



A brief biography
of
Brahma Baba

**Brahma Kumaris Ishwariya Vishwa Vidyalaya,
Pandav Bhawan,
Mount Abu (Rajasthan)
India**

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Foreword

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Brahma Baba—a many-splendoured personality

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An able administrator, a far-sighted planner and a great visionary

He was, however, not a mere reformer but also a great administrator whose method of administration was based on justice and regard for the welfare of individual, which was the motto of his work.

Printed at

Om Shanti Press,

Shanti Van, Tehsil, Abu Road

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India**

Published by:
Literature Department,
Prajapita Brahma Kumaris
Ishwariya Vishva-Vidyalyaya,
19/17, Shakti Nagar,
Delhi-110 007

Printed at:
Om Shanti Press,
Gyanamrit Bhawan,
Shanti van, Talhati, Abu Road

Foreword

WITHIN the confines of this book is given a brief account of the life of an unusual man who was known to his friends, family-members and his business-acquaintances as Dada Lekh Raj but who, after God's descent into his body, was given the name Prajapita Brahma or was called Brahma Baba, Pitashri or simply Baba.

Brahma Baba—a many-splendoured personality

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An able administrator, a far-sighted planner and a great visionary

He was, however, not a mere reformer but also a great administrator whose method of administration was based on love and regard for the human individual, whose motive was service of mankind and whose goal was attainment of perfection at god-speed.

He was a wise and far-seeing sage with an uncanny vision. Seeing far ahead of his time, he modelled the Brahma Kumaris institution as a *Spiritual University* and made it into a self-generating and self-sustaining system.

He could foresee which souls could and would play which worthy role in future and, therefore, decades in advance, he started grooming and guiding them so as to prepare them for these major social responsibilities.

He planned for the growth of the institution on a short-term, middle-term and long-term basis. At a time when there was bitter opposition against the institution, he visualized that the number of votaries of the institution would expand unimaginably well and its work would, in

future, be recognised very widely and at the highest levels of society. He could see, far in advance, the nature of service the Brahma Kumaris institution would be required to do in future and, therefore, he trained them for those situations with unequalled foresight. It was thus because of his foresight, planning and guidance, that the institution has attained the expansion and stature it now has, and a large band of dedicated first second and succeeding line of workers has been created.

The best exponent of Shiv Baba's system of philosophy and practice

Another tribute to his talents is his contribution to the better and correct understanding of the self and the world. Though he himself did not have formal university education, he was intellectually a giant who became a divine instrument for laying the foundations of a unique university. Not only did he have mastery over the intricacies and subtleties of metaphysics, depth of esoteric sciences and newer and newer heights of spiritual practices but he was also able to highlight their different aspects and benefits in an excellent manner, and was able to compare these tenets with the prevalent ones with a marvellous simplicity and rare clarity. He was thus Shiva Baba's¹ true interpreter and also the best exponent of the thought, word and deed and all that Shiva baba stands for.

His felicity of expression could make the most abstruse point seem simple. He had the rare gift of being able to speak to different men at different levels. He could teach children with as much ease as he could teach teachers of Post-Graduate classes. He could address the laity and the learned equally effectively in terms which could stir their minds. He could carry conviction to individuals with his power of deep thought, precise expression, firm faith and, above all, his honesty of purpose, his sincerity in practice, his deep understanding of men, and his loveful nature. There are examples of many men and women who came to him in a state of deep mental agony and his words and acts worked as solvents for despondency and despair. There are also instances when intellectuals came to him with knotty questions, and his brief and clear answers brought transformation to their lives, opening their psychic knots. His words had a special magic, and the day is not far off when his

1. Incorporeal God, the World-Father.

clear, stirring voice will be treated as expression of profound spiritual wisdom.

Endearing personality and tireless worker

He had not only a towering intellect but had all those ingredients of personality which endear a person to all children, men, women and youth. Whosoever met him felt as if they were his most beloved ones. They, therefore, developed a fond love for him. Thus, he possessed the warmest of hearts. He was a true lover of humanity and had a feeling for the suffering masses; it was this which made him work untiringly for nineteen or twenty hours a day. In his zest for work for the suffering of mankind, age was no bar to the activities of his humming dynamo of mental and spiritual energy. Not for him was the satisfaction of enjoying placid quiet of the mountains in the autumn years of his life. For him, even at the age of 80, there was only the intense, unrelenting fervour to carry on with the task of man's liberation from Evil until the last hour of his physical existence.

Guide of a unique freedom-struggle

In the crowded story of freedom, there is no parallel to what he attempted. When others were busy in fighting for independence from the yoke of foreign rule, he, under the stewardship of Shiva Baba, directed his effort to the goal of liberation of mankind from their subjugation to the seven well-known evils. So, in the world, full of people shrouded in opaque ignorance, he blazed a new trail of Godly knowledge. He founded a spiritual army of Bharat Mothers so as to release mankind from the iron-claws of Maya. When the basic need of peace was stifled by powerful vices, when past *samskaras* laid their steel claws upon the spiritual health of mankind, and corruption stalked the land, he worked untiringly for the true freedom. He lent each aspirant's spark of divinity further sheen and luster. He gave to man the understanding that he was a child of God and made him realise that he was greater than he knew. He inspired man highly and thus led him to the path of purity.

He knew what havoc the habits of alcoholic drinks, tobacco-smoking and viewing obscene films had played with the poor peasants and youth and the people in general, and he, therefore, denounced these in no uncertain terms and inspired people to give these up.

In the task of spiritual transformation, he knew no rest. His spirit knew no old age and no fatigue since it was fed by the well-springs of a deep, abiding faith. For him even at the age of 80, there was no rest but only the intense, unrelenting fervour to carry on with the task until the end.

Firmness of Will

He was very firm in putting his resolve into action. No one was ever able to overcome his will or rupture his sense of public duty. When he raised the banner of 'Total Purity', people formed an alliance to oppose him. They resorted to all sorts of ways. They instigated the masses, put pressure on him through the members of the legislature and even threatened to take violent action. But he had a granite will, which made him tower over the stormy scene. Some people listened to God's call of purity and rallied round him, a few others who had previously associated themselves with him, left him a little later for fear of public opposition. But, though the winds veered, or currents shifted, he always steered by the same stars—Shiva Baba's advice, his courageous intellectual conviction and the voice of his clear conscience.

Dignity of expression and decorum of manners

One thing which made him strong was that he had no personal axe to grind, no selfish motive to fulfil. He worked for the upliftment of people and on the instruction of Shiva Baba. He had, therefore, no anxiety and no fear. Nor was he after name and fame. He, therefore, did not play to the gallery. He was an intellectual with dignity of expression and decorum of manner which was a common characteristic of his oral and written expression.

Utter Simplicity

One of his major characteristics was his utter simplicity and his spirit of renunciation, which have become almost a byword. He ruled over the minds of a great many and could have lived a very comfortable life but all this did not corrode his intimate simplicity and humbleness.

Elevated influence on the life of many

It is of great significance that he transformed the lives of so many in a short time. Those who did not have any hope of inner transformation, could find a new power which made the spiritual metamorphosis now easy. Such was his spiritualising and civilising influence that it enabled

many to take up the goal of total purity, renouncing sex-lust, and other evils. With the arts of gentle persuasion, quiet diplomacy, natural love, etc., he was able to bring his spiritual influence to bear on so many. That is why today this Institution has such a large taskforce of dedicated spiritual workers—among them most are sisters and mothers who under his inspiration, took courage to renounce and to take the path of Godly knowledge. The extent to which hundreds of thousands of ladies and gentlemen all over the world love and follow him shows the measure of respect in which they hold him. In fact, no other figure, in world history, has, at his age and against such overwhelming odds tried so much, dared so much, toiled so much, loved so much, and given so much to the people. The pages of this book give only a very limited view of his work and divine personality.

—B.K. Jagdish

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A brief biography of Brahma Baba—the man whom God makes His Medium

Here is given, in brief, an account of the life of Dada Lekh Raj whom God adopted as His medium. Some of the events which led to his total surrender to God have also been recounted. It also makes clear that Brahma Kumaris Institution does not consider Dada or Brahma Baba as God but as God's medium only.

“**M**EN”, someone has said, “are chiselled by the masterhand of social values, commanding the times.” But the metamorphosis, in the life of Dada Lekhraj, on whose body God Shiva descended, was brought about not by any social, physical or economic situations as in the case of Buddha nor by any saint as in the case of Vivekananda but by certain strange, subtle and divine events that took place in his personal life when he was of about fifty-six years and was known to the business community and to royal families of Nepal and the States of Udaipur, Bikaner, etc. as Dada Lekhraj—a wealthy jewel-merchant. It is clear from the very nature of events, mentioned in the fore-going pages, that these were not the creation of a man or the society but were a work of God, who willed to mould Brahma in His own image so as to liberate the aspiring souls from the corruptive influences of the times and wanted to change world's stream of thoughts, into a different direction. He was thus not a part of the national ethos of the time but a representative of the ethos of a new Age.

The grave situation of his times

The story of inner transformation of Dada Lekhraj is linked to the years 1936-37. This was the time when the people of India were carrying on a vigorous struggle for political independence but there was absolutely no programme for liberating people from the moral evils which had taken them in their stranglehold. The people were

fighting their political foes but everyone seemed to have compromised with or surrendered to the evils, called Sex-lust, Attachment, Greed, Anger, Pride, etc. Then vulgar customs and superstitions reigned supreme in the name of religion. As explained in the foregoing pages, an unprecedented wave of disregard for the ethical standards had set in all over the globe. Hatred and violence were finding expressions in the form of more powerful weapons and there were under-currents of preparation for a World War. The erosion of spiritual beliefs had started taking place on a landslide scale because of the views of Karl Marx and Sigmund Freud. The tragedy of the crisis of character that had started taking place on a monstrous scale was compounded by the plethora of irrational and confusing concepts then prevalent.

To get the world out of this grave crisis, a change in man's outlook was urgently called for. Someone was required to awaken the heirs of the deities and the sages of the old to realise the significance of their Godly patrimony. Disregard for spiritual truths could be checked only by giving to the world new, powerful, inspiring and rational spiritual concepts which had the potentialities of solving the problems of man and society and which required man to work both for individual and social good rather than to sit idly, depending upon Fate or to run away into forests in pursuit of God. Someone was required to offer fresh and appealing concepts for a new World Order of moral purity, spiritual and political peace and economic prosperity where every individual had a place of honour and happiness without being disturbed by anyone. What was required to be established was a world which was not ruled according to the doctrine of "Survival of the fittest or strongest but where everyone was fit and was given love.

Who could do this?

Will Durant has said that the human mind aches at a little calculus; how shall then it be able to comprehend the mysteries of creation? So, the world needed the Creator Himself to expound them and it needed a practical sage, like Brahma Baba, to demonstrate it and to be a living representative of the new ethos and the new culture. Here below we give **Brief account of his life-story, since the times he did diamond business.**

Life-Story of Baba

Dada Lekh Raj was born to a school headmaster in a suburb near Hyderabad Sind, now in Pakistan. Because of his business acumen, his

amiable nature and his spirit of enterprise, he grew to be a very successful jewel-merchant, having his main business seats in Calcutta and also Bombay. He had amiable nature and was popularly called 'Dada'.

He had not only business connections with the royal families of Nepal, Udaipur, Bikaner, etc. but was their beloved friend and was often their honoured guest. Because of his royal manners, his fair dealings and his noble character, he had won their respect and belonged to their closest circles and was always a welcome visitor who had not to observe any formalities to meet them and had unreserved access to their royal chambers. As a royal guest, he attended their marriage parties. He once attended the marriage ceremony of Major General Subarna Shamsheer Jung Bahadur Rana, the grandson of His Highness, the King of Nepal. He also attended the coronation ceremony of His Highness, Maharaja Jung Bahadur Rana of Nepal.

Though he was rich, he was a deeply religious man who observed his religious principles and put his beliefs into practice without any lapses. He was an ardent devotee of the deity. Shri Narayana, and daily read Shrimad Bhagwad Gita without fail even when he was travelling by train.

He also performed pilgrimages to sacred places. His main object was to search for the Truth. He went to Varanasi, Amarnath and such other places because in the innermost recesses of his mind, he had a yearning and a deep craving for the Transcendental Truth. In his quest for the Eternal, business was not an obstacle, rather it provided him with opportunities to perform acts of philanthropy and charity and to invite saints at his place and to hold religious congregations and to go to pilgrimages. In one of his pilgrimages to Amarnath, he asked a *pujari* (a junior priest) whether the ice-image of Shiva at Amarnath formed itself naturally or it was given its shape by human hands. Thus he was inquisitive and was against blind faith.

Even when kings and princes were his royal guests, he hosted them only vegetarian diet and strictly observed his tee-totaler habits. Once in the absence of a meat and alcoholic drinks when some royal guest remarked that he had given a bland or a tasteless party, Dada told them, in a lighter vein, that while they gave him paper currency he gave them sparkling jewels and diamonds and therefore, he was under no obligation to give up his principles for them. Thus he

did not give up his religious practices for any reason whatsoever. 'Dharma' (Morality) to him, had the first place and *Artha* (Money), the second place. Therefore, he did not give up *Dharma* for money, position or prestige. In fact, one of his favourite sayings was "*Dharti Pudiye, par dharm na chodiye*", i.e. we should not kill our religious conscience and give up moral principles even if our flesh is under the threat of death.

He was very staunch in his religious beliefs and practices. Once, he went to Udaipur at the invitation of the King, of the state. Immediately, after his arrival, he went to the Nathdwara temple to pay his respects to the deity before going to the *Durbar*—the Royal Assembly. The King had to delay the proceedings because of him but he did not mind it, for, Dada had gone to the temple and the deity was held in great reverence by the royal family also traditionally.

He read many religious books and attended many religious congregations but the Gita was his most favourite. When his daughter was married, he gave the Gita also to her as a parental gift. He kept the picture of the deity, Narayana, in his bedroom, office and one even in his pocket.

Dada had great respect for women. He treated Jasoda Ji, his wife, with affection and regard. So much honour he gave to women that he even disliked the sight of goddess Lakshmi pressing the feet of her consort, Narayana, even though the latter was his beloved and revered deity. To Dada, this sight was symbolic of subservience of women. Once he called an artist and asked him, to wipe off this scene of Lakshmi from the picture in the background and "to liberate Lakshmi."

One day, Dada had a vision of the soul of his uncle, Kaka Mool Chand, departing from his body as he died.

Dada now became more and more introvert. He began to spend more time in contemplation and in religious practices. He also went to his friends's place in solitariness in Varanasi, for more intense and prolonged meditation. In that bungalow, there was vast green spot and there, in the moonlit nights, he specially meditated.

One day, when Dada was sitting in deep religious reflections and thoughts of the divine, he suddenly felt himself detached from his whole physical surroundings. There appeared unto him a number of very dreadful scenes of destruction and devastation. He saw deluge and earthquakes taking a heavy toll of men, women and children. He

also saw bloody civil wars, horrible in their impact. He also saw a nuclear inferno destroying, in an instant, as it were, a large part of the globe. Dada felt horrified and cried aloud: "Lord, It is horrandous—more than I can stand. I am sure this is World Destruction. Show me, Lord and Sire, Your pleasing and delightful form, for I can bear of this no more."

