




# SHIVA-SHANKAR IS THE GIVER OF THE KNOWLEDGE OF SHRIMAD BHAGAWAD GITA

[Proofs according to the *shlokas* and great sentences of the murlis]

Shri Krishna is considered to be the giver of the knowledge of the Gita. It is a topic of blind faith, because it isn't proved through the *shlokas* (verses) in the Gita. According to the *shlokas* in the Gita Shri Krishna isn't the Husband God of the Gita. It is the blind followers of Krishna who have declared Krishna to be God of the Gita. The reason for this is, Brahmakumaris declared Dada Lekhraj Brahma to be the corporeal giver of the knowledge of the Gita; [but] it isn't proved through the great sentences that have appeared in the murlis. It is clearly mentioned in the murlis that Dada Lekhraj Brahma, alias Krishna isn't the giver of the knowledge of the Gita. They consider *Shivling* (oblong shaped stone worshipped as the form of Shiva) as the remembrance of the incorporeal Shiva, but *Shivling* isn't the remembrance of the Incorporeal One; it is the remembrance of the corporeal {complete form}. The Incorporeal One is certainly a point, no idol of Him can be made; but when that Incorporeal One comes in the corporeal one, He can be called *muurtimaan* (the one with a personality). "Krishna isn't God of the Gita; it is Shiva." (Murli dated 06.07.71, end of the middle part of pg.4) Can just the Incorporeal Shiva be the Husband God of the Gita? It is shown: [God] gave knowledge in the chariot of Arjuna. So, it isn't about a physical chariot. It is said in Kathopanishad 1.3.3.4: "***Aatmaanam rathinam viddhi shariiram rathameva ca. Buddhim tu saarathim viddhi manah pragrahameva ca. Indriyaani hayaanaahuh.***" It means, consider the soul to be the one who rides the chariot and the body to be the chariot, consider the intellect to be the charioteer and the mind to be the reins [and] consider the *indriyaan* to be the horses. That Incorporeal Giver of the knowledge of the Gita enters the corporeal chariot like body of Arjuna, who is also called *kshetra* (field) in the Gita. "***Idam shariiram kaunteya kshetram iti abhidhiyate. Etat yah veti tam praahuh kshetrasya iti tadvidah.***" (Gita ch.13, *shloka* 1) It means, the body of Arjuna is the *kshetra* and the Incorporeal Light of Shiva is *Kshetrasya* (the Knower of the field). The knowledge of both of them alone is the real knowledge. Everyone can certainly believe in the incorporeal Light of Shiva, but they forget the corporeal personality. Its result is that either they consider God to be omnipresent, just incorporeal or they consider Dada Lekhraj Brahma himself to be the corporeal chariot. But the Incorporeal One gives the identification of that very corporeal one who takes on His complete form. Just like the sun gives the knowledge of the light of sun, the knowledge of the Gita itself is the identification of the real Giver of knowledge. "The Incorporeal One can't perform any action without the corporeal one. He can't play a *part*." (Murli dated 01.09.71, beginning of pg.1) When He can't perform [any] action, He can't play a *part*, how can He give the knowledge? Then who is that corporeal one through whom the knowledge of the Gita was given? Shrimad Bhagawat Gita and the murlis themselves are proving this, because the knowledge, the knowledge of the Gita given by the Supreme Soul is 'the murli' and the knowledge given in the murlis itself matches with Shrimad Bhagawad Gita.

- [There should be] the picture of Krishna on one side and [that of] Shiva on the other side. And [then], you should ask: now tell [me], who is God of the Gita? (Murli dated 22.10.77, end of pg.2)

<u>FACTS</u>	<u>SHLOKAS OF THE GITA</u>	 <b>KRISHNA, ALIAS DADA LEKHRAJ BRAHMA</b>	 <b>SHIVA-SHANKAR</b>
<p>Gita has been narrated by God, not by Krishna and the incorporeal Shiva isn't the Giver of the knowledge of the Gita through the body of Krishna either. In fact, He is that just through the corporeal permanent body.</p>		<p>The narrator of the Gita should be the one (Brahmin) belonging to the Elevated Confluence Age. It can't be the soul of Krishna and it can't be the body of Krishna either. It can't be narrated by God Krishna. (Mu.04.03.69, beginning of pg.1)</p>	<p>It is said by God Shiva, not by God Shri Krishna. Krishna is also called '<i>Shri</i>' because it is the Father who makes him elevated. (Mu.01.03.03, end of the middle part of pg.1)</p>
<p>God is said to be beyond birth and death.</p>	<p><i>Ajah api san avyayaatmaa bhuutaanaam ishwarah api san.</i> (Ch.4, shloka 6)</p>	<p>Krishna is shown to be born from mother Devaki. • Krishna had mother and father, didn't he? The Father alone is the Purifier of the sinful. <u>The one who has mother and father can't be the Purifier of the sinful. He can't be called God.</u> (Mu.17.08.65, beginning of pg.3)</p>	<p>Among the 108 names of Mahadev, one name is '<u>A+ja</u>'. Birth and death of Mahadev aren't shown. • God doesn't have any father. God the Father can't have any father. (Mu.17.08.65, beginning of pg.3) • Shankar is certainly beyond birth and death. (Mu.14.05.70, beginning of pg.2)</p>
<p>God alone has divine birth [and] nobody knows it, whereas Krishna was born in an ordinary way [and] everyone knows it.</p>	<p><i>Janma karma ca me divyam...</i> (Ch.4, shloka 9) "<i>Na me viduh suraganaah prabhavam na maharshayah.</i>" (Ch.10, shloka 2)</p>	<p>Everything including date, time etc. [of the birth] of Krishna is given. (Mu.09.03.67, beginning of pg.1)</p>	<p>It is said, <i>Shivaraatri</i>, not <i>Krishna raatri</i>. • The Father certainly comes in the night. There isn't any date or time of His arrival. There is date and time [of birth] of those who have <i>laukik</i> birth. This One is the</p>

