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INDIAN  
1928  
EXERCISE BOOK

64 PAGES

FINE GLAZED PAPER.

Students Name \_\_\_\_\_

Subject Maharajah DARY

Class February (6)  
1928

BUDROODIN AHMEDJEE

SUTAR CHAWL BOMBAY.

(16-2-28 — (C.D.))

brought to pass. He could speak nothing. Tears only showed what he  
wanted to say. He was making meditation (C.D.) in the building, when he  
<sup>was so</sup> delirated in three or four days, that he lost himself, unconscious of his  
whereabouts, etc., sitting in the room for hours.

It was thereafter exhibited that he had been in "wood" <sup>for the last</sup> <sup>if was that</sup>  
3-4 days. He had <sup>been</sup> feeling uneasy from the beginning, feeling <sup>as if</sup> <sup>he could not</sup>  
create love as others - he desired to give up Phidias etc., and the  
result was that for the last 3-4 days he was in an "uneasy mood" - just  
having some slight effect of the beginning of "love" - and it brought this  
result to day. <sup>It happened during</sup> This was <sup>an</sup> example of those who have patience  
patience - even in this stage - of burning ceaselessly in the  
love of the Beloved (Master - Durdash), till it (love) reaches to a point  
where the Beloved's love renders one unconscious of one's body & Universe  
(G.D.) - just the test of a dazed, who would have had his eyes only  
after reaching to such a burning point etc. I died today, has absolutely  
no food almost throughout the day, & it is he recall they for a boy of his age  
to be joyful of self for hours - remain without food a water alone for the  
whole day.

(10-2-28) (Contd)

Some general talks & Explanations

From amongst the 23000 party, someone having expressed a desire to enquire of them as to what name was to be given to his child, they avoided this topic owing to presence of boys near him, but one of the men who made a mistake in popping the question before them, who turns the entire topic with a nice piece of advice Be Marriage - If you marry, you incur (get) 7 more new births - I said it is for this reason that Saints & Realized persons advise & advocate an Unmarried life. Had these 7 births go on multiplying as you go on proceeding,  $(7 \times 7 = 49 \times 7 = 343 \times 7 = 2401)$  How many old wives you may have left in your past lives, & how many new ones you will come in contact with, henceforward. None of them (of the past) do you remember ever, not shall you know any of others to come. They said have gone, thousands more may come. Hence if at all you want to marry, Marry ME

(16-2-28 - contd)

(Taunt to Dad for leaving home for 4 days, referring to her recent absence for 4 days)

For a marriage with her means to much regard, affection - LOVE for me, so much thought & remembrance of me, which means a great deal indeed, much much more than even the joys of old. So - marry M.F. marriage with her means, love, a peace - bliss, harmony, with a woman means - easy - a thousand sorts of good arising therefrom (as for the married life).

After the boys had gone, she blamed the orderlies for making this serious mistake in mentioning the marriage etc before the boys - warned them never again to make such mistakes.

Referring again to Thinking (meditation) of her, he said that she actually advised her own mother this morning to take MY home - 100 times - daily. Good if she does, otherwise let her again suffer for not listening to this Best advice, a thinking of other material things, which would never satisfy her (as to others).

(17-2-28 - Cuts)

Milk-tee was served to the Inaudah as usual, as  
to-day was Thursday. There were blood visits  
and the newly prepared was presented a nice scene

Other events transpired as usual - there were  
meetings privately held by these with Kaiti, Bawa Sabut  
A Bairul Kaka & etc to discuss current & future  
plans of action etc (of course - just to "fan fire")

The Sitawelli's here visit for 2 or hours 7 to 8  
(Pr - xxx of Black-letter day serious crime almost  
unforgivable - private talk - <sup>2/3 1/2</sup> pm)

99/59/26

Friday 17<sup>th</sup> February 1924

The morning train brought a good number of  
passengers, including Mr. Kestonje (returning after making  
arrangements for passport & passport). Mr. Bawa's family  
& Horning's family. The party from Karachi (Bawa's  
relatives) <sup>from the</sup> also arrived, and they were all given shelter  
in Kaka's bungalow - the village, food & being served  
for here (Mr. Bawa's) Other lady members were accommodated  
in Port-Hill street etc

(17-2-28 — Contd)

A striking incident of three's grace was experienced to-day, when Mr Bonaji was saved from what would have been a "terrible accident." While preparing some special meals for tomorrow (yours) the big vessel of potatoes (fully boiled with boiling water inside) would have actually overturned & injured Mr Bonaji very severely if want of help from any boy, he being alone in the kitchen when the accident (of a slip of hand) occurred.

Besides, his one foot was actually in the hot blazing fires of the (from 20112 - 401 40111) and it was really a wonder that his life was so wonderfully saved, without absolutely having any injury. It may be hinted here that Mr Bonaji was only just given a covenant by three, while he had just returned from his room & was specially called back and given the covenant personally etc etc.