As if there was a scene-drop for an instant, a new vista opened into him. He now had a vision of Vishnu, the Four armed. A voice uttered: "I am Vishnu, the four-armed and so thou art." (*Aham Vishnu Chaturbhuj, Tat Twam*). It meant: "In your original form, you the soul, were a deity-god Narayana." of heavenly kingdom." This was a call to him to awaken and to attain to his original higher level of spiritual nature.

Dada now became much more contemplative, introvert and withdrawn. He could not first understand what was happening and what was its import. Gradually, he came to understand that these were the acts of God. Yet he did not know clearly what will be the future course of his life.

Dada was a man of many noble qualities of the head and heart and had maturity and experience of the life of all levels of society. He had a good health, youthful vigour even in old age and was of pleasing manners whose acts matched his utterances.

One day, when he was listening to a scholar-saint's discourse, arranged at his residence, he felt an inner urge, as if a call by the Divine, to go from there into solitariness. Dada got up from his seat, in the middle of the discourse, even though it was a departure from his usual observances, and he went into his prayer room. Seeing this unusual happening, his wife, Jasoda, and daughter-in-law, Brij Indra, (then known as Radha) also went into that room. They were amazed to see a brilliant glow in the eyes of Baba whose face suddenly radiated divine light which filled the whole room. They experienced a strange feeling of detachment from their respective bodies and divine peace descended on them. In that atmosphere of sublime silence, there emanated from Baba's lips, God's these words:

*Nij Anand roopam Shivoham Shivoham
Gyan Swaroopam, Shivoham Shivoham
Prakash Swaroopam Shivoham Shivoham.*

It means :

I am the Blissful Self, I am Shiva, I am Shiva

I am the Knowledgeful Self, I am Shiva, I am Shiva.

I am the Luminous Self, I am Shiva, I am Shiva.

Incorporeal God Shiva had descended on his person and had given his transcendental introduction through Dada Lekhraj who had now become his medium and instrument and through which he now began to discourse Godly Knowledge which was new revelation to Dada and to others who listened.

Dada again saw a vision which was so charming and full of message. He saw, first, some shining stars which were different from the stars we see in the sky, as these radiated divine light and looked to be conscient and peaceful. Each one of these descended and took the form either of a god-prince or a goddess-princess of paradise, very pleasing in appearance and enchanting in influence. A voice said : "You are to be a divine instrument for re-establishing such a divine World Order."

It was a wonderful vision. Baba had happy amazement when he saw this. He reflected deeply on what it meant and who gave him this vision.

Dada did not know how he was to do that. But, again and again, he reflected on this unforgettable sight. He told Jasoda Ji and Radha ji that "There was Light: it was Might: It said : 'You have to be an instrument for establishing world of these lovely princes and princesses of heavenly Kingdom. But He did not tell me how I am to do that.'"

God gave him visions and made revelations for his transformation

So, in order to reveal new knowledge of the Creator and His Creation, and to start the process of establishing the Golden Age in place of the present Iron Age, God, the World's Mother, Father, Philosopher, Friend and Guide, gave to Dada Lekhraj, some super-physical perceptions and visions. He gave him a trance-vision of His own Self-luminous Orb-like form and of the form of Vishnu, the Four-armed, thus enabling him to have a clear concept or knowledge of the Supreme Godhead and of the goal of human life. He also showed him visions of a coming world catastrophe as a result of man's utter moral

and spiritual degeneration and of the following Golden Age where man will be a veritable deity and where women will have equal rights with men and where there will be no crime and no sin. He then made Dada Lekhraj His human medium and began to reveal, in detail, the mysteries of the self and of the World Order in greater depth. These happenings brought about a tremendous change in the life of Dada Lekhraj whom the Incorporeal God now gave the name 'Prajapita Brahma'. The revelations that God made opened new vistas unto Brahma Baba and unto others through him.

Baba now realised that God willed him to be His medium and instrument. He now resolved to wind up his lucrative diamond business. He wrote a letter home, saying : I got God and His patrimony whereas my partner got almost a royal treasure as his share. Now that I have got message from God, I will soon be taking a train for the hometown. The original writing of Baba's message was :

*Alliph Ko Allah Mila. Be Ko mili Badshahi
Aye Tar Aliph Ko. Huva rail Ka rahi.*

Baba now started regular *Satsang*, i.e. a religious congregation, in Hyderabad Sind, in 'Jasoda Niwas,' his house, regularly in the year 1936. It was in the nature of a family *Satsang* but many people began to flock there as they experienced and felt inspired. Baba, exhorted them for a life of complete purity. He announced that Sex-lust was the greatest vice and body-consciousness was the root of all vices.

At these congregations, people collected and recited the sacred syllable 'Om' which is the same as Amen. So, unofficially, this *Satsang* now came to be known as 'Om Mandli'.

Men, women and children attended this *Satsang*. Among these was one teen-aged virgin, Om Radhey, the most promising of all. She later rose to be the spiritual mother and came to be known as Jagadamba Saraswati because of her divine intellect, her excellence in Godly knowledge and her high state of yoga and purity and her work of giving spiritual sustenance to others.

In July, 1936, Baba went to Kashmir with his family, and from there, he wrote long letters on points of divine knowledge to some inspired women who carried on the *Satsang* during his absence on the basis of these letters.

Now many people who listened to God's discourses, uttered through him, or who meditated in his company, rose above body-

consciousness and got divine visions. Many, who transcended into the state of trance-vision, saw Shri Krishna in him. Not only elders, even small children, sometimes, got visions of Shri Krishna in him and they performed Ras—sacred dance round him. Some others, following a different religion, saw visions of the founder of their respective religions when they saw Dada or Baba.

Baba formed a Managing Committee, constituted of women in Oct., 1937, and on 17th Feb, 1938, he wrote His Will, bequeathing all the property to this Trust.

Some sincere lovers of God took a sacred pledge of observing *Brahmcharya*. Among these, were some women or girls of marriageable age. The husbands of some of the former and the parents of the latter were against absolute chastity and they, therefore, raised a hue and cry. They could not reconcile themselves to God's this saying in the Gita the sex lust is the doorway to Hell. They, therefore, forbade them to go to Om Mandli. Some even locked up their daughters and gave them nothing to eat. In one case, a girl, named Hari was locked into a room for many days and was given nothing to eat. She might have died but for divine succour and her mother's intervention. The mother of the girl had implored the male guardian of the family to open the lock and set the girl free lest she should die of starvation. The interned girl got divine visions of Shri Krishna and felt as if God was providing her succour in a subtle way.

Some males tortured their girls or women-folk brutally and nonchalantly. In one case, the hands of a girl, Ganga were crushed mercilessly under the leg of a cot on which family-member sat, and fellow women, the girl's mother and others looked on, conniving at with these perpetrators of inhuman and barbarous acts who denied women the freedom of religious and other human rights—the right to lead a holy life. But God was on the side of these innocent girls who had firmly resolved to observe chastity, come what may. Ultimately, they came out unscathed and victorious. Thus girls and women became the flag-bearers of this Godly renaissance.

The Anti-Om Mandli people started an agitation against the institution on 21st June, 1938, making use of the media which were controlled by their own rich business community. Some of those who once themselves attended the Satsang did picketing and false

propaganda on 7th August, 1938 because they thought that sex-lust was an essential act of life, little knowing that, in the Golden Age or Satyuga, the reproduction of human race was by Yoga power and not by sexual assault. But, ultimately, they lost their cause because no one can compel another to keep away from purity.

Baba did not get agitated in face of grave provocations but said jocularly that it was God who had put him in this unenviable and embarrassing position, but he also added that whatever happened was for the ultimate good of mankind.

Some others laid this charge at Baba's door that there was magic in the gramophone records which Baba used. They called the professionals who practise witch-craft. One sorcerer broke a gramophone record, saying: "Harken! The sound that has come out was the magic hidden in it. The superstitious relatives believed in this. They also compelled their girl to take some of the meat as asked by this sorcerer! What a shame!

The rich hired some ruffians to do away with Baba. A hired and instigated Sikh with a sabre came to Baba's place, saying that he wanted to have Baba's darshana and have holy audience. He had thought that Baba was sleeping, wrapped in his quilts but, actually, Baba acting on a prominition, had put his quilt in this form to give the intruder such an impressoin as he had. Dada's daughter-in-law came down stairs and talked to the man and he had a vision of his preceptor, the saint Nanak, and then he confessed that he had come with the intention of

These events gave the believers all the more firmness. They resulted in the parting of ways. Those who were bent on cruelty, sought the intervention of the government. In those days, the province of Sind was under a coalition government. The Hindu members of the legislative assembly, under the pressure of the rich business class, to whom many of these girls and women belonged, threatened to resign. There was thus lot of commotion. But no one could stifle the voice of truth nor put a stop to the call for Purity.

Rather, all the acts of violence and hate led to the formation of the institution—those who accepted the message of purity, became its inmates. Those who had made up their mind, led a life of *Brahmcharya* and divine qualities, passing through many tests. They had suffered public criticism, abuse, calumny, humiliation, violence, persecution, extermment from home, excommunication from their community and

now a few hundred of them, drawn from different families, having different social, economic, educational, familial and cultural background had to put up together, work together and live together with co-operation, love and in harmony. These lucky ones got their sustenance and spiritual training from Baba and Mama and worked for their improvement day and night. They practised *Nishtha*, i.e. stabilisation course. These ladies formed the vanguard of this new revolution for New World.

Baba had opened a class for the women's training in sewing course. He also arranged for workshops—one for soldering, welding, repairing and doing small jobs of a blacksmith, a shoe workshop, a cycle repair shop, etc. so as to make the institution an almost self-sustaining and self-sufficient unit in certain respects. All the laundry work also was done by the inmates. Everyone got a practical lesson in the dignity of labour. Even those who belonged to rich families had to do some family chores and odd jobs and thus they lived a family life, all sharing some responsibility. Baba called this a '*Family Institution*'. It was run mainly by sisters and mothers though it had many male beneficiers.

Special importance was given to the practice of Meditation and daily classes. Every literate person noted down the salient points of a daily discourse.

They later did recapitulation work individually or collectively. They were asked to be soul-conscious, to work without noise and like angels and to be happy under all circumstances. Their memories of past physical relationships now faded and they now developed a new life-style of purity and peace.

They also had divine visions and revelations which explained the life-style, the culture, the family life, the language, the administrative set-up and the marital life of the coming Age—the Golden Age of the World in which there will be no wars, no poverty and no natural calamities.

In the meantime, the country had been partitioned and Karachi was now in Pakistan. The institution received, in 1951, an invitation from people in India to do Godly service there. It, therefore, migrated to India and, ever since then, its Headquarters have been located in Mount Abu in Rajasthan and service has been expanding.

In 1965, Mateshwari Saraswati left her mortal coil. Mateshwari had been a very elevated soul who inspired so many others to take to the path of purity and Meditation.

The Godly service had, by now, taken speed. Baba had made it a self-generating system. A cadre of dedicated, self-sacrificing, highly spiritualised yogis had been created to spread the message far and wide. These were mostly sisters who, by their practical conduct, reflected the purity that there will be in Satyuga. These had now begun to organise programmes, run centres, deliver elevating discourses, solve spiritual problems of seekers and had themselves settled in their spiritual quest and were now yogins of great merit. As if Baba had accomplished his task and wanted to put his mantle on others so that they would gain further experience in yet wider field of service, he left his mortal coil on 18th January, 1969, just a few minutes after he had delivered the night discourse. Those who had been in contact with him had a feeling of perfection from him since the past some period and experienced deep peace and detachment in his presence. They had been noticing an intense glow emanating from his face and saw an intensely bright aura or halo around his head. Baba had now completed the work that he was to do in his physical frame and now he ascended to a higher realm of existence. *He now became an angel and, in this stage of free movement and of independence from the gross and the physical, he had now his potentialities of service increased million fold.*

From his angelic world he, the angel, has now been visiting, in unison with Shiv Baba, places all over the globe, and been bestowing Godly knowledge, purity and peace to many human souls. Thus Shiv Baba and Brahma Baba, known to us as Bap-Dada, have been doing unitedly the divine task of re-establishing the Golden Age.

Teaching through Baba

1. Be Soul-conscious.
2. Stabilise your mind in the loveful consciousness of Incorporeal God Shiva, the Most Beloved Father-cum-Teacher-cum-Preceptor-cum-Liberator.
3. Through the power of Raj Yoga, win full victory over the six vices.
4. Inculcate in yourself the divine qualities of Humility, Tolerance, Contentment, Sobriety etc.

5. Remember that this is the last life in this cycle. The world destruction is at hand, and the Golden-Aged world order will soon ensue.
6. Complete purity, peace & prosperity in the coming Golden-Aged world is your God-Fatherly Birthright. Now or never.

Some qualifications of Brahma Baba as God's medium par excellence

Suddenly, Dada felt a strong urge to go beyond sound, into the realm of deep silence, and to dive deep into the sea of divinity. He rose up from the congregation, entered into his room, squatted on a cushion and went into a session of fervent and whole-hearted contemplation when, to his amazement, the Supreme Soul, whom he so fondly loved and yet did not know until then, blessed him with His presence. Dada experienced a pleasing detachment from his body, a great ethereal ecstasy and deep divine peace. The whole room appeared to him to be full of holy light. In this state of clair-audience, he heard the Supreme Soul introducing himself.

ON 18th January, hundreds of thousands of people, spread all over the globe, will be observing 'The World Meditation Day' to commemorate *The Day of Spiritual Ascension of Prajapita Brahma*, the wonder man who, with his many-splendoured personality, acted physically, mentally and spiritually, as a fit medium to the incorporeal God, whom we lovingly call *Shiv Baba*. The titular name, Prajapita Brahma, which means 'The Father of mankind' or 'The man, through whom God spiritually created or regenerated the mankind', was conferred on this man by Shiv Baba, in the year 1937, when he was in his late fifties and when Shiv Baba, the Supreme soul, descended from the Soul World and made the intellect of this unique man the seat of his divine glory. Earlier, this man, known as Dada Lekh Raj, was doing successful and lucrative jewellery business.

The holy event of God's advent, though incognito and mystical in its very nature, did not go wholly unnoticed. Dada, who had been an ardent devotee all these years of his life, had now been practising intense contemplation and had developed high degree of dispassion

and deep yearning for a union with the Supreme. One day, he was attending a spiritual congregation, organised by him in the spacious courtyard of his residence. A religious preceptor was addressing the gathering. Suddenly, Dada felt a strong urge to go beyond sound, into the realm of deep silence, and to dive deep into the sea of divinity. He rose up from the congregation, entered into his room, squatted on a cushion and went into a session of fervent and whole-hearted contemplation when, to his amazement, the Supreme Soul, whom he so fondly loved and yet did not know until then, blessed him with His presence. Dada experienced a pleasing detachment from his body, a great ethereal ecstasy and deep divine peace. The whole room appeared to him to be full of holy light. In this state of clair-audience, he heard the Supreme Soul introducing himself thus :

Nijanand Swaroopam, Shivoham, Shivoham

Gyan Swaroopam, Shivoham, Shivoham

Prakash Swaroopam, Shivoham, Shivoham

I am the knowledgeable God Shiva, everblissful in nature. I am Eternal Light and the Benefactor and Redeemer of the World.

The Supreme Soul had given Dada a number of visions. In one of these, he saw some star-like brilliant entities, descending from on-high and taking corporeal form of a divine prince or princess—very beautiful in form, holy in spirit and majestic in grace. Shiv Baba said to him in a divine voice: "See the world in its Golden Age which you have to recreate." Baba was thrilled to see this vision but he did not know how this world had to be created. He expressed his glee and astonishment to Yashoda, his wife, and to Radhika (now known as Brij Indira), his daughter-in-law who had come to this room and had themselves experienced detachment from the body and deep peace in this environment.

