
***HARMONIOUS UNDERSTANDING OF THE BHAGAVADGĪTĀ AND
BRAHMĀKUMĀRI'S PRINCIPLES FOR UNIVERSAL BROTHERHOOD***

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Introduction:

In today's rapidly changing world, the once-celebrated richness of human diversity is also being distorted. Differences in caste, class, and language once symbols of cultural uniqueness and social complexity are now often used as instruments of division, fueling local unrest and international conflict. Increasing levels of fraud, dishonesty, and violence further indicate the deepening of moral and emotional instability in societies across the globe.

At the personal level, it is not uncommon to see individuals willing to harm even their closest family members such as brothers or fathers for the sake of material gain, often related to property disputes. On a global scale, many nations are preparing for armed conflict, with some even considering the deployment of destructive nuclear weapons. There are many ongoing international conflicts, such as those between Israel and Iran, Russia and Ukraine, Mexico and Colombia, and India and Pakistan. These persistent tensions raise a pressing and profound question: Where is humanity heading?

In this troubling context, there is an urgent need to reawaken the principle of universal brotherhood a profound awareness that all human beings are fundamentally interconnected beyond superficial boundaries of identity. This vision of shared humanity offers a powerful antidote to the emotional

fragmentation and social discord prevalent today. By fostering this awareness, we can restore inner peace, heal relationships, and promote collective harmony.

One of the most profound sources of such transformative wisdom is the *Bhagavadgītā* (*Bh.Gītā*), revered as *Sarva Śāstramayī Śiromaṇī*—the crown jewel of all scriptures. The *Bh.Gītā* offers timeless guidance on dharma (righteous living), self-discipline, and spiritual resilience. Its core message—overcoming *adharma* (unrighteousness) and re-establishing a life rooted in ethical and spiritual principles—is especially relevant in the present age of Kaliyuga, marked by deep spiritual confusion and moral decline.

Recognizing the enduring relevance of this ancient scripture, the Brahmākumāris (BK) spiritual organization has taken a leading role in bringing its teachings to contemporary audiences. The organization presents the *Bh.Gītā* not merely as a text of historical or religious significance, but as a living guide for everyday life. Through the practical method of *Rājayoga* meditation, the BK enable individuals to move from mental turmoil and negative thought patterns toward inner clarity, peace, and self-awareness.

This transformation, while personal, extends to a broader social impact. As individuals begin to experience their true consciousness—which is pure, peaceful, and eternal—they naturally begin to see others through the same lens. This deeper understanding of the self and others fosters a sense of mutual respect, empathy, and a genuine feeling of universal kinship.

Importantly, the Brahmākumāris organization simplifies the teachings of the *Bh.Gītā*, making its profound insights accessible to people from all walks of life. By helping individuals understand and internalize these teachings through *Rājayoga*, they inspire a shift in both personal mindset and social behavior. This inner awakening becomes the foundation for building a more compassionate world, one grounded in harmony, equality, and the spirit of brotherhood.

***Bhagavadgītā* :**

Bh.Gītā also known as *Gītōpaniṣad* is the most important text of Indian philosophy. The text contains seven hundred verses in eighteen chapters. A great sage *Vyāsa* is the composer of this scripture. The setting of the *Gītā* in a battlefield has been interpreted as an allegory for the ethical and moral struggles of the human life. The *Bh.Gītā*'s call for selfless action inspired many leaders of the Indian independence movement including Bal Gangadhar Tilak and Mohandas Karamchand Gandhi. Gandhi referred to the *Bh.Gītā* as his "spiritual dictionary".¹

Bh.Gītā integrates various schools of thought, notably Vedānta, Sāṅkhya and Yoga, and other theistic ideas. It remains a popular text for commentators belonging to various philosophical schools. However, its composite nature also leads to varying interpretations of the text.

Brahmākumārīs :

The full name of Brahmākumārī (BK) institution is "Prajāpitā Brahmākumārī Īshwariya Vishwa Vidyālaya". It was founded in the year 1937. Presently, it is affiliated to the Economic and Social Council of the United Nations as a non-governmental organization and has a consultative status on the roster of the Council. It is also affiliated to the UNICEF and to the Peace University of the UN by a letter of understanding.

