

## The Incorporeal God of the Gita - Shiva Shankar Bholenath<sup>1</sup> or the soul of corporeal Shri Krishna alias Dada Lekhraj?

There is no doubt that the Gita, which has been doing the task of guiding the Indians in every field of life for 2500 years, is the crown jewel among all the scriptures. But, in the Indian history, the scholars and learned ones wouldn't have written as many commentaries on any other scripture as they have written for this very Gita which proves that this scripture is so unique that the different kinds of explanations given by human beings have never satisfied all the human beings. Someone has rightly said: '*kai jaane kavi, yaa kai jaane ravi*' [meaning], only the composer i.e. the poet or the Sun of Knowledge, Ravi<sup>2</sup> can give the true explanation of the poem. No matter how many explanations [of the Gita] are given by all the other human beings, they will certainly be incomplete from some or the other point of view.

This very point has been fixed in the mind of the general public that the Giver of the knowledge of the Gita was Shri Krishna, who gave spiritual instructions in the Gita to Arjun sitting on a chariot in the battlefield of Kurukshetra<sup>3</sup> in the Copper Age; but if we see from the spiritual and historical viewpoint, who, to whom, when, where and how was the Gita narrated, all these questions are controversial.

The very first question that arises is: who narrated the Gita and to whom. The Gita and the story of *SatyaNarayan* (true Narayan) prove that God incarnates in the form of an ordinary, old and experienced human. It has been written in the Gita itself:

- ***Avajaananti maam moorhaa maanushiim tanumaashritam.***  
***Param bhaavamajaananto mama bhootmaheshwaram***<sup>4</sup>. (Ch.9, *shloka* 11)  
It has also been written in the Gita that God is *ajanmaa*<sup>5</sup>, *abhoktaa*<sup>6</sup> and *avyakta* (subtle).
- ***Ajopi sannavyayaatmaa bhutaanaamishvaropi san.***  
***Prakritim swaamadhishthaay sambhavaamyatmamaayayaa***<sup>7</sup>. (Ch.4, *shloka* 6)
- ***Yo maamajamanaadim ca vetti lokamaheshwaram.***  
***Asammuurah sa martyeshu sarvapapaih pramucyate***<sup>8</sup>. (Ch.10, *shloka* 3)

In the Shrimad Bhagwad Gita that very first (*aadi*) and eternal (*anaadi*) man has been praised – (*tamev caadyam purusham prapadye yatah pravrittih prasrita purani*. Ch.15, *shloka* 4), meaning 'I bow to that first and eternal man from whom [the events in] this world tree have begun'. That first man mentioned in the Gita himself is telling - (*Ahamaadirhi devaanaam maharshinaam ca sarvashah*. Ch.10, *shloka* 2), meaning 'I Myself am the beginning of all the deities and great sages.' He himself had propagated the famous system of *karmayoga*<sup>9</sup> in the ancient period, due to which Bharat has also received the name of *karmabhumi* (land of the actions) as per the Jain tradition. (*Nishtha puraa proktaa mayaanagh...karmayogen yoginaam*<sup>10</sup>. Ch.3, *shloka* 3) Here, you should remember that the knowledge of the Gita wasn't given by Shri Krishna, but that very first and eternal man had given [the knowledge of the Gita] to the householder Arjun to give the teachings of the household path (*grihastha dharma*) and to teach easy Raja yoga. Instead of going into further details of this topic, we present the quotes of some famous historians as per the topic:

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<sup>1</sup> Lord of the innocent ones

<sup>2</sup> A name of the sun

<sup>3</sup> Lit. field of the Kurus; the scene of the legendary battle between the Kauravas and the Pandavas.

<sup>4</sup> Stupid people disobey Me, God Shiva-Shankar who has taken the support of a permanent human body. Those stupid ones don't know My most elevated, subtle, *vyotirling* (the form of light) in the form of the God of living creatures.

<sup>5</sup> The One who isn't born

<sup>6</sup> The One who doesn't enjoy pleasures

<sup>7</sup> I, the Supreme Father Shiva am *akshay*, meaning the Soul whose power is never spent (*vyay*). Despite being *ajanmaa* and being the most elevated ruler of the living creatures, I take the support of My secret or deep nature and have a divine birth through [My] spiritual strength.

