

Lekhraj Kripalani and the Spiritual Ideal of Renunciation: A Scholarly Synthesis

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Abstract

This article consists of the life, teachings, and renunciatory journey of Lekhraj Kripalani (1876–1969). Later on, Lekhraj Kripalani became Brahma Baba, who established the Brahma Kumaris institution. This article highlights his transformation from a wealthy jewel merchant to a spiritual instrument of the Supreme Soul, Shiv Baba. His renunciation affects the cultural, social, and spiritual contexts of pre- and post-independence South Asia. This article explores the foundational visions that catalyzed his transformation, including the formation, persecution, and migration of Om Mandali. His institutional emphasis on purity and soul-consciousness and on the empowerment of women leaders creates the theological concept of “renunciation of renunciation.” This article also argues that his model of renunciation is distinct from classical South Asian ascetic paradigms. In conclusion, Brahma Baba’s embodiment of renunciation is best understood as a transformational paradigm oriented toward world renewal.

Keywords: Brahma Baba, Lekhraj Kripalani, Renunciation, Brahma Kumaris, Shiv Baba, Women’s empowerment, Om Mandali, Rajyoga, Soul-consciousness, Spirituality

Introduction

Renunciation is taken as a central spiritual theme not only in Asia but also across the Global spiritual concern. Traditional standards frequently express renunciation as a physical abandonment of worldly life, which reflects the withdrawal from family responsibilities or the ascetic’s search for spiritual enlightenment. However, the case of Lekh Raj Kripalani reflects a different and new interpretation of the

renunciation, which is intensively rooted in a lived social context, a joint spiritual assignment, and a dogmatically beached relationship between the human soul and the Supreme Soul.

Kripalani, born in the Sindh Province of then-undivided India, emerged as a renowned and successful diamond merchant (Chander, 1981, pp 23) before experiencing some motivating spiritual visions in the mid-1930s (Chander, 1981, pp. 32, 34). In these visions he experienced forms of Vishnu, scenes of heaven, and revelations of the Supreme Soul (Chander, 1981, pp. 39-41; BKIVV, 2015a, pp. 27), that catalyzed a deep inner transformation which ultimately motivated him to complete renunciation of his assets not only his property but also his business and bodily attachments (Chander, 1981, pp. 32, 34). This transformation within Kripalani resulted in the initiation of Om Mandali (Chander 1981, pp. 42), as the forerunner of the present Brahma Kumaris movement that spread over twelve dozen countries across the Globe.

This article inspects the Spiritual Journey and act of renunciation from the perspectives of academic and faith-based perspectives by drawing on Brahma Baba's primary evidence and Brahma Kumaris historical documents in order to understand Brahma Baba's life in the wider discourse on spiritual authority, gender issues, intensive social modification, and innermost transformation. Looking back at the time when Lekhraj Kripalani lived, it was obvious from the speedy cultural conversions. Then, the Sindhi society in the early twentieth century, as mentioned in historical documents, showed symptoms of social degradation, loss of distinguished moral values, the rise of materialistic tendencies, and the decline in the spiritual status of females. Contemporary religious life was weakened by ritualism and patriarchal practices that controlled access to spiritual knowledge and spiritual rights of women (Chander 1981, pp. 19-21). From these perspectives, the visions of Lekh Raj Kripalani deserve meaning. The inner understandings worked as individual spiritual awakenings and as a response to the historical moment characterized by ethical disorientation and social religious severity. Before Om Mandali, there were some other global spiritual awakenings that reflected similar changeovers from some other movement to reformist elements in the Hindu faith. Yet the distinctiveness of Kripalani's experience lies in the direct revelation of Shiv Baba, described by senior followers of Brahma Kumaris as a moment in which an incorporeal divine light entered his consciousness, transforming him from a wealthy householder into an instrument for world service (Chander, 1981, pp. 39-41; BKIVV, 2015a, pp. 27). The early Om Mandali movement grew speedily. Families, women,

children, and men from diverse backgrounds gathered for satsang, meditation, and the study of divine knowledge (Chander 1981, pp. 42). The most remarkable social transformation occurred in the empowerment of women, an unprecedented feature in contemporary south asian religious movements (Chander 1981, pp. 65). Women such as Om Radhe (later known as Mamma) emerged as central administrative and spiritual pillars of the community, later serving as the institution's Administrative Chief (Chander, 1981, pp. 56-57, 70).

