

PRAJAPITA BRAHMA: THE PRISMATIC PERSONALITY

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In the whole eternal world drama many personalities such as religious preachers, messengers, social reformers, philosophers, statesmen, scientists, economists, political heads of governments have landed upon this mother Earth, have given a new direction in their respective fields and have left their particular legacies for the new generations to come, who will take great benefit out of these useful inheritances. Whatever these personalities thought, spoke and did, greatly influenced the world, thereby effecting great changes in social, religious, moral, spiritual, economic, political and scientific spheres. In this way, they left the earth new and to some extent much better than when they landed upon it. None can deny this fact that they have given the world a new make-up and look.

But in spite of the new material make-up and look, the state of the world was still morally and spiritually hollow. The world at the first half of the twentieth century was really a wasteland. People did not really live their life in true sense of the term. Instead they simply existed in the wilderness of material plenty and spiritual scanty. Their lives were always haunted by questions and doubts as a result of which they could not find any comfort and solace. They had cushioned beds to sleep on, but could not get the sound sleep at all. They had a lot of medicines but no health. They lived longer in years but not in noble deeds. So as a whole people were in a sort of death-in-life – a mere existence in the world of existentialism.

This was the paradox of our time in the history of the world. The same paradoxical state of life is also still viewed in the broad scene of life even now. We have taller buildings, but shorter tempers; wider freeways, but narrower viewpoints. We buy more, but enjoy less; we have bigger houses, but smaller families. We gather more degrees, but less sense; we have more knowledge, but less judgment; more experts, but more problems; more medicines, but less wellness. We have multiplied our possessions, but reduced our values; we talked too much, but love too seldom, and hate too often. We have learned how to make a living, but not a life. We have added years to life, but not life to years. We have all the way to moon and back, but have trouble crossing the street to meet the new neighbor. We have conquered outer space, but not inner space. We have done larger things, but not better things. We have cleaned up the air, but polluted the soul; we have split the atom, but not our prejudice. We write more, but learn less; we plan more, but accomplish less; we have learned to rush, but not to wait. We talk of world peace at conferences in public platforms, but indulge in domestic conflicts at home. This is the time of more leisure, but less fun; more kinds of food, but less nutrition; these are the days of two incomes, but of more divorce and broken homes.

In the forward march of scientific materialism, modern man has, unfortunately, got a backward movement in spirituality. In his egoistic rush for scientific and technological advancement, he has blindly embraced Satan, the Devil, the symbolic persona of seven deadly sins, i.e., sex-lust, anger, greed, attachment, ego, jealousy and indolence, and, unfortunately and ignorantly, divorced

himself from the ever-benevolent God. As a result of which anarchy is quite evident in personal and social life throughout the world. Everywhere there is absence of harmony, balance, compatibility which, in turn, leads to doubts, lack of love, sympathy, peace, purity, cooperation and other noble virtues in life. People have become completely body-conscious and indulged in shameful gratification of senses in deliberate denial and forgetfulness of the spirit. So Immorality has become the morality of the day. Humanity has become inhuman and society has become unsociable. Passions and vices have taken the reins in the management and administration of the world. This abject and wretched condition of the world in general has been clearly depicted by the Irish poet W.B. Yeats in his own words in his poem "Second Coming" as the following:

Things fall apart; the centre cannot hold.

Mere anarchy is loosed upon the world,

The blood-dimmed tide is loosed, and everywhere

The ceremony of innocence is drowned;

The best lack all conviction, while the worst

Are full of passionate intensity.

At such a crucial point of inauspicious time, the appearance of Dada Lekhraj in the scene is a good omen. A man of common root, hailing from the Sindhi community of Sindh in the undivided India, he had an uncommon personality who rose to become an expert dealer in diamond business. His childhood spirituality culminated at the age of sixty when he developed complete renunciation of the material world in his inborn quest of God and the realization of the self. At the opportune time of such spiritual motivation of his mind and deep inner inclination for the realization of God, the Incorporeal Supreme Soul Shiva entered his body and took it as His chariot to impart the imperishable jewels of the spiritual knowledge of the eternal world drama (EWD) and Rajayoga through his lotus mouth to the sorrowful, unhappy and fallen souls in order to purify them of their vices and to take them to Satyuga, the Golden Age, called the world of Heaven by elevating and redeeming them from the impure morass of Kaliyuga, the Iron Age, called the world of Hell.