Dada Lekh Raj now surrendered himself totally to God and His will, for the creation of the new world order, characterised by complete purity, unity, divinity, peace and prosperity. God Shiva had chosen him to be His corporeal medium for expression of His oracles.

A unique privilege and a strange predicament

It was indeed a great privilege for Dada to be chosen for this divine work of world-transformation. Dada himself realised it. In fact, Dada had in him those sterling qualities and superb potentialities which

are necessary for being God's own medium. After all, the work of 'Creation' was a superhuman task to be done by the Supreme Being and, therefore, only a supreme among men, and a colossus among the human race could be taken by God as His instrument.

Dada was a man of many high qualities

Shiv Baba had selected Dada to be His medium as Dada was a man of many parts. He had not only the business acumen but was a man who could offer constant love in ample measure to the new spiritual family he would be instrumental to create. He had an exemplary learning capacity, sense of discipline and a strong will to do a job in the face of many odds. He was not a dreamer but a sculptor. In his yesteryears, as businessman, he had been inventor and innovator of new designs into which gold was to be moulded and embellished, and now he could transfer his this ability to the task of moulding the character of the human material, entrusted to him. Even at a very high age, he had a youthful radiance that illumined his features. But what was notable was what may be called his youthful ethos. *He had an untiresome body and an indefatigable spirit and had a blend of what is best in the eastern and western tradition. In him, orthodoxy and modernity made a happy combination. He could spend as well as economise and give to simplicity a touch of unique beauty. Now his many talents found their use in the divine service of men and women. He now called human beings as 'gems' and 'diamonds' and valued them properly as he had earlier been giving value to his gems and had been placing them in excellent jewel boxes after these were chiselled to have a fine sparkle.*

He had the potentialities of rising to be a spiritual edition of Issac Newton and Albert Einstein. In fact, in his old age, he had much facial resemblance also with the latter—his bushy white moustaches, domed forehead and facial contours immediately brought before man's mind the picture of a Brahmin version of Einstein's looks except that Dada had no wispy hair like him. His manners also were as modest and unassuming, yet impressive in gentle authority as Einstein's.

Dada had all those benign and benevolent qualities which, when developed, could entitle him to be known as the holy father of mankind. *As a man of robust physique, flawless health, great stamina and high-degree of endurance and adaptability is chosen for being*

rocketed up in a spaceship, even so a man of high spiritual merit, great inclination for sacrifice and endurance, strong sense of judgement of men and matters, intense urge for purification, and natural tendency to do good to the humanity could be chosen to be a spokesman of God and to serve to Him as a medium for manifestation of His divine qualities. All those who came into contact with Brahma Baba, experienced those qualities in great abundance so much so that, in some part of his life, particularly in the years preceding his ascension, it became very difficult to notice any difference between his qualities from those which are universally attributed to incorporeal God.

A good musician needs a good instrument to give an enchanting melody; a flute-player needs a good flute to give mellifluous notes of a musical composition; an artist needs a good brush for doing a fine work of art, even so God, who aims at re-establishing a world of beauty, purity, peace and harmony, needs a medium who has these in him in an ample measure, even though in latent form.

Truly, Baba had a highly refined sense of aesthetics, a great love for the truth and for noble virtues and strong will power, tenacity of purpose, a disarming smile on his face and a special charm in his personality, and overflowing love and strong magnetism that draw a person to their source.

But, it can be imagined to what predicament must have Baba been put when Shiv Baba made his head and heart the channels of His manifestation. Initially, people could not solve this great enigma of God's descent. Most people could not understand the subtle truth that Shiv Baba made Brahma Baba's intellect His dwelling place in this world. They, therefore, opposed the divine oracles of change tooth and nail. What Shiva Baba said through oracle orifice of Brahma was not taken as God's own words of highest wisdom but was, instead, misunderstood as Brahma Baba's unconventional utterings which were too high to be caught into practice.

Undaunted and Indefatigable

But Baba stood as a firm rock unto all typhoons of *Maya*— the forces of Nescience and unto all attempts on his life, false allegations and violence and opposition by religious fanatics. Nothing could deflect him from his path of good grace, of purity and of meditation. He

worked undefatigably for the uplift of all and had good wishes even for his worst critics. His smiling face in the midst of life's all vicissitudes or all trying problems, and all grave circumstances was a constant sign of his unmitigable faith in Shiv Baba and his innate goodness. Wealth, fame, prestige and sensual delights could never shake him from his firm fixity or the throne of spiritual sublimity.

Good Judge of Men

Baba had a good judgement of men. It did not take him long to gauge a man's sincerity, inclination towards spiritual wisdom and potentialities to rise spiritually. His mind was an automatic man-meter, so to say. Baba's eyes that had examined diamonds throughout the life now scrutinised the souls with the same degree of accuracy. That might be one of the reasons why Shiv Baba chose this diamond merchant as His medium to make worthless souls precious once again. His far-sightedness was such that, in a second, he could see the past, present, and future and the *sanskars* of the soul that came in his presence. In a second, he could see the needle in a haystack.

No lust for name and fame

Shiv Baba Himself has said it with emphasis that He is incognito and invisible and that, when he enters into a human body so as to act through it, only one out of tens of millions of men can cognise Him. So, it is all the more important that the medium, He takes, does not have nature and acts which are in contradiction to His own. And, it is a happy incidence that Brahma Baba was a superb and foremost practisant of Shiv Baba's commandments. *In fact, no one would have been able to understand the inscrutable ways of Shiv Baba if Brahma Baba had not set an example unto others by himself following these first of all. The beauty of the whole divine episode is that Brahma Baba constantly radiated love and happiness and gave so much enthusiasm and encouragement to all in their unequal fight with Maya, the Sorceress, that many were able to score an easy victory or were able to face the onslaughts of evil with a great spiritual strength.*

And, yet, having given so much help, support, guidance, inspiration, love and care, Baba would always say: "You get the imperishable treasure and the heavenly inheritance from World Father Shiv (and some earthly inheritance from your bodily father) while you get nothing whatever from me"! How immensely humble he was! And

didn't his this adoration of Shiv Baba and an attempt at hiding his own good acts make himself incognito so that Shiv Baba may become the focus of attention of all?

How he attained this high spiritual stature ?

In reality, his intense spiritual effort it was to which his high spiritual stature may be attributed. In the very beginning of this 'new life', he discarded cumbersome rituals and useless conventions and dedicated all he had and was—his body, mind and wealth, as they say—to the Supreme Soul, Shiva. How well and thoroughly fully, he carried out Shiv Baba's all holy commandments, doing what he was commanded to do, conducting the work of the institution as a trustee, and, looking over the foibles of his spiritual children, teaching them the right way and performing the duty of setting them right. There he set an example which could not be emulated, much less matched by anyone. He was not like those who would say, "I am doing all that is possible for me to do, and am leaving the rest to Shiv Baba, who will surely take care of this *Yajna*. Nay, he spared no effort to put into practice what Shiv Baba commanded to do. He gave up his rest and comforts to do divine service to mankind. He had no personal possessions nor did he claim any privileges.

Spirit of Supreme Sacrifice

"Rishi Dadhichi, the sage of yore, is reputed to have employed all the muscles of the body to see the sacrifice through. He sacrificed, as the chronicler says, even his bones to see if use could be made of them to advance that divine sacrifice of his times. Brahma Baba was the real Dadhichi Rishi.

To-day, there is the memorial column to Purity, Peace and Spiritual Power, set up in Abu, in memory of his tireless divine service. It stands there to inspire his spiritual flock to emulate his example. If there is to be sacrificed, it should be like that made by Baba. How much of sacrifice, intense, meditation and inner effort lay at the root of his very being, could not be seen in his daily ordinary routine of life that could be perceived by intimate contact with him.

He brought unity to diversity

In the present Iron Age, when even two real brothers cannot live in amity, when every household is riven with strife, in a time like the present, it was not an easy job to look after and guide a large number of

persons of varied dispositions and habits, who like faggots of wood lay scattered here and there in forests, as they say, of persons, 95% of whom were lying inert at several centres in Bharat, to collect those, to bind them together in unity and to guide each one of them in matters not only gross and obvious but subtle and apparently less amenable to being moulded—all this was not an easy task to accomplish. Besides this, very many family men, who were engaged in purifying their lives, sought his guidance at every step. That is the reason why Brahma's wise counsel is extolled in the scriptures also. Baba held the reins of the lives of us excellently well, and gave as much individual guidance to us so that each one of us considered Baba to be his own. And, the greatest charm in him was that whenever you met him, he was completely at ease. At all times, there was peace and a sweet smile visible in his countenance.

A great spiritual warrior who conquered Maya

Let us try to understand the secret of his singular attraction. How he became so active, attractive and effective? How he came out to be the first to attain to the highest status? How he achieved completeness, i.e. he 'passed with Honours' and arrived at the highest stage of the fullest achievement and stepped into the Subtle World, where he has been waiting for us to attain our respective perfection and join him? It would be wrong to think that, since he had loaned his body to Shiv Baba, he had received some concessions from Him. No, there was no such thing. Nothing like that at all! Everyone knows that Shiva Baba is impartial, and, so, He, the All-knowing, could not have thus allowed any concession. Shiva Baba has created only scope for individual spiritual effort by all His children, including Brahma. And, if it be admitted for a moment that, because Brahma Baba was to Shiva Baba a *completely* dedicated child, he was, therefore, His dearest child, and so He wanted to give to Brahma some concessions in one form or another, do you think that Brahma Baba would have accepted it? No, never, Those who were well-acquainted with him, must be knowing how remarkably self-respecting he was. He was a great spiritual warrior in that he would challenge *Maya* to a fight and would defeat her.

He maintained his mental equilibrium in this world of *Maya*. Calumny, opposition, hostility and mistakes by spiritual children could not succeed in making him angry. The best attractions of natural elements could not fascinate him. At the time of leaving for the subtle

world, he had not the slightest attachment for any of the children whom he had looked after for so many years. There were not a trace of false pride of being Prajapita and the future Narayana. He had no ill-will towards anyone.

No Ill-will on the basis of religion

In December, 1964, Pope Paul, accompanied by other prominent Christians, came to Bombay to conduct the Eucharist Congress. Some people, from other religions, did not like this event to be held. But, Baba wanted us to tell mankind, that be he Pope, the highest Christian dignitary, or anyone else—all are God's spiritual children. Baba directed us to deliver this message to all that the advent of God, for the uplift of mankind, has taken place into the body of Brahma, and that World Destruction is round the corner. For this purpose, Baba directed that a spiritual exhibition on World Renewal be organised on Marine Drive, in Bombay, and that an invitation, by cable, be sent, in advance, to Pope Paul to visit the exhibition when he came to Bombay. Baba also said that coloured charts and pictures, illustrating the knowledge of the Creator and His Creation, and a copy of the book, Real Gita, be given to all Cardinals, Bishops, etc. for they also are Shiv Baba's children and it would, therefore, be wrong to deprive them of God's inheritance on the basis of religious discrimination. Accordingly, at an audience with the Pope and Cardinal Agagianian, the Real Gita and the Charts, in a casket, were presented to them and to hundreds of Christian dignitaries from many countries.

Thus, Baba did not discriminate between man and man on the basis of caste, creed or religion and he condemned religious bigotry, and fanaticism in no ambiguous words.

Baba's message

His message was the message of universal love, harmony and peace and he considered all to be 'sweet spiritual children' whatever their economic, political, social or religious status. Baba wished everyone to be holy and Rajyogi and, for this, he spared no effort. He is doing this work with god speed now in his angelic form. So many people, who had no introduction of him, had visions of and inspiration from him. And, on many days of the year, he graces this world with his

visit along with Shiv Baba by descending on to the body of a Brahma Kumari, known as Hirday Mohini, and discourses words of wisdom and gives love and guidance. He is busy with the work of creation of divine and peaceful Golden-aged world so as to give to 'sweet spiritual children' the inheritance of God-Fatherly property of heavenly health, wealth and happiness. □

Brahma Baba— a God-possessed man and a mystery

BRAHMA Baba, the co-founder of the worldwide institution of Brahma Kumaris, whose spirit ascended, on 18th January, 1969, to the Subtle, World, to work in the form of an angel, for world-welfare, was a 'God-possessed man'. Therefore, those who came into intimate contact with him, found that he was not a man but a mystery, not a drop but an ocean, not a person but Divinity personified. He was truly a phenomenon. One found it hard to know him or his role on the world-stage, or to understand the mystery, unless one acquired the knowledge of God and the Time Wheel and the difference between God and man. Or, what one could do was to get immersed in that mystery.

Neither a Guru nor God nor a Guru-god

The fact of his having been a God-possessed man does not imply that he was God or a *guru*. Nay, Baba did not claim himself to be a *guru* nor did he ask for the honour or homage due to God. In fact, he loathed the use of the titles 'guru' and 'God' for any human being.

It is true that, in his times, the *Bhakti-sufi* melange had given renewed vigour to the institution of guruship. In certain religious cults, in his days, worship of the *guru* formed an integral part of the religious practice. *Arti*—waving of salvers of incense—was performed in front of a *guru*. Disciples prostrated (*dandvat*) before him and placed offerings at his feet. *The guru* often received more homage than the deity, for the preacher class claimed that it was *guru* who led to one's union with God. But Baba denounced these practices in unambiguous terms. Baba said with all the emphasis on his part, that no man could claim the honour due to God. He made all efforts to explain that no man could be called *guru* because God alone was the 'Truth'; He alone was knowledgeable and, therefore, He alone was the Dispeller of darkness and the Revealer of light. Baba clarified the confusion that prevails because of the age-old saying that it is *guru* who prevents mankind—

who are like rogue elephants that run amuck—from straying from the straight and narrow path of truth. Baba said that only God is such a 'Guru'; no human being is.

Baba said that it is God who is the captain of the ship which takes one across the fearful ocean of life. It is God who applies the salve of Divine knowledge (*Gyan-Anjan*) to the eyes of his devotees. No human being could claim to possess the *anjan* (Collyrium) of divine wisdom. Baba, therefore, explicitly forbade all those who flocked round him, to call or consider him a *guru* or God. He vehemently denounced the age-old practice saying that the preachers, who calimed themselves to be 'guru' or God, had deflected man's mind from God and had thus done a great disservice. He strictly forbade all to prostrate unto him or to touch his feet.

In those times, there were people who drank water in which *guru's* feet had been washed. They called it *Charan-amrit*. Some even took the betel, chewed by the *guru*, as *prasad*. Baba minced no words to condemn these unclean, nasty and mean practices, based on blind faith and, in doing this, he even incurred the wrath of many *gurus*.

What does the phrase 'God-possessed' mean?

