

Friday

Bombay - 28th August 1931

Arrive Dadar early Morning — Resi & Naulgi to remain
Resi informed of the changed plan, to go to Byculla, fell back
At Grant Road — (Mr. Husl. visited B. & said application had
been forwarded already, Statebs too recommended — B. said he
would get the J.M. post - Baroda)

At Byculla, no preparation, however all went busy
doing things for B. & party: Meals already prepared at
Dadar brought by Babu Mukhera who returned, Sun.
Telephones to Rust. — Marker & Jamshedji —

Mr. Pudneyi calls 110 — Mr. Novoyak himself runs his
important business (a) to see & call Ruston (b) to go to
M.M. office for necessary enquiries re: "Hypertension" for tomorrow,
(c) re doctor's exam. tomorrow
to get passes for going aboard — etc etc.

Mr. Pud. went & saw Mr. Dastur, who had been in
Bombay, & reported B's arrival & his going to Eg tomorrow
He (Dastur) said he will come to see B. but didn't turn up
to day. — Information was given at Sheori's place for
Rust to see B. immediately. — Bua was there with

were the ladies - Gutierrez, Tracy or Anna mess:

To the B.I. office for information - Port rush or passes
evening 5. Mr. G's going by the same boat - "Reputana"
tomorrow. Gov already issue, another 100 ordered out & we
got two —

Re: Medical inspection tomorrow, exigencies made -
Capt. Oba personally seen & consulted - no exception, except
"being taken in first" & that could be arranged on the spot.
to never

Some feet, pm

Barbados - 29th October 1931

1931

{ Little boat waiting for Michael to come
anxiously back every moment — nothing —
{ has been available: fresh, but nothing to eat.
of tea-creams which I have —
{ especially oranges —
No naming of any place or date. ~~Reckless~~

{ On board — in cabin till 2 pm.
{ eating & reading book and outside in the sun
1 pm near of cabin —

Drury

First meal on board — 1 pm (Drury)
first meal on deck after meals @ 2 pm —
no sign of Baby — rest on deck till 6 pm low —

This time I took up my bed myself —
built a s. & t. fire — attended for 10 minutes with
the bellows —

10 pm — the meat — frying tea etc — R. wants
gravy or meat & veg — vegetables cooked by 10.

On G.

after general remark w^t his "friend for
Show" (Canning) etc., remarked

We shall have to put on warmer clothes
or cover himself there (^{cold being unbraced} in England) — will suffer
too great extreme cold. —

Sunday, October 3^d

R. was up early as usual - had effect - came
to our Cabins for enquiry into our conditions - both of us
being in cots since last afternoon. —

R went to bath with much effort - last night
immediately after - myself very cautious to avoid such
unecessary & might be leave him.

(To talk with R. at 4/255 w/c. 639) —
The beginning of a life of "waning"

Sea nothing terribly - almost all sea-sick
with very few souls seen on deck —

G. & me went to Son - taking walk on deck —
G. found no favor — fast too

R was quite well, unfeasted, & peeped into our
Cabins every few minutes to look after our condition.
I was with the Surgeon - the Master as if seeing the
disciples instead of disciples. Surgeon the Doctor —
but helpless, hence no remedy. — R. wanted some time

— No meals during the day, both of us R. & I
were with

enjoyed letters & your long history —
you are not afraid of your — now
as you young no mothers — no young
- brothers — Cold — Cloudy — Wet
Wet Cloudy — Cold — Wet

Monday — 31 7-31

Same conditions as yesterday —
rough seas & heavy rolling —
couldn't sleep out —
I had only one meal in the evening — with difficulty

My Uneasy Mind & rocky head was trouble to
me, tho' I was trying hard to calm it cold &
by lying down quietly in bed.

But there was again the freaking —
over >> & — Why I came & brought U 136th
R always on deck. U lay in bed etc — bad mood
created mind - committed fault! —

Watches only sent to J. after discussion — in the evening
Nipely weather we in the evening —

G found busy with letters — cold & dampness
on beach on deck — alone —
taking walk in the evening as usual in cold
weather today, none of his company being out

- From my journal
- bigger money & less money
- less risk no more risk

18612 - Tuesday

Tuesday - 12 September

Sea calmer & weather cooler - refreshing -
More boats out - enjoyed all meals with a
Vegetarian - with R. greater part out at sea
myself busy writing notes & drafting letters
for posty before 8 AM, busy writing 3-4 hours
in the evening after sea -

Packing carts - lost most - indifference &
cold curl applies brings tears in his eyes -
What to do? When matters reach the extent of
intolerable - call help it.

Is with indifference came subsequent
carelessness re: most - tried to get enjoyment
out of life tho other few eas, in company with R.
- at dining table in cabin etc
can't / come out life

No replies to tele - info do.

Rud. selected as the only ladies member on the Spec's Committee
hence had to work in that direction even to the extent of collecting
funds for her taking part. Whether this was discreetly held
part or otherwise is a matter of opinion, but I didn't take the
idea - full control nothing was done - power.

Aug. 6 AM - missus to see some
Chesapeake birds early

Afternoon - Add.

Wednesday - 2 - 9.31

Better atmosphere every way
after breakfast. B. discussing further plan
at first talk of returning f. add. - then another
plan of returning G. before return of Marshall
Smyth fits ch. - ask for time at least one hour
to say all as I prefer - then work will be done
at 3 PM or 3:30 PM - without a break -
always you add, instead we act
don't dishearten - do courageous - we expect
constant courage. Cheering f. you not less f.
the obs.

