

B. Tit

Diary

Shree 'Baba's

Lectures

श्री 'गंगा साहेबजी ३५६२०

From 24.6.1926
28.6.1926

Thursday - 24th June 1926

On "The different States of the Mind-Body & Intellect etc."

Mind is what we call in Gujarati મન

Intellect " " જ્ઞાન

Intellect is higher than Mind, and much beyond it.

There are 3 kinds of "Samadhi" (સમાધિ)

- (1) Raj-yoga Samadhi (૨૧-૨૧૨) (2) Sa-wikalpa Samadhi, and
(3) The Nir-wikalpa Samadhi (૨૧-૨૩૮)

(1) The Rajayoga Samadhi - is the beginning stopped state of Mind, but it's not having gone beyond Intellect, as in realization.

(2) Sa-wikalpa Samadhi is the beginning

(3) Nir-wikalpa Samadhi is the end (goal) - realization.

Between the last two States, there is a vast difference.

For you-ordinary human being - it is like "walk-o-walk" till the end (goal) is reached, but a Sadguru can make you reach that goal, almost instantaneously.

The Outermost Manifestation is our	"Gross" body	२३०१
Just next inside it	"Subtle"	२३१५
"	"	"
"	the Mind	५०१
"	" Intellect	५३३१
"	" Egoism	२१३३२
"	" TRUTH	२१५

Now "Jhal" ^{३१५} is that state of the Mind, when it makes use of the "Gross" body, and gets the experience of this world, in consciousness (२१३३२३१)

When the Mind makes use of the Subtle Body, it is ^{२५५०१ २१३३१}

(a) the dream state - if unconscious, and

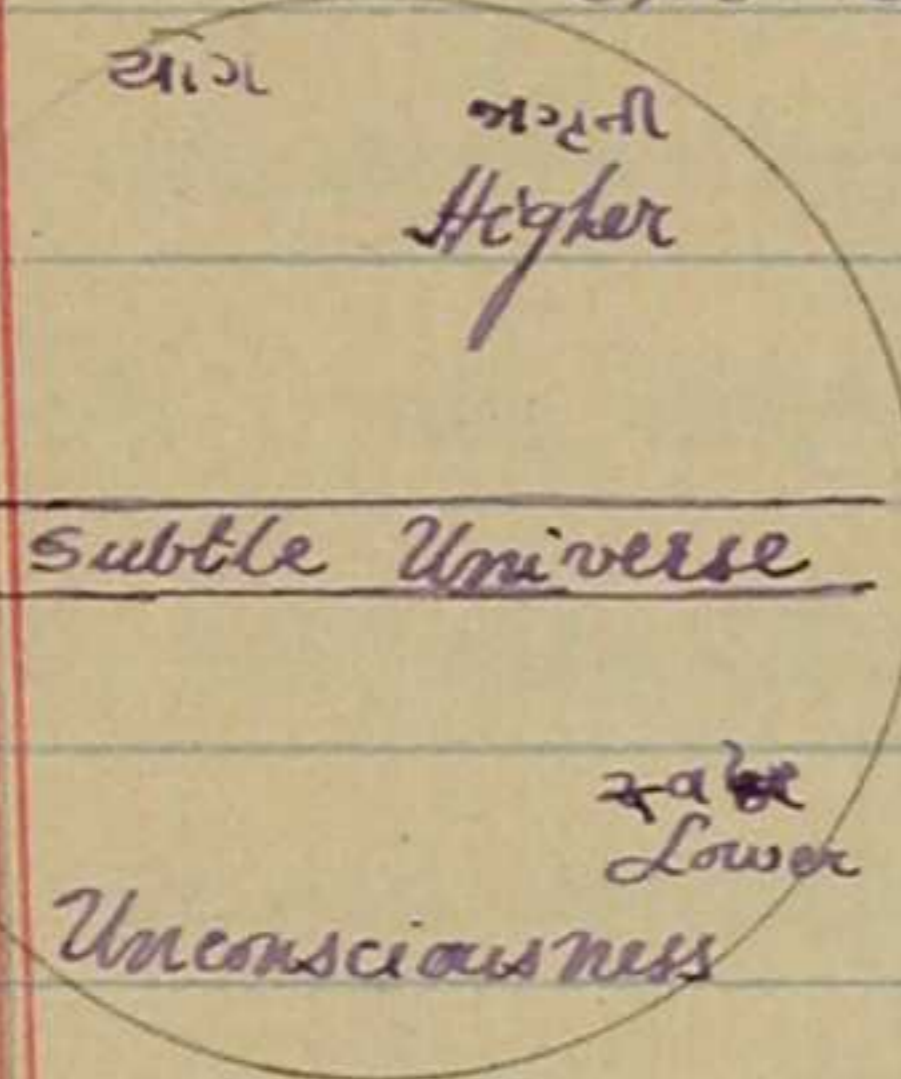
(b) yoga (samadhi) state - if conscious. (the experience of planes)

The Mind transmits this experience to the Intellect.

