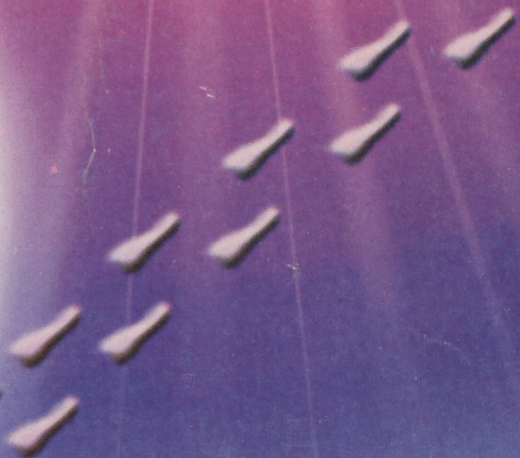


# Foot-Steps of Brahma Baba



# An Alokik Life Story



## Dawn of New Deity World





**THE WONDERFULL HISTORY OF  
RUDRA GITA-GYAN YAGYA  
(BRAHMA KUMARIS GODLY UNIVERSITY)  
ESTABLISHED BY ALMIGHTY GODFATHER  
SHIVA  
TO CREATE NEW DEITY WORLD**

**THE FOOT STEPS OF PRAJAPITA BRAHMA  
(FATHER OF HUMANITY)  
TO BECOME KARMATIT (ANGEL)**

**AN ALOKIK  
LIFE STORY  
OF  
DADA CHANDRAHAS**

Book available at:

**Literature Department,**

Pandav Bhawan, Mount Abu-307 501.

**First Edition** : 5,000 (March, 2002)

**Publisher & Printer:**

*Literature Department,*

*Om Shanti Press, Gyanamrit Bhawan,*

*Shantivan, Abu Road - 307 501*

Phone: (02974)-28124, 28125, 28126

**Copy right:**

**Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya,**

*Pandav Bhawan, Mount Abu - 307 501*

*Rajasthan, India*

## FOREWORD

The Brahma Kumaris Ishwariya Vishwa Vidyalaya, a world-wide institute, is giving the teachings of spiritual knowledge and Raja Yoga in order to bring purity, peace and happiness to humankind.

Searchers of spirituality coming to the organisation at the present time have great curiosity for discovering how this huge tree started in the form of a tiny sapling and how it grew to such proportions. A couple of publications of the history of the early days based on the descriptions of the original jewels are already available. But even then, there can never be enough literature on the thrilling history of the mouthborn children of Prajapita Brahma. Therefore at the request of many, this brief history of the spiritual institution has been presented by Dada Chandrahas, an eyewitness, in the form of his experiences.

Within this text, unique experiences of living with Brahma Baba, the entertaining conversations of the Father and the children, as well as the special efforts of Brahma Baba to attain the karmateet stage have been recorded in simple language.

This booklet is the essence of the experiences of Chandrahas Dada. It is written in such an interesting and knowledgeable style that once you begin to read it

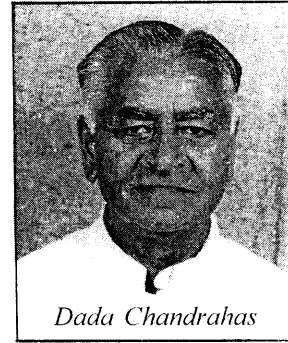
you will want to continue till the very end. I discovered many anecdotes for the first time.

We are grateful to Dada Chandrahas for describing in this booklet his personal experiences as well as for giving us his understanding of the history of the yagya.

BK Brij Mohan  
New Delhi

18<sup>th</sup> January 2001

## MY CHILDHOOD



*Dada Chandrahas*

I had the supreme good fortune of being born in Hyderabad, Sindh, where Shiv Baba's lucky chariot, Brahma Baba was born. My family had very close connections with the families of Brahma Baba, Jagadamba Saraswati, Didi Manmohini and Dadi Prakashmani. This

is why, in my childhood I used to visit them regularly and play with them.

In Hydrabad there were two communities of Sindhis. One was called Amil and the other was the Bhaibandh community. The Bhaibandh community lived in the city centre and the Amil community lived just outside the city in a place called Heerabad. The people of this community tended to be well educated and took jobs in the government as collectors or as lawyers and doctors.

In contrast, those from the Bhaibandh community did not have such an interest in education. They would study a little and then took to business. They would go abroad to places like Hong Kong, Japan, Singapore, China, Africa, Trinidad and Tobago for 2 – 3 years and

return to Sindh for 6 months after earning a lot of money and go back again to those places.

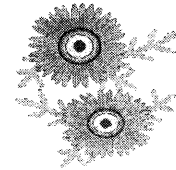
I took birth in a wealthy Bhaibandh family in the centre of Hyderabad; Sindh in a street called 'Mukti Street'. My lokik father had his business in Japan – Kobe and Yokohama. After three years he would return bringing with him a lot of money as well as many Japanese toys for us children. I had two elder sisters and one brother. I was the youngest in the family. My uncle and his family also lived with us. My uncle, his son, daughter-in-law and their children lived there. My uncle was religious-minded and therefore did some small jobs in the city. My father's income easily ran the entire household. We also received the rent of two houses and 3-4 shops located in the market place.

Suddenly, however, the drama took a turn. There was a disastrous earthquake in Kobe in which my lokik father lost his life. The entire business and shops were all destroyed. At that time I was about six months old. As a result of this we had to experience a lot of financial difficulties and were forced to sell our shops, etc. Because of such sorrowful times, my lokik mother passed away by the time I was six years old.

Even more sorrow followed, as without our mother there was no one to look after us. Fortunately, my mother's sister who was married into a very wealthy family adopted me and my brother (my two elder sisters

were already married). My mother's sister was married to Bhai Hasaram, the owner of a large firm called J T Chanrai. He had a very big house in which his three sons and their families lived. His eldest son died in an accident. His two sons and two daughters (Didi Manmohini and Dadi Sheel Indra) lived with their mother (Queen Mother). The second son, Mulchand lived with his family (Lilavati and Hardevi Brijshanta). The third son Bhojraj also lived there with his family.

All of us children would play together and go to school together. In this way 3-4 years passed in laughter and happiness. There was then another jolt of sorrow. My mother's sister passed away and we two brothers had to leave her house, as now there was no one else there who could look after us. We moved to our grandmother's house, which was in a street called Khatubad, lane where the entire Kripalani families lived. My grandmother and mother's brother also belonged to the Kripalani family. Incidentally, Baba's house was in the same locality.



## CONTENTS

1. The beginning of Om Mandli ..... 10
2. I became free from bondage ..... 16
3. Anti-Om Mandli people's agitation ..... 21
4. Om Mandly's name changed to BKIVV ..... 25
5. The knowledge of heaven was revealed  
through visions ..... 30
6. The establishment of Pakistan ..... 39
7. Going to different cities in India for  
divine service ..... 46
8. How Baba taught me engineering ..... 51
9. Entertaining dialogues between  
Baba and Me ..... 54
10. The image of humility - Beloved Baba ..... 60
11. Baba became Karmateet ..... 64
12. The revelation of beloved Baba ..... 68

## PART - 1

# RENUNCIATION

## THE BEGINNING OF OM MANDALI

I am writing this to illustrate how as a result of the sorrow I experienced in my early childhood; I remained free from the company of friends and bad habits and thus was able to engage my intellect in my studies as well as in devotion to God. If a holy gathering was ever held by a sage or saint, I would be there. I also used to be at the top of the class in school. I would play chess if I felt like playing. I had become very adept at this. As I was quite clever in my studies, I received a double promotion twice or thrice and at the age of 12, I reached the matriculation level (normally reached at 15 years).

Because of these sanskars, when Baba returned from Calcutta and started satsang in a small old building, and my grandmother advised me that Dadaji gave very good satsangs and those listening had a vision of God, I very happily went there along with her. When we arrived there, I found that Baba would read a couple of verses of the Gita and then explain their significance based on knowledge. The chanting of 'Om' followed this. As soon as the chant of 'Om' would begin, many mothers would go into trance. Some would hold Baba's hand and dance and others would shout, 'Friends, Krishna has come!' and so on. On seeing all this I was

amazed at how it was possible for anyone to receive a vision of Sri Krishna without an intense devotion. This news spread throughout the city and some people said that Dada had learnt magic from Calcutta. They would say that on the strength of that magic, Dada sent innocent simple mothers into trance.

As I did not really understand what was happening, I stopped going for a few days. But the satsang began to grow and after sometime Baba moved it to his own house 'Jashoda Niwas'. It was there that together with the knowledge, Baba began to explain about pure lifestyle, pure food and drink and divine virtues. There was so much of power and magnetic attraction in Baba's voice that those who heard it would instantly put into practice what he said. Actually those of the Sindhi community had learnt from foreign lands many dirty habits, such as eating impure food, consuming cigarettes and alcohol etc. Therefore, seeing such transformation in these same people, the onlookers were amazed. Seeing all this, I too began to go daily. All my relatives also began to go and there was great transformation in their lives. I began to experience the bliss of such a pure clean life. Many in the city were influenced in a very good way. My mother's sister, my grandmother, Queen Mother, Brijshanta and their families also began to come. My uncle, Hasaram was a very well known figure in the city. His firm JT Chanrai was very famous and due to this too a very good impression was created.



However, the drama took a sudden turn. When Dadi Prakashmani's sister Sati's husband returned from abroad, the conflict on purity began. From there the uproar started that the husbands would be denied sex by their wives going to Om Mandali. Having learnt bad habits such as consumption of alcohol and meat etc. from abroad, it was very difficult for them to remain pure. When Dadiji's second and third sister's husbands returned from abroad, they all began to team up. Their wives had informed them that if they were unable to remain pure then they could marry again, but the wives, on their part, were determined to remain pure. On hearing this, the mukhis and chaudharis were shocked. No married woman would ever leave her husband in such a way. What type of knowledge was Dada teaching them that they were ready to renounce their husbands and insist on purity? Even though the husbands beat them and threatened to make them leave home, they remained firm in their resolve. Such news began to be published in the newspapers. One of the articles was entitled 'Sindh's Celibate Wives'. In this way the uproar gained momentum.

