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INDIAN
EXERCISE BOOK

64 PAGES

FINE GLAZED PAPER,

Students Name F. H. Ahmedjee

Subject History of South India

Class in Company with Sister MEMBERS

BUDROODIN AHMEDJEE

SUTAR CHAWL BOMBAY.

Friday- 1st April 1927

There was nothing particular to-day, except stray discussions on general matters - stories by Blake at night -

At night - at 9 p.m., a cry was heard at a little distance from In' ahead, and the Nightwatchmen on duty gave an alarm - Three or all ran towards the direction (West side) - but returned after a little while with no find. It was then understood that the Bhil might have mistaken the cries of some panis-by to follow each other (4001-4002 etc.)

(Pm. Letter of Dist. Kark. fr. Nav. - replied)

Saturday - 2nd April 1927

School closed half a day owing to the Hindu New Year Holiday, according to the old Calendar (to-morrow according to the New Cal.) Stories at Night (by F.)

Sunday - 3rd April 1924

Hindu New Year day - celebrations in the morning -
All the boys of the School taken to Shree at the Shree, prasada
(cooked food) brought by Bhavika distributed first to boys & then
to the mandali - Arti performed at @ 9.30. Then the
"Pahi-Purja" slate-ceremony, and Prayer - & leave.

At 10 a.m. Shree & the Mandali started for Kagar
to Kaka's place - for taking part in the Celebrations & meals
specially prepared. Shree & few went in the Hudson Car, while
the rest all went in the trolley.

Arriving at Kaka's at @ 10.15 a.m. Shree asked
for the meals at first, but as it was not ready, he then demanded
tea - which too being not ready, at such an awkward time, Shree
in an angry mood - prepared to return to the amusement & home
of all. Kaka intervened, requested Shree to stop & wait a little
while, and Shree, took into Consideration Kaka's & family's
entreaties, and cooled down. Arrangements were made for tea
which was readily prepared for the whole mandali - &

Served at @ 11 a.m.

During the interval of 11.12 - when arrangements were being made for meals etc. - Shree took the opportunity to give some advice & Upanishad to the ladies (who had assembled there from other parts & Shree of the City for her darshan) and gave a free lecture - on "The Duties of Women" -

He at first opened the Subject with the first history of his great Guru - Shree Hazrat Babaji - who Shree said, was a daughter of the Yogi (Prime Minister) to the ruler of Kabul. She was very beautiful, and ^{while} arrangements of her marriage were being made at her age of 15, she all of a sudden disappeared, being disinclined to involve herself in the family & world affairs. Her school & co-operations were from the very childhood were towards the Highest - toward TRUTH & its Realization, and it was for the very reason, she a natural ^{dislike} apathy towards all things material. She spent about 50 years of her life in wandering from place to place in search of TRUTH - to find a One (Guru) who would quench & satisfy her thirst for highest spiritual ideals - and the

did get One (Guru) and was realized at her age of about 65. She was thereafter worshipped by people as a Saint - in the Punjab. No proper details of her life & wanderings are available, except these strong hints (known only to Shree). It is said that Hazrat Babajan was actually buried alive by the excited & fanatic Muhammadans of the Punjab, as people made obeisance and bowed down to Hazrat Babajan, & threw their heads at Her Sacred feet, whilst they turned in all reverence - which bowing down & (the Sin was) to any one except to Allah was against the preachings of Islam & considered an act of Sin - (by Kafir) - and in their excitement at people falling in numbers at Babajan's feet, and in utter ignorance of Her Divine powers & sublime position, they buried Her (Hazrat Babajan) - alive, in the Punjab.

What happened hereafter was a Great Miracle. It so happened, that the Punjab Regiment, whose soldiers were mainly Muhammadans and who had taken part in

actually burying down Hazrat Babaji in Punjab was thought
transferred to Poona, after several years. And what was
the amazement of these Muhamadan when they saw with
there own eyes Hazrat Babaji, sitting here in Poona, under
a Neem tree near Charbawdi, (Camp. Malcom Bazar) - the
Same Hazrat Sahab, whom they had buried years ago, in a
deserted Country (Punjab), for the obedience she accepted
of the people then, and accepted now - being worshipped
here again by a number of people, which always appeared
assembled in a Crowd near her sacred seat (Edn. 4).
They (the Punjabi Soldiers) couldn't believe their eyes
nor could they make their mind (sense) believe what the
eyes actually perceived. It was also known, on enquiries,
that she (Hazrat Babaji) had been here in Poona, for so
many years, sitting under the Same tree, unmindful of
the seasons, ^{unaffected} by heat or cold, exposed to Showers of rains during
the rainy season, to ^{the} ~~horrible~~ least rays of the Sun in Summer, and
to terribly pricking cold during cold season (winter). Her

stay there, unprotected, unsheltered was as marvellous,
as her appearance at such a long distance and after
such a long period of years was marvellous. It was to
beonder people worshipped Her, fell on Her feet etc. Those
who hated Her once and honoured Her - and thus
did Hazret Babajan remain in Poona - for so many years