<sup>8</sup> The knowledgeable one, who knows Me to be *ajanmaa*, eternal (*anaadi*) and the great ruler of the three worlds-the Abode of Peace, the Abode of Happiness and the Abode of Sorrow, he becomes free from attachment for the human beings and becomes completely free from all the sins.

<sup>9</sup> Remembering the Father while performing actions

<sup>10</sup> [O sinless Arjun!] In the beginning of the world, I had said about [two] systems [in this world]. [I had shown the path of knowledge and yoga to the knowledgeable ones meaning *gyaanyoga* (liberation attained through true knowledge) for the thinkers] and *karmayoga* for the ascetics (*yogijan*).

Hopkin's views are as follows: "The Krishna-dominated form [of the Gita] which is available now, was a Vishnu-dominated poem earlier and even before that it was a non-communal creation". Farkuhar has written on page 12-14 in the Religious literature of India (1620), Religions of India (Radhakrishnan Gita): "This [Gita] is an ancient poetic Upanishad which was probably written after *Shvetaashvataropanishad* and it has been revised into the present form by some poet to support the faith of Krishna (*Krishnavaad*) in the period after the death of Christ". According to Garvey: "Earlier, Bhagwad Gita was a book (*granth*) related to *Saankhya yoga*<sup>11</sup>, in which the tradition of worshipping Krishna Vasudev was incorporated later on and by considering Krishna to be the form of Vishnu, the combination of this (the two methods of worship) was set with the Vedic tradition in the third century B.C. The original creation was written in 200 B.C. and the present form [of the Gita] was prepared in second century A.D. by some follower of Vedant<sup>12</sup>". Holtsman believes the Gita to be the poem which was *Sarveshvarvaadi* (pantheism) and was later made into a form in which Vishnu was [considered] prominent. Keith also believes that originally Gita was an Upanishad like *Shvetaashvatar*; but later on it was revised for the convenience of Krishna's worship. (quoted from page 17 of the preface of Radhakrishnan's 'Gita'.)

Shri Krishna was born from a mother's womb. He enjoyed all the pleasures of life; he received teachings from Guru Sandipani. He has been mostly shown in his childhood stage, this is why [the people of] the entire world can't accept him as their Father. Another thing is that it is famous in mythological stories that in the Copper Age, Shri Krishna narrated the Gita only to Arjun sitting on a chariot, but it is also famous that the great sage Vyas wrote the scripture Mahabharata that reached every human being in Sanskrit. From the historical view, this fact is a subject of dispute.

- Now, the *topic* is, who gave birth to the Gita? It is said [Gita] *jayanti* (birthday), so she was certainly born, wasn't she? When it is said for her, '*Shrimad Bhagwat Gita jayanti*', definitely, there should be someone who gives birth to her, shouldn't there? Everyone says, Shri Krishna God spoke. So, Shri Krishna [would have] come first [and] Gita [would have] come later. Now, there should definitely be a creator of the Gita. If we say it for Shri Krishna, then Shri Krishna should come first [and] Gita should come later but Shri Krishna was a small child. He can't narrate the Gita. You will have to prove who gives birth to the Gita. This is a deep topic. There is confusion in Bharat in this very topic. Krishna is certainly born through the mother's womb. In fact, he is the *prince* of the Golden Age. (Mu.24.11.88, beginning of pg.1)

Actually, the Gita is certainly the crown jewel among all the scriptures, but it wasn't narrated in Copper Age. Instead, it was narrated at the end of the Iron Age and the beginning of the Golden Age meaning in the Elevated Confluence Age (*Purushottam Sangamyug*), in the 5000 years human world cycle of four ages; it is being repeated now. Had the Gita been narrated in the Copper Age itself, how did the sinful Iron Age arrive? After the incarnation of God, the Golden Age should have arrived and not the most sinful Iron Age. And the Gita is narrated in the Confluence Age, when all the religions, the religious followers as well as the religious fathers of those religions in their last birth are present in the world. This is the reason why it has been said in the Gita: "Renounce all the religions and come under My, the One Supreme Soul's protection."