Many youths, too, joined this uproar. One evening when Baba's satsang was going on, 100 – 150 youths gathered outside Om Mandali and began to create an uproar. Two to three brothers from the satsang called the police, who came and dispersed the youth allowing the brothers and sisters to return to their homes. They

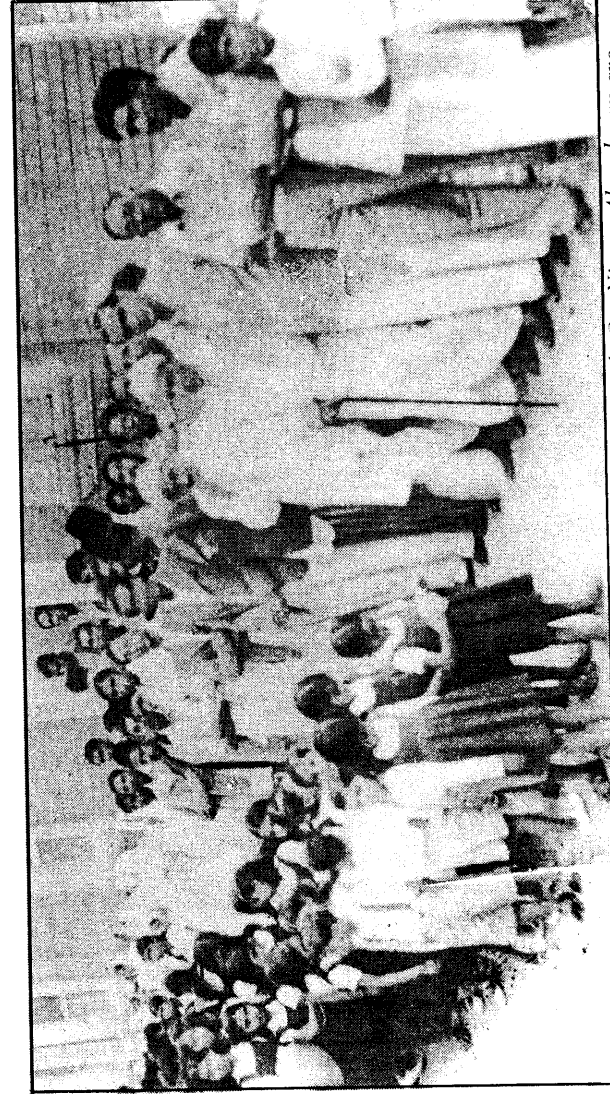
even tried to set Om Mandali on fire. Baba gives us the example of Lakha Bhawan (story from the Mahabharata where the Kauravs tried to put fire to the building where the Pandavs were staying). The fire was put out very quickly. These are the scenes that I personally witnessed, as I was present at the satsang.

Despite all the uproar, both Baba and all the brothers and sisters were able to maintain a peaceful, stable stage as they had the company of Shiv Baba. Seeing such uproar, Baba decided to shift Om Mandali from the centre of the city to its outskirts. The large double-storey building 'Om Niwas' was where Baba established a boarding school for the children whose parents attended Om Mandali. The children were taught knowledge, pure lifestyle and school education subjects. Baba entrusted five Dadis to look after and educate the children (Dadiji, Chandramani Dadi, Dadi Mitthu, Dadi Kala and Dadi Shantamani). Mama used to guide them.

Baba now continued the satsang at Om Niwas. Those of us who lived at home would come on time. I too would go to the satsang by bicycle on my way to school. At that time, I was studying in the seventh grade at the Academy High School. The anti-Om Mandali party were determined to somehow ban the satsang. They first began to mislead the elders such as my uncle Hasaram and Mukhi Mangharam that by



attending Dada's satsang, homes were broken up. Because of being denied sex by their wives, husbands would marry again or turn to prostitutes. Children would wander off etc. Hasaram was influenced by their words and stopped his family from attending the satsang. Didi, Sheel Bhen, Queen Mother and Dadi Brijshanta were all stopped. Sometimes, Didi and I would slip away to Om Niwas to meet Baba. In my holidays I used to go and stay with them. But when Hasaram found out, he sent me to stay with my elder sister. The anti-Om Mandali party was fuelled by Hasaram's hostility and they planned to picket outside Om Niwas. Baba warned us, the Shakti army, that the picketing was going on outside. The children who lived in Om Niwas as well as the mothers, who lived in their homes, all arrived. The scene was very amusing. On one side were the heads such as Hasaram and other elders and on the other side – mothers, young girls, and children. Didi, Sheel Bhen and myself were also present. On seeing us, Hasaram's blood boiled. After all, for how long could one watch one's own children go hungry and thirsty? They had to finally accept defeat. This 'holy war' continued for a couple of days until the Collector intervened. On seeing this agitation in the entire city, Baba decided to shift the children of Om Niwas to Karachi



**Hyderabad Sindh** - The Anti-Om Mandali is seen picketing outside Om Niwas. Also shown are young children standing in their uniform. Dada Chandrahas (11 years) is standing to the extreme right

## **‘I BECAME FREE FROM BONDAGE’**

On seeing Didi in the picketing, Hasaram flew into such a rage that he asked her to get out of the house. When she left, Sheel Bhen and Queen Mother also left and came to Om Niwas. Baba rented a flat opposite Om Niwas and the three of them stayed there.

When Om Niwas moved to Karachi, the families which were firm in knowledge also shifted. Baba rented two to three bungalows where they stayed. There were 8 – 10 families which moved, such as Ishu Dadi’s grandparents, parents, sbrother and sisters; Hardevi Bhandari’s family, Chandramani Dadi’s father – Ratanchand and his family. Those of us who were in gyan alone were left in Hyderabad. Now the question was how to meet Baba. We could not live without the nectar of knowledge. Some girls and mothers in small groups began to go secretly to Karachi. In this way, one day I too reached Karachi. Baba would always send a telegram to the family of whoever would arrive in Karachi, that his or her child had arrived there. Baba followed the law in this way so that they would not have to search.

Similarly, I too arrived and surrendered myself to the yagya and began quenching my thirst of many days.

On the other side, the anti-Om Mandali party were at a loss as to what to do. They began to put pressure on the relatives saying that they should approach the government and get their children back, otherwise their entire family would be made outcast from the community. They forced the families to go to the Chief Minister in Karachi on the plea that their children had been lured away by Om Mandali and that they should be returned. The result was that 3 – 4 warrants were issued daily and those children were sent to their relatives. A warrant was also issued against me. On the same day, a warrant was also sent for Gulzar Dadi and the Chief Minister came personally and took us in his car to our relatives. Hasaram was also present there and was the one giving instructions. That very day, my brother-in-law took me back to Hyderabad. Once again, I found myself in bondage.

However, I remembered Baba’s advice that those vicious people would try to feed us impure food, therefore we should not eat what they served as it would adversely influence us. I was determined in this, and therefore refused all food. They tried to force me but I was firm. After not eating for 7 – 8 days, my body began to become weak. They became worried about what people would say if the child left the body. They also had attachment for me. So they gave me permission to prepare my own food. However, I did not want to

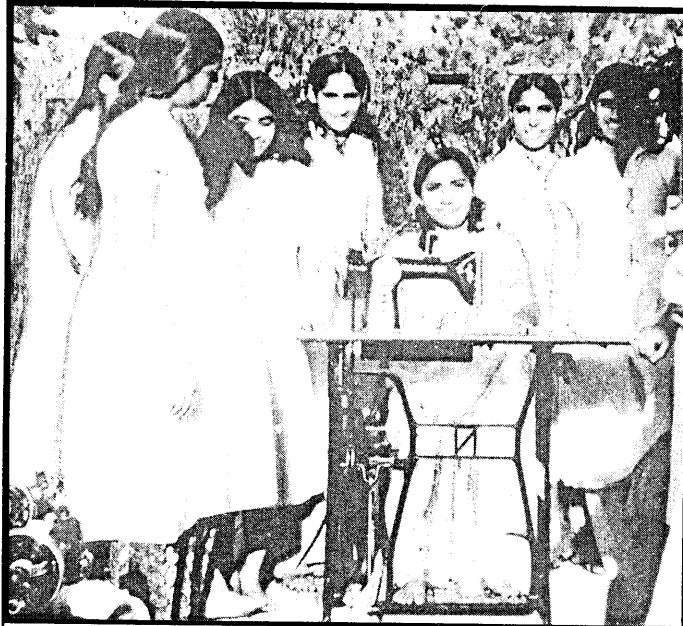
use their impure wealth and told them that I would work and from that money buy grain. They had to accept this. I had learned some tailoring from Didiji and so I would earn 6 – 8 annas (1/2 rupee). From this I would eat chappatis and take milk. I did not even know how to cook anything else. They thought that I was just being stubborn and would get tired after a few days. But in this way, three months passed by.

Occasionally, the Anti-Om Mandali people would visit and on seeing me would tell my relatives that my behaviour was the result of Dada's magic. Little by little it would wear off as long as they didn't allow me to meet anyone from Om Mandali. However, I yearned to meet Baba and thought about how to meet the brothers and sisters of the yagya. At last when I'd get a chance I would secretly go to Om Niwas (Hyderabad). I'd listen to the murlī and news, meet the sisters and return in the evening. My brother-in-law became very angry and would thrash me.

One night, I saw Baba in a dream, and crying, I embraced him. Baba said, 'Child, do they beat you? Ok I will tell you such a method that they will not be able to touch you and your bondages will also be broken.' So, the next morning I secretly wrote a letter and placed it between my clothes in such a way that others would easily see it. They found the letter the next day. In the letter I had written to the Collector, 'I

am beaten daily and if I leave my body, it will be your responsibility.' On reading this, my relatives became afraid. If the collector had received this letter, the police would have arrested them. That's it! After that they did not touch me and I would go daily to Om Niwas and meet the sisters. One day, I seized an opportunity and went to Karachi. They then did not put any obstacles before me and allowed me to remain where I was happy. With Baba's subtle help, I became free from bondage and came into Shiv Baba's lap, the Ocean of Knowledge, forever.





*Karachi - Didi Manmohini teaching sewing to the sisters at "Prem Niwas" bungalow.*

## ANTI-OM MANDALI PEOPLE'S AGITATION

When at last I came into Baba's lap, I began to develop a deep interest in the esoteric versions of knowledge and began to record them. In those days, Ratan Mohini Dadi and Jaswant Bhen used to write the versions in shorthand. I learned shorthand from them and thus remained busy in writing the versions and fair.