On the top deck - play 21 - stay out for 2-3 hours
until further news departure of Danby -
place (on uppermost deck) prepared for blockade -

R boats by speech to me (rep. of know) - B. much
worries - annoyed over it. - why?

Every meeting for lecture of G. - Only they as the
lecture I ask questions - discussing -
disappoint -
cause of night - post all letters

—
—
—
—

1886 Logbook

Aden — Thursday
3rd September

Arrive Aden 6 A.M. - 0130 hrs off outside since early morning - good view.

Out on the uppermost deck after breakfast - play the football catching - Rot - German

Leave Aden @ 9 A.M. - sunny scene on the upper deck - the planes flying around -

G. party return from Aden after inspection by the Commandant (Commander) at Aden -

Talk with Dr. Schenck re R. (to keep silent speech)
promise -

On deck - (uppermost deck) Japan after tea -
last full - G's party to observe R. with peculiar scrutiny, particularly M. Aden. — We had to stand abysmal corner for @ 1/2 hours surrounded on all sides by crowds that had only gathered up that very day for the first time when R. came up.

However & discussion re Prayer - (his J.W.D.W.G.)
Subsequent discussions with R. re future plans
— On deck again after dinner for half an hour.
R. returned to port - myself in library writing out day

~~Carrying on your off to dog two off crop egg
fish and my of eggs - with to 5 more by
long - & some eggs more off - you go a enough
ingre in eggs no know w^t numbers going~~

18 b to
Mont - 200 pps

3-9-51 (contd)

Todays lecture of Mr. G. on "Effect of pray
on mind"

No version of same — differ g am in
betw. his explanation & those described —

No fault of theirs, for no actual experience
idea of Avatars — they very forwardly, a
Muscogee, tell they (all) achieve avatashan
by 'prayers' — Even their trance before
manipulates misconception for pray etc (or
otherwise) — all this due to the ignorance
that these avatars all were perfect even before
Manu's birth, i. that this trance, Samadhi or
Sedation for 10-15-20 days not meant for any
purification or preparation for themselves, or
for Others. — In his words "What should
Masters (perfect) pray a few" — How can
one who calls himself "Aham Brahmasmi"
(I am God) pray to someone or something — as
He Himself is c sees everywhere everything.
— If only D. were to explain this — (asked what B.G.)

start 1 p.m. 3. as of W b myself ~~coming to~~
(Tues) 18-6-8

At sea - Friday
4.9.81

Private discussion with Morning in cabin re future
plans & activities - His main idea being to bring
G. round to see him & listen to him, now that G.
had failed (for any basis of the motives however)
- discussion @ visits & talks to others - eventually
dropped - No good, no use - If only G. - came it
would do so much work - Good for all, but must
be done with us B. will bring in it, by us, or
others. - v difficult to bring about. Yet we are trying.

That Mr Tebonke is not easily caught - gain & hide &
seek almost through the day, till at night 'See me before
you put up your Matt, & you'll miss Something of great
value in importance' - "Alyt - tomorrow?"
Crazy C G. - always trying to get 'Something' of a few hours -

Crucifix prayer & lecture of G. - discussion at dinner
table, Not satisfactory, as compared to B's (for the
experience to two visitors of today) not at all convincing.

Same thing @ Clarke again discussed at
night with a few (12) around. - - - Carelessness often
there, for pores etc. on spinning wheel - reading - reading -

Why? - G asked Rudi - re: the private visit of Dr. - a brief visit with
B., & the explanation etc B. gave (for this dearly), but last
show cold shoulder, a disinclination to speak out -
(I ask myself - Why? - Nam is it not so?)

his intention to try this Mr. Nasar by presenting her
this poetry book - his opinion -
Spoke hence love y Nature, beauty there, & y
I explain to her on Divine Love, she would go crazy.
- Not fond of Shauz q' Kladar's etc. putting a silly sense
only giving support (full) to G. in Political matters y
Common interest for India - otherwise leaving her own
ways -

B. also referred to the R.T.C. & said, even
Mr G. will have No influence there, in spite of
his presence. He ought to have come at
first with other delegates (referring to those gone
without him viz 'Mooltan'), but he hesitated
then for reason of certain 'grievances' — & then
afterwards I turned abruptly, tho' all or majority
of the grievances were Not redressed. — Meaning
that once he refused to go on certain grounds,
he ought to have refused till the end (until
all grievances were redressed removed) & stayed
there in India (as Mr. Henni did 23-25)
But his usual 'inconsistency' gave way, which is
just like 'lost freight or won' — & concluded at the
eleventh hour. — NOW - he won't succeed. There
will be party dissensions in R.T.C., disagreement etc.
& his influence won't work — et cetera

At sea

Saturday - 5th Sept

Important

(Private talk & discussion this Morning) —

Re-future plans — "Leave these political leaders

big his usual 'inconsistency' gave way, which is
just like 'lost freight or wood' — & concluded at the
eleventh hour. — Now — he won't succeed. There
will be party dissensions in R.T.C., disagreement etc.
& his influence won't work — et cetera

At sea

dated by - 5th Sept

Important

(Private talk & discussion this Morning) —

Re future plan — "Leave these political leaders
aside. Let students take their own natural course —
will see a few on board, after but set for the present
— decide what action to take after going there"

Re G.

(B. repeated at first his remarks) ^{private} "Vain. Son of short.
But it won't last long — now. His body & influence
both will fall. Body, owing to weakness,
unbearable cold there, and influence owing to party
feelings."