(17.2.28 Cap)

A Black-letter day — This morning

Shree again spoke to Mr. Kaul. As usual, at 9 o'clock  
that the 2 boys, Aga Ali or Mohammed Hussein, were just  
waiting for <sup>the</sup> ~~the~~ <sup>ready</sup> ~~ready~~ <sup>wanting</sup> ~~wanting~~ only the last touch — a mere touch.  
There was a prolonged talk & discussion re: these 2 boys  
whose fathers had not as yet signed and Shree had promised  
them to save them from the clutches of their relatives, & would  
actually close all of this boy (Mohammed Hussein) was  
taken away by his father a precaution! But to the surprise  
& grief of all, the elder brother of Mohammed Hussein came this morning  
with another (the younger boy who had gone away after a stay for a  
day at Takhsheer's ashram, a few months back). He had come  
to take his brothers — Mohammed Hussein & Alban Ali. The unexpected  
— rather the expected — had happened; Shree too from the very  
beginning showed some concern in this case — & was in a very  
sour & serious mood, thereafter, getting irritated, refusing all  
visits & visitors, and the boy Mohammed Hussein! For unfortunate  
Soul! The very news gave her a shock, and without listening to

(17-2-22 - Contd)

anybody, would readily run away, where his feet took him away from the clutches of someone he dreaded more than the most dreadful thing in the world! Karik & others went after him, and brought him back after much struggle & persuasion. He would not listen, nor return. It was with much force he was brought to here, & entrusted to the care of his brother. He cried, and ~~regretted~~ like a sheep being taken to a slaughter house. But all was in vain. His individual force was none too much for the combined forces of persons superior him in strength - viz of his elder brother who refused to listen to all cries & railings to which he gave a deaf ear, and was bent upon taking him, <sup>anyway</sup> at all costs, ever dead. He would not keep him here one moment. These too would not speak! and though most painfully, advised the boy to be entrusted to his brother. It was indeed a very touching sight to see the poor boy struggling to free himself from the clutches of his brother - whose iron hand and firm grip were too powerful for the poor weakling soul to free himself. Besides, the brother, to gain an upper hand in the struggle, in the heat of excitement, actually pushed & pulled the struggling boy



cruelly, & the struggle of one have reached at such a stage as to interfere  
 and was him (by Kartik) not to treat a human being in such a cold cruel  
 & rude fashion, like a beast. This scene particularly - of the struggle -  
 was most painful to witness, especially in the <sup>very</sup> face & presence of Shree Baba  
 whose eyes too shined & dropped tears mixed with surprise & sadness of  
 all the Spectators! The boy was raised & taken away, <sup>by his brother,</sup> as he himself  
 would not go. Kartik went after him, and <sup>after</sup> the boy was <sup>forcibly</sup> taken in  
 \* His last words were most touching!  
 The boy, <sup>after</sup> the brother <sup>was</sup> assured of the possession, <sup>Kartik</sup> asked him what it  
 was that had made him seem so rude & rude. What was the reason?  
 But he would not speak, he only referred in passing that his father from  
 Persia had written to him to take the boys away from here etc. why?  
 of course he didn't tell. It was indeed very very strange how a man  
 like him, who was a devout worshipper of Shree, who actually advocated  
 the Cause of Shree and brought other disciples, had a strong influence  
 over them all, had changed so suddenly & so fiercely. It was a case  
 of a friend turning into a foe, the <sup>most</sup> faithful being the most faithless.  
 And there must be some very very powerful agency to influence and  
 change the mind of such a staunch worshipper of Shree as this disciple!

(17-2-28) (Contd)

strange mood! This power of mind apparently superseded the  
desire of such a personality as Shree! He thought of it ~~and~~ the  
Thampers tried all wretched their brains to dive at the reason at the  
bottom of this, but could arrive at no better conclusion than despair.  
In short this unpleasant incident changed the pleasant or  
lively atmosphere of present prevalent in Madras, in face of the  
fashionable to be observed for the Ballroom of Shree Baba! and all  
hunting, to the point of desperation! <sup>particular</sup> & Shree's grave concern &  
feeling in this matter made the day a black-letter day for  
Madras. It happened in the evening, and Shree felt so tired that  
he would not speak to anyone, went in, ordered all to go away,  
sent orders to Red. not to come up with the wind for the Arch as  
usual at 9 pm. a Sat talking, discussing, & thinking over the matter  
with Karth & Bawa Sahib. - And this all <sup>as fast as go</sup> went away early, Shree  
did not sleep throughout almost the whole night. - nor did the boys  
who also did not get sleep till 2 a.m. They too fell back for  
Shree, particularly those who had much love for Shree, suffered with  
Shree in their own capacity. These others, who had the dread of someone

(17-2-28) (Cont)

of their parents, guardians & relatives coming to take them away, were the keenest sufferers, as the very thought of separation from <sup>her</sup> ~~them~~ <sup>her</sup> killed them, - shattered their nerves. Their case was really pitiable! poor boys!