The transformative visions experienced by Kripalani form the spiritual foundation of the Brahma Kumaris institution. Eyewitnesses describe scenes in which he encountered (Chander, 1981, pp. 32, 34, 39-41; BKIVV, 2015a, pp. 27): the four-armed form of Vishnu, the subtle form of Shiv Baba as a point of light, images of global destruction, and the visions of a forthcoming Golden Age ruled by Krishna or Narayan. These revelations left Kripalani in a state of deep inner detachment. He repeatedly expressed disinterest in his profitable business, perceiving worldly pursuits as very ordinary work, and began spending long hours in silence, introspection, and soul-conscious awareness (Chander 1981, pp. 43). An important citation associated with him shows this transition: I was happy that I was abandoning that very inferior work; it was the kingdom of Ravan (Sakar Murli, November 15, 2024). These realizations show the spiritual philosophies which reflect the foundation of Brahma Kumaris teachings: I am a soul (Atma) (Chander 1981, pp. 43, 46, 86-90). The Supreme Soul (Shiv Baba) is the eternal Father of all souls. Purity (celibacy) is indispensable for spiritual development (Chander, 1981, pp. 71). The time cycle repeats every 5000 years. (Chander 1981, pp. 42; N. V., 2016, pp. 2-3; Ramsay, 2009, pp. 113). Remembrance of the Supreme Soul by the Soul (Raja Yoga) cleanses karmic accounts (Chander 1981, pp. 174-175, 179; BKIVV, 2015a).

Renunciation as Spiritual Instrument

Kriplani's act of renunciation was completely oriented toward establishing a spiritual institution, unlike traditional spiritual beliefs that abandon property and travel alone. He sacrificed his entire wealth (Sakar Murli, 2024, November 15, p. 2) for the Yagya (spiritual sacrifice fire). He has completely abandoned these properties (Nirmal Shanta, D. 2007; Prakash, 2010, pp. 8-9); instead, he shifted administrative responsibility to a committee of four mothers and four single young women (Kumaris) (Chander, 1981, pp. 70). Past archives designate that Kripalani sent a wire home that said, in essence, 'Dada (Kripalani) received God realization, and the partner received temporary royalty of worldly wealth' (Chander, 1981, pp.

32, 34). This established: renunciation of property, renunciation of authority, and renunciation of patriarchal honor. Such a signal was historically fundamental and spiritually innovative.

It is interesting to mark the distinctive nature of his detachment or renunciation from his body and bodily relationships. He did not even give special privileges to his family members who lived within the Yagya. Brahma Baba refused the youngest son's request for financial assistance, explaining that all the property belonged to Shiv Baba's Yagya, not to him (Nirmal Shanta, 2007, pp.16, 22-26; Kriplani, 2018). Biographical records indicate several instances where he exhibited humility, seeking forgiveness even in minor interpersonal matters with family members (Chander, 1981, pp. 94). According to his wife, Jasoda, he refused to eat until he apologized to a close relative whom he had unintentionally offended. It reflects a deep internalization of humility as a spiritual value (BKIVV, 2015a, pp. 17-19).

The Concept of Purity and the Soul-Conscious Self

The cultivation of soul consciousness serves as the foundational principle of Brahma Baba's renunciation (Ramsay, 2009, pp. 134). This is a state where one experiences oneself as a non-physical, eternal being of light (Nirmal Shanta, 2007, pp. 68; Chander, 1981, pp. 43, 46). The practice of Raja Yoga meditation, as indicated through the Murlis, establishes remembrance of Shiv Baba (Chander 1981, pp. 174-175, 179; BKIVV, 2015a, BKIVV, 2015a, pp. 234 -235) or Raj Yoga as the principal means to cleanse the soul of vices such as lust, anger, greed, attachment, and ego (N. V., 2016, pp. 70).

