

SHRI

# SAI LEELA



Shri Sai Baba in Dwarkamai



August

60 Paise

1975

# SHRI SAI LEELA

AUGUST 1975

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### Picture on the Cover Page

When Shri Sai Baba came to Shirdi, it was a very small village. There were hardly any houses in Shirdi. Shri Sai Baba made his abode in an old and dilapidated Masjid, which he called as Dwarkamai. This Masjid came to be known as Dwarkamai from that time.

# SHRI SAI LEELA

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## Bond of Brotherhood

The tragedy of our life is just here : we live in ego-centric isolation from our brothers and sisters who are in hunger and suffering. A few of us "enjoy" the "goods" of life. Our society, forgetful of the great social ideals of India's Rishis, moves on, day by day, without a cognisance of the bond of Brotherhood, which alone can make us a nation of the Free. And for lack of this bond of Brotherhood, our very "laws" breed hunger : and hunger breeds crime : and our prisons are filled with our brothers and sisters whom our "laws" make criminals and then chastise and put in chains.

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## EDITORIAL

### Lokamanya Tilak

First of August Nineteen hundred and twenty. This was the unfortunate day on which this father of the Indian unrest was snatched away from us by the god of death. Fiftyfive years have since elapsed from that date. The political horizon of India has changed drastically. The economic situation of the world has also undergone a change; but inspite of the changed circumstances we still feel that we should remember this great man, his thoughts and teachings and herein lies his real greatness.

The work of Lokamanya Tilak in political, social and literary fields is so vast and varied that it will not be a wonder if after some one thousand or fifteen hundred years, some research scholars will start establishing that the Tilak who was the author of "Arctic home in the Vedas" or "Orion" was not the same who launched the political movement in India and who was called "the father of Indian unrest" by Valentine Chirole, the reporter of London Times.

Bal Gangadhar Tilak, who in his later life became famous as Lokamanya Tilak, was born in 1856, in a village, known as Chikhalgaon, in the Dapoli Taluka of the Ratnagiri District in the Maharashtra State. The name of his father was Gangadhar and his mother was Parvatibai. In the beginning Parvatibai had three daughters in succession. She, therefore, started the worship of Sun and her devotion gave her this illustrious son. In his childhood Shri Tilak was named as Keshav; but he was being called 'Bal'. However his name Keshav was thrown in the oblivion and his other name Bal became known to the world.

Gangadharshastri, the father of Shri Tilak, came from a very poor family. He had no sources of income. Hence he had

to leave the idea of study in higher English standards and take up a job. He started his career as a school teacher in a Marathi school on a paltry monthly salary of only Rs. 5/- Because of his ability he rose to the post of Dy. Inspector in the Education department. He had good command over Sanskrit, History and Mathematics and had written some school books on these subjects. He expired in 1872 when Shri Tilak was only sixteen years of age.

Parvatibai, Shri Tilak's mother, had already left this world when Tilak was hardly ten years old. Before two years of the death of Parvatibai the thread ceremony of Shri Tilak was performed in 1864. Gangadharant the father of Lokamanya Tilak, knew his responsibility well and he made every arrangement for his son's education. As Gangadharant himself was well-versed in Sanskrit, Lokamanya Tilak also had great liking for that language. He had learnt by heart 'Amarkosha' Rupawati etc. and at the age of ten he had acquired so much command over the Sanskrit language that he would, by himself translate into Marathi all easy Sanskrit literature. In course of time even a book like Bana's Kadambari, which is written in a very complicated style, came within the perview of Lokamanya Tilak.

It is traditional to picture the childhood of every great personality in a very picturesque way. In the biography of every big person you will come across some incidents of his childhood, which show that he was somebody who was different from other ordinary children round about him. Similarly we come across a few stories about Lokamanya Tilak also; but as they have been told very often we may not report them here.

After completing his primary education, Lokamanya Tilak was admitted to the high school at Pune in 1869. Mr. Jacob the head master of the school was a great disciplinarian. Here too Lokamanya had a tussle with the Head Master and as a result of that he left that high school and joined Shri Gokhale's school. While he was still studying in the school, Lokamanya got

married in 1871, according to the tradition of those days. This marriage ceremony took place at Chikhalgaon. His wife was named as Satyabhama after her marriage. One year after his marriage i. e. in 1872, Lokamanya passed the Matriculation Examination.

In those days there was only one college in Pune. It was known as the Deccan college. The strength of the entire college used to be round about one hundred and fifty or so. Most of the students, who attended the college, used to come from rich families and they did most other things than study. Lokamanya Tilak came into this atmosphere in 1873 when he joined that college; but Tilak had altogether different view about life than his other colleagues. He wanted to graduate from the college and utilize his knowledge and energy for the well-being of India. In Shri Gopal Ganesh Agarkar he got a good friend, who also had congruent views and during their college days they had constant discussions about the steps required to be taken for the uplift of India and for leading her towards her goal of independence.

Along with this intellectual and mental preparation, Tilak was preparing himself physically. He could foresee that a political leader of those days would have to undergo long term rigorous imprisonment and in order to be able to withstand, those punishments he must have a good physique. During his college days he therefore, took lot of exercise and acquired good physique. We find that in the future life of Lokamanya Tilak, this sound body came to his help and he could stand the hardships of the prison.

Mathematics was the pet subject of Lokamanya Tilak in his college career and with that subject he passed the B. A. Examination in 1876 in the first class. In that year only forty students passed the B. A. Examination in the whole of Bombay Presidency. After getting the University degree, it was usually the ambition of most of the educated people of those days to

secure a government job of fat salary; but Lokamanya Tilak did not belong to that class of people. He wanted to serve the country. He therefore, started the New English School on 1-1-1880. His colleagues in this project were Shri Agarkar and Shri Chiplunkar, who also were possessed with the same ideas.

College was the step next to school. Hence Lokamanya Tilak took the lead in founding the Deccan Education Society, under the auspices of which the Fergusson College was started on 2nd of January 1885. Thus the idea of training the youth of the country in the patriotic way was achieved by Tilak by starting these two institutions.

Along with this training of the young minds, it was necessary to train the public mind. Hence Shri Vishnushastri Chip-lunkar had started the "Kesari" on the 4th of January 1881 and only a couple of days before that, the publication of the weekly Maratha was commenced. Lokamanya Tilak and Agarkar both joined Shri Chiplunkar in publication of these two newspapers and started criticizing the government policy on the various problems facing the country. These two papers also directed the public to take active part in the national movement in order to hasten the dawn of independence in this country.

The political career of Lokamanya Tilak is too well-known to be repeated here. He had propounded four broad principles. The first was Swadeshi, the second was boycott, the third was National Education and the fourth was achievement of complete independence. He preached that India was economically being run down by the British by dumping their manufactured goods in India. The solution for that was very simple. We should use, more and more, the goods manufactured in India and at the same time we should stop the use of foreign goods or in other words we should boycott the goods from other countries. He further stated that the education given by the British was only for creating clerks and such like cadres that would be useful for

them to run their administration. Hence national schools should be started, where students would be taught to have respect, and honour for the country and where the students would become national minded and would help the national movement for the independence of India. If these three things were closely followed, he said, complete independence was not far away.

The fiery articles of Lokamanya Tilak in the Kesari made him face a trial for the charge of sedition and he and Shri Agarkar were imprisoned in the Dongri jail for 101 days from 17-7-1882 to 25-10-1882. This trial and imprisonment made the name of Lokamanya Tilak known throughout India and from that day people started looking upon him as a national leader.

Though Lokamanya was known to the people in this manner, still he was not their elected leader. He therefore, contested the election to the Pune Municipality in 1895 and became the elected representative of the people. His selfless work in the Municipality won him further fame and the whole of Pune city appreciated his good work.

The next step in the political field was to get elected to the Legislative Council and hence Lokamanya Tilak contested the election to the Legislative Council in 1895 and due to his popularity among the masses he was elected to the Council also. Here also he worked hard for over two years upto 1897, when he was again sentenced on 14th September 1897 to undergo rigorous imprisonment for eighteen months.

