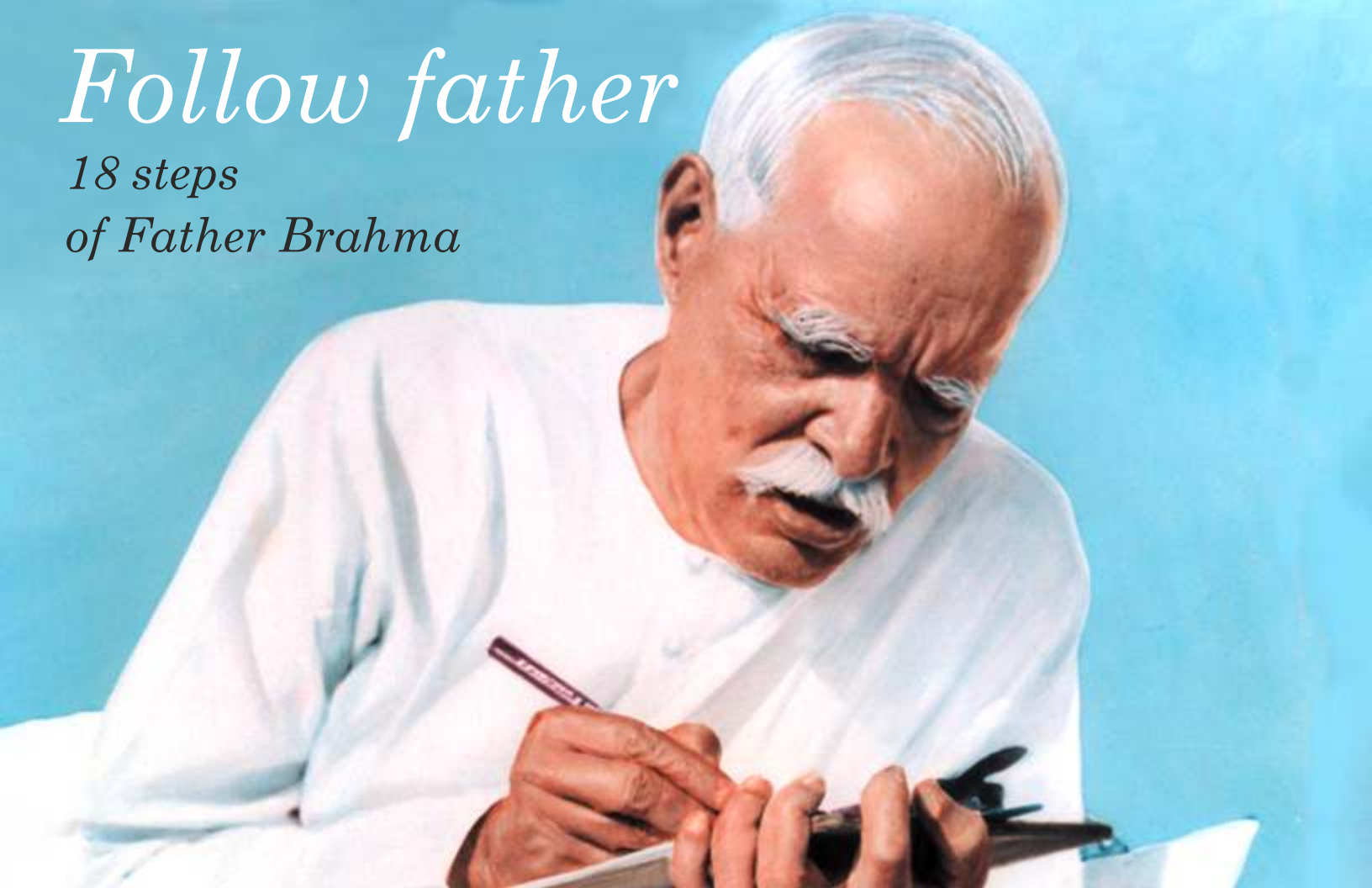
