

# THE DIVINE TEACHING THAT MATCHES THE MAJESTY OF GOD

—BK Joseph, Laggere, Bangalore

If a person cries out: “I do not have a tongue, I do not have a tongue ....” the listeners will definitely raise their eye-brows wondering what this person is saying—how can he speak without a tongue? You may say nobody would cry out like that.

Yet we have been hearing similar things throughout history:

► Some say “life arose from nothing and returns to nothing.”

► Some say “life arose from an omnipresent divinity and returns to it.”

► Others say “humans came from God and will go to Heaven or Hell for permanent residing.”

These sayings too make our eyebrows rise, because we know that there is some problem with all of them. First one makes people responsible to nobody. The second one may mislead people to think that the same divine force activates people to be good or sadistic. And the last one projects God as an irrational Being who sends people (with no appeal being allowed) to

Heaven or Hell for eternally residing on the basis of lives they lived for a few years on this earth.

These beliefs often make people presumptuous taking liberty whenever they like. Presumptuousness makes lust, anger and greed the real rulers of the world, which transform the earth into a literal hell—something that are picturised in *Mahabharata* Epic.

*Mahabharata* is actually a prophecy in Epic form. Because the number of soldiers, types of weapons purportedly used in *Mahabharata* War point to our time, the fag end of Iron Age. In the epic, the wealthy tried to disrobe a woman (Draupadi) in public—something that is happening today in a global proportion (The wealthy Advertising and Entertainment industries use woman’s nakedness as a marketing strategy). The resultant lustful environment causes over 50 million abortions (according to WHO) and population explosion

which in turn cause many other serious problems. No wonder the world has now entered into the peak of ‘irreligiousness and unrighteousness’ which call for God’s intervention in history as foretold in Gita. (Gita 4:7)

Yet there is a positive prophecy also in *Mahabharata* Epic. Before the *Mahabharata* War, God of Heaven, repeats the *Gita* to white-clad Arjuna, the representative of white-clad Pandavas who symbolize people of purity living as contemporaries of the symbolic Kauravas and Yadavas of the present Iron Age. *Brahma Kumaris* (who are known for their purity worldwide) have been receiving the Knowledge of real *Gita* from God. Here is the gist:

► All souls (among whom one is the Supreme Soul, Shiva) are eternal.

► Matter (which is made of energy) only changes form and is, too, eternal.

► All souls are with the Father for some time in perfection; then they come number-wise to the physical world taking birth as humans. They pass through DAY (of 2500 years Golden Age and Silver Age) and NIGHT (of 2500 years of Copper Age and Iron Age), and all of them go back at the end of the Iron Age, and the cycle (of 5000 years called a *Kalpa*) repeats like Day

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and Night forever. (Compare Gita 13:19; 4:1-7; 9:7) Further, they are taught: "Never see others' mistakes, never repeat the same mistake, learn the lessons from them, be stabilized in your original, divine nature, always reflect your Heavenly Father's qualities, and thus give others a vision of God through you." (*Murli* 21.01.1969; 17.04.1969; 28.11.1969; 26.05.1969)

When we hear the above, we know that this matches the majesty of God who teaches it, and is in harmony with our experience. For example: History repeats itself. Everything we know—micro to macro—is known for its repetition. Electron in an atom revolves. Earth revolves resulting in cycle of day and night. Seasons repeat in cycle. Trees come manifested from their respective seeds and get confined into their seeds only to repeat the cycle eternally. We have growing bodies in the beginning, which are then transformed into grown up bodies and finally collapsing bodies, then we take new bodies and the cycle goes on. (Gita 2:22, 28)

When God says *Kalpa* repeats itself every 5000 years, we know it HAS TO BE so.