The Indian National Congress was started in 1885 and it used to hold its annual meetings without doing much substantial work. The Liberals mostly controlled the Congress and hence the staunch nationalists were mostly away from that institution. In 1895, however, the eleventh meeting of the Indian National Congress was held at Pune and as a national leader, Lokamanya Tilak took keen interest in the work of the meeting. From this



meeting Tilak started getting ground in the political field of India and his association with the Indian National Congress went on increasing slowly and slowly. The selfless work of Lokamanya Tilak in the political field and his powerful personality acquired for him the leadership of the Indian National Congress and ultimately when the Liberals found that the control of the Congress was slipping out of their hands, they actually resorted to violence in the annual meeting of the Congress held at Surat in 1907.

By this time the British government became adequately conscious that Lokamanya Tilak was virtually controlling the opinion of the Indian masses. His word was law for the people and they were obeying him with pleasure. He was the uncrowned king of India. Hence the government planned to put him behind the bars. On the basis of a few articles published in the Kesari, a case for sedition was filed against Lokamanya Tilak and he was sentenced to six years imprisonment out of India. He was sent to Mandalay, the then capital of Burma. This imprisonment in the old age told a lot on the health of Lokamanya Tilak. The climate of Mandalay was not congenial. Lokamanya was a diabetic patient and therefore, his health was completely shattered during these six years; but during this period Lokamanya was not idle. He studied the French, German and Pali languages and wrote a book captioned "Shrimadbhagawadgeetarahasya" in which he explained his own interpretation of the teaching of the Bhagwadgeeta - "Karmayog" which was found to be the moral of Bhagwadgeeta by Lokamanya Tilak, was actually practiced by him during the whole of his life and therefore he could overcome the sorrow of the great blow of the death of his wife, while he was at Mandalay.

After his return from Mandalay, Lokamanya was received like a hero and he was felicitated at several places. When Lokamanya Tilak was leading so fast a political life, he had also

to pay attention to two main court cases. The Tai Maharaj case and the Chirole case are these two cases which ruined Tilak economically, though he proved himself to be a true friend and a gentleman of unblemished character. The noble mind of Lokamanya Tilak manifested itself when his colleagues Mahadeo Govind Ranade, G. G. Agarkar and Gopal Krishna Gokhale left this world. Lokamanya had honest difference of opinion with the aforesaid three persons; but he was a follower of the maxim "आमरणान्तानि वैराणि" (Enmity should not extend beyond the grave) and in the articles that he wrote on all these aforesaid persons after their death, he praised them all for their virtues and good qualities.

Lokamanya Tilak was a contemporary of Shri Sai Baba. Shri Dadasaheb Khaparde of Amaravati, who was a friend and follower of Lokamanya, was a devotee of Shri Sai Baba and his son's case when he suffered from plague is recorded in Sai Satcharita (P. 43 chapter VII Sai Satcharita 7th edition 1974). It is therefore, quite likely that Shri Khaparde might have spoken to Lokamanya Tilak about this great saint of Shirdi. Lokamanya was a man having respect for all saints and even though he might have thought of paying a visit to Shri Sai Baba, he might not have been able to do so because of his tight schedule of political and social work; but it appears that Shri Baba had high regard for Lokamanya Tilak as a philosopher. In this connection the following incident from Sai Satcharita may be referred to:

Once Bapusaheb Jog received a post-parcel. It contained a copy of Gita-Rahasya by Lokamanya Tilak. Taking it under his armpit he came to the Masjid and prostrated himself before Baba, when the parcel fell at Baba's feet. Baba enquired what it was. It was opened then and there, and the book was placed in Baba's hand. He turned some pages here and there for a few minutes and taking out a rupee from His pocket placed it on the book and handed the same with the rupee to Jog and said to him "Read this completely and you will be benefited." (Sai

Satcharita, Chapter XXVII, page 147, 7th edition 1974.) It will be seen from the above incident that Shri Baba went through the book for sometime and returned it, duly consecrated, together with a rupee coin and advised Shri Bapusaheb Jog to read the book completely as he would be benefited by its study.

After Lokamanya Tilak, Mahatma Gandhi, took the reins of the Indian politics in his hands. Because of his peculiar ways of behaviour in respect of dress and diet, he was awarded the title of Mahatma by the people and he was known as the saint politician of India. Lokamanya Tilak never advertised himself; but the whole of his life was an ideal of plain living and high thinking and though he was spontaneously called Lokamanya, (dear to the masses) still the description of a saint politician also fits him properly. Such great personalities like Lokamanya Tilak are born in a country once in a blue moon. Though once upon a time some of our congress leaders said that he was not an epoch making personality, still time took its revenge on them. At the time of the birth centenary of Lokamanya Tilak, the memorable words, that he uttered at the time of his trial in the Bombay High Court, have been perpetuated in the plaque that has been fixed outside the court room, where his trial was held and he was sentenced to six years' imprisonment in 1908. The festivals of Shivjayanti and Ganapati, started by Lokamanya Tilak for awakening the people, are still giving inspiration to the masses. The "Swaraj" for which he fought tooth and nail and even the discussion of which was thought to be an offence in his days, has been achieved by our country on the 15th August 1947. Let us all therefore pay our homage to this saint politician of India on his 55th death anniversary. ★

# THE SCIENCE OF RELIGION

By · Swami Chinmayananda

## The Four Types --- Castes

The pundit-class, both by their words and by their actions have confused and even perverted the very scientific basis underlying the psycho-physical classification of mankind given by the Rishis of yore. In any scientific study, the subject under study must necessarily come under close observations, and according to the features and traits observed, the subject gets classified under different types. The Rishis were studying men as they restlessly lived and strove for happiness in this world of names and forms.

The focus of attention of the saints was not, however, the physical characteristics such as the colour of the skin, the shape of the head, the slant of the eyes or the tilt of the nose. The Acharyas of the Upanishads were classifying the psychological types among mankind --- and in this they were not observing and studying Indians alone. Humanity was their field of investigations.

Variety is the inherent law of nature --- no two persons are the same in their emotional profile or in their intellectual stature; each is an expression of his own **Vasanas**. These gathered impressions of past thoughts and actions, called **Vasanas**, are not uniformly the same in all. The **Vasanas** are mainly of three kinds. The highly sensitive and peaceful --- the **Sattwic**; the dynamic and active --- the **Rajasic**; and the dull and the low --- the **Tamasic**. Every individual has in him all these three modes mixed up in different proportions. But there can be a preponderance of the one over the other two. Thus there can be one in whom the Sattwic **Vasanas** are more predominant than the Rajasic or the Tamasic. Such a one in whom Sattwic-temperaments are more classified as the **Brahmanas**; the intellectual thinkers and scientific investigators

When **Rajas** is predominant with a liberal dash of **Sattwa**, and a light shade of **Tamas**, the type is called the **Kshatriyas**: the dynamic men of action: the politicians.

When **Rajas** is predominant with more **Tamas** and less of **Sattwa**, the type is called as the **Vaisyas** --- the traders, the commercial men.

When the proportion of **Tamas** is predominant, the dull and the idle ones are classified under the title of the **Sudras** --- the employee class: the workers and the labourers. In them there is neither the intellectual sharpness of the "Thinkers", nor the dynamic restlessness of ambitious visions for the community seen in the "Politicians", nor the calculating insight into the wealth potential of the community which is the quick and unerring instinct of the "Commercial men". These **Sudras** constitute the "muscles of a country", the masses that actually accomplish all natural programmes of progress. These plans are certainly drawn up by the **Brahmin-thinkers**, executed with ever-mounting enthusiasm by the **Kshatriya-Politicians**, organized and tended by the **Vaisya-traders**, but actually they are handled and carried out by the sweating muscles of the **Sudra-workers**.

When viewed thus in its Universal application, the four castes are found to exist at all times in every country: it is not a national social division but a scientific psychological classification of humanity, based upon the different temperaments each expresses in the corporate social existence.

The thesis so far developed in the preceding chapter and in this 4th chapter was that each must serve and work in society according to his own **Vasanas**. Since **Vasanas** are of different textures, psychologically, humanity falls into distinct types --- the four castes. Naturally the **Sastra** indicates the most conducive way-of-life to be lived by each type, in order to get their minds unburdened of their disturbing **Vasanas**. When in a hospital the **Doctor-in-charge** admits patients, he must be allocating some to

the surgical-ward, some to the medical-ward, some to the ophthalmic-department and others, perhaps, to the segregated-infectious-disease-hutments. Now these classifications are forced upon the doctor by the nature of the illness in the patients: but the motive of the Doctor in all cases is to cure the patients of their individual ailments.