What a little moral, you ladies, have to draw out of
this - to aspire always for the Real, the Spiritual advance.
Marriage & such other festivals may appear nice
& conducive, but they are all Material - hence liable
to be destroyed, ending in Nothing. Even after marriage,
always aspire for the Spiritual advancement

Then at 12 (noon), meals were served to all - on 2
parties, the Mang. Mahars etc on one side, Brahmans Parasta,
Parses Isamis on the other, & aloof. Shree went & sat amongst
the former (Mahars) at first, but as he was induced by
Nake & others to come amongst the other Mandalis, he left
the former. Came to latter, but displeased. This
(displeasure) put all into a depressed spirit - The matter
was however hushed up - all enjoyed and partook of the
meals amidst "Shlokas" - and after the meals were finished
all went & waited in the Hall - with Shree - until 2 pm
when the party started for a visit to "Ananth Ashrama"
in the Camp - Shree & a few in the Hudson car, others
in the big bally.

At the Ashrama, Shree took his seat in the
hall, surrounded by Bhakta Mandalis and the boys and
Authorities of the school. Shree called forth a small blind
boy, patted & made love to him and asked him to sing a

Song, which he did. Other boys too were asked to
sing songs - tea was served at 3 pm - Shree was
garlanded, and Arts performed thereafter, and then
all started for a return journey to In' Abad. Before
starting however Shree blessed the institution & its
co-workers ^{all} who said that it was no small luck that
Shree should visit the institution on such an auspicious
day as the New Year (Padwa) day.

The party arrived at In' Abad at about 4 pm.
after a little rest, Atiya-patya game was arranged &
played between parties of Padu Chagan - for @ an hour.
There was ^{evening} no meal, hence all sat near Shree at the
Shuni - discussing general matters. At @ 7.30, Shree
asked F. to relate some story - one of the "Sati-Shrugs" was
related - which was much liked by Shree.

Orders were given to sleep - early - at @ 7 pm.

(P. - Shree asked F. to finish up the story now in hand - to go
to Navarun to S. B. Dacan with the book writings - taking as the same
have the Comp. before story)

Monday - 4th April 1927
Rangas - Idd - day.

Morning - Milk-ten & Sweets (toad) to the boys of the school at 8 a.m. & to the Mandali - Then play of the boys until 10 a.m. - Bhendi (Recitation exam) at 2 near three at the Lofodi - Milk tea & Sweets in the afternoon and at 7 pm (after meals) Bhendi examination (Recitation Competition) between the parties of Vishnu & Chagan were held - amidst great enthusiasm & excitement - for about one hour & a half - Arti performed at 9 pm in the Dharm with the Hurrum lamp - (instead of the Usual Shale) - etc.

The Special feature of the day was a general discussion in the Mahan about Shree & his workings, more particularly Miracles - in Dada Munjeal's - Mahan & thereabouts, and a keen interest was taken by G. Sadgopal, P. Sadgopal, etc.

Tuesday - 5th March

This morning, Shree called the School authorities (Sh. & Sa.) and rather unpleasantly remarked that he didn't like the working or management of the School, and hence wanted to close it. Of course, there was no No. to Shree's orders, however, the matter being discussed, it came out that there were many discrepancies - viz - irregularity of the boys attending School - their dirty habits, their mischief, play or disregard of Superiors by boys staying here with the Mandali - &c &c. That Shree's ideals were the highest was well known to all - but working to these ideals in the absence of a Director or Supervisor over the boys was not possible - hence Mr. Kark was appointed Supervisor over the boys - to look after them outside school hours. (The way in which Kark was appointed was quite funny & characteristic - He was first called in to explain why he had mixed with these small boys & played cricket &c with them - broken window panes &c -

and after the effects of Anger & excitement subsided, he was asked if he would accept the post of a Supervisor over the ^{his} boys - he expressed willingness & was appointed as such - a right man in the right place.) This put all on their guard - the threat, displeasure etc of them. The peculiarity of the working here is noteworthy - i.e. to work on the highest ideals but with the lowest - making two poles meet.

But the "closing of the boys' school" story was only indicative of something new to come & it did come. The very day, arrangements were made to open a Girls' school - in Brahmam in Patel's Yard (curi), under one lady - the Christian bar - who had already worked here in the Girls' school, before - & who was ^{and} given quarters in the Post office, with Ben's family.