The knowledge about this simply benefits those who really understand it. They know that there is no day without night, and there is no lotus without mud; hence they do not say day is good and night is bad and nor do they say lotus is good and mud is bad. They simply view as one thing leading to another in total dispassion. They do not overly rejoice over the favourable nor grieve over the unfavourable. They are even-minded towards all pairs of opposites. They know both have their purposes. Interestingly, this attitude is called one's "*sanatana dharma* (eternal duty)" (Gita 12:17-20) and "supreme devotion to God." (Gita 18:54) Conversely, its opposite is called "sin." (Gita 2:38)

They do not even complain about living with difficult people, rather they simply view them as a blessing, for they view them "as contrast in front of them that help them to determine not to be like them." (*Murli* 13.03.1971) They know that we are all souls, divine beings in these physical costumes called bodies; hence no one can make others feel really honoured or insulted. They transform even supposed insult into a blessing. If the employer calls me "an idiot," I reason like this: "I know what I am, and his

labelling would not make me an idiot. On the other hand, if my foolish acts had cost him something, I will determine not to repeat it and to be more careful in the future, which will naturally make me his favoured person!"

When they live in an imperfect world, they actually appreciate the true meaning of perfection, they seek the super-sensuous joy that comes from being with God, our Heavenly Father, through the special meditation called Rajyoga. They know that the cycle of perfection and imperfection has their role. It is like drinking a sweet fruit juice through many sips with gaps in between. In this mode, you enjoy the sweetness till the end. On the contrary, if you drink it in just one shot, you will feel the sweetness coming down steadily. This is true of our life and even world history—it is a cycle where perfection and imperfection alternate like day and night.

We are not like ants that run over a big picture, seeing only dots, not the whole picture. But we are like a person who looks from an ideal distance and enjoys the beauty of picture. Our overall view helps us to use even adversities to our benefit and help us to better appreciate

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perfection and work for it. We stand beautifully above the muddy water, not dirtied by the mud from which we grow. We are white, fragrant and beautiful. Our determination to grow out of the muddy pond helps even onlookers. They may also feel inspired to be determined to grow out of the muddy surroundings of defilements and sufferings of life.

Thus, we do not allow the circumstances to rule over us; rather we continue to display our real nature in all circumstances – favourable or unfavourable. What is our nature? Everything has its nature. Nature of fire is to give light and heat. Similarly, humans have a fundamental nature: we appreciate being loved and abhor its opposite. This is true of all other basic qualities such as power, purity, joy, peace, true knowledge and bliss. Manifesting those qualities in our lives is our nature. Those who practise Rajyoga meditation, these qualities come naturally, like laughter comes when we hear a joke. Stabilising in this nature identifies one as the real child of our Heavenly Father, Shiva, who is the real source of these qualities. ●

**“Always remember  
that you’re unique.  
Just like everyone  
else.”**

**– Anonymous**

## **CAN LOVE AND FREEDOM CO-EXIST (EXIST TOGETHER)?**

Is it possible to love each other and be free at the same time? Yes. To reach this state in a relationship, great wisdom is required. Most people love one another and tie one another down. Thus, they lose their freedom. When freedom is lost, happiness goes away, and true wellbeing gives way to unhappiness. Often we look, above all, for love – a love we believe will change our life. We see it as the recognition of our inner value by another person. However, we trip over ourselves in looking for this love. Necessity is what motivates us and we try to satisfy it with an object or person who matches up to perfection. We have an immense emotional need for love, and the fear of remaining in a state of unsatisfied wanting. In our search to fill our need, we are prepared to deceive ourselves with unsuitable partners. Many people allow the love of another person to define their personality to such a point that, if they are rejected, they lose any sense of who they are and of the purpose they have in life. Often the relationship is coloured, through one of the partners or both, by fear.

To free ourselves of the tendency to depend, we should have a strong heart, without any selfishness; a heart that has nothing to hide and that, as a result, is free and without fear; a heart that does not hold on to closed beliefs, to old negative experiences; a heart that has good feelings and is free of bitterness; a heart filled with the true values of peace, love, freedom and solidarity – which as a result is stronger and fuller.

**– Brahma Kumaris**