Baba explained that there were certain important truths that do not come through intellectual contemplation or through study of books. These truths of the Beyond are revealed by God, who is beyond birth and death and is above the wheel of Time and worldly change. Moreover, when irreligiousness, hedonism, atheism, polytheism, untruth, falsehood and viciousness prevail in the world, no one else can remedy the situation except God Himself. So for divulging the esoteric truth on transcendental questions, for teaching mankind the path of unadulterated knowledge and unalloyed righteousness, God descends from on-high on a human medium. The human medium is neither God nor a *guru*; he is only an instrument; he is only God's vehicle or Shiva's Nandi. He thus clarified his position, saying that he was a mere Nandi; God rode on him. God adopted his body to use his mouth so as to reveal the transcendental truths. He himself also listened to God's oral revelations and was thus a mere student and, at best, the foremost amongst all students. He was not God but God's servant or servitor—a *Khudai Khidmatgar*. He was not the master or *Swami*, which titles, too, according to him, refer to God only. Speaking of himself, he said that he was only a God-possessed man, for he had now nothing of his

own; he had surrendered his all to God and God had taken possession of his body and intellect as a tenant takes possession of a house. So, in his body were two souls, one was his ownself and the other was Supreme Soul who overlorded him and his body. It was in this sense that He was a God-possessed man. While it was he who suffered the infirmities of his body because of his Karmic accounts, God, who is above all Karmic accounts, only made use of his body and his oral organ so as to discourse, unto the desirous children, the words of wisdom.

Sometimes he went to the extent of saying that he was a wayward child who wandered about the countryside and had, later, risen to be a jeweller but it was God who had blessed him too with gems of Godly Knowledge. So humble and straightforward was Baba on this point. Thus Baba made no pretensions about himself. He did not give to himself the airs of a *guru* or God as is the fashion prevalent today. He plainly spoke the truth that he was a medium to God.

Yet in keeping with the adage—'Son shows father',—Baba's own life-style, his own outlook and his own acts were revealing too. They inspired people to divinise themselves. They led people from darkness to light. It is true that he had acquired knowledge from God who oracled through him, and the metamorphosis also that had occurred in his life was due to God's guidance, yet it would be no exaggeration to say that Baba or Dada had imbibed those teachings fully in him so much so that his own utterings and doings were no less a source of enlightenment and elevation. He had spiritual magnetism of a kind and was a love-inspiring personality.

A unique personality

A unique ability of Baba was that he had the capacity to transcend human limitations. In thought, word and deed, he could be very close to the Divine. He could soar to great spiritual heights so as to be near the perfection. He could easily inculcate any divine virtue in him, as if there were no hurdles in doing that. Once he resolved to give up a shortcoming, he could easily renounce it once for all and never looked back. That shortcoming never visited him again. He never disobeyed the will of the Divine or the command of the Supreme. He acted according to Godly directions as though it was very natural for him to do so. He was thus a spiritual genius, a true Rajyogi and Raj Rishi, a spiritual giant who solved problems in a trice and took obstacles of *Maya* in his strides.

When this writer met Baba in the year 1953, Baba's youthful handsomeness belied his being in seventies. An aroma, known in esoteric circles as *padamgandha* (fragrance of the lotus) or a soothing odour and divine vibrations exuded from his body. The devotion he inspired was moving. The congregation kept their eyes fixed on him and sat in rapt silence, imbibing the aura of sanctity that pervaded. A heavenly light shone on his face, especially an orb of divine light shone on his forehead, between his eyebrows. His audience seemed to be caught up in the tremendous vibrations of love and peace, emanating from him. He was very kind and friendly. One felt as if one had known him all his life. One wished to take him into confidence about any matter. His presence created new hopes, gave new enthusiasm and new purpose to life. One went to him with some questions and doubts but when one sat near him, all doubts and questions were laid to rest. His eyes had divinising and enlightening power.

He had lived in villages and also in metropolis like Karachi, Calcutta and Bombay. He had, therefore, a happy blend of rustic simplicity and urban manners and cleanliness of mind of a villager and complexity of nuances and dexterity of an urban, sophisticated person. He led a very simple and inexpensive life. Though the new building had been raised, he lived in a small, old-style room which was not only to be his bed room, drawing room, visitors' room, dining room and, sometimes, even as room where he would give his audience devoted service and meditational glances. He said that he had built the new part of the building for 'sweet children' and not for himself. Thus, his was a spartan and frugal life. His food was simple and inexpensive too. He ate very little and slept very little. 'Service, service and service', this was his watchword. He considered every *paisa* worth a million dollars, meant for spiritual service only.

He did not have fleets of motor cars. He had neither a Rolls Royce, a helicopter or an elephant nor had he a spacious bungalow or an airconditioned room or a carpeted parlour for his personal use. He was in, every way, different from the jet-set *gurus*.

He did not live as a V.I.P. with a string of secretaries and with a big office complex but, rather, he gave to everyone a VIP treatment. From a small child to a grown up individual, and from a simple farm-labourer to a rich merchant or a business executive and a high government official, everyone felt that he gave him good care and profound love and

treated him better than anyone else hitherto had. For, he said he was a servant of God, not a *guru* and was supposed to give, to every visitor, such comforts and care as should give, him the feeling that it was House of God, the Most kind and the most loving Father or, in other words, it was the visitor's *own* house.

He never spoke harsh words, nor did he ever behave arrogantly and admonishingly or reproachingly. On the contrary, he always spoke loving words, as sweet as honey, looked as one looks one's sweet children, caressed and fondled and gave sweets (*tolis*) as a bodily father would give his children or toddlers tofees and sweets. He gave them gifts as a token of his filial love. Such was his fatherly affectoin, utterance and figure that even an old man of eightly would feel himself a child in his presence. And, there was no hiding of this fact on the part of Baba, for Baba said that, as father, he really loved them all so much as one loved one's long-lost and newly-found children. He said that he wished them all to attain high spiritual stage in this life and a high deity-status in the future as any worldly father would like to see his children pass high and tough examinations with distinction, winning medals, and securing high position in life.

Was he a miracle man ?

Was Brahma Baba a miracle man ? The answer is 'Yes' and 'No'. He did not perform any miracles with a wave of his hand. He did not produce any *Vibhuti* (sacred ash) or wrist watches, rosaries or rings from thin air. He did not materialise any mangoes out of season. On the contrary, he considered these as cheap gimmicks. He said that certain occultists, who had done hard practice of their discipline, were graced by God with some occult powers; these were not *their* powers but were only *God-given*. It was wrong to use these powers, for those who saw these occultists perform the miracle, considered these *gurus* as God-incarnate and turned away from real God, the Fahter, who, in fact, was the Bestower. It was thus insalubrious in the long run. The occultists, who got these powers, were like men who accepted to being bound by chains of gold. These sleights of the hand are at best a subtle act of conjuring or legerdemain. These have nothing to do anything with spiritual emancipation. These are not a part of Rajyoga, the aim of which is to wash the soul clean of the dross in its subconscious, or to liberate it from nasty habits of the conscious and, thus to purify it, to lift it to the lofty goal of *Jeewan-mukti*—beatitude, bliss and fruition.

Baba was a miracle man in another sense. He changed a *thorn-like*, pricking and troublesome man into a *flower-like* soft and fragrant being. He converted, by his magic words, a man of the nature of a *crane* into one having the qualities of a *swan*. He sowed in man the seed of knowledge and Rajyoga which, when it sprouted and flowered, gave them lasting happiness, contentment, enlightenment and spiritual elevation.

Considered by any standard, is it a small miracle, that he inspired the youth to take up cudgels against *Maya* and vices and to work for the establishment of a new world order, characterised by total purity and peace. The youth who had been busy doing strikes and acting as forces of indiscipline, *distruption* and *destruction*, became a *disciplined*, lot. They took, in their hands, the reins of the new movement of self-control, *spiritual service* and *sacrifice* for the welfare of mankind. Hundreds and thousands of youth now form the thrust and the force of the movement and are doing, with a spirit of dedication, the work of self-transformation and world-purification. They have yoked their youthful energies to the divine task of establishing world peace.

Formation of miraculous Shiv-Shakti Sena

More miraculous than all miracles is his work of inspiring womenfolk, especially young girls, to form into a *Shiv Shakti Sena*—the non—violent, spiritual army of mothers and girls, under the command of God Shiva, to defeat the strongly-entrenched forces of ignorance, superstition, blind faith, alcoholism, obscenity and corruption of all sorts. Like legendary Shaktis or Devis of the old, they are giving death-blow to the forces of Evil wherever they are. They are pulling down the fortress of devilishness with their might of yoga. It is a spectacle to see that women, who were looked upon as means to satisfy man's carnal lust and lascivious tastes, have turned their full artillery towards sex-lust to blow it into smithereens. They have made a vigorous attack on devilry. Or, if you wish to say it thus, they have set to the task of washing the human souls of their vices as Bhagirathi, Tarnarni or Ganga washes man's body of dross and dust. Today, girls and women form the frontline of the spiritual army be raised. The banner of Purity and Peace is held fast and held safe in their hands. Never did such suave, sobre, angel-like, holy, loving, dedicated, sacrificing, united and tireless and large band of women rally round anyone in history as they did now.

Powerful teachings

Baba spoke in simple and straightforward yet forceful manner. His tone was soft yet his teachings pierced through the granite-like hard dust, settled and congealed on the soul, forming a cover of hard crust on the soul. 'Truths are like arrows'—this proverb truly applied to the words that emanated from his mouth. They hit their target with strength and killed the demon encamped in man's mind. Or, they flowed as a spring of nectar. Sometimes they worked as a soothing balm to a man wounded by *Maya* while at other times one felt that they were like efforts at resuscitation and revival that had worked. To one they served as life-saving drugs and to another as pain-killers. To this man they were like sweet and melifluous notes of Divine and celestial song whereas, to that man, they were like cinders or ambers that burnt the worthless chaff of one's ignorance as whole lot. To many they were the elixir of life that not only quenched the thirst of peace thirsty soul, but was also a treasure of imperishable gems. Such was the wonderous nature of the versions that it was many things at one time.

But in divulging such invaluable and deep words of wisdom, Baba did not use archaic or high-flown language. His language was sweet, loving and shorn of difficult esoteric terminology and yet conveyed deep and subtle thoughts so that one had the impression that he was the teacher for all inquiring minds—educated as well as unlettered. He was a World Teacher. His students, learners or votaries are and were not semi-literate type but also academics, doctors, lawyers, architects, engineers, intellectuals—an urban sophisticated lot. Even these, who are illiterate, are not theologically illiterate, but, rather, they know the tenets well and have a developed spiritual sense.

But who spoke those words of wisdom—Shiv Baba or Brahma Baba or Shiv Baba through Brahma Baba or both of them together sang the divine duet? It was God who revealed the transcendental truths through Brahma, and, sometimes, Brahma Baba also expressed himself on topics of spiritual interest and, it is also true that sometimes both of them together gave a word of wisdom, for so united were they in love and thought and speech and act that one would do better to dip himself in the mystery. Like the famous belief in Physics that Light is both a wave and a packet of particles and also particles convertible into energy and *vice-verca* it is true that God-possessed Brahma Baba spoke as lored over by God Shiva, or God Shiva Himself spoke

through Brahma Baba's mouth, or both of them, who had formed a 'two-in-one' unity, together spoke to humanity. Brahma, the man, was himself no less a mystery than God and yet it would be equally true to say that both of them were the Dispellers of darkness and the Revealers of Light. Let us thank them both, with our head and heart and mind and intellect and body and soul for the wonderful truths they told, the golden treasure they gave, the blessings they bestowed and the love they showered.

Prajapita Brahma

Prajapita Brahma Kumaris Ishwariya Vishwa-Vidyalaya has now become a world-wide institution. In India alone it has more than twelve hundred centres and sub-centres. Those who daily attend the classes and observe the principles of this ethico-spiritual university are known as 'Brahma Kumaris and Brahma Kumars.' All students of the institution believe themselves to be spiritual children of God Shiva, created through the oral word of Prajapita Brahma. This belief they acquire after sufficient study and they practically live this faith. But, when some people come in contact with the institution for the first time and have a look at the picture or photograph of Prajapita Brahma, who before his spiritual metamorphosis, was known as Dada Lekh Raj, they naturally want to know how he came to be known as 'Prajapita Brahma'. The main reason behind this question generally is that the picture of Brahma among the Hindu Trinity, which one generally comes across in the sacred lore, religious texts, Puranas, idols or in the form of sacred monuments and in calendars available in the market are, in appearance, quite different from the one Brahma Kumaris have at their centres. Though there is no universally accepted picture even in the Puranas or in sacred places, yet there are certain features which are common to every picture that has come to be accepted by tradition and is currently in print elsewhere. They, therefore, ask why the pictures, which this institution has at its centres, do not have four arms or rosary or book, etc. which are found in pictures elsewhere.

Symbols have significance but they have not to be taken literally

In fact, the error generally lies in this that most people do not know or wishfully forget that, in ancient religious texts and forms of worship, symbols have been abundantly used. Certain gross things, which adequately represent the subtle idea have been used in idols, pictures, art, architecture and literature. In Sanskrit, it has been said that a wellknown thing, which reflects the quality of the deity, is used as a symbol for him¹. For example, white lotus is generally used as a symbol of purity and detachment from the quagmire of vices and a god

1. प्रसिद्ध साधर्म्यम् साध्य-साधनम्
उपनाम तदेव प्रतीक-भावः

or goddess is portrayed as sitting on the lotus to signify his quality of vicelessness. Christians use 'cross' (†) for Christ. Muslims also use crescent and star. Sikhs also have symbol for their faith. Almost every man in his talk with others, customarily uses 'lion' as a symbol of strength, 'pigeon' or 'dove' as a symbol of peace and 'lamb' as a symbol of meakness or sacrifice. In the modern times, most institutions have their logos, insignia or symbol. The United Nations use globe to signify many countries and the sheaf to symbolise prosperity. Symbols are not only figures or forms of things but they also include parables, allegories, metaphors, fables, etc. So, in order to understand properly the Hindu Triad, one has to understand these symbols first and one has to know, besides this, the meanings of the names of these deities, for their names are in fact titles or attributive names. They speak of an important quality or special function of the deity.

Names of Brahma

According to Sanskrit Grammar¹ and philology,² the word *Brahma* is derived from the root *Brih* and means 'one who creates through the word of mouth and spreads it'³.

In the Vedas and Puranas, Brahma has been described as 'Vishvakarma' (the Creator of the world or one whose actions have world-wide effect), *Prajapati* (the Benefactor of his subjects or creation), *Brihaspati* (the great teacher, the teacher of gods), *Brahma* (the great being), *Hiranyagarbha* the precious or golden womb of the universe, i.e. 'the Mother-Father of the world.' Obviously, all these names point to the fact that Brahma must have been the great teacher (*Brihaspati*) who, by impartation of spiritual knowledge, created people wherefore he is called *Prajapati* and thus did he do the **high and great work** of benefaction wherefore he was called '*Brahma*'—the *great man* or god-man. People must have been in the state of ignorance and degeneration wherefore he had to impart them divine knowledge and to do the act of benediction.

Now let us see how Brahma is traditionally portrayed and what symbols are generally used by artists and iconographers to indicate his special qualities and acts and what do these symbols represent.

1 Of Panini.

2 Nirukt.

3. ब्रह्मा-बृह बृहि बृदो—बृह बृदो

Brahma-brih brihi uridhou—brih uridhou.

Why is Brahma shown four-faced ?

Brahma is generally shown with four faces. These are taken to symbolise four Vedas.⁴ 'Veda' means 'Divine Knowledge,' for this word is derived from the root 'Vid,' meaning: 'To know'. So, in fact, it represents four subjects of divine knowledge, taught by Brahma. These four subjects are: (1) Spiritual doctrinaire or the philosophy, revelations and logic part of Knowledge, (ii) Spiritual Yoga or the science, art and practice of self-realisation, God-realisation and self-purification, (iii) Divine Qualities and Purity or The Divine Ethics which deal with family life and social life and various kinds of human action, (iv) Service or the Duty—the acts of benevolence, charity and the devotion to welfare of others. It is this four-fold knowledge, call it 'Veda' if you please, which enables human soul to have purity and peace (*Dharma*) and prosperity (*Artha*), and to have all desires (*Kama*) fulfilled and Liberation (*Mukti*) attained and it is these four which, the religious texts say, are symbolised by the four heads and the four faces.⁴ Or, you may also say that his word of mouth spread in all the four directions, i.e. all over the world. That is why he is called 'Jagat Guru—World Preceptor.'