Mr. Desai's parcel of presents came from Navsari - a cane cot, a nice cushion & an beautifully embroidered silk piece with space for Sheri's photo to be fixed inside - & books for several members of the Mandali, with whom he had acquired friendship during his short stay - for one day - here

(Pr. - While reading S.S. paper - of yesterday. Shree pointed out a passage from Gandhi's Spiritual Yearning series - and wherein he openly declared & accepted that he was quite unworthy & unable to undertake even the stopping of the butchery (of sheep) near Kalika Temple in Calcutta - much less carry on any Salvation work for the humanity - & service to his Country - Shree asked to nothing be preserved -

Shree also enquired & height of the film story was furnished & asked to let it done soon. - a story told of "Muzga Akbar's Son - Araymuddin - Kulsum - from the 55th part of Butchins - Bilasa -

At 7 pm - the mandala was called to the Bhumi, and Shankarnath asked to relate his story - of "Vikram - Shanti" - which was nicely related, and appreciated. - Arati performed on the Bhumi - at 8.30 -

Shree went in (ladies dept.) ^{at 9 pm} - Came out at @ 10 pm - Some visitors (soldiers) from Allahabad had been here for Shree's darshan - to-day.

Wednesday - 6 April 1917

At 10 a.m. Shree & a party of @ 7 started for Nagari to
Bepur Sahib's place to inaugurate the Jannat (alluvial) ceremony
of his son. Many of Shree's friends from Nagari were present there
who with other residents around, made the most of this splendid
opportunity of having a Sacred "Dashana" of Shree. The
ceremony was performed in Shree's presence - Shree was
farlanded - tea & Bhoj served to Shree & the Mandali & all
visitors - and after a "darsan" again to all, Shree & the party
started from there - to Kaka's place - stopped there for
a while - had tea etc. - general conversation & discussion
on return journey to M. about at 12 noon

There was a report in to-day's paper re "A Road to Salvation"
being a lecture by Madam Schepflecher who said that "Bhaktism
is the only Hope for India - Gandhi & Tagore having failed" etc.
and Shree shortly remarked that "Only those who are realized are
Perfect. Those who talk of Deet & Religion have no idea (meaning) of Truth
and can never be Perfect."

Nothing further happened - of any particular importance -
"Galooda" - (a big pot - full) sent from But's place, was ordered
to be served to all at @ 2 pm.

At @ 5:30 Shree called F. and asked him to read
out the story of "Mangji Dhargi - the Superstitious" - from Dr.
S. B. Desai's latest publication - "The Superstitious Tribes (in Jodhpur)"
and after the same was over - there were general dis-
cussions, when Bomays came in, and talks re Shree's
father Shrinagaji - commenced. Many new & wonderful
stories of his past life & experiences, and the hardships
he suffered during his journeys (exams) for 18 years, were
told. (note - detailed Notes) and Shree said - It was
for this reason - of his father being a bar of the Gherbad
line having suffered so much with a keen desire for some
light (in Gherbadom) that He took birth, as his son. He
was the only deserving person in the family, nay, in the
whole community, who could be deemed worthy of being the
father of one, who was to have the world, in future, physically.

Arke - was performed on the Lhini - a walk with
half of the Mandala at @ 9 pm. - return at 9-30 sleep.

It was reported - that Shree had been continually
suffering from troubles in the stomach - He had several
visions last night between 10 to 1 - and went outside of his
his father too. Today showed quicker beats - 114 as against 86
of the Normal - & he seemed suffering almost the whole day from
these troubles. He said - he will give up taking any food,
which apparently was not digested gave him ^{much} troubles, and
spite of the people pressed him always to partake of some
food they prepared for & presented before him, and which, in
spite of his troubles, he was forced to eat, to please his
Rhoovika, and had perforce to suffer eventually.

R/C

Thursday - 7th April 1927

Usual Thursday Nishit — a Bhayan by Baban
Lahab from Nagan at the Zupadi — 3 to 4 —

After the Bhayan was over, it was reported that one
of the pair of peacocks, given under Mr. Bhanu's charge,
was taken away by a dog or deer. (found near the hills)
It may be noted here that Shree only yesterday gave
warnings to Baban & family to take particular care of
the peacocks — not to let them loose as there were
dogs & cats & Catteries all around, who would run
away with these if they got the slightest opportunity
— and it was very, very strange how this had
happened in spite of everybody being alert & watchful.
The usual row was created at first by Shree, blaming
one & all. (asking the Bhal women to "clear off at once"),
but Coolay during the next moment, pardoning all —
and when Baban got a little excited Shree asked him to be
quiet stating why worry for the loss of a peacock when
so many precious human lives were daily lost in
the Chauri Chaur.