The Rishis' anxiety was to purify all personality-types of their psychological blocks and to help them exhaust their particular **Vasanas**. When health is rediscovered, the revived healthy mind in its unclustered clear vision, would come to apprehend the Reality and modulate its relationship with the world around.

The Lord therefore asserts: (IV-13) **"The four-fold-Caste was created by Me, on the basis of the different Gunas and Karma. Though I am the author thereof, know Me to be the Non-doer and the Changeless."** The four-castes are not the result of the accident of birth but are based upon the quality of the **Vasanas (Gunas)**, and the texture of the work undertaken (**Karma**). Later on the priestclass compromised, even made the necessary interpretations with the text-books in order to bring in a kind of Indian segregation, among the Hindus themselves. This is one more sad example of how man vitiates even the best of things in his perverted lust for wealth and power. Books of history are replete with such instances. Men will intelligently try to cut and trim the laws, rules, legislatures, scriptures and constitutions, according to their immediate need for consolidating and extending their power or wealth. It is the result of such a tragic compromise with the spirit of our scriptural philosophy that we have suffered now in our country for centuries, from the disintegrating influences of casteism. Remember the castes are scientific, universal, and a natural classification of the mental types among mankind. But the twisted, shrivelled, curled-up casteism and the tortuous contortions of it; unholy, unethical, cruel and inhuman laws is the terrible ugliness of minds when they act

nder their epileptic convulsions for more power and greater riches. The youth must understand this historic fact very carefully.

The four-fold castes are announced according to the four types of **Vasanas**, expressed by men in their life's activities. The **Vasanas**, express as thoughts, and the thoughts are actions only in the presence of Life: the Self, Lord Krishna, identifying himself with this Universal Consciousness says "all these four castes have come from Me" (chaturvarniam mayaa srshtam). This is all that is generally heard quoted by the misguided orthodox fanatics: they try to carry by this partial statement a divine sanction for the inhuman treatment of their brother countrymen. The Lord in the same breath says, "based upon the different **Gunas** and **Karmas** (gunakarmavibhaagasah). This half of the line is not quoted by the Pundit class!! This fourfold-division is based upon the texture of the inner thoughts (**Guna**) and the nature of the outer actions (**Karma**). It is evident therefore that none belongs to a given caste just because of the accident of his birth. The entire Puranas, Vyasa has filled with such examples of the low-born rising to saintly heights --- Vyasa himself is an example --- and also the highest-born behaving like Ravana --- and Ravana himself was the son of a Brahmin.

As the illumining Consciousness in every bosom, the Lord is no doubt the dynamic power behind all actions of all types of people --- the saint and the sinner --- yet "know Me to be the Non-doer and Changeless" (maam viddhi akartaaramavyayam),

Just as, in the light of the Sun, men do all actions, so too thrilled by Life in the Light of Consciousness all **Vasanas** express themselves. But the Sun in the sky is not the Doer. The Lord is changeless: all changes of good and bad, of success and failure, are all the expressions of the **Vasanas** in us. The same Divine Presence is enshrined in all bosoms --- in a saintly Brahmin, and in a criminal **Chandala**. ★

(Courtesy :- Geeta Office, Powai)

# SHRI GURU CHARITRA

By:- **Shri S. N. Huddar**

(Continued from July 1975 issue)

## CHAPTER - 7

### Soumini and Madayanti at Gokarna

Namdharak- "Swamin, will you tell me who were benefited by visiting this holy place of Gokarna?"

Shri Siddha - "Just listen. Formerly there lived a brave king in the family of Ikshwaku. He knew all the Shastras. He was considerate, strong and kind. Once he went on hunting and seeing a demon like a flame of fire, he aimed an arrow and the demon fell on the ground senseless. The brother of the demon wept bitterly in grief. Before dying, the demon asked his brother to take revenge of his death.

The brother approached the king in human form and sought his service and was engaged as a cook. On the anniversary day the king had invited Rishis like Vashistha and others. When Vashistha and others were seated on their seats, the new cook served human flesh in the plate of Shri Vashistha. Being enraged, Vashistha cursed the king that he would become a Brahmarakshas.

The king was also annoyed to see that he was being cursed for no fault of his. He therefore, took water in his hand and intended to curse Shri Vashistha in return, Maharani Madayanti hastened to the king and entreated and prevented him from cursing his Guru. She requested him to pray Vashistha for 'Usshap' (blessing to nullify the effects of the curse).

Being pacified, the king poured the water in his hands on his own feet, whereby after being a Brahmarakshas, he was called



'Kalmashpad'. Madayanti bowed to Vashistha and prayed for Usshap for the king. Vashistha was also cooled by this time. He assured her that the king would attain human form and return from the forest on completion of 12 years.

Kalmashpad lived in a dense forest. Once he saw a young Brahmin couple passing by. He clasped the Brahmin youth with the intention of devouring him. The young wife of the youth wept bitterly and requested Kalmashpad with folded hands, saying, 'kindly release my young husband who is well-versed in Vedas and thus give me my Sowbhagya. By doing this you will add to your virtues. Treat me as your daughter. If I beget a son I shall give him your name.'

But the demon did not listen to her and killed the youth and ate his flesh. The wife of the youth collected the bones of her husband, arranged a pyre and set fire to it. Before burning herself in the same pyre, she cursed the demon, 'You will die instantly, when after 12 years you become king and touch your wife.'

The king returned to his city after 12 years. He told his wife Kani Madayanti all about the curse of the Brahmin's wife. Madayanti was much grieved to hear it. She exclaimed, 'Even after staying in the forest in hardship for 12 years, you are not relieved of the evil effects of your evil actions! There is no son in our family. What should we do now?'

The king called the old priest and told him, 'I have killed a Brahmin when I was a demon and was staying in the forest. How can I be relieved of its evil effects?'

The priest said, 'you should visit all the holy places and then all your sins will be wiped off.'

The king then started to visit all the holy places one after the other. He performed sacrifices, gave money in charity, served

meals to the Brahmins and the poor and did other virtuous acts. Still the sin of Brahma-hatya followed him like a shadow. Accidentally he met Goutam muni. He bowed to the muni respectfully. Goutam asked, 'When you have your own state (kingdom) why are you wandering from place to place and why are you so much worried?'

'I have committed a Brahmahatya. I performed sacrifices and several vratas. I visited holy places and did virtuous acts. Yet I am not relieved of this sin. I am fortunate to see your holyself today,' replied the king.

Goutam said, 'You need not worry. Shri Shiva will protect you. You should go to Gokarna to get rid of this sin. Mrityunjaya (the conqueror of Death) Shri Shiva, always stays there. Though the fire and the moon can do away with the darkness of the night, yet there is the necessity of the Sun. Similarly though your sins are not wiped off even after going to several holy places, still if you go to Gokarna, all your sins will be destroyed. Even if you have committed 1000 Brahmahatyas, all will be destroyed and you shall become sinless. Even Vishnu and Brahmadeo lived there for penance and their desires were fulfilled. Gokarna is like Kailas and Shri Shiva stays there. At the instance of Shri Vishnu, Shri Ganesh installed this Shivalinga. All the gods, demons, rishis, munis, siddhas live and worship Shri Shiva and thereby they attain all the four valours (purusharthas) with the blessing of Shri Shiva. Brahma, Vishnu, Kartavirya, Vinayak, Durga and others have also installed lingas here known after their names. All waters here are holy. This is thus the most important holy place.

In Kritayug this Linga was white, in Treta it became red, in Dwapar yellow, and in the Kaliyug it has become black. The root of this Linga is in the Sapta Patal below. Even with the sight of this Linga one is relieved of the sins of Brahmahatya, gets one's desires fulfilled and after death one attains salvation. The devotees staying here go to Kailas in the end.

One should bathe and offer charities on Sunday, Monday and Wednesday. It is virtuous to worship here on "Vyatipat", Makar Sankrant and Mahashivaratri days. Bholenath Shiva passes judgement over all our actions. In the month of Magh, if one observes fast on the Shivaratri day and offers "Bel" leaf to Shri Shiva Linga, one's entrance in the heaven is ensured.'