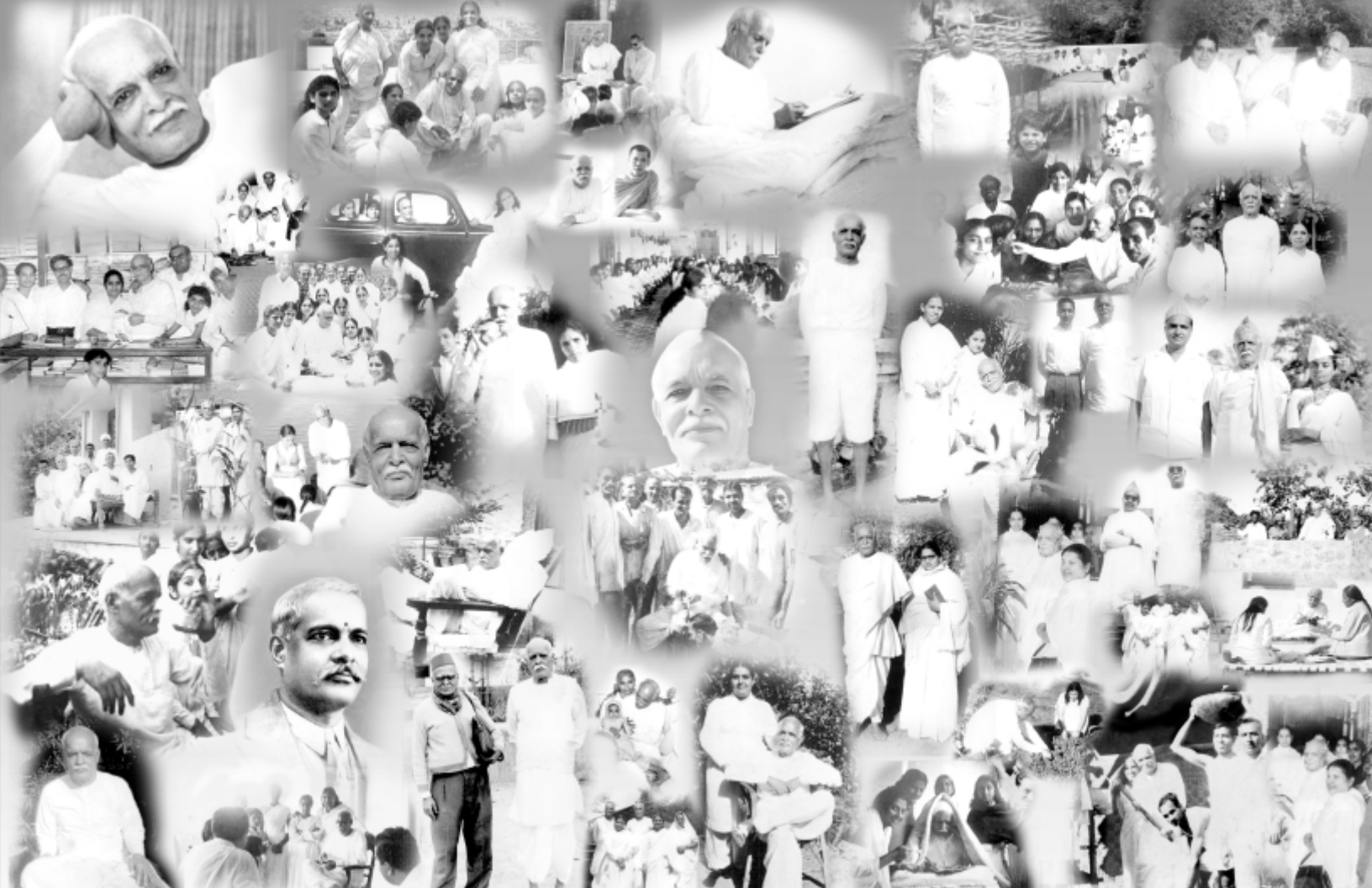


