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INDIAN

EXERCISE BOOK

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Subject History of Ancient India

Class the (English) High School

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SUTAR CHAWL BOMBAY.

(Meherabad)

Diary

February 1927

of daily events with the Company with

Shree Meherbaba

5-2-27 - to 28-2-27

Saturday 5th February 1927

Discussion throughout the day on the last night's incident
Meeting, at first, of a selected friends, and after a long discussion
on the Liberator, Shree with his wonted tact, & kindness settled
everything in a surprisingly amicable way. Now, expressed his
willingness to obey Ben's orders (in accordance with their device)
with drawing his previous insistence to take direct orders from
Shree. During this Scuffle, another one arose out of Peud's
~~express~~ accusing hints, as a "double dealing" - (or whether it be true or false)
Shree quipped this Liberator in his own tactful way taking care
of the latter. Mans got excited over his son from this, and opened
old accounts (of the Coffin in hospital - etc) - and as his health was
very weak, he was stopped from further discussions & made to sit
quiet in a corner. Peud, who was a little excited (over though
rightly) was pacified, being reminded & approved by all as a real
& sincere worker - only with the little defect of getting ^{excited} over petty questions - which was a recent deviousness, he being
previously known by all a very quiet, obedient & kind boy. H. H. H.

he was given credit for his hard work + Splendid spirit of
service everywhere + everybody whenever + wherever required,
and pardoned for the faults. Now, was advised not to speak
to anybody, leave right he may be, and But the chief Complaint
kept quiet, when his grievances were thus satisfied.
For, he too felt it too much that he should be so spoken of
by others as unjust + vindictive etc. when they (the Mandala)
themselves had elected him as a Superintendent. The whole case
was settled amicably.

At Night, manaji's health going wrong, his bedding was
removed from the hut to the vacant space between the ^{old} operation
room + dispensary. There's special bedding materials were
given to him + an orderly was appointed for him - day & night.
(The removal, according to the opinion of experienced old members,
had some mysterious significance)

Capt. went to Bombay, this evening

Sunday - 6 February

The discussions on the re-opening of a High school were re-discussed, and Mr Latta, was asked to draft out a publicity propoganda - with terms & conditions and the various advantages of this school to the rising generation. These were drafted, and read out before the Mandala, additions & alterations made, and after being approved, order was given to get them printed. A point having arisen after the approval that condition re: the boys staying in the institution till completion of the course of 7th standard, be it 1 year or 7 years - with the option of granting leave in emergency, can be left to Shree's discretion. For what use would it be if boys were allowed to go home during vacations or any time in the middle of one course & then other, if they would then be deprived of school latinas, as well as be left out of discipline & moral training they get here - they would thus run the risk of getting into other places ^{like} ~~schools~~ & such other ^{as 22-24-52} ~~schools~~ ^{schools}, ~~where~~ ^{where} ~~they~~ ^{they} ~~are~~ ^{are} ~~not~~ ^{not} ~~so~~ ^{so} ~~well~~ ^{well} ~~taught~~ ^{taught} ~~as~~ ^{as} ~~at~~ ^{at} ~~the~~ ^{the} ~~school~~ ^{school} ~~here~~ ^{here}.

Such going out of a regular running course would wipe of the effect of previous learning & training. Besides the effect of staying at a stretch under such strictly discipline & supervision would be very great in moulding the boys' ideas & character, which would in such cases be very rigid & strongly impressed & be easily wiped of.

Spiritual training was also to be considered a part of education to be given here.

Services of self-sacrificing teachers, offering their services in this institution for the bare necessities of life was required & advised.

This evening - there were visitors from Poona and after their coming four of Nayan's prominent officials - One a Public Prosecutor, One Magistrate, One President of Distt Board, and an Hon'ble Magistrate, who, when given to understand that a High-school was to be opened, with free board & lodging, clothes, books etc were ^{taken} ~~scamper~~ ^{by} ~~surprised~~ and said that it was a real service to the future of Nayan & seemed to be very bright - for their paramount duty - their institutions etc.

After the departure of these, I had given some splendid explanations, on power of Yogis. Sadgurus such as the Shree & Guru back etc etc with beautiful examples.