Purity particularly celibacy and a wider positive attitude—is viewed not as suppression but as a spiritual skill for attaining innermost clarity, emotional resilience, and universal compassion. The emphasis on celibacy within family life differentiates Brahma Kumaris from monastic institutions, redefining purity as an active, lived choice accessible to both householders (Grihasthis) and renunciates (Chander, 1981, pp. 71, 174-175, 179; BKIVV, 2015a; Ramsay, 2009, pp. 126-128). Brahma Kumaris' purity exists as a form of social and material ordering, keeping things socially, physically, and mentally in place. This includes maintaining distance between genders, ensuring the purity of food, and bodily restraint. Impurities are rejected elements of their ordered and structured system (Ramsay, 2009, pp. 126).

Purity does not just mean celibacy. Complete purity means that none of the vices should be touched, even in thought. Just as in life, Brahman people consider any physical attraction or (inappropriate) physical touching to be impure; in the same

way, if the mind or the intellect is attracted to or touched by the thought of any vice, that is also considered to be an impurity (BapDada 1999:171 in Ramsay, 2009, pp. 127). The original religion of the soul is purity. Impurity is an external influence, and purity is your original religion... “The original, eternal form of I, the soul, is pure. Once you have recollected that your original and eternal form is pure, and you strengthen that consciousness, you experience it with ease... purity is your intrinsic form (BapDada 1999: 171-174 in Ramsay, 2009, pp. 128). The dharna of purity is a very subtle matter... All of you keep a fast for purity in the form of a vow. To fast in the form of having a determined thought means to transform your attitude. A firm vow changes your attitude (BapDada 1999:174-176 in Ramsay, 2009, pp.127). The original form of the self is purity; your original religion is purity, that is, the first virtue of the soul is purity (BKIVV, 1982, January 6, pp.17).

Some disciplines of Brahma Kumaris, like soul consciousness and the state of remembrance, seem difficult to follow for the general people. The practice of soul consciousness by abandoning body consciousness needs a long, persistent, and continued practice. Similarly, the practice of continued remembrance of the incorporeal entity Shiva Baba needs a continued and patient practice with full determination.

Formation, Opposition, and Migration of Om Mandali

The emergence of Om Mandali created strong social resistance. Critics misinterpreted the movement's emphasis on celibacy and soul-consciousness as an attack on social norms. Consequently, newspapers published defamatory articles (Chander 1981, pp. 86 -90), mobs attempted to attack the gatherings (Chander 1981, pp. 94, 115-116, 148-52), and lawsuits sought to reclaim women who voluntarily joined the institution (Chander 1981, pp. 115-116, 124). The movement's survival is remarkable. In spite of social, legal, and physical pressures, Om Mandali continued a non-violent attitude (Chander 1981, pp. 95-110, 166; BKIVV, 2015a). A key citation from the period mentions this attitude: “Those who criticize us are our best friends (Chander 1981, pp. 95-110; BKIVV, 2015a).” This attitude of tolerance catalyzed a collective spiritual strengthening that shaped the discipline of the early community of Brahma Kumaris (Chander 1981, pp. 95-110; BKIVV, 2015a).

Due to unceasing harassment, the Yagya moved to Karachi in 1937 (Chander, 1981, p. 121). For the next thirteen years, the Brahma Kumari community lived in comparative isolation, concentrating on deep meditation and inner cleansing. This period is compared to the “Vanvas” (forest exile) and “Guptavas” (Complete isolation) of the Mahabharata a time of groundwork for future spiritual service (Chander 1981, pp. 183-184).