Baba had rented a very large bungalow – also called Om Niwas near Clifton Bridge on the outskirts of Karachi. All the families, brothers and sisters who had surrendered lived there. Nearby, Baba had rented another bungalow where Didi and other mothers and daughters who were still in bondage stayed. Didi looked after them and gave them sewing classes.

Because of our moving to Karachi, many well-educated people began coming to Baba. The brothers and sisters would explain the knowledge to them individually. Some of them decided even to surrender. One of them was a Muslim brother from Madras. Baba named him Rishi. He used to translate into English and also taught us this language. Another brother who came was Atmaram Advani – who also taught us English. Two to three other educated brothers such as Dada Vishwa Ratan also came. They also used to type in English. Baba called Dada Vishwa Kishore and Dada Anand Kishore from Calcutta. The ashram became very large consisting of the families of Dada Ratanchand, Rihumal Dada, Ishu Dadi's grandparents, parents,

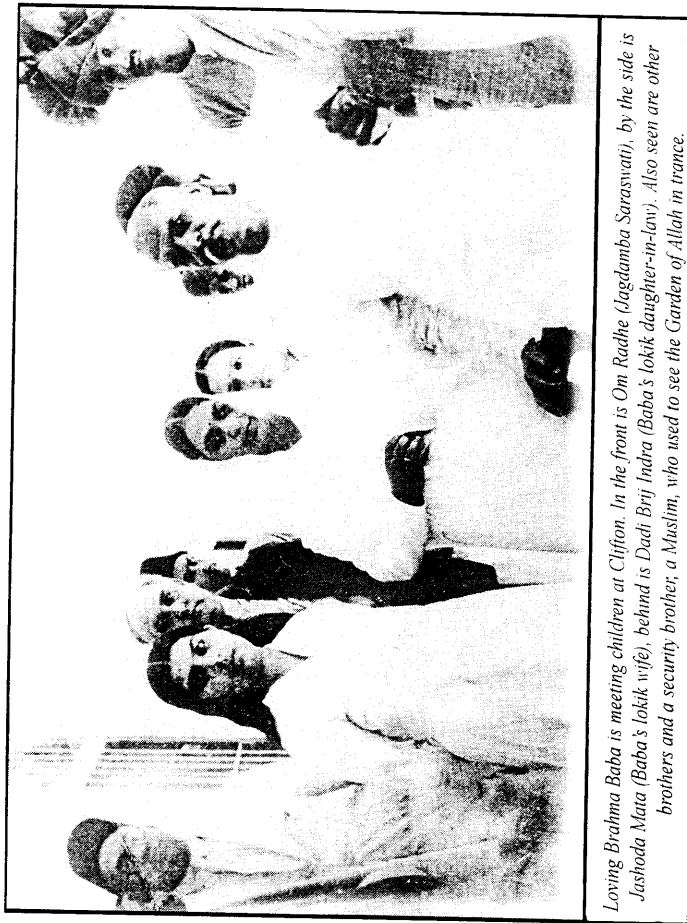
brother and sister, Janki Dadi's mother and father and so on.

Seeing this the anti-Om Mandali party began to burn with jealousy. They began to make plans on how to spoil the atmosphere in Karachi and decided to take out a procession against Om Mandali. They wanted to make a well-known person their leader. For this, they persuaded Sadhu Vaswani, a well-known holy person all over Sindh, to come onto their side. He was a firm devotee of Krishna, a renunciate and yogi. He was told many misleading things and persuaded to lead the procession. Sadhu Vaswani agreed on the condition that the procession was peaceful and non-violent. That there should be no uproar, throwing of stones or any violence. But when the procession approached Om Nivas, the uproar and stone throwing began. Because of this, one or two guards as well as brothers and sisters standing at the gate were injured.

The police were already present because of the procession and therefore they arrested the leaders as well as some of the people in the procession. Sadhu Vaswani was also arrested. Although he was released the following day, the whole incident greatly hurt him. He experienced a lot of sorrow and left siding with the anti-Om Mandali party. The public also began to sympathise with Om Mandali.

In this way, their first plan failed. They then began to devise a second plan. At that time, the province of

Sindh had been newly formed, separate from that of Mumbai. It had a Muslim ministry but had the support of six Hindu MLA's. The Chief Minister at the time was Allah Baksh. He had a lot of love and respect for us. Our lawyer, Parmanand Primalani was the public prosecutor as well as a good friend of the Chief Minister. Parmanand was a relative of our Jawahar Bhen through whom he was introduced to Baba. The anti-Om Mandali party demanded that the Chief Minister should impose section 144 on Om Mandali. This would enforce Baba and the brothers to live separately from the mothers and sisters. The Chief Minister tried very hard to explain that the male and female members of a single family could not be separated. But they were stubborn in their threat, that unless the Chief Minister agreed to do as they asked, they would withdraw support from the ministry, which would result in its collapse. Therefore, to save his ministry, the Chief Minister imposed section 144, but he also cautioned Baba in advance and told him of what he was being forced to do. Dada Vishwa Kishore then rented the neighbouring bungalow and Mamma and the sisters shifted there. Baba would give a class on gyan and yoga to us brothers and the sisters would listen over the loudspeaker. Then Baba and Mamma would stand on the balcony and meet all of us. It was a very beautiful scene. There was a door between the bungalows and we would come and go.



*Loving Brahma Baba is meeting children at Clifton. In the front is Om Radhe (Jagdamba Saraswati), by the side is Jashoda Mata (Baba's lokik wife), behind is Dadi Brij Indra (Baba's lokik daughter-in-law). Also seen are other brothers and a security brother, a Muslim, who used to see the Garden of Allah in trance.*

## The Name of Om Mandli changes to PRAJAPITA BRAHMA KUMARIS ISHWARIYA VISHWA VIDYALAYA

Baba then moved to Clifton sea beach. We 'Gopes' (brothers) began to live in a house adjacent to Baba's house. The sisters too, had to shift twice. But even then the Anti Om Mandli people were not satisfied. They approached the Chief Minister with their resignation letters and threatened him that he must put a ban on 'Om Mandli' or they will resign. Then Chief Minister, Mr. Allah Baksh came to meet Brahma Baba and requested him to change the gathering's name from 'Om Mandli', in order to save his Ministry. baba replied that it was the public who had coined the name 'Om Mandli' as daughters would go in to trance as soon as "OM" was chanted but in fact it was a godly study. So, as per the rules, Baba would now name it "Ishwariya Vishwa Vidyalaya" or "Godly University", The C.M. returned happily and put a ban on 'Om Mandli' to please the members of Anti Om Mandli party and Baba renamed it, 'Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya' (Godly University). (By then the secrets were revealed through murlis that how Shiv Baba is establishing the new Deity World through Brahma Baba).

As soon as Baba changed the name all the con-

flicts ended and our meditation Bhatti began peacefully. Mateshwari (Mamma) lived in a big bungalow with the whole Shakti Army and Baba lived in Clifton with the Gopes, the brothers. The Anti Om Mandli members tried to put pressure to even ban 'Brahma Kumaris', but Chief Minister outrightly refused to do so. In this way the episode of this conflict came to an end.

Dear brothers and sisters, if you look closely at this entire drama, you will realise how Shiv Baba, the Lord of Life, through various methods is establishing the new deity world. No matter how many obstacles came, they proved to be a blessing in disguise. For example, there was conflict about the vice of lust at the very start. Mothers were subjected to cruelty. The outcome of this was that the mothers who had attachment for their husbands and considered them to be gods, were able to break this attachment. They realised that their husbands gave them love and ornaments only for the gratification of their sex-lust. Because their sensual pleasures were not being fulfilled, they not only beat them, but also threw them out of their homes. They even filed court cases to claim the ornaments, which are considered to be the wealth of a woman. The sisters used to sing a song, 'mother, you are a caged bird on account of your ornaments and fancy clothes.

Seeing this, the mothers conquered attachment and became Shaktis like lionesses and were able to face their vicious husbands and break their bondages. Furthermore,

warrants were issued against children and those in bondage were beaten. There was also benefit in this. As a result of this we children conquered our attachment for our parents, friends and relatives and with one strength and one support were able to surrender ourselves in the lap of Bapdada, the true mother and father. Thus we were able to remove the intellectual attachment from all directions and engage it in Godly study and yoga practice.

There was also a very deep significance of Om Mandali being banned. Shiv Baba had to establish a very big Godly World University and Om Mandali was just a small group. Also, Father Brahma was to be revealed. Therefore, the part of Om Mandali being banned and the inspiration for the name Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya. All of us also became Brahma Kumars and Brahma Kumaris, spiritual brothers and sisters. All other relationships ended. Such were the wonderful ways Shiv Baba used to establish the Godly University. We children became the conquerors of attachment. Although we had to tolerate a little, this became instrumental in bringing much benefit.





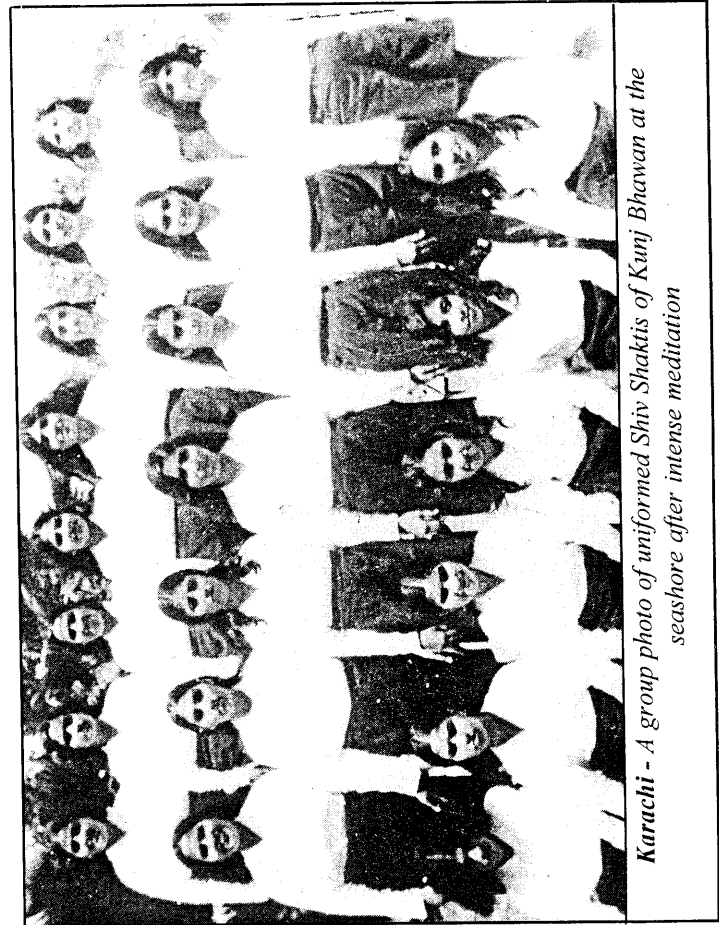
**PART - 2**

**INTENSE TAPASYA**

## THE KNOWLEDGE OF HEAVEN WAS REVEALED THROUGH VISIONS

This is the story of the year 1940. After that, began the part of intense yoga and deep knowledge as well as visions. Five or six trance messenger sisters began to see the perfect form of Brahma in trance and carried messages from him. Amongst them were Gulzar Dadi, Sandeshi Bhen, Jamuna Bhen's younger sister- Leela, Sangtri Dadi and Kamal Sundari Mata. They would go in trance and bring yoga programmes. Together with Mamma and Baba, groups would sit for the entire night in a bhatthi. Through visions, the trance messengers would see what heaven was like and how destruction would take place.