Goutam Muni further said, 'so many have been benefitted by visiting Gokarna. I myself have witnessed a most wonderful incident, when I had been to that place. When I was sitting under a tree, I saw a leper shudra woman. She was without food the whole day. All her body was affected and pus and germs were seen all over. She had lost her teeth and had no clothes on her body. Being a widow, her head was shaved and she was much troubled due to midday hot Sun. She sat under a tree being tired, and soon died. Shiva Dootas came there with a divine plane to take her to the Kailas.

When asked the Shiva Dootas narrated to us all her previous life history. They said, 'She was a Brahmin woman named Soumini. Her husband died in young age. She then stayed with her parents. She was young, fair and passionate. She began to satisfy her passions secretly. When this was discovered, she was outcast by her society. She then lived with a handsome grocer as his keep. Shastras say that passions destroy females, services of low cast destroy Brahmins, the curses of Brahmins destroy the kings and sexual indulgences destroy the Sanyasis.

While living with the Shudra, she ate flesh and took wine daily. One day she killed a calf thinking it to be a lamb and reserved its head for the next day. When it was time for milking the cow she looked for the calf and she came to know that by mistake, she had killed it. In grief she uttered the words 'Shiva' 'Shiva' and said, 'What a great sin I have committed unknowingly.'

Fearing the wrath of her husband, she buried the head, flesh and bones of the calf and told people that her calf was taken away by a tiger.

When she died Yam Dootas took her to the Yampuri and placed her in hell. She suffered tortures and was again born as a Shudra woman. She was ugly, black and blind. Her parents cared for her for some time and afterwards she begged for her food. She was an orphan without any shelter. She developed leprosy and in course of time she grew old.

Many people were going to Gokarna on Maha Shivaratri day. Expecting to get good alms, she also followed them. It being a fast day nobody offered her food. In joke, some one placed "Bel" leaf in her hand. Knowing that it was not edible, she threw it away, which by chance, fell on the Shiva Linga and thus she had the credit of worshipping Shiva in that dark night. This pleased Shri Shiva and hence we have come to take her to Shivalok. Shivadootas sprinkled nectar on her body and soon she looked like a heavenly woman, she was then taken to Shiva Lok.

Hearing this the king was delighted. He went to Gokarna and was relieved of all his sins. Gokarna has great significance. Hence Shripad Shrivallabha had also been there and stayed there for 3 years."

## CHAPTER - 8

### Shripad Shrivallabha Blesses a Brahmani and Her Son

Namdharak- "How long Shri Guru Shripad Shrivallabha stayed at Gokarna and what happened later?"

Shri Siddha:- "Shri Guru lived secretly for 3 years and from there he went to Shrigiri. After 4 months he went to

Nivritti sangam and thence to Kuravapur on the bank of the Krishna river.

There lived a Brahmin well-versed in Veda and Shastras. He had a good natured devoted wife Ambika by name. She begot children but none survived except one son. In due course his thread ceremony was celebrated; but he was dull, foolish and dumb. Hence the parents were much worried. The Brahmin got tired while training him and at times beat him for not learning his lessons. His wife could not bear this cruel treatment to her only son.

The Brahmin died after some time. The woman lived with her son begging for their livelihood. The boy grew up; but being foolish and poor no one liked to give one's daughter in marriage to him. People said to him, 'your father was a learned man; but you are like a stone. You have brought disgrace to his family. How are you not ashamed of begging for your living? Better give up your life in the Ganga river.'

He was aggrieved to hear such harsh words off and on. He therefore intended to give up his life in the deep waters of a river. Seeing this his mother said to him in grief, 'I shall also accompany you.'

They both went on the river Krishna. Shripad Shrivallabha also had been there. Seeing him, the mother bowed to him and said, 'we both have decided to give up our lives in this river; but as committing suicide is a sin, how shall we be relieved of our miseries without being offended?'

Shri Guru asked, 'which miseries induce you to give up your lives?'

Narrating her whole account the woman said, 'Swamin, we visited holy places and observed 'vratas' for getting a son

and after this we got this son; but he is a dullard. All despise him and scold him. I therefore, request you to bless me with a son who will be pious like your goodself at least in the next birth. He should prove good for all our further generations.'

Seeing her devotion Shri Guru said, 'you worship Ishwar i. e. Shri Shiva with devotion and you will have god-like son. Nanda Gawali worshipped God and hence Shri Krishna lived at his home. Your desire will also be fulfilled if you worship him devotedly.'

The woman asked, 'How did the cowherd worship Shri-Hari? What 'vrat' did they observe?'

Shri Guru - 'On every 'Shani-pradosh,' worship God Shiva. A tale in this respect is narrated in the Skand Purana.'

There lived a righteous king Chandrasen in Ujjain. Manibhadra was his chief councillor. He worshipped Shri Shiva most devotedly and Shri Shiva had favoured him with the most bright 'Chintamani' bead which he had given to his master Chandrasen. A mere touch of the bead turned iron into gold. By mere sight of the bead, one's desires were fulfilled. So all other kings desired to have such bead. Many kings tried to get the bead from the king and offered him money for the same. But all efforts were in vain. So they all combined their forces and attacked Ujjain, when Chandrasen was engaged in worshipping Shri Shiva on a 'Shani pradosh' day.

The children of the cowherds watched the worship of the king and they also wished to worship Shri Shiva similarly. The boys gathered stones and prepared a Shiva temple and placed one stone as image of Shiva Linga and began worshipping it with flowers and other herbs. The mothers of the boys came there and took their sons for meals to their homes. But one boy did not go home. His mother thrashed him angrily and said, 'It is

night now. Come to have your meals.' She broke the temple and threw away the image of Shiva Linga. Seeing this the boy began to weep in grief and intended to give up his life. But after some time he fell asleep.

Shri Shiva was pleased with his devotion and created a beautiful temple and a Linga of precious stones was installed in it. Shri Shiva awoke the boy, looked at him with affection and asked him to have a boon from him.

The boy was much delighted. He bowed to Shri Shiva and said, 'My mother has broken the evening worship. Kindly forgive her.'

Shri Shiva said, 'As your mother has seen the evening worship, she will get a son named Shri Krishna in next birth and you will also have all the pleasures.'

The forces of the enemies were amazed. They spoke amongst themselves. 'What wonder is this! How this bright beautiful temple has been created here within a night. Let us give up enmity and see the king, who is so virtuous, on friendly terms'. They sent their messenger to the king. The king requested them to come to the Shiva temple, where he would see them.

Chandrasen was also wonderstruck to see the sunlike bright Shiva temple sprung up during the night. The cowherd boy's house also looked very bright. The king asked the boy the reason of this miracle. The boy narrated the whole story to all the kings who had gathered there. All were much pleased to hear him. They said, 'you really become the king of the cowherds'. They offered the boy many gifts and land and excepting Chandrasen all the kings returned to their places.

The boy went home and narrated to his mother all that had occurred. He said, 'Shri Shiva was pleased with my evening





# NATUROPATHY, MAGNET & COSMIC RAYS OR TELE - THERAPIES EXPLAINED

By : Shri Prabhudas Mehta

(These lectures were delivered to the students of Maharashtra Biochemic Academy, Bombay on July 27, 1975.)

Friends,

I am a Naturopath, Magnet Therapist and Cosmic Rays or Tele-Theiutist. I shall first speak to you about Naturopathy. Naturopathy means to follow the path of Nature. What is Nature? The Dictionary says "The essential qualities which constitute it, what it is". The Nature is omnipotent. Nature is part of Cosmic energy. Nature is supreme and only executor of Cosmic Energy. Nature works within circle of its own rules. There is no exception to these rules, because it never deviates from the frame-work of these rules. Nature creates and maintains and destroys. It has Triple function of Brahma, Vishnu and Mahesh. Therefore the Nature is Divine, Nature is GOD.

