

**KRISHNA + THE MOON, THE MOTHER BOUND IN CELESTIAL DEGREES
ISN'T GOD OF THE GITA; IT IS THE SUN OF KNOWLEDGE WHO IS BEYOND
THE CELESTIAL DEGREES, THE LING FORM OF SHIUBABA WHO IS
THE COMBINATION OF THE CORPOREAL ONE AND THE INCORPOREAL ONE**

DIVINE (ISHWARIYA) MESSAGE

Sarvadharmaanparityajya maamekam sharanam vraja. (Chapter 18, shloka 66)

All the religions and their religious fathers are present in the end of the Iron Age itself. The Father of all those fathers, the Supreme Soul has arrived who is giving the message of the Gita.

The Golden Age (the new world) is coming.

The Iron Age (the old world) is about to go.

God has come in the corporeal form.

The Father of the world has arrived to bind everyone together, in the same thread. If you recognize the Father of the world, the entire world will be bound in the same thread. When the one who is accepted in every religion as Adam, Aadam, *Adidev* or *Adinath* arrives to bind all the religions of the entire world in the same thread, it is the sung for that very period: 'Hindus, Muslims, Sikhs, Christians, everyone is mutually brother; they are the children of the One Supreme Father.

1. Is the Supreme Father Supreme Soul omnipresent or present in one [being]?
2. Who is the *ekvyaapi* (present in one being) form of the Supreme Soul?
3. Let us try to understand one more argument with respect to the word 'Krishna'
4. Difference between Shiva and Shankar and belief of the *ekvyaapi Shivling* form in all the religions
5. It is better to remember [God] in the *sagun* form than to remember [Him] in the *nirgun* form
6. The cause of sorrow and problems and [their] solutions
7. A Divine (Ishwariya) message for all those with divine fate
8. Some points mentioned in the Gita and Mahabharata that have been considered wrong
9. Meaning of the Gita shlokas mentioned sequentially
10. Problems created because of the ruined Gita and their solutions
11. Predictions

It is the nature of truth that it is sensitive to the extent it is neutral. Exactly in this way, it is our humble request that you try more to understand the core of the truth in the harshness of the words, its intention and the seriousness of the topic.

Shrimad Bhagwad Gita is such a unique scripture, which is valuable for human life. It is such a sole extraordinary creation, which is accepted as having been 'spoken by God'. There was a lot of importance of this creation compiled by Ved Vyas in the past and it is very popular in the present too. Shrimad Bhagwad Gita is certainly at the best position to attract many scholars, pundits and philosophers of not just the Indian culture but even at the international level. Today, there is no

scripture on which commentaries would have been made to the extent commentaries have been made on the Shrimad Bhagwad Gita. And the greatest wonder is that one commentary cuts another commentary. Even after this, the popularity of the Gita hasn't decreased. But is the Shrimad Bhagwad Gita so great in reality? The Gita that has the capacity to connect human beings to God, has it been able to connect humans being to humanity today? Was the Shrimad Bhagwad Gita successful to irrigate the present generation with ancient cultures and nourish them with real religious sensations and thoughts? Isn't Shrimad Bhagwad Gita, the mother and father of all the religious scriptures responsible for the bloodshed of other creatures along with the human beings following the ostentations of various religions and religious scriptures? Many points like this always put a question mark on the capability of the Shrimad Bhagwad Gita. The chapters of the Gita which contain the journey of human life from *Vishaadyoga* (first chapter of the Gita) to *Mokshasanyasyoga* (last chapter of the Gita), today, it seems that the same Gita has brought and made the entire world stand in the ocean of sorrow.

It will be difficult to accept this for the lovers and followers of the Gita. If they are asked the reason for the present situation of the society, probably, they will find the other religions and their founders guilty or consider the western culture and science to be responsible. But our ancient culture permits us to think about the self (*svacintan*), meaning self-study (*svaadhyay*) which are the ladders to progress; not thinking about others (*parcintan*) [i.e.] the root of degradation. That is why, before considering other religions or the western culture guilty, we will have to analyze the capability of our cultures. We will have to find shortcomings in the present studies and commentaries made by humans about the Shrimad Bhagwad Gita because the main reason of degradation is hidden in these very commentaries made by humans. Come, let us try to realize the failure of the Gita:

Gita is a simple and easy poem and along with that it is also a riddle full of mysteries. In every chapter of the Gita, [the word] yoga is added: *Bhaktiyoga*, *Saankhyayoga*, *Gyaanyoga*, *Karmayoga* and so on. The very meaning of yoga is to unite, to connect, but with whom? In the Gita itself a word '*Manmanaabhav*¹', meaning 'merge in My mind' has been mentioned. The simple meaning is that it is necessary to study every chapter only after having a connection with God (*Ishwar*). Only then the correct analysis of the Gita is possible. That is why the word 'yoga' is added to the name of every chapter. However, the meaning of '*manmanaabhav*' doesn't end just here. It has been mentioned in the very Gita: 'the mind is more powerful than the *indriyaan*² and the intellect is more powerful than the mind and that God who is the Intellect of the intelligent ones is more powerful than the intellect³.' When God is considered to be beyond and greater than the *indriyaan*, mind and intellect, then what is the meaning of merging in the mind of God? Unless this becomes clear, how should we study the Gita?

In order to have a connection with God, the most important thing is to know God. Without knowing anyone, how can we be connected to them? The more we recognize God, the more we will have a connection with Him. That is why it has been mentioned in the Gita too: 'those with a child-like intellect consider yoga and knowledge to be different things; not the pundits⁴.' But have we recognized God in reality? For this it has been mentioned in the Gita: 'neither the deities nor the demons recognize God⁵'. 'No one other than God can give the introduction of God⁶'. It means no commentary of any human being can give the introduction of the real form of God at all and the commentaries of the Gita that can't give the real introduction of God, they aren't the commentaries of the real Gita. Actually, they will be considered as commentaries of the false or ruined Gita. Then what is the meaning of so many commentaries of the Gita that have been made and the people who are following them? Where are these commentaries leading us? They are certainly leading us to the false world.

When God Himself can give His introduction, He Himself will have to incarnate in this world and give His introduction after incarnating. This introduction of God Himself will be called the true Gita. That is the reason why the Gita itself is said to have been spoken by God (*Bhagwanuvaac*). But the paradox is that the commentaries through which people are gradually getting to know and are accepting the meaning of the Gita, they all are spoken by human beings (*manushyovaac*).

The secrets of the solutions to the religious, political, social and personal life [problems] are hidden in the womb of the Gita, but whatever was obtained by the analysis of the commentaries made

by human beings of the worship worthy Gita, it is just the degradation of the world full of adultery and corruption just like the deadly poison (*haalaahal vish*) obtained after churning the ocean. Just like if just a trace of poison drops in a pot full of milk, the entire [content of] the pot becomes poisonous; similarly, the Gita is a pot full of real milk in which the poison of various human commentaries is filled. It is because every human himself is a living effigy of vices and the analysis made by human beings of the Shrimad Bhagwad Gita created with an altruistic (*parmaarth*) intention by the Supreme Father Supreme Soul ruins the greatness of the Gita spoken by God. Because every 'human being is certainly selfish'⁷, (*svarth* = self (*sva*) + chariot like body (*sharir rupi rath*)). No matter how pure the means (*saadhan*) in the form of the Gita is, the worship (*saadhanaa*) filled with self-interest of a vicious ascetic (*saadhak*) makes this very pure Gita a curse for the society through his commentaries. This is what has happened and is happening now as well, so, the entire human society is going in the chasm of degradation. These very commentaries are the greatest *adharma*⁸ and to remove this very *adharma*, the Supreme Father incarnates.

When the Supreme Father comes in this world to give His introduction i.e. to explain the reality of the Gita, is He born after becoming mature in a physical womb just like you and me? Is He born through the vicious deeds of the corrupt *indriyaan*? While making this very idea clear, it has been mentioned in the Gita many times that 'the birth and actions of the Supreme Father Supreme Soul are divine'⁹ (Gita chapter 4, *shloka* 9). It means, the Supreme Father Supreme Soul is *ajanmaa*¹⁰. Then how is it possible for the *Ajanmaa* Supreme Father to incarnate in this world? For this also it has been mentioned in the Gita: 'the Supreme Father is capable to know, see and enter'¹¹. (Chapter 11, *shloka* 54) If the Father of the incorporeal souls is *anooh aniiyaamsam* (subtler than an atom) like a point of light, He will definitely have to enter some human bodily being permanently and will have to come in some body made of five elements. Well, if the *Ajanmaa* Supreme Father has to incarnate in this way, it is possible just by entering. That is why He is also said to be capable of entering. He will have to enter some human body [or] human soul who is called *Aadam*, *Adam Adidev* Shankar or *Adinath*. It means, the '*Ajanmaa* Supreme Father comes in this world, He certainly takes the support of some special human body who comes in the cycle of birth and death, enters him, controls him and plays a part'¹² [through him]. The Supreme Father performs the task of the establishment of the new Brahmin world that becomes the deity world, the destruction of the old world of Brahmins and the sustenance of the new world through this very personality, meaning *Parambrahm* (the Supreme *Brahm*) i.e. the *avyakt muurti* (subtle personality) of Trimurti Shiva (*avyaktamuurtinaa* Chapter 9, *shloka* 4) and to merge in the mind of this very *sagun*¹³, the corporeal form is called '*manmanaabhav*'. This itself is the center point of the entire human world, which proves the Gita to be worthy and unworthy. The basis of the ruination of the commentaries of the Gita is connected to this very fact, it means, all the faults that have appeared in the Gita have been committed because of not understanding this very fact. How?

The terrible mistakes that have been committed by the humans who have made commentaries because of not accepting and not realizing the above mentioned meaning of *manmanaabhav* are as follows:

IS THE SUPREME FATHER SUPREME SOUL OMNIPRESENT OR PRESENT IN ONE [BEING]?

The very meaning of incarnation is to descend or to come from above (Gita chapter 15, *shloka* 6) i.e. the incarnation of the Supreme Father indicates this very idea, that the Supreme Father comes from somewhere above in this human world. It becomes clear from this that the Supreme Father doesn't live in this world, then how is He omnipresent? It has been mentioned in the Gita as well: 'the Supreme Father is the resident of the Supreme Abode; neither the Sun nor the Moon or fire lightens it'¹⁴. When the Supreme Father is the resident of the Supreme Abode, how can He be omnipresent? But all the commentaries of the Gita made by humans just declare the Supreme Father to be omnipresent. Now what is the reason? By picking some ignorant, unlawful meanings from the *shlokas* (verse) of the Gita itself, the commentary of omnipresence of the Supreme Father has been made up. From this, the biggest mistake has been made in understanding the entire chapter of '*Vibhuuti yoga*'.

For example, it has been mentioned in this chapter: ‘I am the Ganges among the rivers, the lion among the animals, Vishnu among the *adityas*¹⁵ and so on¹⁶.’ After reading this, it seems that the Supreme Father Supreme Soul is indicating His presence in the form of categories of different species. But this understanding is a mere mistake. Let us try to understand this mistake seriously:

First of all, let us try to understand the word ‘*vibhuuti*’. The Sanskrit meaning of ‘*vibhuuti*’ is *vi* (special) + *bhuuti* (birth), meaning the One who is born in a special way. When the birth itself is special, it is clear that it is just about the Supreme Father Supreme Soul, who enters the body of someone else despite being *ajanmaa* and has a divine *alokik*¹⁷ birth. Everyone else is born through ordinary physical procedure, so what is special in it? And if it isn’t special, how are they *vibhuuti*? So how can *vibhuuti* be omnipresent?

Secondly, we have to understand that the species of different categories themselves are called the form of God Himself, [but] not everyone is the Supreme Father Supreme Soul. For example, the Supreme Soul is said to be the Ganges among the rivers. So it is clear that the other rivers haven’t been considered as the Supreme Soul. He is called Vishnu among the *adityas*, so it means that the other deities aren’t the forms of the Supreme Soul. If Ram is the Supreme Soul among the ones who hold weapons, no other person who holds weapons is the Supreme Soul. Similarly, whoever is the best himself is considered as the form of the Supreme Soul. Here, the topic of omnipresence of the Supreme Soul is excluded. Still, the Supreme Soul is being proved to be omnipresent, which is certainly wrong. For this, it has been mentioned in the Gita: ‘whoever is prosperous, powerful, the best and intelligent, consider him to have been created from the part of My, meaning Supreme Father Supreme Soul’s brilliance¹⁸. What is the meaning of being created from the part of brilliance? Just like if a handsome, strong, intelligent person obtains a son like him, it is certainly said that the son has received this brilliance from his father. Even if the same person has many children, he just considers the son who takes his responsibility and fulfills his dreams, the son who brings glory to him his son; he considers him as his form. But will the father and the son be considered to be same through this? Don’t the father and the son have their own individual existence? Just like this, there is a meaning of these *vibhuutis* as well. Whoever attains the stage of *manmanaabhav* through the corporeal personality of the incorporeal Supreme Father Supreme Soul, he obtains the effect of the Supreme Father Supreme Soul’s brilliance in the form of yoga to a greater or a lesser extent according to his *purusharth* (spiritual effort), through which he is proved to be elevated, the highest and the greatest. The *adhyatmik*¹⁹ birth in the form of revelation is the special birth, meaning *vibhuuti*. All the *vibhuutis* are the children in the form of souls of the Supreme Father Supreme Soul. But to consider all those human souls as the Supreme Soul is a foolish mistake.