I had resumed taking food after 6 days absolute fast (Commenced on 1st)

Monday - 7th Feb 1927

At a meeting of the Mandali, we discussed the various issues of the re-opening of a High School - whether the boys will be forth coming - as also good teachers' staff - free of payment & living only on food & clothes. Purna was expressed that such free ideal Institutions like the "Rashtraya Shalas" with such a strong personality of Mah. Gandhi were failures owing to want of such self-sacrificing men, and it is very doubtful whether such free teachers as required by our Institution, and on our conditions, would be available. It was therefore suggested that paid staff be secured at first, and

then, as time went on, their places filled in by Unpaid
men, willing to work here for such a good Cause, and in
Company with a Sadguru - which suggestion was approved.
This was due mainly to a question raised by Mr. Purohit
(who returned from Bombay with Manji & family) How
people outside Shree Baba's circle, i.e. those who have ^{not} known
him nor his life & activities could be impressed as to
the Sincerity & genuineness of this free institution. For
that Shree must be sufficiently well known publicly. There
may be many who would be willing to offer their services
and have some Spiritual gain in return by staying in
Lahore, but how are they to be convinced that Baba is a Sady.
For that, he himself must work internally. Otherwise,
we find it very very difficult, rather No way to procure
good teachers, according to an worldly (Material) way of
working. Shree apparently seemed to accept this argument
& nodded his head in Consent. & hence gave consent for the

Services of paid teachers. His intention at first, in starting the
institution of High School, was to take all (the teachers and the
taught - in the Love spiritual advancement). As for boys
it was in question, they would obey all orders, and learn what was
taught, but for teachers, Shree's intention was not of offering
them payments for services - for that would destroy the purity
of their service, and such services (or payments) could be
easily procurable elsewhere in the world. That was not the
aim of any Charity (or ^{mission}) - His aim was "Serve & get a
Spiritual benefit" But if that be unpracticable, and no
such self-sacrificing workers, willing to serve without payment,
are available, paid ones will be called forth etc etc.

After an interval of 2-3 hours, another Meeting was called
at @ 4 pm when Shree made a Most Important
Declaration stating that from the discussion carried on in the day's
first meeting (How would the world take him & be convinced of his
being a Sadguru or some such Great Spiritual Power & Authority)

had opened his eyes - that He was Not a Deo (2a) or a
Body were as the Uptel Word believed & Made
Others believe. - That He was an ordinary man (without
any publicity) and that those who desired in the past &
desire henceforth to have any Spiritual advantage ^{from him} may
expect Nothing of the sort than from him. For, if he himself
had Not seen God, how would he show it to others? Hence
all that wished to stay with him may do so ~~on~~ their own accord
and with this clear understanding. All bindings, bonds
and promises given in writing & orally or sacred oaths etc
are hereby withdrawn, and those who wished to stay with
him may stay, and consider him as a mere friend
(and not as a God) with no expectations absolutely either
of Material or Spiritual gain from him. They will only get food
& clothy free - Nothing else, and shall have to act strictly
in accordance with his orders. His advice to all was, only
this that "This (numbers etc) is all Nothing - a dream, an illusion,
that Much he has seen & experienced. Nothing beyond that (No

talk of God) and hence he would keep all these desires ^{to stay}
away & aloof of the attachments of the Material Maya - the fruits
being - Kama & Kauchas (Woman & wealth), & then he delivered
a very nice & interesting lecture on Hanukrishna's realization,
- 2 Gyans like three - ^{difference between} Yogas - Sadgurushis powers - with examples
and examples (Nide - separate sheet - M. 10. 10. 10).

This declaration of Shree to day, the first of its kind
up to now, and most surprising too, had, and MUST have
some great significance, and a deep internal meaning,
which all were unable to make out NOW, but which may
be understood in future from some further developments of
incidents. (B. 10. 10. 10 - a Shree's speaking - a same such
surprising & great event in the spiritual circle & country.)
But, it was indeed much surprising to note that in spite of
such clear & open declaration by Shree - that he had his ear
God or any such thing and that they should not believe him
as such, all were unanimous in their verdict of Shree's Hyper-
bolic ability & Spiritual Powers of a Sadguru, which he really

was (but which, for reasons known only to him, he was
disclaimed) and agreed to stay with him, as promised before,
his withdrawal of promises free & making all free, and
the declaration of disclaimer as a Judge, making the
effect absolutely on their resolution to stay & stick to him,
rather increasing their faith in him all the more,
and expecting, as said above, some great developments
events in the Near future.