Why "Influence" will fall ?

It has already fallen. His weakness to keep
all parties pleased — parties that have conflicting
views, extremely opposite to one another, which could
never meet. For instance, amongst the many political
parties & creeds that have all One Common Aim
to attain "Swaraj" for India, there are no two that
agree in details. Even in the Congress — the strongest party —
there are so many creeds, and its influence on others
is gradually falling & how it (Congress) loss influence
is evidently on the wane — the "Unknowables"

— my dear & my regards to your sons &
myself & my wife & all our dear ones —
— my regards to yourself & your son
— my regards to your son & your wife &
(5-9-31 contd.)

(5-8-6-5) — 3 —

— 2 —

(5-9-31 contd.)

and the Mahomedans — being the two greatest religious
parties & communities that are not only out of G's
or Congress influence, but are actually Opposed
— both & each to both (G. & Congress).

Even now got his own followers or those
at least agree with him (1) in essentials of "Sevay"
as for instance Mrs. N. & Pandit Mal. — there is
no influence. G ⁽¹⁾ preaches "Khalidar" to all &
Laudy; Mrs. N., tho' a colleague in "Sevay" fight,
wears Silks. — Again ⁽²⁾ G. preaches abolition of
Castor Caste System, particularly for abolishing
National hukum, Mr. Mal., his staunch colleague in
National party (Congress), cannot follow it, and
sees to the length by taking his Cook with him to
England (believing it wrong to eat food cooked by
others). and these are thousands others of his followers
even in Congress party who do not follow this
dictum at all.

(2) Then again he preaches Brahmoachary, —
to all ^{he has issues} he himself is married, not only that
but only recently, he got his own son married.

(P.M. 18-6-5)

— 6 —

— 3 —

(5-9-31 Contd.)

and even gave his personal attendance in the marriage festival of "Jainahiral Nehen" —
and so on — a number of other examples could be given
of things which he preaches, but does Not practice.
THEN WHY PREACH AT ALL (THINGS WHICH
HE HIMSELF CANT OR WONT DO) ?

It is this trait in his character, combined with 'Vanity' and 'inconsistency' — his other great defects, that go a great way in destroying his influence, gradually, and leading his true admirers even to 'opposition'.

Shankarachari (with all his defects) was once his 'Lieutenant'; & now the greatest opponent is why? — that great dividing factor, "Hindu-Moslem" enmity — per Indice, nourished by the orthodox sections of both the Communities — even in Congress, by the Orthodox Hindu Majority, giving ~~Hindus~~, to all national movements, activities, & demonstrations — particularly in the form of 'prayer' — ~~regular~~ ^{regular} ~~ritualistic~~ ^{form} ~~ritualism~~ — a purely Hindu ^{form} ~~ritualism~~ or, that No Muhammadan orthdox would go a ^{as the} ~~moment~~ to — and it is Authorized, approved, & practiced daily prayer, by or with Q. a party.

(5-9-31—Contd.)

Vanity — Too much of a thing always spoils a man. Too much of praise — the ~~Carey~~ M. G. KIRKAY has spoiled him, made him "van" (Shankar S. Day — It has made him 'mad') —

Besides, the ~~Show~~ 'i furs' made by his numerous attendants in all functions, and allowed by him, shows proves his fondness for same, which is the natural outcome of too much of praise, its daily exhibition in almost all functions, private or public. That has now gone to the limit of being too prominent to be concealed to a sincere observer — a sincere soul who never likes ^{no} ~~to~~ ^{such} such a "Show a fan" — hence the dislike of many, who in spite of their admiration for him once, have left & are leaving him in numbers.

A ~~Spiritually~~ Perfect Master, ~~can~~ do anything (not meaning what he ~~perceives~~ ch) of this sort for reasons best known to him ^{the p. free from} according to circumstances ch., for ~~in the case~~ in doing their effects, which a human being,

Spiritually imperfect, or who has no "word" even ^{to} ~~spirituality~~ (M. G.) can not do, and the reactionary effects of all these — show, ~~show~~, furs, ~~frenchings~~, variety etc etc — are desastrous.

— 6 —

Spiritually imperfect, or who has no 'wind' even if
Spirituality (manq. G.) can Not do, and the
reactionary effects of all these — share, show,
fuse, preachings, variety etc etc are disastrous.

(gradually destroying all influence) however
great — from amongst his own adherents
followers — as is already evinced, & will be,
in future) His (G.) influence gone,

India will have another ~~as~~ — the
South influence — Somewhat like Russia
Communalism ^{open day} Signs of which are
already seen, in Murders of high officials &
attacks on their lives etc.

B. also refers to Jawaharlal's party with great
confidence — I. tho' now addicted to G., for
the Common cause of Sevayati, his views, cred,
& activities etc. are quite to the other extreme
of G. (Violent agst. Non-violent of G.).

Civil War is predicted in India — actual
war between the Hindus & Mohammedans —
terrible Slaughter of one another:

(5-9-31 contd)

Talk with Mr. Tchewanker re: B's predictions - He said no interest, or nothing worth reporting etc. - desired something appealing, abounding that would interest & impress the public - some sort of future Predictions etc. (already given but not permitted to be publicly declared - private - Still will ask his permission for publishing same, if no objection etc.)