Agas M. - This crack down on particular part of them couldn't explain himself. His mind - of the going away of Mrs. Hemm - had taken all his wits & blood away! Pale to the extreme, suffering with ulcers, he was all blank! He saw strange <sup>scenes - rather</sup> dreams! - couldn't sleep. At 2 A.M., Chyzer who was a night duty, reported to their <sup>mother</sup> ~~mother~~ was sent to enquire what it was that kept him (Agas M.) awake with instructions to tell him "not to worry about sleep". <sup>Dear what did he say?</sup> "What strange scenes do I see - what strange sounds do I hear? - the din & dust of the City life etc."

Though quieted by <sup>her</sup> ~~her~~, he couldn't sleep throughout the night - kept on crying, crying for some sad forebodings of the future! To him particularly, the very thought of separation from <sup>her</sup> ~~them~~ <sup>her</sup> was <sup>more</sup> ~~more~~ <sup>more</sup> than death! He was already "cut of his wits" in the love for <sup>her</sup> ~~her~~ <sup>her</sup> whose thought he would not leave for a moment!

(17-2-28 - Contd)

Question of Maya (marriage) etc. This is no small

proof of refusing to victimise persons for the very fault

of a different eyes

of (British) Saps

The World - a stage - gods and goddesses

All the world's a stage - men & women actors "shaking

Explaining, at length, in the workings of the Mind,

then said Mind is great. Bela G. 21/24. It won't rest, won't

stop over for a while. (Refer to the mention of Gora - a advice to

from union) How did it at once revert to Maya when the mere

mention of Gora - child etc was made! and in the very face of

Shree! Do not let it overpower you, but you overpower it. Ex.

For instance - <sup>referring to</sup> Hermann, Kar. - In a drama, you at times become

a King, at times a beggar? Do you feel for it? Not a bit.

You know it's all momentary for the sake of playing a part

hence you do not feel it. This is on the stage, now on the

world stage. You do not know that this is all temporary

this suffering you're in etc & you feel for it, that's the

difference! You must know, & not feel, that's real.

100/60

Saturday - 18<sup>th</sup> February 1928

## Birthday of Shree Baba

Early morning - arrival of Doctor, Munshi Sah, Abdulla, Baba, Sidis, Babu Dandekar with his party of Mrs. Dandekar, Sahib check

General gaieties everywhere. But Baba <sup>was</sup> in an unpleasant sad mood, with tears in his eyes. The last sleepless night and the unfortunate accident of yesterday gave him much concern and at first he actually issued orders not to have anything absolutely, throughout the day - no rooma, no arti, no music etc. He was quite sad, apparently feeling gravely for some cause and refused even to talk even. But then, having considered the question of others - visitors who had come from a considerable distance, there gave permission for the usual programme of the sacred Wash (9 feet alone), and Arti thereafter. Accordingly, the feet washing commenced from 9 a.m. by the Ashram boys at first, ladies thereafter and male members at the end.

(18-2-28 Conto)

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of

After the "washing of the feet" was finished by @ 11 am  
sheer was given Bath - privately by Inq. Rucka,  
navigo Inshan. And after the Bath, & don up, 22 or  
were had by the ladies first (from their poudel) and then  
by the gents. By about 12-30, 22 or etc was finished,  
and all were asked to go for "tiffin". Sheer herself going in.

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The Morning "lunch" was specially prepared by  
Mr Bonary, his assistants - 2, 4, 19 - 2, 19 - and after  
giving ample justice to the same, resting awhile,  
all went up for the treat of the Musical programme  
which were sung first by the gents sent by Syad sahib  
but there gave no treat to the gathering - to sheer too,  
and hence was dropped. Abdul Rehman was then called in,  
and tho' he tried his best, he couldn't satisfy the public.  
Then came the expert 22 or 23 or play etc, where  
his mastery over the instruments that he handled.  
Surprised all - ever lay men, and that again proved a  
real variety treat to all - tho' few actually understood it.

at

alter

(18-2-28 Contd)

### The "dismissal" & "Call again"

The programme of music was to go on until 6 pm, but as it gave no special treat, as also the last song by the gaya (see page 12) too rousing the id of many all at C <sup>5-30 pm</sup> there abruptly issued orders to stop all - a dismiss, cancelling all further <sup>song of the</sup> programming. In sad & serious mood all began to <sup>disperse</sup> return to In'abad, and <sup>when</sup> half of the party may not have reached half the way, orders were re-issued to Carry on the pre-arranged programme - all were called back, took their seats once again, and the program was re-commenced with 2-3 songs by the handi - propitius - up to 6-30 etc. gaya by the cupal kakil, was carried on from 6:30 to 7 pm.

The Salvation of life thru son son - etc. to which the usually good speaker gave ample justice, even within the <sup>short</sup> time of 30 minutes allowed. After that Ugari ceremony, according to Hindu rites was performed, the room was done, and at 7-30, the son son was done. "Chh" was performed and then commenced the son, and the distribution of sweets, etc. - 8 to 8-30.