			<b><i>Paarlaukik</i> Father.</b> He doesn't have a <i>laukik</i> birth. [...] In fact, He is said to have divine birth. (Mu.09.03.67, beginning of pg.1)
<p>Krishna is shown to be born through the womb. It is Mahadev alone who isn't shown to be born through the womb. The complete practical remembrance of the incorporeal stage of Shiva is Shankar, who isn't incorporeal; but he is the one who imbibes the incorporeal stage. It is because the Incorporeal Shiva enters Shankar. The picture of Krishna isn't shown in the form of an old man, [but] Shankar is shown in the form of an old man as well.</p>	<p><b><i>Praveshtum ca parantapa.</i></b> (Ch.11, <i>shloka</i> 54)</p>	<p>Krishna doesn't have an old body (even in the temples). (Mu.27.07.88, end of the middle part of pg.2)</p> 	<p>I come, but I enter an old body. You, the soul enter the body of a small child. I come down (on the earth) from the Supreme Abode to play the <i>part</i>. I don't enter the womb of a vicious. (Mu.11.05.01, middle of pg.2)</p>
<p>He sows the seed of <u>knowledge</u> in Mahadbrahm (the Great <i>Brahm</i>), i.e. <i>Parambrahma</i>.</p>	<p><b><i>“Mama yonirmahadbrahm tasmingarbham dadhaamyaham.”</i></b> (Gita ch.14, <i>shloka</i> 3)</p>	<p><b>Krishna isn't described as <i>Parambrahm</i> in the scriptures.</b></p>	<p>Shankar is described as <i>Parambrahm</i> in the scriptures.</p>
<p>God is said to be <i>akartaa-abhoktaa</i>.</p>		<p><b>Krishna is depicted to be performing actions and enjoying all the pleasures of life in the scriptures and Dada Lekhraj Brahma Baba is also shown enjoying all the pleasures of life.</b></p>	<p>Mahadev is often shown in the pictures and idols to be always (<i>akartaa</i> and <i>abhoktaa</i>) sitting in remembrance.</p>

<p>Everyone originates from Me alone and everyone merges in Me alone in the end. (Gita)</p>	<p><b>“Sarvabhutaani kaunteya prakriti yaanti maamikaam. Kalpakshaye punastani kalpaadau visrijaamyaham.”</b> (Ch.9, shloka 7)</p>	<p><b>Krishna is the incarnation of Vishnu. He has originated from the <i>ling</i> of Mahadev. (Krishna, who himself is a creation, can't create anyone and Krishna, alias Brahma isn't present through the corporeal body either so that all the living beings could merge in him.)</b></p> <ul style="list-style-type: none"> <li>• Brahma isn't called the creator. (Mu.13.02.75, middle of pg.2)</li> <li>• Brahma is also the creation of Shivbaba. (Mu.26.06.70, beginning of pg.1)</li> </ul>	<p>It is shown in the scriptures: there was just the <i>ling</i> in the beginning of the world; everyone has originated through it alone and Shankar himself is shown in the picture of the [Kalpa] Tree through whom all the souls are going to the Supreme Abode, (not through Brahma).</p>
<p>This entire world has expanded through My <i>avyakt</i> personality (Shankar). (Gita)</p>	<p><b><i>Mayaa tatam idam sarvam jagat avyaktamuurtinaa.</i></b> (Ch.9, shloka 4)</p>	<p><b>No idol or picture of Krishna is shown with <i>avyakt</i> (incorporeal) form like [that of] the religious fathers like Christ and so on, is it? Is there any picture (photo) of Dada Lekhraj Brahma with an incorporeal stage?</b></p> <p>There is no idol, picture or remembrance of Krishna proving his name to be '<i>avyakt</i>'.</p>	<p>Among the 108 names of Shankar, one name is '<i>Avyakt</i>'. The <i>Shivling</i> alone is an incorporeal idol without [any] <i>indriya</i> which is a <i>muurti</i> as well, meaning despite being corporeal, it is a remembrance of [the one with] an incorporeal stage through the mind and intellect. This is why all the pictures of Shankar are shown with an incorporeal stage.</p>
<p>Pictures have been made just according to the character.</p>		<p><b>Krishna isn't Yogeshwar (Lord of the yogis). He doesn't have picture with the stage of remembrance.</b></p> <ul style="list-style-type: none"> <li>• They even call Krishna Yogeshwar; but Krishna isn't</li> </ul>	<p>Mahadev alone is Yogeshwar; there are pictures and temples in his remembrance as well. Not just a yogi, he is also called <i>Adiyogi</i> (the first yogi).</p>

