



Purity

Monthly Journal of the Brahma Kumaris Hqs. Mount Abu, Rajasthan, India

Time of God's Descent for World Transformation

Change has many stages. Everything in this world begins fresh and new, then it slowly grows old and decays, and finally it ends to begin anew. The change that humanity has been waiting for for millennia is finally happening.

Every time humanity faced a social, moral or religious crisis, great souls emerged on earth to lead them towards a better future. It is in times of moral decadence and social unrest that religious preceptors, prophets, messiahs and saints were born to deliver humanity from unrighteousness and suffering.

However, in spite of all their efforts, the world has continued to fall deeper into the quagmire of immorality, unrighteousness and falsehood. The magnitude of human suffering has been compounded to extreme levels.

Just as when a building becomes old and develops minor cracks it is repaired by skilled workers, but when it becomes very old and begins to fall apart, the builder pulls it down and builds it anew, the present world, in the Iron Age, has reached a stage of total decay. Now is not the time to talk about temporary fixes and change, but to bring about complete transformation.

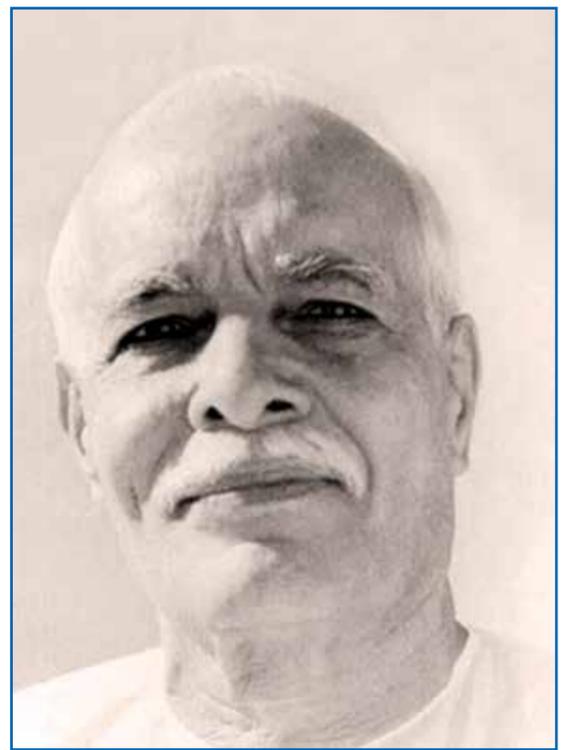
In perhaps the most famous passage in the Bhagavad Gita, God as represented by Shri Krishna is quoted as saying that He descends on Earth when unrighteousness reaches extreme proportions. God says that he comes to redeem all souls, destroy evil and re-establish a righteous

degradation gathers pace - which would not have happened had God come to salvage humanity at the end of the Copper Age.

Humans call out to God in times of sorrow and when things deteriorate beyond human tolerance. God, the redeemer, rejuvenator and remover of sorrow, then comes to restore peace and happiness in this world. God's descent, thus, is meant to remove human suffering and rejuvenate the world.

Finally, seeing that His children are unable to get out of the grip of vices and suffering, God comes to this world to remind them of their true, spiritual identity and their innate virtues. He also tells them about their relationship with Him and how they can regain their original, pure state by remembering Him. By this remembrance, souls fill themselves with power and virtues, gradually overcoming the influence of vices. Souls that make the effort to get cleansed in this way and attain a divine status become worthy of taking birth in the Golden Age that dawns after the Iron Age. All other souls are also liberated from sorrow in this process of change when God brings about the destruction of all evil and paves the way for the dawn of the Golden Age.

In the entire cycle of time, it is only at the end of the Iron Age that this massive and positive process of world transformation takes place. It can only be carried out by God. During the rest of the cycle souls undergo a process of degradation



Prajapita Brahma

Anniversary celebrations worldwide on 18 January 2018

(See page 4)

The Garud Puran mentions ten incarnations of Vishnu while the Bhagvad Puran speaks of 22, at the same time adding that the incarnations of Vishnu are innumerable.