(18-2-28 Contd)

After the EsPa ch had finished & the guests had dispersed, there having wellnigh a desire to hear songs, A Rehman was called in, and with the accompaniment of the 20 me & others, he gave a nice treat to all. The combination was a good one, particularly the 20 me played in a masterful style, accompanied with the drums <sup>1541</sup> greatly helped A Rehman & raised him to a level much better than in the afternoon. It was this last programme of the day, played before the few selected of the birds, that gave these some pleasure or treat. It lasted till @ 10 pm. when all were allowed to go - and the ones who were up on the hill, having this last musical treat, came down very late @ 10-30 pm & had meals so late - yet all did take & enjoy it, the main <sup>22</sup> being specially tasteful etc. A party of @ 20 persons, including the 20 me & the Musicians - guests, were then taken down to the station by order who returned at @ 12-30



(18-2-29 - cont)

After the party had gone, the wish went to bed at 12 mid-night.

In short, the day's Birth-day passed rather pleasantly, tho' with threats at different times during the continuance of the programme.

Amongst the Guests, the majority were the Persians, both male & female members, and <sup>at</sup> the morning & evening tea times, there was a good gathering, particularly in the evening, of almost all castes - Parsis, Gauris, Hindus, Muhammadans etc.

The Decorations - A special Quadrant was built, with 2 lounges, one in the side for the ladies quarters duly enclosed, and the other on the pavement platform in front of the Wardens of Shree, to accommodate  $\approx$  100 persons. There were also <sup>2-3</sup> Arches set up in the way - between h'abad the hills. All were nicely decorated & it really presented a good sight especially at the time of "Hansa" art'ks and the general gathering presented a nice scene, the atmosphere

(18-2-28) (Contd)

appeared peculiarly pleasant, though the gathering was not so big - as during previous years. <sup>Kitchen</sup> Lights were also placed around meals & special tea etc. [at night, at intervals etc.]

Milk-tea was served twice, in the morning & in the afternoon. The 201 was distributed in the morning; special meals were prepared, & 300 and 400 in the noon, as main supper for the night - all prepared by Mr. Pomroy & his assistants - for the whole party - i.e. Ashram & Mr. Abad both.

Nothing was done at the Ashram, except the milk-tea in the afternoon at 4 pm. Sweets & fruits were in plenty, but the boys were given preference first.

So that, the day, tho' begun in the pleasant mood, ended well, according to the proverb "all's well that ends well"; tho' there were moments of storm in the middle, everything was eventually done, as usual, the day & the whole, could be said to have passed well, with the permanent resident staff, visitors & guests etc.

(18-2-28 Conto)

being all dead. One of the peculiarities this time was that  
almost the whole company of Shear and Water from  
upcountry, all stayed the night, and went away the  
next day, in spite of Shear's rather "altered mood"

10/6/1

Sunday 19<sup>th</sup> Feb 1928

The guests come to Mahad who had stayed here overnight, began to go up since morning, some for ~~and~~ others for private talk etc. But at 10 o'clock in the morning an order was issued that all guests & visitors must pack off immediately. There was again a rush to see to give him food ~~and~~ some were given, some also given him private visits for @ 5-10 minutes each. Almost all were satisfied.

Mr. Munshi, Sadash, Babu & others were spared a few moments <sup>private</sup> for talk with these. The Persian Party (particularly - the head priest of the Banaji Feri Temple, and his friends were taken in, and explained. Some nice hints, a advice re. Jofas, realization, Truth etc.

2

19-2-28 (Contd)

Then followed the same old story - repeated here & there to all - of the Search after Truth & God - How when there was nothing, I was - how the desire to see God was created & eventually fulfilled by seeing SELF in a Cabin foot, & every where thereafter etc etc. The story was repeated for Mr. Wether - sailed, particularly.

The case of Vardya's marriage was then handled. He asked for a postponement which she allowed for a year. However, she made it quite clear "If you want to marry Now, I have no objection - on the contrary would give my Blessings. If not - wait for one year, you agree to wait. But - to test him another way - "What do you want?" asked she "a boy or a girl" - "This is the time: Vardya asked" any you like. No question of my choice." - Given "Twins" to the Surprise & Smile of all. But the very next moment, her father was "cut right-left" for desire children etc with one month & she <sup>ready to wait for 1 year</sup> said "I don't want. - according to you Wait etc etc & had

(19-2-28 - Contd)

deserving children, with another mouth & cheek

After lunch<sup>o</sup>, some of the guests re-visited  
three before going away, had a private talk etc.  
and then almost all began to return. A party  
went by Motor (truly to Poona, and another  
by hand Sahab, doctor, Sadash, Babu, Navroji family,  
Hormaji, Rupawan, & the party (of ladies) that had  
come from Kharachi, by train.

During these private talks individually with  
Doctor, I hinted, only referred in passing to Aga  
Alla's name, & they took it so seriously that he  
said: "When I wished to keep him away & out of my  
presence, you people erroneously take his name  
and what shall I do? Call him (and that his name  
has fallen upon my ears) they embraced him <sup>really</sup> and  
conveyed the idea that he actually died <sup>really</sup> for  
the boy - Aga Alla. The very mention of his name is of  
pleased or pained him.

