From Chanji's Diary, November 24th, 1926 at Lonavla:

(A discourse b Mahar B.b)

To believe in God and say that He is (exists) is no fraud, but to assume and say that "I am God" without being realized is a fraud.

All faith is based on intellect and there could be no faith without intellectual conviction.

Things which are beyond intellect (infinite and unlimited) cannot be grasped or understood by or through intellect, which is finite and limited.

To understand the infinite and unlimited or to form any idea of the same, one must first of all assume that they (the infinite and unlimited) ARE, i.e. they do exist. That is the data, as it were, of the theorem. For example, we know not who and where God is, and know not, too, whether He really is or is not. However, to understand or to get an idea of God and His works (as explained in religious books and by the wise) we must first take it for granted and believe that He is, that such a being as God does exist, and with that beginning and belief, start in search of Him.

The people of the world (the mass) do not really believe in (the existence) of God. They merely fear God, as some unknown mythical being rewarding the doer and worthy and punishing the wicked, And it is the punishment of Hell created by God that they fear more, rather than fear God Himself. For if they really believed in Him (in His existence) and were afraid of Him, their behaviour and actions would be quite different from what they are now (dishonest, wicked etc.) If they really felt any fear whatsoever for Him, they would be ever avert not to do anything that would displease or would not be liked by Him.

If they really did believe and had any faith in His existence, they would at once start to find Him, and would never rest till they did find Him. For when love for Him comes, fear of Him disappears and when that love reaches the
highest point, the lover finds that he himself is the Beloved.

To be atheistic and not to believe in the existence of God is to make no progress. If all were to follow atheism, there would be no progress in the path of truth (realization). But to be an atheist after the intellectual knowledge that one realized (?) gives, would be no fraud and would enable you, too, to make an advance towards the goal of truth (realization).

(1) Atma (2) Mind (3) Sanskara (4) Mental Body (5) Subtle Body (6) Gross Body

1. Atma is the highest state
2. Mind-ness i.e. Mentality is given to the Atma by the Sanskara.

Atma = Atma + Sanskara = consciousness.

Jivatma in sound sleep is unconscious of its existence is ?
Jivatma in sound sleep but conscious of its existence is ?
Jivatma awake (in meditation) but conscious of its existence is ?

The sanskara at first form like this (xxxxxx). They are in the beginning very faint impressions. Then gradually, when they develop into the mental form (from atom to vegetable - animal - and human) they are like (\\/\\) - snake a voracious bite. And this is the form of the mind with sanskara.

The gross form is always exactly the deep and firm impression - the exact counterpart of the subtle, i.e., the mental, subtle and gross bodies are all owing and according to and dependent on the sanskara. For the perfection state, as of Atma, (1) one must go beyond the Mind (2) even the deities, saints and mahayogis have the mind, and hence they are imperfect.

The sanskara's impressions (as mentioned above) from the mental to the subtle and then to the gross for every individual are usually the same (xxxxxx), but the colors are different - of innumerable varieties.

When you are in a dream, the gross body is dissolved in the subtle and when you are asleep, i.e., in the deep sound sleep state, your subtle body is dissolved into the mental. So, in sound sleep, there is no (?), no sense, no feelings, no
experience and yet there is that mental body which again – after a time – comes out as (re-enters, as it were) the subtle and then the gross in the awake state.

This experience you all have, now, in individual individual cases. The same experience is to be given to the whole universe – at one time, i.e., all the subtle and gross bodies of the whole universe are to be involved into the mental, by giving it (the universe) a sound sleep, meaning all the existing theories, beliefs, inventions etc., all are to be dismanifested, by putting the universe to the sound sleep, and then afterwards to awaken those that remain unrealized and unexperienced. They will awake in the same state as they were when they fell into sound sleep, but the evolution then (i.e. after the awakening) will be according to new ideals, beliefs and theories etc., as are contemplated now by the Realized (Shree's circle), the old beliefs and theories etc. going away (being widget off or destroyed.)

This "Dissolution" of the whole Universe is " involuution," which is called "Nahapralaya."

The Seed of the present Circle laid centuries before:

About the times of Shivaji – i.e., about 400 years ago, the Sadguru then existed (Ravdas) laid the seed of the new spiritual circle-to-be. The point in the centre indicates the Head (of the circle) and those (points) on the circumstances (circumference?) indicate members. Exactly the same way, Shree has now laid the seeds of the new circle-to-be, and which shall be completely manifested (known to the world) for four to five hundred years hence.