What does the beard signify ?

Secondly, Brahma is shown in human form with a beard. He is depicted old in age. These portrayals point to the truth that he was an *old man*, not a god, for gods are not shown to have a beard nor are they shown to have old age. He was an earthly being. It does not mean that he had a beard in the literary sense; the beard is a sign of maturity and experience and represents a fatherly figure. (In India, a man who is mature and experienced, says: 'My beard has become white not because I have been sitting in the sun but because I have gained experience').

Though Brahma was a man, he was not an ordinary man wherefore the Mundakopanishad says: 'Brahma was the first of gods and the creator and Father of the world⁵ He has been so described

4 अरुणादित्य संकाशं चतुर्वक्त्रं चतुर्मुखम् चतुर्वेदमयं देवं धर्मकामार्थं मोक्षदम्

In the *Kalivilas Tantram*, a highly respected religious treatise, it is said that the Four faces of Brahma symbolise the four Vedas:

It means: Like the newly born sun, he (Brahma) is red: he has four heads and four faces, representing the four Vedas. He bestows Dharma, Artha, Kama and Moksha, i.e. He re-establishes true religion and bestows prosperity and liberation and fulfils all good desires.

5 "Brahma devanam prathamah samavabhut Vishvasya karta bhuvanasya gopta."

ब्रह्मा देवानाम प्रथमः समवभूत् विश्वस्यकर्ता भुवनस्य गोप्ता ।

because, through the four subjects, mentioned above, he divinised himself; he rose to be a deity from a mere man.

The significance of four hands and the symbols in those hands

(1&2). In one of his hands is shown a *book* and in the other a *rosary*. The book symbolises knowledge or learning whereas the rosary stands for constant silent meditation (*Ajapa Jap*) or concentration (*Ekagrata*) on the Supreme. It also shows that he was a spiritual man who remembered God. It further indicates that he was not a mere man of knowledge but of spiritual discipline who yoked his mind to loveful recapitulation of God's glory. This rosary of 108 beads also shows that he enabled 108 human souls to attain complete victory over vices or *Maya* and he often remembered lovefully these 108 victorious spiritual children. It is because of this that the title 'Jagat Guru' has the prefix 108—the full title being 'Shri 108 Jagat Guru'.

(3) *Kamandal* or water-container is shown in another hand. It is symbolic of holy water or *Amrit*. He had attained divine knowledge and he delivered this nectar or elixir to others. It shows that Brahma possessed 'the water of life' by means of which those who were spiritually dead could be re-awakened. It is this which also signifies the work of creation he did, using the holy knowledge. In India, knowledge is compared to 'water' and it is said that knowledge is as precious a drink to a soul which is thirsty for knowledge as water is a lifesaving drink to a man scorched in the burning sun in a desert.

(4) Brahma's fourth hand is shown in protective pose or pose of benediction which shows that he was himself fearless and had attained the spiritual *Siddhi* stage so that he could bless others.

Golden Face

His face is shown of golden light which is symbolic of the fact that, in him, people saw the Golden Age coming— or they saw the golden glow of God—the Light—in his face.

Other Symbols

Brahma is shown to be wearing *white garments*. These are symbolic of purity.

(2) The crown on his head shows his royal manners, his majesty, his grace. Though he was a man without sovereignty yet he was a king among men, spiritually speaking. He was a *Raj-Rishi* or a *Raj-Yogi* wherefore he is also shown with a crown of light or a halo.

(3) He is depicted as seated on red-and-white lotus. Lotus is a symbol of detachment and white lotus is an insignia of purity and red colour signifies love (love for God) and happiness. Brahma had stability in spiritual principles of *Brahmcharya*, non-violence, truth, etc. and he had profound love for the Supreme Father. Red Colour also denotes energy and activity. Brahma did the work of creation of the world which could not be done without great energy and high activity

(4) *His peculiar posture*—Brahma is shown in sitting posture with his right foot resting on the lotus and the left leg folded and placed on the seat. This posture signifies to have an active and discriminative or judicious contact with the world and not to be swayed by emotions or to be led by lethargy.

(5) *Yajnopavita*— The sacred thread. It is symbolic of the laws of purity and spiritual discipline.

(6) *Hansa or Swan* : *Hansa* is considered, in Hindu symbolism, as indicative of the power of discrimination or right judgement. According to Indian Mythology, *Hansa* eats precious gems and discards stone-pebbles. This means that divine knowledge has attained the stage of maturity so that one can now clearly discern what is right and what is wrong, what is virtue and what is vice. The white colour of *Hansa* is symbolic of purity. In Indian tradition, a sage who has attained the height of purity and soul-consciousness is called *Pramahansa* or the great swan. In some scriptures, Brahma is mentioned as riding on a chariot, driven by seven swans. Number seven is considered sacred and these seven swans signify his supreme status among other great Rajyogis who are considered seven in number.

(7) *Open Eyes* : Brahma is always shown with open eyes which are symbolic of full and wide awakening and of the opening of the 'Eye of Knowledge'. These are also indicative of maturity in and natural stage of meditation so that one does not feel the necessity of closing one's eyes so as to keep inwardly attentive to the objective of His concentration.

The Truth about Brahma

From the above explanation of symbols it is clear that if one does not try to understand the meanings of these symbols, one won't be able to grasp the truth about the World-Progenitor, Brahma. For, if one considers 'lotus' or 'swan' not symbolical but factual and considers

Brahma to be actually sitting on a lotus or drawn in a chariot by swans, he is utterly mistaken. The same can be said of 'four faces' and 'four arms,' three of these holding three sacred articles and the fourth in the form of bestowing fearlessness or granting boons. But, it is a pity that some people, either ignorant or feigning to be ignorant of this symbolism, ask : "Elsewhere, Brahma is shown fourfaced, then why is he here shown as singlefaced? He is shown to be holding the Vedas, so why is he shown here without a book?" People who raise such questions should try to understand that when a living person is there before us and we meet and greet him and know him, what need there is of showing symbols? Brahma in fact has two hands and there he is with us; why should four hands or four faces be shown? These symbols were used much later when the deity had played his role and was to be commemorated by means of pictures or icons.

Some people get offended at this answer because of religious intolerance and they remark : "So you mean to say that Brahma is not eternal in his form but he is born at some point of time and, having done his sacred act of creation, he ceases to be in that form and, having ceased to be in that form, he has now been 'born' again and this man, Dada Lekh Raj, is now Brahma? How do you say this?"

To understand the answer to this question, it would be better to refer to the allegorical account of Brahma's birth given in various Puranas. The sum and substance of this allegory is that Brahma appeared on or was born of a lotus-stem that emerged from the navel of Vishnu. He appeared in a 'sitting posture'. It is also said in that narrative that '*Ikshana*' (the desire to create) appeared in 'God' who was lying on *Sheshnaga*.

Uptill now many connotations and meanings have been ascribed to this allegory. It has been said that the '**snake**' symbolises Time. '*Sheshnaga*' (*Shesha* means : remaining, '*nag*' implies time) means that most of the time of the world cycle had passed and only some time still remained. In other words, it was the ending phase of the world cycle. That is why, in all the mythological tales about the '*birth*' of Brahma, the description of the time is as though it was the period of **conjunction** of the end of one world-cycle and the beginning of another cycle when the world had gone down in deep waters—deep troubles—and was surrounded by *Tamas* or ignorance. The reference to divine wish (*Ikshana*) for starting the work of new creation also

implies that the old order was nearing its end and the new order had to be created. There was not cent per cent untruth (*Asat*) at that time nor was there the *Sat* (Truth) but there was confusion around. In these prevailing conditions, Brahma was born of the stem of lotus that arose from the navel of Vishnu. Now, it can be appreciated that this description is only symbolic, for, otherwise, lotus coming out from Vishnu's navel and Brahma rising up in the sitting posture through its stem would be meaningless if it is taken in its literary sense. We all know that 'navel' is the place to which a conceived baby is connected by means of a stem. This, therefore, symbolises that 'Brahma' was 'born' of or had his spiritual metamorphosis from Vishnu. As he is shown seated on a lotus, it implies that this allegory does not refer to his physical birth but to his spiritual and moral regeneration because lotus is symbol of purity and 'the sitting posture' signifies state of peace and meditation. 'Brahma' is also called '*Swayambhu*', meaning: '*The self-born.*' Thus, his birth has not be considered a physical birth. Collecting all these pieces of the narrative and making it into a cogent and coherent biography, we can say that 'Brahma, whatever was the name given to him on the basis of his physical birth, was sitting in a quiescent state and quiet mood when he saw Vishnu and, from the latter, got such a spiritual inspiration as transformed him mentally, morally and spiritually so that he became a divinised person and had taken a new (spiritual) birth so to say.

Now if a person listens to what happened in the life of Dada Lekh Raj one would be able to appreciate our belief. A person with an agitated and prejudiced mind cannot appreciate the truth. A seeker-after-truth has to have calm and composed mind, shedding up all bias, phobias and all sort of indoctrination. Then alone he can get at the truth.

Dada Lekh Raj was sitting one day in contemplation when he had a vision of Vishnu and Vishnu said to him: 'I am the four-armed and so art thou.' Then there was a divine voice asking him to practise yoga and to start the work of creation of the new world-order, characterised by completely purity and vicelessness. This is put in these words in the mythology: "A divine voice said, You have to create the new world." But Brahma did not know how the world was to be created. The voice said that he had to do *Tapasya*—concerted and sustained effort in having stability in high stage of yoga.

Exactly the same thing happened with Dada Lekh Raj. He did not know how the new order of purity, also called *Satyuga*, had to be created. He practised deep meditation and observed complete purity and God guided him in this task.

If we also study the symbolism and the legend connected with Jyotirlingum Shiva and with Saraswati, we will have more details which tally with the life-story of Dada Lekh Raj when Jyotirbindu Shiva, who had blessed him with the above-mentioned vision, Himself gave him the name Brahma or Prajapita. And, of course, we all realise and experience how great he (Brahma) was and how the work started and done by him is the work of creation of the new world of purity, peace and prosperity and hence we also believe in him as Brahma and know ourselves as Brahma Kumaris and Brahma Kumars. We will, therefore, now give a brief explanation of the scriptural texts and sacred love associated with Saraswati.

Adi Dev Brahma—

His contribution to the understanding of consciousness & cosmos

IF we evaluate a person's life in terms of his noble actions and the service he did to the mankind, and if we assess a person's creativity and mental life by taking into account what ideas he contributed to the understanding of the cosmos in general and the human life in particular, or what he did towards enhancing the value of life and bringing peace to the strife-torn world, then Baba's life stands out supreme. Baba did so much in all these realms as none else has ever done. In the spiritual realm, the cosmological and cosmogonical concepts that have come through him are far more revolutionary or at least as high as Einstein's are in the realm of physics. These concepts influence all branches of knowledge, without exception, and are, in impact and in ultimate effect, far more powerful than Einstein's. If Einstein's theories had led to new understanding of Time and Space, the revelations made through Dada take one even beyond that and they add another dimension to view of the cosmos. **If the theories of the former led to the invention of Atom Bomb, the theories and practicals, enunciated through Brahma Baba led to the perfection of Atm Bomb.** *These are for reconstruction rather than for devastation and destruction. The spiritual weapon he has placed at the disposal of man is the real Brahmastra—the ultimate in spiritual armoury.* In fact, Shiva Baba explained through him what was, heretofore, a deep mystery. *He gave many deepest facts of life. Man's understanding of the self, of God and of the Universe was never before so clear as he made it now, nor had the ideal of a virtuous and holy life been so clearly set unto mankind as Baba did it now.* None had earlier been able to say anything final on the questions of the form of the universe, the duration of the World Cycle, the origin and the end of the World History, the goal of human life, the nature of the self and its relationship with God, the source of Thought and the method of

controlling or divinising it. *Shiva Baba, through his corporeal medium—Brahma Baba—had touched on topics of eternal and the timeless interest and he made the pursuit of this knowledge worthwhile.* Heretofore, only provisional theories had been offered by sages of the yore or thinkers of the present but Baba set on many new facts a seal of finality. He imparted definitive knowledge on those questions which had stirred the chord of curiosity in man. Now there remained no vagueness, doubt, mystery or ambiguity about them. Everything was as clear as a crystal.

Discovery of new continents of thought and islands of truth

It is a rare fact of history that revelations of Baba have not only received the attention of common people but they have impinged on the learned people also. **Their influence has overflowed into very much wider areas and indeed they have ramified beyond the field of scholarship into the field of science and the sphere of public affairs. What Baba explained is now being highly appreciated by physicists, astronomers, geologists, scholars of history, philosophy and aesthetics, medical practitioners, neurologists, psychiatrists, psychologists, jurists and eminent men of other disciplines. He has made a deep imprint on civilisation and culture, nay, he has given it a new direction.**

Anyone who studies impartially God's revelations made through Baba, he will reach the conclusion that his work led him to many new discoveries—discoveries of new continents of Thought which were no less important than the discovery of America by Columbus or India by Vasco-de-Gama. Baba's voyages into meditation and his sojourn in spiritual thought has given to man the knowledge of many new islands of truth. If we ask the question whether a man who has chosen to dedicate his life to the pursuit of knowledge *qua* knowledge and to ideas *qua* ideas, ever made an impact on the minds of the men in general, Baba's life would provide the answer that ideas do travel from the meditation hall of a Rajyogi over the wide world around.

But this could not give the impression that Baba was an ivory-tower thinker, philosopher or theoretician. No. He was practical without doubt. He first practised and only then preached. He had no value for mere theories that were not practised or that brought stationariness in life. He himself was so dynamic. He gave religion and spiritualism new dynamism and vigour.

Man of myriad qualities

He was spontaneous and required no study or preparation for his lectures. He gave anecdotes and quoted practical instances to explain various philosophical or knotty points. His wealth of knowledge and understanding was truly amazing; it was seemingly inexhaustible. Solutions to problems occurred to him at the spur of the moment. He kept his audience deeply absorbed and interested. He was frank, witty and fearless. There were no taboos in his mind. The clear light of his reason swept away every doubt and ill-feeling. His anecdotes of 'The frogs croaking', 'The monkeys yelling', 'The sheep convention', etc. brought smiles or peels of laughter. He had the wonderful sense of good proportion that comes with good humour. He nudged more people into self-realisation and purification with a sweet smile, a healthy joke or a kind look than were ever forced in through fear and long-faced piety. He expressed himself fearlessly even on topics which another man would consider sensitive. He was unphased by any event or happening so far as his daily discourse and mediation class was concerned.

An ideal Godly student

He was able to impart the words of profound wisdom—this despite the fact that he did not have much formal education. Perhaps, this proved an asset, for his mind received no indoctrination and false conditioning and had no vanity of being a highly educated man or a scholar. He always considered himself a student—a Godly student at that. He happily said: "**Godly student life is the best.**" He was an ideal Godly student, for he followed God's teachings wholeheartedly and sincerely.

