

Wed. 19. 3. 26.

Baba Falls At The

Feet of one of the mandali!

Baba came from the Hill as usual at 10 o'clock this morning. After some time a special meeting was called together when Shri explained to the mandali the Three kinds of Sut Purushas or Divine Beings. 1. Vidah Mukta or Mujzooob i.e. absorbed in Self-Realization or the experience of Infinite Knowledge, Existence and Bliss and One who is perfectly unaware about the rest (Imagination) including His own body. 2. Jiwan Mukta or Salik who after Self-Realization or God-Realization (both the same) comes down in the gross plane and is conscious of His body and immediate gross surroundings but does not take part in the gross activities. 3. Acharya = Adept = Kirtub who after God-Realization does not only regain the gross consciousness but also takes up the indescribable functions for Universal upliftment ~~at~~ towards Truth and does bring about vast changes in the whole universe !!

Although all the ~~3~~ Three are God-Realized and hence Perfect and True!

In the afternoon the boys were all

bathed, but after that another incident took place that beat the Vishnuo affair of yesterday hollow!

Baba asked some questions of Chhagan who did not give prompt and clear answers at which Baba fell at his feet and told him that "Hereafter you don't do any work. Just eat drink and loll about the place" Just like Vishnuo did the other ^{day}, for some moments, he seemed to be stupified into a statue but when the flash of momentary amazement passed away, he did not stop at a local display but was off at full speeds through the fields towards 'somewhere out of Deherabad'. When it was seen that the running figure was bent upon going away, as inspite of repeated calls and even 'orders' shouted after him on behalf of Baba he did not even as much as turn back his head, that quite an exciting chase began! Baba ordered some of the ablest runners to go after Chhagan and bring him back. After waiting for some time when nobody returned from the chase Baba got the small tonga harnessed and started after them himself.

But the sharp ~~inclines~~ ascends and descends, the loose surface of the fields and the frequent bumps caused to the little 'gharry' on account of the many hollows and ditches in the way soon made skin leave it. The horse was detached and Rustomji was asked to ride on it and gallop on after the faintly discerning figure of Chhagan. Consequently after a very exciting time and a run of 3 to 4 miles Chhagan was brought back before Baba who soon brought

about a normal atmosphere, and within a few minutes save for the heavy breathings and perspiring bodies of those who had had a run there was no sign of any abnormal situation!

Baba played cricket with the mandali in the evening. After supper at 8 o'clock Baba had a motor spin to Shindewadi when 10 to 12 of the mandali accompanied him, after which Baba repaired to the Hill.

Thur. 20. 3. 26.

Baba joined the mandali at 10.30. this morning. During the tea-party at Kaka's place in the afternoon Shri beautifully explained the external signs of a Sadguru's internal working. The right-hand and the right leg of a Master ^{when} brought into action means Divine Help towards God-Realization and God-Realization respectively for the person concerned. Similarly the movement of the left hand ~~and~~ ^{or} the left leg spell worldly happiness or miracles. The miracles in fact happen automatically through Maya about those persons who have a faith in a Sadguru but they - miracles - cannot be expected to happen about the mandali since the Sadguru himself works for them! The usual Thursday bhajan was also held in the afternoon. Baba took a lively share in a few games of Sta Patas that were played in the evening. At sunset about 10 to 12 mohomeddams had come to see Baba in a motor lorry who were granted an interview. After that a meeting was held to decide about going to

Fri 21. 5. 26.

'Kumri' Tea Begun!

The only event of note today was a

meeting that took place in the evening. Baba again drew attention of those who were irregular and inattentive about their duties. The shortage of milk was also discussed upon, since the recent increase-ment of the dozen boys the quantity available (about 29 seers in the evening) and ~~the same~~ almost the same quantity in the morning) was not found sufficient. The question was whether to do away with the extra $\frac{1}{2}$ quarter^{seer} of milk that has been recently allowed to the boys in the morning besides one quarter seer that was begun originally, or that the wandalis should stop taking milk tea every morning. As was expected the latter programme was adopted and instructions were issued to authorities concerned to prepare 'Kumri' tea for all from tomorrow!

Sat. 22. 5. 26.

Music Vs Storm!

The boys were bathed today in the afternoon, when after sometime a very unusual wind storm began. The doors and windows began to bump against each other. Books and papers were flying all about and there was a great hissing and cracking noise of the iron sheets and ~~the~~ bamboo matting coverings as the stormy winds began to force ~~thru~~ through all possible crevices and openings bringing with it a heavy mist of fine powdered dust.

Baba asked somebody to start the gramophone! A fine atmosphere for music! but strangely enough a few minutes of gramophone music

had a very wonderful effect upon the wild storm!

It soon subsided completely! The Mujivars and Tuntwallis of Bapoorahab Vali's tomb at ~~Ahmednagar~~ Ahmednagar came to Baba for offering invitations and the subscription list in connection with the anniversary day of His death. Baba instructed Rs 50/- to be paid then towards the Urus funds and after their departure dwelt for sometime upon this well-known Saint of Ahmednagar. He also gave interesting explanation on various other Divine Personalities and points.

According to what Baba said Bapoorahab was not a Salik but a Mujzoob that means a God-Realized Personality who remains absorbed in the Realization and does not come down back to the gross plane for World Duty. The state of Mujzoob was likened to that of a child, a ghost and a mad man. The Mujzoobs are like ~~in~~ the innocent little children who can never be affected by women and wealth in the worldly sense. In whatever form these two of the most irresistible attractions of Maya or world be presented before them but they will fail to attract them. They are like Ghosts because they are constantly moving about from place to place without any purpose in view.

While they can also be said to be mad ~~for~~ resemble the mad since they have no consciousness of their own body and consequently don't care the world the least and remain absorbed in their own Bliss! But all the same like The Salik and The Hikut (Acharya + Adept) the Mujzoobs are ^{also} God-Realized. There is no difference at all in this regard between the Three of them.

But from the worldly point of view there is a very great difference between them! As has already been explained the Mujzoob remains only conscious of Truth and nothing else.

He does not know anything about His own body. While the Salik besides being conscious of Truth is also conscious of the gross plane to the extent of His immediate surroundings.

But the Acharya, the Kutub, the Sadguru, who just as the Mujzoob and the Salik is perfectly alive to Truth ~~but~~ has also a full consciousness of the imaginations i. e. ~~the~~ all the three worlds and for the upliftment and spiritual advancement He works very hard to the extent of a continuous personal disturbance and unrest. If at all there is anything that God cannot do, the Sadguru will perform it at a stroke. "If anyone asks me" said Baba "whether Ahuramazda is greater or Zarthosht I will unhesitatingly say Zoraster!" Because the people at the time of Zoraster were not sufficiently advanced & were in the primitive stage that He advised them to pray the Ahuramazda? Mansoor when He spoke the truth and said He was God, He was hanged, but since His assertion was based upon personal experience it did not ~~go on~~ undergo any change even in the face of capital punishment. Likewise Jesus did not only claim that "I and my father are one" but also held the possibilities of that Blessed Union for all who could

do away with lust, avarice and anger as well as meditation upon the Almighty with Love. But if the company of A Master is available, there is nothing like it for one's Divine Upliftment!

An example in comparisons of the different routes to Truth with relation to each other

M. A. Course.

The Service of a Sadguru, by following His orders to the letter in all matters.

B. A. Course.

Repetitions (constant) of The Almighty's name with feelings of Love

Matriculations Course.

Service of humanity without the least selfish considerations.

A. B. C. Learning

Observing ceremonies and dry drills of religious injunctions or Shariat.

After these explanations Baba went back to the hill at 9.15 in the night.