***Sarvadharmaanparityajya maamekam sharanam vraj.***

***Aham twaa sarvapapebhyo mokshayishyaami maa shuchah*<sup>13</sup>. (Ch.18, *shloka* 66)**

According to the traditional viewpoint of the Hindus, when the Gita was narrated in the Copper Age the Muslim religion, the Sikh religion and so on didn't exist, then how did the above mentioned *shloka* (verse) come in the Gita? And God didn't narrate the Gita in a difficult language like Sanskrit; actually, it is being narrated in Hindi, a language that can be understood by ordinary people. Even if we see from the historical point of view, Sanskrit has never been the language of ordinary people. Then, how can God, who has come in an ordinary human body, use such a difficult language? In addition, [the knowledge of] the Gita is not being given through the corporeal prince like Shri Krishna, who has an attractive appearance and comes in the cycle of rebirth, but it is being given through *ajanmaa*, *abhoktaa* [and] incorporeal God Shiva at the end of the Iron Age through some ordinary human body (Prajapita Brahma) not just to one Arjun but to many other

<sup>11</sup> One of the Hindu systems of philosophy relating to number or calculation

<sup>12</sup> A monistic philosophy and theology based on the Upanishads

<sup>13</sup> Renounce all the sects, communities etc., the bodily ostentatious religions like Hindu, Muslim and so on and come under the shelter of Me, Shiva-Shankar, the One with the incorporeal stage. I will liberate you from all the sins. Don't grieve!

householders like Arjun. It is written in the Gita: “O Arjun! You don’t know your births. I tell you the story of your many births.”

***Bahuni me vyatiitani janmaani tav caarjuna.***

***Taanyaham ved sarvaani na tvam vettha paramtap***<sup>14</sup>. (Ch.4, *shloka* 5)

But how can Krishna who himself comes in the cycle of birth and death, give the inheritance of liberation (*mukti*) and liberation in life (*jiivanmukti*) in a true sense to the other human souls and how can he narrate the story of their many births [to them]? This proves that the story of many births is not narrated by the corporeal Shri Krishna but it is narrated by *ajanmaa* Supreme Soul Shiva which is famous in the form of Gita or *Amarkatha* (the story of immortality).

The above mentioned view about the Gita is completely different from the common view. Along with Brahmakumaris institution, the Adhyatmik Ishwariya Vishwa Vidyalaya (Spiritual University of God) situated at Kampila, Uttar Pradesh, also believes that the Divine knowledge called ‘murlis’, which is narrated by the incorporeal God Shiva through His extremely ordinary corporeal human chariot (body) in the Elevated Confluence Age commenced from the year 1936-37, itself is the true Gita; based on it the Sanskrit Gita will be written in the Copper Age that starts after 2500 years [of the Golden and Silver Age]. Although the Brahmakumaris institution does believe that the incorporeal Shiva alone is God of the Gita, they are declaring and propagating Dada Lekhraj Brahma alias the soul of Krishna himself to be the corporeal medium of God in the entire world, whereas this is known to everyone that Dada Lekhraj died in the year 1969 itself. Then, how can he be called the father of the entire world, meaning Prajapita Brahma? The incorporeal Supreme Soul Shiva has narrated the following great sentences in the murlis of knowledge narrated through the mouth of Dada Lekhraj about the Gita and the Giver of the knowledge of the Gita:-

- This is a new knowledge for the new world. The Giver is the One Father alone. Krishna doesn’t give this knowledge. Krishna is not called the purifier of the sinful. The Supreme Father Supreme Soul alone is the Purifier of the sinful, He is not reborn but in the Gita, the name of Krishna, the one who has complete 84 births has been inserted. (Mu.28.10.87, beginning of pg.2)
- Shri Krishna won’t be called Vrikshpati<sup>15</sup>. The Supreme Father Supreme Soul Himself is the seed form, the *Creator* of the human world. Krishna won’t be called the *Creator*. In fact, he is just a human being with divine virtues. (Mu.22.02.88, middle of pg.1)
- Krishna is certainly not the *Father* of everyone. (Mu.30.09.98, beginning of pg.2)
- Krishna won’t be called the Father of all the souls. The Father of the souls, the Supreme Father Supreme Soul says, remember Me alone. (Mu.13.09.88, end of pg.3)