God could not have incarnated so many times on earth. He appears only when a kalpa or cycle of time is about to end and when the forces of evil are at their peak, to rejuvenate the world and re-establish a righteous order once again.

God performs this task by using a human body as the medium through which He gives spiritual knowledge to humans. This knowledge transforms humans and ultimately the whole world, leading to the end of the Iron Age and the dawn of the Golden Age.

But God does not take birth in a body like humans, as He is above the cycle of birth and rebirth. He enters the body of Brahma and speaks through it. This fact is referred to in the Sam Veda, where a hymn says: "Please enter the interior of the forehead of Brahma".

By using the medium of Brahma in this way, God also remains free from the cycle of karma. If He were to take birth like humans and act through His own body, He would also have to account for His karma like humans. But being the One who does not do anything or get the fruit thereof, He plays His role through Brahma as a detached actor playing his role in a costume. *



Feature Article to mark Grand Convention on Bhagavad Gita

(See Page 5)

order. But when in the history of this world does God perform this task? The passage in the Gita contains the words *sambhavami yuge yuge*, which has led people to believe that God's descent takes place in each of the four yugas or Ages in the cycle of time. Is that the case?

After some reflection it becomes clear that this is not possible. The cycle of time begins with the Golden Age, when both human souls and the elements of nature are in their purest state. In the Golden and Silver Ages all souls are happy and no one calls for God's help. If God were to come at the end of both these Ages, then peace, prosperity and joy should continue and there should be no suffering. But pain and sorrow begin in the Copper Age, when humans lose the awareness that they are souls and begin to identify themselves with their bodies, which gives rise to vices such as lust, anger, greed and ego. As humans come increasingly under the influence of vices, their suffering increases. As the Copper Age gives way to the Iron Age, this process of

- very slow in the beginning and faster as time goes by. It is only at the confluence of the Iron and Golden Ages, when God intervenes, that this process ends and there is a new beginning.

One of the most quoted and famous verses of the Bhagavad Gita is this verse from Chapter 4
*"Yada yada hi dharmansya glanirbhavati Bharatam
 abhuytthanam adharamasya tadatmaanaam
 srajamyham paritranaayaye sadhunaam vinashaaya
 duskritam dharmasanthapanarthya..."*

According to this verse, God says that whenever there is decline of dharma or righteousness, He manifests Himself to destroy evil and re-establish the principles of dharma in every cycle of yugas or ages. In essence, God says that He manifests at the end of every cycle for the task of world transformation. He comes to transform the entire world from its degraded state to a pure, virtuous state.

How does incorporeal God appear on Earth? The scriptures mention various incarnations of God at different times to perform specific tasks.

How does Incorporeal God take Divine birth?

In the Bhagavad Gita, God says that He comes to this world when righteousness wanes and unrighteousness increases, in order to protect the pious and to destroy evil.

How does incorporeal God appear on Earth? The scriptures mention various incarnations of God at different times to perform specific tasks. The Garud Puran mentions ten incarnations of Vishnu, while the Bhagavad Puran speaks of 22, at the same time adding that the incarnations of Vishnu are innumerable.

Since God does not have physical organs, He needs a human medium through whom He can act. Who is the medium? Prajapita Brahma.

human souls are in a pitiable state, ignorant of their true identity, bereft of virtues and powers, gripped by vices and racked by sorrow. It is at this time that the Supreme Soul manifests Himself to end the suffering of His children and to rejuvenate the world.

This is the only occasion in the cycle of time when God's intervention is desired by almost everyone, and warranted. It is the time when he liberates souls from suffering and ushers in the Golden Age once again.

Since God does not have physical organs, He needs a human medium through whom He can act. Who is that medium? It cannot be Shri Krishna, because a deity like Shri Krishna cannot exist in a vicious world.

The Bhagavad Gita makes clear the difference between incorporeal God and Shri Krishna, who took birth in a human body.

Shri Krishna had physical parents and relatives. But God, who is the eternal Father of all souls, has no physical parents. Moreover, Shri Krishna received sustenance and education like other children, but God, who sustains everyone and is the Supreme Teacher and Supreme Guru, cannot be anyone's student. Also, if He were to receive sustenance from humans, He would end up with karmic bondages. This makes clear that the Supreme Soul and Shri Krishna are separate entities. Shri Krishna is neither God nor an incarnation of Him.