After the Partition of India, Brahma Baba accepted invitations to relocate to Mount Abu, Rajasthan, India. This became the permanent headquarters of the Brahma Kumaris, from where centers later spread across India and eventually across the world (Chander 1981, p. 181).

Innovative Spiritual Vision, Leadership, and Legacy

Women-Centered Leadership Vision

Perhaps the most historically significant dimension of the Brahma Kumaris is its female-led institutional model. Women, mothers, and young girls were entrusted with administration (Chander, 1981, pp. 70; BKIVV 1969, pp. 34-35; BKIVV 2015b, pp. 236-38) for the dissemination of knowledge (BKIVV 2015a, pp. 65; BKIVV 2015b, pp. 206-208), teaching of Raja Yoga (BKIVV 2015a, pp. 212-213), the public engagement (Chander 1981, pp. 217, 224), and global representation (BKIVV, 2015a, pp. 291-296),

This Female Leadership Model includes figures such as: Mamma (Om Radhe) – first Chief Administrator (Chander, 1981, p. 70); Dadi Prakashmani – global head after 1969 (BKIVV 1969, pp. 34-35; BKIVV 2015b, pp. 236-38); Dadi Janki, Dadi Gulzar, Dadi Hridaya Mohini, Dadi Ratan Mohini, and Didi Mohini, global heads after 2007 consecutively.

In a society where even chanting “Om” was traditionally forbidden for women (Chander, 2006, pp. 60), the empowerment given by Brahma Baba reversed centuries of patriarchal restriction (BKIVV 2015b, pp. 206-208). This structure challenges both academic and theological assumptions about gender roles in South Asian spiritual movements.

However, we find female spiritual leaders in the history of Spirituality. It can be strange to mention that the women were not permitted to cite Om in the contemporary society of Sindh, Hyderabad, in general. But there were several spiritual architects like Didi Manmohini (Didi Manmohini, 2010, pp 31-32), Dadi Prakashmani (Dadi Prakashmani, 2010, p. 1), Dadi Janaki (Dadi Janki, 2010, January 18, p 10), Dadi Nirmal Shanta (Nirma Shanta, D. 2007, pp 31-32) and others who studied spiritual literatures like Vichar Sagar, Yog Vashist, Bhagwat Gita, Bhagwat, Mahabharat, Ramayan, Purans, Granth Sahib, Sukhmani etc. and also performed regular worship of Deities of their preferences before joining to Brahma Kumaris movement. So, the above citation that the chanting of Om was traditionally forbidden for women exists as a residual belief. Furthermore, there are several examples of female spiritual scholars, but the citation indicates the general tendency that existed in the contemporary society of Sindh, Hyderabad, India.

Besides that, Gargi Vachaknavi of the Vedic period who challenged the sage Yajnavalkya on the nature of the universe, Mirabai of 16th century a spiritual poet and devotee of Krishna form Hindu belief, Mahapajapati Gotami, the first woman to be ordained as a nun (Bhikkhuni) and Arya Tara a primary spiritual leader representing the mother of liberation and the female aspect of the Buddhism, Mata Khivi credited with establishing the institutional tradition of Langar- free community kitchen- ensuring a place of equality and selfless service from Sikhism demonstrate the existence of female spiritual leaders before the invent of Brahma Kumaris movement.

However, the nature of female leadership in the Brahma Kumaris organization is a global phenomenon, ensuring female leadership in this institution.

Innovative Theological Approach

A defining spiritual concept in the movement is Udaasi detached involvement and the even deeper state known as “renunciation of renunciation”. This refers not just to giving something up, but to giving up the awareness that one has renounced anything at all. A Murli describes this as:

“The greatest donation is to renounce even the feeling of having renounced (BKIVV, 1981, November 23, p. 236).” This higher state reflects: egolessness, natural purity, constant God-consciousness, and absence of self-congratulation. (Sakar Murli, 2024 November 15, p. 2; Sakar Murli, November 23). In Brahma Baba’s life, this appeared in his refusal to claim credit for any service (Avyakta BaapDada, 2016, pp. XVI, XVII), that is his insistence that “Shiv Baba is doing everything (Chander, 1981, p. 94), his ground-level, simple lifestyle despite institutional reverence (Nirmal Shanta, 2007, p. 68), and his desire that children surpass him spiritually (BKIVV, 2015a, pp. 234 -235).