He was not like an orange-clad or saffron-dressed *guru*, selling a short-cut to *Mukti* or a recipe for meditation in Indian metropolis or in foreign countries by making jaunts in jumbo-jets. He did not believe in the philosophy of being tucked away in the bowels of the red wood forests, besides a stream, away from all. In fact, he disapproved all this and advised to be natural. He was a practical World Teacher. He knew that the salvation of an individual would not solve the problem, for the whole world is in agony and is crying in pain. He, therefore, worked for the purification of one and all.

He considered critics as friends

Purity and Meditation, knowledge and virtue were his main lamps of life. He was an embodiment of tolerance, compassion and forgiveness. His opponents relentlessly tried to malign him but he never allowed hate to enter into his mind. He wished all people well and considered his critics to be his friends, for they drew his attention to certain points and thus kept him on the alert.

Baba's main lesson and message

His main lesson is pithily expressed in his last discourse which he delivered on the night of 18th January, 1969. He asked man to become *Nirakari*, *Nirvikari* and *Nirhankari*, i.e. to establish himself in the truth that he is an incorporeal soul, and to be viceless and, above all, to give up all pride, ego and body-consciousness. He further asked to have loveful and conscious link with God, for that alone is capable of absolving the soul of all its rust of past moral deformities, and of eradicating all sorrows and sufferings.

Baba's message was the message of love, compassion and universal brotherhood of man's under the Fatherhood of God. This method of his has brought real integration among people of different races, nationalities, castes and creeds and has given hope and peace to the agony-stricken world.

His formula for health

The cardinal rule of health professed by him was: "Lead a pious and care-free life, firmly established in the belief in the non-violable law of Karma or the set plan of the world drama, be calm and contented, train yourself in the habit of meeting emergency with calmness, never giving way to brooding and worry. And it is very important that you avoid, as poisonous and suicidal, anger, fear, gluttony and sex-lust.

His method and aim of work

Baba had proper blending of harmony and balance with functionality. He had a strong sense of direction. Whatever he did, he did methodically, resolutely and with a purpose. Type was his forte. Whatever he did was for the general welfare. There was no selfish motive behind it. Baba always wanted to give and to bless. He tried to bestow good luck on all by inspiring them to engage themselves into

good action. He considered all as his spiritual children and always felt happy to see them rise as a teacher or father feels happy when his students or children rise in life.

The value he gave to Time

He understood the value of time as no one else did. He often explained how this particular life, being last in the World Cycle, is valuable and how time, usefully spent in spiritual endeavour and in service of mankind can give us a happy future for twenty-five centuries. "Our present body", he said, "though born of sex-lust can be a very useful instrument for raising ourselves to be deities." He, therefore, advised one and all to take care of the body as God's property and as a trust and to do no evil, hear no evil and see no evil through it, for God will not give to man a thing for being misused. However, when it was time for doing Godly service, he counselled all not to say 'No', for Baba would help one with a healthy feeling if one would happily devote the self to service.

Flights into the spaceships of Godly remembrance

Baba was a man of infinite charm. His words could achieve miracles greater than man's going into space or landing on the moon. He could inspire souls to counteract the forces of worldly attraction and also the pull of the body and to fly beyond space, mentally, into the Soul World. He called this as *Yad Ki Yatra*—Mind's pilgrimage into the world of God on the spaceship of intense love for and remembrance of God. The souls could do this easily though a moment before they had considered this 'impossible'. Baba did not believe in miracles nor did he consider the materialisation of ashes or watches etc., by means of occult powers, a good thing. He called this '*pai-paise ki cheese*'—a worthless achievement, for it gave man no lasting benefit. He emphasised that unless man purified the self by means of God's knowledge and loveful meditation, he could never attain any lasting and noble result.

He loved and used art for elevation of mankind

Baba's aesthetic tastes and sense of appreciation were highly developed. He used music during meditation and interpreted songs to give a start and a touch of art to his discourses. He sometimes said that the songs were the Gita. He appreciated poetry. In the early days of the

institution, he even composed some songs so as to be recited by the spiritual children. Yet he considered silence as superior to songs and, gradually, led the children into soundless stage. In fact, he had great love for all fine arts. He wanted these to be used for the elevation of souls. He understood how effective these could be in conveying Godly message in an interesting way. He instructed for making good paintings of Godly knowledge—illustrations, charts and all. He pointed out that arts have the potentialities to raise man to spiritual heights and these have also the capability for bringing man's downfall. He, therefore, wanted man to see that, in the name of beauty, there was no vulgarity and that beauty was blended with goodness, that *Sundaram* was accompanied by a wish for *Shivam*.

A Pillar of strength and tower of Light

Above all, he was the greatest *Rajyogi* of all times. Anyone who sat in his presence, experienced peace and withdrawal from the body. There were divine grace in his acts. He radiated vibrations of spiritual calmness. He had attained the mental quietitude and constancy under situations of stress and in face of vicissitudes. He was noble-hearted and had become, by means of practice of intense meditation, a powerhouse from which a great multitude of men, women and children drew their spiritual strength.

God's call to rally round the Banner of Soul-Consciousness, Purity and Truth

Shiv Baba now gave a call for practical idealism and divine morality. He announced that whatever was believed by those who were *body-conscious* and were steeped in vices, was not worthy of being accepted by those who aspired for spiritual excellence. **He explained in unequivocal terms and in a forceful style that body-consciousness and neglect are the root causes of all sufferings and he underscored the necessity of Purity. He declared that body-consciousness was philosophically unjustifiable, morally indefensible, socially dangerous, economically exploitative, politically divisive, and, in every way, harmful, for it gave rise to casteism, racial discrimination, over-population, violent form of nationalism, licentious tendencies, crime and all its off-shoots.**

He categorically condemned the caste system based on birth and exhorted people to uproot it as, in its present form, it had no spiritual or moral sanction.

He championed the cause of women—their spiritually oriented education, and, above all, their right to Purity. He brought them out of confinement of the house and inspired them to accept the responsibility of bringing about new awakening and the moral change in the society.

He called upon the priests and *pujaris* (worshippers), who had continued to beat the drums of old rituals and of idol worship to break their age-old shackles of blind faith and superstition and meaningless rituals and to take to Life of Brahmcharya, Purity and Meditation on one Incorporeal God. He explained to them that there was only one Incorporeal God and that no human being, (including Dada himself) could claim to be God or his incarnation nor could any man claim the title of *Jagat Guru*, for God alone was the *Guru* or the Liberator of the whole world. He further explained that there were two kinds of Religion—one was 'the sleeping pill religion' and the other 'the awakening religion'. It was the former type of religion that was called the 'opiate of the people'. He had now pledged to become an instrument for the re-establishment of awakening religion.

He also gave a call to the political leaders to work for their emancipation from hatred, anger, sex-lust and such other evils; for, a person who had evil tendencies, could not succeed in bringing lasting happiness to others.

In doing this, his object was not to hurt anyone's susceptibilities or to injure anyone's feelings. On the other hand, his object was to awaken them and his aim was the well-being of mankind. His intention was to help them in the ascertainment of what is right and what is wrong and to enable them to accept truth and to reject falsehood.

Fierce Opposition

But, by doing all this, he had put his hand into a hornet's nest. He knew that he was treading a risky path. He could have been contented with practising meditation for his own elevation and translating the truths for his own progress but he was not a selfish person who would keep this valuable Godly treasure to himself only. He wanted to share this spiritual wealth with others as he had practised philanthropy earlier

when he was a businessman. He could have payed platitudes to scholars and religious heads and there would have been no problem but he could not strangle his conscience and hide the Truth as he had understood it. Moreover, he could not escape this sacred duty even otherwise as it was God Shiva who, lording over his intellect, made all these pronouncements and commandments, using his organ of speech. But, the masses did not know God and His incognito descent on Baba as the Gita says that body-conscious people do not and cannot recognise God and His wondrous ways when He descends on a human form. So, the inevitable happened. A great storm was raised against Bab's teachings.

No great man, past or present, has escaped censure by people of his land because, in all lands, there are some short-tempered fanatics who jump to their feet and commit violence or start agitations, feeling brave and righteous. There are also those who feel afraid of losing pecuniary benefits, prestige or power because of a change in the present beliefs, customs or set-up. They always group together to offer resistance and to enact reprisals. Any number of instances can be summoned in support of this. Even so, Baba had to face trenchant criticism, blasphemy and grave persecution, for the vested interests formed into pickets of opposition and oppression. But Baba had magnificent tolerance and he exhorted all those who had rallied round him to keep their cool, for the Truth ultimately prevails. His mental calm finally set all the storms at rest.

Undisturbed and Undeterred

Undisturbed by all provocations and predicaments, Brahma Baba went on doing the divine task, assigned to him by Shiv Baba whose vehicle and instrument he was. Shiv Baba and Brahma Baba not only explained the precepts to the faithfuls but they, as *Bap-Dada*, set to the task of perfecting a number of dedicated and sacrificing souls who would do real service to the world at large as apostles of this renaissance and would be living examples unto others of the life of yoga, purity, simplicity, abnegation and self-control and this they ultimately achieved.

His concept of Dharma

The concept of *Dharma* which Bap-Dada gave was that *Dharma* meant *Dharna*, i.e. inculcation of sublime values. To him, the real

religion was the religion of the soul, namely Purity and Peace, and not the religion based on one's birth to parents of a particular denomination.

The World-Benefactor in the real sense

One of Baba's guiding principles was the categorical emphasis on the betterment of the entire humanity without any limiting consideration. He was *Vishwa-Kalyankari*—the World Benefactor—in the real meaning of the term. Not only those who were on the rolls of the Brahma Kumaris' Institution, could claim his love, care and guidance, but everyone, wherever he was living or to whichever colour or country he belonged, could have his services. It was a tremendous task he performed in making this self-generating and self-sustaining institution, and, obviously, small and closed minds could not undertake the correct implementation of Shiv Baba's universal programmes. Those engaged in the task of world welfare of the creation of a world order have to outgrow dwarfing influences. And this no one failed to find in Brahma Baba's corporeal life.

Unique qualities and work

Anyone who had, earlier, thought that 'Love is God', 'Work is Worship' or 'God is Peaceful' were catchy phrases or were mere panderings to the modern fetish of religious groups, now realised by coming into contact with Shiva Baba, through Brahma Baba, that these are vital and vibrant truths. The way Brahma Baba lived and spoke was such that it was evident that only a person who felt the truths, enshrined in these words, could use them with such facility and so naturally.

Often, before an interview with him, one would balk at the idea of speaking with such a personage as it might be called, on equal terms, and to put questions to him but such was his spiritual influence that one felt that he had obtained answer to his questions and such was his affability that no one felt awed or overawed in his company.

The last discourse of Shiv Baba and Brahma Baba, when the latter was in corporeal form, has the echoes of many highest and noblest principles of all religions. His last testament recalls Buddha's parting words to Ananda, his closest disciple: "*Be a lamp unto yourself*", and also Christ's sermon to his disciples (in Luke 6 : 22) '*Blessed are ye, when men shall hate you and shall reproach you, and*

cast out your name as evil, Bap-Dada said, in their typical style: 'Be a lamp unto yourself and also unto others' and 'take those as friends who talk ill of you'.

For about 46 years now, the Brahma Kumaris Institution, which they founded, has been in the vanguard of the movement of spiritual liberation of mankind and re-establishment of the Golden-Aged world order. Its emphasis is quite rightly on the concept of brotherhood of man and its work is based on the belief that, in the good of the individual lies the good of the community and in the welfare of the community lies the betterment of the individual. It is sincerely dedicated to bring about a world of complete Purity. This institution is their living legend and living monument and their present role in subtle, angelic form or through the corporeal medium of Brahma Kumari Hirdaya Mohini is an unbroken and continuing experience that really enlivens, enlightens and elevates.

Validity of the belief of Shiv Baba's advent in Baba

The knowledge that Shiv Baba gave through the oral organ of Prajapita Brahma was not known to him earlier. In fact, some of the concepts and precepts in which he believed earlier were diametrically opposed to those now revealed by Shiv Baba. Brahma Baba himself also heard them for the first time when these were first revealed. And, he appreciated them as others did. Nay, he was the happiest one to hear these, and the manner he appreciated showed clearly that these have been discoursed by a different Authority. However, he put these in practice and set a practical example unto them and explained these by his experience and filled in the gaps.

In fact, concepts revealed through Baba are not a mere permutation and combination of the systems in vogue in his time nor are these in the nature of mere amendments to the prevalent thought but, rather, these make, at many points, complete and bold departure from those so far known and yet form into a complete system with cogency and without inconsistency and, are quintessence of all branches of knowledge and, in their moral nature, these are far higher than the highest. So, these cannot have been given but by God.

In the strife-torn world, he brought peace to many homes, hopes to many dejected souls, spiritual strength to those who considered themselves too weak to attain worthy goals of purity, and he blessed

many souls with the gift of self-realisation and happiness. He is now doing this divine work in the angelic form of *Auyakt Brahma*. He and Shiv Baba, who are in constant company, are together called *Bap-Dada*. If poet Rabindra Nath Tagore were alive to-day, he would pay his homage in these words :

O Serene, O Free,
 In thine immeasurable mercy and goodness
 Wipe away all dark stains from the heart
 of the earth.
 Man's heart is anguished with the fever
 of unrest
 With the poison of self-seeking,
 with a thirst that knows no evil.
 Countries far and wide flaunt on their
 foreheads
 The blood-red mark of hatred.
 Touch them with thy right hand,
 Make them one in spirit,
 Bring harmony into their life,
 Bring rhythm of beauty.

Teachings and the Teacher par excellence

THERE have been many spiritual preceptors, philosophers and founders-of-religions in the world but Brahma Baba's place among them is unique. Not only did God or Shiv Baba give, through him as medium, divine wisdom to the world but he himself also had now become a teacher *par excellence*. That is why, besides God, Brahma Baba is also regarded as '*The Bestower of wisdom*'. He is also known as the '*Divine Teacher*', for he also imparted the knowledge learnt from God in an excellent manner. There is a huge contrast between what he taught, or what God taught through him as His medium and what human beings have been teaching. Naturally, Brahma Baba taught what Shiva, the God, had earlier taught through him as his medium. *Brahma Baba only retold it, associating his own personal experience also with it. The main Thesis was Shiv Baba's revelation; Brahma Baba only expanded and illustrated it.*

Huge Contrast

In doing this, he used the Hindu taxonomy yet his usage had a distinct meaning. He talked and acted in such lively and vigorous way that the resuscitation and revival of the real religion, long extinct, became possible. He did not confuse people with outlandish esoteric jargaon in lieu of proper doctrine, rather he explained the tenets in a lucid, explicit and forceful style. He did not place, unto mankind, the teachings in a wishy-washy wooly manner but, rather, his statements were clear-cut, unambiguous and innocuous enough to guide man on the path of truth and righteousness. Just to save himself from the onerous task of explaining, at length, the truth of his statements, he did not say that all religions are basically the same, or that whatever differences, there are, are mere surface differences, or that there is a profound oneness, to all seemingly contradictory teachings; on the contrary, he pointed out in clear terms the contrast between this and the other systems. He got a book published with the title; *Huge*

Contrast (between what human beings have been saying and what God says). He did not take something from every religion to fabricate a new one. Rather, he could abhor the idea of picking items from the old scripture and patching them together, or to form something in religion as Esperanto was formed. Nay, what God Shiva, gave, through him, is utterly original, fresh and new one. A person, whom its distinct nature is not clear, has not understood it. For, in it, there is radical divergence from the basic assumptions of all religions. It may have its parallels in other religions and scriptures but its origin, its content, its connotation is all its own. What he teaches may be comparable to the ancient most or to something in this and something in that scripture but the fact remains that it has not been taken from any text, though certain texts might have been cited to elaborate it.