Shiv Baba also showed them how atom bombs and missiles were being invented by science; how civil war and riots between Hindus and Muslims would take place; how there would flow rivers of blood and all souls would return like a swarm of mosquitoes; how punishment would be given in Dharamrajpuri. The trance messengers would show us these scenes practically – how the messengers of Death would come, drop them from a cliff etc. Alongside this, were the scenes of how the court of the deities of heaven was held, how there were 36 varieties of food and how they

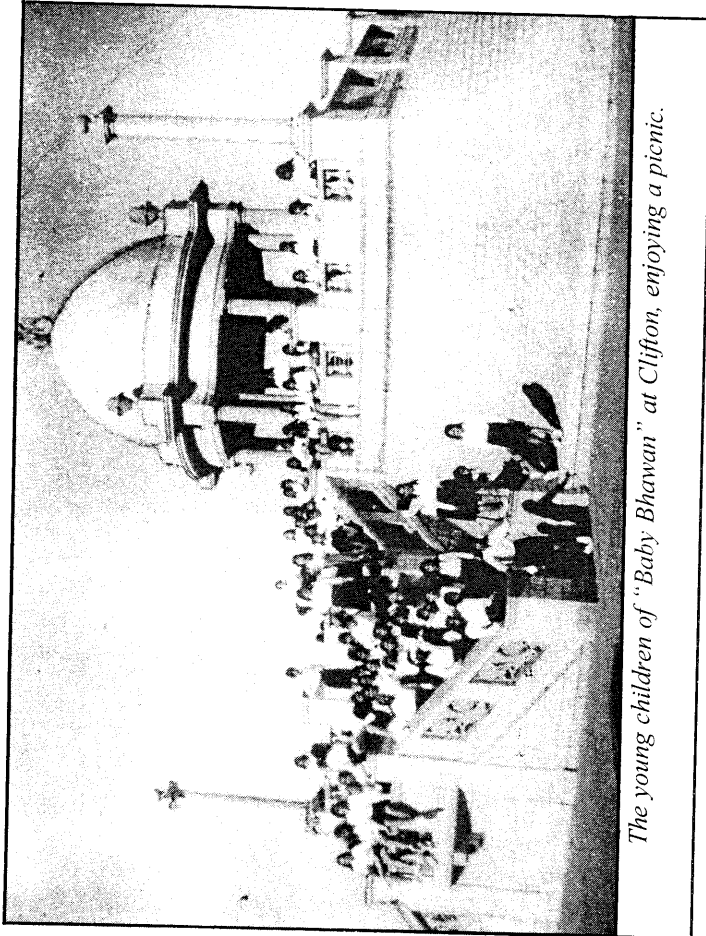


*Karachi - A group photo of uniformed Shiv Shaktis of Kunj Bhawan at the seashore after intense meditation*

were embellished. For a few days the souls of Lakshmi and Narayan, Radhe and Krishna would enter the trance messengers and practically act out the part of how life was there; what the language and royal behaviour etc was like. This was the atmosphere of the yagya at that time. It was as if we had our own unique world. We had forgotten what was happening outside in the city. We had forgotten our friends and relatives. So much so that the sisters did not know what type of coins were in circulation. Only a few of us brothers would go to buy vegetables and grains and so we would know about the city. Those days were very lovely when there was nothing other than serving the yagya and doing tapasya. Baba would take the children to the shore of the ocean and we would sit in solitude. At that time, there were three buses, and six cars to transport us around. For the brothers there were also 25 – 30 bicycles.

### **YOGA BHATTIS**

Baba said, “Children, now destruction is not far away, so practise intense yoga and the stage of being bodiless. It is this that will be useful to you at the end. Otherwise there will be great sorrow experienced at the end. When civil war begins vicious people will chase you. If you are in yoga, they will have a vision of light and fall at your feet. If the power of yoga is lacking then they will catch hold of you. At the time of destruction there will be nothing to eat. With the



*The young children of “Baby Bhawan” at Clifton, enjoying a picnic.*

practice of being bodiless, you will not experience hunger and thirst. Baba will pull your strings and give you nectar in the subtle region.”

On listening to such things we became anxious to become yogis. Everyone would sit for yoga when the programmes for yoga bhattis arrived from the subtle regions. On the other side Baba would inspire us to do world service. The message were printed on good paper and sent to great personalities and organisations across the world. Within the message was the communication of the forthcoming destruction as well as of the establishment of the New World of heaven. Baba would get us to write about the imperishable sacrificial fire (yagya) of knowledge in which the horse was sacrificed to attain the kingdom – that is remembered in history. Baba explained the meaning of this as the sacrifice of body consciousness in order to attain self-sovereignty. From this sacrificial fire of knowledge, the flames of destruction would emerge. In this way, Baba would print these meaningful words and send these jewels of knowledge as gifts to the big universities and government officials in England and America.

Baba would say that this Godly knowledge was like golden versions. They were printed in gold ink on art paper and sent in this way. Whenever any saints or sages would come to Karachi, they too would receive such literature. Sometimes I would be sent to listen to

their lectures. I would make an appointment with them – Baba would send me there equipped with knowledge – I would ask them, ‘When did Sri Krishna relate the Gita? If it was the Copper Age, then was it that the Iron Age was established by Him?’ I also learned to do such service.

### ***THE DEEP SIGNIFICANCE OF THE KNOWLEDGE – (THE NAME CHANDRAHAS)***

At the same time, many deep aspects of knowledge came to light. Once, Baba showed a vision of the Tree to the trance messenger. From this tree were hanging the faces of human beings. Baba explained through murlis that this human world is like a Tree. At first there is the deity religion, then after the Copper Age, different religions emerge. In the West, the first is Islam and in the East, Buddhism. Then in the West is Christianity and so on. Dada Vishwa Rattan was given the task of drawing a picture of such a tree. He was good at designing and was therefore able to draw this picture. Baba corrected it and finalised it and then asked me, ‘Is this Ok?’ I replied, ‘It is very clear, but there is one thing missing – it doesn’t explain the significance of repetition’. Baba then asked how this could be depicted. So, I drafted a picture of the cycle. Seeing this, Baba felt very happy that I was using my intellect well. He said that I would attain a good status. It was then that Baba named me ‘Chandrahass’. In the scriptures, the character Chandrahass is shown as being

very fortunate. The Father (Brighu Rishi) of Chandrahas is also shown as being very happy on seeing the fortune of his child.

In this way, the Tree, Cycle and Trimurti pictures were at first hand painted and then Dada Vishwa Kishore got them printed and these were the pictures we brought to India. Once, Baba said – “All those young girls who were freed from bondage five to six years ago, should now go and serve their lokik parents and relatives.” Baba prepared seven young sisters and me to go as rivers of knowledge to our lokik homes in Hyderabad for a week and give them the nectar of knowledge to drink. So, myself and seven sisters, some of whom were Manohar Dadi, Ganga Dadi, Jamuna Bhen, went to Hyderabad after so many years. Their mothers were surprised to see them appear so suddenly. They greeted them with great joy.

During the 14 years of tapasya, Baba gave us all types of sustenance with a lot of love. Sometimes in a gathering of deities, we would have 36 varieties of foods. And at other times, we would have just buttermilk and *dried chapatis*. This was so that our senses should not become inconstant. No matter what we received, our interest should be the same.

Baba made us practise being bodiless and sometimes the sisters would be pulled into trance whilst sitting in the class. They would have various kinds of visions

of heaven: the customs and systems, language, clothes, behaviour of the Golden Age as well as visions of Dharamraj Puri and the subtle region. They demonstrated all this in a practical way. This enabled those who did not go in trance to have an idea of those scenes. In this manner, Baba prepared us for everything. We did not know what was to happen in the future. We were simply committed to the idea of becoming karmateet and returning with the Father to our sweet home and then coming back to heaven.

During the days of the bhatti, Baba prepared us day and night with the depth of knowledge; the practice of yoga and many deep aspects revealed in visions. Once, a trance messenger (Gulzar Dadi) went into trance and began to write avyakt (angelic) names for the brothers and sisters living in the yagya. Baba explained “When sanyasis renounce the world, they also change their names. You children are true Rajyogi Renunciates. Now that you have renounced the Old World, Avyakt Baba has changed your names.”

The 14 years of the bhatti were like being in heaven. Baba sustained the children like princes and princesses. So much so that Baba wanted to feed the children the delicious sweets like Rasgulla, Rasmalai and Sandesh that were prepared in Calcutta. Dada Vishwa Kishore was sent to Calcutta to find a sweetmeat maker to teach the mothers of the yagya how to make all those sweets. There was no shortage of milk as we had 8 – 10 cows. When the mothers

learned how to make the sweets, they would occasionally make one or another sweet and Baba would feed everyone. Such was my beloved Baba, and such was his love for us children. I felt as if it were my own mother, father, brothers and friends who were there. The parental love that I had missed in my childhood was now being fulfilled. Baba also had special love for me as out of the brothers, I was the only one who had had to face great oppression and break bondages in order to surrender into Baba's lap.

With Baba's permission I would cycle daily and listen to murli in Clifton and then return to Kunj Bhawan and relate it in the sisters' class. Sometimes Baba would come to the class, sometimes, he would write the murli and Mama would conduct the class. Sometimes Baba would send me to Hyderabad to buy pure ghee. Sometimes to the wealthy Sindhi businessmen with literature. In this way, Baba taught me many types of service.



