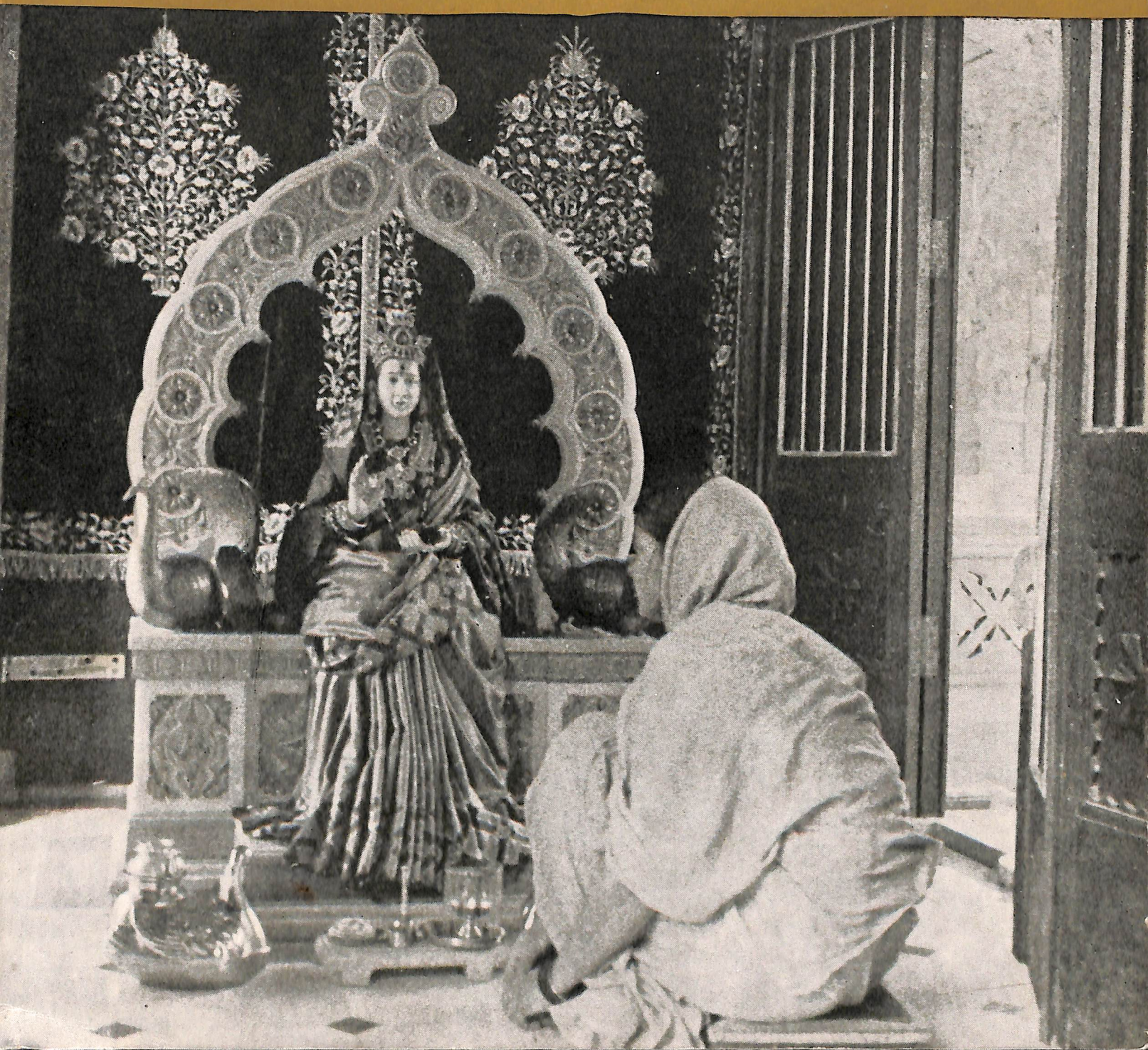


SHRI UPASANI BABA MAHARAJ

BIRTH CENTENARY

MAY 1970




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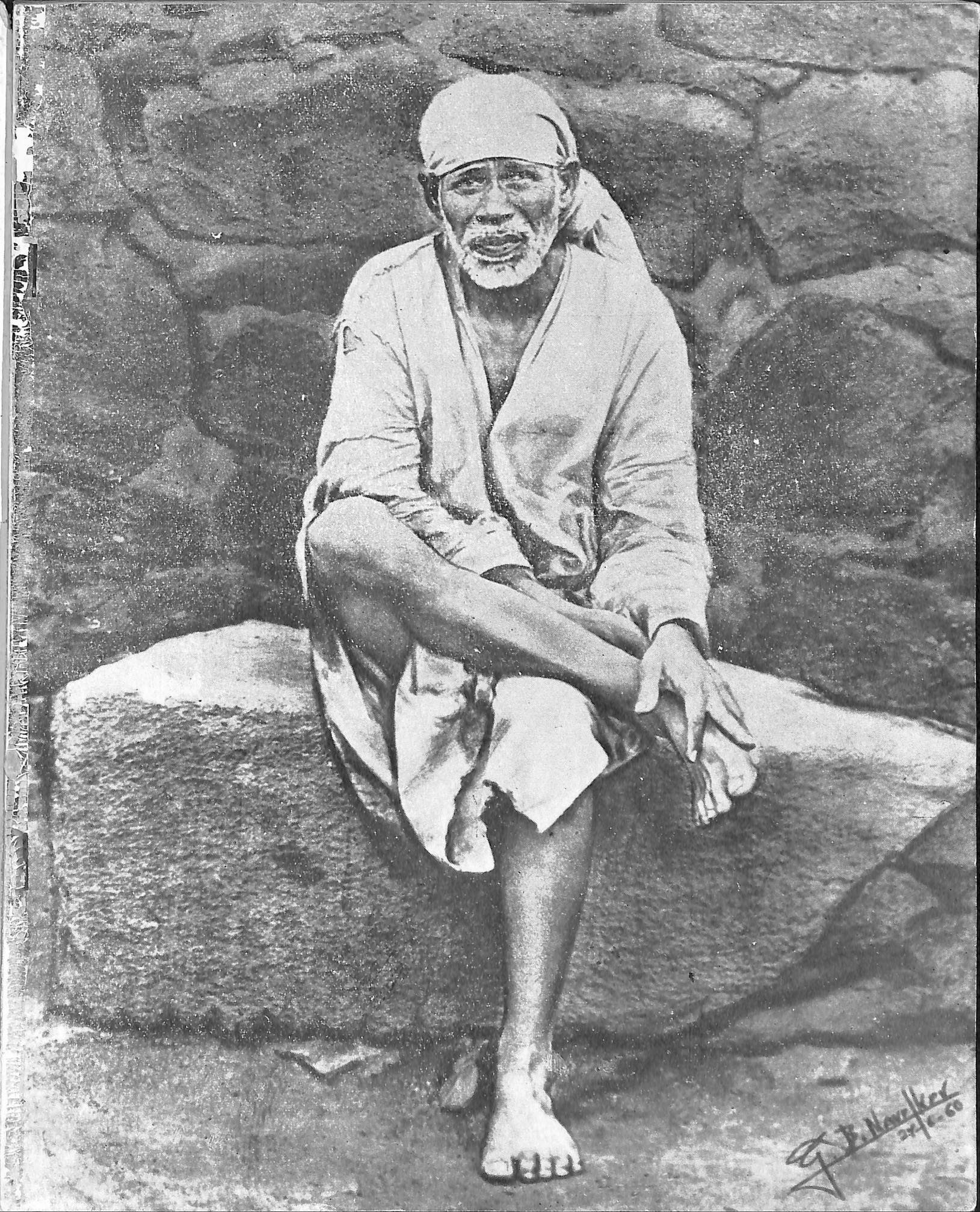
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Maharaj
"King of Kings"

Shri Upasani Baba Maharaj & The Samiti

N. D. SAHUKAR

Chairman,

SHRI UPASANI BABA MAHARAJ SATKAR SAMITI

**“ ‘Beauty is truth, truth beauty’, that is all
Ye know on earth, and all ye need to know”**

Keats – Ode on a Grecian Urn.

Way back in 1950s when I first met Sati Godavari Mataji I went to see her not so much to obtain her ‘Darshan’ as to satisfy my curiosity about a woman saint about whom I had heard from my wife and also from some friends. To reach the place where she was giving ‘Darshan’ we had to weave our way through a dingy, squalid and depressing shanty colony on the outskirts of Bombay which was completely dispiriting to one who was going in some spirit of expectation and in search of a novel experience. However, on reaching the place where Sati Godavari Mataji was sitting on a decorated platform, the first impact was dramatic and transfiguring. The whole filth and squalor of the surrounding region was as it were by magic metamorphosed into lustre and beauty. All around her the Kanyas, the disciples and the worshippers and humble common folk who were straining their eyes to have a glimpse of the saint became transfigured. And above all there was a mystic light and an aura of beauty surrounding her which gripped me as something ethereal.

