

Tues. 5. 7. 27.

Local Moghul Boys.

The Moghul boys who were brought here by their guardians ^{yesterday} were examined this afternoon and duly admitted into the Ashram.

Kake Shaker again comes to stay at Tucherabad with his family from today.

Wed. 6. 7. 27.

The Parsi gentleman often repeating ∞ (G) whom Baba had only recently advised to go to Uppasi Kishari, Karayan Kishari and Babajan returned to Baba today. Remembering the words that Baba had conveyed to him (vide page 327) it was evident that this man who thought he had renounced everything could not settle down at any of these great Durbars! Shri gave him a fine lecture today: "To stick to One".

Arrangements and ^{preparation of} time tables for the Persian classes in the school were the chief items on the days programme of school work. Shankarnath was transferred to the Ashram staff and Burjore was appointed ~~on the~~ for office work in the school.

Persian Division.

Thur. 7. 7. 27.

The above division was opened this morning in the school as a result of hard work by the school authorities in arranging making necessary arrangements

since yesterday.

Thursday Party Again.

This is the first Thursday since Kaka has resumed his stay at Incherabad with family, and as it was usual for the last two years, a tea party was enjoyed by Shri and the mandali this afternoon at Kaka's place.

The Swami is Tossed.

Not as a coin but as a piece of wood floating in rough sea. Dhuniwalababa sent him out to see the "Rivers" that were one with the "Sea". So far as he came to Shri Baba all went well with him. But Shri Upasni Maharaj seems to have turned the tide. Shri Maharaj told the Swami after allowing him to stay at Sakori for a couple of days to return to Ahmednagar instead of proceeding on to Saikheda! Consequently the young Swami again came to Baba as per Maharaj's order. Baba in his turn ordered the swami to go to Babaji and remain at Her service till Tuesday returning to Incherabad with Baboo Ubale & party who are to come here on that day. However Shri arranged for the swami's boarding & lodging at Pune through Baboo but ordered him to remain silent and not to speak with anyone ~~or~~ under any circumstances.

The funny "Mr. G." was also somehow made to quit Incherabad to the great chagrin of Adji who was entrusted to see the gentleman out through his car.

The usual number of "Thursday" visitors came to Baba and also Bhausaheb's Bhajan was held in the evening.

Mr. Das too Agrees.

Fri 8. 7. 27.

Mr K. G. Das too whom Baba had allowed time to think over the terms offered to him returned to Incherabad this morning, coming from Kolgaon and had a long talk with Baba. He accepted the terms and

agreed to stay here "for six months for the lump-sum of Rs 1000/- out of which Rs 200/- were paid to him in advance. He went back to Bombay again later in the day promising to return and resume duties from Monday next.

A cricket match has been arranged to be played on Sunday. Practice games were played this afternoon. Dr Ghem is wired to arrive here Sunday morning and also to bring some bats and balls.

Hindoo Musslem Riots.

Referring to a communal riot at Calcutta as reported in the day's 'Times' Shri was pleased to convey:

"It is simply madness and foolishness on the parts of Hindoos and Musslems both to break each other's heads and injure and insult each other's religions in the very name of religion. That religion is not worth its name, that allows violating the sacred sentiments of another religion.

The work of conversion, turning a hindoo into a mussulman or vice versa is equally silly and senseless. The increase in numbers of the followers of a particular religion is no indication of its greatness ^{and} value or credit and prestige. The struggle for religious supremacy is nothing but rank irreligion. Many actions and customs originating through social, economical or political considerations and preached or practiced by prominent people at the spur of the moment in the long run become a part and parcel of a religious creed There is no truth about the alleged rumours that government purposely brings the two communities at the loggerheads through direct or indirect means, though when the differences arise the government of course takes due advantage of the situation."

Cow Killing

Coming to the question of the real reason underlying these

quarrels and fights. Baba continued "..... It is said that the chief complaint of the Hindoos against the un-musulmans is due to Cow-killing. It is wrong on the part of the Hindoos to do so. If the hindoos protest through economic or humanitarian considerations against cow-killing then why do they restrict themselves on the question of cows? Why don't they feel equal mercy for the other animals that are slaughtered away..... There is no question of mercy. An animal gets advanced when it is killed or slaughtered and hence it is benefitted but if the animal gets advanced the one who kills it is retarded and has to suffer much. Therefore one who kills is to be pitied rather than that which is killed. The hindoos don't know themselves why cow-killing is a great sin is to be avoided. The fact is the cow form is nearest to the and farthest from the in the "celestial chakra" and hence killing a cow creates very bad Sankaras while for the same reason serving a cow advances one to"

→ But the real reason underlying these communal riots as well as the general restlessness all over the world is due to the near approach of the spiritual outburst that takes place at long intervals. It will all end into unity and peace. ~~It~~ You feel great disturbance & pain in the abdomen before having an unusually satisfactory motion! It is just like it. These very disturbances are the indication of the coming peace. The combination of Islam, Hinduism and Zoroastrianism in my personality though is not a coincidence, it has great significance."

on this incident Baba said self-suffering is very good but infringement of my instructions and orders is equally bad. Gulabshaw did well in not retaliating against Ordesher and