## THE ESTABLISHMENT OF PAKISTAN

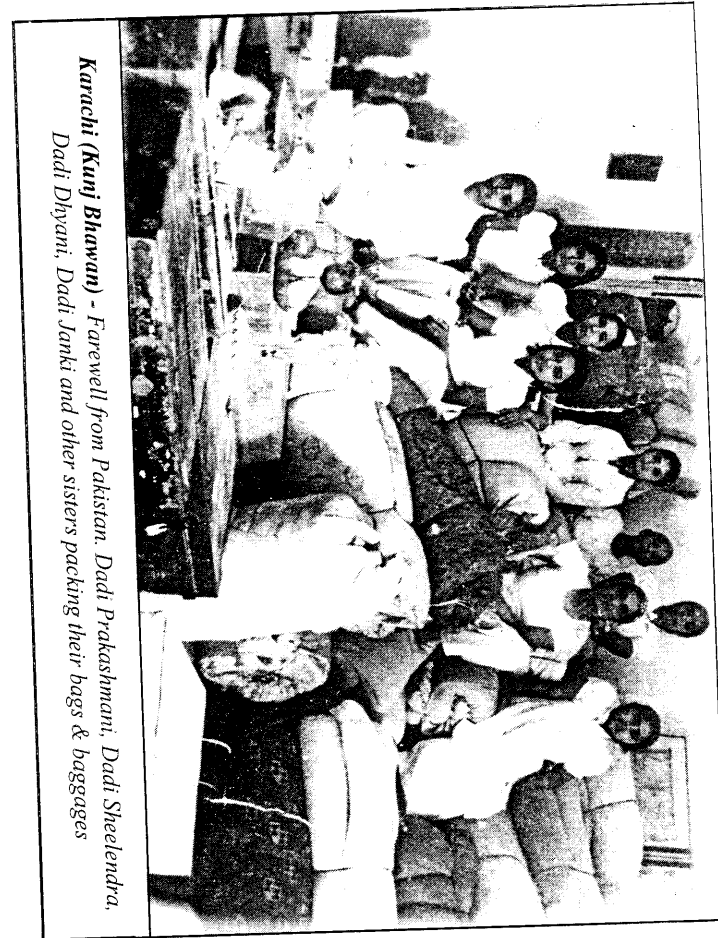
When the Second World War broke out, Baba explained in murli how the Europeans were inventing with their intellect such bombs as would destroy their entire clan. On the other side, rivers of blood would flow due to the civil war between the Hindus and the Muslims. A short while after this, Hindustan and Pakistan were created. We began to receive news of the riots between Hindus and Muslims. However, it was as if we were in our own world, protected by Shiv Baba's fortress. The Muslim government looked after us very well. The police would carry out security checks around our bungalows. The Hindus in the area began to flee. Some of them who were our acquaintances left their furniture with us, as they could not carry it with them. Some even brought their cows to us thinking that they would be saved from being slaughtered by the Muslims. They joined our own herd of 8 – 10 cows. Very peacefully, oblivious to the world outside, we remained lost in the spiritual intoxication and supreme protection in our divine world.

Those of our relatives who had fled Pakistan and gone to India began to worry about us. They worried about how the sisters and mothers would remain safe in a Muslim country. Many in the yagya began to receive letters from them saying they would send tickets if we

were prepared to come. Didi's Uncle Chacha Mulchand was very forceful. He had no worry about money, as his business JT Chenrai was very prosperous. He wrote to Didi and even telephoned requesting the entire Om Mandali to shift to India. He promised to pay all expenses. After a lot of pressure, Baba decided that as the Muslims would not listen to this knowledge, – it was better to move to India.

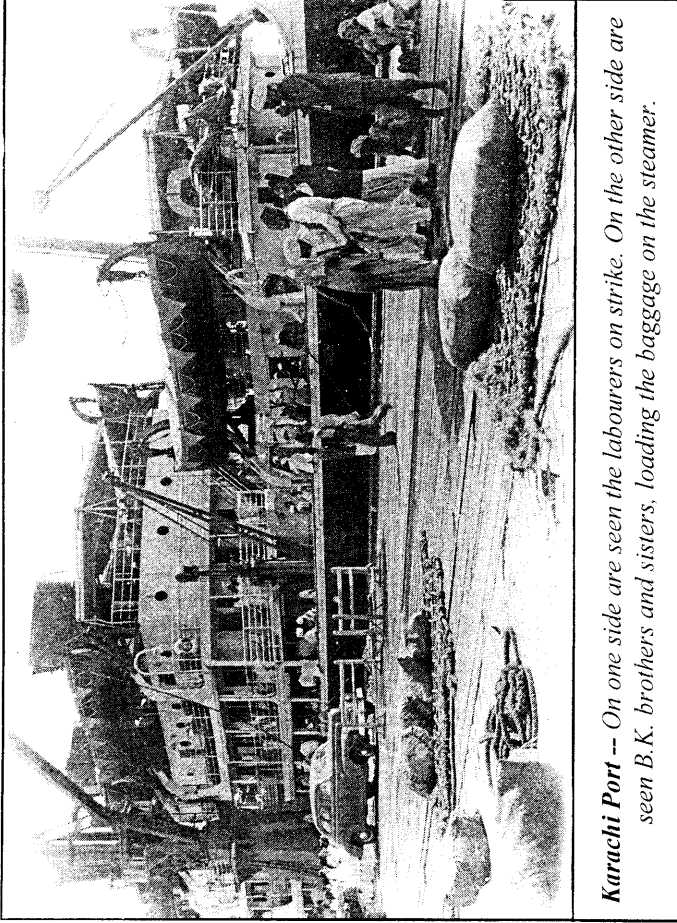
Initially Baba sent Didi and 3 – 4 other sisters to Mumbai, to Dada Mulchand to find out where such a big yagya could be established. When Didi and the other sisters arrived in Mumbai, Dada Mulchand's guru Gangeshwaranand Sanyasi was present. He advised them that they would need peace and solitude, as they were the images of intense meditation. In a large city like Mumbai, they were unlikely to find such a place. He advised the sisters to visit his bungalow in Mount Abu and if they liked it they could move there. Didi reported this to Baba on phone and requested Dada Vishwa Kishore also come and see it. So, Baba sent Dada Vishwa Kishore.

When they arrived in Abu, they saw the peaceful, pure environment, beautiful hills, waterfalls and greenery, they liked the small village that seemed quiet and pure. However, Gangeshwaranand's bungalow was very small. They gave all this news to Baba over the phone. Baba told them to look for other bungalows in



*Karachi (Kunji Bhawan) - Farewell from Pakistan. Dadi Prakashmani, Dadi Sheelendra, Dadi Dhyani, Dadi Janji and other sisters packing their bags & baggages*





**Karachi Port** -- On one side are seen the labourers on strike. On the other side are seen B.K. brothers and sisters, loading the baggage on the steamer.

the area. If any large bungalow was available they could make arrangements for it. Dada Vishwa Kishore toured the entire Abu. There was one large bungalow with a big compound that was just outside the town, which he liked. Didi and the sisters also liked it. Baba was informed that this belonged to the king of Bharatpur. Baba advised them to go to Bharatpur and take the bungalow on rent from the king. In this way, according to the drama plan, Dada Vishwa Kishore rented Bharatpur Kothi. He began to make plans for the route, which the yagya was to take to come from Karachi to Abu. Plans were made to go by steamer from Karachi to Okha Port. From Okha by train to Mehsana and change trains for Abu Road. From Abu Road, a bus would take everyone to Mt Abu. Arrangements were made for the seats in the steamer and two carriages were reserved in the trains and tickets for the bus were booked too.

In Karachi, we brothers and sisters began to prepare for the journey. There was a lot of furniture and goods etc. Baba told us that we would not need so much furniture and cupboards, so we polished them and made them new and Dada Vishwa Kishore sold them to the furniture dealers. It took us a further fifteen days to pack the remaining half of the furniture and bedding. We sold all the bicycles, cars and buses with the exception of one car and one bus, which we brought

with us to India. These too we sold on arrival. As soon as we arrived, we entered the beggary part. A lot of money was spent on moving the yagya to Abu. Dada Mulchand had promised to pay all the expenses. But when we arrived, many Sindhis began to put pressure on Dada Mulchand saying that if he gave the money, the yagya would continue as it was. If he did not give the money then the yagya could not continue and their mothers and sisters would return to them. Therefore he refused to pay any expenses. His own desire for the mothers and sisters to come away from the Muslim country had been fulfilled. They now began to wait and see when the money of the yagya would run out and all would return to their homes.

But the drama was made in a different way. Baba began to utter murlis where he asked the children, “As kings of heaven – over whom will you rule? You children haven’t yet created your subjects. Such a time has come when you must go to different parts of the country and abroad and give them the nectar of imperishable knowledge to other souls. You have to give everyone God’s message. It is remembered that the horses left the yagya to be victorious over the kings. You children also have to enable God’s message to reach everyone. You have to create nine hundred thousand subjects of the golden age. Without subjects will you rule over the birds and animals? How innocent you are, O children!”



## PART - 3

# THE ROLE OF SERVICE

## GOING TO DIFFERENT CITIES IN INDIA FOR DIVINE SERVICE

On seeing the yagya go through the beggary part, we children felt that we should go and do Godly service to help the yagya. Maya began to attract some of the younger brothers and sisters who wanted to go out and do some business as they only got plain rice and lentils to eat in the yagya. They also tried to persuade me to go, saying that the yagya needed money and I should help by going out to earn money.

Once I was massaging Baba and in an innocent way I asked Him, 'With your permission, can I go to earn and help the yagya?' Baba became serious all of a sudden and said, 'Child, what business has Baba taught you? How can you think of doing the business of shells through which you will become black? I have taught you children the business of the jewels of knowledge. Do you not have enthusiasm for this business?' I said, 'Baba, I am sorry.'