In the evening, report of the boys was taken to Shree, and one of the reports being for a very nasty act (کاستریش) by the head boy David - Shree felt much. Enquiries were made as to who saw the act, (Shanker - was called from the village) and being disgusted, Shree in his usual manner, asked if the School be abolished. All were deep in their thoughts & none said anything, thinking Shree may do as he pleased. This silence caused an unexpected excitement - all were driven away from the Shree (for disobedience & disregard to reply to Shree's question), but were again re-called after 10-15 minutes, acts performed, and then all were asked to sit down, and one asked to relate some good story. Kach. & H. Kach told a story - and at @ 9:30 pm all were asked to go to bed.

It may be noted that the No. of boys in the school is gradually increasing - It was today @ 70 - with @ more than 15 boys as Boarders.

Friday - 8th April 1927

There was the particular item - worth noting - the Meeting of the whole Mandali at 5 pm in the Lufadi - to consider & discuss the New Ashram matters. (Three in right earnest yet in light humor stated at first "For all should give your sincere opinion on whatever questions I put to you - otherwise you shall have the birth of 'frogs' and would be devoured by the Chinese as pickles - etc - in the Great Chinese War - the like of which the world has never seen")

It was then put in by three - that the "Ashram" was to be opened. That was decided by Acis. Then you are all called here to consider the various changes arising therefrom. It was thereafter decided (by 9 votes yea & 8) that the New Ashram be temporarily opened in Kista (Chalange's bungalow) - and be kept there until such occasion as would necessitate change & erection of a new building for want of space etc.

2 - The boys of the Ashram shall have no connection with anything or anybody except for educational purposes in the

country school - & during school hours only.

3- Mr. Barangi, assisted by 3 others (Pendu, Chy & Sedh) be in charge and management of the Ashrams - & carry out all the working strictly according to rules laid down by them.

4- Rustomji - be in charge of the Mandals, Vice Beharaji - should arrange all affairs re: the Mandals etc.

5- That the following designations (titles) be given to the respective officers - & they may hence forth be so named as in Barangi - (In-charge of all the Ashrams) BUNIA-SAHIB
- Kankhambha - (Supervisor of Key Boarders) RAY-SAHIB
- Dhakphalk - (Principal - H.B. School) PRINCIPAL JAMES

Duties were then assigned to different members from the Mandals, who were without the Lawe or had much less to do - (for three said - He never likes to see anybody idle & without work) & Jal was to be taken in as "Orderly".

Patri - given extra duty as a teacher for 3 hours a day, over & above his work in charge of the dispensary - Pendu - being an assistant

in Barangi - Rust - also an assistant teacher for 3 hours daily.
Nahar - full time teacher in the School

Three tattered were asked to be prepared. - Hunts given
adjusted etc. In short - all arrangements for opening an Ashram
were made to come into force on from 1st May 1927.

Three & party had been to Wajan at 6 Moon -
and had been at Mr. Ruckh's bath - where they were
offered nice meals.

Three also paid a ^{sudden} visit to the Village girls
School at 2 pm. to see if everything was alright.

On return to the Lupadi - a party of men from Wajan
came to Three, & reported one of them having lost a son of
@ 14, who was not found for the last 3-4 days, & who felt
much uneasy & shed tears. Three consoled him, and gave
him a word that the boy will come - & asked him to go
to "Parola" where there had been some Jatra - fair etc. and not
to feel anyway - even if not found there, but to continue his
efforts at searching, & rest assured that he will come etc.
(Three said - as there are Jatra - fairs ^{Kusti} etc. around in many
places he may have gone there with Sambodh etc.) and asked him
to bring his boy to Three when he came home.

Saturday - 9th April 1927

Nothing particular, except further discussions & arrangements for the New Ashrama etc. It was to-day recommended by three that as the 3 Senior Classes will be added to the school, which is already over-crowded; space will be wanting, and the hall adjoining the present one, where the Mandali resides, be ~~here~~^{now} vacated and a room set aside provided for the Senior classes to be opened from 1st May, and as for the Mandali's quarters, a new mihan be erected. (Site selected - opposite the well, where there was, "Upasani Sarai" before.)

Three (with Bar. 'T') visited the Kaker house, and saw what additions & alterations & repairs it required for the utilization for the New Ashrama, or instructed Mr. Bar. accordingly.

One old Muhammadan came & entrusted his son - to Shree's care - He was admitted in the Hostel (given in charge Karthi).
In the evening, there was a report ^{by Karthi} against Shankar - i.e. hearing everything, three asked him Not to stay here. (Both from here & there).

but Shanker remonstrated, begged pardon, and explained
his desire to stay & serve (2101 421 422 {2201 5112}) - "Stay at
your side will - & against mine - I don't want you to be here"
He preferred to stay, was allowed to do so, but was strictly
warned Not to talk to any of the boys in the school -
- have no connection with any boy in their charge, while
not in the school.