Talk with B. & request to give the Correct Predictions as desired by the reporter, & permission for publishing same
B. thought for while, then said "Alright - I will." & then commenced (Write Notes)

8 | Why British nation won't go
| thus these privileges already denied
R.T.C. to be given, with certain say

Ministry changed - No Minister of high rank, except Mr. McDonald, in favour -

8 / Why British nation won't give any thing more
than those privileges already decided by the last
R.T.C. to be given, with Certain Safeguards }

Ministry Chaged — No Minister of high
rank, except Mr. McDonald, in favour —
Mr. Baldwin, Lloyd George, Readig, Churchill —
all not in favour of giving anything more,
or even less than, those privileges decided by the
last R.T.C.

Only Mr. MacDonald is slightly sympathetic
— but his influence too would not work
against so many odds.

What about Ghandhi? — all hopes
calculations of himself & the whole of India,
will fail, as he, with his personal presence
too, will not be able to gain any thing more
than what is already decided to be given.
His influence a personal force too won't work.

And if he tries to 'give in' again to
avoid a conflict, anyway, the Congress won't

(5-9-31)

Accept that, & he will lose his influence
here too. So that, his influence will have
nothing & nobody or party to work on.

& who knows I Shayed, with all
these worries telling too much on his
feeble health, & with the extreme cold here,
his health would fail him, & he may
Not even return to India, for ever!
(Meaning 'parcel')

On requesting B. for the explanation, he gave to the
Muhammadans (whom R.H. introduced on 3rd) b. said only
the 3 kinds of "Yakin" — —

The Night Comie went "Ed you ring lady?"

Sun

19.31 (Cloudy)

[over and over]
Honors brother ch. would
talk - etc —

late posse-

Start Butler Cancel 3-30 — Ch.
11-15 Javelin und respond

the 3 Keys of "Yakin" — —

The Night Comic incident "bed you ring lady" P³

Suez - 6-9-31 (Sunday)

Bornos brother ch. around the 9th. for photo-poses -
talk-etc — —
^{Start Suez} Carav 3-30 — Change in weather —
blankets — myself undressed — lying as if in
Cabin all evening — (mark the track when
Something wolf-scamps shore on both sides —
unable to come up even —)

The tele fr. J. delivered by night — lying here
as they came 2nd — where have I got yesterday
— while we so anxiously awaited same, it came
here a day at the T.O. for 4 days — ? What a
break? when received, it was probably too
late, as more than half the rope was already frayed —
However, still hoping against hope, we awaited some
development tomorrow, supposing its tele to J. to
meat here come with our thought (there was
nothing mentioned with wire when the last tele to J.
was sent what? — hence nothing could be
ascertained except conjecture — awaiting)

Other details already written out in fair copy
Yesterday's forecast of future events "owed to be
withheld (hence not sent or given out) till further development
reaches Marcellan.

Port Said Monday
at Sea 7-9-31

arrive P.S. 3 A.M. — Bightly on shore for 2 hours.
return with many Sh. As being on board —

The discussion re: the sudden change of the
atmosphere around G. — No demonstration or nobody
particularly with him, himself being on the Spun
wheel alone while crowds gathered & engaged in
the vicinity, even while the vessel lay at anchor app
- Was it due to Sh. As presence here (at P.S.)
his preaching & influence against S. P. Lyons & their
same conclusions — Besides, even after the ship
left P.S. at 7 A.M., none of G.'s party seen aboard though
the day, not even G. himself — as against the daily
spent on the open deck throughout the day, reading &
writing & spinning —

It may probably be due to change in weather too
but that 'change' was not so conspicuous as to confine
it particularly like G. & his crew, throughout the day —

It was also his day of Silence —

Reported meeting at night of the Political party on
board in 10 class, G.'s party to go in there for discussion —

— (R. saw H. on arrival, "What's introduced G.P. to
which he showed introduction — Is he on board now?"
but he was not seen out most of the day, — to be drawn

-2-

At sea Monday
7-9-31 (cont)

No sign practically of any more on G. part to see a
engineer re: P.S. — Were his words re: vanity & presumption

It was also his "day of Silence".
Reported meeting at Night of the Political party on
board in 1st class. Our party was going there for discussion.

(R. Law & A. on arrival. "Spoke @ introductory G.A.C.
which he claimed continuation. "Is He in Board to P.T.
but he was not seen out most of the day. — So he claimed

-2-

Astrea Monday 7/7/31 (Contd)

No sign practically of any more on G. part to see a
engine re: B. — More B's words re: vanity & presumption
try to prove tree? let us see —

Another alternative — to bring S. A. (as he shows
rehearsal immediately on being informed by P. that B was on
board) to talk & explain lengthy & how — & all
preferred for his plain speaking — No show around him —
No danger to stir, or furore etc —

Fluent of speech (the rather fanatical) always
misread his situation as community whose
own leader he had now become. When the
Cayos became conspicuous for Hindu element its
ideals, working, power every way, even G. celebrity
in many of its functions like prayer, the Hindu
form of which greatly irritated the Mahomedans —
hence the discontent of the Hindus & Mahomedans
the latter gradually getting absolutely along of the
Anyons forming a formidable different commercial
party altogether, with S. A. at their head —

Thus the Common Cause of Nationalism is

Swami "Sacrificed for wants of Unity between the Hindus & Buddhists, religion, which is customs being brought in in matter of political — lack of judging & casting lower in leaders, particularly Q. in spite of the people (particularly his advanced followers) taking have to be the greatest man of the world" In his so-called Sacrifice, Simple life renunciation & the observance of customs like — Fast & Silence — On — certain days, the week — a terrible fast to appeal to the other lot Seer of Hindu community particularly, as they gave so much importance to those observances of Fast & Measur" & worshipped him all the more & said as a saint (Aukhehna)

What a contrast to B's "fasting" for months, & Measur" for Seven years without any of these demonstrations & fruits — so unassumingly & silent, so unknown — !!