In this way, some of the younger brothers and sisters began to separate themselves from the yagya and leave. On the other side, Baba began to inspire enthusiasm for Godly service. Ultimately, Manohar Dadi and some other sisters went to Delhi for service. They began service on the banks of the river Jamuna. My relatives also began to invite me. Baba said, 'Go and do service and set up a

centre.' My lokik sister who lived in Mumbai had invited me. Baba asked me to get literature printed and with this in mind I went to Mumbai. Some sisters had already gone to Mumbai and were staying with their relatives. I got the literature printed and we used to meet together to make plans for service. Didi's sister-in-law, Kamla, was very co-operative. I too stayed with them as we were related through my uncle. Even though we were doing service there, our intellects were in Madhuban thinking that it was the beggary part and how we should help.

The beggary part was also like a blessing in disguise. Otherwise, if you think about it, no one would want to leave such a lovely family, having taken years of sustenance from Mamma and Baba – oblivious to the vicious world – and go amongst people with vicious vision and attitudes. Truly speaking, this beggary part was a phase of the drama for the service of countless human souls. For this reason, we children with heavy hearts left our lovely family and our most beloved Mamma and Baba for service. Otherwise, was it not possible for Almighty Authority, Shiv Baba to sustain the yagya he had created? But this was Bapdada's method that was instrumental in gathering all His children who were scattered all over the world.

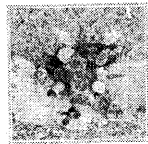
One night when I was in Mumbai, I had a dream that there was acute shortage of money in Madhuban. It was Sunday and I met with the sisters and collected five to six

hundred rupees and sent them by speed post to Madhuban. They arrived exactly the next day – Monday. We heard afterwards that in those days food for 15 days was bought at a time and it had just been used up by that Sunday. There was no more money with the yagya to buy more rations. Bhuri Dadi asked Baba what was to be done and Baba replied, ‘Child, have patience, Baba is sitting there – He will make some arrangements.’ At the accurate time, the money arrived on Monday and rations were bought. In this way, Shiv Baba touched us subtly and sustained the yagya. And Father Brahma remained unshakeable in his faith and completely free from worry as if there was no problem at all. Shiv Baba is sitting there – these are His children. He was the one who has created the children and so He will sustain them. Whilst passing these tests – little by little – a centre was opened in Delhi in the Ghantaghar area. Didi, Queen Mother and Kamal Sundri Mata were some of the sisters who stayed there. I also used to go and help in getting literature printed and in distributing it. From there, my lokik brother invited me to come to Calcutta and so I went there too. Three to four sisters also went there to their relatives. There too we did service together. In the meantime, the Kumbh Mela started in Allahabad and eight sisters and two brothers went including Didi, Dadi Prakashmani, Dadi Rattan Mohini, Dada Anand Kishore and myself. From there we were invited to Kanpur, where a centre was established. In Lucknow a centre opened in Dadaram’s house. In this

way centres continued to open. The yagya shifted from Brij Kothi to Kota House. Now Baba would not let the sisters stay for long in Madhuban. He would send them for service. When they had stayed for 4 – 5 days and refreshed themselves, Baba would ask them to go on service. Very few brothers and sisters used to stay in Madhuban. There was even a time when Ishu Dadi, who looked after the post and cash was asked to go to Delhi and Dadi Prakashmani, who was in Madhuban at the time took over those duties. Baba’s first concern was Godly service and after that was Madhuban. Baba would say, ‘I am sitting here, whatever yagya service needs to be done, I can look after. But first there should be Godly service.’ I also used to help Dadi Prakashmani with the post as the post increased day by day. Ultimately Dadi Prakashmani was also called away and Baba asked me to look after the post. I used to look after Baba as well as oversee the post and cash.

Once I was in Delhi when I received a letter from my brother. I was informed that the Indian Government was giving compensation to those Sindhis who had left their properties in Pakistan. My brother told me that I too could receive something and that I should apply for it. So, I went to Calcutta, met the minister and completed all the paperwork. The Government gave some compensation for a building that belonged to my lokik father in Hyderabad. I had the desire to have two necklaces made of guineas

and put them round Mama's and Baba's necks. Seeing this love of the child, Baba was greatly overcome by emotion and took me in His lap and gave me a lot of love. We will not receive such love even in Heaven. Baba kept these necklaces and when Dadi Prakashmani and Dadi Ratanmohini returned to Madhuban after doing service in Japan; Baba garlanded them with these necklaces. Such was my Baba's love. During this time, some tests also came to me and they should come because it is possible to know one's faith and love only through them. But after tolerating a lot of oppression and having found such beloved Baba, how could I leave His company? Godly principles also act as a shield. With the help of this shield, like Sita, I passed through the test of fire.



## **HOW BABA TAUGHT ME ENGINEERING**

When we had stayed in Kota House for three years, the Rajasthan Government asked us to vacate the building. In the year 1958, we came to Pokhran House. Although the old building was very small, there was a lot of land around. Baba and some of the sisters stayed in the pucca house and the rest of us brothers stayed in tin sheds. Gradually we built more buildings. First of all, Baba needed a hall for classes. Baba called Ravidatt Bhai, who worked as a contractor in Uttar Pradesh. I was asked to help him too. After some time Ravidatt Bhai had to return to his own work and Baba made me responsible for looking after this task. Although I did not know anything about engineering, Baba used to come and give me instructions. I continued to learn through experience and the building work began. The History Hall and two adjoining rooms were initially constructed. I had these constructed with joint bathrooms with the aim that Baba would stay in one room and Mama in the one opposite. But when they were ready, Baba refused to stay there and said that He would stay in the old building. He said, 'When Shiv Baba Himself comes in an old body, how can Brahma Baba stay in a new building?' Such was our Baba, the complete renunciate. In the old building, the bathroom was next to the room, but the latrine was in a tin hut under a nearby tree. Baba used this latrine. In this way

I had the opportunity to learn so much by staying in Baba's company. Baba used to tell me to stay in the new rooms for a few days to make sure that the children who came in the parties were so comfortable that they would forget their own homes. In this way, Baba practically taught me engineering.

I will relate an incident of how whilst doing everything Baba remained aloof and enabled all of us to remain aloof too. One afternoon, the labourers had taken leave for lunch and I too was resting after lunch. Baba was taking a walk after lunch and passed by my window. Seeing me resting, Baba laughed and said, 'Child, are you resting?' I sat up and said, 'Baba, how can the one who has concerns on his head sleep?' Baba smiled and said, 'Child, concerns on your head!' I understood Baba's signal and said, 'Baba, I am sorry.' Concerns are on Baba; we are instruments. Baba is answerable. When we forgot Karankaravanhar Baba and came into the feelings of self ego, then Baba gave teachings through hints.

I say it from my personal experience that even after Beloved Baba had become Avyakt, I used to consult him in a subtle way before undertaking any construction work in Madhuban. I sought His inspiration to tell me how a particular building was built in the previous kalpa. Even when the Tower of Peace was built, Baba was requested to guide so that the monument raised in His memory might provide visions of Beloved BapDada to the innumerable

people who would visit this holy place. In fact, Baba has been giving us directions as vividly as sakar Baba used to give before He became Avaykt. You are witness to the scenario of how the number of Brahmin children has been increasing since Beloved Baba became Avayakt. Even during the time of Sakar Baba, when the History Hall was built, the residential accommodation for children had become so short that they had to use it for sleep at night. It was then that Baba got built the second storey above the Training rooms. As the demand increased, Meditation Hall, Light House, Vishal Bhawan, Vigyan Bhawan, Yog Bhawan, and the spacious Om Shanti Bhawan came into being – one after the other. How our Beloved Madhuban has expanded under the care of Beloved BapDada, is before your eyes. Such is our Beloved Karankarawanhar BapDada that getting everything done by the children – to give them the whole credit – Himself remains in the background.



## ENTERTAINING DIALOGUES BETWEEN BABA AND ME

After this Baba gave me various responsibilities. I did the construction work as well as the electrician's. When the tape machine arrived, I also used to record beloved Bapdada's murlis and make copies for the centres. When Bapdada would go to Delhi or Mumbai, then I would take the tape machine and go with Him. Then I also had the fortune of massaging beloved Baba's invaluable body. At the time of massaging, Baba and I would have a lot of chitchat. By staying so close to Baba, I saw how day by day, Baba was becoming more and more detached, inculcating the angelic stage and coming closer to the karmateet stage. At the time of massage, I would sometimes feel that Baba was not in His body. Suddenly Baba would return and say, 'Child, you are still massaging? Be quick, I have to write letters to the children.' I would laugh and say, 'Baba, you remain bodiless. You have given your body to Shiv Baba. How fortunate is this chariot that two Supreme charioteers ride it. However much the chariot is massaged, it is never enough.' Baba would also laugh saying that the child was giving knowledge to the Father.

In this manner, there were so many conversations – I wonder what to mention and what not to mention. Sometimes, whilst bathing Baba, I would ask Him, 'Who is the greatest devotee in the Drama?' Baba would reply, 'I am. It was I who started bhakti.' I asked

Baba what it was that He did. I said, 'You built gold temples where non-living images of Shiva made of diamonds were kept and urns of milk were poured over them. But here, Shiv Baba Himself is sitting in the living form together with the great great grandfather. And I am pouring buckets of warm water over both these worship-worthy souls!' Baba would ask, 'Do you see Shiv Baba?' I replied, 'Yes, Shiv Baba is sitting in the centre of the forehead of this chariot.' Then Baba would laugh. Baba's forehead also looked like the form of Shiv Baba. Such was my fortune. Sometimes Baba would say that it was the one who had been to the latrine who had to bathe. Shiv Baba was beyond such things! I replied, 'Baba, Shiv Baba is constantly with you. This is why we say Bapdada. When you go to the latrine, Shiv Baba is also there with you. So He would have to bathe with you too.' Baba would laugh on hearing this witty reply.