Nature has given all living creatures Instinct. The living creatures including animals, birds and human beings are supposed to govern their lives by instinct only. All the species govern their life by instinct and they are never sorry for it. The human being is the only exception to this, because the Nature has as a special favour perhaps endowed it with SENSE and above INSTINCT. Sense has to be used Judiciously and with care. Just like Nature, the Sense can work either way. It is said that 'to err is Human'. This is so because the Human is endowed with extra THING called SENSE. The INSTINCT can never take you astray. But SENSE can. The present day Mankind has forgotten to recognise or use its INSTINCT. The Sense has become supreme in our life. The result is the present day chaos that you see around us. If we can go back to our INSTINCT the chaos will disappear automatically. This is what I want you to do

My only interest in you is your health. Now I shall show you how to apply or follow the Golden Rule of Nature, and thereby live disease-free, healthy and long life. It is impossible for me to go into the minutest details here. But I can give you an outline of intricacies of Nature which will help you to appreciate the forces of Nature and help you to tread the path of Nature.

Talking about Nature, one would like to ask, can Nature be harnessed for the benefit of Mankind? Yes, within its rules only. You ignore or step beyond the rules, all that you do is to invite catastrophe and disaster for the mankind.

Those who are familiar with the function of the brain know how unique and complex Control system it is, and liver is an unrivalled laboratory. Talking of the laboratory let me tell you that Our EARTH is the most powerful laboratory the Nature has created for its functions. It is said that 'From Earth we come and to Earth we go'. Earth creates, sustains and earth destroys, separates and distributes the energy where it is required. How does the Nature reveal itself? It is very easy to find out, if your eyes are open. Every body knows what is whole Wheat and Paddy. Wheat grain is nature's gift to us to be eaten as it is whole only.

Husk of the Paddy is easily removable. Nature has separated the Rice grain from husk, so the husk can be removed and the Rice grain can be eaten as it is whole, without polishing or processing it. Nature is very sensitive. It does not bear its mutilation by us. What is to be eaten as whole, Nature has not separated anything. And what is not to be eaten, Nature has separated. As for example look at unripe Mango, its skin is not separated, so we eat it with skin. But skin of ripe mango is separated so, we eat it without skin, only Juice or pulp. Nature has separated skin of Ripe Banana but not of Apple. So Apple has to be eaten with skin. The same principle applies to Vegetables also. Where skin and seeds are not to be eaten the Nature has separated them but where they are to be eaten, Nature has not separated them.

The Nature has not envisaged any kind of processing or cooking of food. Nature wants you to eat Raw food only. Nature has gifted us with sense. With this gift we have found out that complete and fresh juice of fruits and vegetables are the best, mind well without any Masala, because Juices are assimilated by our system within 10 to 15 minutes. Whereas Raw vegetable takes about 3½ hours to digest. Let me tell you that sprouted cereals or grains are a very good food. How much bother can be saved by this? Have you ever eaten tender Maize with barrel? It is a tasty and complete food, even Diabetics can eat it without harm, though Maize is a prohibited Carbo-hydrate. This is the beauty of Nature. If you eat anything Raw it does not harm you but if you process your food it is injurious. To give you an example, I am Diabetic, but I eat daily Rice, Honey, Jaggery, Banana and some time Potatoes also, without any adverse effect. Mind I do not take any Allopathic drugs to control my Blood sugar. As all of you are used to eating processed food, do not give a jerk to your system by starting at once on Raw food. It should be done gradually.

Let me tell you that Honey, Jaggery, and unrefined sugar or brown sugar are Nature's best energising sweeteners. White sugar has been CURSE of our Civilisation. White sugar has no food value. White sugar is harbinger of so many diseases. Natural food is the most balanced diet. Natural food will bring down excess of weight, but will increase the weight of persons below normal weight. About Honey let me warn you that most of the Honey available in the market is only adulterated or artificial Honey. In the West some chemists could prepare artificial Honey. It had all the known ingredients of Honey but when used for therapeutical purpose it was found that something was lacking. That something which still remains undiscovered can only be put into Honey by Bees. One thing stands proved that Man can never replace or compete with Nature.

If any of you want some further understanding or clarifications you are welcome to contact me personally.

Let me tell about one very interesting factor. Nature has gifted us with plenty of resistance. So long as our resistance is intact no disease can step in. The resistance does not get worn within a few days or months or even years. Right from the birth feeding on civilised or sophisticated food gradually brings down the reserve force. When it is gone the diseases step in. It takes considerable time for the diseases to prevail upon us. Only the natural food can build back the resistance, when the diseases will have to leave us. It is said that 'Prevention is better than cure'. Therefore those of you who have not yet consumed your reserve force, must think of replenishing your reserve force thereby preventing diseases. Those of you who are ill have no other option but to go on Nature's Diet to throw back the diseases. This is the fundamental thing about the Diet.

## Magnet Therapy

Now let us examine the Magnet Therapy. Magnet was first created by Nature in form of load stone. Ancient Greece, Egypt, China and perhaps India knew about Magnets. Magnet Therapy was also used but their knowledge was less. With the advent of Atomic discoveries now we know everything about Magnet and its healing properties. Of course Magnet is manmade but it was created by Nature and man has only correctly followed the nature. In preparing or manufacturing Magnets man has not broken nature's rule. That is why Magnet healing has outstanding cures to its credit. Magnet can be called a natural element. Our earth is also a Magnet. Magnet is a small universe.

Magnet has three poles, South, North and in the centre, neutral. South pole is hot and energising. North Pole is cold and so it retards. North pole of a magnet will attract South pole of other magnet but repel North pole of other magnet and vice versa. The North pole of a magnet is positive while the South pole is negative. Intervening space between the two is neutral. The positive, negative and neutral forces are operating in the universe.

and these are called Satva – positive Rajas – negative, Tamas is neutral. This Cosmic Trinity is found in the magnet. The five elements are also found in the magnet. The North pole is constituted of the forces of the earth and water, the South Pole is fire. The neutral zone consists of air and ether. Thus five elements Panch Mahabhut is also seated in the magnet. The seven planets are also discovered in the magnet. The Sun and Mars are hot so negative South pole. The Mercury, Moon and Venus are cold and so positive North pole. The Jupiter and Saturn are neutral and reside in intervening space of South and North poles of a magnet. The seven planets according to our scriptures envelope every tangible and intangible manifestations in the universe in the form of seven Cosmic Rays of seven Rainbow colours also reside in the magnet. Thus all the forces operating in the Universe are seen operating in this little thing also. The manifestations of power inherent in magnet is Divine in character. Its power is derived from the source of all powers in the universe according to the all powerful Cosmic law. In its original state of loadstone its magnetic power is manifest and this is given by no human agency. The Magnet is thus endowed with Divine power and being Divine, it has principal divine qualities of Omniscience, Omnipotence and Omnipresence. To those who have eyes to see will find these powers easily. Those who prefer to remain blind, the magnet will ever remain a toy of curiosity.

Now let us examine the healing properties of magnet. Dr. S. Alexander of the North American Aviation Corporation's Missile Division has made the following observation. "Mice loose malignancy and increase their life span in treatment with magnets. Mice live upto 45% longer than other mice, after they have been treated and subjected to certain types of magnetic fields; and cancerous mice loose their malignant growth after similar treatment. Aside from the effect of malignancy, we don't yet know why the mice live so much longer after 4 to 6 weeks in a magnetic field. But we think the experiments have some effects

on the rates of cellular reproduction." To prove his point, Dr. Alexander provided photos of two mice from the same litter, which had reached an age equivalent to 90 years in Humans. The one which had lived for a while in a magnetic field appeared only one third as old as the other. Dr. Albert Roy Davis of Florida U. S. A has similar report to make. White mice were implanted with cancer cells and were allowed to grow. When manifestations were seen, experiments were conducted by the application of the two poles separately. With application of North pole of the magnet it was found that the cancerous tumors gradually shrunk in size and ultimately disappeared totally. But the exact opposite effect was noticed when the South pole was applied. The tumors increased rapidly killing the mice. Mr. Howard D. Stangle of New York, states that Magnetism is the Shakti, the passive condition of electricity. He narrates his cures. The second case is that of a person in his late fifties who had through the years suffered violent attacks periodically seemingly pointing to the Heart condition. No sort of treatment gave relief and the trouble spot was not located even after several tests. Mr. Stangle says "we evolved the theory as a working basis that a common cause underlay his frequent attacks over a long time which were thought variously to independent diseases. The working basis was formed on the idea of incipient Cancer or what might some day take form in the muscles of lumber area". The patient was persuaded to wear a magnet next to the bare skin of hip at a sore spot. A few days later he reported that already relief has set in for the first time. In fact, it set in about two hours after the magnet was taped to the spot on the hip. The magnet was worn by the patient for several months. During the period the "Heart Condition" gradually disappeared, pain lessened, digestion righted itself and the person became normal. A Frenchman of last century Dr. Francis Victor Broussais made the statement, "If magnetism were true, Medicine would be an absurdity".