Let us try to understand this serious topic through one more example. For example, the inert Sun constantly gives its energy in the form of light and warmth for the benefit of the world. We can charge a battery according to its capacity through this solar energy and use it for our tasks. For this, if someone starts calling the battery itself to be the Sun, then what will we call him? We will certainly call him a fool. This very mistake has been committed in the understanding of the *vibhuutis*. According to their capacity, many soul like batteries become *manmanaabhav* with the living [form of] the power of knowledge, the Sun in the form of the incorporeal Supreme Father Supreme Soul, who has come in the corporeal one at the end of the four ages to fill them number wise (to a greater or a lesser extent) with the power of yoga according to their *purusharth* and those who are able to fill the maximum power of yoga [within them], they have been called *vibhuuti* here. In order to explain this very meaning clearly, while explaining to Arjuna, who acquires the entire knowledge, God says: ‘what is the need to know My various *vibhuutis*? I am established after stabilizing this entire world through one incarnation (*ansh*) of Mine²⁰. It means, there is just one soul bearing the body, the *Shivling*²¹, the form of the Point of Light; the Supreme Father stabilizes the entire inert and living world with His [soul+body] and settles in the Supreme Abode. Actually, this very power of remembrance - which is called remembrance or yoga with the form of the Supreme Father Supreme Soul, who has come in the corporeal form - spreads in all the souls. The remembrance of the corporeal form of the Supreme Father Supreme Soul is merged in everyone in the entire inert and living world to a greater or lesser extent. For this very reason it has been mentioned in the Gita: ‘the Supreme Soul is situated in the heart, meaning the mind of all the creatures²²’; but by considering this meaning also in

a completely meaningless way, the Supreme Father Supreme Soul was considered to be omnipresent. This is the biggest lie.

The omniscient Supreme Father Supreme Soul certainly knew that through the topic of *Vibhuuti*yoga, the human being will just create poison in the form of omnipresence; that is why in the chapter 9 - before the chapter 10 named *Vibhuuti*yoga - the topic of omnipresence of the Supreme Soul is rejected in advance. It is mentioned in it: 'all the creatures are situated in the Supreme Soul but the Supreme Soul isn't present in those creatures'²³. This proves that the Supreme Soul isn't present in all the other creatures along with the *vibhuutis*. Among all the knowledge and secrecy of knowledge, this very knowledge is called 'the king'. Probably, this is the very reason for which this chapter 9 has been named '*Rajavidyaarajaguhyayoga*'²⁴. Not just that, this knowledge which rejects the topic of omnipresence of the Supreme Father 'is also said to be according to the religion, easy and imperishable'²⁵. By saying '*pratyakshaavagamam*'²⁶, it is also proved that this knowledge is known through the visible form of the Supreme Father Supreme Soul himself. This is why the one who doesn't have faith in this and considers the Supreme Father to be omnipresent can never find the Supreme Soul in a visible form. Rather, they decline all the more. It has been said so clearly. It means, the only reason for the degradation of the entire world is to consider the Supreme Soul to be omnipresent. This has become fundamentally clear. This is the greatest *adharma*'²⁷.

WHO IS THE EKVYAAPI (PRESENT IN ONE BEING) FORM OF THE SUPREME SOUL?

The Supreme Soul isn't omnipresent, this is certainly clear but who is the *ekvyapi* form of the Supreme Father, we should also know this! As such, the entire world believes in Shri Krishna as the giver of the knowledge of the Gita in the form of the corporeal God. This is why, the question 'who is the *ekvyapi* form' seems to be a bit strange. But is Shri Krishna the form of the Supreme Soul in reality? Did Shri Krishna himself give the knowledge of the Shrimad Bhagwad Gita to the entire world? Or just like the ignorance of omnipresence of the Supreme Father, is it a great mistake to consider Shri Krishna the giver of the knowledge of the Gita? Now, let us try to understand this topic as well:

It is believed that 5000 years ago, in the end of the Copper Age, Shri Krishna gave the knowledge of the Gita to Arjuna at the time of the Mahabharata war, but why? Replying to this, it has been mentioned in the Gita: whenever there is defamation of the true religion (*saddharma*), when there is the extremity of *adharma*, I come to protect the sages and saints, to destroy the wicked ones and to establish the complete religion. But were the wicked ones [and] *adharma* destroyed in reality? Was the complete True Ancient [Deity] Religion established? Were the sages and saints protected? According to the present time, this is a very big question and the entire so-called Hindu family is incapable to answer this because today, in the Iron Age, *adharma* and wicked ones are much more preeminent. Anyway, there is the extremity of *adharma* in the end of the Iron Age, not in the Copper Age; it means, there is the real incarnation of the Supreme Father Supreme Soul in a visible form in the end of the Iron Age itself. Not just this, there are some more facts like this that we are unable to solve clearly. The first fact is that it has been said in the scriptures that while falling from the Golden and Silver Age, even less than just eight celestial degrees are left at the end of the Copper Age. So, Shri Krishna [who is] complete with 16 celestial degrees, how is he shown in the Copper Age? The second fact is that on one hand it is mentioned in the Gita 'there are two types of creations in the world; one is of the deities and the second is of the demons'²⁸, and on the other hand it has also been mentioned that 'just under My sole supervision, nature '*viparivartate*', meaning changes the entire world in the opposite direction'²⁹. The direct meaning of this is that the time cycle (*kaalakra*) of this world rotates in the descending direction from the Golden and Silver Age to the Copper and Iron Age i.e. from the deity world towards the world of demons according to the qualities of nature, but under the supervision of the Supreme Father, nature changes in an opposite direction and rises above in such a way that the new age, the Golden Age itself begins. It means, the Supreme Father Supreme Soul, 'Heavenly God the Father' just comes in this world for the creation of the divine world. This is the '*viparivartate*' form of nature under the supervision of the *ekvyapi* form of the Supreme Father

Supreme Soul. If Shri Krishna was the *ekvyaapi* form of the Supreme Father and had he given the knowledge of the Gita in the end of the Copper Age, what would have been the result after that? [The Golden Age would have arrived, but] ‘the sinful and *adharmi* (unrighteous, irreligious) Iron Age full of even more imposter, arrogant, proud, lustful, wrathful and ignorant demonic attributes arrived³⁰, all the more. This isn’t ‘*jagadviparivartate*³¹’, meaning here, it becomes clear that in the end of the Copper Age, neither the knowledge of the Gita was given nor Shri Krishna is the *ekvyaapi* form of the Supreme Father Supreme Soul. But it is true that the demonic world is certainly created because of these kinds of delusions and we all are seeing this today.

It has been mentioned in the Gita: ‘the *ekvyaapi* form of the Supreme Father Supreme Soul has narrated two [types of] methods or systems of yoga to the entire world [i.e.] *gyaanayoga*³² (*saankhya yoga*) to the knowledgeable ones and *karmayoga*³³ to the karmic yogis³⁴. The meaning of *gyaanayoga* is: renouncing the actions completely, stabilizing our soul in the *niraakaari* (incorporeal) and *nirgun* (beyond virtues) stage and to engross ourselves in the thought free stage of the mind of the Supreme Father Supreme Soul. And the very meaning of *karmayoga* is: renouncing our actions and the fruits of those actions through the intellect while being in the remembrance of the Supreme Father Supreme Soul. We don’t experience these methods in the life of Shri Krishna anywhere, there isn’t any example of him being engrossed in yoga in the scriptures and there isn’t any remembrance of him having attained the *nishkarma*³⁵ stage in the form of *karmayogi*³⁶ either. But there is one form in the scriptures which clearly proves both the methods. He is ‘Mahadev Shankar’. Everyone does know and believe in Shankar who renounces all the actions, turns his body consciousness into ashes (smeared with ashes) while considering himself to be different from nature, while practicing to become one with the Supreme Father, the Point of Light Shiva who is *nirgun* (beyond virtues), incorporeal, *niranjan*³⁷ (on the highest mountain ranges of Kailash) and while absorbing himself in the stage of *gyaanayoga*. Not just this, even if you see from the point of view of *karmayoga*, you can find many examples. At the time of churning the ocean when the deadly poison (*haalaahal vish*) of ignorance in the form of defamation that creates commotion in the entire world came out, no one had the capability to drink it; not even Vishnu and Brahma. It was only Mahadev Shankar who considered it to be his duty and drank the poison. He didn’t attain the fruit of death in the form of having doubt of that poison either because he became *karmayogi* and had already attained the *nishkarma* stage. A *shloka* (verse) has been mentioned in the Gita too: ‘the one who doesn’t have the feeling of “mine” and the one whose intellect isn’t smeared by actions, [it is like] he doesn’t kill anyone despite destroying the entire world and he isn’t blamed for killing [anyone] either³⁸. Well, the part of destruction also belongs to Shankar himself; he isn’t blamed for it. This proves that no one is superior and as skilled as Mahadev Shankar in both the methods of yoga. This is why Mahadev Shankar alone should be called ‘Yogiraj’³⁹ or Yogeshwar⁴⁰, in reality, but the blind faith of the devotees of Shri Krishna has considered Shri Krishna too as Yogeshwar without any proof of [his] acts. Also, it is said that ‘whoever remembers the Supreme Soul in the end, he reaches Him alone⁴¹. As a remembrance of this very fact, after the end of human life, when people go to the abode of liberation (*mokshadhaam*) or the cremation ground to perform the bodily last rites, there are idols of Yogeshwar Mahadev Shankar himself in the *Shivalayas* (the house of Shiva) there too, not the idols of Shri Krishna.

When the Supreme Father enters the body of someone else, [when He enters] the *ekvyaapi* form, that corporeal form also prepares himself in the incorporeal stage in such a way that he becomes God, the *sagun*⁴² form of the Supreme Father Supreme Soul and reveals the *nirgun* Supreme Father in the world through his *sagun* form. It is mentioned about this very fact in the Gita: ‘the one whose ignorance has been destroyed through knowledge illuminates God Shiva, the inexhaustible storehouse of the light of knowledge just like the Sun⁴³. Now, how does ignorance come? For this it has been said that ‘just like fire is covered by smoke, the ignorance of lust and anger covers the knowledge inside the soul in exactly the same way⁴⁴. This ignorance destroys both⁴⁵ the knowledge related to the soul and the Supreme Father and the special knowledge and yoga⁴⁶ of the *ekvyaapi* form of the Supreme Father (in the memory of the mind and intellect). This is why [God] has inspired [Arjuna] to destroy this ignorance in the form of lust⁴⁷ in the Gita. Now, which is the form that has been shown to be turning lust, Kamdev (the deity of lust) into ashes in the scriptures? It is Mahadev Shankar, not Shri Krishna. It means, Mahadev Shankar himself is the corporeal *ekvyaapi* form of the Supreme Father.

He opens the third eye of knowledge and yoga within him and turns the ignorance in the form of lust within him into ashes. Through this very pure and disinterested (*nishkaam*) form of Shankar, the *nirgun* Supreme Father is revealed in the *sagun* form, because the rule is that whoever is incorporeal to whatever extent, he can create a viceless world to that extent. The divine world is created through Shankar, the form of the Supreme Father Supreme Soul Himself (in the *jagadviparivartate* form). With respect to lust, there is no such glory of Shri Krishna and there isn't any remembrance of him stabilizing in the incorporeal stage either. This is why Shri Krishna can't be the *sagun* form of the *nirgun* Supreme Father in any way and Shri Krishna doesn't become the instrument to establish the new Golden Age world either.