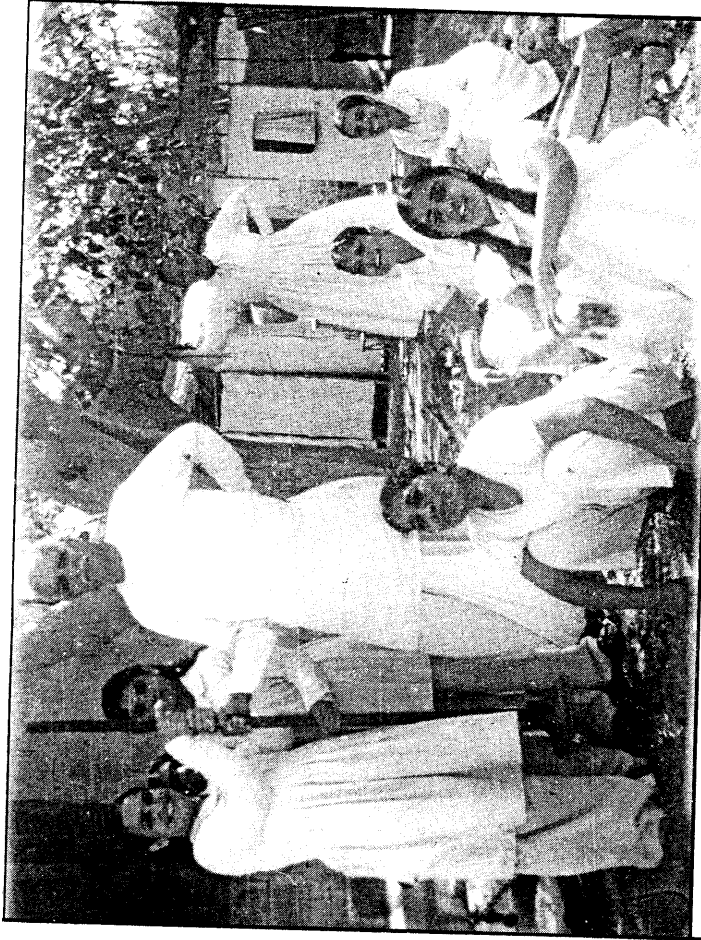
Oh! On remembering those days, would one's eyes not become moist with tears of love? I saw Baba's form of the friend, I received the love of the Father and also experienced teachings from Him as the Teacher. I will give you an example of Baba's teaching filled with love and also scolding. Within this was merged extreme love and feeling of belonging. It was the time when I oversaw the construction work as well as taped and copied Baba's murlis and sent these parcels to the centres. The entire day was spent in running around. One day Baba uttered a very good murli. That day Nirmal



Shanta Dadi was returning to her centre. She said to Baba, 'Baba ask Chandrahas Bhai to make a copy of today's murli.' Baba called me and said, 'Child, make a tape of today's murli and give it to this child.' I replied, 'Today, I have a lot of work, I will post it after two days.' Baba became serious and said, 'Child, you are very lazy. You sleep, you have the time to eat, but you don't have the time to copy the murli.' My heart filled up. I said, 'Baba, I run around the whole day and yet you call me lazy and scold me. Others just do a little service and you praise them.' I do not know how I said that under the influence of childishness. Baba embraced me with a lot of love and said, 'Child, this is no scolding, it is love. Because I feel you belong to me, I have a right over my own children. I have to praise others to enthuse them. If I scolded them they would lose all hope. But I have a right over my own children. If you feel bad, then I won't scold you in future. I will praise you.' Seeing Baba's love, I was overcome with emotion. I said, 'No Baba, please do scold me, your love is merged in that.' Baba replied, 'Yes child, Baba does not want to see any weakness in His children. This is why through love and scolding, Baba wants to make you sixteen celestial degrees complete.' Such was our beloved Baba who had rights over His own children filled with feelings of benefit.

I saw many different forms of Gyaneshwar Baba. Such a big personality, the great great grandfather and yet so humble. He would chitchat with children as a child. In

the form of a Father, He would give teachings and love. Not just to us children, but Baba would call the labourers and workers 'child, child' and give love. An example of this is as follows. It was during the festival of Rakhi. The construction work was halted at the time. It was afternoon and I was massaging Baba in the sun. Then a labourer, a mother came and stood at a distance. Baba said, 'Ask the child what she wants.' When I got up and went to her, she said that she wanted to tie a Rakhi on Baba. I told Baba and immediately Baba got up and said, 'Yes, come child and tie the Rakhi.' I hesitated a bit but Baba said, 'Child, can't you see the love of the child for the Father? Let the child come.' I called her and with a lot of joy, she tied a Rakhi on Baba. Baba asked me to give the child some pocket money and toli. When I had done this, Baba asked me how much I had given. I told Baba that I had given two rupees – which was quite a lot in those days. Baba said, 'O child, you have given only two rupees to this one who has tied a rakhi with so much love on such an elevated Father.' I was embarrassed and after apologising I went and gave her twenty rupees. My Baba interacted with so much love with the servants that they too were overcome with emotion. They still remember that love.



*Mt. Abu (Pandav Bhawan) – Loving Brahma Baba is seen here with Senior Dadis - Dadi Brij Indra, Dadi Pushpa Indra, Dadi Mithu, Dadi Nirmal Shanta using a mortar and pestal.*

*At the time of construction Baba is seen using a hoe while other children carrying sand.*



## THE IMAGE OF HUMILITY -- BELOVED BABA

The labourers and construction workers used to address me as Babuji (sir) and Baba also began to address me as such. This embarrassed me. Such a big personality, my elderly Baba, addressing me as babuji with so much humility! Whenever there was occasion for service such as filling sand or operating the road roller, Baba would call the children who had arrived in the parties and He Himself would also take up the tagari. Seeing Baba so elderly, all the children would be astounded. How can I describe the qualities of the Father who is complete with all qualities? Once Baba said in the murli, 'You children must remember Shiv Baba, the Ocean of Knowledge. You receive the inheritance from Him. My (Brahma's) pockets are empty. Brahma has surrendered everything to Shiv Baba and so on.' When I sat for massaging Baba, I said with a smile, 'Baba, you cheat us children a lot.' Baba said in surprise, 'How do I cheat you?' I laughed and said, 'Baba you say that your pockets are empty and that we don't receive anything from you. But we have to follow you in accumulating such a large income and in practically becoming sixteen celestial degrees complete, complete with all virtues. We have to take this inheritance from you. It is only by following your footsteps that we can become karmateet. Only then

can we also follow you in the Golden Age in attaining the crown and the throne. You are our Guide (Rehenuma) during every cycle.' And Baba would laugh and say, 'You are a bhagat.' But this devotion is also very lovely, isn't it?"

When we came to Pokhran House (Pandav Bhawan), Baba needed fresh milk. The milkman used to bring milk from Oriya Ground. But it would not arrive till 9am. Dada Vishwa Kishore thought that if we kept a cow, Baba could get fresh milk early in the morning. For this Dada Vishwa Kishore went to Sirohi and bought a good cow. When they were leaving, the cow refused to climb onto the truck. It began to create disturbance as it had been brought up since childhood with its master. Dada asked the master to accompany him to Abu and return after leaving the cow there. The cow came with the cowherd. But when the master left, the cow began to create disturbance again. At night the cow broke its rope and ran away. When we went to milk the cow the next morning, she was gone. We searched around for one or two days. However, in those days there was a lot of jungle around with wild animals and we thought that a Cheetah might have killed her. After three days, the master of the cow came to Pandav Bhawan with the cow and told us how it had run away and found its way back to him. The next day, Baba explained in the murli, 'See children, this cow is more sensible than you are. It never forgets its master

and its home. It was able to find its master in Sirohi, which is so far from here. Baba gives you love and sustenance filled with knowledge, reminds you of your home and yet you children forget the Father.' By making such complaints Baba would entertain us a great deal.

While I was massaging Baba, I laughingly said, 'Baba, you complain to us, but you hardly allow us to remain at home (soul world). As soon as we arrive home, Baba immediately sends us on to heaven. Then the entire kalpa is spent in playing our roles on this world stage – away from Baba and sweet home. So how is it possible for us to remember the Father and the home?' Then Baba replied that the drama was made that way. Even if the Father wants to keep the children with Him, He cannot do so. 'You children have to come here to experience the fortune of your efforts. But you children don't come alone. I too play my part alongside you throughout the kalpa. While such an old Father, looking after such a huge yagya, with so many children, and making efforts for remembrance can claim the first number, you children have no responsibilities. Therefore you youth can go even ahead of me.' I said, 'Baba, you have Shiv Baba's help. He is sitting next to you, so how could you forget him?' Baba said with a very sweet smile, 'Buddhu, He may be sitting beside me, but He is sitting in front of you children. Through these eyes He is seeing you children. Through this mouth, He is giving you children so many jewels. It is to you children that Baba utters the murli. I listen to it as a go-between. You children

can meet Shiv Baba through this body, you can embrace Him, I cannot do even this. Baba does pay some rent for using this chariot. Otherwise, you children are multimillion times more fortunate than I am – as Baba continues to watch over each and every child where ever he is, in this country or abroad. Just as I constantly remember that Baba is beside me, you children should also constantly remember that Baba is in front of you. He is giving you drishti and is constantly with you. Then you will experience so much happiness and intoxication. This is the same supersensuous joy that is remembered of the gopes and gopis. A lokik father also places the children he loves on his shoulders and head. This senior mother enables you to rise higher than Him.' Tell me, is there anyone who can give such love as the senior mother?



## **BABA BECAME KARMATEET**

How can I describe each characteristic of such beloved Baba . . . ? I saw that day by day, Baba was becoming detached from physical things. From 1967 onward Baba's murlis were focussed on inculcating divine virtues and on the practice of the bodiless, avyakt stage. There would also be the practical experience sometimes as if Baba was not in the body. Even though He would take a round of the yagya, listen to the letters received from the centres, dictate replies, whilst doing everything, He would remain detached. We would also reach the soul world as we saw Baba's practice of that stage and heard such murlis. We moved about as if we were in the subtle region with avyakt Bapdada beyond the corporeal world.

Once, when Baba came for the night class and sat on the gaddi, he said to Dadiji, who was sitting in front of Him, 'Child, Kumarka, take your shoes off outside the room.' Dadiji looked surprised. No one ever wore shoes in the classroom! Baba smiled and said, 'Innocent child (mutthi), not the shoes of the feet, but leave the shoes of the soul outside and sit here as the soul.' Baba speaks to the souls. And truly we felt, we souls were sitting in the soul world in front of Bapdada. The classroom disappeared from our vision. Such was the

effect on us children of the yoga power generated by Baba becoming karmateet.

Whilst continuing to experience the stage of being karmateet, suddenly that great day also came when Baba practically attained the karmateet stage and suddenly renounced his old body. It happened so suddenly that we were all left wonder-struck. A few days before this, Baba had said once or twice in the murli that the best way to leave the body was through heart failure. The body is left in a second without any suffering of karma. The soul having become karmateet does not have any suffering of karma remaining and is therefore able to leave the old body and fly away. The sense organs, the heart, etc automatically stop working. In this way, without any suffering of karma, holding lovely Dadiji's hand and giving us children drishti, Baba left the body and the karmateet soul flew away.