This case is by Dr. Albert Roy Davis as recorded in his new 1967 edition pamphlet. "In an accidental explosion in the laboratory my face, eyes, hair, ears, cheeks were covered with burning acid. The said, part loss, of sight, burns swelling of face and head were all unbearable. I applied a 2000 gauss bio-magnet so that its field would encompass my head and in less than an hour, the pain the great burning were reduced to  $\frac{1}{2}$  its intensity. At the end of second day, there was no pain.

In 12 days all signs of acid burns disappeared, nor were there any scar tissues. From that day I have used the rubber or plastic magnetic bandages I have made for burns as a result on pains after the first 45 minutes to small burns on my hands and arms." Any number of such unusual cases can be cited here dealing with various diseases but the time space does not permit me to do so.

Now, let me narrate my own experience. Sometime back, I had lot of toothache and gums troubles. I have removed these pains by applying magnets. Magnet is very good to remove any kinds of pains. In case of burns it works like magic, to the extent that burning is immediately removed the moment the magnet is applied and then the healing is quite natural. Magnet also works on wounds and sprains, fresh or old. There are so many uses where magnet can be utilised successfully, but I cannot do so here for lack of space.

However, I would like to narrate a very interesting incident that happened to me. About two months back, I happened to go to my dentist. He said that I have Lukoplakia in the mouth. I saw him again after a fortnight, he was surprised that the Lukoplakia had disappeared. He said he should have taken the photograph. I replied that if you wish to have the photograph I can bring it back and then again cure myself of it. Accordingly I started smoking which I had given up for a number of months to bring in Lukoplakia again, and then I went to my dentist who photographed these spots and then I started my cure, to be photographed. This cure was brought about after a fortnight or so. As the pictures are not ready yet, they may be published in the next issue.

## Cosmic Rays Therapy or Teletherapy

Before I start to show you what is Cosmic Rays Therapy, let me acknowledge my indebtedness to Drs. Benoy Tosh Bhattacharya and his son A. K. Bhattacharya. It was the late Dr. Benoy Tosh Bhattacharya of Naihati who invented for the first time this Science. This is one Science which we have exported to West and which the West gratefully accepted and spent a lot of money to prove the theories of this Science to be correct. Ours is a poor country which cannot afford to spend money after research work. So, we had to go by the result. But the West proved this Science to be absolutely correct.

Dr. B. T. Bhattacharya was an ardent scholar of Sanskrit, Professor of Sanskrit at Baroda, then the Director of Oriental Institute, Baroda. He was a unique Homeopath. His research work in Homeopathy was so outstanding that even the founder of Homeopathy late Dr. Hahneman would have been grateful to him and paid him homage for his remarkable discoveries about Homeopathy. Dr. Bhattacharya found out the reasons of failures of Homeopathy and made it a perfect Science. He discarded diagnostic method of symptomology and brought about synchronisation of Ayurved with Homeopathy, i. e. Homeopathy from Tridosh Angle. His knowledge of Ayurveda and Homeopathy was so perfect that at Baroda he examined in a single day 2000 patients of Asthma and out of this 80% were cured with a single dose of H. Medicine. He never charged a single pie for his treatment. He ran a charitable dispensary at Baroda. He was an excellent Astrologer also. He combined all his knowledge to discover and develop Cosmic Rays Therapy. Dr. A. K. Bhattacharya son of late Dr. B. T. Bhattacharya, not only is ably continuing his father's good work but is developing it further nicely. He has practically proved the utility of magnet therapy in India at his cost. But for him, I would not have been here today.



The Science of Cosmic Rays Therapy seems to have its base in Astrology. According to our conception of Astrology there are nine planets which rule and govern life on earth. Our body or any substance on earth is composed of nine Cosmic Rays. According to one's Horoscope some planets are malefic, means that, that person is unable to receive or absorb the rays of malefic planets. Then the patient starts suffering from the disease pertaining to malefic planets. What we do is, give artificial Rays of these planets to the patient and make up the deficiencies and the disease disappears.

We have an electro-magnet box to diagonalise which planets are malefic. Generally we do not examine patients. For our purpose a patient's photo is correct representative. A photo is placed on machine then the pendule held by the dowser point to the malefic planets bulbs. To treat the patient, we have Vibrators in which we put a photo and stones of particular planet. When we start the vibrator, the rays emanate from the stones and come into contact with the photo. The rays have the sensitivity to know the frequency of the photo and so of the patient and reach the patient within a second wherever or in whichever condition a patient may be. We can treat a patient in Australia, Continent or Japan and U. S. A. The scope of treatment is so subtle and wide, that we can reconcile quarreling husband and wife or partners in business and bring about just settlement. This treatment has a unique effect on retarded people, they become normal.

By the first week of this month a friend gave me ring and said that he would like to pick up a Prism from me. I said you are welcome. He said that he may not be able to come the same evening as he was feeling feverish and chilly. I told him that was a major reason why he should come at once. He will get treatment for same. He came after one hour. I had thought that he must be suffering from flu and cold. This ailment requires a certain mixture of Cosmic Rays pills namely IBGO. When I took his thumb for his examination it was ice cold. I told him "you

have no temperature." IBGO removes heat from the body, it being a cold remedy. My examination showed that he required hot remedies a mixture of RYB/IR, which means that his circulation of blood was affected. I was not sure whether I had that remedy. When he came to me he was unable to stand easily. He picked some cloth that was lying on the chair and wrapped round him to protect himself from chill. I felt he was in no condition to return to his home. I asked him to lie down on my cot and covered him with a rug. He covered himself from head to feet. After some time I gave him a brew of black pepper and some pieces of green fresh ginger with jaggery. Then I remembered that I did have RYB/IR pills. I gave him two pills. After 15 minutes he was in a mood to bring down the rug uncovering his face and started talking. After some more time he said he would like to return home. I gave him my sweater and accompanied him in a taxi to his home. He could bear the wind in the taxi and on reaching his home when I examined his hand it was quite warm. I had also given him a phial of this remedy to be taken one pill 3 times a day. He never absented from his office after that.

I would like to narrate a few more instances. A friend came to me, for his cure of hernia, when I examined him his skin was pale and he looked ill. After examining him I gave him some Cosmic rays pills. When he visited me after a week he had lustre on his face and he said that his digestion has very much improved. When he came again after some time, he said that his pain of hernia has disappeared, and now he has no hernia.

A Maharashtrian lady came to me on 14-9-74 for treatment of her left eye. The left eye had no vision and it was also painful, due to inflammation of iritis. She had taken treatment from a number of doctors without any relief or success.

When she came to me, her skin was pale or dark without lustre and she looked ill. As her financial condition was

(Continued on page 39)

# SAINT TUKARAM

By Dr. S. D. Parchure M. A., Ph. D.

(Continued from July 1975 issue)

Obtaining "Moksha" or going beyond the cycle of birth and death is the ultimate goal of religious sects in India. The warkari sect also has this same goal and with the idea of obtaining the same it has set down certain series of steps to be climbed. As Tukaram became an ardent follower of the Warkari sect he started climbing these steps one by one

The first step in this behalf was keeping company of virtuous and religious minded people and thereby imposing certain discipline on his own life. Undertaking the pilgrimage to Pandharpur regularly in the months of Ashadha and Kartik, attending Bhajan and Keertan, observing fast on Ekadashi day and persuading others to observe it; these were some of the practices that Tukaram started. By and by he himself started performing the Keertan. Bhajan and Keertan are very important rituals for training the mind. They bring all on one level. In the Keertan, Tukaram preached that the "Haridas", who performs the Keertan, should not take any money for Keertan. He also requested the audience to observe certain discipline which would train their mind.