(19-2-28 - Contd)

After the visitors had all gone, she read the  
copy of the new small booklet, written for the Bundaji by  
Rajya. Corrections, additions & alterations etc were made  
on this evening. She sent "Special order" during the  
spiritual hour - to stop work & let boys meditate for  
one half an hour.

The Sadhu who had been sitting near by (M. abas)  
with a band to get some money to visit a sacred place,  
having shifted for there, and creating unnecessary ~~scandal~~  
was warned not to trespass in abas boundary otherwise  
to be tried by the police etc

Abi-Rashed went this afternoon with Dr. Sathe to  
give the preliminary examinations in A.E.S. High School

Being not in mood (affected by Mrs. Atli's case) she  
wanted to go in early to night, & actually gave over to  
all to retire <sup>immediately</sup> after "Atli" - when after 15 minutes, Mrs  
Gadkari's wife's case was brought to Sheela's  
reported she all of sudden began to shud along she's

(19-2-28 - cont)

name, with leave of course - and under the influence of "something" actually began to run towards the direction of the asylum. Her father-in-law & brother-in-law ran after her, she didn't get under their control, & the poor old man had actually to track after her. Mr Ruston, a Parolee helped the father & brother-in-law to take her to there, where after @ 15/20 minutes, she could only utter "I am Under the order of there" etc as if under some influence, more than half an hour & was washed to bring her round, & when she didn't then order her to be taken away & allowed to rest. As it was eventually reported, she came to her full sense after @ 2 hours, at home.

Thus - there's desire to go in "early" order's be fulfilled, and he had to wait for later than 11-30 - more than 2 hours, etc.



102/62

Monday - 28<sup>th</sup> February 1928

4 Persian boys arrived this morning - 2 from Shiraz & 1 from Bombay (servant in Lome office). Taken to Shiraz all 3 were kept for the Ashram, the 4<sup>th</sup> oldest returning to Bombay. The 3 boys reported - to the surprise of all - that they had come here in spite in face of the ugly rumours in Bushire that the Holy Decaran of the Imams was being burnt up (destroyed) here, that there is lack of food which is poor, no proper quarters, the "forced bow" etc. - They had come here to <sup>see personally</sup> Courvoisier themselves that all these rumours were "false" & were much pleased they were "false" & that every thing here was quite the reverse than what was reported in Persia, by the 5 boys who, having visited here, had returned there with nasty tales etc. They found themselves quite comfortable here & ~~seem~~ quite satisfied. They had much reverence for Shiraz, particularly the oldest (from Bombay) was with him dressed in collars, had Shiraz's ~~eyes~~, asked for photos why

(20.2.28 cont)

he put to his head, as also packets etc. It was a pity - he said "he was at service in Bombay, & that were he could have gladly stayed here." However, he said he would surely re-visit there, shortly.

Appa Ali The noon - the telegram was received from Jaunpur: that the father of Appa Ali refused to give separation, & wanted his boy back. This news seemed to upset Shree, who spoke to this extent that if his father didn't <sup>really</sup> listen & took the boy away, he would break up the Ashrama & all yours, go after the boy to Bombay, live near him, & do what he wanted by staying near him etc. For, this boy had some peculiar link with others - had some importance. As a further treat, after much discussion, it was eventually decided to send Jaunshid Khan from here to persuade a boy here, to wipe off his doubts & allow his boy to stay etc. The eldest boy of the party just arrived today willingly offered help to persuade the hesitated

(Lo-2-28-Contd)

father, to clear his doubts - persuaded him to Come on here  
So both went together by 5 o'clock train. If this attempt  
succeeded, well & good. Otherwise all would be upset, &  
she actually gave instructions to Buva Sahib about  
how to act if this plan failed:

There appeared to be some scuffle in the ladies  
quarters between Mother Manu & her who being depressed in  
spirits went & begged of them to go away to Banby. But  
she persuaded her saying that "if you stay here, you have  
too is very here & you will be benefitted spiritually &  
materially, both ways. Otherwise if you had go away, you  
won't return alive here" etc. & Manu for the present agreed  
to stay. Mother Manu went by the every train.

In Mohan had some discussion private talk with Sheela  
this morning & went by the night 12-30 Train.

The dosai controversy. - It seemed quite strange, she  
should give so much importance to this by particularly for whose  
Sake, he actually decided to break up the ashram, & send a well-  
educated

20-2-28 - contd.)

Inabad colony - concern etc. Outwardly, the reason did  
 seem trifling, tho' inwardly its significance must be something  
 very important. None denied that, but this evening, while  
 this - the cause, <sup>appearing</sup> as very trifling - was just spoken to them  
 in ordinary talk, there took the speaker (Dad) a task  
 for over one hour, in his usual fashion, ridiculing him  
 before all, stating that this was not trifling cause  
 It was very very grave & great. It was only for this very  
 reason (of a spiritual advancement) that the Ashram was  
 really meant for & founded. If boys like Mohammed Shams  
 & Aggalla then began to go away one after the other (as saying  
 all helpful boys will go away if Aggalla went), it would be all  
 useless. The aim would be upset, Ashram would be made  
 be required then. It was therefore that the reason was not to  
trifle all thoughts etc etc.

