

Special Issue on Karl Marx.  
Also articles on World Creation

# THE WORLD RENEWAL



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H.E. Mr. L.F.S. Burnham President of Guyana accompanied by sister B.K. Mohini and Bro. Jagdish Chander, arriving at South Extension, Museum, New Delhi.  
B.K. Shivkanya and B.K. Lakshami presenting the Universal Peace Conference Souvenir to the U N. Secretary General at Madras.

## *A Supernatural Phenomenon : Strange to Few, Real to Many*

—Bharat Bhooshan, Chief Sub-Editor, P. T. I

**O**n the concluding day of the recent Universal Peace Conference at Mount Abu, over 3,000 delegates and guests, including the Assistant Secretary General of the United Nations, Mr. Muller, witnessed a strange phenomenon—almost incredible—the entry of the soul of the Founding Fathers—Bāp-Dādā—of the Brahma Kumaris Spiritual University—into the body of one of the senior-most Brahma Kumaris, B.K. Hirday Mohini, also known as Gulzar Behn—and the subsequent dialogue, through her as the medium, with the V. V. I. Ps and some of the foreign delegates.

Yes, it was incredible to a few (including myself), who were visiting this headquarters of the University for the first time, but not so to a vast majority of the audience which had gathered on the occasion.

Bewildered, amazed and, to some extent, awed by this supernatural phenomenon which I had never seen before, I approached Gulzar Behn, a very unassuming, calm and modest woman, now in her late fifties, and talked to her for nearly an hour about this phenomenon and her background.

### **Experiences of Trance and Vision**

Gulzar Bahen, who is also credited by her fellow Brahma Kumaris with entering into meditational trance for hours, answered all my questions with patience and perseverance without getting disturbed or ruffled. The interview took place in the small office room of the Pandav Bhawan which was humming with activity.

She makes a clear distinction between what she calls *Pravesh* (the entry of Shiva Baba's and Brahma Baba's souls into her body), and the trance-visions which she has been having ever since her childhood.

Gulzar Bahen explained that when Bap-Dada entered her body and adopted it as a

medium to address embodied souls directly then she, as a soul in trance, rested with her consciousness in a dormant and non-manifest form so that no memory remained of what Baba said or did using her as a medium. In the other form of trance, which she called 'trance-visions', she said, she was completely oblivious of her gross body and the senses, but on returning from this state to normal consciousness, she could recollect clearly all the sights, scenes and soundless conversation she had in the state of trance-vision. This she termed, was her spiritual role as a '*Sandeshi*'—a trance messenger.

She modestly attributes both these miracles (as I would like to call them) to the "Grace of God" and says that one cannot perform them by mere practice of Yoga.

Gulzar Bahen, who has been having dialogue with Shiva Baba, the Supreme Father, and with Brahma Baba, after the latter, ascended to "the subtle and perfect state of being," thirteen years ago, says, she has become their



*Shiv Baba speaking through the medium of  
Gulzar Bahen*

medium ever since Brahma Baba attained the "subtle (*Avyakt*) form. She believes that Brahma Baba is now in what she describes as the '*Sukshma Vatan*' (Subtle World). After he has gone to '*Mool Vatan*' (Soul World) and has been there for some time, he will take birth in the heaven. So long as the soul remains in Mool Vatan, it has no part to play on the stage of this creation.

Whenever Gulzar Bahen or Didi or Dadi (Administrative Heads of the Spiritual University) require any guidance, particularly relating to the world-wide service to which the University is devoted, "I go to Baba or Bap-Dada three or four months in advance, or as the situation demands, in his Vatan, the Subtle World, to seek their guidance. After having His (or their) advice and fixing up with Him (or them) and seeking His (or their) blessing, we launch any All-India or World-wide programme.

**Does Baba always meet her when she wants to ?**

Gulzar Bahen replies : "Usually, Baba does. But it all depends on whether Baba also considers the meeting as necessary as we do at a particular moment of time." She says on my further asking that, at times, when Baba thinks the meeting is not necessary, she does not get a vision.

"When Baba's soul enters me," she says, "I personally do not know what He is talking through me. I do not know whom Baba met and what message Baba conveyed to others. My consciousness and memory at that time are dormant. When that is over, my consciousness and memory are restored. Baba then tells me that I can return to my 'Vatan'.

Gulzar Bahen says that she has been Baba's medium for a maximum period of eight to nine hours continuously.