Cricket was played as usual in the evening -
Special Milk tea served at night, the New plans of the
Hafiz School building (as drawn by Paul's brother) was been
discussed together with estimates etc. till late at night,
and went for a walk at night ^{at} 9 pm. - to the Hooper
side, Paul's brother being let off half the way.

After returning from the night walk, a general
convocation was carried on till 10-30, the topics mainly
centering round Medical Subjects, conventions, venereal
disease etc - the best remedy for a Snake-bite being
suggested by three - to have a deep cut on the spot and
applying Potash Permanganate - or Staying still without food etc etc
for 34 days, till the poison effect would be gone.

Friday - 8th February

Nothing particular, except a New agreement prepared & signed by members to stay with three for three years at least, just the same way as would be taken in respect from the New-comers - i.e. the New staff for the new High school - same ^{staying & leaving} on pay, and so on & freely.

Some discussion was made by three with Mr. Latham, on the publically matters of the New High School, entrusted to him.

Cricket in the evening - discussion & Consideration of New estimates at night - Arts & a general discussion etc.

Wednesday - 9th February 1927

Nothing particular except further discussion about the New 3 years agreement to be taken from all those who wished to stay with Shree - particularly for school - either with or without pay.

(P. Shree was shown Ed's letter & after perusal of same advised Shree - the BEST - HERE in the New School to be re-opened, but with 3 years agreement - no exception to the general rule - under consideration)

A party of Native Christian converts (of Nagas) visited Shree - apparently with a view to get some help from Shree for the ^(Messengers) New College their mission intended to open here in Nagas. One of them was a late head-master in the Nagas school, had been to America from where he had just returned with instructions & authority to open & start the New institution. After some general conversation, Shree questioned them if they were Christians - to which they replied freely in the affirmative.

What was the Mandate of Jesus to all? Wasn't it "Sell all

and follow me? asked shee. "Yes - it was" replied the author-
sative converts, who thought shee would had speak something in
praising terms of Christ & his religion, but to their Surprise, shee
questioned them further "Have you done that (i.e. sold all &
given up every thing? women & wealth particularly)? They
hesitated, and replied humbly "No" - Then said shee, "You
are no Christians at all? (being unable to follow Christ's mandate)
I am a ^{real} Christian - for I have given up (sold) every thing!" shee
which so improved the Visitors - that they were dumb-founded.
Then with a pressing & cordial invitation to shee - to come &
pay a visit to their (Missionary) Establishment in 'hager - they
went away. (no was played in the evening - ^{at} 8 1/2 at night)

Thursday - 10th February 1927

Fairs as usual by Bhaktas - to day being Thursday.

"Bhanu Sahib" came late in the evening at 5.30 to day and had
Bhaja until 7.15

To day there was a meeting held again to ^{re-}consider
the question of the school - whether it should be opened or
not. The Mandali ^{for} expressed its views - as regards various
difficulties in the practicability of managing & conducting
the same - such as Shree's changing mood, the rules &
regulation a little too hard for the worldly people to observe -
the same kind of food twice a day proving too monotonous -
& in short the general conditions & situation here proving some-
way uncongenial to the new & old staff - particularly the boys
and that changing of hands every after would seriously
hampers the progress of school etc. etc. - Free discussion
and looking to the ^{general} tone of the Mandali Shree dropped the idea
of opening a New High School saying that there were no really
enthusiastic workers willing to come forward - save the

rest a part of the burden etc. & felt much to drop the
mere idea of a High School for lack of spirit among the Maudali etc.
Questions re. continuing the existing school (primary) and
giving the students free food & clothing etc. as done before, and
also opening a free dispensary - for the benefit of the poor
villagers all around were discussed - yet left pending, for, the
meeting was abruptly closed, Shree's mood changing all of a sudden
- for reasons known only to himself - but for the free indulgence
some of the Maudali in to day's discussion of school affairs etc.
However, After the Bhajan & Arati, Shree's mood seemed changed
and gramophone was played up to 9-15 - when orders were
given to go to bed - as the Maudali had to get up early morning
at 4 a.m. to go to Phagan's brother-in-law's marriage
ceremony to take place at 7 a.m. at Akelner - 6 miles from
here