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103/63

Tuesday, 21<sup>st</sup> February 1928

This morning, Mr. Jacob Polkhan and <sup>the intention being sent by Shree</sup> alle, arrives with his friend Mr. Polshwalla, at 8 a.m., and after 6 an hour are called up by them. In the meanwhile they had a talk with Dad. and in the course of general discussion, Mr. Polshwalla expressed a surprise <sup>show</sup> the <sup>occurrence</sup> that was giving him troubles for the last <sup>one</sup> year had all of a sudden dried up this morning. He explained, with a feeling of surprise & pride that last night - at 12 midnight - he remembered the name of Shree, while in train, & he never then expected that this thing that had been troubling him so long, would so soon be dried up & disappear! It was no small surprise for him when his attention was drawn to the dried up bal by his friend Mr. Polkhan. Suddenly this morning!

There was also a general discussion how they happened to come here (being introduced by Mr. Dorely Desai) - re. his going abroad on 21<sup>st</sup> March for Columbo - as also re. the opening of the Ashram & Is Anu etc. Everything was better & more fully explained latter by Mr. Durtong, who took them abroad, in a bus before the

(21-2-28 ——— contd)

Time was up for going to Shee. They were given 2200, but after they had expressed a desire to go round & see the Ashan Shee at first ordered them to go away direct, without coming back to him, & had already sent order to Post re. same, but while returning they stopped with Surprise & Laksh at his being allowed to go back to Shee, & felt much dejected. Knowing this, Shee called them (in spite of his previous orders) and then had a private talk at first with Mr. Pochharwalla, who asked for Shee's Blessings & advice re: his business etc. (whether to continue service, to open up new departts. etc etc) Shee gave advice <sup>abundantly</sup> desired. Then Mr. Solihwalla was called in — asked various <sup>isnt</sup> questions re. worldly affairs, as business, marriage, property etc. — advice & blessings given to him too — and after discussing other general topics, they took leave, went at @ 11 am.

Re Aga Ali

(Contd - 21-2-28)

Telegram received from Mr. Jamshed Khan - Bombay  
re: Aga Ali's father's death - "Kamyab - etc - etc"

This gave hopes for further developments, and while discussing the papers, Shree clearly said that "if the Case of Aga Ali is settled, all well & good, every thing will alright, go on as usual, but if otherwise (i.e. he is taken away) every thing will be upset, but ~~any~~ <sup>any</sup> way Shree won't leave that boy. He would even go to his "Galli" (Street) residence there, & give him the due push to make him See as desired etc. The reason for all this - going after this particular boy - was that Shree said he had some Great Link (connection) and his "making" would effect 3-4 other boys etc. Besides Shree said the Seed (of severe love) had already been dropped by him in this boy, and that if not properly nursed & taken care of, it would effect the boy severely - he would either go mad, leave body. At least, he won't find any interest, rather his mind wouldn't work in worldly affairs etc.

(21-2-28 — Contd)

Re: The 3 Persian boys - that had just come from Shiraz, it was indeed much surprising here, they had come here, in spite of very ugly & undesirable strong rumours in Bushire that in this Mchrasraam, the holy Qutab of the Muhammad was burnt up, & that the Kachays here etc were quite against the Sharizat of Islam etc. It was & pleased by these boys that there was a vast difference between the mind & habitability nature of the people in Bushire & Shiraz - that while Bushire was full of <sup>etc</sup> uneducated, uncivilized, & hence foolishly ignorant men, Shiraz was much cultured, the population here generally was respectable & sensible etc. & that what was done in Bushire was not acceptable to Shiraz etc. This was of course testified by the decent behaviour here of these boys from Shiraz, as against those that came from the vicinity of Bushire - more particularly, the eldest boy, who brought these 3 boys & who was serving in Bombay was the most sincere, & respectable & showed a surprising attitude towards superficiality, and especially to those - who had worshipped with all reverence etc - although he himself was a Sayed.



(Contd - 21-2-28)

Then - a little discussion was entered on the selection of caps for the Ashram boys from the New Persees Caps, see on the heads of the new boys, & though these were preferred by some all, it was eventually decided to order out English hats (ordinary Sole) which could be had cheaply & immediately etc.

The programme of the School & Ashram, as far as the P<sup>th</sup> March according to new arrangement was discussed, Time-table etc. fixed, & the boys - All - were warned to abide by all the rules & regulations strictly & that the "Meditation (class)" was postponed until further notice.

School office & store etc were ordered to be brought up & had. also ordered to stay Up, (in the office).

The attitude of the boys

General attitude to atmosphere was calm, for all the boys were not kept away from here - even the selected batch of 20 - ordered to be away from here - in their special room no. 3 Hall - Rules specially called, which was very rare now a-days. There's this attitude seemed quite strange & could not be understood.