To-morrow, being Ram-Nagmi (Rama-Samant day,
it was arranged, after much discussion, that Samant ceremony
be performed in the Zupadi (three having refused to come church)
program arranged -
Kaya stood up for the Mandap which was being erected, was
nearly completed
but all of a sudden, three in an unpleasant mood, ordered
everything to be dismantled, being displeased over a man going
on the roof of the Zupadi & breaking a tile, and on that excitement,
got all programme cancelled. Note was written to Rich. not
to send sweets for Enchile's Birthday, which was to be celebrated
to-morrow) etc. In short, three all of a sudden expressed her desire
not to observe the Samant-Samant (over, revised) at all - this
Samant

General discussion were carried on in the evening.

Stories (defective) were related by Ranger - at Night.

(R - Permission was granted to go to Navarro & Baulby, for the printing arrangement of the Book of "Shree's life" - to go from here on the 20th & be here by the 1st - It may be noted here, that F. had at first thought getting permission for the same period - 10 days - from the same date - i.e. 20th to be able to come up before the 1st May - when the Ashrams was to be started - & Shree exactly said the same.

Letter recd. from Nav. & Baulby - stating Service not yet secured, asking blessings - and asking for further funds, as he was quite run short. It was quite strange, and noteworthy, to see that working against the will of Shree would place one into being awkward person - Here, now who went away, got Shree will, to serve outside & send Service to Shree - as he did not desire that he should get money for services rendered to Shree, - but with what result. He had to ask for money - without ever serving whereas here he would have served - same way. etc.)

Sunday - 10th April 1927

Rama-SANMA day

Altho' all programmes for to-day had been cancelled yesterday, Seeing all in sad mood, Shree ordered the holiday festivals to be observed - at 12 (noon), in the Makas, and expressed his willingness to come over there for the ceremony purposes. Accordingly, all arrangements were made - Angad Sahib Sahib came & started his "Kirtan" (Special rendering of some chapters from Shabdar - for the day.) re: Ram-Sanma, in his usual, free style. The reading (Kirtan) over, the Sanma ceremony was performed at 12 (noon) ^{usual} - "Pala" (Cradle) ceremony - Special Arti for Shree (one composed by "Kakaji") was chanted by Babar & Bhatia, usual Arti by all - Darsana, Prasad distribution (of sweets - brought by Babar - who had come from Paris, the morning) as also the usual "Pangiri" (milk) prasad (made of Coconut, pepper & sugar, & Sagar etc. all ground to dust) and after Darsana - the ceremonies were completed.

There was a good gathering. (Maudslayi, School boys, & Bhavko for Nagar) and all passed pleasantly.

There was a general discussion - near three on the theme this morning. At first, three asked Rangra, to put in some Under paper, advertisement for the Ashrams, that some Mukam readers by be coming, and asked I, to put in some Gujarati papers, to let some Parsee & Gujarati by be coming for themselves desirous to see that Parsee & Mulamadani too, took advantage of the Ashrams. In that aim, He reminded I to write in Karachi papers about the same, and also expressed his wish that Mr. S. D. Desai may write something in Karachi papers - as there were some good discussions going on in Karachi. re. three (I reminded three to hurry, re. this propaganda).

Babu gave some general information from Poona, some important thing from Bilay - having read a letter from Karachi; mentioning that there was now a great interest shown in three's name & workings in Kar & that discussions were going on in the Theosophical Hall there re three - in line of Mr. Durbie, husband of that there was demand for books explaining three's full life & working etc.

Shree welcomed these discussions, and to give them a good push & turn, instructed that adott. res. Ashrama be placed in some Kr. papers, & also some writings by veteran writers like Dr. S. R. Dasari be inserted in Kr. papers.

Among other things asked by Baily (Choi Baba) Shree instructed him "Not to fall in any other thing" ^{5/10/63/21/11} ^{very old & his last one was old - 30 years or so} Business etc. was not for him - There was something else - and that he should stay stick to what he was asked to do - when he was here on Shree's Birthday (in Feb. last) & stay there in Poona & nothing more. Shree will see to all else etc.

The "Arte" composed by Baily was thereafter read, & corrected, additions & omissions were made, and F. was asked to put it in the Booklet of Shree's life.

The topics then turning to Shree's future activities, Shree asked Ramji to come over here. Asked as to whether he was willing to come & stay here, Baba immediately replied - "I am alright" to the fun of all. Shree thereupon said that

if he turned the Key" - B. would not only leave everything & come
here, but won't go far here, even if pushed back - So also would
Sadarhis do, who never did it even came to write to Shree, being
afraid he might be called in here & asked to stay.

Shree then said - that a time will come when he shall have to
upturn the whole world - etc. & Babu at once said that
"He was present when once Babajan said to all around him
that this boy (pointing to Shree) will upturn half the world."

in 1831-1832 30th Jan 1832 1832 etc."