The meaning of 'yoga' is *manmanaabhav*. We have already understood its explanation. Now, the corporeal human being, the body of someone else that the Supreme Father enters, it has been mentioned about that form in the Gita: 'this tree like world is like an upside down banyan tree (*ashvattha vriksh*). Its seed and roots are '*urdhva*', meaning upwards and the expansion is '*adhah*', meaning downwards⁴⁸'. Does it mean that the incorporeal Shiva, the Supreme Father in the form of a seed and roots stabilizes in the Supreme Abode upwards and extends to the entire world downwards [from there]? No! The Supreme Father is incorporeal, *nirgun* and *niranjan* and this entire corporeal world is bound in the three qualities (*sat*⁴⁹, *raj*⁵⁰, *tam*⁵¹) of nature. As is the seed, the tree that grows from it and the fruits obtained are just like that. So, won't the seed of the tree like world with three qualities pass through all the three qualities? While explaining this very fact, it is mentioned in the chapter 7 of the Gita that 'all the three qualities have been created through Me alone; I am not present in them but they are contained in Me⁵²'. Here, we have to clearly understand, with what intention the words 'from Me (*mujhse*)', 'in Me (*mujhme*)' and 'I (*mai*)' have been said. There are two powers in the *ekvyaapi* form of the *pravritti*⁵³ of the Incorporeal Shiva - the Supreme Father - and the corporeal form, Yogiraj Shankar: both the powers, 'the creation of nature through Me' and 'the presence of nature in Me' are applicable to the *pravritti* of the Incorporeal One in the corporeal one. At the same time, in order to show the existence of the Supreme Father Shiva to be *nirgun*, it has also been clarified: 'I am not present in them'. Actually, it is a bit complicated to understand this because to know the soul and the Supreme Father Shiva is called knowledge, but to recognize the Supreme Father Shiva through some special corporeal form isn't just knowledge, rather, it is special knowledge, it is called *vigyaa* because we have to be especially connected [with the Supreme Soul] for this. When knowledge and yoga aren't different from the point of view of the pundits, as the same idea, special yoga is attached to special knowledge. Probably, this is the reason why the chapter 7 has been named '*Gyaanavigyaanayoga*'. Now, it becomes clear from this that the very *pravritti* of the Incorporeal Shiva, the Point of Light with the corporeal Shankar is the seed form cause of this tree like world in reality. Now, a word '*avyaktmuurtinaa*' has been mentioned in the Gita for this root [origin] in the form of seed. Certainly, the corporeal form is called *muurti* and it was made clear through the adjective '*avyakt*' before it that the corporeal form attains perfection of *purushaarth* in the form of the constant soul conscious stage and is revealed in an *avyakt* (subtle) form like the Supreme Father while being in the *vyakt* (physical), meaning in the *sagun* form. Through this very '*avyaktmuurti*' the entire world has attained expansion; its part is certainly present in the *avyaktmuurti* but the Supreme Father Shiva who has entered the *avyaktmuurti* isn't present in the entire tree⁵⁴'. Here itself, the difference between *paraa* and *aparaa prakriti* (nature) of the Supreme Father also becomes clear. The *aparaa [prakriti]* of the Supreme Father means the physical inert nature of the *ekvyaapi* corporeal human form, the hero actor Supreme Soul which knows and recognizes [others] materialistically and is made of the five elements of a lower level and when the same corporeal form destroys his ignorance and becomes the one who reveals the *nirgun* Supreme Father Shiva in the *sagun* form, then in the form of the *avyakt muurti*, he is called the *paraa prakriti* of the Supreme Father. 'The entire world has originated from these very two kinds of natures⁵⁵'. It is mentioned in the Gita about this very *paraa prakriti*: 'the form of *Parabrahm* is the mother in the form of the womb (*tvameva mata...*); the Supreme Father Shiva sows the seed in her and creates the entire inert and living world⁵⁶'. Now, if we talk about both, *paraa* and *aparaa prakriti*, there is no remembrance of Shri Krishna in the scriptures, but there is the remembrance of Shankar in the form of *aparaa prakriti* with all the [ten] *indriyaan* along with their [five] senses in the union of eight [things namely] the five

elements, the mind, the intellect and the ego. Higher and different to all these [23] differences, there is remembrance of the original form of Shankar uniting with the Supreme Father [i.e.] that *paraa prakriti* in the form of the *ling*⁵⁷. In Gopeshwaram, Shri Krishna himself is also shown to be worshipping this very form of the *ling*. This makes clear that the original cause [of the creation] of the entire world is the *ekvyaapi* form of Shankar, the corporeal form Supreme Soul of the Supreme Father and Shri Krishna is also his worshipper.

It is said in the Gita: ‘there are two kinds of *purush*, meaning souls; one is *kshar* and the second is *akshar*⁵⁸. All the souls who play a corporeal part, the ones who fall gradually in the Maya (illusion) of the three qualities, they all are called ‘*kshar*’. The Supreme Father Shiva, who is beyond the three qualities, who is always *niranjan*, *nirgun*, the One whose knowledge never perishes and the One who is situated in the topmost Supreme Abode (Gita chapter 15, *shloka* 6), He Himself is called ‘*akshar*’. But someone becomes better than both these *kshar* and *akshar*; he is called ‘*Purushottam*⁵⁹’. This *Purushottam* is the best because he stabilizes in the stage of [being] *akshar* while living in this declining world and becomes the means for both, *kshar* and *akshar*; he becomes a media for this world and performs the task of uniting it with the Supreme Father Shiva. Without this *Purushottam*, neither the *akshar* Supreme Father can do anything nor can the *kshar* souls do anything. This is why the form of *Purushottam* controls all the three worlds in the form of the stages of these *kshar* (the mortal world), *akshar* (the Supreme Abode or *Brahmalok*⁶⁰) and the eternal *Purushottam* (the abode of immortality). This very *Purushottam* is called ‘*Param* (Supreme) + *atma* (Soul)’ (Gita chapter 15, *shloka* 17) because of being supreme and superior among all the human souls. Shri Krishna doesn’t have this form of *Paramaatma* because *Purushottam Paramaatma* is addressed by the word ‘*avyaya Ishwar*⁶¹’ in the Gita. The very meaning of ‘*avyaya*’ is imperishable. Shri Krishna can never be called imperishable. It has been clearly mentioned in the Gita ‘no one has the capacity to destroy that *avyaya purush*⁶², meaning *Purushottam Paramaatma*, the imperishable one through whom this entire world has expanded⁶³’; but it is famous in the scriptures that Shri Krishna died because of being shot by the arrow of a hunter. It means, he too is included in the category of the men who perish; he isn’t *avyaya Paramaatma*. Actually, this form of *Purushottam Paramaatma* is Shankar alone, who is even beyond death. It is also mentioned in the Gita: ‘those whose mind is stable in uniformity, they have gained victory over the very world in the form of the mortal world (*mrityulok*) here⁶⁴’. The one who gains victory over death, he himself can grant immortality (divinity) to others as well. The one who can destroy the world, he himself also has the capacity to create the world. This is why the creation (*srijan*) and *pralay*⁶⁵ of the world are possible only through *Paramaatma* (the Supreme Soul). It is also mentioned in the Gita: ‘at the end of the old *kalpa*⁶⁶, all the beings, meaning the perishable souls attain the *gyotirling*⁶⁷ stage of *avyaya Paramaatma* and in the beginning of the new *kalpa Param Brahman* (the Supreme *Brahman*) *Paramaatma* again releases them gradually for the world in their new, pure form according to their nature⁶⁸. In the end, the entire world along with Shri Krishna will become *manmanaabhav*⁶⁹ with the *ekvyaapi* God Shiva-Shankar form of the Supreme Father Supreme Soul and attain their own stage. As a remembrance of this very fact, the *Shivling* without bondage is shown amidst many *shaaligrams*⁷⁰ tied in a thread in the temples. At the end of the *kalpa*, ‘despite the destruction of the entire world, that form of *avyaya Paramaatma* Shiva-Shankar isn’t destroyed and because of being the original cause of the creation of everyone in the beginning of the *kalpa*, nobody knows about His birth either⁷¹. This is why it is clearly mentioned in the Gita: ‘the one who considers Me to be *ajanmaa*, *anaadi* (eternal) and Mahesh⁷² is liberated from all his sins⁷³. Here also, Shri Krishna isn’t called the remover of sins, the Giver of liberation, rather, the great Lord [i.e.] Mahesh, meaning Mahadev Shankar in the form of the Supreme Soul Himself is called so.

In the Vedas, the position named ‘God’ has been exclusively used for God Rudra. Shri Rudra *shloka* of Yajurveda⁷⁴ starts with the prayer of Rudra in the form of God of the Vedas. According to it, ‘*Om Namoh Bhagavate Rudraay*’ means ‘I bow to Rudra, who is God (the Supreme personality of *Ishwar*)’. All the other deities who have received the title of God, they have obtained that title from the Puranas, not from the Vedas. Actually, in the books (Puranas) [written] later on, Narad⁷⁵ and Vyas⁷⁶ have also been adorned with this title. That is why in the books [written] later on, this title was used for everyone in the language of conversations. The *mantras* that mention the names of God Vishnu, for example, ‘*Om Namoh Bhagavate Vasudevaay*’ and so on are mentioned in the Puranas, not

the Vedas. In the Vedas, God Rudra (Shiva) alone is God and since Bhagwad Gita is the essence of the Vedas and Upanishads, this indication is enough for us, that God Rudra Himself is the Giver of the knowledge of the Gita. This knowledge has to begin from ‘*Avinaashi Rudra Gyaan Yagya*⁷⁷’, itself.

The praise of the word ‘Krishna’ mentioned in the Gita is the praise of the Supreme Father Supreme Soul Himself in reality. Now a question arises, that if Shri Krishna isn’t the form of the Supreme Soul, the Giver of the knowledge of the Gita, then why is the name ‘Krishna’ written in the Gita at various places? We know that the Gita isn’t ordinary; rather, it is a song or poem composed by the Supreme Father Supreme Soul. The way a poet adorns his poem, the feelings that he fills in it aren’t ordinary. Just like that, in this poem created by the Supreme Father Supreme Soul as well, there are many of such feelings that have been narrated with ornamental words. The place where the name ‘Krishna’ is appearing, it is a qualitative word in reality. Krishna means the one who is dark or the one who attracts. Both these meanings are applicable only to Mahadev Shankar, the form of the Supreme Father Supreme Soul. Because of being in the corporeal form in a nature with three qualities till the end of the Iron Age as well, he has a dark form. He is considered as the favourite [deity] of the entire world, of the living creatures, whether they are deities, demons or the ones belonging to any category. In the scriptures, Mahadev Shankar has been considered as the source of inspiration who attracts the life of all the sanyasis and in the form of the administrator of the household path along with his entire family (including his wife Parvati, his sons Ganesha and Kartikeya, his devotee Nandi and other *Rudragan*⁷⁸), he has certainly been considered as the best attraction by the followers of the household path. No special attraction is seen among the sanyasis for Shri Krishna and no attraction of any demon towards Shri Krishna has been shown in the scriptures either. This is why the word ‘Krishna’ will indeed be considered as qualitative.

Let us try to understand the confusion of Arjuna about this very Krishna through another example mentioned in the chapter 11 as well: while having the glimpse of the universal form of the Supreme Father Supreme Soul, when Arjuna became afraid, he didn’t understand who this Cosmic form (*Virat svaruup*) was. In this very context, he joined hands, praised the Supreme Father Supreme Soul in a frightened voice and with the curiosity to know Him he asked: ‘Who are You who has assumed a terrible form, I am unable to understand. Please, give Your introduction!’⁷⁹ Here, it is surprising that the one who was trying to calm down his curiosity in all the previous chapters of the Gita till now by mentioning the names Krishna or Vishnu, despite knowing the reality, it was becoming clear to Arjuna that the form of the Supreme Soul wasn’t Shri Krishna, instead it is someone else. Otherwise, what is the intention behind asking this question? And while calming down this very curiosity of Arjuna, the Supreme Soul said ‘*Kaalosmi*’ (Chapter 11, *shloka* 32), meaning I am *Kaal*⁸⁰. We all do know that *Mahaakaal* is called the death of the deaths, the great death and *Mahaakaal* is considered to be the fierce form of Mahadev Shankar himself. It means, here also it becomes clear that Mahadev Shankar alone is the *ekvyaapi* form of the Giver of the knowledge of the Gita, the Supreme Father Shiva, it isn’t Shri Krishna.

LET US TRY TO UNDERSTAND ONE MORE ARGUMENT WITH RESPECT TO THE WORD ‘KRISHNA’:

When the Supreme Soul gives the introduction of His form of *Kaal*, Arjuna accepts his mistake and says: ‘O Krishna! O Yadava! O Friend! Whatever I have said disrespectfully in this way, I seek forgiveness from You, the Supreme Father Supreme Soul who is detached from this world⁸¹’. Because of remorse for the disrespectful deed of addressing Mahadev Shankar in the form of eternal (*avyaya*) Supreme Soul as Shri Krishna, the man who perishes (*kshar purush*), Arjuna pleaded for forgiveness. But in the first *shloka* of chapter 17, Arjuna who is called an intelligent man (*nar*) has again addressed the Supreme Soul as ‘Krishna’. This proves that the word ‘Krishna’ doesn’t express a name, rather, while expressing the quality of attracting the entire world, Mahadev Shankar, a form of the Supreme Soul has been addressed, otherwise what is the intention behind Arjuna seeking forgiveness?

In relation to the character along with the picture as well, there is a vast difference between Shri Krishna and Mahadev Shankar in the scriptures. In the dualistic path of *bhakti*, the deeds of Shri Krishna have been shown to be violating the rules and breaking the limits. At the most, the glory of

his childhood and adolescence has been shown and in this form, just his indiscipline is always clearly visible: breaking pots like thieves, looting butter and eating it along with his friends, creating difficulties in the tasks of the *gopis*⁸², for example, breaking pots full of water, releasing the calves tied at their home and so on. It has been shown in the scriptures that the entire Gokul was troubled because of these deeds of Shri Krishna and many times they complained Yashoda and Nanda in front of him too. It has also been mentioned in the Gita: ‘those who neither trouble the world nor are they troubled by the world, they are dear to the Supreme Father Supreme Soul⁸³’, but the deeds of Shri Krishna mentioned in the scriptures don’t appear to be true to this. Even if we consider it to be the childhood of Krishna and forget it, this kind of glory of him in his adolescence isn’t less popular in the scriptures, meaning, stealing the clothes of the *gopis* when they are bathing, having many wives and so on. Now it has been mentioned in the Gita: ‘everyone follows the actions of elevated men⁸⁴’. The way in which the deeds of Shri Krishna are glorified in the scriptures, are those deeds worth to be followed by ordinary people? Not at all, but the very irony is that because of considering Shri Krishna as the Giver of the knowledge of the Gita, the ordinary people followed this very character and today, the entire human society has become impure and polluted. (For more information see ‘Problems created because of the ruined Gita and their solutions’.)