98/58/25

Thursday, 16<sup>th</sup> February 1928

Went to Chase in the morning - after a call - at @ 10 a.m.

The boys had gone on a walk, it being a holiday, some hunting, and were seen returning at 11 a.m. in separate batches, some individually. There therefore took to task the Supervisor & Bar, who thus neglected the boys, even for such a short period. He ought to have kept them all together, within the distance of his sight etc. And this proved to be quite true - a forecast for something happening thereafter, as can be seen from the following incident.

"Jawan Inwid" - lost & found - at @ 1 pm. at the time of meals, while calling out numbers, it was found that one boy - J. Inwid - was missing. Men ran in different directions in his trail - there was a row for a short time - for hours he was not traced. He searched in all directions, by more than half a dozen persons - some of them even going to long distances, & would go up to Station even. There was a call - for 5-6 hours - no trace was found, when at @ 6 pm. a boy was just seen by Chetka, between two trees, just behind Sher's cabin. Sent to find out, J. Inwid was seen there, and

(Could - 21-2-28)

- this Keeping of the boys aloof & away from them, who always had them near him & slept through the day.

Shree kept only 4 boys near him - Rohay, Ramaji, Rajaram & Airpandiar, who alone were allowed to step & sit in his cabin whenever they desire & to sit outside when ordered. Of these

Rohay for the last few days showed an attitude of being

"out of mind". This of course he was, but nowadays he began to murmur often & say at times "he wished to go towards a certain place towards the village, because there was something there etc

- that he heard voice of his lady from Satkari saying -

He was also in the habit of "rummaging away" as we like to see by one person or the other, & brought back. This happened so many times that Shree had to put on a Special Guard on him, who had only to watch his movements.

104/64

Wednesday - 22<sup>nd</sup> February  
1924

3 more Mughal boys go today. This morning, 2 Mughals  
came to take away their sons wards. It appeared from <sup>the talk on</sup> discourse  
with them, that they had come with some mis conception, conveyed in  
their mind by the silly rumours in the Mughals at Bombay - re the  
training given here, as being against their Customs. Shariat of the  
Seyeds, particularly. But they would not speak out for hours. Mr. Khatib  
Jamilho Khan - but he had a long discourse with them, asked them  
what it was that troubled their minds - re: their boys, etc, but it  
was the one typical expression of <sup>the</sup> <sup>is</sup> <sup>we</sup> <sup>are</sup> <sup>helpless</sup> (We are helpless) that  
they would only reply after hearing lengthy explanations etc., & were  
bound upon taking their boys. It was <sup>no</sup> <sup>question</sup> <sup>of</sup> <sup>giving</sup> <sup>over</sup> <sup>of</sup>  
the boys. It was <sup>the</sup> <sup>their</sup> <sup>silly</sup> <sup>notions</sup> <sup>which</sup> <sup>they</sup> <sup>carried</sup> <sup>re</sup> <sup>as</sup> <sup>shown</sup> <sup>that</sup> <sup>the</sup>  
idea looked to clear & wipe off - but they would not boldly say so. The  
boys were however handed over to them, in their own old clothes,  
3 boys Haji Ali, Seyed v Seyed

They were all seated in their tongas ready for departure, when they  
made a final attempt to take all "something" of their trunks, and was

22-2-25

(Contd)

then, at the last moment, given out that what they did at here was

(1) the Meditation (Ekor.) done by boys, especially of Shree

(2) the Darshan <sup>of the Guru</sup> of Shree, by the boys &

which they said, were against their Shariyah & Custom, particularly

of the Sikhs. It was <sup>thereafter</sup> explained by the Mardaha that <sup>on other subjects taught here, the Holy Quran & the mush.</sup> was also <sup>one of</sup> their Meditation (Ekor.) was not "forced" on the boys. They did it

of their own accord will. As for Ekor too, it was never an

order by Shree. It was at the boy's own choice whether to kiss

Shree's hand or feet. Many actually only kissed Shree's hands.

Rather Shree had, at the very beginning given an order that the hukam

in hukam-ada boys should not kiss Shree's feet, but hands only.

But ~~the~~ they did <sup>of their own will</sup>, and was <sup>very</sup> an <sup>upheld</sup> <sup>and</sup>

None <sup>had</sup> <sup>a</sup> <sup>had</sup> <sup>any</sup> <sup>objection</sup> to that <sup>upheld</sup> <sup>and</sup> <sup>was</sup> <sup>remedied</sup> <sup>and</sup> <sup>had</sup>

Shree never desire for any thing, much less for greatness or <sup>any</sup> <sup>objection</sup> <sup>or</sup> <sup>feelings</sup> <sup>hurt</sup> <sup>at</sup> <sup>all</sup>.

It would never allow of <sup>any</sup> <sup>objection</sup> <sup>or</sup> <sup>feelings</sup> <sup>hurt</sup> <sup>at</sup> <sup>all</sup>. But that <sup>has</sup> <sup>been</sup> <sup>made</sup> <sup>clear</sup>.