Thus his teachings are not *Khichri-ized* with all isms. He did not say that Rama, Krishna, Vishnu, Shankar or Christ and Buddha, all are Gods or God's incarnations. Rather, he has explained who is who in the religious hierarchy. He did not ask people to swallow his stuff with a big laddle; on the contrary, he asked them to cogitate and use their judgement. 'Judge it yourself', he used to say.

His Thesis and the hope

The thesis he has given is overridingly theistic and has hard common-sense and rationality behind it. Yet, it has strong effective, aesthetic and intuitive currents also in it. It provides good feelings, pampers our affections for God, and lets us act our histrionic and thespian dimensions. It gives us ecstasy, constant happiness and inner satisfaction. It leads to religious consummation. It caters to the cognitive, emotive and effective needs of man. It is cogent and coherent. It satisfies a scholar, a scientist and any other intellectual as much as it satisfies a semi-educated villager. Thus it proves quite wrong the old anthropologists and writers who thought that man will grow less religious as he grew more scientific and that religion survives as long as no answers have been provided by science to questions of cosmic kind. The fact remains that his thesis is as scientific as any given before on a topic of physics or chemistry; only it has been made easy and has been shorn of complicated explanations.

He did not summarily designate and reject the world as misery—*sabbam dukkham*, in line with the key statement of Buddhist thought.

On the contrary, he has asserted that it was '*sabbam sukkham*', the world was a paradise, but sorrow and sufferings entered this world only recently, '*only yesterday*' if we were to put it in his words. He has said that man's body-consciousness has caused him all these sufferings and, originally, in the Golden Age and Silver Age of the world order, there was not a single event of pain, injury, disease or suffering in any part of the world. The world, according to him, was then a veritable heaven. This forms the basic tenet of his thesis. He builds on it his exhortation to men to make efforts now to re-establish that Golden-Aged world order.

For centuries, it has been assumed that it is the nature of mind to wander and, for this reason, it has been understood as hard to control. Like a monkey jumping from branch to branch, it has to be disciplined and coerced against it. But he said that this was an utterly wrong belief. The soul, on this earth-stage was originally not restless; the mind was neither a jumping monkey nor a vicious, poisonous, stinging scorpion. It was calm, peaceful and divine. It became vicious and restless much later when the soul mistakenly identified itself with its body. Moreover, mind is not an entity different from the self. He therefore, taught us the way to stabilise in the self and lo, the Mind was at rest.

Thus he has not encouraged despair and cynicism. Rather, he has given hope, message and a mission of life. He has provided remedy. He has dealt with the problems. He has taught the art of vanquishing radical ills. He has not said that this world is an illusion and so are its problems; nay, he has explained the history cycle of the world and has asked us to act and has promised that the doctrines and practice taught by him can eradicate and eliminate sufferings or, at least, ameliorate the condition. He has not only taught how one can immunise oneself against the inevitable but also what efforts one can make to attain a state of perfection and beatitude. He has not made only cosmetic efforts for the improvements of humanity's lot but rather he has sacrificed his everything for the service of the mankind and has put his heart and soul to work for world welfare or world-renewal.

Identification of causes of sufferings

He has explained that the sex-lust, masquerading as love, has brought the downfall of mankind. It has created an unprecedented economic upheaval by bringing about high increase in human

population which, in its wake, has brought out, in virulent form, the problems of employment, accommodation and scarcity of food. He has explained that love can take the form of carnality, obscenity and attraction for the flesh, and it can be platonic or spiritual as well. The former kind is based on body-consciousness and ignorance and forgetfulness of the self. It is sensual in its nature and takes first the form of attachment and then of repugnance. It is not real love but love misplaced. If love is real, spiritual and divinised, it can work wonders. It cannot be the cause of pain. Even animals and plants respond to love. Pure and unselfish love can, bring unity, peace and growth to the world.

He has also pointed out that anger has led to the present state of confrontation between super powers, with the superweapons which are like the geni that can't be put back into the bottle. He has also clarified that *Ahm-kara*, ego or pride is the source and fount of clash and violence. He has elaborated the standpoint that greed of some and lethargy and complacency of others has led the world to its present state of abject poverty, malnutrition, dirt and slums and also confrontation between the 'haves' and 'have-nots'. He was not against acquiring wealth. But he stressed that one should use fair means, one should not exploit others, should be broad-minded and generous and should not have greed. He abhorred living on charity.

He has thus identified the underlying causes of world's economic, political and psychological ills; he has given a thorough analysis of the problem that are pestering man; he has diagnosed the spiritual disease afflicting the society and has given a practical prescription or formula for attaining health, wealth and happiness, purity, peace and prosperity.

The practical solution

His formula for salvation does not demand beating of drums and chanting Hare Rama, Hare Krishna in raucous voices. His system does not ask the congregation to chant louder and louder and in quickening tempo and shuffle their feet in rock-'n'-roll dance, clap-trap their hands to beat time, raise aloft their arms and leap into the air in fervent *Bhakti* or to sing hymns and dance to a frenzied climax. Nor does it require one to pour ladles full of *ghee* or cooking oil, mustard seeds, etc. into the 'holy pit', on the 'sacred fire'. He has not said that one can attain emancipation by reading scriptures or going into the refuge of a

human *guru*. He has told very clearly that all these can only bring short-lived peace, vanishing prosperity, fulfilment of a worldly desire for a while, fleeting and temporary happiness and a meagre inner calm. One should not seek such small and little-lasting attainments. One should not adopt methods which cramp one's spiritual progress or give one the wrong belief that man rises only to these small heights and cannot conquer the realms beyond there. One should have the treasure of imperishable gems of knowledge from God and should have the inexhaustible store of bliss from God through intense, deep and constant meditation.

One important thing about Brahma Baba is that he did not consider himself as a *guru*. Instead, he strongly emphasised the need of considering God alone as a *Satguru*. He asked his listeners to pay utmost attention to *Gyan* and give up the ways of blindfaith, superstitions, meaningless rituals and devotion to deities. He elaborately explained the need to stabilise the mind in the love of one incorporeal God, who is the Father and Liberator of all. He made it very clear that *Raj-Yoga* is the real way to get absolved of one's past vicious actions and to eradicate one's present negative personality-traits. He clarified how *Bhakti* can get one only the fulfilment of some desires but cannot enable one to have Beatitude or Fruition, i.e. *Mukti* and *Jeevan Mukti*.

Rajyoga Meditation is the way to Liberation and Fruition

Baba explained that man's desires are endless. If, therefore, one performs acts of *Bhakti* with the aim of achieving success in business, if one prays for gaining promotion or performs *yajnas* for fulfilment of some desires, one would have only paltry and transitory gain. If, on the other hand, one practises meditation, one will be able to divinise himself and will thus deserve all the nine kinds of wealth and eight kinds of powers and will be ever-healthy, ever-wealthy and ever-happy without begging anything from God. Baba pointed out that God is man's Father who is the ocean of Purity, Peace, Bliss, Love, etc. We, as His dear children, can have, from Him, the inheritance of these provided we deserve it and provided we maintain loveful relationship with Him. He, therefore, made all efforts to give the understanding that one has to have spiritual yoga to maintain loveful relationship with God. Baba, therefore, gave the message in the cryptic and condensed

statement. *Be Holy and Rajyogi and you will have God-Fatherly inheritance.* You need not pray for it.

Baba explained that if we tried to remove all the thorns of the world, we, as human beings, would never succeed. But if we were to put on strong shoes, the thorns would become completely ineffective. Baba thus pointed out that the problems of the world—the Natural Calamities, hostility, etc. were insurmountable from human view point. But if we take the Divine Knowledge and Rajyoga-meditation, we will be able to rise above the worldly hurdles and our Mind will learn to rule over Matter and to remain unaffected by situations which cause sufferings. When we become holy and deserve complete peace in our world, God will burn all the thorns and thistles of worldly sufferings and make the world a paradise for us. Only we have first to become deities to deserve to be in paradise. If we practise meditation, all the thorns, sown by us by doing sins in the past, will get burnt—the whole lot—so that the cause for sufferings will get totally and finally destroyed. So, the chief props of Baba's thesis are *Rajyoga and Yaga ethics*.

Godly Knowledge and Rajyoga is for all

In the history of India, there has been a long period during which Vedic teachings were, as they say, forbidden to be imparted to the 'low-caste' people whom they called 'Shudras'. Baba has given new explanation of the term 'Shudras' and 'the low caste'. He has said that 'Shudra' is synonymous with *Kshudra*, i.e. 'Lower or fallen'. At the end of Kaliyuga, everyone is *Shudra*, because no one is free from Sex-lust, anger, greed, attachment and pride. All are 'fallen' as compared to the king and the subjects of *Satyuga*, the first quarter of human history-cycle. In *Satyuga*, all are deities; all are sinless, righteous and pure. For them, knowledge and Rajyoga are not needed because they are already holy in thought, word and deed. Godly knowledge and Rajyoga are needed for the *Shudra*, i.e. the fallen souls so that they may purify themselves. Those who become pious by means of this, are true Brahmins. For, a Brahmin is one who is enlightened and is holy by thought, deed and word. One is not a Brahmin by virtue of his physical birth but by virtue of spiritual birth, i.e. by virtue of complete metamorphosis from a body-conscious and vice-entangled life-style to a soul-conscious and vicelss life-style. Baba, therefore enjoined that Godly Knowledge and Rajyoga be taught to all, without any distinction

on the basis of caste, creed and religion, so that one may become a Brahmin, i.e. a holy and enlightened being who has been spiritually reborn and who now observes the vow of Brahmcharya and considers Brahma as his god-father, and Shiva as the Supreme Father.

Until now the tradition has been that the initiation is performed by the *guru* following a set pattern. After a person is considered fit to be enrolled, the *guru* gives him the *diksha* (Spiritual gift). The *diksha* proceeds through a number of stages. First, the *chela* (disciple) or *jigyasu* (seeker) pays homage to the *guru*. The *guru* then tests the *chela's* knowledge and his sense and degree of devotion. This may take months and years and the *chela* may be required to stay at *guru's* hermitage or Ashram. Then there is a symbolic cremation of the disciple, indicating his severance with his past life. The new one is supposed to begin when the *guru* sprinkles him with consecrated water (*Abhisheka*) and finally, he whispers, into the disciple's ears, the *rahasya* i.e. the secret doctrine or the *mantra*—the sacred formula to be chanted or repeated. The *guru mantra* may be a verse from the Gita, a line from an upanishad or it may be only a word. It is considered to be a secret, confided by a *guru* to his disciple and must never be divulged. The disciples repeat the *mantra* in silence sometime every day by meditating on it so as to still the vagarancy of the mind. Now-a-days, some *gurus* do not observe all these traditional steps and, instead, they whisper a *mantra* into an intending follower and they also touch the seeker's *Bhrikuti*—the mid-point between the two eyebrows—or they bless the *chela* with their hands. It is supposed that the *guru* thus passes on his spiritual power to the disciple whose process of awakening now starts. Baba did not follow any of these traditional steps or methods. He explained their origin and their real significance and gave understanding of how that, later, turned into the ritual.

Baba said that all souls have their birth-right to attain Godly Knowledge or the *Mahamantra*, i.e. the 'great advice' from God. In fact, he emphasised that the Godly message should reach each and everyone; not a single human being should be left without God's invitation to come and attain this Godly Knowledge and inheritance, else that soul will, later, complain that God, the World Father, had deprived him of his due. Baba explained that this Godly Knowledge of

Mantra is not to be kept a secret. Anyone who does not divulge it or does not pass it on to others is a miserly person; he cannot have high degree of happiness that the wealth of knowledge gives when it is given to others. Baba compared this knowledge to imperishable wealth and said that one should be generous and charitable. He likened it to a lighted lamp and said one flame should light another. One should give knowledge to many, for, unless all get it, the whole world will not get transformed and, unless the whole world gets transformed into paradise, not a single individual will have perfect happiness. He said that there is no question of one becoming a *chela* and one's showing his degree of devotion to us so as to deserve initiation. One the contrary, we should adopt all gentle ways—invitation, persuasion, gifts of literature, etc., etc.—so as to prepare every soul to take this knowledge and to practise meditation, for we have do him this good service, of which he does not know the value but we do. He may not show interest in the knowledge but we ought to be interested in that.

Baba further explained that the tradition of performing the symbolic cremation of the disciple and the sprinkling of 'consecrated' water on him were mere rituals. Instead, when this Godly Knowledge is given then the soul develops detachment and dispassion and forgets old connections, based on body-consciousness and takes a new, spiritual life. There can be no consecrated water, it is Godly Knowledge which is the elixir or the sacred water. This knowledge gives you the secret about the soul, God, the Soul world and the esoteric meanings of the legendary tales in brief. Therefore, this is the *Rahasya*. It is unknown, but now it should be announced to the whole world to a clarion call, for, without this, ignorance, blind faith, superstition and viciousness will not release their iron grip on the world. Thus, Baba does not talk of initiation of a few *chelas* by giving them a secret *mantra* and asking them not to divulge the truth; instead, he asks to divulge this forgotten secret and to reveal this truth to all. He is, in this sense, World Teacher in the real sense of the words. God's every *vakya* (statement) is *mahavakya*. His every word is a *mantra*, i.e. a sacred advice. His *Mahamantra* is; *Manmana Bhav*, meaning : remember me. The *mantra* is not to be repeated, read or recited; on the contrary, it has to be sincerely acted upon as prescription by a doctor has not to be read and re-read but the medicine, stated therein, has to be taken to cure oneself of the disease.

The teachings of Baba give one a broad vision, and an unusual tolerant attitude. These reflect all that is best in anyother religion or anyother secular system of economic, politic or social thought. His system subsumes arguments that can be given for and against it and it discusses all aspects of problems. It has rightfully the claim of having the quality of universality. It stands on no unproved or unsubstantiated presuppositions. Its metaphysical preposition claims to derive from religious experience, Divine visions and besides, draw their support from Physics, Cosmology, Cosmogony. Geology, etc., etc. It has no trivialities or pathological eclecticism. It is not a philosophy or teaching that works well with the very young or intellectually and spiritually undeveloped people and leads to total attrition or stagnance when one advances, attains some maturity, or reaches some height. It has nostylic inanity. It is such a unique thing that a daily dose of it gives new vigour and new strength to the soul and it can never go waste nor does it die without producing result one day.