Then - in the afternoon - a panger was read out of
(400 lines of 4 lines each) in which Math's father
wrote at length on the slaughter of sheep in sacrifice to Kelika
(Soni) in Calcutta, saying he was unable even to do that, not to speak
of Unsting Hindus & Muhammadians, which he had had given up, &
which work he said "could be done by some Great Power coming
in future" etc. (It was Shree, who shall have to do all this -
Gandhy would be dead by then & won't live to see Shree speak even -
Shree had also said before, that Math's father will either come & reside in
Shree, if he lived, or die, before Shree spoke.)

It was therefore suggested that Shree should come & have
his seat in the Makar, thus inspiring all to the work
entrusted - & giving a life to the working here. Withal that
the Makar - & a Chinthe's was "lifeless" etc. - This Shree
agreed, and there the unpleasantness ended.

It may be noted here in these discussions of today
that it was Shree's characteristic way of working -
to speak to one for the fault of other (without names named),
to rebuke & run down one, by raising the other (absent
members) etc. & that None should take it seriously to
heart & feel for it.

In short, these discussions of the day, however
unpleasant in the beginning, ended even better in the coming
of Shree to the Makar - as before - (after a fup of 10 baht
days) - which was the best & freest reward for all the
words heard.

(Chapters from the life of Shree Ramesh Chandra were
read - & compared to Shree's life - vide Tomar's notes)

Saturday - 16th April 1897

Shree came in the Mahan - as before - in the morning, had his seat there, sometimes on his "Gade" & sometimes in the dispensary, & went at 4 pm to the Lupaadi, again.

15.4.27
Yesterday, Shree called a meeting at Noon, and got a letter from Shree Rautvishnes (Maurthi) wife, read out. The ^{descriptive} ^{tipis on the} first page opened abruptly, quite strangely, concerned with those of here - viz - the Illness of Shree Rautvishnes - affecting his throat etc. which, as described by his wife, was that of others, diseased physically, & debased morally, who came & fell on his (R.K.'s) feet, & whose mental & physical diseases the (R.K.) contracted, and the Sufferance was a result of all such peoples diseases. In other words the (R.K.) personally had those - as he had no physical defect. Exactly the same was the Case here - i.e. Shree was suffering all this for so long days, for others, not his own. etc. & for which all Medical treatment

was of his avail. — (A comparison with Dr. Pa
treating R. Ke. & Dr. Satta, — called here strangely to-day for
treating Ray, — to treat Three. He was given a nice
Dorénoir, a Pearl Pin, & an elaborated feeding-cup — as
also a promise of a son — to be born to him, — a word given before
by before.)

Then another common factor between the lives of
Ran. Ke. & She. B. was the abrupt asking of food at awkward
hours of night, when there may be nothing left — as described
in the book of R. Ke's life, & described by Gust. Schenck
Shenck's ^{peculiarly} Similar Reverend during her stay at Cedar-
in Imagined in him — etc.

At 8.30 with the husband — at light with sleep.

Sunday - 17th April 1924

Shree came at @ 7:30 a.m. to the Makar. The boys were then taken out for play - or playing "Shali" - hopscotch. Shree came & distributed the elder & the younger boys - the elder ones to play "Khotko" - the younger ones "Shali" - He then began to play with Martin - and then asked S. to play with him. The games over, there were several discussions -

L Mr. Chetamani's family (wife & other lady members) came for "darshan". The sick child being placed on Shree's feet, Shree patted it & enquired how it was. The mother had some complaints (to the child, physically) and in enquiry it was traced that she, instead of acting on Shree's words & advice, was in the habit of listening to the various words & advices given by other folks, and at times acted accordingly, with the result that she and the child both suffered. Shree thereupon advised her & all - "Either Not to ask the advice of Saints at all, or to act strictly in accordance with the words & advice. For,

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breaking of the word of a Guru whom (you but dare to) consider
to be a God, entails you a very severe punishment, tho'
quite unknown. You can't imagine that. That's why I warn
you. There - this lady was once seriously ill and was
ordered to keep away from certain things - (veg, wine, etc.)
She didn't care, and partook of all food as usual, with
the result that the disease increased immensely and she
was actually dying. She was however saved. Not
taking precaution from this experience, she again dis-
regarded Shree's certain orders with the effect that she
and the Child both suffered, etc. Meaning - don't break
a Saint's word, if she has given it to you or you're asking -
or don't ask for my advice if you have no mind to follow it.
(adi came at noon - water-melons were dis-
tributed to the Mandali or boys.)