Rendering service to others by doing some bodily labour was another way of serving god. This vow was being fulfilled by Tukaram in various ways. If he came across a traveller, who was carrying a heavy baggage with him, Tukaram would immediately run to the help of the traveller. He would take his baggage on his own head and thus give relief to the traveller. If he came across a person drenched in rain, Tukaram would call him to his house, give him shelter and dry clothes. Thus he would relieve him from his distress. In those days pilgrims used to walk

long distances for performing pilgrimages to holy places. This long journeys on foot used to cause them fatigue and their legs used to swell. Whenever Tukaram would come across such a pilgrim he would immediately take him home, give him shelter and food and then he would massage his feet and foment them with hot water. In the warkari sect a pilgrim (warkari) was always revered very much as he was considered to be next to god. Tukaram was therefore, giving due honour to the warkaris whom he would meet. This practice of showing mercy on others was not restricted by Tukaram only to human beings. He was equally merciful to cattle also. Whenever Tukaram came across maimed or old animals (cows and bullocks), who were driven away by their cruel owners as they were no more of any use, he would bring them home and give them water and grass. In this way Tukaram trained his mind and undertook the work of rendering service to others.

This practice of Tukaram recoiled on him. People knew that he was doing the work for others. Once he saw an old lady who was going to the Bazar for bringing oil. According to his practice, Tukaram requested the old lady to give him the pot. On compliance with his request, Tukaram went to the shop, got the oil and gave it to the old lady. When the lady started using the oil, she found that the quota of the oil, which was supposed to last for about eight days actually lasted for about fifteen days! When this was known in Dehu, everyone wished to request Tukaram to help him. Once when Tukaram went to the oilman for bringing oil, several people gave their pots and money to him and requested him to bring oil according to their requirement. Tukaram unmindful of this, collected all the money together and went to the oilman with the pots of the public. When the oilman asked him as to how much oil was to be deposited in each pot, Tukaram could not tell him the exact quantity. He therefore, gave to the oilman all the money he had collected and told him that he may deposit the oil as he wanted. The oilman therefore poured equal quantity of oil in all the pots. When Tukaram

returned to Dehu with all the pots, he handed them over to the owners and they all found that the quantity of oil in their pots was in accordance with the money they had paid! Many such incidents are recorded in the life of Tukaram where he rendered service to mankind and did manual labour for others

The next step towards the achievement of the goal of Moksha was the study of the Shastras and of religious books written by other Saints and Sadhus. In one of his Abhanga Tukaram says that he is a Shudra by caste and hence he is not authorised to study the Vedas. The warkari sect believes in the four 'Varnas'. Therefore, every Warkari is strict in observing the rituals permitted by the religion for his Varna. It therefore, appears that Tukaram must not have studied the Vedas, but apart from the Sanskrit books, certain books written in Marathi are supposed to be read everyday by the followers of the Warkari sect. The Abhangas of Namdeo, Dnyaneshwari, Bhagwat written by saint Eknath and such other books discussing philosophy were being studied constantly and closely by Tukaram when he used to resort to the mountains round about Dehu. Tukaram's study of the religious books is reflected clearly in his Abhangas from which we find that Tukaram appears to have adequate knowledge of the Sanskrit language. At several places in the Abhangas we find literal translation of verses from Bhartrahari's compositions and of so many sanskrit Shlokas. The Bhagwadgeeta was also a favourite book of Tukaram in as much as he translates several verses from that book and embodies in his Abhanga a number of thoughts and ideas from that book.

Tukaram appears to be very well conversant with the Puranas. These books narrate the stories of the staunch devotees of god like Dhruva, Pralhad, Bali, Sudama etc. As the stories of these devotees are usually referred to in the keertans, Tukaram was fully conversent with them and therefore, he constantly refers to them in his Abhangas. All these Puranic stories mention the names of these devotees of the god as ideal devotees. We find that Tukaram was constantly referring to the ardent devotion of

these devotees towards god and he was all along longing to cultivate in himself similar staunch devotion to god and was praying god accordingly. In many of Tukaram's Abhangas we find a reference to the lives of all these ardent devotees of god.

Apart from all the books referred to above Tukaram had studied the works of many other saints that were available to him. Because of this study of all the religious books, the first benefit that Tukaram got was that his devotion to god increased, his love to god became perpetual, his thoughts and mind calmed down and he could concentrate on god and last but not the least was that his faith in god also multiplied

With so much study of the religious books, Tukaram qualified himself for getting the initiation from the Guru. It is a fixed notion of all the ardent devotees of god, that they need not go about hunting after the Guru. When their mind is quite ripe to receive the advice from their Gvru, they will immediately get one. This penance of Tukaram of abstaining completely from the family life and concentrating fully on god prepared his mental ground and he was initiated by his Guru Babaji in dream on the 10th day of the bright half of the month of Magh, on a Thursday, in Shaka 1554. At that time Tukaram was on the Bhandara Mountain spending his time in seclusion (10th of January 1633 A.D) In his Abhangas, Tukaram himself stated that his guru told him his name as Babaji and directed him to repeat the mantra "Rama, Krishna, Hari". Tukaram mentions that this mantra was already liked very much by him and directing him to repeat the same gratified him very much.

The question here comes who this Babaji was and why he blessed and initiated Tukaram in dream? The accounts of Raghavchaitanya, Keshavchaitanya and such other followers of the Chaitanya cult have been described by one Shri Niranjana in a book named "Chaitanyakathakalpataru" written in Shaka 1709. Babaji was another name of Shri Keshavchaitanya, mentioned

above, and he is the guru of Saint Tukaram. In the aforesaid book of Niranjana, the lineage of the gurus of Tukaram has been mentioned as follows : Shri Vishnu, Brahmadeo, Narad, Vyas, Raghavchaitanya, Keshavchaitanya alias Babaji. Raghavchaitanya, the guru of Babaji alias Keshavchaitanya, was a very well-known person who lived in the 15th century of the Christian Era. Keshavchaitanya, the guru of Tukaram, was also a famous saint round about Pune. He performed a number of miracles while he was living and even after taking Samadhi at Otoor in the Pune District of the Maharashtra state in Shaka 1493.

The question of initiation in the dream is also to be considered. In this case the usual theory current among the devotees of god is that the favour of a guru is always necessary for a devotee to attain Moksha; but a guru is not easily available to a devotee if he has not attained that particular level of devotion. On the other hand when a devotee reaches that high level of devotion, he gets the guru as a matter of course. If the guru is alive, he initiates a disciple in person; but there are many examples of disciples being initiated in dream by gurus who have already taken Samadhi. One famous Marathi poet, Waman by name, was initiated by one Yati, Shri Satchitanand, on Malayachal. When Sohrobanath Ambiye was on tour, one saint, Shri Gaibinath by name, appeared before him all of a sudden and initiated him and accepted him as a disciple. Dinakarbua Ramdasi was initiated by Samarth Ramadas Swami in the dream. Kacheshwar and Mahipati were initiated by Tukaram himself in a dream. Similarly Bahinabai, a Brahmin lady who was a devotee of Pandurang, was also initiated and given advice by Tukaram in a dream at Kolhapur. Under such circumstances and in the light of the supposition that the favour of the guru automatically showers on a disciple when the time for receiving it is quite ripe, we may accept that saint Tukaram was initiated by Babaji Chaitanya in his dream. In addition to the aforesaid examples, Tukaram himself has stated in his Abhangas that his guru favoured him in the dream.

The favour of guru and initiation by him is supposed to be a great event in the life of every sincere devotee of god. In the lives of most of the saints in India, where the guru is held in very high esteem, the favour and initiation by the guru has always been mentioned prominently. It is a supposition that a person may be at any high level; still his philosophical and religious life is not complete unless he bows down before a guru and gets his initiation. A person progressing fast in the religious field was likely to become egotistic and puffed. It was perhaps therefore thought to be necessary to have a guru, because when a person bows down to another person, whom he calls his guru, his ego leaves him and he becomes humble. Saint Tukaram had already started practicing simplicity and humility. He was always humble before every body. Hence with the favour of his guru, he at once got the inspiration to compose Abhangas and from that time he spontaneously went on composing Abhangas for the whole of his remaining life.