		<p><b>Yogeshwar at all. (Saakaarmu.05.07.65, middle of pg.6)</b></p> <ul style="list-style-type: none"> <li>• <b>Krishna isn't called Yogeshwar. (Mu.30.08.75, end of pg.2)</b></li> </ul>	<ul style="list-style-type: none"> <li>• The Father is called Yogeshwar. (Saakaar night mu.03.06.65)</li> </ul>
<p>Consider (the <i>avyaktmuurti</i> (the personality who is incorporeal) Mahadev) through whom this entire world has expanded to be imperishable.</p>	<p><b>“Avinaashi tu tadviddhi yena sarvamidam tatam. Vinaashamavyayasyaasya na kashcitrkartumarhati.” (Ch.2, shloka 17)</b></p>	<p>Dada Lekhraj Brahma isn't present (<i>vyakt</i>) now with a corporeal body and even the death of Krishna has been depicted in the scriptures.</p>	<p>Mahadev is shown as <i>mrityunjay</i> (the one who gains victory over death) and <i>akaalmuurt</i> [as well].</p> <ul style="list-style-type: none"> <li>• This chariot or throne of <i>akaalmuurt</i> is especially appointed. (Mu.27.07.88, beginning of pg.2)</li> <li>• There is a speaking and walking throne of <i>akaalmuurt</i>. (Mu.21.07.69, middle of pg.1) He is certainly living.</li> </ul>
<p>God comes in an ordinary body; this is why, because of not recognizing Him, they disobey Him. (Gita)</p>	<p><b>“Avajaananti maam muurhaa maanushim tanumaashritam.” (Gita ch.9, shloka 11)</b></p>	<p>Krishna isn't shown to be poor and Dada Lekhraj Brahma won't be called poor either. <b>“Brahma Baba had to deal with very big kings; Elizabeth, the empress of England also used to buy jewels from him.” (From the book, ‘Three in one’.)</b></p> <ul style="list-style-type: none"> <li>• I don't come in the (beautiful) body of Krishna, (alias Brahma). (Mu.13.08.76, end of pg.3)</li> </ul>	<p><b>Shankar is shown in beggary attire.</b></p> <ul style="list-style-type: none"> <li>• (The light of Sadaa Shiva) is the Friend of the poor (<i>Garib niwaaz</i>), isn't He? (Mu.28.06.70, end of pg.2)</li> <li>• The Father says: Look, in the path of <i>bhakti</i>, they make very good palaces of diamonds and jewels for Me, Shiva to live. And now, when I have come directly, look, where do I live? There must be a house at least like that of the President; but look, I don't even get three feet of land. (Mu.01.05.73, middle of pg.1)</li> <li>• I come in a very ordinary body.</li> </ul>

			(Mu.13.08.76, end of pg.3)
	<p><i>Tvam aadidevah purushah puraanah tvam asya vishvasya paramnidhaanam. Vetta asi vedyam ca param ca dhaama tvayaa tatam vishvam anantaruupa.</i> (Ch.11, shloka 38)</p>	<p>Krishna isn't called Adidev (the first deity). Krishna is the incarnation of Vishnu [but] Vishnu himself originates from the <i>ling</i> of Mahadev. So, he certainly can't be called Adidev.</p> <ul style="list-style-type: none"> <li>• His (Krishna's) last birth is Lekhraj. He certainly can't become Prajapita. (Mu.21.08.73, end of the middle part of pg.5)</li> </ul>	<ul style="list-style-type: none"> <li>• Prajapita is called Adidev, but they don't understand the meaning of Adidev. [...] <i>Adi</i> means of the beginning. (Mu.04.09.72, beginning of pg.2) That <i>Adi purush</i> (the first man) is called 'Adidev' among the Hindus, 'Aadam' among the Muslims, 'Adinath' among the Jains and 'Adam' among the Christians.</li> </ul>
	<p>“<i>Tvameva mata ca pita tvameva...</i>” <u>Pitaa</u> aham asya jagato <u>maataa</u> (Ch.9, shloka 17)</p>	<p>Krishna isn't called the mother and the father.</p>	<p>It is said: '<i>tvameva mata ca pita tvameva...</i>' only after going to the temple of Shiva. This is why the remembrance of <i>Ardhanaarishwar</i> (half male and half female form of Shiva) in the form of the mother and the father is also shown for Shankar alone.</p>
<p>The knowledge of the Gita was obtained through [sage] Vyas. He isn't Brahma Baba. The murlis were read through him, but they weren't clarified. Only the knowledge was made, not the nectar. In fact, the knowledge of the Gita is called nectar.</p>	<p>“<i>Vyaasaprasaadaat</i>” (Ch.18, shloka 75)</p>	<ul style="list-style-type: none"> <li>• Krishna (alias Brahma) can't be God. (Mu.14.11.71, end of the middle part of pg.3)</li> <li>• It is certainly <b>wrong</b> to call the Gita the nectar of knowledge. Though Baba didn't say [this] for so many days. (Mu.06.03.67, beginning of the middle part of pg.2)</li> </ul>	<ul style="list-style-type: none"> <li>• Vyas is called God. (<b>Saakaar</b> mu.03.06.65, beginning of pg.4)</li> <li>• The one who reads out (the story) is called Vyas; he narrates the murli. (Mu.04.11.65, end of pg.1)</li> <li>• Shankar narrated the story of immortality (<i>amarkatha</i>) to Parvati. Were those Shankar and Parvati different? Now, there is nothing in reality. All of you</li> </ul>