L There again were some General discussions in the
Afternoon - from Ramkrishna's life - that his activities quite
strangely coincided with those of Shree; who never read

R. H. [unclear] life up to him, and knew only these
conceding facts only that.

Re: Sanskaras - that Small children being more
out of the Sanskritic grasp, owing to their innocence, they are
as much easily susceptible to spiritual training, and
get ^(spiritual) impressions very easily, thus being led to all spiritual
paths so much easily. Alas, and others, being victims to
certain vices that are most undesirable for the path of
spiritualism, are as much hard-hits to create, and
not so easily effected.

(The dogging, during hours of day, is an indication of
so much "free from" Care - mind - as of Pami - He was
like Napoleon who actually dogged a horse back.

Three passed a remark in joke that he would once
seriously beat Ade who was too free, speaking anything
anytime to any body. The threatening would be so severe that
he shall be called upon by police - He will keep quiet, put in
— and then he would again come here and have his

looking as usual.

A great "Sanyasi" who had been asked by his
Guru to go about for ~~27~~ years. He thus went from
place to place for over 24 years, and happened to Come
to Chajar, during his years when he was seen on a road-side
by Anna, who with a desire to serve, got him food, water
and also arranged for his sleeping accommodation in
house. He was brought here to-day, when he expressed his
desire to stay, after paying a visit to Mahargi etc.

"Bhende" was arranged at Night, between the hand also.
Members or Boys - with a nice cure of Sweets to the winning
party - both parties equalled - & the competition was stopped.
Then all of a sudden got the Sweets pain in his head
renewed after a day of quietness - and had to retire early
at 8-30 - after with

{ See Expl
index
R }

Monday - 18th April 1927

The morning commenced with unexpected
Shree came to the market early and immediately on arrival
questioned F. why Blake or Noel had not yet come (from Nyan)
- whether he ^{personally} had seen & supervised the work of digging.
This gave rise to many questions & answers & discussions -
Blake & Noel arrived in the mean while, Shree said
that the way of him being displeased him and that he
was quite dissatisfied with such half hearted work.
He wanted all work done, either well & quite sincerely,
otherwise not done at all. This haphazard "pulling on" work
he didn't like. Also the question arose who should be the
head of the school - the Principal? (For - Blake & Noel - Shree
said - he didn't like that they, as heads of the institution, should
leave all about every here & there, under one pretence or the other -
Blake going home every week, Noel every month for one cause
or another etc). A Pone was found fit for the post - for
any offered himself willingly for the same.

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This gave rise to many knotty problems & questions put to three by three, comparing the part of a Head Principal in the world ^{with} ~~with~~ ⁱⁿ the world, and then here stating that persons put less value & gave lower Consideration to the part of a Principal here than that in the outside world. There was a long discussion over this point that both had different points in view & different ^{the former had} Considerations - ^{in mind} ~~in mind~~. In consideration, the latter both. These however explained that "the Workings of both ^{the institutions} were quite the reverse (opposite) of each other." - then about the world & God & Society & the workings of Sadguru etc. (vide - detailed explanation on separate sheet)

The question arising why it was that people refused to accept such a Vice, high post of a Head - the Principalship - of the School given by three, it was explained from past experiences, that the Principalship here was not a "bed of roses" - It involved great responsibility, as none other post elsewhere did. To give satisfaction to three was no "joke". Every step, should

find ourselves. No presenters, no ability, no ability would
be perfect enough to give satisfaction to three (How could an
Imperfect being satisfy a Perfect one) etc. and these responsibilities
laid heavily on the shoulders of persons placed by three in responsible
posts - like the President. (as it did to Brad. & Chas.) they felt
somewhat uneasy - not free. The consideration how to satisfy
three has always weighed heavily on their brains, and they
couldn't work freely - It was thereafter explained, after some
discussion that this "Sufferance" (200) was one way good -
quite alright considering the spiritual aspects. But - that should
not distract you from the path of your duty - not be a
"stumbling block" - a disturbance - in the discharge of your
duties. It should rather encourage & embolden you to serve.
Leaving aside all other immaterial considerations, if the
Conscience felt satisfaction at one's duty properly done, that
was the best judge - It is human to err - there may be mistakes,
but you should be there - on the spot - to supervise, to look after
the work duly done. Any mistakes, in spite of this, would then

be overlooked or pardoned. Or, even if three spoke, you
shouldn't take it to heart. — if you think you have done your
duty conscientiously etc.

The principalship was again entrusted to Shaka, with
Anil as Reader — and there the discussion ended.

Nothing particular during the day.

Tuesday - 19th April 1927

Nothing particular — except further preparations for the
"Askrani" & the consequent changes — from the 1st of May. A new
Board for the "Mazra Babar School" was ordered to be painted
and Shree had his eyes suddenly upon the tin cover ^(where the maps, information &c. were put) hanging on
the store wall — Paper was ordered to put this up straight. This saved
the unnecessary expense of a new wooden board, as also saved the
much time that would be required for its preparation, and besides a
cheap lying worker was utilized — all these facts showing clearly how
Shree's careful work has saved the house every penny.