This concept is unique in comparative religious studies, blending ascetic dissolution of ego with worldly engagement, producing a model of renunciation both internal and socially transformative.

A Legacy of Spiritual Service as a Path to Service to Humanity

Om Mandali established the Om High School, integrating both formal and spiritual education. Children were cared for with affection described as “greater than that given to worldly princes (Brahma Kumaris, 2004).

The daily discipline of Amritvela (very early morning) meditation is credited by practitioners with generating powerful experiences of peace (Sachin, 2022; BKIVV, 1972, pp. 134-135). Accounts describe even scientists showing extraordinary data wave in the E.E.G. of a senior Raj yoga practitioner (Chander, 2000, pp. 633-635).

From the 1970s onward, centers spread internationally, promoting meditation for peace, vegetarianism, de-addiction, women's empowerment, and environmental initiatives. The brahmacharya discipline and Raja Yoga methodology have been incorporated into rehabilitation, educational, and leadership programs across continents.

On 18 January 1969, Brahma Baba entered what is described in the movement as the angelic (Avyakt) stage. His passing is interpreted not as death, but as completion of corporeal service and transition to subtle service. Eyewitness testimonies consistently mention: his luminous, detached stage in the final months (BK Atma Prakash, 2005, p. 178); his constant emphasis on soul-consciousness (Brahma Baba, 1969a, pdf; Brahma Baba, 1969a, audio: 2:15), his short but powerful last Murli (Brahma Baba, 1969 pdf; Brahma Baba 1969 audio), his words: "Become viceless, incorporeal, and egoless" (BKIVV, 2015b, p. 238; Dadi Prakashmani, 2001; Brahma Baba, 1969a pp. 34-35).

After Brahma Baba's soul left his body, leadership in Brahma Kumaris transitioned efficiently to senior female members of the institution, particularly Dadi Prakashmani and other Dadis, strengthening the institutional importance of female leadership and stability.

Re-evaluating Renunciation in South Asian Traditions

Renunciation has occupied a central and revered place not only in Asia but also across the Global spiritual thought. Renouncing worldly desires helps to end sorrow in life, to make the mind pure, and to achieve ultimate freedom or attain salvation in traditional Hinduism, Jainism, and Buddhism. The intention is to renounce family life and keep oneself away from the family and social responsibilities, and lead a very simple life.

The sages and spiritual practitioners from eastern philosophy, mostly from Hinduism, Buddhism, and Jainism, lead their spiritual lives in search of spiritual enlightenment, living in isolation, temples, or monasteries. But we find the prescription of a new dimension to these traditional practices in the teachings of Brahma Baba. He presented a new spiritual pathway to a practical daily life, serving people, and remaining constantly combined with the Supreme Soul.

The uniqueness of the renunciation of Brahma Baba is that he did not abandon the family and become involved in the world. The Yagya was transferred to Sindh, Hyderabad, Karachi, and ultimately to Mt. Abu instead of staying in a cave, jungle, shrines, and monasteries. In his prescription, he proved that it does not need to stay far from the world to maintain celibacy. In this endeavor of Brahma Baba, it does not mean renunciation to leave the world, instead serving the world. The culture of dedication developed in the Brahma Kumaris community was expressed in the Prajapita Brahma Kumaris Spiritual of Godly University.

The real sense of spirituality, in the teachings of Brahma Baba, is not based on the quitting of the world, but rather living together in it with innermost detachment. The specialty of this teaching is the true balance between the innermost withdrawal and external responsibilities. It is in line with the call for detached action of Shrimad Bhagawat Gita; consequently, this tactic exclusively placed that wisdom within an orderly, homely atmosphere.