			are Parvatis. He is narrating the story of immortality to you. (Mu.09.05.70, end of pg.3) Par+vati = the one who takes everyone across.
The task of bringing about the destruction is of Shankar alone; Krishna can't bring about the great destruction.	<b><i>Yasya na ahankrito bhaavo buddhih yasya na lipyate. <u>Hatvaa api sa imaan lokaan na hanti na nibadhyate.</u> (Gita ch.18, shloka 17)</i></b>	• To bring about the destruction isn't the task of Krishna. (Mu.12.04.72, end of pg.2)	• <b>The Father brings about destruction through the one who doesn't accumulate any sin (with the help of the power of remembrance). (Mu.29.04.70, middle of pg.1)</b>
	<b><i>Shri Bhagwanuvaac: 'Kaalosmi' (Ch.11, shloka 32) It means, I am death (kaal).</i></b>	The one who hasn't liberated himself from his death, he can't become death for others. Krishna isn't called <b><i>Mahaakaal</i></b> (the Great Death) or <i>kaal</i> either. In fact, he died because of being shot by an arrow in his foot.	Mahadev alone is called Mahaakaal. There is the remembrance of the temple Mahaakaaleshwar as well.
God alone is the One who maintains everyone, He is every [kind of] relative and He is the Seed form Father (the personality of <i>ling</i> ) of the entire world as well.	<b><i>Gatih bhartaa prabhuh saakshi nivaasah sharanam suhrit. Prabhavah pralayah sthaanam nidhaanam <u>bijam</u> avyayam.</i> (Ch.9, shloka 18)</b>	Krishna can't be the one who maintains everyone and the destroyer.	The tasks of establishment, sustenance and destruction can be performed only through Mahadev, the one with the corporeal, so incorporeal stage.
Gita contains the knowledge of going beyond the three qualities ( <i>sat, raj</i> and <i>tam</i> ), but Vedas have three qualities. <i>Rajoguna</i> originates from the Copper Age	<b><i>Traigunyavishayaa vedaa nistraigunyo bhavaarjuna. Nirdvandvo nityasattvastho niryogakshema aatmavaan.</i> (Ch.2, shloka 45)</b>	Krishna, alias Brahma or Vishnu have been shown performing [the tasks of] creation and sustenance. Creation takes place through <i>rajoguna</i> and lust is born through the character of Krishna. This is	Mahadev, who is beyond the three qualities is always shown to be detached, [i.e.] beyond attachment.

<p>itself. This is why the Gita is [said to be] even before the Vedas. <b>The Gita alone is the mother and the father of all the Vedas and scriptures, Bible, Quran and so on.</b> People of all the religions admit the superiority of the Gita, because Gita contains the essence of all the religious scriptures.</p>	<p>It is also said for Shankar ‘the one who is beyond the qualities, beneficial and the one who brings an end to the <i>kalpa (gunaatiit kalyaan kalpaantakaari)</i>’.</p>	<p>why the <i>taamas guna</i> definitely arrives just after the <i>rajoguna</i>. This is why, Krishna, who himself isn’t beyond the qualities can’t give the knowledge of going beyond the three qualities.</p>	
	<p><b><i>Jahi shatrum mahaabaaho kaamrupam duraasadam. (Ch.3, shloka 43)</i></b>  <b><i>Mahaashano mahaapaapmaa viddhi enam iha vairinam. (Ch.3, shloka 37)</i></b></p>	<p>Krishna didn’t gain victory over lust. He didn’t destroy lust, rather he gave birth to lust, i.e. he increased desires.</p>	<p>Mahadev alone is shown reducing Kamdev (the deity of lust) to ashes. The one who has burnt the lust within himself to ashes alone can give the knowledge of lust, the greatest enemy.</p>

The form of God has been described in Shrimad Bhagawad Gita. There are only the temples of Mahadev in the form of Mahaakaal with the names mentioned in those *shlokas*. There are the idols of Krishna in the form of a small child in all the temples made in his remembrance. How is he Mahaakaal, the fearsome form?

<p>1. Virateshwar temple:-  <b><i>Viraatah, Viraatashca</i></b>  sohagpur, shahdol, M.P.</p>	
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2. Adeeswar temple:-  
**Bhuutaadim** (ch.9, *shloka* 13)  
(Chennai)



3. Panchamukh shivling temple:-  
**Vishwatomukham** (ch.9, *shloka* 15)  
Sambalhedda village,  
Mujaafarnagar dist.



4. Sri Agneswarar temple:-  
**Agnih** (ch.9, *shloka* 16)  
Nalladai, India.



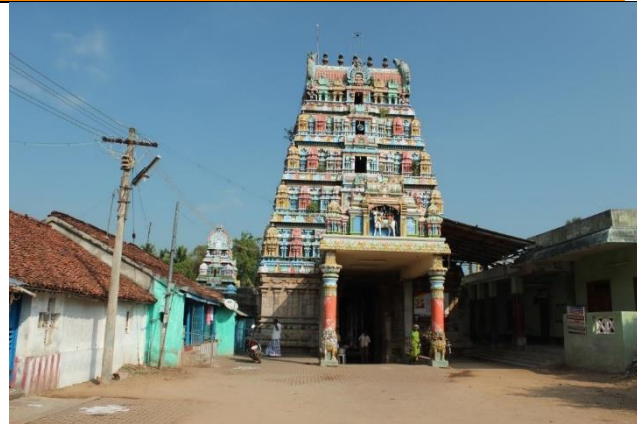
5. Vaitheeswaran Temple:-  
**Aham aushadham** (ch.9, *shloka* 16)  
Tamilnadu.