Standing in that crowd when my turn came to fall at her feet and make my obeisance to her, her one limpid look and a charming smile she gave me elevated me to sublimity which thrills me to this day,

As I came to see and know more of her and the Kanya Kumari Sthan over which Godavari Mataji presides today, I also came to know more about her Guru and the Founder of the Kanya Kumari Sthan, Shri Upasani Baba Maharaj of Sakuri.

Today the Sthan has become a mighty centre of Vedic culture, and performs a unique function of revealing the innate beauty of the Vedas and Shastras through rituals.

1-701757

To see Sati Godavari Mataji and her Kanyas perform these rituals is to experience a feeling of sublimity. Apart from their significance, all the rituals which Mataji and her devoted band of Kanyas perform are always invested with grace, beauty and charm, and move so deeply one's aesthetic sensibilities that one is effortlessly transported to God.

In gratitude for the spiritual grace received by the Bhaktas of Shri Upasani Baba and Sati Godavari, some of the Bhaktas decided to organise themselves into a Samiti in order to perpetuate in a befitting manner the memory of the Birth Centenary of this great Saint of Sakuri who was the founder and the impelling force behind the "Sthan" and whose direct disciple and heir is Sati Godavari.

The Samiti's aim is to propagate the uplifting preachings of Shri Upasani Baba Maharaj and Sati Godavari Mataji, to make the Sthan better known to all those who are seeking spiritual solace, and to promote and develop the multifarious activities of the Sthan with a view to helping the spiritual resurgence of Bharat.

The Sthan has established its Central Office in Bombay at "Sangeet", 53A Hill Road, Bandra, Bombay-50 (Telephone: 531894). The Samiti has another office at Sakuri managed by Shri B. T. Wagh, Shri Upasani Baba Kanya Kumari Sthan, Sakuri, P.O. Rahata, Dt. Ahmednagar

—0—



Presidential address by Shri S. M. Dahanukar.
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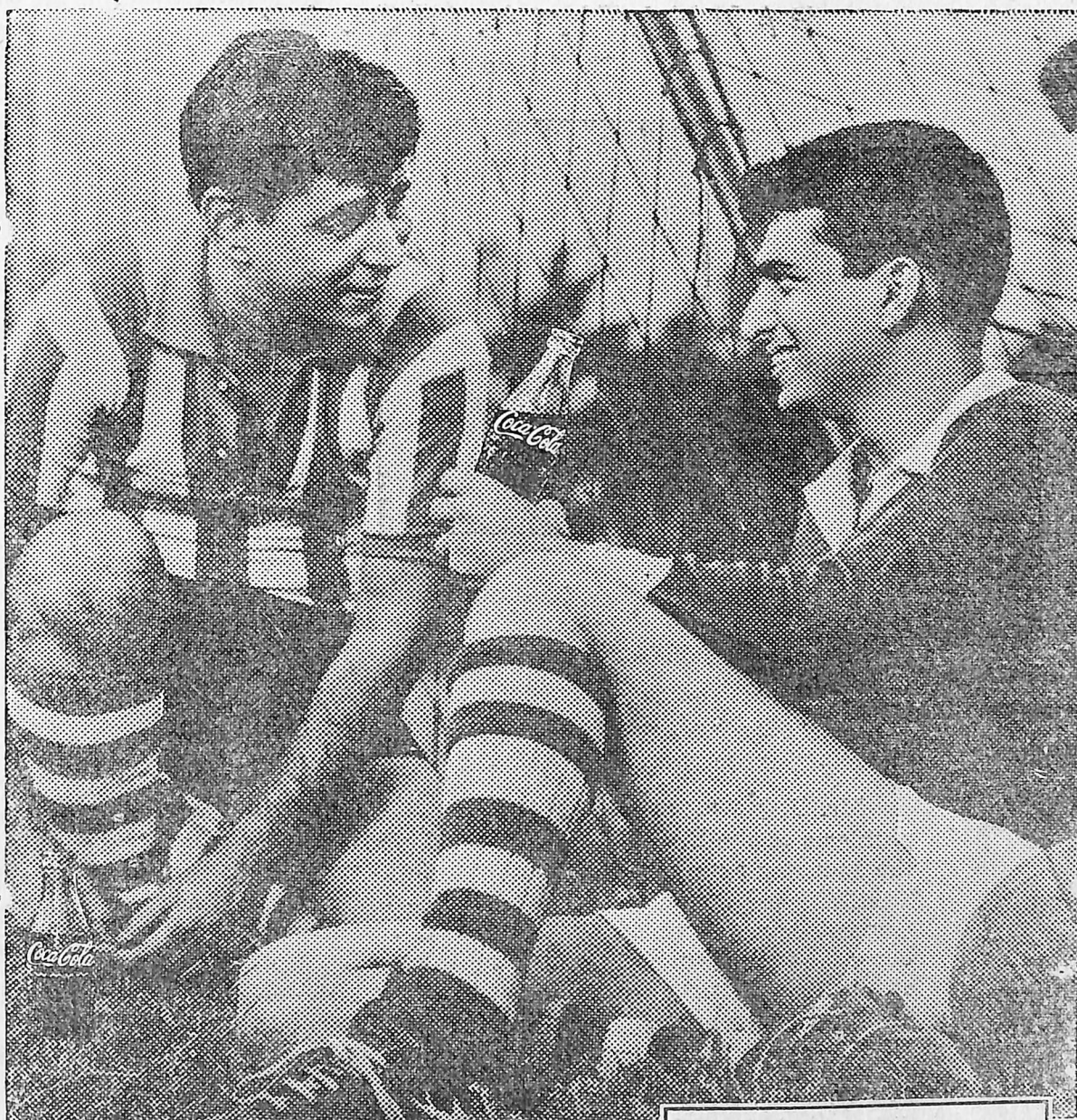


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RAMNATH A. PODAR

Chief Guest



Born on 21st January, 1910 at Nawalgarh (Rajasthan), Mr. Ramnath Podar is the third son of late Mr. Anandilal Podar. He has been associated with business and industry ever since he was 17 years old.

Mr. Podar is the Chairman of the Podar Mills Ltd., etc. (mainly Textile Spinning, Weaving & Processing).

Mr. Podar made a deep study of the techniques and problems of the Textile Industry, which was recognised by the Industry appointing him to the highest positions in the Textile Organisation of the country viz. the Bombay Mill-owners' Association, of which he was Chairman continuously for four years and the Indian Cotton Mills' Federation, in the formation of which he took a very prominent part and of which he was Chairman for two years.

Mr. Podar is also well-known in the field of Banking and Finance. He was instrumental in starting the Bank of Jaipur Ltd. (now known as the State Bank of Bikaner & Jaipur) of which he was the Vice-Chairman for six years and Chairman for over eight years and thereafter till recently he was the Director of the Central Board of the State Bank of India for over ten years.

Mr. Podar is the President of the Federation of Indian Chambers of Commerce & Industry, the apex Indian Business Organisation.

Mr. Podar was Chairman of the Rajasthan Financial Corporation for thirteen years since its inception in 1955.

His wide knowledge in business and industry in general has been well recognised by his election as the first president of the Rajasthan Chamber of Commerce & Industry for two years and again for eight years (1960-68) and of the Indian Merchants' Chamber, Bombay, (1966-67).

The multifarious activities in which Mr. Podar has taken prominent part are indicated by the following positions held by him in the past:

CHAIRMAN : Development Council for Art Silk Industry.

„ : Export Credit and Guarantee Corporation Ltd.

„ : Cotton Advisory Board.

MEMBER : Parliament of India (1952-54)

„ : Bombay Legislative Assembly (1946-52).

„ : Bombay Municipal Corporation (1943-52).

„ : Senate of the Agra University.

„ : Senate of the Bombay University.

At present he is Member of the Senate of Rajasthan University.

A past Honorary Presidency Magistrate, he is Justice of Peace of Bombay and Honorary Citizen of New Orleans (U.S.A.).

He is also associated in various capacities with numerous Educational, Medical and Cultural Organisations.

Mr. Podar has travelled widely almost all over the world, often leading Delegations and also as a Member-Delegate of several official Delegations.

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श्री. वामनराव कुलकर्णी, वकील, सटाणे.

मानवाच्या ऐहिक उत्कर्षाला विज्ञानाची आवश्यकता आहे. हजारो मैलावर घडत असलेल्या घटना आज आपण टेलिव्हिजन वरून पाहू शकतो. ज्या काशीयात्रेला पूर्वी सहा महिने लागत त्या काशीला आम्ही आता चोवीस तासांत पोचू शकतो. विज्ञानाचा हा पराक्रम खरोखरच अवर्णनीय आहे. पण विज्ञानाने माणसाच्या सुखसोयी वाढणे निराळे व त्याचा मानसिक विकास होणे निराळे. विज्ञान आपणास अधिक सुखसोयी खचितच उपलब्ध करून देईल पण आपल्या मानसिक वा अध्यात्मिक विकासाकरता विज्ञान काय करू शकते ? विज्ञानाच्या या यंत्रयुगांत मानवहि एक यंत्रच झाला आहे. मानसिक किंवा आत्मिक विकासाचे बाबतीत विज्ञानाचे बळ निर्बळ होते. या करतां मानवाला खरी जरूरी अध्यात्माचीच आहे त्याशिवाय मानवांत परिपूर्णता येणे शक्य नाही. त्याची मानसिक व अध्यात्मिक उन्नतीहि अशक्य आहे.