The monastics take a solemn pledge of celibacy in the conventional Asian tradition. However, Brahma Baba practiced and motivated to practice celibacy as a spiritual discipline for everyone among married couples. We can mark a fundamental move available to all in this democratic approach of celibacy presented by Brahma Baba. He communicated that one can practice spiritual celibacy at home, completely rejecting the requirement to leave family life. So that this connotation empowered thousands of families and individuals to practice spiritual transformation as they remained. This unifies ascetics and householders through a higher concept of purity. For the Brahma Kumaris, celibacy is a key spiritual practice for shaping the mind, deepening meditation, and achieving true soul-consciousness. In this view, purity serves as a foundation for universal benevolence rather than merely an individual virtue.

Celibacy has been lauded in several religions. However, celibacy is interpreted as a part of purity in Brahma Kumaris. Brahma Kumaris accept purity as a very important and primary preparation for the completion of Raj Yoga practice. However, it needs a consistent commitment, rigorous practice, and well-motivated repetition to flourish in this highest achievement.

In the same way, there are several food cultures developed considering physical and spiritual health. People are moving from non-vegetarian to vegetarian and vegan types of food. Brahma Bhojan, the complete Sattvik food also known as meditational food, is unique in the Brahma Kumaris movement. In the same way, the practice

of inculcating divine virtues and attending regular spiritual classes without fail is an inspiring and promising commitment among Brahma Kumaris. These practices may seem difficult and unachievable for the general public. Classical renunciation often emphasizes the giving up of property, wealth, and possessions. Brahma Baba surrendered his enormous wealth to Yagya. His teachings emphasize a profound form of renunciation that is the renunciation of ego, honor, and the subtle attachments of the mind. We can read the accounts of his biography, frequently highlighting his humility, willingness to apologize, and refusal to claim personal recognition. He repeatedly insisted that all the accomplishments be credited to the Supreme Soul Shiva Baba, and even the Children or the followers of His teachings, even he himself was the founder of the larger spiritual institution. The inner transformation based on inner renunciation of Brahma Baba denotes a key spiritual change. The measurement of true renunciation can not be calculated by material losses. It is measured rather by reflective selflessness and termination of ego that is “I and mine,” and also remaining as an instrument of the Supreme.

The perception extended by Brahma Baba encompasses far beyond the conventional Hindu and Buddhist teachings of ego, death, and non-self. Innermost spiritual development with a shared community practice is attractively combined in Brahma Baba’s renunciation. We can find Brahma Baba’s life as the blending of exclusive energetic guidance and leadership with thoughtful renunciation.

Conventionally, leadership and renunciation were taken as contraries. It links with the spiritual detachment to a lack of structural organizational engagement. However, Brahma Baba practically established the truth of how one can perform regular work while remaining in constant soul consciousness.

The leadership style of Brahma Baba is defined as compassion, trust in female leadership, transparent delegation of authority, and a complete decision-making process. The leadership presented by Brahma Baba initiates the leadership above the dictatorship or controlling regulation. Brahma Baba presented a unique example by delegating the spiritual and managerial authority to female leadership.

This model of combined or collective renunciation inspired the whole Brahma Kumari community to participate in this noble renunciation. The whole community is motivated to participate in this great service, division of responsibilities, and spiritual discipline in this approach. The common model views differently from the separate renunciant of conservative customs that place renunciation within the framework of organizational harmony and communal spiritual purpose.

The main difference in comparison with the conventional ascetic or renunciative traditions is the move from external rigidity to internal transformation. Brahma never inspired hard labor and abstention or mortification, which is reflected in most Asian austerity traditions. He presented an alternative solution of soul consciousness, remembrance of Supreme Soul Shiva Baba, purity in thoughts, words, and action, demonstrative detachment from physical role, and transformations of Sanskars.