God adopts an ordinary human medium who is remembered in the scriptures as Brahma, the creator, and the first man. Brahma is referred to

in other religious traditions as Adam. He is the one who first receives spiritual knowledge from God and becomes instrumental in the establishment of a new, righteous world order.

Had God come in every age, as many believe He does, His arrival should have resulted in the destruction of all evil and the establishment of righteousness in every age. But that does not happen; instead, things only get worse with the passage of time. The transformation mentioned in the Gita takes place only when the Iron Age ends and a new cycle of time begins with the dawn of the Golden Age.

There is reference in the scriptures to the Supreme Soul incarnating Himself in the body of Brahma. A hymn in the Sam Veda says: "Please enter the interior of the forehead of Brahma".

By using the medium of Brahma in this way, God remains free from the cycle of karma. If He were to take birth like humans and act through His own body, He would also have to account for His karma like humans. But being the One who does not do anything or get the fruit thereof, He plays His role through Brahma as a detached actor playing his role in a costume.*

Words of Wisdom

I regularly get asked:

What do you do all

day long? What's your

schedule? I just care,

share and inspire.

Dadi Janki



Feature Article to mark Grand Convention on Bhagavad Gita

God would not have appeared so many times on earth. He appears only when a kalpa or cycle of time is about to end and when the forces of evil are at their peak, to rejuvenate the world and re-establish a righteous order once again.

Since the Gita and the Bhagavad do not give any clear idea about the name, form and abode of God, or about the time and method of His incarnation, there are varying beliefs about how God incarnates Himself.

In the cycle of time, there are four ages: the Golden Age, Silver Age, Copper Age and Iron Age. In the Golden Age, souls and the elements of nature are both in their purest state. The souls are free of vices and full of virtues, and exist in complete harmony

with nature. Human life at that time is characterized by complete purity, peace and happiness. There is no trace of sorrow, fear, want or any negative feeling.

By the Silver Age, the souls have lost some of their shine, but they are still free of vices, and know no grief. Obviously, there would be no need for God to manifest Himself in the Golden and Silver ages, when there is no unrighteousness.

When the Copper Age starts, the souls lose awareness of their true self and begin to identify themselves with their bodies. The influence of the body gives rise to vices and the souls begin to experience unease, anger, fear etc. Unrighteous actions begin, bringing sorrow.

By the end of the Iron Age,



Bengaluru, Karnataka: Lighting lamps at a National Convention on 'Bhagavad Gita - The ancient solution for modern crisis' are Hon'ble Ananth Kumar, Union Minister for Parliamentary Affairs and Fertilizers, BK Brijmohan, BK Usha Didi, Sri Narayana Sharanaru, President, Sri Amba Darshan Peeth, Gokak, BK Mruthyunjaya and Mr.S.M.Raju, IAS.

Hearty Invitation to all Gita Lovers

Grand Convention of Saints and Scholars

"Exploring the Truth about Bhagavad Gita"

God of Gita is now again imparting true Gita Gyan and teaching Rajyoga to re-establish 'Satyuga'.

26 to 28 January 2018

Om Shanti Retreat Centre, Pataudi Road, Distt. Gurugram

Some of the Distinguished Speakers

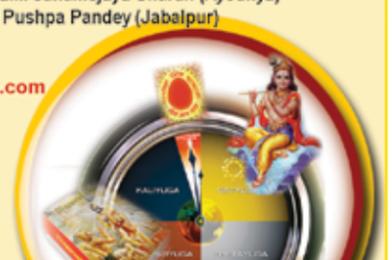
Swami Chidanand Saraswati (Rishikesh)	Swami Shashvatananda Giri (Kurukshetra)
Yoga Guru Dr. H.R.Nagendra (Bengaluru)	Swami Ishwardas (Haridwar)
Swami Samarpananda Giri (Jagannath Puri)	Swami Shivswarupanand Saraswati (Jodhpur)
Rajyogi BK Brij Mohan (Mount Abu)	Rajyogini BK Asha (Delhi)
Rajyogini BK Usha (Mount Abu)	Swami Rameshwaranand (Haridwar)
Swami Servanand Saraswati (Delhi)	Swami Janamejaya Sharan (Ayodhya)
Dr. S.M.Mishra (Kurukshetra)	Dr. Pushpa Pandey (Jabalpur)
Justice V. Eswaraiah (Hyderabad)	