Follow father

18 steps

of Father Brahma





“All the children are loving, but
the extremely loving and close
ones are those who *follow* the
father at every step.”

— God Shiva



To *follow father*

means to follow the activities of
Father Brahma. Let each footstep of
our thoughts, words and actions be in
Father Brahma's footsteps.

Shiva Baba is how we lovingly refer to
incorporeal God Father Shiva.
Where Baba is mentioned on its own,
it refers to Father Brahma.

The first step: A total renunciate.

The second step: Always obedient.

The third step: Faithful in every thought.

The fourth step: A fearless server. The fifth step: A carefree emperor.

The sixth step: Always beyond laziness and carelessness.

The seventh step: A most elevated yogi.

The eighth step: Still like an ocean.

The ninth step: A model of simplicity.

The tenth step: An epitome of tolerance.

The eleventh step: A lover of the murli, the elevated versions of God.

The twelfth step: An incarnation of economy.

The thirteenth step: A bestower of respect to all.

The fourteenth step: A balanced act.

The fifteenth step: An inspiring example.

The sixteenth step: A bestower of fortune.

The seventeenth step: A detached observer.

The eighteenth step: Combined with the Father.

The first step: A total renunciate

He surrendered everything. He didn't think about what would happen or how it would happen. In a *second*, according to the Father's elevated directions - it was the Father's signal and Brahma's action or step.

He surrendered his body. Without any worry for the future, he surrendered all his wealth because he had the faith that this giving was not giving, rather, it was to receive multimillionfold. He also surrendered his relationships - no, he didn't leave anything, but he transformed everything from worldly to spiritual. He surrendered the intellect that had the consciousness of "I", the intellect of ego.

This is how he became constantly pure, cool and a bestower of happiness with his body, mind and intellect.

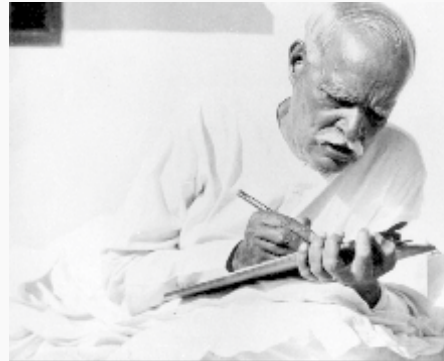


The second step: Always obedient.

At all times and in everything, whether in self-progress or in giving sustenance to the yagya, he remained an instrument. Only

Brahma is the special soul who has that unique *part* fixed in the *drama*: the same soul is the mother and also the father. While being an instrument for giving sustenance to the yagya, he always remained obedient.

Although the task of establishment was a huge one, he didn't disobey any of the instructions. His attitude was always, "Yes, My Lord, I am present" in a practical way, at all times.





The third step: Faithful in every thought.

A wife who is faithful to her husband cannot remember anyone except her husband even in her dreams. In the same way, one saw the practical form of Father Brahma's faithfulness at all times with his consciousness of "no one but the one Father".

While being an instrument for establishment, by having one faith and one Support, he easily overcame all adverse situations and inspired others too.



*The fourth step:
A fearless server.*

The speciality in service was that, on the one hand, he was a very humble *world servant* and, on the other hand, had the *authority* of knowledge. To the extent that he was humble, he was accordingly a carefree emperor. The fearlessness of truth is the speciality of service. No matter how much his relatives, politicians and religious leaders *opposed* him because of this new knowledge, they were not able to shake him even slightly from his *position* of truth and fearlessness.

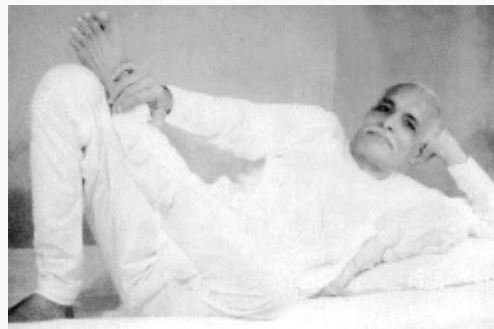


The fifth step: Carefree emperor

Father Brahma's special wonder was that he did not have any physical example in front of him. Unshakeable faith and the Father's shrimat were his support. His intellect was always light and on his face, one always saw the clear signs of a carefree emperor.