To consider the Supreme Father Shiva to be *nirgun* and *niranjan* and to consider Shri Krishna to be the Supreme Soul in the *sagun* form itself is the greatest mistake made in the Shrimad Bhagwad Gita. This very mistake has made the entire world stand in the form of inhuman demons today.

DIFFERENCE BETWEEN SHIVA AND SHANKAR AND BELIEF OF THE EKVYAAPI SHIVLING FORM IN ALL THE RELIGIONS:

We got to know that Mahadev Shankar, the Supreme Soul in the *sagun* form himself is the *ekvyapi* form but the the name of the *nirgun*, *niranjan* Supreme Father that becomes famous in the world in the *ekvyapi* form is ‘Shiva’. The very meaning of Shiva is ‘always auspicious’ or ‘beneficial’ and the Supreme Father Shiva is certainly different from his corporeal support Shankar. Shiva has always been considered to be greater and more worship worthy than Shankar. This is why His name is taken first. For example, it is said the Supreme Father Supreme Soul, not the Supreme Soul Supreme Father; it is said Shiva-Shankar, not Shankar-Shiva. After the entrance of Shiva, the corporeal form Shankar forgets the consciousness of his body and attains the incorporeal stage in such a way through the practice of easy Raja Yoga that we experience the always auspicious Shiva Himself in a transparent form at the end. For this very reason, no difference can be made between Shiva and Shankar and both have been considered to be one. This very form of the union of Shiva and Shankar is famous in the form of the remembrance of the *ling*. The dot (*bindi*) that is shown in the middle of this physical *ling* is the remembrance of *karmayoga*⁸⁵, meaning constant remembrance of the *nirgun* Supreme Father Shiva Himself. This is why it is just called *Shivling*, not *Shankarling*. This *Shivling* with an incorporeal stage itself is accepted in all the religions and is worship worthy as well.

Actually, the *avyakt* (subtle), *amuurt*⁸⁶, point of light form of the *ekvyapi* Supreme Father Supreme Soul Shiva-Shankar itself is accepted. His real form is subtler than an atom; it is said to be incorporeal because it is not visible even to the eyes. In the Vedic traditions, for the very convenience of worship, the corporeal then incorporeal form, the *Shivling*, the bigger shape of the extremely subtle Point of Light Shiva has been made. From [the time of] the Vedas, Puranas, Upanishads, the glory of the same *ling* shape, *amuurt* (the One who isn’t corporeal like any living being) Shiva is sung the most in the temples too even today. It is because that itself is His real form. In the Valley of the Sindh river as well, the highest number of idols of the very *ling* has been found. In the Mahabharata too, when there was nothing in the beginning of the world, the topic of the appearance of a very big egg form⁸⁷ has come up, [the one] who is the seed of everyone.

It is mentioned in the Rigveda (1.164.46), ‘*Eko sat viprah bahudhaa vadanti*’. It means, ‘the One alone is true (*Ishwar*) who is called with different names by the knowledgeable ones’. The followers of all the religions of the world believe in the *Shivling*, the *ekvyapi* form of Shiva-Shankar, the first Creator of the entire human culture, the Supreme Father Supreme Soul even today. The Jews consider Him to be [a form of] fire named ‘Jehova’ [and] Moses had a vision of it. The symbol of the

Jews is '✠'. This is also the very form of the *Shivling* in reality because this symbol is made by combining two symbols: one is *cashak* '▽' and the other is *phalak*⁸⁸ '△'. These *cashak* and *phalak* are nothing but the *jaldhaari*⁸⁹ *Parambrahm* (the Supreme *Brahm*), meaning *mahadbrahm* (the great *Brahm*) womb like mother of Shiva shown with the *Shivling* and the *Shivling* situated on it is in the form of the Father who sows the seed. When the corporeal form Shankar becomes complete like Shiva, he too becomes pure and illuminated like fire. His strength never goes downwards, rather, it always moves upwards like fire. The *ekvyaapi* form of the Supreme Father Supreme Soul Shiva-Shankar has the capability of [performing] all the three [tasks i.e.] creation, sustenance and destruction (*pralay*) like fire. This is the very reason why the Jews worship Jehova, meaning fire. According to the belief of the Hindu scriptures, in *Shatpath Brahmana* (Vedic literature), the *marudganas*⁹⁰ have praised fire [by saying:] 'fire itself is Rudra'⁹¹, 'Rudra Himself is fire' and so on. In *Shukla Yajurveda* as well 'the other names of Rudra Himself [like] *Bhava*, *Sarva*, *Ishaan*, *Ugra*, *Pashupati* and so on have been considered as names of fire'⁹². In *Atharvaveda* too, they have bowed before Rudra calling Him fire⁹³. In this way, Rudra Shiva-Shankar Himself is fire and this itself is worship worthy for the Jews too.

According to the Bible God is a form of light⁹⁴. In Bharat too, the *Shivling* is called *Jyotirlingam* (form of light). Not just this, in the Bible, God is also said to be the form of truth, the God of truth⁹⁵. In the Hindu scriptures, the form of the Supreme Father Supreme Soul Shiva Himself has been called *Satyam Shivam Sundaram* (Truthful, Beneficial and Beautiful)⁹⁶. The wooden cross on which Jesus Christ was nailed that sign '✝' is considered very pure among the Christians. Actually, this sign is made of a horizontal line '—' and a vertical line 'I'. This horizontal and vertical line is the combined form of the Mother and the Father themselves. According to the Vedic tradition, when fire was made to organize *yagyas* and so on, two [pieces of] wood were rubbed with each other. Between them, the support of the horizontal [piece of] wood is named the mother and the vertical [piece of] wood which is rubbed to produce fire, that *aadheya*⁹⁷ is named the father. This combined form of the Mother and the Father, the form of Shiva and Shankar is the remembrance of the *Shivling* itself.

Guru Nanak (who was the guru of the Sikhs) has pointed towards that very incorporeal form by saying '*Om Nirankar*⁹⁸', '*Satguru akaal bahunaam*⁹⁹', '*Akaalmuurt*¹⁰⁰'. Actually, the *Satyam*, *Shivam*, *Sundaram* Supreme Father Supreme Soul Himself is the Sadguru. '*Akaalmuurt*' means the one who has gained victory over death despite being a personality (*muurt*) i.e. having a corporeal form. According to the Hindu scriptures, Shankar *Mahaakaal* alone is considered *akaal*. The one who does have many forms alone can be given the name of '*bahunaam*'. How can the One who doesn't have a form (*aruup*) be named? It is because names are given based on the tasks performed and the tasks are performed only in the corporeal form of a body. In the Hindu scriptures, among the eleven forms of Rudra, one has also been called '*bahuruup*'. It means, it is proved that the incorporeal form of the Supreme Father Supreme Soul, Shiva-Shankar has been praised by Guru Nanak in every way.

In Japan, even today some Buddhists keep a round, smooth, shining stone in front of their eyes and stabilize their mind. When they also show Shankar absorbed in yoga, the shape of the *Shivling* is shown in front of him. The Buddhists in Japan are just following him.

*Mahaashivaraatri*¹⁰¹ is famous among the Hindus for the Supreme Father Supreme Soul, the *ekvyaapi* form of Shiva-Shankar who incarnates or moves about at night and in the religious book 'Quran Sharif' of the Muslims also it is said: 'And (O Prophet!), you don't know who comes at night. (He) is a shining star¹⁰²'. Even today, when the Muslims go to perform Haj¹⁰³, unless they have kissed the round, black stone (*Sand-E-Aswad*)¹⁰⁴ in Kaba, their journey of Haj isn't considered complete. The place where worshipping stones is restricted, this kind of custom of kissing a round stone at that place is certainly a wonder. Actually, this stone is also the remembrance of the *Shivling* itself. The Sanskrit word for '*Aswad*' is *ashweta* (not white). Something that isn't white, meaning something that is black is called *ashweta*. *Khuda* (God) mentioned by the Muslims has been considered as a shining star that remains illuminated, then what is the reason behind kissing a black stone instead of a white stone? This black stone is the remembrance of the *ling*, the corporeal form of the Supreme Father Shiva in reality; He plays His part in the middle of this Iron Age like world of black deeds. Unless [someone] comes in the company of this corporeal form (living personality), he doesn't find the Supreme Father

Supreme Soul Shiva (he doesn't attain the favour and blessings of *Khuda*). As a remembrance of this very principle, they kiss *Sang-E-Aswad*, the stone in the form of the black *Shivling*, otherwise, how can they express their love for *nirgun Khuda*? It is possible through the corporeal one alone! There is one more fact, that among the Muslims there is a lot of importance of this '☾' symbol of the moon and a star. Actually, it is nothing else but the remembrance of Shankar, the Supreme Soul form of the Supreme Father Shiva Himself in which his corporeal form is invisible because of being *avyakt*. But while giving the proof of his presence, they are just giving importance to the half moon sitting on his head and the Point of Light Shiva, who has entered him. In this way, the *ekvyaapi avyakt* form of the Supreme Father Supreme Soul Shiva-Shankar itself is praised and worshipped in all the religions according to their customs.

Now a question arises, that when it has just been explained about the same *Shivling*, the Incorporeal One in the corporeal one form of the Supreme Soul in all the religions, what is the need of so many religions? What is the intention behind these many pilgrimage places? It is necessary to understand these points seriously. The meaning of *dharma*¹⁰⁵ is *dhaaranaa*¹⁰⁶. Actually, to bear any culture or civilization in the mind itself becomes the *dharma*. If there is a difference of opinion about some culture or civilization, it can't be our *dharma*. This makes clear that there is some shortcoming in the ancient culture, because of which many cultures had to be born. This shortcoming and difference of opinion have originated from the present Shrimad Bhagwad Gita of the corporeal Shri Krishna alone. Because of inserting the name of Shri Krishna in the Gita, the *ekvyaapi* form of the Supreme Father Supreme Soul Shiva-Shankar has been hidden from everyone. Shri Krishna can't prove to be the incorporeal, vice less and egoless form of the Supreme Soul mentioned in the Gita at all. Because of this the feelings of the worshippers of the Incorporeal One have shaken and this itself became the main reason of their difference of opinion. Based on this very difference of opinion, they (the religious fathers) became *manmanaabhav* with the Supreme Father Supreme Soul in the beginning of the world and with the help of the brilliance that they filled in their soul according to their capacity, they created their own different religion. Many [souls] like Mohammad who support the existence of the Incorporeal One (*niraakaarvaadi*) became so angry that when they didn't get the correct recognition of the Incorporeal One in the corporeal form, they started to ruin all the corporeal pictures themselves. They tried to reveal a few memories of the form of the Supreme Soul in their religion, in their language, as we have come to know above. Whoever laid the foundation of his own different religion, based on that very name, the religion was also named. For example, Christianity [is established] by Jesus Christ [and] the Muslim religion [is established] by the Prophet Muhammad and so on. Those who were attracted by their brilliance, they accepted those religions. Now these various religions keep fighting with each other. What is the reason? This misfortune has taken place because of inserting the name Shri Krishna in the Shrimad Bhagwad Gita. It has been mentioned in the Shrimad Bhagwad Gita that 'branches of the other religions (Buddhist, Christian, Muslim etc.) that have sprouted from the vicious human beings occupied with all the three qualities (*sat*, *raj* and *tam*) are spread upwards and downwards [the tree] and the roots in the form of various traditions bound in the rituals of their followers are also spread downwards'¹⁰⁷. Here, it has been made clear that the branches of all the religions in the human world tree are spread towards both directions, upwards (the main trunk of the world tree that reveals the *Shivling* in the form of the existence of the Supreme Father Supreme Soul) and downwards (polluted by vicious human *dhaaranaa* (religious practices or principles) that refute the existence of the Supreme Soul). This is why you should catch that essence, the seed form soul, *Aadam* in the tree like world that has attained expansion; it is the original cause of all the movable and immovable [beings] as well¹⁰⁸. Shri Krishna (famous in the scriptures as sucking his thumb on a *piipal* leaf) isn't that seed, instead it is Shankar, the corporeal Supreme Soul form of the Supreme Father Shiva alone. He is remembered in every religion as the first origin of the world in the form of *Adipurush* (the first man), for example, he has been mentioned with surprisingly similar names like *Adidev* among the Hindus, *Aadam* among the Muslims, *Adam* among the Christians, *Adinath* among the Jains and so on.

