष्मी वर उपासना असा न साईनाई
उपासना हे मना नहि. मना (desire) ना उपासना नहि धान गम असा
आसा धा न आसा ता ना अर्थ मना पर असा नहि. नसा धावेना ना नहि
धावे. जाधु ना लक्ष्मी, नसा जाधु ता लक्ष्मी. असा लक्ष्मी उपासना पुढा
मना लक्ष्मी ना असा असा एका धावेना असा लक्ष्मी असा असा न
वरसा लक्ष्मी उपासना रसातना. (उपासना लक्ष्मी धावेना) असा लक्ष्मी असा
मना उपासना रसातना लक्ष्मी एका असा (लक्ष्मी धावेना लक्ष्मी असा)
असा लक्ष्मी असा लक्ष्मी ११ महिना उपासना उपासना लक्ष्मी असा

(लक्ष्मी धावेना लक्ष्मी असा
असा लक्ष्मी असा लक्ष्मी असा
लक्ष्मी धावेना लक्ष्मी असा
नसा लक्ष्मी असा लक्ष्मी असा)

मनसुन विचार ललणे नरि - पण मनसुन नरि. Mind
desires जडि-कडिनी मरी नरि नरि. Mind शरीरक अलन
दरि नरि नरि. गम अरि नरि शरीरक सुख-दुखनी ललन नरि नरि

Unaffected - असर रहिल - शान्त रहंयु नरि. तो परमार्थ मरि
धरि ललन नरि. ^{got} ^{Imvaluable because} ^(परमार्थ)
मन कें शरि नरि नरि नरि नरि नरि नरि नरि नरि
परि. अरि नरि नरि नरि नरि नरि नरि नरि

9

Parthen
of Insect

अरि नरि नरि नरि नरि नरि नरि नरि नरि
नरि नरि नरि नरि नरि नरि नरि नरि
अरि नरि नरि नरि नरि नरि नरि नरि

(Mad. ou Haiti — à quel nombre
atom. v

10-6-26

56 252222

56 (heads) | 56 workers

12.6.26

Each with 56 ~~of~~ followers)

56 - 56 - 56 - 56 - 56 - 56 - 56 - 56 - 56 - 56 - 56

56 x 56 all realized

Duty - 64000 21301 (मिथुन चंद्रा 30000000)

position - 45000 " (मिथुन चंद्रा realized)

Authority 21301 - 012101 012101

(213 2130000 2130000 - 0121 2130 2130000)
(21300 012101 - 21301 - 2130000 0121)

56 21301 // 21301

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//

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मिथुन चंद्रा

56

56000 21301 fixed (always) 21301

मिथुन चंद्रा 21301 012101 012101



12-6-26

Mary

17-6-26

Mrs. E. S. E. E. E.

Thursday 17th July 1920

The topic started from a Sadhu who had been to Baba with a desire for acquiring knowledge. (See God) Shree Baba said to him that he will bestow his Blessings on him provided ~~he~~ stays with him for one year and acts strictly according to his orders which were that he should remain on milk and (2) that he should keep quiet and stop speaking. This the Sadhu first accepted. But very next day he hesitated and begged Shree Baba to relieve of him of this strain which he said was telling too much upon his body. He

(especially fasting and
remaining on milk diet)

Their son Shree Baba
remarked to the whole mandala
that not one out of so many
that come to him with a desire
for knowledge can stand the
trial, to say the least, fast.
This indicates the submission
to the gross body is first,
which is the principal item
to be considered and wiped
off should one desire any
knowledge even in Spirituality.
The body should be kicked
off if it resists any mental
force brought upon it.

If it is strained to that extent then and then only any advancement be made in this line. But why should one care for the body, when to be given up.

Padri

Why do we all seek happiness

Because our very existence, life was created & originated out of that - the sublimest bliss of pleasure our parents enjoyed, when the seed of the semen was laid. - etc.