We can see here the presentation of the psychological and meditational concept of renunciation. The goal of Brahma Kumaris is not to go away from the physical world, but it is for the transformation of the world by purifying the thoughts of a soul. The true detachment is not experienced by abandoning the worldly completely, but it is materialized by the internal transformation. It connects the traditional meditational practices with the modern practices. Brahma Baba's teachings construct a practical pathway by unifying the detachment or Karma Yoga and the meditation process of the Shrimad Bhagawat Gita.

The elevated stage of the renunciation of Brahma Baba is the "renunciation of renunciation" that reflects the abandonment of the feeling of renunciation and whole surrender. In this stage of consciousness, the awareness of one's renunciation has disappeared. Because it does not need any additional effort for true renunciation. It becomes a natural nature of a man. This condition creates easy detachment, natural humility, selfless service, and a stable spiritual consciousness.

In this perspective, spiritually it symbolizes the stage of the whole renunciation to Brahma Baba. It is psychologically parallel to egolessness as understood in meditative traditions. Philosophically, it also redefines renunciation not as an external accomplishment but as a state of being. This notion challenges not only conventional Eastern philosophies of asceticism but also modern academic thoughts. It is also a blending of spiritual knowledge with moral practice, which is reflected in a renunciation free of pride and indistinguishable from the ego. In this stage, renunciation is rooted in love, not austerity.

The model developed by Brahma Baba is most appropriate to contemporary society, where it is not practical to renounce family, work, and social obligations. Brahma Baba's teachings suggest that it does not require external separation for spiritual development, but it requires innermost transformation, continued remembrance of the Supreme Soul, Shiva Baba. In this wisdom, this renunciation suggested by Brahma Baba is modern and timeless. This is modern because it accommodates all

aspects of society, emphasizes women's empowerment, and is practical. It is timeless because it is rooted in the Godly relations, soul consciousness, and termination of the ego.

It also preserves the Asian deep spiritual meditation practices and addresses the spiritual needs of people living in a complex, rapidly changing contemporary society.

Conclusion

We can trace several examples of renunciation in different spiritual movements. Lord Buddha's renunciation of family, property, personal aspirations, and ego was thoughtful evidence of his commitment towards finding the source of human suffering and an appropriate means to solve it. In the same way, Lord Jesus Christ surrendered his personality, luxuries, and personal desires to serve God. Lord Mahavir, on the other hand, renounced his royal life and worldly attachments, choosing absolute nonviolence and asceticism to attain enlightenment and demonstrate the path of whole inner liberation. Abraham also renounced his family, later providing total devotion by his willingness to sacrifice his son Ishmael for Allah's command. Adi Shankaracharya renounced his worldly life at a young age, choosing a path of Sanyas, devoting himself to mastering Vedic wisdom and restoring spiritual unity through detachment.

There are many other examples of renunciation in the spiritual arena. However, this article concentrates only on the renunciation of Brahma Baba, leaving open an opportunity for a comparative study on renunciation in the life of spiritual icons for the future. The life and renunciation of Lekhraj Kripalani (Brahma Baba) present a spiritually innovative model not only within the South Asian but also within the global spiritual (religious) landscape. Transition of Brahma Baba from a wealthy diamond merchant to the instrument of Shiva Baba established a new dimension and reshaped asceticism and spiritual authority. Consolidating the deep inner transformation and mainly the establishment of a women-led universal spiritual institution, Brahma Baba materialized a distinctive blending of purity, humility, service, and visionary leadership.

The contemporary Brahma Kumaris movement is the direct evidence of his transformative capability. The model of renunciation that Brahma Baba established is one where renunciation is branded not by denial, but by benevolent detachment, universal love, and altruistic spiritual service. The concept of "renunciation of renunciation" that he presented to the modern world remains a great spiritual and

Philosophical input of sustainable significance, encouraging spiritual seekers to exit from ego even in their acts of surrender to the Supreme Soul. Brahma Baba's life is the living example of the altruistic submission to God that transforms the self and results in the world transformation.

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