And yet, look at the difference? The world took one (Q) to be a saint & the greatest man of the world, while the other (B), unassuming, now unknown,

& why? Because one took to "politics" (the pathway to prominence & celebrity), the other to "Truth", though real "Guru" as a Selfless Service, underneath & in cognito — — — Such is the world today & it calls itself "Civilized — Cultured — advanced" — what Not?

And yet, look at the difference ? The world
took one (A) to be a saint - the greatest man of the
world, while the other (B), unassuming, owned 'nothing'.

Why? Because one took to 'politics' (the pathway
to prominence & celebrity), the other to 'Truth',
through real Sacrifice & Selfless Service, unknown
& unrecognized. — Such is the world today.
It is fully 'Civilized' - cultured - advanced -
what not?

These observances of 'Fast & Silence' by G. are so much
worshipped by the people that his refusal to break 'Silence'
on Mondays & take to Vocys (even for the Cause of
the Nation for whom he claimed to fight & went bravely
as such a distance) is considered by people as his
"Sainthood", while B's preparedness to fast his Signature
on the Guarantee Letter, at a critical moment, at such
a heavy sacrifice to himself is taken as
"weakness". Such is "Education" - a panel
of judgment today!

There was again that Pier in asking eagerly "Ready?"
and the same reply followed "Yes - but not to be
flown out NOVR. - ?" B. said "Tell him, now,
'From Marcellis'!" no more.

The types who rushed inside the cabin in such

Tuesday
At See - 8-9-31

When Will Big Break?

An Explanation —

Apri-ap - Inside of an Umbrella - Clean topoy
hawy away to far - Is closed — It will be
Kept closed as long as the "hava" prevails. When
it ceases ^{in the} rain will come, or ^{in the} air will
rise ^{in the} Dominant pressure ^{in the}, and either
Sun shines, or rain showers, it shall be
opened — Automatically.

Now - when a person ^{is} at the See, on ^{the} 2nd floor, or
2nd ⁱⁿ a ^{2nd} floor of their orgue, & no ventilant -
window ^{is} open ^{the} See.

Discussions again from None (of the leaders) Sherry
Signs most — Is adplans Its always like that. When
I don't allow most, people Complain why don't you allow
See you? or Now - when I want to see certain
persons (for reasons), they don't show any inclination.
So, now (to Rus.) leave it. Its too late now.

(8-9-31 contd)

The Memorable Visit

At 9 pm - Call - Mr. G. & Desai sitting in cabin -
Explaining - ~~21st Nov 1931~~ - ~~in Mahatma's office~~ -
~~very friendly &~~ - ~~to communicate~~ -
Re: G's visit to Maharaj - his impression not favorable -
reasons stated - B's reply

His version of his life history & experience since the very
beginning - of his attraction for Bapu - going to Sar Dab -
(Mr. Desai's exp. 2nd) - His order of S. Oklandia's
wife - Maharañ advised him to go away - came for few
7 years - suffered -

Bapu's story of the fast, & then 4 days of blm.
etc.
His life @ Nagpur - Sat, seclusion - Mann (7 yrs) a country & a
few years he wrote the book in the Cabin for 10 years -
The book - offer to read - price - ~~Rs 10/-~~ - ~~Rs 10/-~~ -
It's all around everywhere - But people don't know -
Reading, hearing etc he used - Experience - 2nd
Desai - forced side -

(D) G's own experience - In all I do, I take the exp.
of results on myself. The leave it as best - entirely to
God - If I believe I can't shirk the responsibility
the God is after all

— 4 — (8-9-31 Contd)

B - with Praise & praise examination.
You are doing, thinking, sacrificing, Suffering
every thing for others —

(2) Oppression to see himself God at the expense of
others - people - reaction of ^{arable} lands, kars - in
order to see himself God, by This is this means his service
of service & in that he, as a leader, projects certain
Plans (say as Khedon - Flying wheel) if in following that, then
who suffer, suffer for his word, bear his burden, then ^{no} ^{operator} ^{is} ^{the} ^{one} ^{who} ^{suffers}
the "G. attributes all to God." (contd on page 5)

Asks for His blessing — after you have done all this
Rte. work, go to lokayukha, take rest - 24 hours
thinking of God ^{enormous} — never, begin & carry
way to achieving goal —

Please stay with me at that time for few
days - Rasat to lokayukha - it is organised -
mon (Chandigarh) - in running - and not one —
" and you are morally and spiritually and materially — astonished

" After that you will see the light - or the dark area
" sun 21 " — " you will see the dark " —

" minimum - max res 31 of one year - in the first year /
" reaching sun 21 - aidem — 4
" sun " you will see the dark !