One of the major aims of this institution is to impart education in human, moral, social and spiritual values to all age-groups, all professions and all segments of society, without any discrimination on the basis of religion, cast, creed, race, nationality etc. The institution believes that all personal, interpersonal, national or international problems and sufferings have their roots in the lack or focuses its attention on promotion of values, its work in this field, extending over about 78 years has given it more mature experience of human nature, provided it with an insight into how transformation in outlook, attitude and behaviour takes place and given it an understanding of what tools or methods to employ in this work of moral

¹ *Encyclopedia Britanica*, Mohndas Karamchanda Gandhi.

and social reconstruction. The motto of this institution is to building character of human being.

Concept of Universal Brotherhood:

Universal brotherhood refers to a state of awakened consciousness that recognizes the unity of all human beings, transcending all boundaries of race, religion, and nationality. It comprises a feeling of deep affection for everyone and be caring, loving, compassionate and equal to everyone.² The well-known quote “*Vasudhaiva Kutumbakam*” conveys the ideal of universal brotherhood.³ This quote is further explained by the idea that a narrow mindset one that divides the world into "mine" and "yours", reveals limited understanding and a lack of deeper awareness. Such thinking breeds separation and conflict. In contrast, individuals with a generous and expansive outlook perceive the entire world as one family. Moved by empathy and a sense of shared humanity, they readily embrace others as their own and offer support without hesitation. This broad-mindedness forms the essence of universal brotherhood, fostering unity, harmony, and a deeper connection among all people.

Root cause of antagonism:

Actively expressed opposition or hostility is antagonism. Such opposition creates inner discord in an individual, which can escalate to a global level, resulting in a tense atmosphere between nations. The root cause of this is not only external factors but also factors related to human intimacy or the human psyche, which is explicated by several scriptures. The mind is evolving in disorders like sensual pleasure, anger, greed, ego, attachment, aversion etc., which is known to be the basis of all global disasters. When a human being realizes his true identity together with his latent powers and virtues, then these powers and virtues become beneficial for the welfare of society.

In *Bh. Gītā* it is mentioned that, “the door of hell, which is the destroyer of the soul, is of three kinds – lust, anger and also greed. Therefore one should forsake these

² *Elevation of Universal Brotherhood through Better mental health: A psychological Analysis*, Shivangi Pandey, Mind and Society, ISSN 2277-6907, Vol. 11, No. II, June 2022, p. 115

³ अयं निजः परो वेति गणना लघुचेतसाम्।

उदारचरितानां तु वसुधैव कुटुम्बकम्॥
Mahā-Upaniṣad, Chapter 6, Verse 72

three”⁴. On a daily basis we get to know of so many incidents where out of anger and greed people kill their own relatives and due to the vice of lust. Humans have lost the discretion or common sense and commit the crime of sexual abuse. Hence God bewares us all, “this desire, this anger, born of the quality of *Rajas*, is a great devourer, a great sinner. Know this to be the enemy here.”⁵ It is also said further that, “knowledge is covered by this constant enemy of the vice, in the form of desire which is an insatiable fire”.⁶ S. Radhakrishnan described it, he says, “desire is never satisfied by the enjoyment of the object of desire; it grows and more as does the fire to which fuel is added.”⁷

Teachings of the BK is that, body-consciousness is the root cause of all the passions which deflect man from the true path and lead him to anger, sex, greed, attachment and ego. Hence the very first lesson taught by the BKs is that, man must renounce body-consciousness and establish himself in consciousness of his soul instead, for thereby all the restlessness and peace-lessness of the human mind gets automatically curbed and controlled.⁸ When we are in body-consciousness we are in illusion and may not connect with our real self. Hence, it is being said that consciousness of physic is the root cause of all sorts of ignorance.