The Shree form that the Head and the members all take during these manifestations are the same (subtle and gross) as they had at the time when the seed had been sown. (For example, Shree has the same form, size, stature etc. of Shivaji now when he is manifested, as that which was when the seed had been sown.
in the time of \$\text{\textit{Shivaji}}.\)

**CONVICTIONS:**

All faith is based on intellect and there could be no faith without intellectual convictions.

(1) Atma (2) Mind (3) Sanskaras (4) Mental body (5) Subtle body (6) Gross body

Gyaama in sound sleep and unconscious of its existence is God

Gyaama in sound sleep and conscious of its existence is sadguru

Gyaama awake (in meditation) and conscious of its existence is yogi

Suppose A is the mental body and B is the subtle or gross body. Then A could give convictions of his superiority to B through the mind (developed mental facilities.)

Just the same way, my intellectual convictions to the world will be of the same type, i.e. from the One who is Superior, who understands, to those inferior (men) and who do not understand—besides, they (intellectual convictions) will be with proofs.

Darwin, when he propounded the theory of Evolution, these (his intellectual convictions) were based merely on science, scientific research and erroneous knowledge. He never thought nor even dreamt of God's hand in it.
(too Talks on the Verandah)

The conversation started from questions of hair, that they should not only be cut off, but stripped off, as cutting off every time makes them grow all the more free. Once removing off the hair would stop the growth at once. So should all sanaskaras be eradicated.

Sanaskaras and how they are cut up and destroyed

Every thought, word and action of a human being creates sanaskaras. Good thoughts, words or deeds create good sanaskaras; bad ones, bad sanaskaras, respectively. But sanaskaras are created! Only salika and realized ones are free of sanaskaras. They can never be stopped until one is lucky to have the grace of a guru or realized one.

Even the great yogis with their years of tape-jap and powers of ( ) hindu) who have reached to the 6th plane are unable to let go of these. What they can do with all their height of powers is that they, during concentration, meditate etc., stop production and growth of new (further) sanaskaras. But what of the past store of sanaskaras accumulated for years and ages. They are that he mind can't destroy them with all his powers, unless by the grace of a (realized) guru, who destroys these past sanaskaras and makes him realized.

And even such yogis can't manage to destroy these past sanaskaras, what of you, ordinary human beings. You accumulate every moment a store of sanaskaras, good and bad, all mixed. Good sanaskaras create good thoughts, words and deeds mixed up with the bad and thus there is a mix here, like white and black hairs on one's head. None is destroyed.

If you ask my advice, I say "Do nothing" and if you at all do anything, do that without any aim (result) in view.

Ordinary people make a mixture of good and bad sanaskaras.

You is remove sanaskaras superficially, while a guru removes all sanaskaras.

And why? For every action done with any ultimate aim, as explained above, creates sanaskaras, good and bad, and these sanaskaras are a check on your way to
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even be satisfied with all these efforts, and eventually tired, both would give up the task, the one of explaining, the other of listening. The only thing one realized was that one could do to convince the other is to give the other an actual experience of what he wants to explain - such as giving the other an actual pinch or scorpion bite by bringing an actual scorpion. But the only condition in that experience is that the time for the sense must arrive. It can't be done or given before time, nor after time.
t ese and going by a rober. But both had to go to Larger for the experience.
A sadguru, in order to have such experience of things at a distance, had not
to go there. For he is everywhere. He becomes that place or thing of experi-
ence itself. A sadguru would not go to see a thing or place at a distance,
like the Yogis, but be the actual thing itself to be seen. He has not to exert
or use his powers like the yogis.

THE SOURCES THE YOGIS USE

There is electricity in the air. The electricity has four layers one inside the
other in the air, and the powers that the yogis make use of are of this un-
limited source of electricity in air - which is in the third layer inside.

With the source of (in the 2nd layer of air) they combine the limited source
of electricity (cover) in the 2nd layer in their own body by means of breath
and the combination of the two powers enable the host to bring about a result
result just as he desires. He has only to think, after combining these two
sources (?