जगाच्या आदिपास्त इतिहास हेच सांगतो आहे. विज्ञान हे बदलते आहे तर अध्यात्म स्वयंभू आहे म्हणूनच विज्ञान व अध्यात्म किंबहुना Materialism आणि Spiritualism यामध्ये श्रेष्ठस्थान अध्यात्माचे आहे व हे सत्य विद्वानांनी मान्य केले आहे. विश्वविकासाची गुरु-किल्ली अध्यात्मांत आहे व सद्गुरुशिवाय ती प्राप्त होत नाही. म्हणूनच परंपरेने विश्वविकास साधावयाचा व आत्मिक मानसिक उत्कर्षजन्य सुखशांति मिळवायची तर सद्गुरुशिवाय शक्य होत नाही. सद्गुरुचे हे महत्त्व आहे. त्याच्या मार्गदर्शनानेच विकास साधतो व त्याचे कृपेनेच साधकाला जीवनाकडे पाहण्याची दिव्य दृष्टी प्राप्त होते.

असे, दिव्य दृष्टी देणारे, तेजस्वी तपस्वी श्री उपासनी बाबा होते. श्री बाबांनी दाखविलेल्या दिव्य प्रकाशामुळे, शेकडो नव्हे, हजारो नव्हे तर लाखो भक्तांच्या साधकांच्या अंतरंगांतील अज्ञान अंधकार नाहीसा होऊन ती प्रकाशमय झालीत ! त्यांना खऱ्या प्रगतिचा मार्ग सारडला. उपासनी वाङ्मयातून श्रीबाबांच्या तत्त्वज्ञानाची ओळख होतेच पण प्रत्यक्ष श्रीबाबांच्या मुखातून त्या तत्त्वज्ञानाची अमृतमयवाणी ज्यांनी प्रत्यक्ष ऐकली त्यांच्या भाग्याची बरोबरी कशानेहि होणार नाही !

श्री बाबांची जन्मभूमि नाशिक जिल्ह्यांतील सटाणे गांवी. त्यांच्या घराण्याचा परिवार व खानदान मोठे ! घराण्यावर लक्ष्मीची कृपा नसली तरी सरस्वती मात्र या घराण्यांत अक्षरशः पाणी भरित होती. श्री बाबांचे आजोबा गोपाळशास्त्री हे गाढे विद्वान असून संस्कृत व वैदिकांत त्यांचा हात धरणारा त्या काळी कुणीहि नव्हता. तसेच श्री बाबांचे वडील बंधू उपासनी शास्त्री ऊर्फ मधु शास्त्री यांचा शास्त्री म्हणून फार मोठा लौकिक होता. वेदाभ्यासाबरोबरच श्री बाबांना वैद्यकीय शास्त्राची गोडी लागली व त्यांत त्यांनी इतके प्राविण्य मिळवले की नंतर त्यांनी अमरावती येथे अत्यंत यशस्वीपणे कांही वर्षे वैद्यकीय व्यवसाय केला. एवढेच नव्हे तर त्या काळांत त्यांनी भेषजस्तमाला या नांवाचे मासिक आयुर्वेदाच्या उन्नतिसाठी चांगल्या तऱ्हेने चालविले. पण केवळ एक यशस्वी

वैद्य म्हणून त्यांनी जगासमोर रहावे एवढीच भूमिका नियतिने त्यांच्यासाठी ठरविली नव्हती. या पेक्षा फार मोठी दैदिप्यमान भूमिका त्यांना करावयाची होती ! श्री बाबांच्या तीन पत्नी निवर्तल्या व त्यांच्या व्यावहारिक आयुष्याची अनपेक्षित इतिश्री झाली.

श्रीबाबांची वृत्ति चिंतनशील व तपश्चर्येकडे होती. एकदा भोरगडच्या कपारीत व नंतर ओंकारेश्वर येथे त्यांनी ध्यानयोगाचे साधन केले होते. तृतीय पत्नीच्या निधनानंतर तर सर्व संसाराचा परित्याग करून ते अज्ञातस्थळी निघून गेले व त्यांच्या आयुष्यांतील अध्यात्माचे तेजस्वी पर्व सुरू झाले. त्यांच्या या आकस्मिक परिवर्तनाने श्रीबाबांच्या आसखक्रीयांना चांगलाच धक्का बसला. मार्गावरील एका रुळावरून दुसऱ्या रुळावर गाडी येताना खडबडाट हा होतोच !

“ धर्मनिरपेक्ष अध्यात्मसाधना ” ही श्रीबाबांच्या तत्त्वज्ञानाची खरी बैठक होती व म्हणूनच त्यांच्या भक्त समुदाहांत पाश्ची, मुसलमान, जैन तसेच मद्रासी गुजराती अशा विविध धर्मी व विविधजातीचे लोक आहेत. स्वतःच्या आस परिवारालाहि अध्यात्माचे महत्त्व पटवून देण्याचा श्रीबाबांचा प्रयत्न असे !

स्त्रीची खरी भूमिका फक्त संसारांत व चार दोन मुलांची माता होण्यांत नाही ! यापेक्षा फार मोठी उदात्त व तेजस्वी अशी स्त्रीची भूमिका आहे. स्त्री ही जगन्माता आहे. ती प्रकृति असून विश्वचालिका आहे ! श्रीबाबांनी स्थापन केलेल्या कन्याकुमारी आश्रमाचे मागे श्रीबाबांचे हे तेजस्वी तत्त्वज्ञान आहे व म्हणूनच आजहि साकुरी स्थानांत गेल्यावर एकदम निरामय व पवित्र वातावरणाने मनुष्य प्रमुदित होतो.

श्रीबाबांचे चरित्र व तत्त्वज्ञान अथांग सागराप्रमाणेच असल्याने लिहिताना क्षणीतील शार्ड संपेल पण तत्त्वज्ञानाचा सारांश देखिल सांगणे अशक्य आहे याची लेखकास जाणीव आहे. तरीहि जन्मशताब्दिच्या निमित्ताने ही छोटीशीच का होईना अर्द्धांजली अर्पण करण्याचा सुयोग आला हीच खरी भाग्याची व आनंदाची पर्वणी आहे !

PROGRAMME

I. GANESH VANDANA —

Invocation to Lord Ganesh

For the cessation of darkness in the form of hindrances, let us contemplate on that peaceful, pure, resplendent and incomprehensible splendour of that respected and esteemed form possessed with the human body, an elephant's head and a somewhat protruding belly.

II. Toras and Tukras

Lightning movements set to rhythmic metres.

III. Mirabai's ballet — depicting her ecstasy of devotion for Lord Krishna and her final attainment.

Meera, a princess of Mewar was born in Samvat 1557. Even as a child she displayed an immense capacity for Love. Once when she was 5 she saw a marriage procession with a child bridegroom decked out in great splendour. She cried out "Mother, where is my bridegroom?". The mother, pointing to a lovely little murti of Bhagwan Krishna in their home temple, said indulgently—"Giridhar Gopal is thy bridegroom, my child". This remarkable declaration ignited in Meera the spark of madness for Krishna Bhagwan which was perhaps already immanent in her. Thenceforth Meera talked of nothing but her Idol. She tended it with great devotion, she sang and danced before it in spontaneous ecstasy and she made seemingly mute Murti come alive in reciprocal tenderness and radiance. Later Meera was married to Bhojraj, the mighty heir of Chitor. She was a devoted wife, but when her husband interfered with her worship of her beloved Lord, Meera was resentful and adamant. Bhojraj then dismissed her from the palace. Meera ultimately repaired to Brindaban, where free from all earthly bondage, she lived in exquisite abandon of love for her chosen Ideal of Divinity until she became one with Him. Legend has it that in the fullness of time when Meera's ecstasy had reached its zenith, the God in the image of her



SITARA DEVI



Shri
Upasani Baba
Maharaj

Born . : 15-5-18

Samadhi : 24-12-19

Ishta suddenly gathered up the precious form of this radiant bhakta in an eternal embrace of Light. Thus the beloved form of Saint Meera disappeared, but her Soul was taken to the supreme personality of God, the Purushottama of the Geeta.

I N T E R V A L

IV. Toras and Tukras — set to different rhythms.

V. Peacock Dance —

A very popular theme showing the majestic beauty of the Peacock as he struts about in conscious vanity. It also depicts the bird's happy abandonment to the threatening skies, the lightning streaks and the welcome rains.

VI. Tatkār

Sheer foot work reproducing the 'bols' of the tabla in various 'tals' (time beats).

VII. Holi

A picturesque Hindu festival ushering in the freshness of Spring. The dance depicts the gaiety and the abandon with which Bharatvasis celebrate this festive season.