All this happened so suddenly that we could not believe our eyes. When the doctor came and checked the body, he confirmed that the soul was no longer there. Then, Dadiji, who was filled with courage, began to phone all the Centres to tell them of the inevitability of the happening in the wonderful drama and invited them to Madhuban. At that time Dadiji was in Allahabad. She too was informed of the news on telephone. Many simply did not believe that it was possible for Baba to leave us children and go like that. However, even God cannot prevent what has to happen in the drama. The

next day, many brothers and sisters began to arrive from all directions. For three days, brothers and sisters arrived from far-away places. Meanwhile, beloved Baba's chariot was bedecked and placed in the History Hall, where continuous yoga was taking place. On the third day, 21<sup>st</sup> January, Baba's invaluable body was taken around the village. At 6pm that evening, within Madhuban, the land of tapasya itself, the body was cremated. We then began to think about what monument to raise in memory of beloved Baba. Such a monument, which would be seen by many children to come who could take inspiration from Baba's invaluable life. However, there was no question of making a statue of Baba. In the world, people make images of their gurus. But here, our beloved Baba was practically in front of us like a pillar giving us the same lovely teachings. Those various great versions were written on marble and placed around the pillar that was like the beloved chariot and above the pillar was placed the memorial of Shiv Baba. A roof was erected over the pillar so that from all directions the tower of peace, the tower of purity, the tower of might and the tower of knowledge were visible. This greatest monument continues to give inspirations of power, knowledge, purity and peace. Many new children come and return having adorned themselves with the necklace of these virtues.

You notice in a practical way how beloved Bapdada, in the avyakt form is day by day attracting the children who are scattered all over the world and is giving them a new pure birth in the divine family. In this way the Brahmin family continues to expand. All this is BapDada's power. BapDada is bringing credit to the children whilst Himself remaining incognito. Now the task before us children is to reveal Bapdada so that the whole world can sing, 'How beautiful must be the Creator of a creation so beautiful!' He is the mine of all qualities, power and peace. Tell me, when will that day come – or is it almost upon us?



## THE REVELATION & FOOTSTEPS OF BELOVED BABA

Each one of Bapdada's spiritual children has the desire to reveal Beloved Bapdada. For only then will the voice echo in the world 'O God, wonderful are thy ways!' But this will be only when we children become like a mirror – clean and clear, similar to the Father. Only then can we give a vision of our Bapdada to the world. Just as our Baba is called the Great Great Grandfather of the world, so we as His children are also grandfathers. If we want to give a vision of the Father through our thoughts, words and actions then we too have to put our steps in each footstep of beloved Baba and follow Him. Like Him, we have to become the embodiment of knowledge, peace, power, renunciation and tapasya and thereby become an example for the many souls that are to come. So, let us now see what were the main aspects of beloved Baba's efforts – which we too have to follow and reach the karmateet stage like the Father.

### THE FOOTSTEPS OF BRAHMA, THE FATHER OF THE MANKIND

**1. Firm Faith** – You must have experienced beloved Baba's firm faith from the very start. In the beginning as soon as Shiv Baba showed the elevated Father Pitashri the vision of the destruction of this vicious world; and He saw many scenes of the new deity world

of heaven, Baba had the firm faith that now in the near future, this vicious world was to face destruction, and the Supreme Soul was to establish the new world of heaven through Him. In the intoxication of this faith, Baba immediately handed over business of millions to his partner and in sheer disinterest sent a telegram to his family saying, 'Dada got God-realisation and the partner got temporary royalty of worldly wealth. Dada (Alaph) received the telegram and boarded the train leaving behind Him the false kingship and sat in the original spiritual home.' Having suddenly renounced all the luxuries of the world, Baba returned to His home city and became occupied in the task of awakening many souls. He had such firm faith that He was able to remain unshakeable like a rock in the face of opposition of the entire Sindhi community, through all the agitation.

Once the Collector invited Baba and said, 'Tell these mothers to gratify their husbands' sex-lust.' Baba's reply was clear, 'Collector Saheb, I simply relate the knowledge of the Gita to them. In it is written – 'Lust is the greatest enemy' – to follow this or not is up to them. How can I force anyone to do this?' Seeing beloved Baba remain so stable in His faith, we children also got the courage to face all the agitation. In this way many other tests came before beloved Baba. Many newspapers levelled false allegations against Baba. One paper in particular wrote many false things. Baba sent them a letter saying, 'I thank you very much that you



have given us so much publicity free of cost that on reading the articles, many people have started to come to us.’ That newspaper never published anything false about Baba again. Such was our Baba who turned somebody’s fault into our advantage.

Baba’s younger brother, who had otherwise a lot of regard for Baba, once came and began to throw verbal abuse at Baba. Baba gave him very sweet drishti and continued to smile. Ultimately, he felt ashamed and knelt at Baba’s feet. This is why sometimes Baba would jokingly say that the Brahmin (Brahma Baba) was going his way and was caught unawares. Shiv Baba entered Him and He had to listen to abuse. Baba saw all the agitation as a game and continued to smile.

**2. Embodiment of Renunciation** – How can I describe the renunciation of Baba, the embodiment of Renunciation. In one go he renounced such a rich life and surrendered everything to the mothers. I saw practically how Baba constituted a committee of five unique mothers, the head of whom was Om Radhe (Jagadamba Ma). All the movable and immovable property was willed in their name. Baba’s children signed an agreement that they would not have any rights over it. Then Baba, the embodiment of renunciate ate and wore whatever we children did. So much so that if the kurta was torn, he insisted that it should be patched. He used to say, “At this time we are renunciates, tapaswis. Baba Himself takes on an old costume in the

form of the body. Since this costume needs to be patched then why can I not wear clothes that have been patched up?” Such was our Baba, the embodiment of renunciation. He never even stayed in a new building.

**3. Humility** – Beloved Baba was indeed the practical example of humility. He would always say, ‘I am the server for you children. I am an effort-maker like you. When such an elderly father can make the effort to become number one, then you young children can go even further ahead of me. It is Shiv Baba’s grace that this chariot has been chosen. Shiv Baba is your Father, Teacher and Satguru.’ In those days, I also had the responsibility of photography. Whenever parties came from the centres, the brothers and sisters asked me to take a photo of them with Baba. They would say, “We really want this.” When I went to ask Baba, he would say, ‘Buddhu, what purpose will my photo serve? I am not a guru whose picture you would hang up in your home.’ I said, ‘Seeing your photo, they will remember Shiv Baba, the One present in this chariot. They really want this and you are the one who fulfils everyone’s heart’s desire, aren’t you?’ Baba said, ‘You are also a bhagat. Ok, call the children.’ Such was our egoless Baba, who always put Shiv Baba in front and hid himself away.

From beloved Baba’s personality, you might have seen how he interacted with children as a child and played with us. And in a practical way would play the

part of being a child whilst walking in the hills. Whenever there was any physical service to be done, Baba would be the first to pick up the necessary tools. Seeing such an elderly father do all types of physical work, the brothers and sisters who came would be wonder-struck and would also become engaged in service. Whilst doing all this activity, Baba would also remind us about Shiv Baba. If he gave teaching, it would be with so much love that it touched our hearts. It was not only with us children that Baba would interact with so much love like the Ocean of Love, but He also gave instructions to the construction workers calling them 'child, child'. He would never order them. He would even consult them. Such was our image of humility, image of love, Baba.

**4. The Brahmaputra (River) of Knowledge** – Even though the Ocean of Knowledge is one Shiv Baba, Brahma Baba showed us practically how to become a Brahmaputra (river) of knowledge. Whenever there was a gathering or conference of holy people and an invitation would come, Baba would begin to churn the knowledge. He would wake up at 1 or 2am and write a speech for the children. He used to say 'Children, these are the points to explain in this way. Ask these questions and explain the pictures in this way.' Baba would then explain this in the class too. He would give instructions to immediately post out those letters and murlis to the children. Baba would say, 'The children

have gone to fight the holy war, so they must instantly receive the arrows and balls of knowledge.'

I remember the time when Dadi Prakashmani, Dadi Ratanmohini and Dada Anand Kishore were invited to the religious conference in Japan, they had done service in Hong Kong and Singapore and returned after a year. At that time, there was a conference of holy people in Chitrakoot and we received an invitation from there. Baba sent a letter to Dadiji in Calcutta that she should first go to Chitrakoot and give a speech in the conference and then come to Madhuban. Then Baba wrote a speech of 50 pages for the children. After class, Baba called me and said, 'The children have gone for the religious conference in Chitrakoot, you also get ready and take these jewels of knowledge to child Kumarka in Chitrakoot.' I said out of childishness, 'Baba, your letter will reach quicker if I send it by speed post.' Beloved Baba became serious and said, 'Child, you have not yet known the value of these jewels of knowledge. If these were physical jewels and diamonds, would you send them by post? These imperishable jewels of knowledge are much more valuable than physical jewels. Through them many lives can become as valuable as a diamond.' I said, 'Baba, I am sorry. I will get ready immediately and go.' In half an hour I was ready and left. Such was Brahma Baba, the jeweller of the jewels of knowledge.

**5. The Tower of the Power of Yoga** – If we look at beloved Baba’s practical life, then even today, beloved Baba is constantly standing in front of us as the tower of yoga power, giving us this power in order to show us the path to become karmateet. We simply have to observe how our Baba was able to do all tasks, whilst constantly remaining with Shiv Baba and like Shiv Baba, to become bodiless and enable us children to also experience this. It is in fact the yoga power of beloved Bapdada, which is pulling close the children from this land and abroad, the ones of the previous kalpa. This is the yoga power that is being filled in us children so that at the end times of destruction, when we fly behind Bapdada, all the souls of the world are also pulled. This is why from now, we children must also have such experiences. Just as Brahma Baba would experience himself to be constantly with Shiv Baba. Both are the guides (rehenuma) for us children and are showing us the path to become karmateet. The final result of the study depends on the karmateet stage of the soul as it leaves the body. When we have practised being bodiless over a long time, we too will have this stage at the time of leaving the body. At that time we will not experience any suffering of karma, sorrow or discomfort. Automatically, as a snake sheds its skin, we will fly to the subtle regions just as our beloved Baba did practically. In this way, beloved Baba has shown many steps for us to follow which you must have seen, heard of and experienced.

Om Shanti.