Actually, all the founders of the other religions are a kind of sanyasis who especially believe in the *nirgun*, *niraakaar* (incorporeal). They all are certainly the ones who support the existence of the Incorporeal One but they are unaware of the real definition of the Incorporeal One. In order to

understand this, it is extremely important for us to understand the most important example of the Mahabharata. It is Shri God sitting in the chariot of Arjuna. It has been mentioned in the Kathopanishad: ‘this body itself is a chariot (*rath*) and the soul, the master of the body is the rider (*rathi*). The intellect, the power that takes the decisions of the soul is the charioteer (*saarathi*) and the mind, the power that generates thoughts is the reins to which all the horses in the form of the *indriyaan* are attached¹⁰⁹. Actually, based on this the chariot of Arjuna, famous in the scriptures, is certainly an ordinary human body. The soul of the actor Arjuna is certainly present in this human body, but when the Intellect of the intelligent ones, the *Trikaaldarshi*¹¹⁰ Supreme Father Shiva comes in this world, he enters the chariot like body of this very Arjuna. Arjuna certainly stabilizes his intellect, the power that takes decisions completely in that Shiva Himself, hands over the control of the reins in the form of his mind, the master of all the *indriyaan* to the Supreme Father Shiva and gives Him the position of the intellect like Charioteer of his body. No one else other than the knowledgeable Arjuna is capable to surrender himself in a pure way like this. This is why the soul of the permanent chariot of the Supreme Father Shiva is called Arjuna, who earns (*arjan karna*) good fortune through Divine (*Ishwariya*) knowledge. It has been mentioned in the Gita as well: ‘the one who remembers Me with complete faith, he is present in Me and I am present in him¹¹¹. At many places in the Gita Arjuna has also been mentioned to be dear to Him¹¹². Later on, while making the combined *purusharth* of both, knowledge and yoga, this very Arjuna is called ‘Shankar’ and after becoming Shankar, he also attains the stage equal to Shiva through intense *purusharth*. The *Shivling* is believed to be the remembrance of this very idea. While giving the introduction of its *ekvyaapi* form, it has been clearly said in the Gita: ‘the one who knows Me along with *adhibhuut* (the ruler of the living beings), *adhidaiva* (the ruler of the deities) and *adhiyagya* (the lord of the *yagya*), he knows Me by being engaged in yoga in reality¹¹³. The very meaning of *adhibhuut* is¹¹⁴ the perishable feelings and *adhidaiva* means *purush*, meaning the soul that sleeps or rests in the body like abode. To know the Supreme Father Supreme Soul along with the corporeal chariot of Arjuna (the degraded, impure body of the last, 84th birth of Arjuna obtained in the Iron Age) full of a perishable, declining nature itself means to know [Him] along with *adhibhuut* and when the soul of Arjuna becomes Shankar in the form of the one who makes *purusharth* of knowledge and yoga and just remains happy in the soul itself¹¹⁵, then to know the Supreme Father Shiva along with Shankar stabilized in the stage risen above this material nature itself is to know [Him] along with *adhidaiva*. In the Gita, *adhiyagya* means that the Supreme Father Supreme Soul has called Himself ‘*adhiyagya*’ saying ‘*ahameva* (I Myself)’. In reality, *yagyapita* [i.e.] the creator of the *yagya* and its protector [i.e.] *yagyapati* themselves are called *adhiyagya* but in the Gita, on one side the origin of the *yagya* has been said to be the actions directed by *Brahm*¹¹⁶ and on the other side the establishment of the *yagya* through Prajapati¹¹⁷ has also been made clear. It becomes clear through both these points that Prajapati himself is the form of *Parambrahm* (the Supreme *Brahm*). Because of giving birth to the subjects along with the *yagya*, Prajapita Brahma (‘*Hiranyagarbha*¹¹⁸, *Parambrahm*) is *yagyapita* and he is Prajapati or *yagyapati*, who protects the subjects along with the *yagya* too. But *Parambrahm* is said to have originated from the One who doesn’t perish (*akshar*)¹¹⁹, it means, the Supreme Father Shiva enters Arjuna in the form of Prajapita Brahma and performs actions to establish the *Avinaashi Ashvamedha Rudra Gita gyaan yagya*¹²⁰. This Rudra form himself is *Adhiyagya*. This happens only through the body of Arjuna. This is why it was clearly said that ‘*adhiyagya* *atra dehe*¹²¹, [meaning] ‘I’ (the Supreme Father Shiva) am present in the body of this Arjuna in the form of Prajapita Brahma, not in any other body, but just in ‘this’ body which has been mentioned with the best name among the bodily beings [i.e.] ‘*dehabhritaam vara*¹²². Even after speaking so clearly, the vicious human beings have picked up this point in a foolish way and have made the Supreme Father Supreme Soul omnipresent by considering the residence of *adhiyagya* in all the human bodies. Now you have to know the Supreme Father Supreme Soul along with the impure human body (*adhibhuut*), along with *aakaari*¹²³ Shankar (*adhidaiva*), who is stable in the highest stage of soul consciousness and along with the incorporeal *Parambrahm* (*adhiyagya*, the incorporeal Supreme Father Shiva who has entered Arjuna in the form of Prajapita Brahma), who is even beyond that and all these *adhibhuut*, *adhidaiva*, *adhiyagya* are prevalent in one Arjuna alone. It means, the Supreme Father Supreme Soul is *ekvyaapi*, not *sarvavyaapi* (omnipresent). This corporeal form alone makes *purusharth* and stabilizes in the

incorporeal stage while being in the corporeal¹²⁴, he doesn't have the consciousness of the *indriyaan* despite having them and remains untainted (*nirlep*) despite enjoying pleasure. Because of this very reason *adhidaiva* Shankar is combined with Shiva and both, Shiva and Shankar are considered to be one, but human beings considered all the souls to be the Supreme Father Supreme Soul and made Him omnipresent. Firstly, a mistake was made in the Gita by inserting the name of Shri Krishna and furthermore, all the heads of the religious establishments (*mathaadhish*), the heads of the seats (*pitthaadhish*) and the religious gurus sat by making themselves '*Shivoham* (I am Shiva)', [but] neither was anyone able to bring about the divine world nor was anyone able to end the demonic world. In this condition who will continue to have faith? Actually, to go towards [becoming] an atheist (*naastik*) from a theist (*aastik*) itself is going towards the demonic world from the divine world. The clarification of Shiva-Shankar, the *ekvyaapi* true form of the Supreme Father Supreme Soul, the Incorporeal One in the corporeal one isn't obtained through wasteful and meaningless topics like 'Shri Krishna is the Giver of the knowledge of the Gita' and 'the Supreme Father Supreme Soul is omnipresent'. Now, the one who doesn't have the introduction of the Supreme Soul at all is certainly an atheist! Because of this, all those who support the existence of the Incorporeal One started to remember the *nirgun* directly without the very corporeal picture and those who had yoga (connection of the intellect) along with the picture, they too took the support of the wrong picture of Shri Krishna. Actually, both of them are certainly atheists.

IT IS BETTER TO REMEMBER [GOD] IN THE SAGUN FORM THAN TO REMEMBER [HIM] IN THE NIRGUN FORM:

It has been mentioned in the Gita: 'for the bodily beings it is difficult to attain the incorporeal stage¹²⁵, and to remember [God] in the *sagun* form has been considered 'the best yoga'¹²⁶. To remember in the *sagun* form is easy too, because of which it can become constant as well and it has been said in the Gita: 'the action which is easy [to perform], it should certainly be performed even if it is faulty because there are faults in all the uneasy and difficult tasks as well¹²⁷'. It means, you shouldn't renounce remembering [God] easily in the *sagun* form. According to the Gita 'the men with a demonic nature don't have the knowledge of what should be done and what shouldn't¹²⁸'. This is why they are neither able to remain pure nor are they able to have an elevated conduct and they aren't able to know the truth either. This proves that no one can become virtuous (*caritravaan*) by just having yoga with the *nirgun* form which is beyond celestial degrees or [having yoga] with the wrong corporeal picture bound in 16 celestial degrees, the perishable moon in the form of Shri Krishna; instead they become cruel, merciless and harsh all the more. Harshness is the sign of a demon¹²⁹. Those who become harsh, leave the path of simplicity and follow a difficult path, they can't become happy at all. When they don't become happy at all, they can't be liberated from sorrow and become the ones with a stable intellect immediately¹³⁰ and an unhappy soul is never able to know the form of the Supreme Father Supreme Soul in the real form¹³¹. So, finally, what did they attain? Nothing.

THE CAUSE OF SORROW AND PROBLEMS AND [THEIR] SOLUTIONS:

Just for not knowing the *Shivling*, the true form of the Supreme Father Supreme Soul Shiva-Shankar, sorrow of all kinds have been created in society and just for not finding a solution to it, they (people) have attained degradation (*durgati*). First of all, even after being instructed in the Gita, [some people] didn't consider lust to be the greatest enemy. They started to consider '*kaamahaitukam*¹³², [i.e.] lust and desire itself as the reason of [the creation of] the world. They considered '*kaamopabhogaparamaa*', meaning to enjoy lust and desire itself is the supreme *purusharth* and they started committing atrocities on weak women (*abalaa*). Not just this, while insulting humanity, a father started polluting his daughter, a brother started polluting his sister, a teacher started polluting his student. Women continued to be polluted in every way and the society continued to be completely filled by *varnasankar*¹³³ subjects equal to animals¹³⁴. Just like scorpions and spiders, these *varnasankar* subjects themselves just perform the task of giving sorrow¹³⁵ to the entire society for their self-interest (*svaarath*). Greed increases in them to such an extent that they keep looting

everything [including] wealth and property, food and drink, items, might and so on. The rich keeps getting richer and the poor keeps getting poorer. Nature is also completely polluted by them making various kinds of wrongful [and] unnatural experiments with the help of physical power of science created from the five elements. Water, air, soil, food etc., everything becomes poisonous. While fulfilling their desires, they become ‘*kaameshu krodheshu*¹³⁶’. The form of anger rises to such an extent that people consider all those who oppose their wish as enemies and murder [them]¹³⁷. Out of ego they become completely atheist and being inspired by this very ignorance, they create *atom bombs* or atomic bombs (*parmaanubam*) and become eager to destroy the entire world¹³⁸. (For more information read ‘Problems created because of the ruined Gita and their solutions’.)

Because of improperly maintaining the beautiful mother Earth created by God, after making it into a completely horrible hell¹³⁹, they go out of this hell and keep going around the other planets to make a new house [there]. If not foolish, great fools, ignorants, demons or devils then what else should we call such human beings? This will certainly be called the end of the Iron Age! Isn’t this the extremity of *adharma*¹⁴⁰?

According to the fact ‘history repeats itself’, the time of the massive civil war of Mahabharata of 5000 years ago has arrived again. When on one side domestic wars are raging in the eastern countries in the name of religion, under the cover of traditions, old manners and customs and when the western countries absorbed in ego are threatening to end the existence of each other with the power of their intellect, with the help of science, at the same time according to His words, in the Elevated Confluence Age (*Purushottam Sangam*) of the two ages, meaning the end of the Iron Age and the beginning of the Golden Age, the Supreme Father Supreme Soul Shiva has incarnated in the pure land of Bharat in the chariot [like body] of Arjuna and is performing His task in a secret way by gathering Arjuna and the ones like Arjuna (unknown warriors – incognito Pandav warriors) with divine fate and protecting [them], to destroy the ones with demonic possessions¹⁴¹ who give shape to all the above mentioned problems and sorrow and to create a divine world dedicated to one religion, one kingdom, one country and one language. Now, in order to go to this new world, we will have to become pure from impure and liberate [ourselves] from all the sins and for this it has been mentioned in the Gita: ‘*Sarvadharmāparityajya maamekam sharanam vraja. Aham tvā sarvapaapebhyo mokṣayishyāmi māa shucaḥ.*’ (Chapter 18, *shloka* 66) [It means,] after renouncing all the bodily religions like the Hindu, Muslim, Sikh, Christian religions and so on, you have to go under the shelter of Shiva-Shankar, the Incorporeal One in the corporeal one, the *ekvyaapi* form that has incarnated. The *ekvyaapi* form of the Supreme Father Supreme Soul Shiva-Shankar is giving the knowledge of the Gita. It is the same true Gita which is called [the crown jewel] among all the scriptures. This Gita is the purest, it gives liberation and liberation in life to the entire world, it uplifts the followers of all the religions and is called the mother and the father of all the religions. Now this *dojakh* [i.e.] hell, the demonic world of the hellish Iron Age is ending and the new *Jannat* (heaven), paradise, Golden Age world is arriving; ‘*Vasudhaiva kutumbakam*¹⁴²’ is being established.

A DIVINE (ISHWARIYA) MESSAGE FOR ALL THOSE WITH DIVINE FATE:

The Supreme Father Supreme Soul, God Shiva says: ‘Dear children! 5000 years ago, at the time of the Mahabharata, it was I who narrated the imperishable knowledge; the memory of this is famous as the scripture Shrimad Bhagwad Gita. But the biggest mistake committed by the residents of Bharat is that they have ruined the very Bhagwad Gita by changing and writing the name of the one who has 84 births, the one who is complete with all the virtues, complete with 16 celestial degrees, the first prince of the pure (*satopradhaan*) Golden Age, the deity complete with 16 celestial degrees (and not God who is beyond the celestial degrees), Shri Krishna + Moon (who has achieved this status through this Gita) instead of the name of Me, the Ocean of Knowledge, the Giver of the knowledge of the Gita, the Giver of divine eyes, the Purifier of the sinful, the One who is free from [the cycle of] birth and death, the One who is always liberated, the Giver of liberation and true liberation to the people of all the religions, the Supreme Father Supreme Soul Shiva. It is for this very reason that the residents of Bharat have lost the spiritual connection (yoga) with Me, and have become corrupt in religion, corrupt in actions, sinful, insolvent and sorrowful.