Rechristened as Prajapita Brahma, he made a will of all his movable and immovable wealth and property to Om Mandali, a Trust comprising of some spiritually attuned women and sisters for undertaking the God-ordained task of world-transformation through self-transformation. It is because of his self-surrender and unprecedented dedication to this noble task, the initial sprout of Om Mandali has developed and grown to become the biggest ever Banyan Tree-like spiritual educational organization in the world, at present having more than 8,500 branches and more than 900,000 regular students in India and 133 countries abroad in spite of many initial oppositions and antagonisms and intermittent ups and downs.

Though Pitashri Brahma, endearingly called and well-known worldwide as Brahma Baba, has left his mortal coil on January 18, 1969, his spiritual educational legacies have lived on during the passage of time being thoroughly practised and articulated by his millions of his mouth progeny even now and their number is also growing further. He was such an outstanding and

unprecedented personality in the spiritual educational firmament that he brought upon a sea change not only in his own life and members of the then Sindhi Community but also in the life of people of many and varied cultures of the world. He has most lovingly and successfully assimilated the people of so many different cultures in the sacred thread of one and unique Brahmin Culture which has been willingly and unhesitatingly accepted by one and all due to its soul-sustaining universal ideas and ideals, ideologies and principles. His appearance in the transitional time of world history and acceptance of his body-medium by none other than the Almighty Incorporeal God Shiva proves the importance and significance of his unique personality that surpassed all preceding personalities in his epoch-making efforts of changing the world from the decadent Iron Age to the blissful Golden Age of peace, purity, prosperity and health, wealth and happiness.

So on the occasion of his 40th Spiritual Ascension to the Subtle World, it is timely and very essential for all of us to remember the sterling qualities and virtues of Brahma Baba and inculcate them in our lives, and thereby offer our befitting tributes to him. A prismatic personality, he is the embodiment of cardinal values and virtues which made him the number one in the spiritual efforts. Some of his virtues and qualities are described below for inspiring the souls and galvanizing their spiritual efforts:

(i) Universal Consciousness- Brahma Baba was the possessor of a unique and universal consciousness. This made him see and consider the world as One World Family (*Vasudhaivam Kutumbakam*). With the same universal vision he saw all irrespective of their multifarious outward differences of caste, colour, creed, language, religion, nationality, sex, place of birth, culture, etc. because in his heart of heart he thought that each and every soul belong to the same Universal Father and the same spiritual Sweet Home ,Soul World. No sense of divisive local, regional ,national attitude entered or affected his cosmopolitan mind .The integrated concept of oneness of the universe enabled him to practically translate the spirit of One World and International Understanding in his own manners and behaviours. The combined souls of Brahma Baba and the Supreme Soul in his body working unanimously for the transformation of the souls and the world is still incognito to many ,yet the effect and result of such combined work is quite a spectacular mark of manifestation of the universal consciousness at work. This fact is clearly perceptible in the tremendous growth of the Brahma Kumaris family in every part of the world, creating a practical sense of unity and integrity in all who come in contact with any member of this family.

(ii) Complete Renunciation- A perfect embodiment of renunciation, he surrendered everything of his personal belongings instantly at God's command without hesitation to serve the world with body, mind, spirit and wealth. The unprecedented renunciation of his self for the greater benefit of others and the world at large has been a great and extraordinary work of spiritual regeneration, rejuvenation and rehabilitation according to the Supreme Directions of the Incorporeal Supreme Soul, the Supreme Father. Renunciation of one soul like him created a unique example for many others to follow in the same spirit. His spirit enlightened so many dimmed spirits and elevated them to their original deity status, highlighting their many other virtues with this virtue of

renunciation. He devoted his full time, even sacrificed his rest and happiness for the betterment and welfare of others because he knew very well that the ignorant, unhappy and sorrowful souls badly need his special service at this time. It is only he who has to come to their rescue and he has to respond to their desperate SOS (save our souls) calls at the fag-end of the eternal drama of the world when all have to return to the Soul World. Who else will reignite their dimmed souls and accompany them in their back journey to home unless he sacrificed his all in time of their need? This evocative question always haunted and prompted him to answer to the eventual calls both of the World Benefactor, God and benevolent Time in the form of complete renunciation.