Multiplicity of Concepts Regarding Supreme Authority

One of the primary causes of global tension is religious fanaticism. This fanaticism often arises from belief in multiple forms of God and the perception of inequality among them. If humanity were united in the belief in one God and worshipped a

⁴ त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥
Bh. Gītā 16.21

⁵ काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥
Ibid, 3.37

⁶ आवृत्तं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥
Ibid, 3.39

⁷ *The Bhagavadgītā*, S. Radhakrishnan, George Allen and Unwin LTD, London, 1956, p. 148

⁸ *The way and the goal of Rajayoga*, Chander Jagdish, BKIVV Pandav Bhawan, Mt. Abu-Rajasthan, 1975, p. 7

single form, many civil wars might have been avoided. The confusion and division over the form of God remain a significant root of antagonism and conflict.

In *Bh.Gītā* God Himself reveals the truth about his own real identity. The Lord says that, The Supreme Soul is imperishable, without beginning, and devoid of any material qualities.⁹ He is the *Lokamaheśvara* – a great Lord of the universe.¹⁰ He states that He is the father of the universe, the mother, the supporter, the grandfather, the purifier, the witness, the abode, the refuge, the friend the origin, the dissolution, the substratum, the storehouse and the seed immutable.¹¹ He is everlasting time.¹² BKs also believe that the form of God is also a soul but He is the Supreme Soul. He has the form of the a very bright dot. He is the seed of the human world tree. He is the truth and the living being.¹³

In the spirit of devotion, God has been given a *Saguna* (embodied) form, although it is widely understood that God's true nature is beyond bodily forms. The divisions and discrimination that arise from worshipping God in a particular form can be removed by understanding that God transcends all physical appearances. This awareness can help eliminate religious discrimination and the resulting feelings of separation and hatred in society. True brotherhood arises from recognizing the oneness of God. When God is accepted as the one Father of all, then all human beings are seen as brothers and sisters. Brotherhood is not limited to Hindus, Muslims, or Sikhs; it is rooted in the inner belief that we all share a common divine origin.

Fostering Human Values for Global Harmony

⁹ अनादित्वाग्निर्गुणत्वात्परमात्मायमव्ययः /
Bh.Gītā 13.32

¹⁰ *Bh.Gītā* 10.3

¹¹ पिताहमस्य जगतो माता धाता पितामहः /
वेद्यं पवित्रमोङ्कार ऋक् साम यजुरेव च //
गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् /
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् //
Bh.Gītā 9.17-18

¹² अहमेवाक्षयः कालो ----- /
Bh.Gītā 10.33

¹³ *Satyam-Shivam-Sundaram*, Labarthe Frederic, Om Shanti Press, Gyanamrit Bhawan, Abu Road, Rajasthan, p. 21

To be harmonious, we have to develop the qualities of being kind and loving towards all. We need to accept others as they are so we have to develop the power of adjustment and the quality of remaining united. At present, even one family cannot stay together and due to which people are suffering from the issue of loneliness and ultimately they commit suicide. Therefore, we can see that suicidal tendencies are increasing. WHO's Director-General Tedros Adhanom Ghebreyesus says, one person still dies every forty seconds from suicide.¹⁴ Society is formed for all living beings to live in harmony. This harmony is possible with value-based behaviour with each other. *Bh.Gītā* gives a list of such values called *Daivī-Sampat*. The classification of the divine and non-divine attributes are given in the sixteenth chapter of the *Bh.Gītā*, which gives a better understanding of good and bad *karma* and its consequences.

The BKs have always focused on social development, and celebrated their Platinum Jubilee with the theme of “One God, One World, and One Family”. Accordingly, every individual focuses on one's own positive transformation, which automatically leads one to a positive social transformation.

The BK believe that everyone should check their own thoughts, attitudes and behaviour. One has to check these attributes to ensure that we are not the cause of others' sorrow? That is why in *Avyakta Vāñī* it is said that, “always have pure thoughts for others and have pure thoughts for the eternal self.”¹⁵ Always having good thoughts for yourself and others is also a positive act. The one who remains happy with pure thoughts and has pure feelings towards others also inspires them to perform good deeds.

Hence, it is most important to have good, pure and positive thoughts in our mind for own self and for others, which creates a good and healthy environment, which everyone can experience. In this way, the BKs have explained the method of adopting values in life.