सुंदर पावसाळी हवा होती. पाऊस पडून गेल्यामुळे जणू झाडे स्नान करून पोपटी किनारीचा हिरवागार शाळ परिधान केल्याप्रमाणे दिसत होती. वाऱ्याच्या झुळकीने आनंदाने डोलत होती. पक्षी मधुर आवाज करीत या फांदीवरून त्या फांदीवर बागडत होते. शामघनांच्या कडामधून सूर्यनारायण हळूच सृष्टिमातेकडे डोकावून पहात होते व आपल्या सोनेरी किरणांनी तिला तजेला देत होते. तो देखावा इतका कांही मनोहर होता की कोणी कितीही अरसिक असला तरी त्याच्या तोंडून “अहाहा ! किती प्रसन्न वाटते ! असे उद्गार बाहेर पडल्याशिवाय राहिले नसते.”

त्याचप्रमाणे श्री उपासनीबाबांनी स्थापन केलेल्या साकुरी स्थानांतील स्वच्छता, कन्यांची शिस्त, त्यांचे कार्य, कन्यांचेकडून केले जाणारे यज्ञ, इतर पूजा वगैरे कर्मकांडांतील स्पष्टोच्चरित मंत्र हे सर्व ऐकून व पाहून या स्थानाला भेट देणारी प्रत्येक व्यक्ति म्हणते, “अहाहा ! येथे काय पवित्र वाटते, सर्व सुंदर वाटते, प्रसन्न वाटते. मनाला समाधान वाटते ! शांति व आनंद वाटतो ! त्या आनंदाने व मंत्रनादाने वातावरण छंद झाले आहे असे वाटते ! हे उद्गार सहज बाहेर पडतात !”

असे एक सुभाषित आहे,

पुराणमित्येव न साधु सर्वम् ।

न चापि काव्यं नवमित्य बन्धम् ॥

सन्तः परीक्ष्यऽन्यतरभ्दजन्ते ।

त्याप्रमाणे श्रीबाबांनी नव्याजुन्याची सांगड घालून अनंत अडचणींना व लोकापवादाना न जुमानता आपल्याला योग्य वाटेल त्याप्रमाणे हे स्थान उभारले. तत्पूर्वी नाशिक जवळील गवळवाडीजवळील डोंगरांतील कपारीत तपश्चर्या केली, नर्मदेकाठी ओंकारेश्वराचे देवळांत केली, अनेक सत्पुरुषांकडे जाऊन शेवटी शिर्डी येथे चार वर्षे राहून श्री साईबाबांची पूर्ण कृपा संपादन केली व ते परम सद्गुरुपदाप्रत जाऊन पोहोचले.

श्री उपासनीबाबांनी भारतीय संस्कृति आणि वैदिक धर्माचे प्रात्यक्षिक येथे कन्या करवी करून दाखवले आहे. कन्याद्वारे बेदमंत्रांनी यज्ञ करून स्त्रियांना हा आपला हक्क प्राप्त करवून दिला ! श्री बाबांनी आपल्या स्थानरूपी धूप-दाणीत तपश्चर्येच्या अग्निवर जीवनाचा धूप टाकून त्याचा अखंड टिकणारा तत्वसुगंध वातावरणांत भरून ठेवला आहे. हे त्यांच्या चरित्रावरून दिसते.

श्री बाबांनी जेव्हा यज्ञसंस्था सुरू केली तेव्हा बऱ्याच लोकांचा विरोध होता. पण हल्ली कित्येक श्री बाबांचीच

री ओढतात. विश्वशांति करतां, पर्जन्यवृष्टि करतां वगैरे यज्ञ केले जातात. श्री बाबांनी दूरदृष्टीने प्रथमपासूनच कोणतेहि सत्कर्म, यज्ञ वगैरे ‘सकल जगत्कल्याणार्थम्’ असा संकल्प करून सुरू करण्याची प्रथा पाडली आहे.

सामाजिक दृष्टीने स्त्रीधर्म—ती कशी शालीन, वत्सल, योग्य समाजवृत्त निर्माण करणारी हवी—कुटुंब नियोजन संस्कार शिक्षण वगैरे जीवनावश्यक तत्वे आपल्या प्रवचनांतून सांगितली आहेत. ह्यामध्ये संसार व अध्यात्म यांतील अभेदत्व दाखवले आहे.

श्री बाबांनी आपल्या जीवनमूल्यांनी हा स्थान वृक्ष लावला. त्यावर आता रसाळ (वेदवाणी) व रुचकर (व्युत्पन्न) अशी कन्या फळे आली आहेत. त्या कन्या फळातील गोडी, अर्क म्हणजे त्यांची एकमेव शिष्या ! कन्या कुमारी स्थानाचा पाया घालण्यास व चालना देण्यास ज्या कारणीभूत झाल्या त्या श्री गोदावरी माताजी ! आज श्री बाबांनी महासमाधि घेऊन अठ्ठावीस वर्षे झाली तरी त्यांच्या कार्याचा झरा अव्याहत वाहत आहे व वृद्धिंगत पावत आहे. त्यांचे कार्य पुढे चालू ठेवण्यास श्री गोदावरी माताजी, सर्व कन्या व इतर अनेक एकनिष्ठ भक्तांचे सहाय्य कारणीभूत आहे ! श्री माताजी, इतर कन्या लतिकाना श्री बाबारूपी आम्रवृक्षाचा आधार देऊन त्यांना उमलत्या तत्व कलिकांनी सुगंधित करीत आहेत !

पुण्याच्या प्रसिद्ध लेखिका सौ. मालतीबाई दांडेकर, मैत्रेयी विनोद, पुणे विद्यापीठातील संस्कृतचे प्राध्यापक श्री. पांडुरंग शास्त्री अशा अनेक व्यक्तींच्या तोंडून, स्थानाला भेट दिल्यानंतर उत्स्फूर्त गौरवोद्गार निघाले !

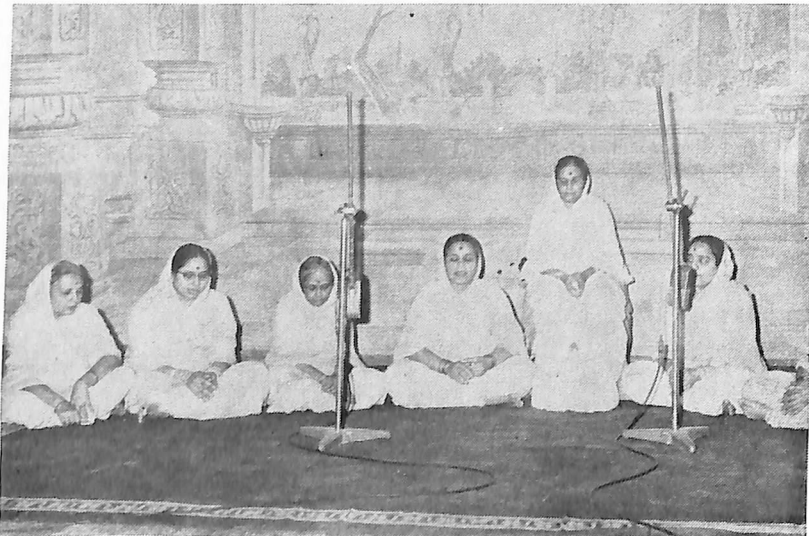
अशा तऱ्हेने आपले कार्य अखंड चालू रहावे अशी योजना करणाऱ्या समर्थ सद्गुरु श्री उपासनी बाबांना आदरांजलितून एक पुष्प नमनपूर्वक अर्पण करते !

Sati
Godavari Mataji





3



4

1

Sati Godavari Mataji
arriving at Birla Sabhagar,
29-9-69

2

Sati Godavari Mataji
Being Garlanded

3

Vedic Invarcations
Godavari Mataji and
Kanya Kumaris of Sakuri
6-10-69

4

Presidential Address by
Shri J. K. Joshi *Mayor of Bombay*
6-10-69



THE SUPREME PATH OF BHAKTI

'Love is its Own Eternity'

By Mani Sahukar

Spiritual awakening can come often through one single impact of Divine Grace. A single darshan, a look, a touch of a Satpurush can bring about this immediate miracle of transformation in an individual Jiva.

However, in order to perpetuate this awakening disciplined sadhana has to be practised with tremendous zeal and dedication. The quest lies not in knowing the personal ego, but in the knowledge of the eternal Self which lies in the depth of every individualized self. This truth is succinctly expressed in the Sanskrit formula "Tat Twam Asi"—Thou art That—the immanent Eternal Self. Thus the final quest of every human being is to discover for himself who he really is.

Very broadly speaking there are two methods of attainment, because God is both immanent and transcendent. If we follow the path of self-enquiry, the path of Gnan or knowledge, we certainly have to search for the immanent Divine, but we may also be awestruck away by the radiance of God's personality manifested through his Incarnations, and then our search is for the transcendent God; and it is here that the path of Devotion, the Bhakti Marg comes into its own. For, the transcendent Divine reveals Himself only through the persuasive power of Love.

What is Love? Love at the ordinary human level is terribly conditioned—conditioned by reciprocal expectations, by the reaction of the loved one and by one's possessive ego which brings in its trail a host of limitations. But true Love which forms the basis of spiritual sadhana is quite different. Herein the seeker aims at a selfless adoration of the Divine; and through constant remembrance of Him and surrendering to His radiant will the seeker aims also to raise himself to a state of divine consciousness. Such love is unique and can be called Bhakti. The word Bhakti has earned through its practical implementation a unique connotation. Indeed the word synthesizes in itself a whole concept and philosophy of love at its highest.