(iii) A Unique *Karmayogi*- He made a perfect balance of service (karma) and meditation (yoga) during the regular routine of his spiritual efforts. To many souls, be his spiritual off-springs, the twice-born mouth-born progeny - the Brahma Kumars and Brahma Kumaris - or any other souls who come to meet him ,he appears to be quite merged in loving remembrance of God even while interacting with them. It is possible for him to do so because with regular and constant practice of deep meditation he achieved *Avyakt* stage, and this stage he could quite easily maintained while being engaged in spiritual intercourse with others in *Vyakt* atmosphere. He could also keep this stage intact even while doing some physical activities in Madhuban, and many were eye-witnesses to this fact, for Brahma Baba appeared to them in complete transparent bodiless angelic stage. Thus he was the perfect and unparalleled model of example of the unique *Karmayogi* ,who has inspired and enlightened many souls to be moulded with that model, and the Brahma Kumaris spiritual educational organization **has been a tranquil ,serene and solemn haven for such *karmayoagis* who ,in turn, have** been the shining examples for a large number of inquisitive seekers of spiritual knowledge and Rajyoga after his divine ascension to the Subtle World.

(iv) Selfless Service to Mankind-If anyone is presumed to have practically translated the dictum “service to mankind is service to God” in the world, he is the one to do so in the true sense of the term. Though in reality the Incorporeal God Shiva is the only selfless server of the mankind, Brahma copied Him and became the replica of selfless socio-spiritual service to the souls of the world as he did this voluntarily without expecting anything in return from anyone. Even after making the will of everything he had to Om Mandali for the larger service of the humanity, he had not spent a single pie for satisfying any selfish motive of his own self or of any of his family members. He led a life of great simplicity, immaculate purity, utmost generosity of heart and loyalty to God’s task with a view to making holistic benevolence to the souls of the world. He took to unlimited hermitage (*sannyas*) and did the untiring spiritual service of the souls from a bamboo hut in Madhuban till he breathed his last. At the supreme command of the Supreme Soul, he maintained the state of soul-consciousness in every breath even while successfully discharging all the responsibilities of spiritual service, dealing with the various problems of the spiritual children, and thereby becoming the embodiment of selfless service.

(v) **Exemplary Example**-It is rightly said that “God has made man in His own image”. He was the first Man, the Adam, Adi Dev, who did everything ,from most ordinary menial household work to the most sublime works like spiritual discourses and practical meditation, in the first instance as an example for the children, for he knew very well this fact that there was none else other than him to do these for them. Only he himself was next to God, the Supreme Soul, and he had to become the ‘chosen one’ by God to become the exemplary example before others to be followed. Since for creating the new world of the Golden Age every Direction of the Incorporeal God was completely new to the humanity , he had to face the opposition from all from all fronts as he professed the new ,practical observance of purity in household life. But he succumbed to no opposition and antagonism of any sort as he knew very well that these would come in his most righteous path only to go at last, and that it was God’s Command and His ordinance for each and every soul to observe purity with the practice of Rajayoga in order to earn the most enviable passport for entering Satyuga, the World of Heaven. Considering himself as the first and foremost instrument of God , he at best made himself the first and only example of purity and many other cardinal virtues and spiritual qualities at the age of sixty for others to follow and inculcate. In this way , to quote the words of English poet John Milton in his epic poem “Paradise Lost”, Brahma Baba practically “justified the works of God to men”, thereby making his life an open book for many to read and rejuvenate their lives on the basis of it. In this way, he also translated practically the saying “Example is better than precept” in all aspects of service.

(vi) **Prajapita, the Father of the Humanity**- After Incorporeal God Shiva’s descent in his body and renaming of him as Prajapita Brahma, he took for himself the onerous task of fostering the adopted children as the sole Father of the Humanity along with Jagadamba Saraswati, the World Mother, both lovingly called as Baba and Mama. As he knew very well that God is playing His multifarious roles as Father, Mother, Teacher, Preceptor, Consort, Friend and Companion for the souls of the world, he undertook this spiritual task of caring and sharing them with tremendous caution and responsibility. He carried on this task so accurately, punctiliously and lovingly that all the souls who come in contact with him felt the ethereal and blissful feelings of selfless love, mercy and forgiveness in his person. He showered upon them his bounteous love, sympathy and compassion so overwhelmingly that the loving words “Mera Baba” automatically come out of their hearts for him as they all got quite impressed with his amiable paternal cares, sweet and soothing behaviours. In his enactment of God’s various roles, he made himself equal to God (*Bap Saman*),thereby justifying his own role of Brahma as depicted in the Hindu Trinity – Brahma, Vishnu and Shankar. As a result of this spiritual fostering of souls as the Father of the Humanity in the transitional Sangam Yuga, he is also destined to foster the Deity World in Heaven as the Emperor of Golden Age in the form of Vishnu, the symbol of the combined roles of Shri Laxmi and Shri Narayan,Mama playing the role of his consort as Empress Laxmi. His playing of the role of Brahma in Sangam Yuga and that Of Vishnu in Sat Yuga is accurately portrayed as Brahma seen ensconced on the lotus, protruding out of the