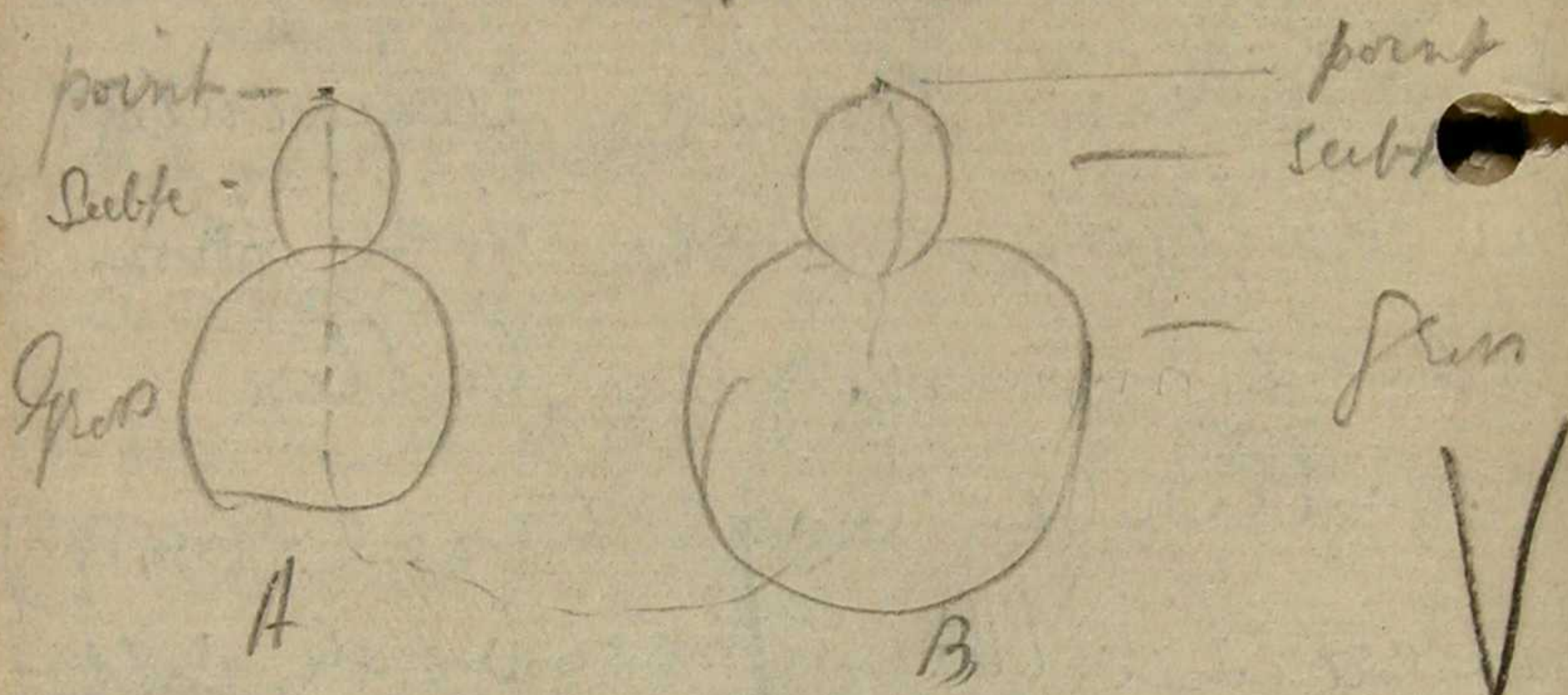
Now what is this body in
the human form - ?

To explain this more clearly
three Baba referred to his
advice given only 3 days back
i.e. on Monday last in the matter
of avoiding any food to be
taken by the Mandals as
long as they are under Him.
(An incident ~~ref~~ of eating betels
etc. in the theatre when the Mandals
had been on the Sunday last
to which referred to.) Three
explained that taking any
food from any body attracts
adds so many ~~sinners~~ to the
parlatter from the party offering
it (food) How ?

The subtle samskars of the
 giver through ~~and~~ gross body
 enter the gross body of the
 partaker. Thence they enter
 the latter's subtle body from
 which mind of the latter
 eventually gets these (Samskars)
 Because the gross body is the
reflection (प्रतिबिम्ब) or a coner
part of the subtle and is
connected. The subtle is in
glassous or impression form
in the gross. This impression
 is in fine form in the mind.

Mind - sound sleep
 Dream - subtle
 Awake - gross.

Now to the formation of the human body.



Where does human body take its form? From the seed of the semen. How? Through the sexual intercourse between the male and the female.

Conditionally that the minds of both are at rest
 i.e. to the nearest point of
 stoppage i.e. absolutely without

Consideration of any other object
except the bliss (ananda)

Otherwise if ~~the~~ ^{the} mind of the other party
is working in any other sphere
at the time of the falling of
the seed all the troubles are
lost and ^{bearing} no fruit for even for
years. Now this dropping of the
seed is the complete ~~is~~ ^{is} ~~the~~ ^{the} ~~form~~ ^{form}
as explained above. ~~at~~ ^{at} ~~the~~ ^{the} ~~moment~~ ^{moment}
of both the parties ~~are~~ ^{are} ~~from~~ ^{from} that
moment commence the ~~form~~ ^{form}
ation of the other issue, who is
to take birth there after.

How does this happen? The drop of the
seed is the ~~final~~ ^{final} outcome (result) of
the working (i) of the Mind, (ii)

through -8
~~the~~ (2) of the subtle body and lastly
(3) of the gross body of the Male

parent B and from there to the
(3) Gross body A - Womb - of the
female parent at first, to the (2)
subtle thereafter, and to the (3)
Mind eventually of A.