— 5 —

(8-9-31 Contd)

(2) You (G.) are showing a sacrifice for the poor
millions (poor) - to farmers - that is very noble,
real service, hence should have No thought of your
responsibility for their Suffering. For that (thought)

"Guru Gobind Singh Ji's Granth - or the Guru Granth Sahib
Bani 21" — "Vidya Bhawan" —

"Guru Nanak Dev Ji's Granth - or the Guru Granth Sahib
Khanda 21/1921 — Adi Granth — 4
Panjab 21/1921 —

— 5 — (8-9-31 contd)

- (2) You are showing a sacrifice for the teeming millions (poor) — to farmers — that's very noble, real service, hence should have No thought of your responsibility for their suffering. For that (thought) creates Laukars. But it does come, chance the suffering.
- (4) You try to please all, wishing to avoid injuring anybody's feelings, but there are so many parties, Castes & Creeds in India that it is not probable for you to do so (i.e. please all). If you please Hindus, the feelings of Muslims and others are injured — vice versa. If you try to please other party, Hindus would not agree — hence you are always in a fix — but you always leave results of your actions to God; so that is the satisfaction. Your aim is good, & that is the nobles reward.

9 — I am imperfect — full of defects — but people must know that is your weakness only, and

(10) weakness is a gift given to man by God —
(Guru Nanak Dev Ji's Granth on page 329 v3 it is not
the 31st page — the 3 pages in 3 320 to 3 323)

ଅନ୍ୟ ପ୍ରକାଶ ଦେଖିଲାମ । ଏହାରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା —
କିମ୍ବା କିମ୍ବା କିମ୍ବା — କିମ୍ବା (କୁଳଙ୍ଗ) କିମ୍ବା —

(competition)

At sea

Wednesday
9-9-31

କିମ୍ବା କିମ୍ବା କିମ୍ବା — କିମ୍ବା — କିମ୍ବା କିମ୍ବା

କିମ୍ବା କିମ୍ବା — କିମ୍ବା — କିମ୍ବା କିମ୍ବା — (କିମ୍ବା)

କିମ୍ବା କିମ୍ବା କିମ୍ବା — କିମ୍ବା — କିମ୍ବା (Indifferent)
କିମ୍ବା — କିମ୍ବା — କିମ୍ବା —

Mr. Shankar Acharya

Wednesday 9-9

(9-9-31 Contd.)

In the afternoon while the ship was passing 81°
Mesopotamia many passengers gathered on the upper deck
amongst them were Mr. G. A. Thewliss also —

Mr. Thewliss came from the ~~left~~ side made a
recommendation to Sh. B. - then he joined G. with
the cameraman following - photo -

Mr. G. immediately seeing Sh. B. ran to him
made obeisance - and while we were just
talking on general topics ^{the cameraman got} themselves busy here too ^{with B & G. side by side}
especially I came to such an extreme that G had
to take leave saying - go to ^{the} ~~near~~ ^{near} ~~left~~ ^{right} side
and get ^{the} ~~near~~ ^{near} ~~left~~ ^{right} side

Topics - food - (both sides) - reader -

Then came the Khaddar talk at last - 211, 253 etc
250, 250 or 250 etc 250 or 250
etc 250, 250 etc 250, 250 etc

Mrs. G's Second Visit.

In night Mr. G. came came
with the box of his writings, open
etc etc

(9-9-31 contd)

Mrs G's Second Visit - at Night

I met Mr. G. came again, at c 9 pm.
with the box of his writings, openend.

Explaining to him a few questions of this afternoon
Re: Food in Khaddar — He said

B - એ મને અપારે એ રાત્રિથી ચૂકી હોઈ નેર'
GREG, તો એ વિષય કરીશ.

ખારિસ - નજીબાધ કુલ વરસાથી, vegetables નોંધ
કે પ્રદેશાધિકારી નોંધો કરી એવી વિષયીની
માફ ભર્યાની તો અસરાથી હિંદુ, હિંદુ અને
B.J. રાધે હિંદુ પ્રદેશાધિકારી એવી વિષયીની ઉદ્દેશ
સાથે (નોંધાવું સાગરથી તો) હોય, તૈયાર
એ જેથી GJ નિદીએ પોતે દ્વારાની હોય ગયો.

? - એવી એવી, 99-નીલાં કૃત્તિ કુમારી હોય એ રહેલી
એવી કુમારી એવી એ ખાતો નથી એ વિષયાધિકારી
નથી, એવી ફેલાની નથી, એવી રાત્રિ વિષયાધિકારી નથી.

P - પ્રદેશાધિકારી જે એ રાત્રે આપ્યું હોય એ.
- રાત્રિ હોય કુલ કોણ કરે. માં હાને હિંદુ feel કર્યા
શકે એવી હિંદુ એવી માનની હોય, એવી જીવની
સિર્જન જાતિની neophytes વિષયીની-હિંદુ
ઓફિન વિષયીની - હિંદુ ન હાની.

— 4 —

નાનોની હવાનારોડું લેવાલયો અને નાની
 vegetable-નો. જોણ રોજો પણ તંત્ર અનુભૂતિ નિર્દેખાયે
 અનુભૂતિ - એવી કૃતિના વાર - આજ ઓસ્પેશન રૂં
 ક્રોના બાંધા રાખણો મુખ્ય તા કાર્યના માર્ગનાથાનુભૂતિ -
 તે ક્રોના ઓચના દુષ્પ્રે - વોગ ક્રોના ક્રોની વાદું એ
 એવી ઓચના રૂક્ષા માટ્લી ના પણ રૂક્ષા, એવી એ
 આનુભૂતિની અનીન પણ માર્ગની મુખ્યનુભૂતિ કે
 રોષના-રૂપ - ગાંધી પ્રાણી. માર્ગની માર્ગનાથાનુભૂતિ
 જો કે Vegetable નાનો, પણ રોજો દોષદી વારે
 કે અનુભૂતિ. તેમની આરી માર્ગની પણ એવી વેગ.
 અનેણું વરસોયું નાની જીવા એ.