¹⁴ <https://www.who.int/news-room/detail/09-09-2019-suicide>, [accessed on 22-09-2020]

1) ¹⁵ *Avyakta Vāñī* 22.1.70, PBKIVV, Tr. and Ed. Brahmakumaris information services Ltd Global Co-operation House, London, p. 9

Selfless Service and Universal Goodwill

In *Bh.Gītā* Kṛṣṇa says Arjuna that, if you refuse to fight this righteous war, then you are sacrificing both the laws of your life and renowned you will incur sin.¹⁶ Here lord explains to Arjuna why war is necessary. It is not that the fight will be the crime because this war is for the welfare of mankind. Similarly, *Kāth Up* motivated people with courageous words, “Arise, awake and learn by approaching the exalted ones, for that path is sharp as a razor’s edge, impassable and hard to go by, say the wise”.¹⁷ Whatever things we get those are we receive from the nature, hence we could not entitled our complete possession on it, that is why whatever we collect we should use for own sake that much as we need and other portion we have to donate others. This will help others who cannot fulfil even their basic needs. This habit of charity helps to maintain balance and harmony in society.

According to the BK, to develop quality of selfless service, one should develop the qualities of sweetness, tolerance, friendliness and compassion. As a lighthouse indicates the distance, direction, dangers along the way and in general guides the ships safely to the port. Similarly, Jagdish Chandra explicated that we, those who show the path to souls, in a human journey through life, also have this duty. However, mere understanding of this will not do. Our entire way of being is the light that will guide and save them from danger.¹⁸ Hence, it is understood from the above explanation that, if we want to be helpful to anyone, then first we have to make ourselves full of values. Just as the one who is poor himself cannot become a donor, similarly the one who himself is devoid of virtues cannot show the path of goodness to others.

¹⁶ अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि |
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ||
Bh.Gītā 2.33

¹⁷ उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत |
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ||
KāthUp. 1.III.14

¹⁸ *Spiritual Nectar*, Part 2, Jagdish Chandra, B. K. Sharona (Ed.), PBIVV, International Headquarters, Pandaw Bhawan, Mount Abu, 2014, p. 54

Mental Stability and the Discipline of Yoga in the *Bh.Gītā*

The entire *Bh.Gītā* is the scripture of *Yoga*, therefore the eight constituents of a *Yoga* mentioned in the *Yogasūtra* are comprehended in different ways in the *Bh.Gītā*. The God advises Arjuna, “Steadfast in control, abandoning all attachment, so work viewing with the balanced mind is called *yoga*.¹⁹ This is how, the *Bh.Gītā* mentioned about the *yama* and *niyama* which are the rules of self-restraint and observation.

Bh.Gītā contains *Jñānayoga*, *Karmayoga* and *Dhyānayoga*, where we will find the thought patterns to control our mind, importance of balanced diet and sleep for peaceful life and teachings of good action which will revert back in the form of happiness. In the 6th chapter of *Bh.Gītā* Arjuna describes the restless nature of the mind, he says that the mind, verily is restless, turbulent, obstinate powerful therefore, it is as difficult to control it as the wind.²⁰ Then lord gives the answer that, the mind is restless and hard to control; but by practice and by dispassion it can be done.²¹ Lord explains further the result of concentrated mind, he says “Verily, the supreme bliss comes to that *Yogī* of perfectly tranquil mind.”²² Whose mind becomes calm, because he renounces all *Tāmasika* and *Rājasika* passions, and is free from mundane pursuits and distractions, he attains *Sāttvika* happiness.

In the modern age, we are habituated to the use of gadgets like - tabs, laptops, and mobile phones on day to day basis. One can stay without food for a day but cannot do without a cell phone. No doubt, these gadgets are very useful, that they are providing lot of information, but we are actually becoming very irritated and disturbed due to unnecessary and waste information. Many at times, it is the cause for mental stress. To tackle such circumstances it is very essential to discipline our

¹⁹ योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय |
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ||
Bh.Gītā 2.48

²⁰ चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् |
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ||
Bh.Gītā 6.34

²¹ असंशयं महाबाहो मनो दुर् निग्रहं चलम् |
अभ्यासेन तु कौन्तेय वैराग्येणच गृह्यते ||
Ibid, 6.35

²² प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् |
Ibid, 6.27

mind, because all unnecessary information diverts our mind from useful to waste activities. Therefore, the *Bh.Gītā* provides a practical and effective method for keeping the mind stable and disciplined, leading to the development of a generous and noble personality.