6. Baba Baidyanath Dham  
Jyotirlinga:-  
**Aham aushadham** (ch.9, shloka  
16)  
Jharkhand.



7. Agneeswarar temple, Kanjanur,  
Tamilnadu:-  
**Aham agnih** (ch.9, shloka 16)



8. Jagadeswar temple :-  
**Jagatah** (ch.9, shloka 17)  
Raigarh fort.



9. Arthanareeswarar temples  
(Matha, pitha) :-  
**Pitaa, maataa** (ch.9, shloka 17)  
Thiruchangode in Tamilnadu.





10. Yamadharmaraj  
Dharmeshvar Mahadev Temple:-  
**Dhaataa** (ch.9, *shloka* 17;  
ch.10, *shloka* 29; ch.11,  
*shloka* 39)  
Himachal Pradesh.



11. Pavithreswaram  
srimahadev temple, Kerala:-  
**Pavitram** (ch.9, *shloka* 17)



12. Omkareswara swamy  
temple:- **Omkaarah** (ch.9,  
*shloka* 17)  
Kurnool, A.P.

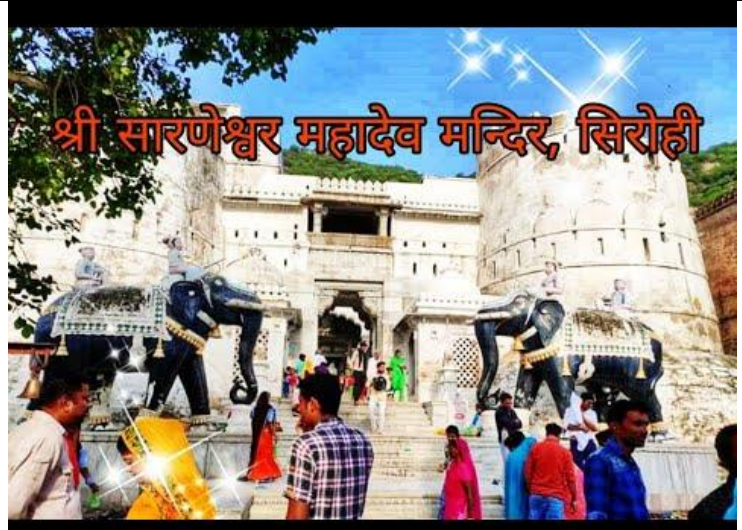


13. Perur patteeswara temple:-  
**Bhartaa** (*pati*) (ch.9, *shloka* 18)  
Coimbatore, Tamilnadu and in  
Satara, Maharashtra.





14.Sri Sarneswarji Mahadev temple:- **Sharanam** (ch.9, *shloka* 18)  
Sirohi.



15.Suryeshwara temple, Bakrabail, Pathuru, Karnataka:- **Tapaa** (ch.9, *shloka* 19)  
◆Somasuryagnilochanaya:- **Tapaa** (ch.9, *shloka* 19)  
108 Shiv name



16.Amrutheswara temple:- **Amrutam** (ch.9, *shloka* 19)  
Mysore, Karnataka.



17.Amarnath temple and Mrutyunjayeshwar temple (Kanchipuram, T.N):- **Amrutam** (ch.9, *shloka* 19)  
(Jammu and Kashmir)



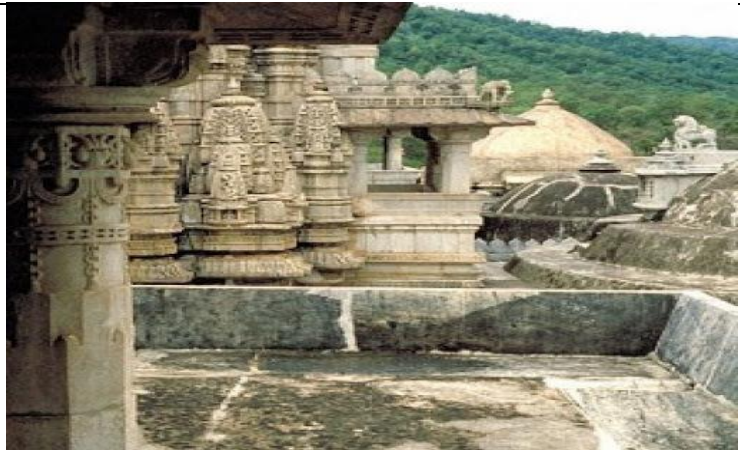
18. Brahmewara temple:-  
**Brahm** (ch.10, *shloka* 12)  
Bhubaneswar, Odissa.