To explain this more clearly.
the beginning of this dropping of the
Seed ^(i.e. the thought) was the Mind of the Male - B
which having taken into its head to
have a sex. enter took a subtle
form, and finally the gross
form of having a connect. with
an opposite Sex, through the organ
- body (gross)

Mind - when the drop did
fall fr. the Male organ to the womb

the Mind of the female being otherwise unoccupied, while enjoying the bliss (anand) - as explained above the (dropping of the) Seed at once went to the Mind of the female (for a progeny) i.e. a thought of a progeny commenced, and this thought was the working of the mind - gradually assumed the Subtle form as form based on - and eventually sets the gross form (a body) after the Completion period (of 9 months) when Complete physical (gross) form ^{working of} came out - a result of the minds, subtle and gross bodies of both the parents (male - females) is the working of so many causes.

Not only these, but there are
 other innumerable Sankars,
 created during the previous life
 of the New Karma, that has
 a lion's share in the formation of the
 New body (Outward appearances
 - as proved by the present day Science the
 result of thinking particular objects by the
female parents, or also resembling in
 some respect to the parents) V

This new body now commences
 a life (circuit) from the Sankars
 created by itself in previous birth
 which give him the suitable outgrowth
~~also~~ from the Sankars of the
 i.e. parents - as explained above - though
 their instrumentality, causation giving it a
 New birth (which connection is also
 nothing but the connection during previous
 lives)

The body (can present) is hot they
but a few forms of Samskars
created & collected in previous life-
lives. The Moment it commences

new life, it commences forming
Samskars, (for the very breath that
we inhale or exhale from Samskars)
which gradually form for the same

person. A Man's body - according to his
desires, thoughts, actions during this
life - for the life to come, and
so on. So on, for ages, till at

last, his Samskars are cut off,
burnt up, & absolutely exhausted,

(which can only be the case if a
Sadguru confers his blessings) ^{3/2}
(गुरुवाणी ३२ ४३ ०४) who either burns
up & cuts off all these gradually or
even at a stretch (२१३ ३२३१५५)

an evil, wrong dangerous directions.

The discharge is not at all dangerous or harmful, for its force which the mind is stopped (in sound sleep) and hence no Sankars are applicable to it.

(212312 1351) Gurubani गुरुबानि गुरुबानि गुरुबानि
(मुरा) गुरुबानि गुरुबानि गुरुबानि गुरुबानि

In short, it is the forerunners of the law Sankars every moment that the Sankars try to cut off, or burn down. Hence, it is that they (Sankars) have laid down rules of moral principals in short (say - do not steal) They have not explained in words why one should not steal, how it forms sin, numeral Sankars etc. as it is too tiresome. They have only laid down short rules. Act accordingly

and you advance every moment
to the goal of Realization, and if it is
your good fortune to find a Sadguru,
the shortest - fastest - easiest source
heart & soul

then ~~they~~ surrender him, they
in his order (in II) blindly, even though
they may appear outward to your
mind, do not at all resist and
you will succeed. What has Christ
said - "Tell all - follow me?"

Mr. - 211001 3120121 - Tuk - 211233 or 21145 or 21121

Why - because, outside the doorway
of a Sadguru, every breath that
you take in - out - forms Sankaras.

Even in Yogas - 14-01420144 - there
Sankaras ~~for~~ eating food, there are
likewise Sankaras in declining
(not eating) food, for the body (Gross)

wants it and the King (for its own
attainment) refuses it. It is these
Sankars that are to be eaten away
(exhausted - destroyed). In 207-2101 they
are ~~either~~ burnt up - for a Ladpura
is like a fire, burning up every thing.
and if the desecrator (surrendered) acts
according to his orders, it is his
gross boy that work with the order of
the pure - with the mind absolutely
stopped surrendered - hence it stops
forming any ^{new} Sankars, Not only that
but the services - in every action
done in 207-2101 reversed the work
(Bairi 2000) Sankars - (with the burning)
For the Ladpura has ^{shoulder} that responsibility
who comes one surrender him -

It is through taking much care of
the body - the preservation of Sanctitas -
 that New Sanctitas are formed again
 again. Consider how despicable the
Sanctitas should be if the body
 is so despicable (stupidity), and yet
 it is that the world goes after and
 succumbs to bodily beauty. The
form of a drop, which we shudder
 even to touch or smell.

The swine has a taste for
slip which is so despicable, detestful
 to you. In the same way, you have a
taste for the body, which
 to an mind is worse than slip, hence
 you are - in our eyes - no better than
 swine.

The working of the mind - an
 example you will let yourself quit
steadily & still for 4 days of your own
accord, but if any body else asks you
 to do it, the mind resists, begins
 thinking & thinking when this period
 (of so many days) will finish
 (2) The same way, you can remain
 without eating ladoo - for years,
 but the moment I or any one reminds
 you of its sweetness I say "don't
 eat ladoo" - the mind at once
 takes up the idea of eat - and never
 rests until either it ^{I see} tastes or
 lets. So on with other attractions
 in 21 - An ocean of which is ever
 ready for your disposal - if you succeed
 to it.