When it (mind) meets the intellect, egoism comes to know that it (egoism) got the experience of the world or of planes, as the case may be. If the Mind is of the gross, the experience thus gained is of the World, but if it (Mind) is of

the Subtle, the experience (to the intellect) is of the planes.

The Subtle state of the Mind is of two kinds,



One Higher, and the other Lower. In the higher state, there is consciousness (of the experience of planes etc), while in the lower - i.e. dream state, there is Unconsciousness. But if the dream is in the wake (conscious) state, it is Higher state, when it gets the experience of planes etc.

But - When the Mind is quite Unconscious of either the gross or of the Subtle (as in sound sleep) it is in the Lower state. It is then either in the 'Unconscious' state or in the

"Samadhi" i.e. highest state.
(i.e. in the higher state),

In Yoga-Samadhi, there are Intellect & Egoism, but not Mind.

When it gets down (उत्थिता) from its higher state, the 'egoism' begins to work, no sooner the Mind falls in it.

Now what is that 'Nirvikalpa Samadhi State' (realization) to which only 'Heroes' (वीर) & Sadgurus attain. Before attaining to that state, intellect & egoism are drowned into the Truth and their place is taken by 'Dnyan' ३००१. There Mind, there is Subtle body (in that state) but no egoism for ever, for when intellect & egoism are gone, there comes the 'Nirvikalpa' state, but that state or experience cannot be had without the ३००१ of a 'Guru'.

The "Muzhool"

Now - look at the curious few of this state. Take the example of one "Muzhool" ४३३५. As he is a "muzhool" (realized), his intellect & egoism - as explained above - are gone, submerged into Truth. Still, there ~~are~~ his Mind, his Subtle body, & although he is quite Unconscious of them, impressions do fall automatically on his mind (impressions - very few - of the planes) but he is unaware of it. Because

as those (powers, elements of intellect & egoism) givers of Knowledge are gone, then how can the knowledge come? However, the Mind, the Subtle & the gross - all begin to work abruptly, which (workings) forms impressions ^{material} and then he gets a glimpse of knowledge of this ^{existence}. But, then these impression disappear, as abruptly as they were formed, and the Moment they (impressions) are gone, he is again 'Unconscious' (अज्ञान), quite absorbed in his ecstasy of 'eternal bliss' (अमरिष्टानन्द). That is why, the Maghoob appear (to the world) as 'Insane'. For what is the state of a carriage whose horses run about without a driver? (Here, the carriage is the Muzhoob - the horses are ^{the impressions of} his mind, gross & subtle - and the driver the intellect & egoism.)

The "Sadguru"

Now, the case of a "Sadguru". In his case, the Gross, the Subtle, all work - though his intellect & egoism are ^{too} submerged in Truth ~~and~~, and once they are submerged in Truth, they are gone.

A Sadguru has gross & subtle bodies, but as he is now realized (one with the TRUTH), it (that TRUTH)

brings with it that ^{sublime} knowledge, bliss & power, and even when he brings with him all these greatest

& highest powers, he has No egoism. He works his

Mind with these ^{i.e. the} knowledge - bliss - & power - while

we people of the world judge quite the contrary,

and say that he ^{too} works with his "Mind" (alone)

Now - this 'power' means indefinite (limitless) power

"^{ज्ञान} dnyan" is 'perfect knowledge' (of Truth)

"^{मोक्ष} bliss" is eternal, everlasting bliss ^{मोक्ष-मोक्ष}

And it is only owing to these powers, that a Sadguru can on their own body & Mind, the

What is Hope आशा

मन मेरे, माया मेरे, मर मर जगत शरीर
आशा तुझा न मेरे, डूँह गये हास डूँह र

This hope = Egoism (अहंकार), and the Cause of this egoism is Saustars. Because, if there are no saustars, there is no egoism. Egoism automatically disappears when Saustars are gone.

