

The Tramp.

The party got up at 6 the following morning and repaired to the ~~the~~ Ry station where, after a wash up, they had tea and a cake each! The latter luxury - a cake - was allowed to the mandali perhaps for the first time since ^{they were} with Baba. About 9 o'clock the ^{party} left Hardwar on foot towards Lakhsar the next big station on the line.

Baba begins to have motions but the tramp is continued. At the second mile the party eat a little Dhal and a few Chapatis and begin to walk again. The tramp was found to ^{be} extremely cumbersome, owing to the still heavy kit that the party had with them and which they all had to carry amongst themselves. Besides, the day was found to be very hot under the scorching Sun and along with the fact of Baba's ill-health a very slow progress could be made by halting every now & then. At Pattri station they halted for the night after walking a distance of about 10 miles. In the evening a few Sadhus also came to Pattri on their way from Lakhsar to Hardwar and they too made a halt here for the night. As usual Baba gave them some money and bowed to each of them. One of them was found to be repeating Ram-Ram constantly as if he were a great devotee but was marked to cast a shy eye over eatables and money. He was greatly lectured to by Baba. While another had a ^{small} stone wedged in his heel.

Under Baba's instructions Padri brought out the piece of gravel from the Sadhus foot and tended the same.

Some Pedhas were then distributed. Baba passed about 8 to 10 ~~motions~~ stools since the morning.

The next morning ~~the~~ all got up at 5 A.M. and began to prepare to continue the tramp. It was rather late as they had decided to make the actual

~~at five~~ start at five and hence Baba began his 'Gad-Bad' and once again began to harp on the same string of Khud-Parasti and lack of consideration for him. During the discourse Baba said "You fellows have got no feelings for me. In spite of seeing me suffering with dysentery like Ajmere, you prepared for sleep last evening and snored throughout the night. While I did not sleep at all throughout the night and passed so many stools. There was none to look after me or ~~keep~~ ^{even} awake to keep company.

Has any book got written in it that the rest should go to sleep leaving a companion lying alone in bed?

I am myself a Khud-Parast and for this same reason I am out travelling after Sadhus so that it may give me a fall." Padri lost his temper for the time being in this excitement but was soon brought round and with a great hustle bustle the party started at 5.45. In spite of the early hours the handicap of luggage made the party make a halting progress. About the fourth mile a ~~man~~ ^{man} with long hairs like Baba's and looking like a mohammedan came across Baba, salamed and shook hands and then proceeded on. Here the party left the road and began bridging along the Railway lines.

Hearing a deserted watchman's cabin a passing shower of rain was encountered when they slipped in and took shelter. The party excepting Baba had their breakfast and proceeded. A few miles more brought them across a stream of bright clear water and they halted here for about an hour. The party refreshed themselves by drinking handfuls of the sparkling water oozing out of the rocks. Baba clasped here

a couple of Chapatis ~~and~~ and some 'chutney' which was procured from a shepherd boy for an ~~two~~ anna!

At one o'clock in the afternoon the party reached ~~the~~ Shaksar highly exhausted after walking about 9 miles from Patli. They took meals in a hindoo refreshment room after taking baths and then rested in the waiting hall on the Raj station.

In the evening it was decided to take to some Dharmshala. Accordingly Padri approached the keepers of one, but they questioned what religion the party professed. When informed that they were Parsis, the innkeepers were at a loss to understand, and demanded to be explained clearly whether they were mohomeddans or hindoo! never having it seems heard about the Parsis. Padri repeated they were Parsis, Zarthostis and to impress them that they were neither hindoo nor mohomeddans showed them the Kushti he had round his waist! Seeing that, they began to talk amongst themselves that "they were hindoo and atleast not mohomeddans" and so they allowed the party in, but, by way of precaution only gave them a part of the verandha for their occupation. Then the innkeeper brought in his visitor book and asked for the names. Padri gave his own full name first - i.e. Gardoonji Navroji then came Behramji's turn. He said his name was Behramji Gardoonji. At this the poor innkeeper looked up and felt surprised! "What ~~are~~ ^{you} are ~~his~~ his son?" ~~pointing to~~ asked he pointing towards Padri who looked hardly out of his teens, while Behramji could easily be taken by anybody for 35 years of age! To the great amusement of the party the innkeeper was informed that it was

not so, only the names of both their fathers happened to be the same. However the ~~the~~ shelter of the Shurmashala secured after so much nig nagging was found to be very insanitary. Stinking smell every now & then came floating in the verandah from the adjoining gutter and within half an hour of their stay here they came back to the station and took to the waiting hall. Padri was sent to the Station Master to request him to allow the party ~~to~~ to remain in the waiting hall of ~~the~~ for a couple of days. When Padri approached the S.M. by chance a ~~local~~ local Parsi (perhaps the only one in Lakhnar) was with him. On learning the purport of what Padri had to say, ^{of his caste} the S.M. naturally referred him to the Parsi gentleman for corroboration. The gentleman surveyed Padri up & down put some questions and even after seeing the Kushti he shrugged his shoulders and said 'every ~~one~~ coming Bombay man was not a Parsi' In spite of it the Station Master however allowed them to stay on. The party retired for the night keeping watch in the night by turns.

The following day (Sunday 18th August) was passed taking rest in the waiting hall, waiting for Vajifdar's arrival. Patel was also wired to join the party at Kashi. Baba bowed to numerous Sadhus as usual of whom there was always a great number passing to & fro through the station as Lakhnar is a big & important ~~part~~ junction specially for pilgrim traffic.

On Monday at 4 in the morning Vajifdar joined the party. Baba talked with him discussing 'Havi-juni' news as well as the plan of walking to Sakori upto 8. A.M.

Tramp Cancelled!

In At the end of the ~~discussion~~ ^{talk.} Baba with
 Najifdar a general discussion ensued amongst the
 whole of the party. Baba asked for their opinion ~~as~~
 whether to proceed on foot to Sakori ~~at~~ meeting Sadhus
 on the way, or visit places of pilgrimage by train
 and finish off meeting & bowing the Sadhus and
 then finally settle in Argaon (!) with the
 remaining members! All were found to be too
 eager to end as soon as possible the troublesome
 travels and preferred a final stay somewhere.

And so atleast Baba came to the conclusion
 of dropping the tramp and again taking ^{the} Railway
 travel. With the usual abruptness ~~was~~ preparations
 for a start the same afternoon for Inoradabad were
~~made~~ begun in right earnest!