19. Parameswara vinnagaram temple:- **Param** (ch.10, *shloka* 12) Kanchipuram.



20. Adeswar temple:- **Adidev** (ch.10, *shloka* 12, 15, 32) Chennai.





21. Sri Shiva Keshava Swamy Temple (Keshpally, Nizamabad):-  
**Keshava** (ch.10, *shloka* 14)



22. Bhuteswara Mahadev temple:- **Bhuutabhaavan**,  
**Bhuutesha** (ch.10, *shloka* 15)  
Gariyabandh and also in Haryana.



23. Sri Sri Devadidev mandir:-  
**Devdev** (ch.10, *shloka* 15)  
Hill station, Kulti.



24. Vibhuthinath temple:-  
**Vibhuutibhih** (ch.10, *shloka* 16)  
Shrawasthi, U.P.



25. Siva Vishnu temple:-  
**Vishnuh** (ch.10, *shloka* 21)  
Lolla, A.P.





26.Raaveswara temple:- **Ravih**  
(ch.10, *shloka* 21)  
Chennai.



27.Somnaath Mahadev temple:-  
**Shashi** (ch.10, *shloka* 21)  
Gujarat.



28.Maneswar Temple:- **Manah**  
(ch.10, *shloka* 22) (Sambalpur  
district, Odisha)

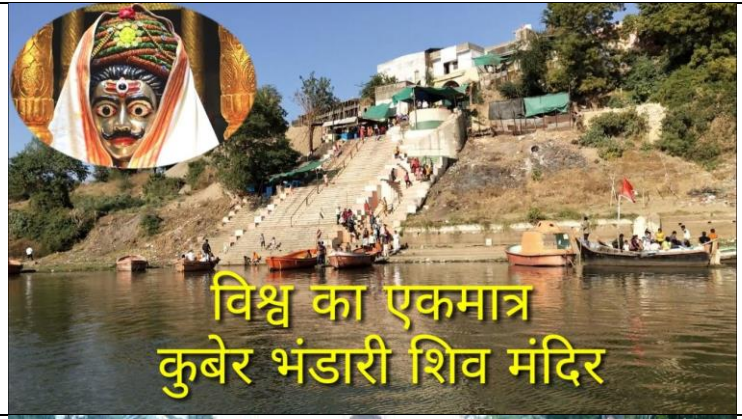


29.Sri Rudreswara swami  
temple:-**Rudraanaam** (ch.10,  
*shloka* 23)  
Kondapaka, siddipet, A.P and  
Veyisthambala temple, Warangal,  
A.P. and Harlem, Goa.





30.Kubereshwar Mahadev Temple:- **Vitteshah** (ch.10, *shloka* 23)  
(Vadodara, Gujarat).



31.Sagareswara beach and temple:- **Samudra** (ch.10, *shloka* 24)  
Sindhu durga, Maharashtra.



32.Sri Kapileswara swamy temple:- **Kapilo munih** (ch.10, *shloka* 26)  
Thirupathi, A.P.



33.Kapileswara temple:- **Kapilo munih** (ch.10, *shloka* 26)  
(Thirupathi, Chennai, Belgaum, Bhubaneswar)





34.Sarpeswara mandhir:-  
**Sarpaanaam** (ch.10, *shloka* 28)  
Orissa.

◆ **Bhujangabhuushan** – the one with the ornaments of snakes (ch.10, *shloka* 28) 108 names



35.Nageswara Mahadev temple:-  
**Naagaanaam** (ch.10, *shloka* 29)  
Dwaraka, Gujarat.



36.Anantheshwara temple:-  
**Anantah**  
(ch.10, *shloka* 29) Kerala.



37.Mahakaleswara temple (jyothirling):-  
**Kaalah** (ch.10, *shloka* 30)  
Ujjain, M.P.

◆ Mahakaal:-**Kaalah** (ch.10, *shloka* 30)  
(108 Shiv names)



38.Pashupatinath:-  
**Mrigaanaam** (ch.10, *shloka* 30)  
Mrigeshwar temple:-  
**Mrigendrah** (ch.10, *shloka* 30)  
(Danara, Odisha)





39.Rameswaram Temple:-  
**Raamah** (ch.10, *shloka* 31)  
(Tamilnadu).



40.Gangeswara temple:-  
**Janhavi** (ch.10, *shloka* 31)  
(Diu, Gujarat).

◆ Gangadhar:- 108 Shiv names  
(ch.10, *shloka* 31)



41.Dhandeeswaram temple:-  
**Dvandvah** (ch.10, *shloka* 33)  
Pudukkottai, Tamilnadu



42.Kaleswara temple:- **Kaalah**  
(ch.10, *shloka* 33) Jayashankar,  
Bhupalpally Dist.



43.Sri Mahadev temple:-  
(ch.10, *shloka* 34) Himachal Pradesh, Mandi.