The knowledge which Baba has imparted is not merely religious in nature. It has the useful essence of cosmology, history, philosophy, ethics, psychology, aesthetics, culture, psychotherapy, etc. in it and has also the seeds of new health sciences, social sciences and sciences connected with Space and Time. In fact, it has all these essential ingredients of every branch of knowledge which are necessary to make one's life peaceful, happy and healthy. Therefore, it has been truly said that by knowing it, nothing remains to be known to attain life's goal. The teachings are thus superb and the teacher is most exalted and its excellence is beyond words. □

Life and Personality of Brahma Baba

—Some Recollections

THE personality of Prajapita Brahma, the lucky vehicle to God Shiva, the Incorporeal Father of all souls, Redeemer of the sinners and the Ocean of Gyan, was truly singular. Even when you simply looked at him, you felt that he was certainly a rare person. A tall and healthy body, prominent high forehead, and sharp and piercing eyes impressed all who saw him. Grey hair topping his bright appearance, white dress and sweet smile—these combined to make a splendid figure. Even at 80, his face was not shrunken. His eyes were so healthy as to make eye-specialists wonder how it was possible to have such good eyes at his age. He never needed any specks to read or to look at distances. His voice was sweet and, at the same time, serious; it continued to ring in one's ears for days. His gait would shame even the young. His face shone always with smiles. No one saw Baba laugh loudly nor was he ever sad. Though he was an astonishingly light-eater, he owned a good physique. In spite of his being highly busy, he never appeared to be fatigued. He would sit for 3 to 4 hours without having to change his posture. I don't think he slept for more than four hours. The rest of the time he used to be engaged in the purifying remembrance of Shiv Baba or was busy doing Godly Service. A shining example of the ideal *Karmayogi* was he, our Prajapita Brahma!

Unselfish and deep Love

His heart was suffused through and through with affection for mankind. Not thinking much about our greatest lapses and shortcomings, he would shower on us all the affection he was capable of. Even in our earthly parents, there is a strain or too of self-interest, but this our unearthly father Prajapita Brahma's affection was entirely selfless. In order to enable us to obtain not only release from Maya's Prison-house but also to acquire our divine birthright, he was always busy doing spiritual service. Just as a father endures the greatest hardships to get his son released from prison, so also Baba, foregoing

all his conveniences, would be busy at all hours in doing service to each individual, even if this meant spending as much devoted care as each such case needed. If after having spent thousands of rupees, only one soul was uplifted, he would be immensely happy, so deep was the parental affection that our Baba had.

Ask for no donations!

During the present debased age, Brahma Baba raised the level of spirituality quite high. What is observed to-day all over the world is that spirituality has been held so cheap as to be bought for money! These *Sannyasis*, whose principle of life was not to touch money with even a barge-pole, have become the slaves of money. Donations are collected almost everywhere. It was at such a time that Baba announced that no donations could be asked for by us, let alone receiving them. "One should rather die than go about begging", he said. He issued strict orders that nothing should be accepted even if offered voluntarily. The only exception could be that of accepting service to this *Gyan Yagna* in the form of money from only those who have benefitted from divine service here and imbibed divine virtues, as members of this divine family. Thus did Baba enunciate a high ideal of not accepting monetary service unless spiritual service had already been rendered to him by us. The aspirants who come to the service-centre and are asked to take the usual one-week course, ask, what fees have to be paid by them. But, they are surprised to learn that instructions in divine *Gyan* and *Rajyoga* are given free of any charge.

Free from even a slight tinge of conceit

Now-a-days on the contrary, we find conceit rampant in all spheres of activity, more so in the sphere of spirituality. Has not egotism become a valuable asset of these so-called ascetics or 'godmen'. People cannot expect to receive a *Sannyasi's* blessings until they bow so low as to lie full-length at their feet, with their forehead touching the ground or the *Sannyasi's* feet. These 'saints' have really abased and humiliated the 'followers'? They have thus been made to lose self-confidence and have learnt to have the inferiority complex. It is during degraded time like this that Shiv Baba comes into this world. Brahma Baba made up his mind to uproot this debasing and repulsive relationship by sweet and affectionate relationship like that which exists between spiritual father and son. Thus he dispelled from our minds all sense of one's inferiority,

and engendered self-confidence in us. We are not the ones to lick the dust of so-called *Gurus*. We are the scions of Shri Lakshmi and Shri Narayan who were endowed with all virtues, superb excellence and were completely viceless, and we can, and are, in fact, working to obtain the highest status indicated above. To these promising souls, who shall achieve high spiritual state, Bap-Data i.e. God Shiva and Prajapita Brahma,—salutes after having given the nectar that is Gyan. Contrast Brahma Baba's saluting his spiritual children with prostrating one's self full-length at the feet of these *Gurus*. How remarkably humble our Baba was!

"Admire only Shiv Baba"

Baba kept far away from false prestige or people's admiration or act of worship. Now-a-days these *Gurus* and *Sannyasis* direct their disciples to worship their portraits daily. . . Do they not thereby delink the *Buddhi* of their disciples from Shiva, who is Supreme Soul and the Uplifter of the fallen, and get it linked to their own selves, and thus incur sin? These disciples offer the portraits of their *gurus* incense and flower-wreaths and also address them as 'their God' in the course of their worship. What an immense difference between this kind of worship in every house or temple and that Meditation, taught by Shiv Baba! It is because of the former that India is going deeper and deeper into the abyss of degradation. In such times as these, Baba directed that pictures are not at all to be used for any form of worship. He said: "The only being who is worship-worthy is Shiva, the Incorporeal Supreme Soul, but He too is not to be worshipped; He is to be meditate upon. Brahma Baba regarded himself as an intermediary whose duty it was to give strayed and lost souls true knowledge of God and then betroth them to Him. "Has any married woman said at any time that she loves her husband and also the Brahmin priest who gets them married", Baba asked. "No, that would be adultery. Similarly, it was but adultery or lechery, plain and simple, of one's *Buddhi* (mind) to love a *guru* or a *sannyasi* besides the Incorporeal God Shiva." Hence it was that Baba stated it emphatically that he who forgets God Shiva and remembers him will certainly be degraded and will go to Hell. How humble our Baba was!

His Lovelife Letters

His efficiency was simply remarkable. He would be getting almost

every day letters from about 200-service centres. Most of those he replied that very day! For quite long time his red pencil would be seen moving on paper and a pile of replies appeared soon on the table. These letters, written in red pencil, shone brightly as Baba's gifts to his children. These replies were usually very shorter but they carried highly important points of Gyan and other things, which came true in the lives of the addressees. In just two lines much sense was packed, so much sense that others would take more than two pages to express it! That spiritual enchanter's love, sweetness, counsels and even commands were never in vain. It appeared that, in just a few words, he laid before us all his affection for us to have. Owing to his being very busy he spoke a few chosen words, and even then, in that short while, he gave a complete solution of the problems of each individual. Everyone thus felt that he took great care of him and understood and realised that Baba was his own!

A multi-faceted personality

Like the lotus flower, he was taintless and impartial. This moment he is bathing us, as it were, in the waters of divine love, and the next moment he would be deep in sweet remembrance of Shiva Baba. He would be saying good-bye to some of his children, and the next moment he would become unattached to them and turn to another job. Truly, he was lovely and yet aloof, and was thus a singular example. Having started life as an ordinary man, he amassed huge wealth by dint of his genius. But, no sooner had he received God's visions than he dedicated all his wealth to Him. For support in his old age or for his earthly children and others, he set aside nothing. While others would be planning for rest in old age, Prajapita Brahma took upon himself the huge task of transforming the degraded world into a righteous one and lived the life of a true *Karmayogi*. His penetrating acumen to recognise gems lying hidden could not be surpassed by anyone. Had he not spent most of his life in assessing gems and spotting out the true ones? In short, whosoever came into contact with him was by him made sublime.

Baba would sometimes treat anyone affectionately and sometimes plainly talk to this very person, but without being harsh, because all that he always aimed was to improve their character. Never did he do anything under any stress, be it of pride, enmity or friction. He was

above any of these evil ways, because his heart was full of divine love. Can there then be any scope for envy or enmity in his heart? Indeed, Baba was free from fear, enmity and conceit. Every moment comes before my eyes, pictures one after another of the other-worldliness, divinity and large-heartedness of Prajapita, who was the medium to and right-hand man of Shiv Baba, the Redeemer of the fallen, and our dearest father in the task of re-establishment of the righteous world, called the *Satyugi* world which is invested with Purity, Peace and Prosperity to their fullest extent. It is now fourteen years since he departed from amongst us and became *Avyakta* (that was in 1969).

Slogan of Brahma the World-Father: “Service, Service and Service”

IN the history of religions, there has perhaps been no other man who worked so much, so hard and so well for the spiritual and lasting good of mankind as Brahma Baba did. No one ever treated every human being as a V.I.P. No one ever gave so much care, so much love and so much service to every man, woman and child as Brahma Baba did. He took interest in the welfare of all. No one has ever been so benevolent and yet so humble. No one had ever reached such spiritual height and yet expected no obeisance. He was a unique man whose thoughts, words and acts did lasting service. They uplifted, inspired and encouraged men and women to be honest, sincere, good and morally sound.

Sweet Words that Solved Problems

Brahma Baba's sweet words were sweet beyond words: He who heard him was thrilled to the core. His words were so wise, measured, significant and heartening that even the gloomiest were enlivened. Such great power there was in his words that even the limping aspirant, who stumbled on the path of Divine Knowledge would start marching onwards and even dumb persons would spring up all at once into discoursing fluently to others on divine knowledge. Even the weakest of 'the weaker sex' did such difficult tasks that very few valiant men could accomplish. To these so many souls of different spiritual level, Baba would utter sweet, appropriate and wise words which solved their problems and brought inner satisfaction to them all. He would thus understand the capabilities of all individual souls. They would generally tell him their own stories, sometimes exaggerated. Baba would always reply briefly yet fully and in clear words. Baba's full reply to long and detailed letters from different service centres would be in few sentences but it would be more than satisfactory.

Baba inspired souls for a life of celibacy and complete purity, not by mean of dry discourses and didactic exhortations but by lovefully

and sweetly explaining the significance of purity and by winning people through affection and sweet words.

Once, when Baba was in Bombay, a couple, quite young in years, came to meet him. Having given them divine knowledge for a few minutes, he presented to them a painting of Shri Lakshmi and Shri Narayana and said, "Dear children, if you become chaste in this your last life in the World Cycle, you will be as great and as good as the two in the picture. Tell me if you agree with what this old Baba says? Shiv Baba is telling you this through this old man. Should you not, therefore, say: 'Yes'?"

These sweet words of Baba had their full effect on this couple, reaching the core of their being, like a sharp arrow. Both of them, promised then and there, that they would remain pure throughout their life, and, in token of this, tied *Rakhis* (symbolic thread) of purity to each other. Baba then welcomed them heartily, and spoke highly of both of them to say that only persons like these two will humble the *Sannyasis* (recluses) who renounce their hearth and home, render their wives 'widows', so to say, even while they themselves are alive, and run away to forests, all because they have not the calibre to be chaste while leading a family life. That couple is an example of chastity even now, and will remain so. Can anyone else accomplish this feat of making a youthful couple fully chaste all through his life?

It would be no exaggeration to say that every word of Baba was a golden version by itself, every action and every thought of his was for betterment of us, souls, because he was a faithful instrument of God, who is knowledgeable. We are reminded of an occurrence of the year 1966. A journalist who had, for many years, opposed the work and mission of this institution and had made, in newspapers, an adverse criticism of Baba, once came to Mount Abu to meet Baba, with a friend who was now a Brahma Kumar. After only a brief meeting with Baba, this journalist became penitent and said: "Baba, I have been a great sinner. At the time when people were agitating against the Om Mandali in Sindh, I pelted stones at your place and I badly criticised your movement and you personally but now I feel that, by so doing, I committed a heinous sin and, therefore, I crave your pardon."

Baba, with a smile on his lips, said, "whatever is past is part of Drama! Now let us forget about it. Well, some people criticise because

they believe a hearsay. Shiv Baba does not mind this for the truth will sooner or later come to be known".

Hearing this comment, the journalist was very happy and said, "I will never write such things in future without verifying their veracity".

Thus, he became a votary and an admirer of the institution.

Even his loving glance and holy look did Service

Man's eyes are the windows of the soul, and Baba's divine eyes were spiritually bewitching. It is with these eyes of his that he captivated our hearts. In his infinitely divine eyes, there shone, for all, his boundless love and good wishes. He wished to make of every spiritual child a deity, like Shri Narayan or Shri Lakshmi. At a single glance, he gauged the spiritual state of every child, and at the next glance, he would, at that very moment, fill him with extraordinary spiritual force in order to remove any flaw that he had. If Baba cast once a look on anyone, he would feel like gazing fixedly at Baba's peace-radiating face and would forget where he was, and would get grounded in his original spiritual state. How his looks brought grace to one and all!

He was a moving lighthouse which worked like a searchlight! Truly speaking, in his eyes lay the immense wealth of spiritual magic. No wonder that some people alleged that whoever joins the institution of Brahma Kumaris, he is charmed. They, however, did not know that the reason for this was that Baba had immense goodwill, deep and selfless love and genuine sympathy or compassion towards all.

His physical appearance inspired for Purity

Brahma Baba had so disciplined his aged body by means of holy power of Rajyoga that everyone of us was astounded to observe his busy routine, starting at about 3 in the morning till 10.30 or 11 in the night, even at his high age of eightyfive years. Whenever anyone of his acquaintances of his business days met him, he could not but say that Baba was exactly as they had seen him thirty or forty years ago. Some amongst them were young when they had seen Baba as man of little over fifty-five when he had founded the Om Mandli. Now, when they were at the age of 50 or 55, they themselves looked very old, with many of their teeth missing, with their bodies worn-out and with only a few hair on their scalps, all because they had led a life of worry, fear or sensual pleasures. Now when they met this young man at 90 or more,

with his bright countenance, they realised, by contrast, what wonders the life of a Yogi can work. Involuntarily, they would respectfully bow to him, and from their lips and, in one voice, as it were, came the words; "Dada, you have truly made your life worth living, whereas we have wasted it !" and "there is undoubtedly a superior, invisible force working in you...!"

We see thus how the apparently ordinary body of Brahma Baba inspired people to make their life as beautiful, valuable and sublime as diamonds are.

Upliftment of women

No one has done so much for the cause of women as Baba did. He raised the banner of their liberation from male-dominance in a spiritual way. He gave a new meaning to the slogan 'Vandey Matram'. He called upon men to shed their ego and to let women lead them spiritually, for women had special abilities to that end. Baba created a spiritual revolution in the world with the army of women, many of whom were semi-educated, weak, helpless, and aged and were looked down upon by the society as a class. Women had been subservient to man for centuries and Baba now put a stop to it. The true knowledge now made the helpless helpful. It taught them to roar against false principles and blind faith.

He made the 'Impossible' Possible

Baba had remarkable quality of keeping spiritual children of different *sanskārs* and temperament united in spiritual love-bonds. He presented a perfect ideal of conquering *Maya* in a world where everybody regards it as impossible. Great sages and saints have floundered on the rock of celibacy. As pointed out earlier, Baba presented a unique example. Thousands of married couples and unmarried boys and girls took to the path of complete *Brahmcharya* at Baba's inspiration. Perhaps that is why *Brahmacharya* was named after Brahma.

Truly Serviceable

Thus, every thought, word and act of Baba played the divine service of uplifting people to great spiritual heights. His physical form, his eyes, his hands, his smile worked wonders on men. The shining soul

between his eyebrows inspired other souls to fight *Maya*. His divine sight gave the silent and subtle message to proceed towards spirituality. Contact with him resuscitated and awakened divine virtues. His presence was blissful. His speech touched the cords of the heart. His spiritual powers made many happy and reformed many, and many surrendered themselves to be in His service. His intense meditation and peaceful vibrations have made every atom of Madhuban so peace-giving ! Unique was his service to mankind, unique was his slogan of 'service, service and service'. Nothing could stop him from doing good to one and all. Even the thoughts of rest, recuperation and retirement could not deter him. He was an angel in flesh doing ceaselessly the service of mankind. And, in doing service, he was more enthusiastic, warm and loving than even those to whom he did good acts ! □