Limited) by yoga process and there is the result, such as raising the dead, reading the minds of his enemies; seeing things
at a distance (as America from India) etc. etc. For instance, if a yogi wishes
to raise or revolve a dead body or to see certain places in America (while
sitting here in India) he can only to combine these sources of electricity
within himself with that without (in the air) by yoga processes and then to
think that particular desire he has and gets the result. While a sadguru is
not to exert his energies in searching out particulars (like the yogis)
but only thinks as he wishes and has the result. For, to him (the sadguru)
both the conditions (dead or alive, India or America) are equally false, as
both, to him, are mere creeds, illusions. And what matters it to him if it is
this or that. It is as he wishes, which is not the case with a yogi. For,
to him, both the conditions are real and has therefore to change one for the
other methods and for the change, these efforts — of yoga-sadhana, meditations, etc. And although the powers thus attained by a yogi are tremendous, they are "rays", after all not the "sun" itself, as can be seen from the following illustrations:

![Diagram](attachment:diagram.png)

It will be seen from the illustration that the "sun", being above the sun (the sun) at rest, sends rays (powers) from the sun to take care of whatever is required. But these are rays, after all. While a sadhaka, who has gone beyond and become one with the sun, sees from there (the sun) and gets things done as he wishes in the world below, where to him, whether here or in America, are all one and the same, hence no difference or difficulty. He has merely to think and throw light of his eyes or mind.

You could these explanations of the realisation and realization be given to men with a limited mind and intellect. It is quite quite impossible. To make you human beings understand and give some idea, the un-realized has to present the inner form which is a limited state of mind, intellect and energy, and in that limited state as form, with a limited power of expression and explanation, etc., he cannot explain that which is unlimited. You can have no idea of it.

For example, take a pinch or a scorpion bite. Can one explain this to another without these feelings, sensations and afflictions of burning, etc., are? Cannot. At the most, one can make certain queer movements and gestures with his body to give the other an idea of what is felt, but the other can't understand or
advance the path of truth and for the destruction of which, there are so many
difficult processes of Yoga, etc., whatever, at the next step formation of new
sanskaras only.

A YOGAS (Yoga means renunciation)

Karma Yoga means "renounce everything;" "do" (work) anything, service without
any ultimate aim, selflessly. For service to humanity without expecting return.

Nishkarma Yoga means worship. Renounce everything and take the name of only
one Paramahamsa and merge yourself in his love.

Baja Yoga means concentration. (Renounce everything) and concentrate only on
one Paramahamsa. Baja Yoga uses up good sanskaras and this is flourishing.

?? means renounce everything—try to get a knowledge of self.

(Realization.)

But all these Yogas, as explained several times, would only stop formation of
new sanskaras, the past store remaining as it is, unchanged. Hence, the Yoga, Baja,
too, is nothing.

Then, what to do to stop creation of new sanskaras and destroy the past ones?
Have darshan of one realized. For a guru, who is realized is like a furnace burning
away everything good and bad, past and present, all sanskaras. It is therefore that such realized ones try to keep the company of sinners, who are
most drowned in sins. Christ said, "I want sinners in my company." And he had
sinners like Mary Magdalene with him. Around Babaji there are almost all sinners,
people with bad habits of drink and smoke, etc. They want that for they want to
give a lift to those sinners and save them, which is their work duty and for which
duty alone they assume the human form and come down to the world, leaving their (?) of
realized state.

Then about the mandali—who are under (?)—most fortunate for by this
they have been able to perform all the 4 years at a time; for
you have renounced everything (one of the main conditions of Yoga), then you have
been practicing Karma Yoga by doing what I order you to do. Then you also perform Bhakti Yogi when you give your love and unceasing worship for me, renounce everything and are marvelously ready to listen to what I say. Again, in thinking night and day of me alone, concentrating all your mind on me and my orders, you perform Reya Yoga and lastly, in renouncing everything and gathering round me to learn that knowledge and progress further on the path. You also perform ( ).

That is to say, in short, in renouncing everything and surrendering heart and soul to a guru, you have been enabled to perform the most difficult task of performing all the 4 Yogas at a time, whereas for any great Yogi, it is impossible to perform even two yogas at a time. For one teaches him to do something, one prevents him from doing anything, but both teach quite vice versa.

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Shri Ramakrishna was realized and his innumerable followers accepted and believed him as such - God personified - though these followers had no idea, verification or proof of his being such a One - God personified. There was merely a blind faith, a blind belief, without any proof or satisfaction to either heart or head. For things beyond intellect could not be explained to the human beings with a limited intellect.

Shri Ramakrishna was given experience (realization) by Cotapuri and was brought down (like Maharaj to Shree) by a lady saint and what a trouble he had while coming down (like Shree) for 13 years.

Then, talking about the Yogas, Shree repeated last night's explanations, particularly the experience of a visit to Nagar by two different persons, one on foot, the other by motor, the former after a long time and with difficulty, the other latter quickly and with ease and pleasure. One (the former) could be compared to an ordinary human being, resorting to ordinary methods of journey, the other (latter) to a Yogi, being advanced in power, taking the benefit of