ગોઢું લાંબા - ડિન માર્ગના રૂક્ષાનુભૂતિ - દુર્દી
 મેરા રૂપું. જોણના (અન્ય જીવનાની વેરાનાની રૂપું
 હાનાની) માર્ગની વોળા ૨૦-૨૫ લાંબાની દુર્દીના
 રૂક્ષા - હાંદાની કર્ચ ફીલ વારે દુર્દી.

એક મા. નાના નાનો પણ એવી વાદું નાની નાની
 દુર્દીની પોતા રૂપું - એ નાની પુરુષ એવી વેલી એ
 દુર્દી પુરુષની એ એવી પુરુષ એવી નાની
 નાની દુર્દીની - તો દુષ્પ્રે પ્રાણ-દીત નાની - ક્રોની નાની -
 નાની કંઈ દિલ્લા - દુર્દીની બાંધા - ઓસ્પેશન નાની
 નાની માર્ગના પણ આજ લાંબા નાની - નાની નાની.

— 4 —

નાની ક્રોની નાની નાની - નાની ક્રોની નાની નાની
 ક્રોની નાની પણ એવી ક્રોની નાની નાની નાની
 નાની ૧૦-૧૨ વાર માર્ગનાથાની. એ નાની નાની, નાની
 નાની નાની નાની નાની - એ નાની નાની "નાની".

શેરા કુદ્દી ૧૨-૧૩ વિં જાયુલાંગ નાં અણું મોડ ખાતાનું
વિદેશ રહેલાંથી — કોઈ સાધે વાત-બાત નાચ — કંદુમોદુ-
નાં કંદુમોદુ વાદળ — બાળાંગ લીનારી — બાળાંગ મારી
બાળાંગ મારી સંદર્ભાંગ પણ આંગ લોલા હાર — બાળ કુદ્દી.

— ૫ —

અધિક કુદ્દી વાટે જાંનાંદું — બાળ કરું દુનાં તો જાંનાંદું
કુદ્દું ને પુણું કરી રોક કુદ્દું વાયુ વાયુ સાચીનાં જાંનાંદું
જાંનાં ૧૦-૧૨ વિં જાયુલાંગ હેઠળ. અ કુદ્દું કુદ્દું, બાળ
કુદ્દું કુદ્દું કુદ્દું કુદ્દું કુદ્દું કુદ્દું કુદ્દું કુદ્દું કુદ્દું.

G.— સાંદુરાસ ને કુદ્દુંપણ રહેલાંગ તો જાંનો નાંદું.
જાંનું કોઈ સાંદુરાસ નાંદું જાંનું વિદેશા-ભાગાં
જાંનું અ જાંનું જુદીનું નો જાંનું ૧

B.— બાળ કરું જાયિંદું M. દી કુદ્દી જામણ કાલેનું
"જિદ્યાનાંદું" નિ છે — તેઓ એવું જાંનું ૧૨-૧૩નું
કુદ્દું-નું રહેલું, નો કુદ્દું જાંનું કુદ્દું જાંનું — બાળ
જાંનું જાંનું, જાંનું જાંનું (૧૨-૧૩ મહેશાંકલું),
અની જોંબો પદ્ધતિનું — જાંનું wife છે, સાંદુરાસ
રહેલું, જાંનું જોંબો. પણ તો જાંનું touch કરી જાંનું,
જાંનું ૧૧૩ "બુલ્લાંદું", જાંનું તું રહેલું. પરલોં
જાંનું જાંનું હોઈનું જાંનું બુલ્લાંદું વરણીસાંદુરાસ —
નો જાંનું જાંનું (૧૨-૧૩).

જાંનું જાંનું જાંનું જાંનું જાંનું જાંનું જાંનું, જાંનું
જાંનું જાંનું જાંનું જાંનું જાંનું જાંનું જાંનું જાંનું.

G.— કુદ્દુંપણ કુદ્દું જાંનું ગોય નાં દીકુંનું જાંનું
જાંનું જાંનું જાંનું જાંનું જાંનું — ને જાંનું.
જાંનું જાંનું જાંનું જાંનું જાંનું જાંનું જાંનું જાંનું.

— 6 — (9-9-31 Contd.)

जीवन का लाभ को क्या, आज जीवन का असर मिला
(यह सब) है, ऐसे ही लाभ के लाभ लेने की
वासिनी - तो आज Q. में आज जीवन का विकल्प
क्षमा - आज सभी का (पाल B) जीवन जीवन का
दर्शन - जो कि जीवन को प्रदर्शन करता है।

जीवन का लाभ को क्या, आज जीवन का असर मिला - 3
जीवन का लाभ को क्या, आज जीवन का असर मिला - 3

B - जीवन - जीवन का लाभ best कि. 2172
जीवन का लाभ - जो कि जीवन का लाभ में जीवन
का लाभ (curry) है। जीवन का लाभ
का लाभ (curry) है लाभ, तो जीवन का लाभ
जीवन का लाभ (curry) है जीवन का लाभ,
(desires) जीवन का लाभ जीवन का लाभ, जीवन
का लाभ जीवन का लाभ जीवन का लाभ जीवन
का लाभ जीवन का लाभ जीवन का लाभ - जीवन
का लाभ जीवन का लाभ जीवन का लाभ (best) है
- Q - मार्ग के लाभ का विवरण - 5 जीवन का लाभ
जीवन का लाभ जीवन का लाभ 2172 है,