ONLINE REGISTRATION www.gitakabhagwan.com

For enquiry :

9810219335, 9871214700 & 9650692056

Email : godofgita@gmail.com



Yoga as per the Gita

BK Brij Mohan, New Delhi

The Bhagavad Gita has been called 'Sarva Shastra Shiromani', which means the supreme scripture. The Gita is widely acknowledged as a unique treatise on the philosophy of life with universal appeal. It is also one of the most translated scriptures in the world. A number of commentaries have been written on it by eminent personalities.

The Gita is essentially a treatise on yoga, rather the renaissance of yoga if one goes by the opening verses 1-3 of Chapter 4. It is believed to be a chronicle of

the supreme wisdom which came directly from the mouth of God-incarnate 5,000 years ago. Hence, the words 'Bhagavan uvacha' appear throughout the text of this exposition of yoga in the form of a dialogue. Each of its 18 chapters progressively builds on different aspects of yoga, leading to a composite picture in the end.

It is to be noted that the different aspects of yoga, such as yoga of knowledge, yoga of action, yoga of renunciation, yoga of devotion, yoga of surrender, yoga of realisation and yoga of liberation described in the Gita are different components of the same composite yoga. None of them is complete in itself. Some consider them to be different forms or paths of yoga – some easy, some difficult. Accordingly, they recommend yoga of devotion for householders, yoga of knowledge for

intellectuals and yoga of renunciation for recluses, for instance. The Gita, however, does not make any such distinction.

'Yoga' as per the Gita means union of the soul with the Supreme by establishing a mental link of love. Its practice is stated

to empower the mind to overcome demoniac traits or vices such as lust, anger and ego, and enable the practitioner to acquire divine traits or virtues like truth, non-violence and compassion. All the essentials for its practice, such as considering the

immortal soul as the true self, its eternal relationship with the Supreme Soul, and the disciplines to be observed, are clearly described in the Gita.

Today, we live in different times. Yoga has diversified into hatha yoga, 'sahaj' yoga, and several types of meditation. It includes physical stretches, breathing exercises and techniques to relax or help the mind to concentrate. It is also being projected by some as an experiential state requiring no ethics, morality, discipline or values. New practices which have nothing to do with yoga have also usurped this name. For example, parlours and studios operating in western countries like Canada and the US teach 'ganja yoga', which involves smoking of marijuana, a patently 'un-yogic' and harmful practice.

The United Nations has declared June



Yoga as per the Gita means union of the soul with the Supreme by establishing a mental link of love.

21 the International Day of Yoga at India's suggestion. This is a good opportunity to spread awareness about yoga across the world. However, it also throws up a challenge. Which type of yoga should India project to the world to make the celebration meaningful? Unless there is clarity on this, the new aspirant yogis may get confused in the maze of practices that have mushroomed in the name of yoga. Even otherwise, it would be worthwhile to identify the original yoga of India for the benefit of all. The Gita could be considered for this position.

This is a delicate issue. A viable initiative, such as starting a dialogue, would be necessary to arrive at a consensus. It would involve a long-drawn and time-consuming process. Meanwhile, some method can be devised to identify and separate healthy and beneficial forms of yoga from the prevalent mixed practices that tend to confuse us. It may be communicated to the United Nations to notify the member nations. This would caution new aspirant yogis about unhealthy and harmful practices during the course of initiating celebrations of The International Day of Yoga.*

(Editorial by the author in The Speaking Tree [Times of India] on 31 January 2015)



Feature Articles to mark
Grand Convention on Bhagavad Gita
(See Page 5)

God is not Omnipresent

Let us look at a well-known passage from the Bhagavad Gita and see what it implies. The Gita is often called the mother of all scriptures and its words are said to have come directly from God's mouth. A unique feature of Gita is that in it God, represented by Shri Krishna, speaks in first person.