Shree ordered that he wanted to have 150 diseased
wheelbarrowed beggars - particularly skin-diseased ones - from the city &
villages all round - & Shree would personally give them a warm water
bath - clothes & feast thereafter - on the 17th the day previous to his
birth day. It being doubted whether 150 such diseased would be gathered
on the day, it was authoritatively arranged to gather 150 boys. - no more than 150

Friday - 11th Feb

All got up at 4 a.m. as ordered. Shree passed the whole night almost awake, the sleep (working) being prevented by the discussion to persuade (Rayan) to go alone to Akabner, & save the trouble of Shree & the mandala - which he persistently refused. Shree came in the morning & had his seat at 4 a.m. sharp and ordered those who were not accompanying him to Akabner, to go to bed again and get up at the usual hour (6 a.m.). The jelly, puddings & hots he was served early in morning to those accompanying him to Akabner and the mandala started at 5-30 a.m. from the railway line, arriving at the destination - just in the nick of time - 5 minutes before the ceremony. The walk throughout was fast, with occasional running, and after going round & round in the narrow lanes, the house was traced. Almost all being new to this village, nobody knew where the Marrying Couple's house was situated, and it was really remarkable to note a ^{new} village always

crossing the main dale, exactly on every junction, whence 2-3 roads
went in different directions. The ceremony ^{being} over, there went on
the Question & discussion of dispute - why Ch. was refusing to
take his legally married wife - bec. he had the shells of a Slap
he should be driven away from there and compelled to take this wife
& enjoy the married life (was in 1831). It was a very awkward
situation for poor Ch. - compelled on one side to renounce every thing,
and to take away the married wife and be a family man, for
the other - He creditably held up till last, but when

he being nervous, gave up & expressed a desire to stay - to prevent
further breaking of their sides, and the undesirable words spoken
by the other party to Shree & Mahang etc. He however expressed a
desire that Shree should stay at least for an hour - and have some
tea & refreshments etc. ^{to} which Shree agreed, but when he went &
asked his Uncle in law (the spokesman) for having some arrayments
for tea & light refreshments for Shree, he said it ^{could} be done in an
hour. ^{for that} They must stay here for 2-4 hours, & he would ^{then} arrange for

a sumptuous meal even. But Shree wouldn't stay in the house, another Brahmin - beating to one of the Mandala friends offered him tea, and being asked by the friend to serve Shree - all - agreed - all had tea in his "Wada" - then at another (Chapan's father-in-law's) and the party started on return journey at 8-15. It may be noted here that these people, having invited Shree to the Mandala and Shree having agreed to come, made absolutely no arrangements for him, for any body - not even a special seat prepared and Shree took his seat in a corner, quite alone. Not only that, but the general attitude appeared rather cold.

While returning - Shree felt disappointed at Ch's last step - of going up. If he did not listen to Shree's words for 23 days in this particular case, and kept an attitude to stick to him (sacrificing all) he ought to have stuck up till the last, particularly when he brought Shree with to such a distance, he ought to have kept up that attitude - returned with him - since said that that's why Shree said he drew the attention of all - this morning - that there was his "real man" (one) in the Mandala - just to throw a

went to Chaper. She further explains three gave examples of
three Ram Krishna - or Vark - of Gopichand & his wife - and said that
this was very difficult - It is as difficult as grasping
a shadow (of self) which tho' to hear cannot be grasped. Then
again - he gave a splendid example of "Vark" & said "What is
food to the body, so is body to the soul" (for a detailed expln.
of these vide Note Book).

The party returned at 11 a.m. after a rather tiresome return
journey. But the only thing three felt was the "losing of a sheep" -
He said that Ch. was very loving (in) & sincere fellow, and his
behaviour up to then had induced three to "push him" in the "line"
(concern) but that he gave away the last moment ^{was disappointing} - ~~in spite of~~
knowing hints twice, once in the ^{early} morning referring to it, and then
in the way, asking him to go forward, three following, and when he
refused to move forward three saying: "Remember - Take care"
(meaning - Keep up, don't give way) - However, considering he
may have given up for three's sake & not for his own private
interest of his own accord - as appeared from his last attitude,

as also, With a view to "take back the lost sheep" - three
sent a last his warning thro' work. - to return after meals &
not to touch his wife at all. That was what three felt the
Most. He didn't work that such a nice boy, prepared
after a long time, should go astray from the true, and lose
the benefit of Spiritual advancement