44.Sri Tejeswar Mahadev temple:- **Tejah** (ch.10, *shloka* 36) Kavangarai, Tamilnadu



45.Vyasheswar Mahadev:-  
(ch.10, *shloka* 37) (Vadodhara, Gujarat)



46.Sukreswar Temple:-  
**Ushaanaa kavih** (ch.10, *shloka* 37)  
(Sukreswara temple, Varanasi)





47.Arjuneswarar temple:-  
**Dhananjaya** (ch.10 *shloka* 37)  
Tamilnadu



48.Gopeswar Mahadev temple:-  
**Guhyaanaam** (ch.10, *shloka* 38) (Vrindavan, U.P) and at Garhwal, Uttarakhand.



49.Tejeshwaran Mahadev temple:- **Tejonshasambhavam** (ch.10, *shloka* 41)  
Uttarakhand, Tamilnadu, Rajasthan



50.Kamaleshwar temple:-  
**Kamalapatraaksha** (ch.11, *shloka* 2)  
Srinagar, Uttarakhand.





51. Rudreswar temple:- (ch.11, *shloka* 6) Warangal, A.P. and at Dehradun.



**THE THOUSAND PILLAR RUDRESHWAR TEMPLE**  
Architectural wonder of Kakatiya king Rudra Deva

52. Parameswara Vinnagaram temple:-  
**Paramam Aishwaram** (ch.11, *shloka* 9) Kanchipuram.



53. Hrishikesh temple:-  
**Hrishikesh**  
(ch.11, *shloka* 36)  
Uttarakhand.



54. Yogeswar temple:-  
**Yogeshwar** (ch.11, *shloka* 4, 8)  
Patora dam, Odissa.



Not just these, there are many more proofs available in the form of *shlokas* and remembrances which prove that Shiv-Shankar Bholenath himself is the Giver of the knowledge of the Gita. You can yourself conduct a research based on the *shlokas*, compare the knowledge of the Gita with the character of Shri Krishna and check; then, the evidence will automatically come in front of you. Still, because of the belief continuing as blind faith and tradition, Krishna himself is considered the Giver of the knowledge of the Gita. It is because if a lie is repeated 100 times, even that lie seems to be true. It can seem to be true, but it can't be true. The destruction of that lie is certain, because it is said in the Gita: “*Naasato vidyate bhaavo...* (there isn't the existence of falsity and there isn't nonexistence of truth either.)” (Ch.2, *shloka* 16)

**Brahmakumaris believe Dada Lekhraj Brahma to be the corporeal God who gives the knowledge of the Gita; however, there are numerous clear proofs in the murlis [proving] that Krishna, alias Dada Lekhraj Brahma isn't the Giver of the knowledge of the Gita:-**

<ul style="list-style-type: none"> <li>• Brahma himself becomes Krishna later on (in the beginning of the Golden Age). (Mu.03.03.73, end of the middle part of pg.1)</li> <li>• This <i>dada</i> is also learning Raja yoga and he is going to become Krishna. (Night mu.23.01.67, end of pg.1)</li> </ul>	<ul style="list-style-type: none"> <li>• Hadn't Shankar existed, they wouldn't have combined Me (Shivbaba) with Shankar either. They have prepared his picture, so, they have also combined Me with Shankar. They call him Shiv-Shankar Mahadev. So, Mahadev becomes the eldest. (Mu.26.06.70, end of pg.2)</li> <li>• Go and look in the temple of Shiva. A <i>ling</i> is kept there. It was certainly living, only then it is worshipped. (Mu.27.06.71, beginning of pg.2)</li> <li>• "Shankar too <u>has</u> his own body." (Mu.14.04.71, middle of pg.1)</li> </ul>
<ul style="list-style-type: none"> <li>• <b>Krishna won't be called Rudra. (Mu.19.06.92, end of pg.1)</b></li> </ul>	<ul style="list-style-type: none"> <li>• God is also called Rudra. (Mu.19.06.92, end of pg.1)</li> <li>• The one who becomes the garland around the neck of Ram or Rudra Baba first, then he will become the garland around the neck of Vishnu. (Mu.03.08.72, middle of pg.3)</li> </ul>
<ul style="list-style-type: none"> <li>• Krishna can't be called (the bottomless) ocean (of) knowledge. (Mu.25.08.65, beginning of pg.3)</li> </ul>	<ul style="list-style-type: none"> <li>• Rudra is the ocean of knowledge. (Mu.08.03.73, end of the middle part of pg.3)</li> </ul>
<ul style="list-style-type: none"> <li>• Krishna certainly isn't called the Ocean of Knowledge, the Purifier of the sinful. (Mu.07.09.63, beginning of pg.2)</li> </ul>	<ul style="list-style-type: none"> <li>• Shivbaba is called the Ocean of Knowledge. (Mu.21.07.71, end of pg.2)</li> </ul>
<ul style="list-style-type: none"> <li>• God says: Shri Krishna certainly doesn't teach. Shri Krishna isn't the Ocean of Knowledge. (Mu.12.02.72, middle of pg.2)</li> </ul>	<ul style="list-style-type: none"> <li>• [They say:] the <u>Ocean</u> of Knowledge or O Baba, the <u>Sun</u> of Knowledge; God is called Baba, isn't He? (Mu.13.04.71, beginning of pg.1)</li> <li>• Shivbaba is called Ram. (Mu.07.09.68, beginning of the middle part of pg.3)</li> <li>• Shivbaba certainly comes, but instead of Him, they have named Krishna as God of the Gita. (Mu.14.07.71, beginning of pg.1)</li> </ul>
<ul style="list-style-type: none"> <li>• <b>Krishna certainly can't be the Purifier of the sinful. (Mu.03.09.70, end of the middle part of pg.2)</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>God alone is the Ocean of Knowledge, the Purifier of the sinful. (Mu.03.09.70, end of the middle part of pg.2)</b></li> </ul>
<ul style="list-style-type: none"> <li>• <b>Krishna isn't God at all. (Mu.13.11.68, end of the middle part of pg.3)</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>God is called Ram. (Mu.08.06.74, beginning of pg.1)</b></li> </ul>
<ul style="list-style-type: none"> <li>• <b>This God the Father sits and teaches. Krishna won't be called God. This is also a mistake. (Mu.18.09.68, end of pg.3)</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>Ram means God. (Mu.02.09.69, beginning of pg.2)</b></li> </ul>
<ul style="list-style-type: none"> <li>• <b>Krishna isn't called Almighty. (Mu.11.11.72, end of pg.6)</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>The Father alone is Almighty; He is also called Ram. (Mu.20.02.74, beginning of pg.3)</b></li> </ul>