B - हे अद्वैत जीवन कीश,

जीवन का लाभ के दो दोषों के aspects -
के material वाले विवरण:

हे मार्गीय जीवन के मुख्य लाभ हैं।

2- यह तांत्रिक भूमि जीवन का विषय है - अपेक्षा
वे इसका उद्देश्य ना पार्वत विषय हो (best)।
- ३- मात्रा में यह विषय हो - तो इसका विषय
जूली जीवन जीवन सभी जीवन।

B - प्र० अंदर विषय भूमिका कीश।

उपरोक्त विषय के विभिन्न विषयों के Aspects हैं -
विषय की विभिन्न विधियाँ।

विषय मात्रालयीकरण के भूमि विषय है।
विषय का संस्कार होना यह विषय 'राष्ट्रीय' विषय
National emblem - लकड़ी।

पर्वती देवी संस्कार प्रोफेसर विषय होता है।
विषय का सौधा संस्कार प्रोफेसर विषय होता है।

प्र० २- विषय-

प्र० २- विषय का विषय - विषय का विषय - विषय
विषय का विषय - विषय का विषय - विषय
विषय का विषय - विषय का विषय - विषय
विषय का विषय - विषय का विषय - विषय

विषय का विषय - विषय का विषय - विषय
विषय - विषय का विषय - विषय

National देवी विषय की विषय विषय
Person Subject विषय (इसका विषय विषय
विषय विषय विषय विषय विषय - विषय
विषय Person Causal विषय विषय Person Subject
विषय विषय Person विषय विषय) - विषय

~~Priests~~

— 8 —

(9-9-31 contd)

(British - Indian?)

Colonel — G.G. Pinner — ~~americana~~
av. 3000 —
Rider 2nd class Eng. mts — | 31201 Giovanni
Self 2nd class —

2nd class 2nd class off from Eng. mts — 2nd class 2nd class
Mauritius — feel out 2nd class — 31202 2nd class 2nd class —
feel out 2nd class

why Col or Pinner ast — beard don't eat fish
dark skin — their deadly religio 2nd class 2nd class —
united 2nd class 2nd class 2nd class (London 062.000
2nd class 2nd class) — among 31201 priests class —
no 2nd class 2nd class 2nd class — priest class —
priest class 2nd class 2nd class 2nd class —
priest class 2nd class 2nd class 2nd class —
priest class 2nd class 2nd class 2nd class —
priest class 2nd class 2nd class 2nd class —
priest class 2nd class 2nd class 2nd class —

— 9 —

not India G.G. 0 0 0 0 0 0 0 0 0

Contd

minia —

Political —

-9- (9-9-31 contd)

Not much progress on the way to 43rd - organization

Political —

Kader - Hashemi Rafsanjani elected as president -
as per election held on 28th May 1989 - he got 57% of the votes -
full face of Iranian Cause in fight against -

3.2 (or 01-06) It. Lee. Hwang to ~~visit~~ ~~meet~~ India
~~visit~~ ~~32 Sep~~ ~~the~~ ~~ministry~~ ~~of~~ ~~foreign~~ ~~affairs~~ - ~~will~~
~~arrive~~ ~~on~~ ~~01~~ ~~Oct~~ It. Lee Hwang - & that
will be ~~lasting~~ ~~in~~ ~~ancient~~ ~~way~~ (4)
It. is ~~planned~~ ~~in~~ ~~1992~~ ~~or~~ — ~~years~~

main demands are listed full freedom
non - right of ~~revision~~ ~~to~~ ~~any~~ ~~state~~ ~~territory~~
human rights - ~~and~~ ~~international~~ ~~cooperation~~ - ~~and~~ ~~diplomatic~~
relations - ~~in~~ ~~other~~ ~~fields~~ — ~~city~~
and ~~high~~ ~~education~~ ~~and~~ ~~other~~ ~~areas~~ — ~~country~~
kiss, u - 312 (or 21/3) where ~~21/3~~ ~~is~~ ~~not~~ ~~right~~
when RTC in ~~or~~ ~~21/3~~ ~~for~~ ~~5/1~~ ~~and~~ -
since ~~over~~ ~~21/3~~ ~~and~~ ~~other~~ ~~days~~ ~~in~~ ~~1991~~
3 days ~~in~~ ~~1991~~ ~~and~~ ~~other~~ ~~days~~ ~~in~~ ~~1992~~ -

-10-

31st March 1881 -
Treaty of Mahabali with Gram - etc. etc.
Cust Govt 32nd April - 2nd December 1881
and 1st May Vishnu etc. Reg. Hindu Chal-
i & cheek 32nd April 1881 - etc. etc.
etc. etc. Hindu Chal (etc. etc. etc. etc.)
in Indian Spiritual road Chal Chal
Chal - when will come in C.W. in non-
violent way Chal Chal - 31st April
India - Sapp 32nd April Chal - 31st
Sapp 32nd April 32nd April 31st April -
31st April 32nd April result of cause suffer-
-
- God has been said to be a land of saints
Prophets & spiritual teachers etc. & p. freedom
etc. etc. Sapp 32nd April 31st April 32nd April
Every materiality gets made

"
Brahmanas in Indian 32nd
Brahmanas in guru 32nd
in early wife ab guru ab,
32nd April 32nd April 32nd April
etc. etc. etc. etc. etc. etc. etc.

mechched
15/4/80
etc.