God is shown as telling the warrior Arjun that whenever righteousness is on the decline and unrighteousness prevails in this world, He comes here to salvage pious souls, destroy evil and establish a righteous order once again.

This act of God takes place at the end of each cycle of time, when the Iron Age is coming to a close and the Golden Age is about to begin with a new cycle.

If God were omnipresent, the world would not witness any moral or spiritual degradation that would necessitate His intervention. And His saying that He comes to this world is another indication that He is not present here.

The fact that God is shown giving humans knowledge about Himself illustrates that humans, who do not have a clear idea about the Supreme Soul and therefore perceive Him in various ways according to their inclinations, can know God truly only when He introduces Himself, as shown in the Gita.

Mistaken beliefs, including that of an omnipresent God, are the result of human ignorance and a pious willingness to attribute even impossible qualities to the Almighty. Those who truly love God can experience His company everywhere and at all times. He is omnipotent and His powers and virtues are boundless. For this reason He need not be omnipresent in order to do His work in this world.

Sir,
your speech had
less effect...but
more side effect.





London: BK Sisters Maureen and Daxa with a Recognition Certificate under the project 'Being a Happiness Magnet' initiated by Wembley Inner Space, UK. The event recognised the vital work of local communities in making London a welcoming place for people of all faiths and beliefs. The awards were sponsored by The Exilarch's Foundation and Amersi Foundation, and supported by Her Majesty's Lord-Lieutenant of Greater London's Council on Faith.



Toronto, Canada: BK Ken seen with Mr. Dinesh Bhatia, Hon'ble Consul General of India, after a courtesy call. Also in pic is BK Savi.



Allapur (Dharwad) Karnataka: Unusual friendship between Samarth Bangari, a two-year-old boy, and a gang of langur monkeys who visit, sit with him and share some of his food every day around the same time.

Mr. Wise



Mr. Wise?

Yes.

There's so much hue and cry about corruption these days? Generating a lot of heat, but no light.

And they all know that the disease is incurable? I cannot say.

♦♦♦♦♦♦♦♦

And Mr. Wise?

Yes.

What would you call a society where the corrupt flourish and the honest struggle to survive?

A desert where the climate is conducive for thorns but harsh for flowers.

Can any human agency transform such a forest of thorns or veritable hell into 'Garden of Allah' or 'God's Paradise'?

I cannot say.

♦♦♦♦♦♦♦♦

Lastly...

Come on.

Don't our daughters today live under constant fear of a threat to their chastity and honour?

Very true, even grown-ups don't feel safe anymore.

Shouldn't the government and the civil society pay attention to this most shameful degeneration of character?

Yes, you are absolutely right. When character is lost, everything is lost.

♦♦♦♦♦♦♦♦

Tailpiece



Two elderly ladies had been friends for many decades. Over the years, they had shared all kinds of activities and adventures. Lately, their activities had been limited to meeting a few times a week to play cards.

One day, they were playing cards when one looked at the other and said, 'Now don't get mad at me... I know we've been friends for a long time, but I just can't think of your name! I've thought and thought, but I can't remember it. Please tell me what your name is...?'

Her friend glared at that for at least three minutes and finally she said, 'How soon do you need to know?'

♦♦♦♦♦♦♦♦

A couple from Delhi decided to go to Goa for a few days. Because both had jobs, they had difficulty coordinating their travel schedules. It was decided that the husband would fly to Goa on a Thursday and his wife would follow him the next day. Upon arriving as planned, the husband checked into the hotel.

There, he decided to open his laptop and send his wife an email.

However, he accidentally missed out one letter in her address.

In Nagpur, a widow had just returned from her husband's funeral. She checked her email, expecting messages from relatives and friends. On reading the first message, she fainted. Her son rushed into the room, found his mother on the floor, and saw the computer screen, which read:

To: My Loving Wife

From: Your Departed Husband

Subject: I've arrived!

I've just arrived and checked in. I see that everything has been prepared for your arrival tomorrow. Looking forward to seeing you then!

Hope your journey is as uneventful as mine was.