Had the scholars, teachers and the erudite men (pundits) of Bharat not committed this mistake, the people of all the religions of the world would have accepted the Shrimad Bhagwad Gita as the great sentences [narrated] by Me, the most beloved Supreme Father Shiva, who is the Liberator and Guide to the abode of *nirvana* and they would have read it with so much love and devotion, considering it to be their religious scripture and they would have considered Bharat as their highest pilgrimage place, considering it as My, the Supreme Father's birthplace (God's Birth Place).'

SOME POINTS MENTIONED IN THE GITA AND MAHABHARATA THAT HAVE BEEN CONSIDERED WRONG:

- Kauravas¹⁴³, Yadavas¹⁴⁴ and Pandavas¹⁴⁵ aren't the names of any physical dynasties of anyone, instead they are qualitative names. This is why in the Mahabharata *kaavya*¹⁴⁶ (Mahabharata, index section, first chapter, 110-111) they have been shown as a tree and its parts. For example, Duryodhan is said to be wrathful and Yudhishtir is said to be a righteous tree.
- The violent war with bloodshed which is famous in the Mahabharata war is about fighting a *maayaavi* (illusory) war in a non-violent way and gaining victory over bad vicious traits (lust, anger, greed, attachment, ego and so on) in the form of Kauravas and Yadavas through knowledge and yoga. When even the sages, saints, great souls (*mahaatmaa*) forbid committing violence, how can the Supreme Father Supreme Soul commit violence? Originally, it is an internal and mental wrestling that arises from Aadam, the seed of the human world in the form of a tree, becomes a huge banyan tree and finally ends and becomes famous in the form of the massive war of Mahabharata.
- The historians have different point of views about the Mahabharata book created by Maharshi Vyas. The fact that the Gita was narrated by God and it was compiled by Vyas is considered to be a subject of dispute by the historians.
- On one side Shri Krishna is considered as God of the Gita and on the other side, he has been shown as the one who is born from a mother's womb, the one who takes teachings from guru Sandipani and the one who dies. Then how can he be the form of the Supreme Soul Shiva [who is] the omniscient Giver of the knowledge of the Gita, *trikaaldarshi, ajanmaa, agarbhaa*¹⁴⁷?
- Earlier, the Mahabharata was a small book with just 8800 *shlokas* (Mahabharata, index section, first chapter, 81) but later many other *shlokas* were added to it and finally, it became [the book] with one lakh (hundred thousand) *shlokas*. It is clear through this that in the course of time the truth and purity of Mahabharata didn't remain as before. This very situation is applicable to the Gita too. A Gita has been obtained from Bali Island that has only 70 *shlokas*. This is considered as the most ancient Gita. Probably, the Gita became [the book with] 700 *shlokas* from 70 *shlokas* just like the present [epic of] the Mahabharata. Though the ancientness of this Gita isn't completely proved, it definitely can't be ignored.
- The place where the topic of the incarnation of God in every age is being mentioned as the meaning of '*sambhavaami yuge-yuge*' in the Gita, it is about [His] arrival in the middle of both, the Iron Age and the Golden Age in reality. Otherwise, does God come in the end of the Copper Age to bring about the sinful Iron Age? Second thing is that if we talk about the ancient Gita with 70 *shlokas*, the *shloka* '*sambhavaami yuge-yuge*' isn't mentioned in it at all. It was probably added later on.
- The place where the Cosmic form of Krishna or Vishnu has been considered in the Gita is the Cosmic form of Rudra Shiva Himself in reality. There is a clear proof of this in the *Narayanaastramoksha* section (chapter 201, from *shloka* 56 to 100) of Drona section of the Mahabharata, where Narayan has been mentioned to be a devotee of Rudra and Krishna is also mentioned to have been born from Rudra (*shloka* 95). In this [*shloka*], Narayan obtains a sight of the Universal form of Rudra Shiva, because of which [the word] '*Vishveshvar*'¹⁴⁸ has been mentioned. Probably, this is the very reason why the name '*Vishvaruupdarshanyoga*' has been mentioned in the Gita as well.

- In the Gita, it is considered that the Cosmic form is the one who fights in reality and Arjuna is just an instrument (Shrimad Bhagwad Gita chapter 11, *shloka* 33); the clarification of this is in the *Narayanaastramoksha* section (chapter 202, from *shloka* 4 to 148) of the Drona section of the Mahabharata when Arjuna saw that during the war everyone was being killed by some brilliant man [and] on asking Vyas [about him], he received the knowledge that he is the form of Shiva Rudra Himself.
- Where most of the devotees of Krishna apply the word ‘*Adidev* (the first deity)’ for Vishnu or Narayan, there itself in the *Narayanaastramoksha* section (chapter 201, *shloka* 72) of the Drona section of the Mahabharata, while praising the Universal form of Rudra, Narayan has addressed him with ‘*Varenya Adidev*’. In the Gita too, when Arjuna received the knowledge of the Cosmic form, he too has prayed to the Supreme Father Supreme Soul Shiva-Shankar, the Giver of the knowledge of the Gita Himself saying ‘*tvamaadideva purushah puraana*’ (Shrimad Bhagwad Gita, chapter 11, *shloka* 38).
- The most surprising fact is that in the entire Mahabharata, whenever Krishna has said anything to anyone, it has been clearly mentioned with the names ‘*Krishna uvaac*’, ‘*Vasudev babhaashe*’, ‘*Keshava kathayati*’ and when the topic of the Gita is raised, instead of saying ‘*Krishna uvaac*’ it has been said ‘*Shri Bhagwanuvaac*’. Not just this, in the discussion between the devotee Narayan and Shiva Rudra as well, the words of Rudra have been called ‘*Shri Bhagwanuvaac*’. It becomes clear through this that whenever Maharshi Vyas has said *Shri Bhagwanuvaac*, the Supreme Soul Shiva Rudra alone was clearly in his intellect and not His worshipper Shri Krishna or Narayan.

MEANING OF THE GITA SHLOKAS MENTIONED SEQUENTIALLY:

- 1) ***Manmanaa bhav madbhaktah madyaaji maam namaskuru. ...*** (Chapter 9, *shloka* 34; chapter 18, *shloka* 65)
Bhav (become) ***manmanaah*** (the one who engages his mind in Me), ***madyaaji*** (the one who performs actions in the form of Divine service for Me in the form of the *yagya*¹⁴⁹) {and} ***madbhaktah*** (the one who worships Me). ***Namaskuru*** (bow down with faith) ***maam*** (in front of Me)!
- 3) ***Indriyaani paraani aahuh indriyebhyah param manah.***
Manasah tu paraa buddhih yah buddheh paratah tu sah. (Chapter 3, *shloka* 42)
Aahuh (it is said that) ***indriyaani paraani*** (the *indriyaan*¹⁵⁰ are very powerful), ***manah*** (the mind) ***param*** (is greater) ***indriyebhyah*** (than the *indriyaan*); ***buddhih manasah tu paraa*** (the intellect is greater than the mind). ***Tu*** (but) ***yah*** (the One who) ***paratah sah buddheh*** (is greater than the intellect is that One {the Supreme Soul}). {The Intellect of the intelligent ones is the Supreme Soul.}
- 4) ***Saankhyayogau prithak baalaah pravadanti na panditaah. ...*** (Chapter 5, *shloka* 4)
Baalaah (those with a child-like intellect, {meaning with an immature intellect}) ***pravadanti*** (say) {that} ***saankhyayogau*** (both, just knowledge and *karmayoga*¹⁵¹) ***prithak*** (are different); ***na panditaah*** (pundits don’t {say this}). ***Aasthitah samyak*** (the one who properly takes the support) ***ekam api*** (of any one [between them]) ***vindate*** (obtains) ***ubhayoh phalam*** (the fruits of both).
- 5) ***... Na hi te bhagwan vyaktim viduh devaah na daanavaah.*** (Chapter 10, *shloka* 14)
Hi (because) ***bhagwan*** (O God)! ***Na devaah*** (neither the deities) ***na daanavaah*** (nor the demons) ***viduh*** (know) ***te*** (Your) ***vyaktim*** (*vyakt* [i.e.] corporeal form Shankar).
- 6) ***Svayam eva aatmanaa aatmaanam vettha tvam purushottam. ...*** (Chapter 10, *shloka* 15)
Tvam (You) ***svayam eva*** (Yourself) ***vettha*** (know) ***aatmanaatmaanam*** (Your real form through Yourself). (No one other than God [Himself] can give the introduction of God.)

9) *Janma karma ca me divyam evam yah veti tattvatah.*

Tyaktvaa deham punah janma na eti maam eti sah arjuna. (Chapter 4, shloka 9)

Arjuna (O Arjuna, the one who earns the real fortune)! *Evam* (in this way) *yah* (the one who) *veti* (comes to know) *me* (My) *divyam* (divine) *janma* (birth), {meaning special entrance in the body of someone else} *ca* (and) *karma* (the {divine} tasks) *tattvatah* (in the true form), *sah* (he) *tyaktvaa* (leaves) *deham* (his body) *punarjanma na eti* (and isn't born again) {in this Iron Age sorrowful world}; *maam eti* (he finds Me, the *avyaktmuurti*¹⁵² *Shivling*).

11) ... *Gyaatum drashtum ca tattvena praveshtum ca parantap. (Chapter 11, shloka 54)*

Tu (but) *arjuna* (O Arjuna), *parantap* (the one who burns the enemies like lust and so on)! *Evamvidhah* (in the complete form in this way), *aham* (I) *shakyah* (am capable) *praveshtum* (to enter) *tattvena* (accompanied by the elements), {[meaning] into the depth of the body made of five elements}, *drashtum* (to be seen) {through the third eye of knowledge} *ca* (and) *gyaatum* (to be known and recognized) *ca* (too), *bhakyaa ananyayaa* (through an unadulterated feeling).

12) *Ajah api san avyayaatmaa bhuutaanaam ishwarah api san.*

Prakritim svaam adhishtaya sambhavaami aatmamaayayaa. (Chapter 4, shloka 6)

Api (despite) *san* (being) *iishvarah* (the best Ruler) *bhuutaanaam* (of living beings) {and} *api* (despite) *san* (being) *ajah* (*ajanmaa*), *avyayaatmaa* (I, the Supreme Father Shiva, who is *akshay*, meaning the Soul whose power never reduces), *adhishtaya* (take the support of) *svaam* (My) *prakritim* (*Parambrahm*, the creation with excellent knowledge) [and] *sambhavaami* (have a divine birth) *aatmamaayayaa* (through the power of the soul).

14) *Na tat bhaasayate suryah na shashaankah na paavakah.*

Yat gatvaa na nivartante tat dhaam paramam mama. (Chapter 15, shloka 6)

Na suuryo (neither does the Sun), *na shashaanko* (nor the moon) *na paavakah* (nor the fire) *bhaasayate* (illuminates) *tat* (that {Supreme} status). *Gatvaa* (after going) *yat* (to that {Abode}) [people] *na nivartante* (don't return {to the sorrowful world}), *tat* (that) [is] *mama* (My) *paramam dhaama* (Supreme Abode).

16) See *shlokas* 21 to 38 of chapter 10

18) *Yat yat vibhuutimat sattvam shrimat uurjitam eva vaa.*

Tat tat eva avagaccha tvam mama tejomshasambhavam. (Chapter 10, shloka 41)

... *vaa* (or) *yadyat eva* (whichever) *sattvam* (living being) *uurjitam* (is powerful), *shrmat* (has an elevated intellect), *vibhuutimat* (is prosperous), *tvam* (you) *avagaccha* (consider) *tattadeva* (that one himself) *tejomshasambhavam mama* (to have originated from My part of brilliance {in the form of yoga}).

20) *Athavaa bahunaa etena kim gyaatena tava arjuna.*

Vishtabhya aham idam kritnam ekaankshena sthitah jagat. (Chapter 10, shloka 42)

Athavaa (or else), *arjuna* (O Arjuna)! *Kim* (what is {the need}) *tava* (for you) *gyaatena* (to know) *bahuuna etena* (this much)? *Aham* (I, {the Point of Light Shiva}) *sthitah* (am settled) {in the Supreme Abode} *vishtabhya* (after stabilizing) *idam* (this) *kritnam* (entire) *jagat* (world) *ekaankshena* (through a share) {of My power of yoga}!

22) *Aham aatmaa gudaakesha sarvabhuutaashayasthitah. ... (Chapter 10, shloka 20)*

Gudaakesha (O the one who gains victory over sleep)! *Ahamaatmaa* (I, the soul) {the Point of Light, Shiva-Shankar}, *sarvabhuutaashayasthitah* (am present in the power of yoga in the form of support of all the living beings) *ca* (and) {in this very form of yogic power}, *aham eva* (I Myself am) *aadih* (the creation), *madhyam* (stability) *ca* (and) *antah* (destruction) *ca* (too) *bhuutaanaam* (of all the living beings).