दुःखोदा मुञ्चत एवमने
नदी मवेता पुण्डरीक

For the very reason, it is said, that without this egoism being completely destroyed, all the Yoga-tāpa-japa are useless. Because, as long as intellect and egoism do exist, one cannot proceed further (in the path of God-realization). These-intellect & egoism-

must be completely destroyed. Without that
being done, the years of meditation, concentration,
Yoga-sadhana etc. are of no avail, absolutely. Many
a Great Yogis - with years of mu-ru, have been
lying helpless in the mid-way.

Yuckand has therefore said - in one
place - "There are very few in every Yuga
who attain to Dnyan-State (ज्ञान-राज्य) in Yoga."
----- Therefore, Strive on & on even unto death."

Friday - 26th June 1926

Truth &
Religion

"If you ^{at all desire to} aspire for realization, you should have your very life (जीवन) held in your sleeves (palm) ready to be given up any moment. Then, (i.e. after such preparedness) shall you be alone deemed worthy and be able to see only the Gates of Truth. (Hafez)

(This referred to a discussion that was going on with regard to certain Society, with a high-sounding name, and aspiring to higher ideals but directing its energies quite a different way i.e. towards its secluded ^{or} established creed, which it professed to and proclaimed to be Universal, and which (Society) left no stones unturned to defame a 'realized' man like Swami Vivekanand)

The topics then turned to the American (Christian) Mission, & Salvation Army movements etc., which has been endeavouring its best to induce the people of all ^{other} religions of the world to accept the Faith of Christ, which alone, they say, is the road to Salvation. "Why all this?" Shree said "Why induce people of other religions to shake ^{their faith} & give up their religion? Is Religion Truth, or even a Way to Truth?"

"Truth has Nothing - in the least - to do with Religion. It is far-far beyond the limited & bare dictates & doctrines of a Religion. Truth is - bare & simple - in giving up Maya, particularly Kama - Krodha - & Kauchana (सिद्धि-इच्छा-संशय). Anybody ^{aspire} can attain to it. There are no cast distinctions or prejudices there."

The Mahomedans say that realization
can only be obtained in Muhammedan religion!
(and bring forth the silly argument of 'Shariyat'
-viz. 'the Sunnat! How ridiculous. Their Great
Prophet propagated and gave them the divine
doctrine of "Cutting their Mind, Maya &
Samskaras" (i.e. keeping Mind wandering in
worldly Maya in check, to be aloof & away
from the clutches of Maya, and to destroy the
Samskaras, as much as possible), and Not grasping
the great, deep meaning of the Prophet, they
(Some fine philosophic head) invented 'Cutting of
the skin etc. and the people blindly accepted &
followed it. How ridiculously reverse from the
real & original doctrine of their Great Prophet.

Then the Parsees - generally - say that religion exists - comes within the meaning of "Kusti (sacred girdle) wrapped round their waist, and striking the same as many times a day as possible; and that all other non-believers in Zoroastrianism are "Durdands" & so on.

What fancy ideals of Religion into Greatness!

Their Great prophet - Zoroaster - meant & ordered them to strike off the dust accumulating every moment on one's body & mind, as many times as possible, thus striking off & destroying the Saushans, and their Dasturs & others misread and mis-represented this beautiful doctrine of their prophet, and mis-guided the people into believing that putting on Sudreh & Kusti; and striking off the same a number of times daily would cut off their sins and show them the way to salvation & so on! Simply Non sense.

So also the Christians philosophy of the so-called Ministers of the day that 'Salvation can only be had by accepting the Faith of Christ & Baptism etc. That all other non-believers in Christianity are 'Heathens' & So on & So on

What all this in the Sacred Name of Religion? "Shaking others' beliefs is - if not a sin - weakness, rather Cowardice!" What (earthly benefit) is there in increasing the Numbers of people believing in a particular faith, and boasting before the world that 'we have so many (thousands or lacs of) followers etc."

If you give the poor, needy & destitute ^{quite illiterate} teeming Millions of India a little inducement of some food & clothing & Money etc., they would accept & embrace any creed! and again leave it and accept another (creed) if some better inducement

be offered them

I say therefore "Wise (control) your
Mind; lead a pure, clean life,
remove low desires, and follow one who
has realized God, and you are saved.

Following does Not mean giving up your
Creed or Religion. The Mind is to be given up.

Not taking such broad view, the people
(particularly the Orthodox of all religions) look from
a very narrow angle of vision, and say "Our
religion is the Best & only source for seeing
and realizing God & Truth etc."