At present we have got different Gathas of the collected Abhangas of Tukaram. Recently the Government of Maharashtra have published one Gatha of Tukaram's Abhangas as an authentic one; but the question that really has to be tackled is, can we determine the exact number of the Abhangas composed by Tukaram? In the beginning, after Tukaram got the inspiration, he wrote in his own handwriting about one hundred Abhangas describing games played by Shrikrishna in his childhood. Thereafter also a few Abhangas about the salutation to Pandurang and guru were written by him in his own hand; but thereafter he was composing Abhangas so spontaneously on the spur of the moment that it is doubtful whether they were all recored by any one. We today have handwritten books of Tukaram's Abhangas that were noted down by two of his devotees, Gangarambuwa Maval and Santaji Jagnade; but these Abhangas are mostly composed by Tukaram at the time of his keertans or bhajans. Tukaram had not composed the Abhangas only on the aforesaid two occasions. His inspiration never failed him. He continued his old practice of resorting



to solitude in the Bhandara and other mountains round about Dehu. While he was thus engrossed in solitude, he must have composed a number of Abhangas. Similarly Tukaram was in the habit of sitting on the bank of the Indrayani River and meditating. Here also he often got inspiration and composed Abhangas. Some people are therefore, estimating that the total number of Abhangas composed by Tukaram must be round about ten thousand or so though in most of the printed Gathas we only get round about 4500 Abhangas.

(to be continued)



(Continued from page 32)

not so very well, she could not afford Cosmic Rays Radiation treatment. Therefore I prescribed her Cosmic Rays Pills and some Biochemic tablets.

After a month or so, when she visited me on 5-10-74 for a checkup it was difficult to recognise her. Her skin had become pink and bright and the pain in the eyes had disappeared. When she came back again on 21-10-74 after a fortnight or so; I examined her vision, she could count my fingers at a distance of 1½' with good light. She came to me again when she could count my fingers from a distance of 4-5'. Her treatment is continuing. ★

## रामभक्तशिरोमणि तुलसीदास

( गतांकसे आगे )

अपने प्रेमी भक्त के कष्ट से मर्यादा पुष्टोत्तम राम व्याकुल हो उठे । रामइच्छा क्या थी कौन जाने । कारागार में एकाएक हनुमानजी प्रकट हुए । प्रातःकाल होते होते दिल्ली शहर में असंख्य वानर छा गये । जहाँ देखो वहाँ वन्दर ही वन्दर नजर आने थे । कुछ वानरों ने अकबर बादशाह का पलंग उठाकर आंगन में पटक दिया । वे उसे तरह तरह से तंग करने लगे । आँख खुलते ही वे वानरों का उत्पात देखकर बहुत भयभीत हो गये । अनेक लोग उनके पास दौड़े आये और शहर के सब समाचार सुनाकर उनको समझाया कि उन्होंने रामभक्त का जो अपमान किया उसका ही यह परिणाम था । तुलसीदासजी के शरण में जाने में ही इस विपत्ति से उधार हो सकता है । तुरंत बादशाह ने तुलसीदासजी से क्षमायाचना की और इस संकटसे छुटकारा दिलाने की प्रार्थना की । तुलसीदासजी ने बादशाहसे कहा - आप रामदर्शन चाहते थे । अभी श्रीराम की एक पलटन आई है । अभी २० पलटन आना बाकी है । उसके पश्चात् श्रीराम आयेंगे । तब आपको उनके दर्शन होंगे । बादशाह ने घबराकर कहा - अब मुझे रामदर्शन नहीं चाहिये । आप मुझे इस मुसीबत से बचाइये । उनकी पीड़ा और व्याकुलता देखकर तुलसीदासजी द्रवित हो उठे और उन्होंने श्रीराम व हनुमानजी की स्तुति प्रार्थना की । शीघ्र ही जो वानर जहाँ थे वहीं अन्तर्धान हो गये और बादशाह को इस संकटसे मुक्ति मिली । उन्होंने तुलसीदासजी को सम्मान विदा किया ।

तुलसीदासजी का भक्ति अति उच्च कोटि की थी । उनमें नवधा भक्ति विद्यमान थी परंतु उनमें दास्यभाव की प्रधानता थी । अपने को राम का सेवक बताकर रामचरित मानस में उसका उल्लेख अयोध्याकांडमें किया है । उनकी भक्ति से वशीभूत हो श्रीरामने उनपर अपना पूर्ण अनुग्रह रखा । एक बार जब तुलसीदासजी मथुरा वृन्दावन गये थे तब उन्होंने भगवान श्रीकृष्णके मंदिर में जाकर यह कहा कि उनका सिर भगवान के आगे तभी नमेगा जब वे राम रूपमें धनुष्य बाण धारण किये उनके समक्ष आवेंगे । भगवान को भक्त के हठ के आगे झुकना पड़ा और राम रूप में ही उन्हें दर्शन दिया ।

तुलसीदासजी के रचे बरह ग्रंथ प्रसिद्ध हैं जिनमें रामचरितमानस, कवितावली, दोहावली, गीतावली, व विनयपत्रिका ये पांच ग्रंथ बड़े हैं। सात छोटे ग्रंथ हैं - राम लला नहळू, पार्वतीमंगल, जानकी मंगल, ब्रह्मै रामायण, वैराग्य मंदिपनी, कृष्ण गीतावली व रामाज्ञा प्रश्नावली। इन ग्रंथों में रामचरितमानस प्रमुख है। यह ग्रंथ हिन्दी साहित्य में ही नहीं, विश्व के साहित्य में अपने ढंग का एक ही है। यह उत्तम काव्य के लक्षणों से युक्त, साहित्य के नवों रसों से भरपूर व सभी प्रकारके अलंकारों से संवारा हुआ है। इस में आदर्श गृहस्थ जीवन, आदर्श राजधर्म, आदर्श पारिवारिक जीवन, आदर्श पातिव्रत धर्म व आदर्श भ्रातृ प्रेम अति सुन्दर रीति से प्रदर्शित किये गये हैं। यह ग्रंथ त्याग, वैराग्य, भक्ति, ज्ञान व सदाचार की शिक्षा प्रदान करानेवाला है। इस में सगुण साकार भगवान की विलक्षण मानवलीला अत्यंत सरल व रोचक भाषा में व्यक्त की गई है। जिस ग्रंथ की रचना साक्षात् भगवान गौरीशंकर की आज्ञा से हुई और जिस पर भगवान ने स्वयं सत्यं शिवं सुन्दरम् लिखकर सही की, उस ग्रंथ का अलौकिक होना स्वतः सिद्ध है। अतः श्रीरामचरित मानस एक आशीर्वादात्मक ग्रंथ है जिसका प्रत्येक पद मंत्रकी भांति आदरणीय है। इस के पाठ से लोग लौकिक एवं पारलौकिक अनेक कार्य सिद्ध करते हैं। आज सारा विश्व तुलसीदासजी का ऋणी है जिनके माध्यम से ऐसा अलौकिक ग्रंथ विश्व ने पाया जिसके अनुसरण से मानव जाति इहलोक में सुख शांति ही नहीं वरन् परमानंद तक प्राप्त कर सकती है।

काशी में तुलसीदासजी अब असीघाट पर रहने लगे। जब काशी में उन्होंने राम भक्ति की धूम मचाई तब एक रात कलियुग मूर्तरूप धारण कर उनके पास भ्रया और उन्हें धमकाने तथा त्रास देने लगा। उन्होंने हनुमानजी का ध्यान किया। हनुमानजीने उन्हें विनय के पद रचने को कहा। तुलसीदासजी ने विनय पत्रिका लिखी और भगवान राम के चरणों में उसे समर्पित कर दी। श्रीराम ने उसपर हस्ताक्षर करके उन्हें निर्भय कर दिया।

जीवनभर रामभक्ति की सरिता प्रवाहित करके तथा मानव जाति के लिये मोक्ष का सरल माग बनाकर संवत् १६८० श्रावण कृष्ण तृतीया शनिवार को असीघाट पर तुलसीदासजी ने अपना पार्थिव शरीर त्यागकर श्रीराम के शाश्वत धाम में प्रवेश किया। उनके महाप्रयाण पर यह दोहा लोकप्रसिद्ध है —

सवंत् सोलहसौअसी, असी गंग के तीर ।  
सावन कृष्ण तीज शनि, तुलसी तज्यो शरीर ॥

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## साई

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मिले रतन एक प्यारा ।  
जो पाये सबकुछ ही पाये  
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श्री. के. पुसाळकर  
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