It was only <sup>heard</sup> <sup>that</sup> <sup>the</sup> <sup>Case</sup> <sup>was</sup> <sup>all</sup> <sup>of</sup> <sup>the</sup> <sup>boy</sup>

and the obstinacy of taking away the boys, in spite of so much <sup>objection</sup> <sup>or</sup> <sup>feelings</sup> <sup>hurt</sup> <sup>at</sup> <sup>all</sup>.

It was also explained Shree was ever prepared to meet the <sup>requirements</sup> <sup>of</sup> <sup>all</sup> <sup>followers</sup>. <sup>was</sup> <sup>ready</sup> <sup>to</sup> <sup>engage</sup> <sup>a</sup> <sup>"Mulla"</sup> <sup>on</sup> <sup>a</sup> <sup>decent</sup> <sup>pay</sup>. The boy said he earned 150/- p month. That boy was afraid of the <sup>consequences</sup>

but he refused saying he did not know proper teaching etc. (22-2-28 Contd)

This explanation <sup>offer of engaging a mulla</sup> went a great way in clearing the doubts and changing the mentality of the mughals. They went with quite a different impression (effected by the explanation first) than that with which they had come, particularly one of them was a clear-headed man, & he greatly impressed the other two.

After they had gone, there was a general discussion - how the world & its people were thus led away & astray by interested parties, what such "weakness" on both sides cost etc. But leaving all this said Shree "let us think of our old work." It was then suggested by Shree - that when the father of Ag. all came, this point particularly of the engaging of a mulla even on a decent pay of Rs. 150/- to 200/- must be mentioned & that he being a Syed, the offer may be made to him personally. This engagement of a mulla to teach Deccan would impress any simple headed bull. Besides, the Meditation class - by all - be stopped henceforth, and the Mughal boys should also be stopped taking Eldo - etc etc. - Aquatic, Shree's pet, was to be kept, and these were very efficacious remedies. Suggested by Shree. Let us see (22-2-28 Contd)

(22-2-28 - Contd)

Kamberalli's Kamaal - The small Kamberalli,  
being afraid at being taken away from here, spoke like a  
veteran Sage, and played a very prominent part that  
surprised all. He spoke boldly & cheerfully with  
- that he was alright here, nothing desired left off, every way  
happy & that he desired to stay here & required his signature.  
He spoke so boldly, so nicely, so cleverly, & so effectively that  
hard to succumb to his wishes & put his signature.  
His persuasions to his elder were surprising, especially of  
a boy of his small age (8-8-09). It shows his sincere love for  
Shree & his desire to stick to him. He spoke like a wise man  
and it was no small surprise for all, who he actually  
spoke to the father of the Sages to keep the boys here. "By now,  
I have learnt to read & write 1-2-3-4 - this that etc -

?

Drink the pure efficacious water of this place that  
you may never think any such thoughts (of taking me away)

(22-2-28 - Contd)

Pawayi, too, like Lobhaji, can't control himself and runs away, very often, and is brought back by special men kept on special duty, of a watch.

Lobhaji - also runs away, swarming the ground closely, & when once caught or ated (by Keeki) in the hands of three boys he can be a pet "21" - (in the Goanese fashion, typical) or a bit etc. etc. But the fun of it all is that whenever three boys come near three, they are like poor goats, immediately, etc. etc. Aga Ali, whose demeanour zone was typically his and also was "just like a lamb" when in presence of three

The school office stores etc are all brought up or stored temporarily in the N.S.V. adjoining three, etc.



2 Moghul boys put in

Thursday - 23<sup>rd</sup> February 1794

The partner of Ago dli's father, comes this morning, with 2 boys to be kept here. It seems very very strange why boys not desired are brought in, while the old boys, particularly those who are specially prepared after a great training efforts by these, are at stake? As for instance, Ago dli, for whom all anxieties are felt right day is still a doubtful case: His father is not coming. Others are. One who is <sup>specially</sup> required does not come, while others of petty or no importance come in, almost every day. To-day too, the coming of the Moghul, with 2 boys was a surprise! Yesterday 2 Moghuls refused to listen to any body & took away 3 boys. To-day another comes with 2 New boys. How strange? But where is the man most needed? It is known, that instead of coming over here himself, he sent his father, with 2 new boys, with instructions to watch carefully everything going on here, & then doing the request i.e. keeping the boys; then will bring in his own boys with others particular Ago dli. But the man was so well expressed as

the working shore that he willingly left his Sons here, and  
refused to take away Apachi; who he said, was & seemed  
quite quite happy every way, <sup>free from</sup> without the least trouble &  
worries. Besides, other things, rules regulations etc appeared  
him very much. He said, I'll try my best to send my  
partner Sige Ali (father of Apachi): He (Sige Ali) had  
ugly, indescribable rumpus @ the stream, - has therefore had  
sent him (partner) with instructions to buy his boy when he  
came. But he (the partner) seemed so pleased with atmosphere  
here that he allowed the boy to stay here, <sup>also</sup> kept his 2 sons,  
& at the same time promised to explain every thing to  
his partner (Apachi's father) & send him here immediately -