Three hundred and fifty children and there wasn't even flour to feed the children, and they had to be fed on time! His attitude: *"This is the Father's responsibility, not mine. I belong to the Father and the children also belong to the Father. I am just an instrument."*

He did not use his intellect, thinking, "I don't know what is going to happen. Will everyone starve?" Although there was scope for such weak thoughts and doubts, he always only had powerful thoughts. This, is the speciality of surrender.



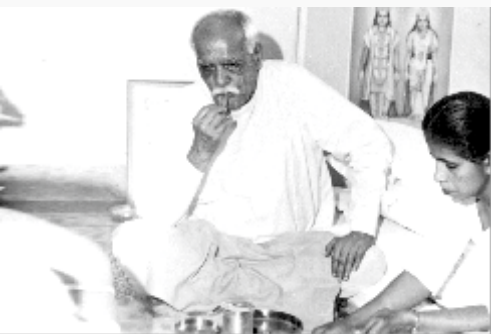
The sixth step: Always beyond laziness and carelessness.

There is a saying: A true yogi is one who is a conqueror of sleep. There were never any signs of tiredness in Baba's life. Even though the body was old, Baba was engaged day and night in transforming the sanskars of human souls.



Baba never postponed anything due to laziness. He never did anything with half a mind. With a full heart, with great determination, he completed every task with great enthusiasm.

No matter the circumstances or how many obstacles there were, even if at first a task seemed impossible, Baba always found a way to complete the task. This was the sparkle, the shine, the power of the mind, the determination and fulfillment of his promise.



The seventh step: A most elevated yogi.



While speaking, Baba would disappear from the body, that is, he would become bodiless. On whomever Baba's drishti would fall, they too experienced being detached from the body. On coming in front of Baba, no one ever had a desire to say much; they would automatically receive a solution to all their problems.

In his final days, everyone only saw silence and dead silence in Baba's room. His every action was yogyukt. While writing letters, listening to or meeting the children, he would always stay with Shiv Baba. He would eat his food very slowly and would repeatedly remind everyone: "Child, whom are you feeding?" At the time of bathing, Baba would say: "Child, I am pouring this water on Shiva? In this way, Baba made yoga a means of entertainment in every action.



In Karachi, when children used to go and sit by the sea shore, Baba-
would impart many lessons to the children.

"Children, are you seeing the waves of the ocean? Look how the waves of the ocean are coming up to you and then going away again. You are the children of the Ocean of Knowledge, and so you have to pick up when the waves of Maya enter your mind, this virtue from the ocean you too have to make them go away."

Then Baba would say: "Children, look, even if you throw rubbish into the ocean, it doesn't remain in the ocean; it gets thrown out by the waves to the shore. In the same way, no rubbish should remain in the minds of you children either."

"When a diver dives into the ocean, he brings back pearls and jewels from the ocean. You children have to churn the ocean of knowledge in the same way. Go to the depths of knowledge and you will find precious pearls, jewels and diamonds."

n the surface, there may be many waves in the ocean, but it is "O completely still below. You too must become as still and patient."

*The eighth step:
Still like an ocean.*





Baba was a great example of simplicity. He used to live in a small room that was very old and had a tin roof. That room was his rest room, his dining room, his office and meeting place with the children. A white sheet covered his bed: the walls were painted white too.

Baba didn't have any artificial decoration on himself or in his room. Baba would say: "Children, whoever has given even one paisa for this Godly service, that one paisa is more valuable than one hundred-thousand rupees. It is for purifying human souls and for the service of giving them peace. I cannot spend that for my own comfort or happiness. That would be dishonest with the treasure entrusted to me."

Sitting in that room, Baba, the image of service, gave new life to so many souls. So many sat there and experienced the happiness of meeting God and had the thought of surrendering themselves to God.