**How does she feel on returning to her normal consciousness ?**

"I feel very fresh for sometime because I

The word 'Baba' is generally used for Shiva Baba as well as for Brahma Baba or for both simultaneously.

have been completely unaware of my body during all this period. Next day, however, I feel the need for a little rest. There is however, no fatigue."

Gulzar Bahen went into trance for the first time when she was barely nine. She recalls that it was in Hyderabad, Sind, Pakistan, where she had gone from Karachi, her home town, to attend "*SATSANG*" of Baba in 1936.

At that time, she says, she knew little of Rama or Krishna ; nor did she know the significance or meaning of Bhakti.

But to her own surprise and to the surprise of everyone around, she went into a trance which lasted nearly 30 minutes.

On waking up from the trance, when people began to question her as to what had happened to her, she, in that tender age, wept because something unusual had happened to her and she was too young to understand it.

Her mother and others asked her what she had been experiencing during trance. When she told them that she saw dazzling light in a hall (bigger than the Rashtrapati Bhavan in New Delhi) decorated with gold and diamonds all around with a child in dancing pose, it immediately struck them that she had visualised Shri Krishna. They showed her the paintings and images of Rama and Krishna and asked her if the figure she saw resembled either of them, she told them, "No, what I have seen far exceeded in beauty and charm than what is generally conceived by the artists or painters".

Her parents were now convinced about her spiritual sanskaras and admitted her in 'Om Niwas'—a school for children which Baba had opened in Hyderabad to prepare children for his noble mission.

She returned home only once—on her father's suggestion—but was sent back after a year to the Om Niwas by her parents who thought that she was cut out for the Godly mission.

For five years—from 9 to 14 years—however, she never had any trance. But later on,  
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already completed his thesis, of which the main failure lay in the region of morality and spirituality. Marx threw away what should have been his main asset—the moral revulsion which sensitive people feel against exploitation and the glaring misery of the working class. Marx's moral cynicism has converted communism into a political movement which is willing to adopt the course of bloodshed reckless power politics. This has greatly stunted the moral and spiritual growth of mankind and has totally alienated religious minded people who have feeling and sensitivity for the poor and the underdog.

In fact Marx's theory of economic determinism and his view of human nature led Marx to the wrong conclusion that morality and ideology are merely the superstructure which have no independent force; he thought that the basic reality or structure was the economic reality and that morality merely rested on it. This approach implies that man's ideas—moral ideas, in particular—have no role in shaping historical events. Marx believed that a proletarian revolution would take place automatically and inevitably as a result of the development of the forces of production and that the moral ideas of human beings would have only a superficial, secondary and derivative role in the making of revolution. History proved Marx wrong. It has shown that ideas have played a powerful role in shaping history. Morally great people like Buddha and Christ swayed mankind, in their times, with their moral and spiritual ideas.

Furthermore, Marx believes that it is *not the consciousness* of men that determines their being, but, on the contrary, *their social and economic being* that determines their consciousness. But, it can be explained that this is psychologically and factually a wrong construction. **The being of man is determined by his consciousness. His social and economic life is a superstructure based on the reality of his consciousness. If man is**

**body-conscious, his being would have a life-style different from the one which is based on soul-consciousness.** Man's belief-system forms the thrust of his consciousness and also determines his value system and life-style. Brahma Knmaris Spiritual World University believes in reforming man's belief-system and thus giving him a proper value system and consciousness. The time for doing this reform work is ripe too. We have explained earlier<sup>18</sup> that Karl Marx believed that, at an appropriate time, forces of history or conditions of society brought, on the scene, a great man, necessary to bring the change. Today, when the world is badly divided and is resting precariously on the edge of a rock, and has created a most critical situation by having slid down the path of morality, God, the most beloved and compassionate Father has taken advent to redeem it through moral reform and, non-violent and spiritual revolution. □

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she again started experiencing such trances during the course of which she had encounters with many Hindu deities, including Vishnu and Shankar, she claims.

She also claims to have seen during one of her trances, the preparation of the second World War by Hitler much before it took place. When she related it to Baba, he told her : "Wait and see". The whole scene came out to be true after a few years, she says. □

#### SIX HONEST, SERVING MEN

Rudyard Kipling has said in verse :  
I keep six honest serving men  
They taught me all I know  
Their names are *what* and *why* and *when*  
And *how* and *Where* and *Who*.

18. See page 29, col. 2.