In the picture of the Trimurti Shiva published by Brahmakumaris institution, Dada Lekhraj has been depicted in the form of Brahma but they are unaware which human souls will play the role of Shankar and Vishnu after the death of Dada Lekhraj in the year 1969. This is why the same pictures of the path of *bhakti* have been shown in the place of Shankar and Vishnu. Based on the murlis and avyakt vanis narrated at Mount Abu, the Adhyatmik Vidyalaya believes that after the year 1969, the incorporeal Supreme Soul Shiva is giving the true knowledge of the Gita and is teaching the easy Raja Yoga to all the human souls through another corporeal human chariot, Shiva-Shankar Bholenath, so that every soul in the form of Arjun can become a deity from human being. The proof of this is present in the many murlis of knowledge narrated through Dada Lekhraj themselves; the chiefs of the Brahmakumaris institution are not ready to accept it because of the fear of losing their seats (positions).

The Brahmakumaris institution as well as the Adhyatmik Vidyalaya believes that the soul of Dada Lekhraj itself will be born as Shri Krishna in the coming Golden Age. But the act of the Brahmakumaris institution of publicizing Dada Lekhraj to be the corporeal medium of Shiva, the Giver of the knowledge of the Gita, is [like] contradicting the murlis of knowledge narrated through his own mouth. Dada Lekhraj became ‘the temporary human chariot’ of God Shiva just from the year 1951-69, during which he gave the Mother’s love to Brahmakumar-kumaris and the great sentences of God Shiva narrated through him became famous

<sup>14</sup> O Arjun! I, in the form of God and you, in the form of Prajapita Brahma have passed through innumerable births in innumerable cycles (*kalpa*). I know about the births in all those cycles; O, the giver of pain to the enemies like lust and so on! You don’t know about [those births].

<sup>15</sup> Lord of the (*Kalpa*) tree

among the Brahmakumar-kumaris in the form of 'True Mother Gita'. However, before the year 1951 and after his death in the year 1969, this great task of God has been taken up by the soul of his partner in previous birth; he is playing the role of the corporeal medium of the incorporeal Shiva, meaning the role of Mahadev Shiva-Shankar at present and in the future Golden Age, he will play the role of the true Narayan and in the Silver Age which will begin after 1250 years [of the Golden Age] he will play the role of Shri Ram.

God Shiva indeed narrated the knowledge of the Gita, meaning the murlis through Dada Lekhraj but He is revealing the deep secrets hidden in them through His human chariot at present. Just like Hindus in general have accepted attractive Shri Krishna to be the Giver of the knowledge of the Gita instead of Bholenath Shiva-Shankar because of ignorance, similarly, the Brahmakumaris institution has accepted the wealthy Dada Lekhraj with an attractive body to be the Giver of the knowledge of the Gita instead of the ordinary Shankar or the soul of Ram because of ignorance. In the murlis published by the Brahmakumaris institution also, the name Dada Lekhraj (*pitashri*) has been inserted before Shivbaba. This is the only mistake because of which, in the world cycle of the four ages, Shri Krishna's name has been inserted in place of Shiva-Shankar in the form of the Creator of the Sanskrit Gita in the path of *bhakti*, from the Copper Age. The titles *avyakt*, *ajanmaa*, *abhoktaa*, etc. given for God in the Gita are actually applicable to Shiva-Shankar [and] not Shri Krishna in the limited as well as in the unlimited.