The ninth step: A model of simplicity.



The tenth step: An epitome of tolerance.



Father Brahma faced numerous tests along the path. The first *paper* was of the bad words and assaults from people. The second was of the different obstacles that came in establishing the yagya. The third was that some Brahmin children became traitors and created opposition because of their discontentment about small or large matters.

In every situation, he remained light and made others light. He taught the lesson of tolerance with sweetness, good wishes and pure feelings even to those who came to oppose him. The result - those who opposed him one day, came the next day to ask him for forgiveness and the words on their lips were, "Baba is truly Baba!". This, is called making those who *fail*, *pass* with tolerance.



The eleventh step: the elevated versions of God. A lover of the murli,

To do what the Father asks in each day's murli (elevated versions), means that the child is truly the Father's long lost- and now found child, the obedient child. Father Brahma had immense love for the murli and inspired the children as well: "The Father comes from so far away to speak the murli. Would there be any other teacher who comes from so far away just to teach you?", he'd ask the children.

Baba did not miss a murli for even one day. Even when he went to Bombay for one reason or another, he wrote the murli and Mateshwari would read that murli. Even on the last day, when his health wasn't so good, he didn't conduct class in the morning, but he became avyakt after conducting evening class. This is why he was *Murlidhar*, the lover of the murli.





The twelfth step: An incarnation of economy.

Father Brahma's favourite slogan was: *Achieve greater glorification through less expense.* He believed that there should be less usage of any treasure but hundred-fold attainment. For instance, with the treasure of thoughts, he'd say: "An ordinary person can experience success after two to four *minutes* of thinking, but we should be able to do it in one or two *seconds*."

Further, he'd say to the children: "Whatever saving there has been, whether in time or thoughts, you will be able to use it to serve others. Only those who have saved wealth can give donations or perform charity." He taught everyone this experiment of yoga: in less time, there should be greater *results*; with fewer thoughts, greater *experiences*.

Indeed, Baba has been able to create so much in such a short space of time.
This is why everyone says: This is Baba's wonder!



The thirteenth step: A bestower of respect to all.



Father Brahma always considered himself to be the children's servant and saluted them as the masters. He gave them love filled with respect and saw them as future world benefactors.

He always saw the kumars, kumaris and youth as the ones who *challenged* the great, well-known souls of the world. He saw them as the ones who made the impossible possible. He always gave them respect, considering them to be great souls who performed even greater wonders than he did.

Similarly, he considered the elderly to be experienced; he gave them the regard of being his equals. He saw those in bondage with the regard of being *number one* in having remembrance.

Because he was number one *in giving* regard and respect in this way, he became the soul to *receive* number one imperishable regard and respect in the kingdom and became number one *worship worthy* after the Father. He never thought that he would only give regard when he received regard; rather by remaining in the self-respect of being *Adi Pita*, he became the bestower of respect to all.



The fourteenth step: A balanced act.

Balance means to remain equal. Father Brahma was an example of a balanced act. He demonstrated equality in remembrance, tapasya and service. Equality in power and love, equality in having love and in being detached.

He maintained a balance in every aspect and this is why rather than ordinary, his every thought, word, action, and relationship seemed alokik, even miraculous. His every action became an art, his way of seeing, walking, speaking etc., were all an art. The basis for all this was his ability to keep his intellect balanced.

With the children, Baba would feed them *toli* with a lot of love and would take them for picnics, but, at the same time, he would divert their minds away from food and drink from the streets outside and would quiet the desires of their minds. He was very firm in making them do service tirelessly but at the same time, he drew their attention to the state of their minds and their personal efforts. He always told the children: “There should be a constant *balance* of self service and service of others.”

Balance, he taught by example, is what makes one great.





The fifteenth step: An inspiring example.

Not only did Father Brahma provide every facility and comfort but, by his unshakeable, gentle strength, he instilled strength in the children. By seeing his untiring and ever happy face the others took heart and renewed their energy. Though the road they travelled together was steep, though many difficulties came, no one ever gave in to hopelessness or weakness.