navel of Vishnu. For this highly significant and universal role of Prajapita that he played in this world on behalf of the Incorporeal God Father in bestowing indiscriminatingly and ungrudgingly equal love and spiritual succour to souls of all cultures, communities, religions, languages, nations, creeds, faiths and beliefs, he was appropriately regarded as the Father of the Humanity by all. In this role he also became the unifying factor in spreading vibrations of the spirit of 'unity in diversities' in the world and at the same time in fastening them all in the loving and unitary bond of 'One World, One Family'.

- (vii) **Real Arjun, the Unknown Warrior-** In the Indian epic "The Mahabharat", Arjun, the middle Pandav, was placed in the battle field during the great battle between the Kauravas and Pandavs, and Lord Krishna was seen driving his chariot and delivering the knowledge of "The Gita", thereby guiding and directing him. But this epical battle is the allegorical and symbolic description of the battle between good and evil that is really happening now in the minds of men and women in the battleground of this life, called the field of action ('Karmakshetra'). In reality, Prajapita Brahma played the role of real Arjun in whose body-chariot the Incorporeal God Shiva descends and imparts the real spiritual knowledge of the eternal world drama to him and through him to other souls, his adopted children, called Brahma Kumars and Brahma Kumaris, in order to win over their evil impressions (sanskaras). God Father Shiva as the Supreme Teacher teaches the secrets of the philosophy of Karma – action (karma), akarma (neutral action), and evil action (vikarma) - so that they can defeat Maya, Ravan or Satan, the symbol of vices and thereby become gods and goddesses after the end of this Kalpa and at the beginning of another Kalpa in the forthcoming Golden Age. Those who engage themselves in this internal war between good and evil impressions or forces in them and ultimately have the conquest of good over evil are known as the "unknown warriors" or "incognito spiritual army" (Pandav Sena) in spiritual parlance. So the place 'Kuruksheetra' in the state of Haryana, India where the great Mahabharat War was described to have taken place, is not the real battleground in true sense of the term, for the whole world is the battleground or Kuruksheetra or karmakshetra (the field of actions) as the literal meaning of the term suggests, and all souls are also Arjuns apart from Brahma, who earn the fruits of their actions because the literal meaning of the term Arjun is 'one who earns the fruit of his own actions'.
- (viii) **Karmateet Stage-** Along with the service of the inquisitive souls, Brahma Baba left no stone unturned to attain the Karmateet stage, the foremost aim of his spiritual effort. He was the first soul to come out with flying colours in this attempt even while engaging him fully in activities of the institution. He raised himself to such a high and sublime stage by the power of yoga that he got transported to the Subtle and Soul World at his own sweet will, and thereby he remained unaffected and uninfluenced by the good or bad effects of actions and circumstances in the physical world of matter. During the last phase of his life he could easily and constantly maintain this stage, and many brothers and sisters have recounted their personal experience that they have felt often the consciousness of Brahma Baba becoming instantly absent while listening

to the service news related by them. As he reached the perfection of the Karmateet stage, many have witnessed his Karmateet stage of 'not listening while listening, not seeing while seeing' even while he radiated the vibrations of unmitigated love, sympathy, compassion and spiritual power from his glowing and cheerful features. He was the embodiment of the 'state of the more the loving, the more the detached' (Jitna Nyara Utna Pyara). Even at the final moment of departure from this world before the presence of the loving divine children, he felt no iota of bond or attachment towards any of them and flew away from the cage of the mortal body like a free bird without showing any pang of separation. He so loosened the body, the dress of the soul, from the latter that he left the former as easily as a single thread of hair comes out of a lump of butter. With the attainment of this stage he became the number one soul to finally ascend the Subtle World, and from there he has been still doing the subtle service, inspiring and invoking the divine children to become like him by attaining this stage as quickly as possible so that they can accompany him to the Soul World, Shantidham, and again descend with him upon the earth to repeatedly replay the deity roles as before 5,000 years.