Bhakti, when it is practised as a sadhana, lies in the devotion that one tenders to a perfect Being, in other words—to some worthy embodiment of the Divine. For the Bhakta,

God is personified Being. This personal God worshipped by the bhakta is not different from the impersonal Brahman, but since the Absolute of the gnanis is too much of an abstraction, the Bhakta chooses the relative aspect of Brahman—that is, Ishwara who becomes embodied in the mighty Avataras and Gurus who lead bhaktas to their goal of liberation. Now, it is psychologically very difficult to feel adoration and reverence for an abstraction, so the bhakta focuses his mind on some worthy embodiment of the Divine, and then goes on to serve that ideal embodiment with faith, humility, submission and veneration.

It becomes relevant at this stage to distinguish between the right kind of bhakti—the Para Bhakti and the disciplined emotionalism which often degenerates into the mere sentimental. Real bhakti is a purified, disciplined emotion; a genuine adoration and service for the manifested Lord without any desire for reward. Swami Vivekananda has said that one single moment of the madness of extreme love for God can bring eternal freedom from bondage! But this supreme madness can come only through intense and persistent effort, through the rigorous out-pouring of love and surrender to one's chosen ideal of Divinity.

The path of Bhakti is the most simple and pleasant of all sadhanas. Through para Bhakti, the bhakta attains ultimately not only the knowledge of the nirguna aspect of God, but he is also blessed with the highest vision of Ishwara or God as the manifest universe. The sadhana of devotion appeals to all those whose aesthetic sensibilities are predominantly developed. The sensitive and the artistically inclined are lured by the prospect of a union with the Divine which combines in it both ecstasy and beauty. Many spiritual giants of ancient Bharat such as Sandilya and Narada have exalted Bhakti as being the highest path, and many other sages of contemporary times have pronounced Bhakti to be the sadhana par excellence for this Kali Yuga.

In the late 19th century Shri Sai Baba, the Saint of Shirdi brought about a renaissance of the Bhakti Marg as a powerful potential for spiritual progress. Posterity owes a deep debt of gratitude to this great Apostle of Love for recreating the traditional path of Bhakti and for laying open to the masses a way of life rich with possibilities. But Sai Baba's great mission received a tremendous impetus when his radiant successor Shri Upasani Baba Maharaj gave the whole movement of Bhakti a definite orientation by reducing its many implications to a disciplined Yoga. Shri

Upasani Baba, whose birth centenary we are honouring today, was not only one of the Perfect Masters, but he also combined in himself great scholarship and a tremendous practical drive, rare in Yogis. His scholarship discovered all the tenets of traditional bhakti, and with great insight he organised these principles into an integrated Yogic sadhana which could be practised with equal profit by the simple and the erudite. With the vision of a Seer he recognised that the regeneration of women was a paramount necessity. If Ramakrishna Paramhansa was the first in modern India to recognize the role of Divine Mother, Shri Upasani Baba gave a concrete shape to this ideal by re-enacting on a large scale suitable and imperative conditions for the emergence of Para Prakriti into immediate and embodied manifestations. With the advent of Godavari Mataji, Shri Upasani's scheme realized its early fulfilment, when Mother as Shakti Herself assumed the responsibility of this great experiment and adventure.

Shri Upasani Baba created the Upasani Kanya Kumari Sthan in Sakuri. Today on this holy soil Love is exalted into a rich and daring philosophy bearing fruit in infinite spiritual consequences.

On this occasion we cannot but pay our heart-felt homage to this holy triad—Shri Sai Baba, Shri Upasani Baba and Godavari Mataji. They have invested the Love of God with an enduring philosophy which lifts their teachings to the domain of a redeeming Gospel.



Shri Upasani Baba Maharaj Satskar Samiti

This Samiti was formed in August 1968 with certain charitable objects in view. It consists of prominent devotees of Sadguru Shri Upasani Baba Maharaj who desired that more and more people should be inspired by the Life and Teachings of the great Master. Born on 15th May 1870, the Sadguru would be in his 100th year. The Samiti has, therefore, decided to celebrate His Birth Centenary.

The Upasani Kanya Kumari Sthan created by Shri Upasani Baba is a unique Institution. This Sthan, now effectively and radiantly presided over by our Pujya Godavari Mataji has achieved the harmonization of all the salient elements of our ancient culture. Recitations of Shastras and the Vedas, and the unique Yagnas and rituals performed by the Kanyas in this Sthan have no parallel any where else. This Sthan is, indeed, today, a mighty nucleus of spiritual inspiration and divine grace not only to its many Bhaktas but also to humanity at large.

As Baba's devotees are all over India, the Samiti has working centres in several important cities. Much good work has been done to propagate Baba's Teachings. Two public meetings were held in Bombay earlier in the year, when several devotees poured out their hearts in thanksgiving and narrating their memorable experiences of the Mahatma.

The Samiti has also brought two booklets entitled "The Immortal Guru" in English by Mani Sahukar and "Life and Work of Shree Sadguru Upasani Baba", in Marathi, by Prabha Ranade. These seek to enlighten the readers in a lucid manner about Baba, Mataji and the Sthan.

However, much still remains to be done. Funds are needed to develop the Upasani Baba Maharaj Kanya Kumari Sthan at Sakuri. With this aim in view, the Samiti has approached the public with the present two entertainment programmes to be followed by other cultural programmes during the Centenary year, which will culminate in a final function at Sakuri in May 1970.

All donations will be thankfully accepted and acknowledged. Cheques/M. Os. may be drawn in favour of "Shri Upasani Baba Maharaj Satskar Samiti" and may be forwarded to our Central Office, "Sangeet", 53-A, Hill Road, Bandra, Bombay-50. Tel. 531894.

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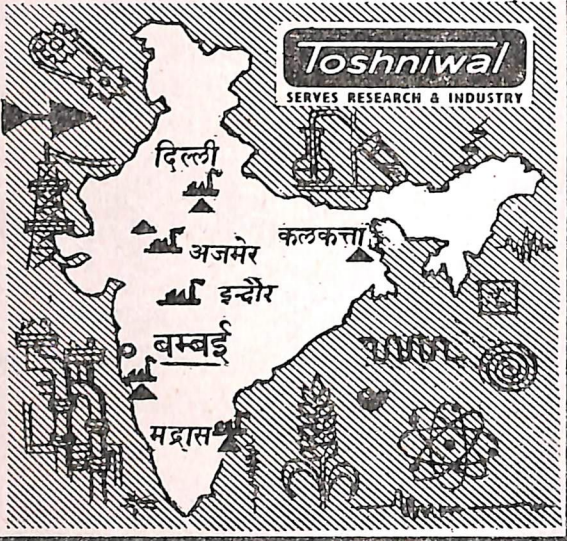
१९४८ से
राष्ट्र की औद्योगिक प्रगति में योगदान

तोशनीवाल प्रतिष्ठान

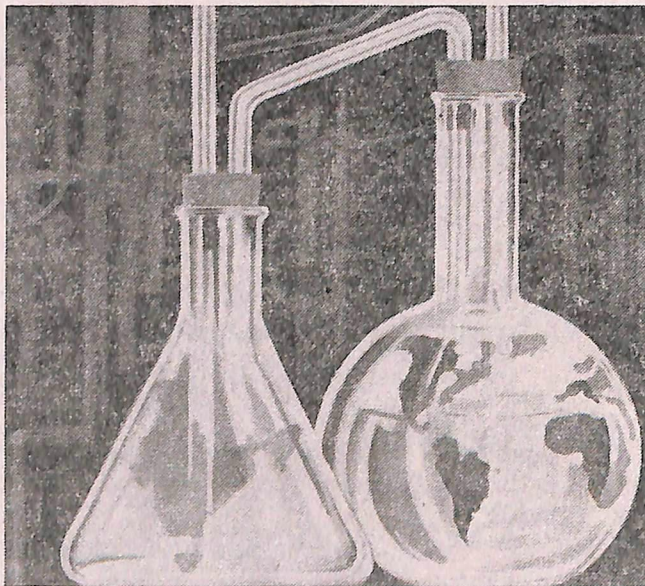
उत्तम व विश्वस्त वैज्ञानिक यंत्र जर्मन, इंगलिश एवं स्विस् सहयोग से अब भारत में निर्माण किये जा रहे हैं
अपने यंत्रों के रिपेर्स, मेइन्टेनन्स, सर्विस, इन्स्टालेशन के लिये भी प्रतिष्ठान की सेवाओं से लाभ उठावें

तोशनीवाल ब्रदर्स प्रा. लि.