Brahma Baba's friendship was the greatest treasure. Though he was old in years, he was the most playful yogi of them all. He worked long hours, efficiently performing every type of service, including the most menial work. This spirit of service, of humility and dedication, became the practical ideal of everyone. He taught souls how to co-operate. And always in the midst of the work, his intellect kept churning the knowledge so that wisdom multiplied and remembrance became constant and natural. He demonstrated the method of complete soul consciousness.



The sixteenth step: A bestower of fortune.

Baba never saw any child's weaknesses. Rather, he praised each child's virtues and filled that child with enthusiasm and happiness. By using that virtue for service, he would benefit that child by enabling them to receive Godly power to transform their sanskars.

If someone knew how to sew, Baba would say: "This is very serviceable for God's yagya." Seeing an older person Baba would say: "The elderly are able to do a lot of service because they are experienced. If they relate the points of knowledge based on their experience, then those listening would be touched by that." Seeing an uneducated person Baba would say: "Child, so what if you are not educated! Simply to know Alpha and Beta is enough."

In this way, Baba would see the children, those from different places and age groups with soul-conscious vision and engage them in one or another task for world benefit.





The seventeenth step: Detached observer.

Father Brahma practiced the foundation of soul consciousness very firmly. He would write in his diary: I am a soul, this child is a soul, Jasoda (loki's wife) is a soul. Another practice he had was to hold a court of his workers, the physical senses, and ask about their welfare. Therefore the children who lived with him in his last days experienced that, even while performing actions and being in the body and walking and moving around, the father was bodiless. He was experienced as an angel in the corporeal. Although he had to settle the accounts of karma in the form of physical illness, he did that as a detached observer. Neither was he influenced nor did he give others the experience that he was settling his karmic accounts. No one was even aware that Father Brahma was becoming avyakt! It was because he practised being detached, an observer, bodiless, over a long period of time and that form was experienced at the end.

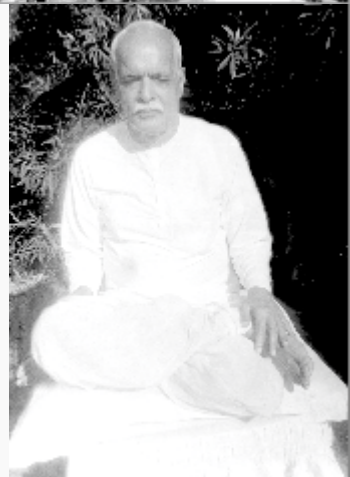


The eighteenth step: Combined with the Father.



Baba had such love based on knowledge for Shiv Baba that he would make every situation instrumental for him to stay in remembrance. No matter how big the crisis, Baba's attitude was: "He is the Protector and Benefactor. He will take care of everything. This is nothing new!" Sometimes, when speaking the murli, Baba would be so overcome with love for Shiv Baba that he'd pause to ask the children: "how much love do each of you have for Shiv Baba? Is it as high as the sky or as high as the brahm element!?"

Just saying, "Baba, Baba", there was always remembrance of sweet Baba in his mind. While eating, Baba would say: "you must eat your whole meal with Shiv Baba, not just remember Him at the start." He would walk with his Beloved, talk with his Friend...do everything with Him. Just as, at night, two very close young friends would go to their own homes to sleep and then, in the morning, would go to the other's house and go to study or play together, in the same way, Baba would not stay without Shiv Baba. They never became separated from one another even through the night. Baba would say: "I am sleeping with Baba." This was such a deep relationship of love and remembrance.



The incorporeal Father kept Brahma Baba, the corporeal instrument, in front of the corporeal children for them to be able to follow him in a practical way. He became an example in front of the children to make it easy for them to follow, because when one sees a powerful example, it is easy to follow.

The Father kept Brahma Baba as a symbol of love for the loving children and He gave every child the elevated shrimat to follow the father at every step.

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