- The Father says, I am God of the Gita. Shivbaba created mother Gita, Krishna was born [from her]. Radhe and others come along with him. Certainly, the Brahmins are first. The Father says, who is that foolish who has removed even the trace of My name. Then, I Myself have to come and say, I, Shiva, the Supreme Soul am God of the Gita. I have created the Gita. The child Krishna was born from the Gita. Then you inserted the name of the child instead of the Father, this is a big mistake. (Mu.13.12.88, end of pg.2)
- The child Krishna was born from Rudra; then, the name of the child was inserted instead of the Father. (Mu.29.03.88, end of pg.1)
- Gita is the mother and the father. Gita is called the mother. No other book is called the mother. Her very name is the mother Gita. *Acchaa*, who created her? A man adopts a woman first of all, doesn't he? (Mu.28.09.88, beginning of pg.2) (So certainly, after the [mother] Gita, Shiva Bholenath adopted the title holder Dada Lekhraj Brahma himself in the form of the mother Gita with 18 chapters in the beginning of the *yagya* as well.)
- Everything depends on correcting the Gita. Because the Gita was ruined, the existence of God has vanished. (Mu.09.03.88, middle of pg.2)
- Bharat receives butter only from the one God of the Shrimat Bhagwat Gita. The Shrimat Bhagwat Gita has also been ruined to the extent that they have turned it into buttermilk and ruined it by inserting the name of Shri Krishna instead of the Ocean of Knowledge, the Purifier of the impure, incorporeal Supreme Father Supreme Soul. (Mu.31.10.78, middle of pg.2)
- Gita is certainly the mother and the father of all the scriptures. It is not that she is just the mother and the father of the Indian scriptures. No, she is the mother and the father of all the greatest scriptures in the world. (Mu.05.02.83, middle of pg.1)
- He is the Creator of heaven, Helper of everyone. [...] Krishna himself is a creation. He is the *first class* flower of the garden. (Mu.05.02.83, middle of pg.1)

This is the only mistake because of which the country of India has degraded, Gita has been ruined and despite being the mother of all the religious scriptures, it is not accepted by the followers of the other religions. This is the reason that various scholars have given various clarifications of the Gita. Shankaracharya proved the soul and the Supreme Soul to be one (*advait*) based on the same Gita; whereas Madhvacharya has proved the soul and the Supreme Soul to be separate (*dvait*). Lust is given the title of the greatest enemy in the Gita. The people of the world do not accept this because Shri Krishna, the so-called creator of the Gita is famous in the scriptures to have eight wives and 16108 *gopis*<sup>16</sup>. Had the name of Mahadev Shiva-Shankar been mentioned as the Giver of the knowledge of the Gita, the world would have easily accepted that lust is the greatest enemy because Shankar is famous to be loyal to one wife (*ek patnivrata*) or as the one who burnt the deity of lust into ashes. If we take the example of the scriptures again, just like in the story of *SatyaNarayan*, God who comes in the form of an ordinary, old man is not recognized, Daksha Prajapati, the father-in-law of Shankar didn't

<sup>16</sup> Herd girls

recognize him after seeing his form of an ordinary resident of cremation ground and insulted him. So, as is the king, so are the subjects.

In India, Gita is also accepted as the mother, however in the Divine knowledge being given by God Shiva at present it is also explained that the Gita is not just a book which symbolizes knowledge, instead, it also represents a living human soul, who is playing the role of Jagadamba along with Prajapita in order to sustain the God's family in the present Confluence Age. They themselves are known as *Adidev-Adidevi* in the Hindu religion, Aadam-Havva among the Muslims, Adam-Eve among the Christians and as Adinath-Aadinathni among the Jains.

This is why, keeping all the above mentioned topics in mind, if we present the Father Shiva-Shankar in the form of the Giver of the knowledge of the Gita in place of child Shri Krishna (Dada Lekhraj ), the souls of the entire world will easily accept the Gita in the form of the vani (words narrated ) of God.

- When did God narrate the Gita? Certainly, all the religions should be present. Actually, the one Gita is important for all the religions. The people of all the religions should accept it. [...] The Father has come to bring about *sadgati* (true liberation) to all the religions through the Gita. Gita has been narrated by the Father. By inserting the name of the child instead of [the name of] the Father, they have created a difficulty. (Mu.21.02.93, end of the middle part of pg.1)

Om Shanti