Then, referring to the recent riots in
Delhi, between the Hindus & the Mahomedans, on such
childish & trivial causes like "Music before
Mosques", Shree explained, that this was due ^{only} to
the very secluded belief by people of both these

religions - the Muhamedans believing that blowing
off the heads of "Kafirs" who play music before
Mosques is sacred (zeal) and specially ordered in
their religion, and acting on such silly notions &
mis-beliefs, they struck off the heads of the Hindus,
who likewise led away by religious fanaticism
blew off the heads of the Muhamedans, and thus a
number of precious human lives were lost on both
the sides! What's all this blood-shed in the name
of Religion? What is true, real and ought to be
done for the religion (friendly feelings & kindness
& help to all human beings etc.) is left aside, and
precious ^{human} lives are lost for no earthly reason!

What a time? (this kala-yuga)

Such barbarous, brutal bloodshed for Religion!

Then (from the other side) Forced Avatars &

Prejudices etc.! (Ref. to Krishna Murli being forced
by Doctor Beasant in her Theosophical
Society - as a vehicle of the avatar -
the World Teacher)

What a poor, silly tendency of the people's
(Mass's) Mind now-a-days! If a religious-leader
springs up and proclaims - in the Name of Religion -
that 'Marriages between brothers & Sisters are legal -
~ Such a leader will, ^{immediately} have a big following of
ten Crores. And, on the other hand, if a realized,
or even, ^{unrealized but} Sincerely religious-leader would preach
the real Truth & say "Renounce everything," he
will hardly have a following of ten (as against
ten crores of the former), and those (ten) too, forced.

Such is the turn & tendency of the Mass's
Mind to day. They want religious doctrines &
dogmas, suitable to their mind & ideals of life,
and any (shrewd) leader, who (observes & makes
out and then) does this, succeeds, and has a
very large following in no time!

Saturday - 27 June 1926.

The different States

^{३१३} Kshar =	^{३३} Had =	^{३३} Jiva =	^{३३} Jan =	Holy ghost
^{२१-३१३} A-kshar =	^{३३} Bi-had =	^{३३} Sat =	^{३३} Janan =	Father
^{३३} Uttam =	^{२१३३} An-had =	^{३३} Shiva =	^{३३-३३} Jan-e-Janan =	Son

These are the different states, explained in different senses. Now - how these are attained to.

To become 'Uttam', the 'A-kshar' state must be realized
 " 'An-had', the 'Bi-had' " "
 " 'the Son', the 'father's state' "

Beyond all this, is 'Unconscious' chitta.
 For - The unconscious 'Ananda' to become 'Uttam' it has first to acquire the 'Had' state, then the 'Bi-had', and thence to 'An-hada', if given duty.

Man - ३३ is in the 'Had' state
 Parmatma ३३ " 'Bi-hada' state
 Sadguru ३३ " 'An-hada' "

When ^{या} 'Iva' becomes one with ^{सत्य} 'Satya' it becomes ^{ब्रह्म} 'Bihada' (God)
and when the very 'Iva', from the ^{ब्रह्म} 'Bi-HAD' state, returns
(i.e. comes down for duty) i.e. being One with Parvātma,
also comes down to work for the World, i.e. it is in
(ब्रह्म) 'Had' and (ब्रह्म) 'Bi-had' both, it is said to be of the
(अब्रह्म) 'An-hada' State.

Sunday - 28th June 1926

(A Hindu Bhakta, who had observed many 'tapa-japa-vrata' (तप-जप-व्रत) etc., and who had come & talked to Shree at on Spiritual matters etc., one day came with an intention to speak to Him on some money matters, & Shree absolutely avoided him, which impressed him intensely & he expressed his extreme regret before others etc.) Thereupon Shree gave a nice ^{शुद्ध} advice

"That is how the world changes. It's all on account of 'Maya' (माया) which must be renounced, before aspiring for any Spiritual advancement. The greatest of this 'Maya' (माया) is 'woman & wealth' (स्त्री-धन), and any Sant (संत) who talks of these, is not a 'sant'. For all 'Maya' goes before realization, (which is the only qualification of a 'sant')

Re: "Marriage"

" - But, the fact is that if one is not lucky to get realization, or has - at least - not surrendered to a Sad-guru, or has not married by a Special order of his Master then Marriage is nothing, but the greatest possible check is his path (of realization) - let aside sexual connection with women other than a legal wife (५२-२११-२१३) "

Renounce means - first renounce this 'Maya', and do nothing without the order of a Sadguru.

"No man who has a woman as his wife, can ever perfect be" - says the Bible, and yet Masters, Avatars & Sadgurus have been marrying, for theirs is quite quite a different case. For the ordinary human beings, the greatest hindrance is This Marriage

As for the Masters (Sadgurus, this lack of
realization after Marriage - like Maharaj) is also
the outcome of previous preparation. (पूर्वजा संसकार)
If he (Mah.) had not married, he would have had to
take birth again, because a Sadguru has to be
free of all Samskaras before realization.