१९८, जमशेदजी टाटा रोड, बम्बई-२०
शाखाएं : दिल्ली, कलकत्ता, मद्रास, अजमेर



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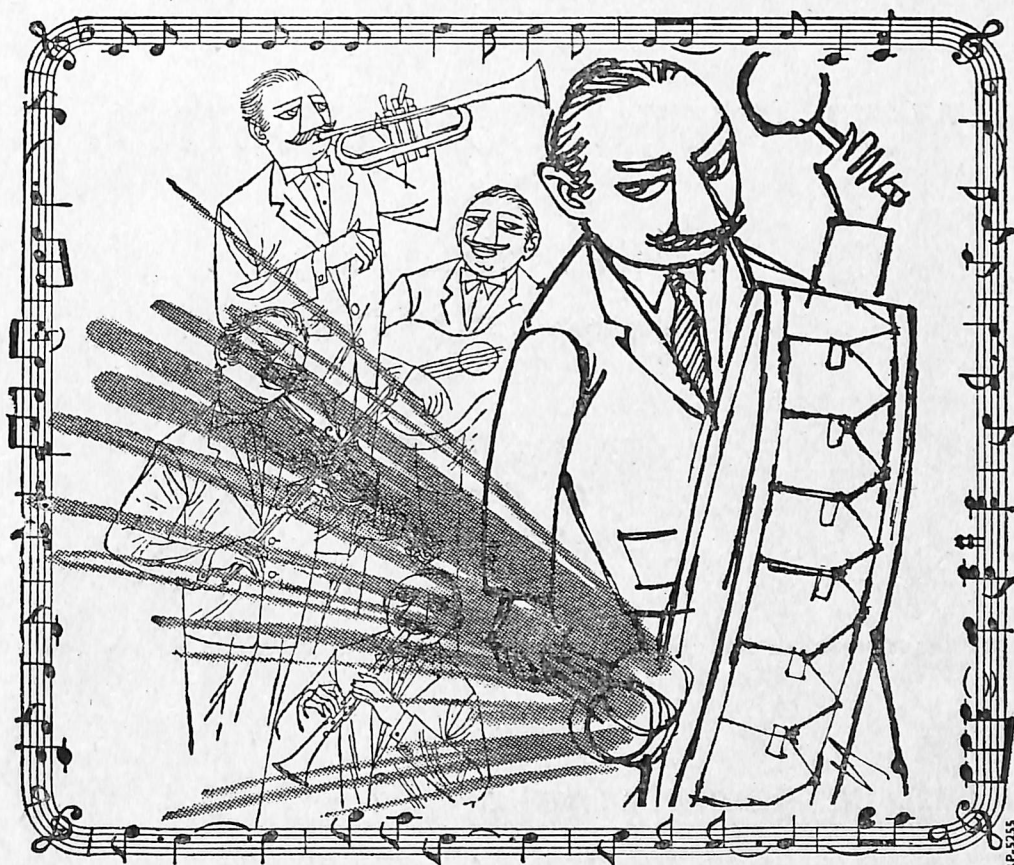
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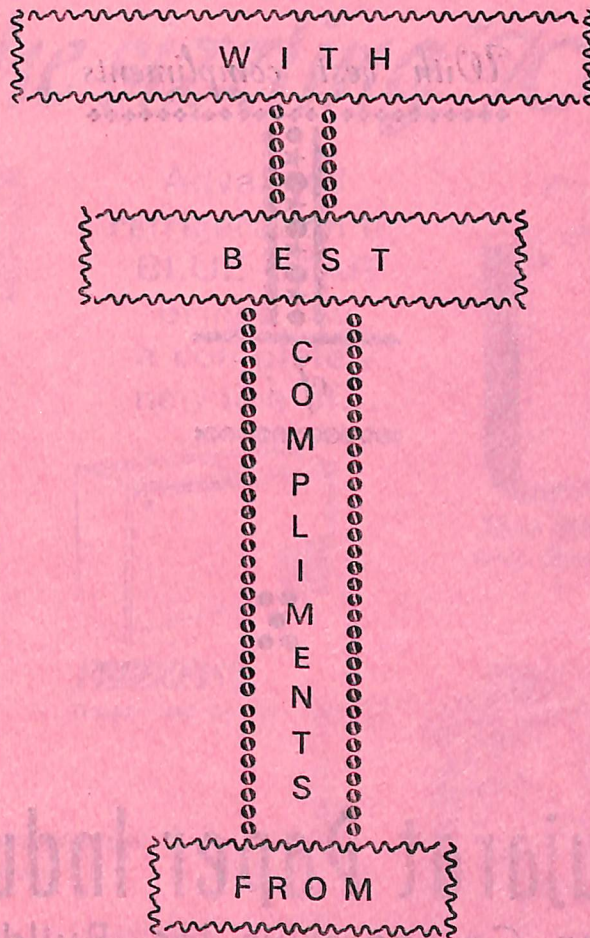
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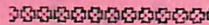
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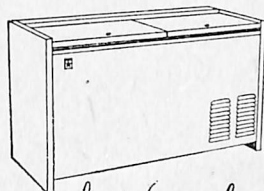


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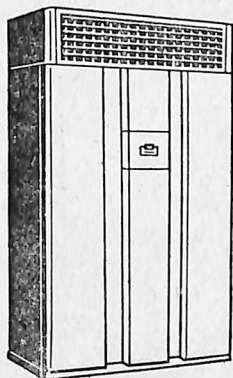


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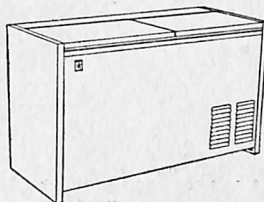
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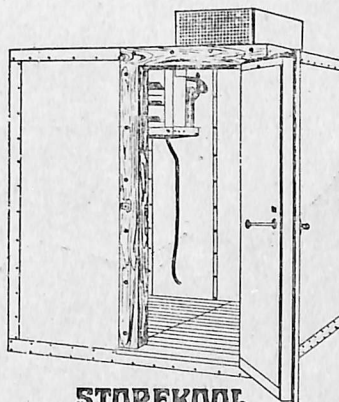
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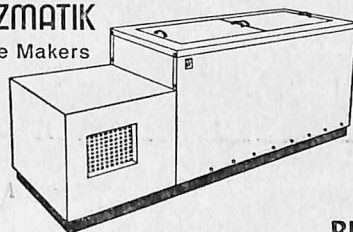


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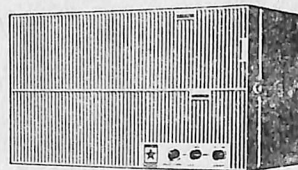


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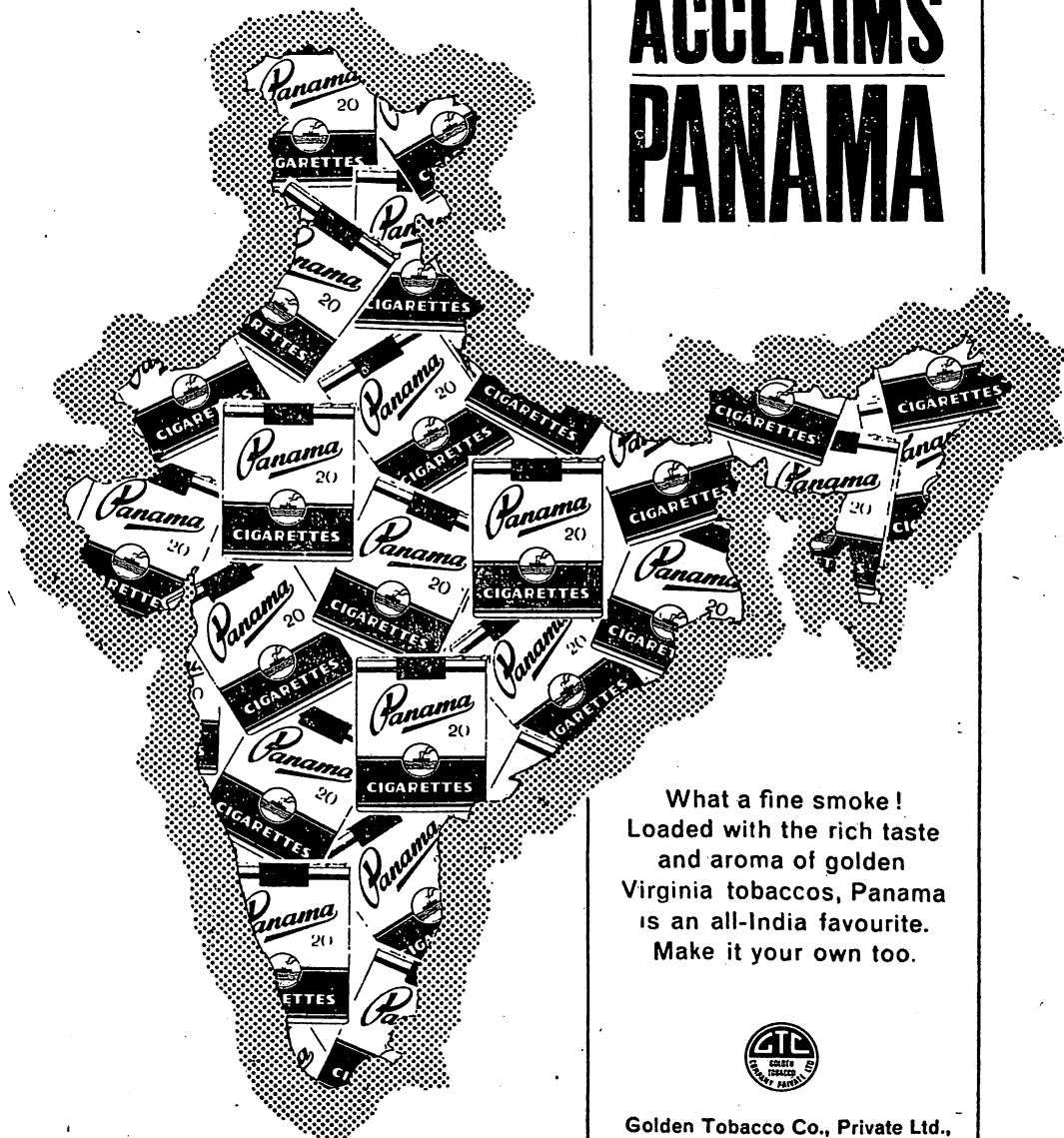