Importance of *Rājayoga*:

The BKs conducts important exercises of *Rājayoga* for spiritual progress. According to them, *Rājayoga* is an easy method by which man can develop his inner personality. *Rājayoga* can be practiced both by meditating sitting in one place or while walking, wandering and doing various actions. In order to practice *Rājayoga*, it is necessary for us to abstain from certain things or to observe or prosecute some positive things in our life. Only then we can practice it in the real sense and get its benefits. B.K. Jagdishchander Hasija says that, Spiritual power comes from, and in the form of, five main achievements – Purity and divine virtues, Spiritual meditation, based on soul-consciousness, a Spirit of renunciation or Dispassion and detachment, Service with a spirit of dedication and good wishes for all, Surrender to God and leading life as His instrument or as a Trustee.²³ Implanting these five things in life is the real practice of *Rājayoga*.

To explain more on *Rājayoga* BK Jagdish says, first of all, to do *Yoga*, the doors of the mind have to be open. There are many doors and windows to the mind. Desire is the requirement that will open the mind towards Śiva.²⁴ According to the BK, a person meditating should withdraw his mind from all the matters and focus on Śiva. *Yoga* requires special concentration; concentration is the culmination of *yoga*. The stronger the desire to do it, the *yogī* can stay in *yoga* for longer period, or else his mind may wander.

Qualities that Nurture brotherhood:

The more we use our inner qualities, the more we become experienced in it and those qualities start increasing. When Arjuna was in nostalgia, then even the Supreme Soul, identifying him with his own inner qualities. These qualities can be

²³ *Building a value-based, peaceful and prosperous society*, Jagdish Chander, Om Shanti Press, Mount Abu (Raj.), June 2000, p. 492

²⁴ *Spiritual Nectar, Part – 3*, PBIVV, Jagadish Chandra, International Headquarters, Pandaw Bhawan, Mount Abu, 2014, pp. 99-100

correlated with the powers described in BK's philosophy. Good quality add to the power of a person. To bring these powers into practice, BKs keeps on conducting various experiments of *Rājayoga*.

The awareness of the uses of qualities is also necessary. When we recognize and start using them, then we are able to see many positive changes. Goddesses are also praised in the form of *Śaktīs* (powers). With the practical application of these powers higher levels of success is achieved, which in turn boosts our self-confidence and hence one will automatically establish an important place for himself in the society. So we shall discuss about the qualities described by *Bh.Gītā* and how the BKs associate them with practical abilities.

i) *Samadarśitva* (vision of equanimity) and power to accommodate:

Power to accommodate means to adjust with anyone. However, it is possible only when we have *Samadr̥ṣṭi* (equal vision) for everyone. *Bh.Gītā* beautifully explains the characteristics of *Samabuddhi* person, it says that, He, who regards equally the well-wishers, the friends, the relatives, the righteous as also the unrighteous, excels.²⁵ Bankey Bihari explains it as, He, who has attained to the intuitive realization is bereft of all craving. He is free from all agitation and attachment to anyone. To him, the well-wishers, the friends and the foes are alike.²⁶ After attaining enlightenment, everyone is an object for a *Yogī*. He looks at a sinner with the same respect as a *Mahātmā*. This equanimity emerges from the inner goodness of the bad person.

The BKs explain that, the accommodation is our ability to accept the presence, ideas, nature and desires of others. As water accommodates according to the shape of the container and river accommodates as per the shape of the path, it teaches us to fit in all situations and yet remain original (pure).²⁷ They teach us to be happy in the company of all for which it is necessary to have the quality of accepting everyone as they are. In *Avyakta Vāñī*, it is quoted that, to accommodate means

²⁵ सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु |
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ||

Bh.Gītā 6.9

²⁶ *Nistraigunya Puruṣottama Yoga of Śrimad Bhagavad Gītā*, Bankey Behari, Ed. Chhaganlal Lala, B. R. Publishing Corporation, Delhi, pp. 284-285

²⁷ *The eight powers of soul*, e-book, www.bkgsu.com (accessed on 11-02-2022)

that there shouldn't be the slightest trace of any gross feelings of any situation still remaining, even in your thoughts.²⁸ Due to our benevolent attitude, we do not see the faults of others, we perceive their qualities, and instead of paying attention to the problems, we focus on the solution.