- 23) ... *Matsthaani sarvabhuutaani na ca aham teshu avasthitah.* (Chapter 9, shloka 4)
 {That is why} *sarvabhuutaani* (all the living beings) *matsthaani* (are present in Me, {the *avyakt* Seed form}) *ca* {but} *aham* (I) *na avasthitah* (am not present) *teshu* (in them). {It means, I am not omnipresent.}
- 25) *Rajavidyaa rajaguhyam pavitram idam uttamam.*
Pratyakshaavagamam dharmyam susukham kartum avyayam. (Chapter 9, shloka 2)
Idam (this {Divine (*Ishwariya*) knowledge}) *rajavidyaa* (is the knowledge of kings), *rajaguhyam* (it is the secret of kingship), *pavitram* (it is pure), *uttamam* (it is the best {knowledge}), *pratyakshaavagamam* (it is known through the visible, {meaning God in practice}), *dharmyam* (it is in accordance with the religion), *susukham* (it is extremely easy) *kartum* (to follow) {and} *avyayam* (it is imperishable {too}).
- 28) *Dvau bhuutasargau loke asmin daiva aasura eva ca. ...* (Chapter 16, shloka 6)
Paartha (O lord of the Earth)! *Bhuutasargau* (the creation of living beings) *asmin loke* (in this world) *eva* (is just) *dvau* (of two kinds): *daivah* (of {the Golden and Silver Age} deities) *ca* (and) *aasurah* (of {the Copper and Iron Age} demons).
- 29) *Mayaa adhyakshena prakritih suuyate sacaraacaram.*
Hetunaa anena kaunteya jagat viparivartate. (Chapter 9, shloka 10)
Kaunteya (O son of Kunti)! {In the beginning of the *kalpa*}, *prakritih* (the excellent creation *Parambrahm*) *suuyate* (creates) *sacaraacaram* (the Golden Confluence Age, pure world with inert and living forms) *mayaadhyakshena* (under My supervision, {meaning care}). {Just} *hetunaa anena* (because of this one reason), *jagat* (this world {facing downwards}) *viparivartate* (changes into {the Golden Age upper world} with a reverse movement). {Climbing the ladder upwards}
- 30) *Dambhah darpah abhimaanah ca krodhah paarushyam eva ca.*
Agyaanam ca abhijaatasya paartha sampadam aasurim. (Chapter 16, shloka 4)
Paartha (O king of the Earth)! *Dambhah* (deception), *darpah* (arrogance {of wealth and family}) *ca* (and) *abhimaanah* (pride) *ca* (and) *krodhah* (anger), *paarushyam* (harshness) *ca eva* (and in the same way) *agyaanam* (ignorance): {these bad traits} *abhijaatasya* (are of those who are born) *aasurim sampadam* (with demonic attributes).
- 34) *Loke asmin dvividhaa nishthaa puraa proktaa mayaa anagha.*
Gyaanayogena saankhyaanaam karmayogena yoginaam. (Chapter 3, shloka 3)
Anagha (O sinless Arjuna)! *Puraa* (in the beginning {of the world} [i.e.] the Elevated Confluence [Age]), *mayaa* (I) *proktaa* (spoke) [about] *dvividhaa* (two types of) *nishthaa* (methods) *asmin loke* (in this world). {I instructed the path} *karmayogena* (through *karmayoga*) *yoginaam* (for the yogi people) {and} *gyaanayogena* ([the path] through knowledge and yoga) *saankhyaanaam* (for the knowledgeable ones), {meaning *gyaanayoga* for the men who are thinkers like sage Kapil}.
- 38) *Yasya na ahamkritah bhaavah buddhih yasya na lipyate.*
Hatvaa api sa imaan lokaan na hanti na nibadhyate. (Chapter 18, shloka 17)
Yasya (the {knowledgeable} one) *na* (who doesn't have) {the} *bhaavah* (feeling), *ahamkritah* ('I have done [it]'), *yasya* (the one whose) *buddhih* (intellect) *na lipyate* (isn't smeared {by actions}), [it is as if], *sah* (he) *na hanti* (doesn't kill) *imaan* (these) *lokaan* (people) *api* (even) *hatvaa* (after killing [them]) {and} *na nibadhyate* ([he] isn't bound in bondages [either]).
- 41) *Antakaale ca maam eva smaran muktvaa kalevaram.*
Yah prayaati sa madbhaavam yaati na asti atra samshayah. (Chapter 8, shloka 5)
Yah (the one who) *muktvaa* (leaves) *kalevaram* (his body) *smaran* (while remembering) *maam* (Me, {Shiva-Shankar}) *eva* (alone) *ca* (even) *antakaale* (at the end of the *kalpa*) [and]

prayaati (travels the strong spiritual journey), *sah* (that {yogi}) *yaati* (attains) *madbhaavam* (supremacy, {meaning} My quality {of the Controller of the world (Vishwanath)}). *Na asti* (there is no) *samshayah* (doubt) *atra* (about this).

43) *Gyaanena tu tat agyaanam yeshaam naashitam aatmanah.*

Teshaam aadityavat gyaanam prakaashayati tatparam. (Chapter 5, shloka 16)

... *Tu* (but) *yeshaam* (those whose) *tat agyaanam* (that ignorance) *aatmanah* (about the soul) *naashitam* (has been destroyed) *gyaanena* (through the knowledge) {of *ekvyaapi*¹⁵³}, *tat gyaanam* (that knowledge) *teshaam* (of them) *prakaashayati* (illuminates) *param* (the Supreme Lord) *aadityavat* (like the Sun). {Son shows the Father.}

44) *Aavritam gyaanam etena gyaaninah nityavairinaa.*

Kaamaruupena kaunteya dushpurena analena ca. (Chapter 3, shloka 39)

Kaunteya (O son of mother Kunti)! *Gyaanam* (the knowledge) *aavritam* (remains covered) *etena analena* (by this fire) *kaamaruupena* (in the form of lust) *dushpuurena* (which is never fulfilled) *ca* (and) *nityavairinaa* (it is like an eternal enemy) *gyaaninah* (of a knowledgeable man).

45) ... *Paapmaanam prajahi hi enam gyaanavigyaananaashanam.* (Chapter 3, shloka 41)

Hi prajahi (definitely give up) *enam* (this) *paapmaanam* (sinful lust) *gyaan+vigyaananaashanam* (which destroys knowledge and yoga (remembrance)).

47) ... *Jahi shatrum mahaabaaho kaamaruupam duraasadam.* (Chapter 3, shloka 43)

Mahaabaaho (O the one with long arms)! *Jahi* (kill) {this} *shatrum* (enemy) *kaamaruupam* (in the form of lust) *duraasadam* (which is overcome with difficulty).

48) *Urdhvamuulam adhahshaakham ashvattham prahuh avyayam.*

Chandaansi yasya parnaani yah tam veda sa vedavit. (Chapter 15, shloka 1)

Ashvattham (the *ashvattha* tree (the sacred fig-tree, *Ficus religiosa*) {in the form of the human world, which remains steady for a long time}), *urdhvamuulam* (with the roots {of the Brahmin religion} which go upwards, {emerged from Prajapita Brahma, the seed form of the human world}), *adhahshaakham* (with degrading branches of numerous religions {of Brahma facing downwards}) {and} *yasya* (whose) *parnaani* (leaves are) *chandaansi* (the Vedas etc.), *prahuh* (has been said) *avyayam* (to be imperishable) {by the sages}. *Yah* (the one who) *veda* (knows) *tam* (it), *sah* (he) *vedavit* (is the knower of the Vedas).

52) *Ye ca eva saattvikaa bhaavaa raajasaah taamasaah ca ye.*

Matta eva iti taan viddhi na tu aham teshu te mayi. (Chapter 7, shloka 12)

Ca eva (in addition), *ye* (the) *saattvikaah* (*saatvik*¹⁵⁴), *raajasaah* (*raajasi*¹⁵⁵) *ca* (and) *taamasaah* (*taamasi*¹⁵⁶) *bhaavaah* (emotions {good and bad thoughts} that there are), *viddhi* (consider) *iti* (that) *taan* (they) {have originated} *mattah* (from My Seed form of the human world) *eva* (himself) {in a descending sequence from the Golden Age to the Iron Age}. *Aham* (I) *na* (am not present) *teshu* (in them) *tu* (but) *te* (those) {emotions are present} *mayi* (in My {seed of the physical human world [i.e.] Prajapita}) {in their original, pure form}.

54) *Mayaa tatam idam sarvam jagat avyaktamuurtinaa.*

Matsthaani sarvabhutaani na ca aham teshu avasthitah. (Chapter 9, shloka 4)

{Just like a tree [grows] from a subtle seed}, *idam* (this) *sarvam* (entire) *jagat* (world) *tatam* (has expanded) *mayaa avyaktamuurtinaa* (through the expanded seed form, the corporeal idol of the *ling*¹⁵⁷ of the incorporeal Point of Light, that isn't visible because I am the subtlest). {Therefore}, *sarvabhutaani* (all the living beings) *matsthaani* (are situated in Me, {the subtle Seed Form *Shivling*}) *ca* (but) *aham* (I) *na avasthitah* (am not situated) *teshu* (in them). {It means, I am not omnipresent.}

55) *Etadyoniini bhuutaani sarvaani iti upadhaaraya. ... (Chapter 7, shloka 6)*

Upadhaaraya (consider) *iti* (that) *sarvaani bhuutaani* (all the living beings) *etadyoniini* (are born from these very two kinds of nature) {and} *aham* (I am) *prabhavah* (the Creator) *tathaa pralayah* (and Destroyer) *kritsnasya jagatah* (of the entire world).

56) *Mama yonih mahat brahm tasmin garbham dadhaami aham.*

Sambhavah sarvabhuutaanaam tatah bhavati bhaaratata. (Chapter 14, shloka 3)

Bhaaratata (O Arjuna)! *Mahadbrahm* (the greatest element or *Parambrahm* {in the form of the permanent chariot}) *mama yonih* (is My womb); {at the time of great destruction} *aham* (I) *dadhaami* (place) *garbham* (the embryo of knowledge of all the point of light souls) *tasmin* (in him). *Sarvabhuutaanaam* (all the living beings) *sambhavah bhavati* (are created) *tatah* (through him).

Sarvayonishu kaunteya muurtayah sambhavanti yaah.

Taasaam brahm mahat yonih aham bijapradah pitaa. (Chapter 14, shloka 4)

Kaunteya (O Arjuna, son of Kunti)! *Yonih* (the mother in the form of the womb) *taasaam* (of all those) *muurtayah* (shapes of the body) *yaah* (that) *sambhavanti* (are formed) *sarvayonishu* (in all the species) *mahat brahm* (is the great element, *Parambrahm* in the form of the permanent chariot) {and} *aham* (I {Shiva}) *pitaa* (am the Father) *bijapradah* (who sows the seed in the form of the vigour of knowledge [for the creation] of point of light souls).

58) *Dvau imau purushau loke ksharah ca aksharah eva ca.*

Ksharah sarvaani bhuutaani kutastha aksharah ucyate. (Chapter 15, shloka 16)

[There are] *eva* (just) *imau* (these) *dvau* (two) *purushau* ([kinds of] *purush*¹⁵⁸) *loke* (in the world), *ksharah* (perishable) *ca* (and) *aksharah* (imperishable). *Sarvaani* (all) *bhuutaani* (the natural elements (*bhuut*)) *ksharah* (are perishable) *ca* (and) *kutastha* [the Soul] (that lives on the highest peak in the form of the Supreme Abode) *ucyate* (is called) *aksharah* (the imperishable {Soul});

61) *Uttamah purushah tu anyah paramaatma iti udaahritah.*

Yah lokatrayam aavishya bibharti avyayah iishwarah. (Chapter 15, shloka 17)

Tu (but) *uttamah* (the best) *purushah* (soul) *anyah* (different from both these [types of souls]) *udaahritah iti* (is called) *paramaatma* (the hero actor Supreme Soul); *yah* (that) *avyayah* (indestructible) *iishwarah* (God) *lokatrayam aavishya* (takes all the three worlds under [His] control) [and] *bibharti* (holds it) {through the power of yoga}.

63) *Avinaashi tu tat viddhi yena sarvam idam tatam.*

Vinaasham avyayasya asya na kashcit kartum arhati. (Chapter 2, shloka 17)

Yena ({Aadam or the first deity Shankar, the seed form of the human world} through whom) *idam* (this) *sarvam* (entire) {world} *tatam* (has expanded), *viddhi* (consider) *tu tat avinaashi* (him to be imperishable). *Kashcit* (nobody) *na arhati* (is capable) *vinaasham kartum* (of destroying) *asya* (this) *avyayasya* (eternal {man Shankar}).

64) *Iha eva taih jitaah sargah yeshaam saamyeh sthitam manah. ... (Chapter 5, shloka 19)*

Yeshaam (those whose) *manah* (mind) *sthitam* (is stable) *saamyeh* (in the equality {of [being] the children of the One Father Shiva, the souls who are mutually brothers}), *taih* (they have) *jitaah* (conquered) *sargah* (the world {in the form of birth and death}) *iha eva* (in this very world), *hi* (because) *brahm* (the element *brahm*) *nirdosham* (is flawless and sinless) {and} *samam* (it is uniform). *Tasmaat* (so), *te brahmani sthitaah* (they are stable in the element *brahm* itself).