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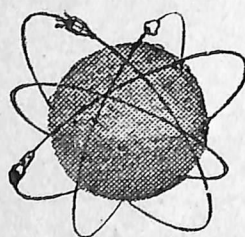
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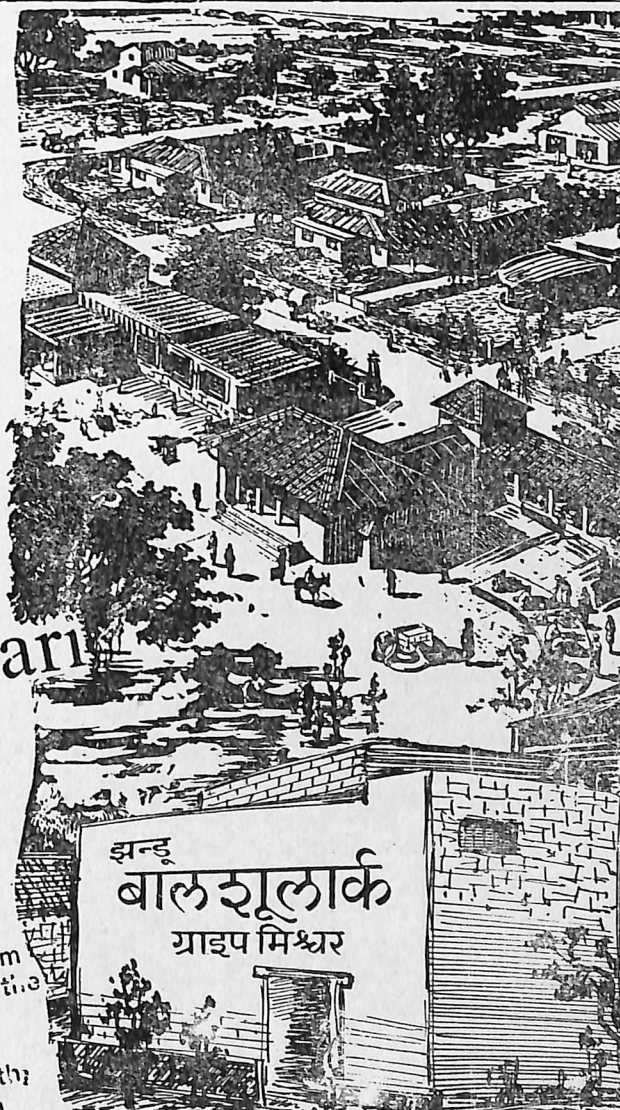


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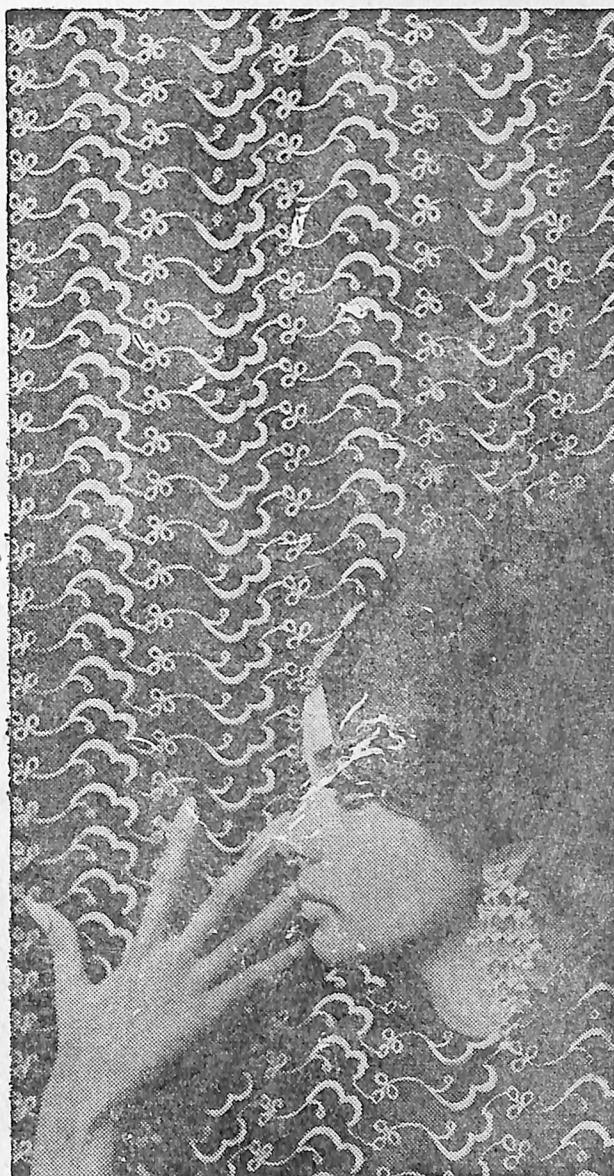
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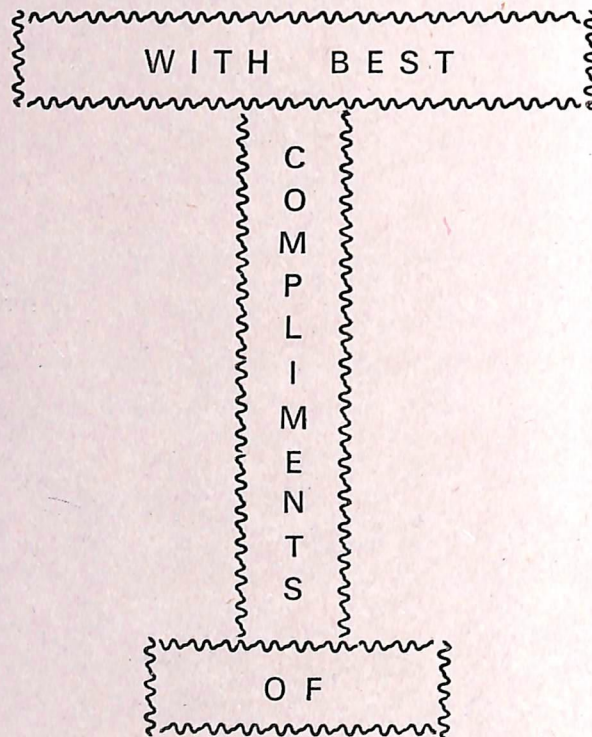


