

Baba who had been observing a complete fast since the 1st instant took food today, the sixth day.

Again there were some discussions in connection with the proposed High-School. Mr Satka was asked to draft out a leaflet for publicity purposes, giving out the advantages and benefits that the boys who will join the Institution will get, as well as the terms and conditions on which they will be admitted. Baba laid particular emphasis on the condition that once the boys were admitted, that they must remain in the Institution till the completion of the full course whether it would take two years or seven years, and that the option of granting leave to boys to go to their places in case of emergencies during the course, is solely left to His own discretion under all circumstances.

Otherwise Shri conveyed His very purpose, which was continued close contact, and moral training, would be defeated. The boys will be made to observe a strict discipline and pureness in thought and all actions in the Institution and if they were allowed indiscriminate leaves, they would run the risk of being polluted in way or the other in company of worldly people, be they relations or friends. But once the boys pass through a long period under all the discipline and restrictions in the Institution, their characters will get sufficiently moulded on ideal spiritual lines ~~which~~ <sup>that</sup> will remain unaffected even when they mix themselves in the thick of worldly affairs afterwards. While on the other hand if the boys are allowed to go home and mix with the worldly people in the middle of their training, ~~whatever they might gain~~ there is every chance of the effect of their training being wiped out clean. After

the draft was ready, it was placed before the mandali. Many additions and alterations were made after long discussions in the same, and the final copy of the same as approved by one and all was instructed to be put into print under suitable headings. The question of advertising the request ~~of~~ for self-sacrificing workers as teachers was also discussed and a draft of the advertisement <sup>was</sup> made.

Amongst the visitors today, in the evening there were some prominent citizens of Ahmednagar including the Public Prosecutor, a ~~very~~ couple of magistrates and the President of the District-Local Board. All of them seemed to be greatly pleased and impressed with the proposed School Scheme. At night Baba conveyed to the mandali beautiful explanations on many divine points which have been separately taken note of by 'Chanji' in his special 'Gols'.

Mon. 7. 2. '27.

The main discussions between Shri and the mandali today, centered round the question of a self-sacrificing staff for the proposed Institution.

Many were the doubts expressed by the mandali against the possibility of securing the required number of able teachers on the bare terms of food and clothing. The examples of the many National Institutions recently proving a failure for the want of really self-less workers inspite of Mahatma Gandhi's sincere guiding personality were cited.

Pustunji who has just returned from Bombay

with Kaikhaasra Gasa and family, went a step further and said that granted there ~~may~~ may be many able and learned people who would like to lend their services free for the sake of a close-contact with a Sadguru, but the question was how to convince them that Baba was a Sadguru. For this purpose their material attempts would be of no avail, and Baba must work internally by the time He is sufficiently well-known in the Public as a recognised Master.

And thus on the whole the mandali pressed for a modification in the terms of getting ~~that~~ the services of teachers; that at first Baba should not insist upon unpaid teachers, and paid staff be enlisted first in the beginning, and then as the time went on and really able and self-sacrificing men were forthcoming, they should be substituted in place of the paid staff.

While according to this policy it was also said, that many of the paid teachers were likely to become voluntary workers themselves after they were sufficiently attracted towards Shri. In all appearances Baba seemed to be concurring with these arguments and even nodded His consent towards getting a paid staff. But it was equally plain to all that Baba's chief idea in proposing to start this Institution was to put both the teachers and the taught in the Spiritual Line.

And so He still preferred to have such persons who would serve, and instead of getting money in return for their services, get spiritual benefit. According to Baba's stray remarks in this connection it was evident that the payment ~~would~~ to the staff for their services would destroy the "Poonya" of their services from ~~that~~ the spiritual point of view; ~~the~~ and there would be no

special ~~new~~ importance to such paid services. And Service for money was no service at all from the true point of view. Nevertheless since the mandali showed strong doubts in getting free teachers Baba for the time being gave in to the proposal of calling forth a paid staff.

However after the interval of two or three hours the mandali had the surprise of their lives. Another meeting was convened and therein Baba declared that the discussions in the first meeting had opened His eyes to the fact that He was not a "Dev" or a Sadguru as He so long believed Himself and made others also believe <sup>in it</sup>. (The discussions referred to as eye-openers were those remarks of Rustumji "as how outsiders would <sup>be</sup> convinced of Shri's Sadgurnship.")

Continuing in the same vein Baba conveyed that He was an ordinary man (without any publicity) and so those who expected spiritual benefits from Him should no longer hold such hopes. As He Himself <sup>had</sup> not seen God, how could He show it to others? Henceforth all those who desired to stay with Him, should do so of their own accord on this understanding that He was an ordinary man. All are made free of their words and promises given orally, in writing, or on oaths, and so now if they still wanted to remain with Him they should do so, considering Him as a mere friend expecting nothing from Him whether material or spiritual save food and clothing and on the condition of explicit obedience to Him in spite of all this. His advice to all however was that this whole Universe was nothing,

it was all a mere dream, an illusion, that much He had actually seen and experienced. Nothing beyond it; (No talk of God now) and hence those who still wanted to remain with Him, will be kept as much aloof as possible from this "dream and illusion", and incidentally from Kam and Kauchan (~~honesty~~ Lust and Greed) which are the two greatest ~~attachments~~ means of attachment to this "dream and illusion". Here Shri than gave a lengthy explanation on Ramkrishna Paramhansa's getting "Realization" and how He - Ramkrishna - also had two Gurus like Himself. The differences between the powers of a Yogi and a Saint - were also finely explained with suitable and apt similes. In spite of Baba's above declaration that He had not seen God, that He was an ordinary man, that no one should expect anything from Him, and the freedom offered <sup>by Him</sup> of all words and promises to the mandali yet no one amongst the latter came forward to give Him up! On the contrary the mandali felt all the more conviction about Shri's Babaship. The remarkable point in Baba's above disclaimer was "This world is a mere dream ..... that much He had actually seen and experienced" and in the same breath He said He was an ordinary man.

Be that as it may, the mandali at this stage does not require to be told to believe this or that about Baba.

None of them have of course as yet actually ~~experienced~~ experienced the truth about ~~Baba~~ <sup>Him</sup> but all have had sufficient common-sense evidence about the super-human personality of Shri. And hence, on the whole, these dramatic ~~utter~~ declarations of Baba did nothing but cause a little surprise to the mandali.

There was the usual Cricket play in the evening.

At night the wandalis were allowed the special treat of good milk tea. Thus refreshed, all of them set about discussing with Baba the latest plans of the proposed school as drawn by Pandob's brother.

The atmosphere throughout the discussion was one of cheerfulness and enthusiasm. At nine o'clock the conference ended and Baba and wandalis set out for a walk towards the City side. Thus Pandob's brother who had <sup>to</sup> return to Ahmednagar got the splendid company along that part of the road which is considered rather unsafe for solitary wayfarers at night on account of robbers.

After returning from the walk Baba and members again had some discussions. Uptil ten thirty o'clock a general conversation was carried on which mainly touched medical subjects, inventions and remedies. The best treatment for snake-bite according to what Shri was understood to have conveyed was to make a deep cut on the bitten spot and stuff it with Potash Permanganate and let the person remain without food and water for three or four days.