Samadarśitva (equanimity) is not just one vision but it is a great quality which we are losing these days in so many diverse situations. As soon as we take birth, there is the distinction between a man and a woman, then the distinction of caste, class or creed, then the distinction between sinner and saint or wise and evil. So since childhood we learn to see others in a judgmental way. Therefore, seeing good, good feeling and seeing bad, bad feelings arises in our mind, which really fluctuates our mental state. Hence power to accommodate allow us accept others with their negativity and love them unconditionally. It is very easy to hate someone who is not ethically good but to love such a person is really difficult hence accommodation or *Samadarśitā* is a power. This power will surely create universal brotherhood.

ii) *Rāgadveṣaviyukta* (freedom from passion and hatred) and power to tolerate:

A person who is free from passion and hatred can have the power to tolerate. It is very easy to tolerate our beloved ones due to love but to tolerate a person who is not close to us is very difficult. As parents tolerate many things for their children's progress. However, we do not tolerate any mistake of our neighbour. So for the power of tolerance also we should have compassion for everyone. In *Bh. Gītā* it is mentioned that, "He who is equal-minded among friends, companions and foes, among those who are neutral and impartial, among those who are hateful and related, among saints and sinners he excels."²⁹ It is always said that, the one who forgives is greater than the one who retaliates or criticizes.

²⁸ *Ayakta Vānī*, 05.01.1977, *op.cit.* p. 1

<http://www.bkdrluhar.com/013.%20Avyakt%20Murlis/01.%20All%20Avyakt%20Murli/02.%20English/English%20PDF/1977/01.%20AV-E-05.01.1977.pdf> (Accessed on 11/07/2022)

²⁹ *Bh. Gītā* 6.9

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु |
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ||

S. Radhakrishnan, *The Bhagavadgītā*, *op.cit.* p. 192

The BKs explain about this quality as, the one with the power of tolerance will never be afraid, and never question whether it is possible for such things to happen. Because they are always fully accomplished, they will go into the depth of Knowledge and remembrance (*Yoga*).³⁰ It is mentioned in *Avyakta Vāṇī* that, Anger, coming in the form of fire, burns your Godly treasures, and when it comes forcefully, it renders everyone unconscious.³¹ If one transforms the vice of anger into tolerance power, then it will work as a weapon. When the fire of anger changes into the fire of *yoga*, then it does not burn man but his sins. So Power of tolerance prevents us from the evil act and transform the wrong behaviour of the person.

Conclusion

The *Bh.Gītā* has been specifically selected as a powerful tool for fostering a sense of universal brotherhood, as it is uniquely regarded as a text authored by God Himself. It is often believed that personal ethics and political ethics differ, and therefore, politics is commonly associated with *kuṭanīti* (strategic diplomacy or cunning). Even in the *Mahābhārata*, we encounter several instances where *kuṭanīti* is employed by the Pāṇḍavas and by Kṛṣṇa Himself. However, a deeper understanding reveals that the war was not waged for personal gain, but to eliminate *Adharma* and establish *Dharma*, ultimately aiming to bring peace and righteousness to all.

In the modern age, the BK organization plays a vital role in helping individuals understand the teachings of the *Bh.Gītā*. Through the daily practice of Rājayoga, they guide people toward inner stability and help them stay free from negativity. In a world where the media often floods our minds with negative inputs, such value-based organizations are essential for nurturing peace and calmness within. The positive mindset cultivated through these practices not only benefits the individual but also contributes meaningfully to the vision of brotherhood. The spirit of brotherhood originates in the family, expands into society, and eventually embraces the entire universe. Nurturing this value is the need of the hour. A harmonious integration of the teachings of the *Bh.Gītā* and the principles of the

³⁰ *Ayakta Vāṇī*, 30.01.1988

³¹ *Ibid*, 26.12.1979, *op.cit.* p. 190

BK, presented in a lucid and practicable manner—offers a meaningful and timely pathway to inculcate the sense of brotherhood in contemporary society.

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