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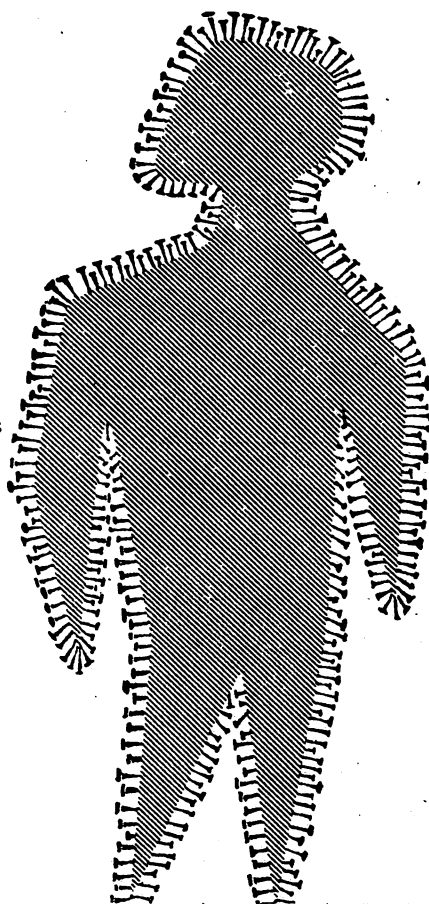
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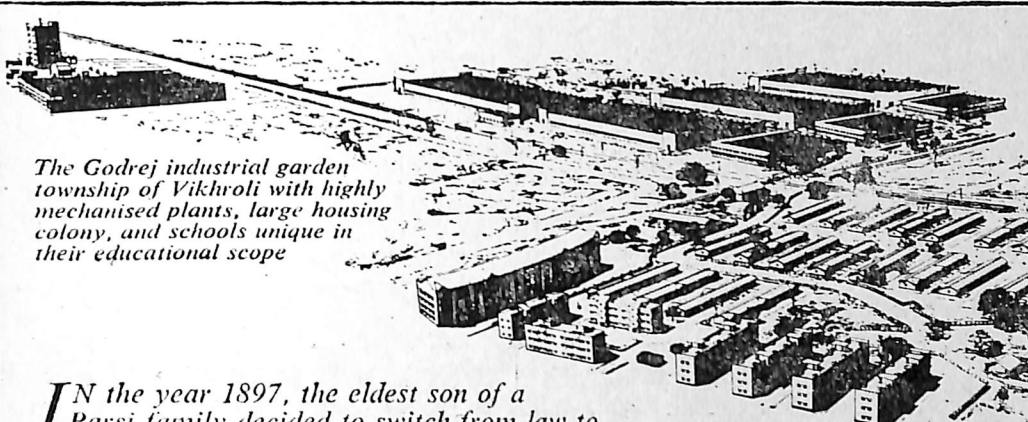
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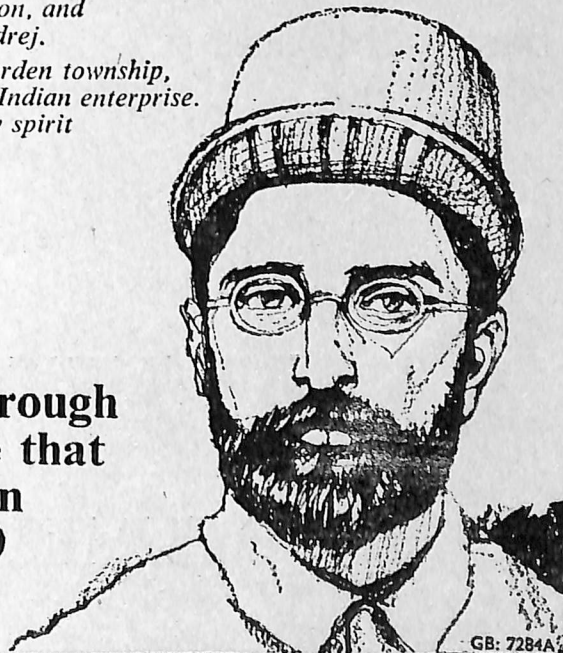
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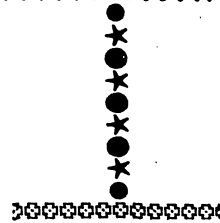
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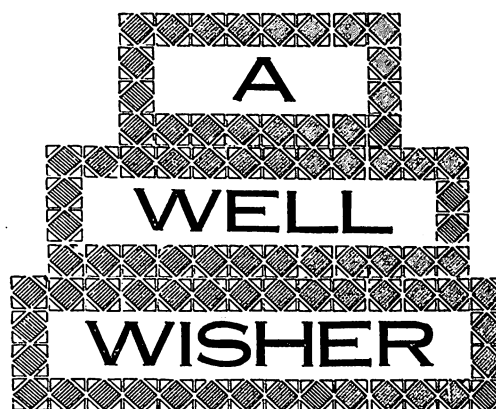
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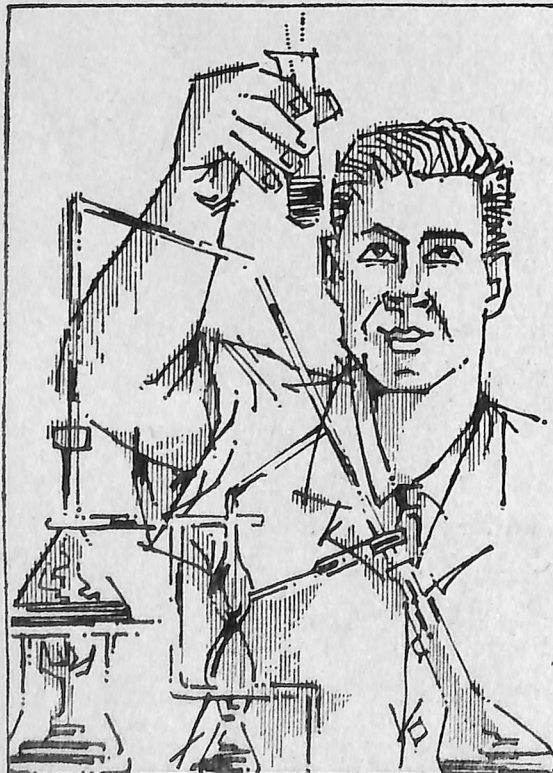
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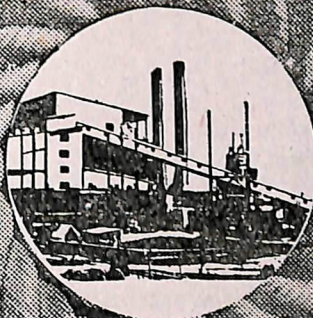
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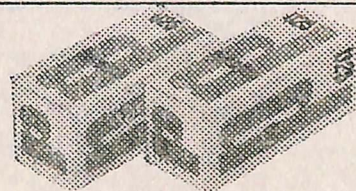
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To our worthy President and Chief Guest for having spared their valuable time to attend the function.

To all our well wishers and benefactors who have helped us with their contributions in cash or kind.

To all our Advertisers and the Press for their valuable support.

To all Artists who have willingly participated in the Programme.

To all those who have voluntarily contributed Gifts and encouraged us in our work.

To you all present here for your magnificent response.

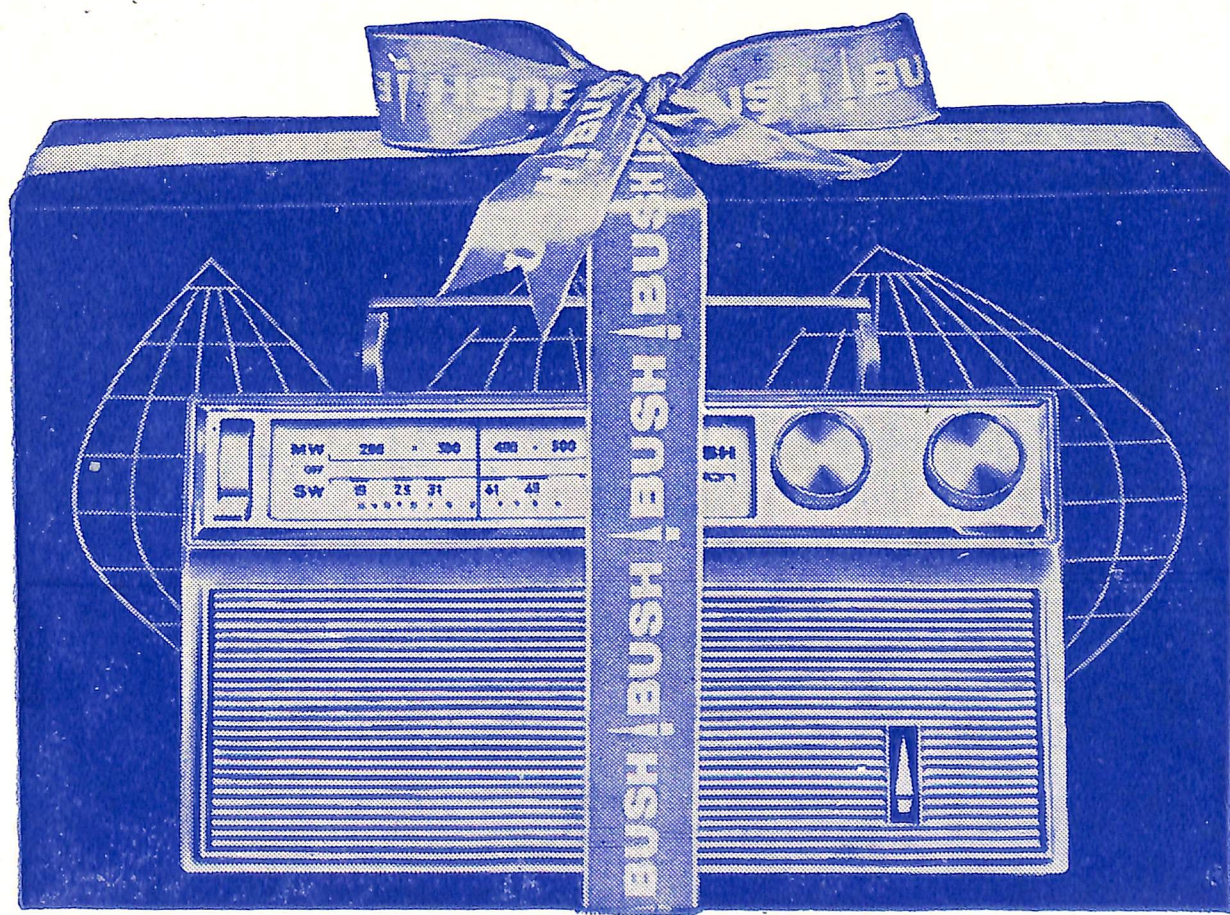
Our Special Thanks are due to all those who are responsible in one way or the other for their worthy efforts in making this Programme a success.

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