Take the case of "Budha" (गुरु). His previous
Samskaras were very great, and hence he came down
(for duty) after realization - in a second, though, at
first, i.e. while going up the path of realization, he had
to suffer so hard. His sufferings in the beginning
(before realization) were so severe, that when he
could not bear them, he had actually to strike his
head against the floor (ground). This Sufferance
is only for a Charginan, not for the Circle.
(explanation follows)

The circle (of Shree B) is now under going great

Sufferings - before realization - but later on, these
Sufferings will only be of doubts, of mental
unrest, of longings, of bindings etc. whether they
will be realized or not, & if so when, and
meanwhile the mental unrest torturing them
particularly in respect of the Guru's certain
orders (अज्ञान), bindings (बन्धन), which continually
goad the Mind, & create an actual storm
& confusion therein.

(of the Circle Members),
But these sufferings, however great, are
nothing as compared to those of a Charyama,
which are Most Acute & Severe.

This mental suffering & unrest period
passed by the Circle, and they also become
'Acharyas'.

It is therefore that Vivekananda writes - that
"Preparing a Circle is very very difficult."

These severe sufferings by the Charge-man,
(who is being taken up all at once), and the
comparatively less sufferings of the Circle
(being gradually taken up) are also due to &
dependent on the previous Sanskara (of the Sufferer)
the former suffering more (as they suffered less
previously) and the latter suffering less, as
they previously suffered already for their Masters
(Gurus) - as will be explained hereafter.

Therefore it is that the Circle's preparation
is gradual, and the Charge-man's immediate,
and hence the Sufferings less & More, respectively.

A Charge-man prepares his circle
and then, after entrusting them their respective
duties (with one Charge-man), he gets himself
free - coming down & going up at will, taking
no active part in the working, but simply

observing how the working is carried on by the circle he has prepared and placed in charge of duty, without any interference.

Now, what does the circle do?

Suppose there are 12 in a circle, including 1 Charyeman, 4 heads, 4 heads, 2 heads, 1 goes off.

These all are "Acharyas" with their respective duties. With the going of 1, only 11 are left (i.e. 1 Charyeman & 10 Acharyas). These 10 Acharyas prepare him (Charyeman)

The Charyeman is at first realized with the 10 of the Circle, or even afterwards, i.e. the 10 of the circle, while doing their duty, make preparation for the realization of the Charyeman.

Of the 56, one is a "Muzhoob" - not out of the 12 mentioned above. There, i.e. in these 12, only 1 goes off.

There is not a fixed, hard & fast rule that every Chargeman (Sadguru) must have TWO Gurus - (as in case of Shree B.), as it is the very Sadguru who prepares a circle, that has to prepare its Chargeman too! And how can two Gurus prepare one Chargeman? He, and the Circle including the Chargeman are one & the Same, because all are realized, hence all are equal. Everyone in the Circle gets perfection. (the Same as the Sadguru i.e. the preparer). Then what is the difference? Nothing! Of the ten in a Circle, one is a Chargeman. Now proceed.

Now See the working of the Sadguru when he places the (12) members of his Circle in his 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 and

in absolute darkness. (i.e. Keeping them ignorant)
He does not look merely to the side of
giving experience ^(realization) alone, to the circle, for that
he can do in one second, at a glance, in the
twinkle of an eye. But - only because, giving
them the experience (realization) abruptly, does
not enable the realized to come down for duty.
And then, who is to do that duty? (Suppose
you give experience to this hand - then it stops
working as before) And it is for this reason, for
enabling all to come down again for duty, that a
Sadguru who has to prepare his circle, prepares
them (members of the circle) all gradually,
unknowingly, for ^{taking} them up to realization, and once
they are all realized, he brings them all down in
a moment. That is the difference. Going up is
gradual, & in darkness; Coming down is abrupt, &

in a moment.

To one, he keeps aside, (i.e. he either dies or 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 when all the ten become One. And then, the ten of his circle, who realized, prepare the 11th one, and make him Chargeman. These ten mean He only.

What a trouble for all these? Although he is the Master, he has to prepare a circle & give charge. Why? This working of the whole 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, viz. mixing, pouring, serving etc.)

In short, in preparing a Charyeema,
a Sadguru gives him realization even
gradually, like with a slow process, i.e.
(progress by Maya-destroying poison), and
once as he deems best. And then, after
realization, the Charyeema prepares his
own circle.