And was after returning to his home, three was
all the while thinking & - thinking of him - called a meeting
of some members, discussed what to do, and settled that he
should be accommodated here - in M. Abad - with a special
private apartment, and in the meantime his wife should
stay with her parents till the approaching Birth day festivities
were over - & that Cha. be sent again to his home to advise to
rejoin his father - in law that he will make arrangements
to take his wife after 10 days - etc etc

Wife returned at @ 1 pm with good news that all was
James & that Ch. will come, as ordered. now three had to go
to chapel for Goddard's message ceremony - at 7 pm he felt himself
having no trace of him (Ch) until then

pm

In the mean time what happened? Ch. had already returned
as ordered, but ^{his mind being suddenly shocked & disturbed (possibly)} instead of coming direct to In'abad, he went to
Aranyam, took off all his clothes, and with only a 'loap' on, left
for taking some 'dash' step, leaving the bundle of clothes with Solin
pabil - in the ^{village} Chota, but returned after about an hour, with the
men who were after him in search, put on the clothes & came to
In'abad at 8 pm. Chree being informed, on his return from
Major, of this, he called Ch. - whose Wonderful Narration
Surprised & pleased all. He said that, he had no more
connection with his wife except a private conversation, in
which she stated that she should never always be with him, as she
was married to him, and requested him to keep her with him, as
she was much troubled & taunted by her own parents, relatives
and all others. Then he explained to her that he did not know at
the time of marriage that he will "fall in this line" - however, now
that he has gone in, she should also lead a life as simple as he
did with him under these to which she willingly agreed - (mark
the ^{great} coincidence - Chree ^{discussing} arranging for the same they here - In'abad)

and thus encouraged, he spoke to all that he was called
by three & that he will soon return (within half a day) - this,
though apparently a sorrow his task (as appeared to all the
Mandala) but was excusable in as much as it led to happy
results (of sending him back to Lakher - as arranged)

As to his attitude so evidently changing in the evening,
he said that quite surprisingly, his mind ^{fall} of a sudden felt
a shock - from his behaviour of his utter disobedience to three's
words & orders, how three was caused so much distress & trouble
for his sake to come on foot to such a distance, how three had
to hear the words of all - fainting remarks for saints etc.
all these made his mind hot ^{and in an} excitement he decided to
take a rash step "What use living after going to meet
deacons to a Guru" and accordingly went towards the hill
(back side) with his mind whirling in waves of excitement.
But then again - all of a sudden he stopped short, pondered
over the situation, decided to act wisely by always listening to
dey, y three, and begging his pardon for this action as well his

indifferent behaviour - already cautioned about - of disregarding
Shree's words & orders, & decided to return when he was joined by
the Mandali - searching him - and came back, went on his
usual duties of spreading Shree's bed etc.

The whole story was full of thrills, & worthy of Consideration
& all Unanimously cheered the "hero" of the day, for the very happy
& satisfactory result, in spite of some mistakes, and for the
Creditable part played by him throughout, with No thought of
Self, but always ^{always inspired by propriety} driven by a "love" and consideration for Shree
It was a "Chaga" day - a new birth (life) henceforth, after
the unpleasant yet trying experiences, and Shree so liberally
pardoned all his faults - but took a promise from him on
sacred oath (by laying his head on Shree's feet & Shree applying
Bham on his forehead) that henceforth he would never break
Shree's orders - except of going away" - that was an special
concession (exception) according to previous understanding.

all's well - that ends well

Comparison was then made between the reception & warm welcome they had at 'hajar' in the evening (at Gadkari's) where all even leaving the ceremony needed for their's dishonour - tea & fruit were served to them & mandala - and the cold reception & the dispute at Akolner in the morning. It was a vivid contrast, proving the constantly repeated words of Shree & Mahatma, re: the pride of the Brahmins who are mostly puffed up with naughty notions of their Social & Spiritual self created greatness, with their heart & head always concentrated towards "Bhayan" & "Bhayan" (of course)

after "arti" at 9 & prasadi. Shree went to the hut & had a private talk with Cha.

Impressions - (1) Allusion to "he" in the early morning (2) Warning to Ch. "take care" in the way - (3) the surprising crossing of a man at every junction in streets (4) The arrival in the nick of time - after a little rest - (5) The remarkable settlement of the dispute. (6) Shree's consideration of his disciples - sending a warning to Ch. with his & saving him (7) The coincidence of future arrangements of Cha. here & at Akolner (8) miraculous