There was some trouble with Ramaji, who learned studying in
Kash. a boy reported, was asked why he did so - & whether he
looked to remain here or go home. He preferred ^{the} latter, & was hence
ordered to deliver the New Cycle and sent home - His father Ravi was
called & consulted. He expressed his sincere regret at his son's mis-
behaviour & conscience with Shree, and expressed a desire that he
be allowed to go home & persuade him, which was granted. At home
there was much ^{that} discussion between the father & son. The father even
persuaded him, but Ram couldn't be persuaded. He therefore came &
asked Shree that he would either leave here, or drive his son out of
his house as he didn't wish him to live here there, & get spoiled.
Ram was called again, asked to speak why he behaved like that, &
asked what he desired, whether to stay here or go home - He preferred
again the latter - which couldn't be allowed. Hence Shree got a remedy
asked her to stay here - ~~not~~ but with the boys, but with the Mandals -
(as he found out his grievance without speaking) - He preferred & was let
in - Thus, an awkward situation was averted.

After some time, Shree explained to others (while Ram was sitting)

that he (Rau) was an excellent boy except for his pride - which
degraded him - that ~~he~~ should have humility, courtesy, politeness, which
are the real indication of a gentleman & an educated one. Education
is always humble - it teaches humility that pride. Examples of great
men like O. Howard who actually prepared his lessons under the light of the
Municipal lamps at night - and even when he became great, he was
so marvellously humble (examples of higher - Godek, etc.) all indirect
hints to Rau to behave well, & drive away his pride, & always be
humble - which inspired him greatly. (One of the many splendid or
marvellous ways of ^{impressing} showing explanation & its serious effects)

Nothing particular during the day.

(7:30) going to Nassau post office till Thursday - for franking the boxes

While in a room, three's eyes fell on the ceiling of the
kitchen, which all required slight strength as being much removed
by force of wind & dangerous position. Carpenters were
summed up (called for) - & the work done within a few hours
(by three regular theists etc) - the danger being now averted
strange it was that this dangerous ceiling caught the eyes of none
of the three - ^{the energy of} all perceiving eyes

Wednesday - 25th April 1927

The New School-board planning work was ^{done} ~~undisturbed~~,
and strongly finished within one day - with ^{the} ~~the~~ house ^{school} ~~affairs~~,
& with so many calls in the middle of day.

Mr. Baker had been here in the after-noon, and for some of
his questions, Shree gave a very nice explanation re: plans -
& Jages - all in details (quite detailed letters from Bank of Ind.)

Nothing particular - except further preparations for the
coming changes for the 1st May - building pillars ⁱⁿ ~~on~~ the
outside verandahs being given one support each - as also
the work of the new kitchen - near the well - commenced.

There was some slight trouble with Patel & his son -
in law, and Patel beat his own breast & head for having
made a mistake in carrying out Shree's orders. However
the matter was soon hushed & both parties pacified.

Regular stores at night - after art.

Thursday - 21st April 1927

Spent Thursday visits by Shewicks from 'hager'.

Party by Raga at 1 o'clock - for a son having been born. There was some slight row @ this time - Shree had fixed the time at 1 o'clock for this party, but before that time, Shanker was given tea, as he had to run an urgent errand to Raga. Shree felt a little displeased - not for himself - but for the sake of the child for whose sake he had particularly desired to accept tea at 1 pm by the hand of Raga - before anyone else be served. Now that the plan was upset, Shree suggested another remedy, (a nice alternative - a treat for the mandali) to make another party on the 30th day of the Child - with tea or Bhaji - & see that the first c goes to Shree. & his tea will grow - a nice chop with good ones & future etc.

A Parsi lady from Karachi came for Shree's daughter by the morning train - stayed here until evening & went by the 5-16 train. (G who was to accompany her to day couldn't do so - as letter from Bombay announcing his arrival here reached Shree at noon - & he had to stop).

I was asked to
I. however, accompany the lady to the Station - & see her off.
during which interval, he had a nice talk with the Lady - how
she had been seen better days, & how involved into liabilities - &
how she was introduced to these things Khoshid of Karachi - the
argument with her husband - the dream - preparation & arrival
etc. (Mrs. Bellumoria)

After posting letters, and giving a telegram to Mr. Son. Bhanu
of Chauran, I returned to Mirabad on foot.

The Sangari, who had been out for @ 24 years abroad
India, & who had been here on Sunday, returned to-day, and
stayed. She said that that he shall observe "Main fari
tomorrow etc.

Stories at Night - general discussions etc.

28/4/37.

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