<p>• Krishna is [the one with] a child (like intellect). (Night mu.11.03.68, beginning of pg.1)</p>	<p>• The Father is called Ram. (Mu.06.09.70, middle of pg.3)</p>
<p>• If it is said: ‘God Krishna spoke’... but he is the first <i>prince</i> of the Golden Age. How and to whom will he teach Raja yoga? The narrator of the Gita should be the one belonging to the <i>Purushottam sangamyug</i> (the Elevated Confluence Age). (Mu.04.03.69, beginning of pg.1)</p>	<p>• It is Raja yoga. Brahma or Krishna doesn’t teach it. It is the Supreme Father Supreme Soul who teaches it. That Father is the Purifier of the sinful. (Mu.12.02.72, beginning of pg.2)</p>
<p>• Actually, the Supreme Father Supreme Soul narrated the Gita. (Mu.15.11.72, beginning of pg.1)</p>	
<p>• God said [it]. Certainly, it can’t be Krishna. It is impossible that Krishna comes and teaches Raja yoga. (Mu.27.06.72, end of pg.1)</p>	<p>• The Father had explained 5000 years ago too; [you] will understand it quickly. He talks about the Gita; Krishna won’t be called the Father. (Mu.27.09.90, beginning of pg.2)</p>
<p>• <u>Shankar is also ever worship worthy.</u> He never becomes a worshipper. (Mu.28.08.71, middle of pg.2)</p>	
<p>• Gita is the crown jewel among all the scriptures. The mother emerged from the Father’s mouth. Child Krishna emerged from the mother. If the same Krishna is made the Father (husband) of the mother, it is great foolishness. (Mu.05.01.73, middle of pg.2)</p>	<p>• God taught Raja yoga through the mother Gita. The soul of Krishna learnt Raja yoga and became Krishna in the following birth. Now, you have birth through the Gita, don’t you? Shivbaba is the Husband of the Gita. (Mu.05.01.73, middle of pg.2)</p>
<p>• It isn’t in any scripture. They have [simply] written ‘God Shri Krishna spoke’. But neither the Gita nor the Bhaagavat is of Krishna. (Mu.24.02.87, middle of pg.3)</p> <p>• Shri Krishna is the first prince of the Golden Age. This Unlimited Father gives him the share of his kingdom. Shri Krishna is the <i>number one prince</i> in the new world, heaven that the Father establishes. (Mu.14.10.84, beginning of pg.2)</p>	<p>• Krishna isn’t God of the Gita; it is Shiva. Shivbaba is the Creator and Krishna is the creation. [...] The creator of heaven himself can be the giver of the inheritance of heaven. (Mu.03.05.91, 08.05.01, beginning of pg.1)</p>
<p>• The incorporeal Supreme Soul is the Father of the followers of all the religions. Everyone won’t accept Krishna. (Mu.16.05.98, beginning of pg.1)</p>	
<p>• Kanhaiya, the Father of the maidens is famous. Krishna isn’t the father of the maidens. (Mu.19.03.87, middle of pg.1)</p>	
<p>• Krishna is also called Lord Krishna. God will never be called Lord; He is just called God the Father. (Mu.28.01.99, beginning of pg.2)</p>	
<p>• God of the Gita sits and explains this secret of the <i>history</i> and <i>geography</i>. The glory of God and the glory of Krishna are different. Krishna won’t be called the seed form of the human world, the World Almighty Authority. The World Almighty Authority is the One alone. The glory of the Suryavanshis and the glory of the Candravanshis are different. (Mu.20.03.03, middle of pg.3)</p>	



But they have hidden the importance of that corporeal actor. This is why it is said in the murlī: ‘They have hidden the Father’s corpse.’ • “**The Trimurti (three personalities) is certainly shown. Only Shiva has been removed. They have destroyed Him. They have put Him in lumps of soil (*thikkar*) and walls (*bhittar*) and hidden His corpse.**” (Mu.10.09.73, middle of pg.1)

Ever worship worthy Mahadev alone is the Giver of the knowledge of the Gita.  
It isn’t the worshipper Krishna who is just shown in the form of a child.



**OM SHANTI**