68) *Sarvabhuutaani kaunteya prakritim yaanti maamikaam.*

Kalpakshaye punah taani kalpaadau visrijaami aham. (Chapter 9, shloka 7)

Kaunteya (O son of Kunti)! *Kalpakshaye* (at the end of the cycle), *sarvabhuutaani* (all the living creatures) *yaanti* (attain) *prakritim maamikaam* (the subtle point of light soul conscious

state of Shankar, My excellent creation in the form of the body that attains the incorporeal stage) {and} *kalpaadau* (from the beginning of the cycle) *aham* (I) *taani visrijaami* (liberate them for the world) *punah* (again).

71) Parah tasmaat tu bhaavah anyah avyaktah avyaktaat sanaatanah.

Yah sa sarveshu bhuuteshu nashyatsu na vinashyati. (Chapter 8, shloka 20)

Yah (the) *anyah* (other) *avyaktah* (invisible) {and} *sanaatanah* (eternal) *bhaavah* (quality, {meaning the seed form quality of the soul}) [which is] *tu* (even) *parah* (beyond) *tasmaat* (that) *avyaktaat* (subtle {group of living beings}), *sah* (that [quality]) *na vinashyati* (isn't destroyed) *sarveshu bhuuteshu* (in all the living beings) *nashyatsu* (despite the destruction {of their physical form}).

73) Yah maam ajam anaadim ca vetti lokamaheshwaram.

Asammuurah sa martyeshu sarvapaapaih pramucyate. (Chapter 10, shloka 3)

Yah (the {knowledgeable one}) *vetti* (who knows) *maam* (Me) [to be] *ajam* (the One who isn't born), *anaadim* ({who is} eternal) *ca* (and) *lokamaheshwaram* (the Supreme Lord of all the three worlds {the Abode of Peace, the Abode of Happiness and the Abode of Sorrow}), *sa* (he) *asammuurah* (becomes the one without attachment) *martyeshu* (among the human beings) [and] *pramucyate* (is {completely} liberated) *sarvapaapaih* (from all the sins).

79) Aakhyaahi me kah bhavaan ugraruupah namah astu te devavara prasiida.

Vigyaatum icchaami bhavantam aadyam na hi prajaanaami tava pravrittim. (Ch.11, shloka 31)

Devavara (O Mahadev, the Greatest among the deities)! *Aakhyaahi* (tell) *me* (me) *kah* (who are) *bhavaan* (You), *ugraruupah* (the One with {such} a fearful form)? *Namah astu* (salutations) *te* (to You). *Prasiida* (be pleased). [I] *icchaami* (wish to) *vigyaatum* (know) *bhavantam* (Your) *aadyam* (primeval form) *hi* (because) *na prajaanaami* ({I} don't know) *tava* (Your) *pravrittim* (activities).

81) Prasabham yat uktam he Krishna he yaadav he sakhe iti. (Chapter 11, shloka 41)

'*He Krishna, he Yaadav, he Sakhe*' ('O Shiva, the One who attracts the souls! O Yaduvanshi¹⁵⁹ Yadav¹⁶⁰ {who has come as a foreigner}! O Friend, who always lives with [me]!') *Yat* (whatever) *uktam* (I have said [to You]) *prasabham* (disrespectfully) *iti* (in this way),

... *Tat kshaamye tvaam aham aprameyam. (Chapter 11, shloka 42)*

Acyut (O the One who is never deviated from the subtle stage, meaning the highest stage)! *Aprameyam* (Shivbaba, who is beyond the world)! *Aham* (I) *kshaamye* (seek forgiveness) *tvam* (from You) *tat* (for this).

83) Yasmaat na udvijate lokah lokaat na udvijate ca yah.

Harshaamarshabhayodvegaih muktah yah sa ca me priyah. (Chapter 12, shloka 15)

Yasmaat (the one by whom) *lokah* (the world) *na udvijate* (isn't troubled) *ca yah* (and the one who) *na udvijate* (isn't troubled) *lokaat* (by the world) *ca* (and) *yah* (the one who) *muktah* (is free) *harshaamarshabhayodvegaih* (from happiness, anger, fear and worries), *sah* (that {man}) *priyah* (is dear) *me* (to Me).

84) Yat yat aacarati shreshthah tat tat eva itarah janah.

Sa yat pramaanam kurute lokah tat anuvartate. (Chapter 3, shloka 21)

Yat yat (the way) *shreshthah* (a great man) *aacarati* (acts), *itarah* (the other ordinary) *janah* (people) {also act} *tat tat eva* (the same way). *Pramaanam* (the genuine task) *yat* (that) *sah* (the {great man}) *kurute* (performs), *lokah* {ordinary} (people) *anuvartate* (follow) *tat* (that {very task}).

85) The missing numbers of endnotes (87, 91, 92, 93) aren't the *shlokas* in the Gita.

107) *Adhah ca uurdhvam prasritaah tasya shaakhaa gunapravridhaa vishayapravaalaah.*

Adhah ca muulaani anusantataani karmaanubandhiini manushyaloke. (Chapter 15, shloka 2)

Shaakhaah (the branches) *tasya* (of that {world tree}) *vishayapravaalaah* (with *vidharmi*¹⁶¹ sprouts or small branches in the form of vices) {and} *gunapravridhaah* (which grow sequentially through all the three qualities, {*satva*¹⁶², *raj*, *tam*}) *prasritaah* (are spread) *adhah* (downwards), {in the corporeal human world} *ca* (and) *uurdhvam* (upwards), {in heaven}; *ca* (but) *muulaani* (the roots in the form of a variety of religions) *karmaanubandhiini* (which bind us in actions) *anusantataani* (are spread) *adhah* (below) *manushyaloke* (in the human world).

108) *Tatah padam tat parimaargitavyam yasmin gataah na nivartanti bhuuyah.*

Tam eva ca aadyam purusham prapadye yatah pravrittih prasrita puraani. (Chapter 15, shloka 4)

Tatah (from that {world of the Confluence Age Brahmin religion}) [we] *parimaargitavyam* (should search, meaning know) *tat* (the) *padam* (supreme status [i.e.] {the abode of Vishnu}), [the place from] *yasmin* (where) *gataah* (the ones who have gone) *na nivartanti* (don't return {to this sorrowful world}) *bhuuyah* (again) *ca* (and) *prapadye* (should seek the shelter) {of} *tameva* (that very) {*Adidev*¹⁶³, *Ardhanaarishwar*¹⁶⁴ Mahadev, the corporeal form} *aadyam purusham* (of the first man {Shiva}) *yatah* (from whom) *puraani* (the old) *pravrittih* (events) {of the Ancient Deity religion of this corporeal world tree} *prasrita* (have [begun and] spread).

109) *Aatmaanam rathinam viddhi shariiram rathameva ca. Buddhim tu saarathim viddhi manah pragrahameva ca. Indriyaani hayaanaahuh ...*

Vedic literature (Kathopanishad 1.3.3-4),

Every man is mounted on the chariot in the form of this materialistic body and the intellect is its charioteer. The mind is the reins and the *indriyaan* are the horses.

111) *... Ye bhajanti tu maam bhaktyaa mayi te teshu ca api aham. (Chapter 9, shloka 29)*

Tu (but) *ye* (those who) *bhajanti* (remember) *maam* (Me) *bhaktyaa* (faithfully), *te mayi* (they are present in Me) *ca* (and) *aham* (I am) *api* (also) [present] *teshu* (in them). {And [who is present] in the rest?} (Maya Ravan)

112) *... Ishtah asi me dridham... (Chapter 18, shloka 64)*

{Because you} *asi* (are) *dridham* (extremely) *ishtah* (dear) *me* (to Me).

113) *Saadhibhuutaadhidaivam maam saadhiyagyam ca ye viduh.*

Prayaankaale api ca maam te viduh yuktacetasa. (Chapter 7, shloka 30)

Ye (the {Brahmins}) *viduh* (who know) *maam* (Me) *saadhibhuutaadhidaivam* (along with the ruler of the living beings and deities) *ca* (and) *saadhiyagyam* (along with {Prajapita Brahma}, the lord of the *yagya* {of Rudra's knowledge}), *te* (those ones) *yuktacetasa* (with their mind and intellect engaged in yoga) *api* (also) *viduh* (recognize) *maam* (Me) *ca* (alone) *prayaankaale* ({at the end of the *kalpa*}, at the time of going to the Soul World (*Brahmalok*)).

114) *Adhibhuutam ksharah bhaavah purshah ca adhidaivatam.*

Adhiyagyah aham eva atra dehe dehabhritaam vara. (Chapter 8, shloka 4)

Dehabhritaam vara (O the elevated one among the bodily beings) {Arjuna in the form of Prajapita Brahma}! *Ksharo* (the destructible and declining) *bhaavah* (quality) *adhibhuutam* (is *adhibhuut*, [{meaning} Brahma, the ruler of the elements]) *ca* (and) *purushah* (the soul that attains peace, meaning rests or sleeps comfortably in the abode like body) *adhidaivatam* (is {the Supreme man Vishnu in the form of} *adhidaiva*). *Aham* (I) *eva* (Myself) *adhiyagyo* (am {the Supreme Father Shiva}, the Master of the service of the *yagya* in the form of renouncement) *dehe* (in the body) *atra* ({of} this {Confluence Age first Brahmin}).

115) ... aatmani tushyati. (Chapter 6, shloka 20)

... *tushyati* (becomes happy) *aatmani eva* (in the soul itself).

Sukham aatyantikam yat tat buddhigraahyam atiindriyam. ... (Chapter 6, shloka 21)

Yat (the) *aatyantikam* (excellent) *sukham* (happiness) *atiindriyam* (beyond the *indriyaan*) *buddhigraahyam* (that can be grasped through the intellect) ...

116) ... yagyah karmasamudbhavah. (Chapter 3, shloka 14)

... *yagyah* (*yagya*) *karmasamudbhavah* (has originated from *karmayoga*).

Karma brahmodbhavam viddhi... (Chapter 3, shloka 15)

Viddhi (consider) *karma* (the {*saatvik*} actions) *brahmodbhavam* (to have originated from Brahma) ...

117) Sahyagyaah prajaah srishtvaa puraa uvaac prajapatih. ... (Chapter 3, shloka 10)

Puraa (in the beginning of the world) *prajapatih* (Prajapita Brahma) *srishtvaa* (created) *prajaah* (subjects born through the mind) *sahyagyaah* (along with the *yagya* {of the knowledge of Rudra}) [and] *uvaac* (said) {to those subjects} ...

119) ... brahm aksharsamudbhavam. (Chapter 3, shloka 15)

... *brahm aksharsamudbhavam* (the word Brahma has originated from *Parmeshwar* (God) {*Sadaa Shiva* (always beneficial) Shankar}).

124) Sarvendriyagunaabhaasam sarvendriyavivarjitam.

Asaktam sarvabhrit ca eva nirgunam gunabhoktru ca. (Chapter 13, shloka 14)

{After entering the permanent chariot} *sarvendriyagunaabhaasam* ({*Shiva-Shankar*} in whom the qualities of all the *indriyaan* are felt), {still}, *sarvendriyavivarjitam* (He is free from all the *indriyaan*); *ca eva* (and despite being) *asaktam* (detached) *sarvabhrit* (He is the one who maintains everyone) *ca* (and) *nirgunam* (is free from {*sat*, *raj* [and] *tam*, the three} qualities {of nature}), {still}, *gunabhoktru* (He enjoys them),

125) Kleshah adhikatarah tesham avyaktaasaktacetasaam.

Avyaktaa hi gatih dukham dehavadbhih avaapyate. (Chapter 12, shloka 5)

Tesham (those {*yogis*}) *avyaktaasaktacetasaam* (whose mind is attached to the *avyakt* {subtle point of light form}) *kleshah adhikatarah* (experience more difficulty) *hi* (because) *dehavadbhih* (bodily beings) *avaapyate* (attain) *avyaktaa* (the incorporeal) *gatih* (state, meaning stage) *dukkham* (with sorrow)¹⁶⁵.

126) Mayi aaveshya manah ye maam nityayuktaa upaasate.

Shraddhayaa parayaa upetaah te me yuktatamaa mataah. (Chapter 12, shloka 2)

Ye (those who) *upaasate* (remember) *maam* (Me, {the incorporeal Shiva in the corporeal Shankar}) *aaveshya* (after stabilizing) *manah* ([their] mind) *mayi* (in Me), *nityayuktaa* (by always being engrossed in yoga) [and] *upetaah* (filled) *shraddhayaa parayaa* (with extreme faith), *te* (they) *mataah* (have been considered) *me yuktatamaah* (to be the best among all My yogis);

127) Sahajam karma kaunteya sadosham api na tyajet.

Sarvaarambhaa hi doshena dhuumena agnih iva aavritaah. (Chapter 18, shloka 48)

Kaunteya (O son of Kunti)! *Api* (even if) *sahajam* (the easy) *karma* (task) *sadosham* (has faults), *na tyajet* (it shouldn't be renounced) *hi* (because) *sarvaarambhaah* (all {the worldly} tasks) *aavritaah* (are covered) *doshena* (by faults) *iva* (just like) *agnih* (fire) *dhuumena* ([is covered] by smoke).

128) Pravrittim ca nivrittim ca janaa na viduh aasuraah.

Na shaucam na api ca aacaarah na satyam teshu vidyate. (Chapter 16, shloka 7)

Janaah (the human beings) *aasuraah* (with demonic traits) *na viduh* (don't know) *pravrittim* (the actions that should be performed) *ca nivrittim* ([and they don't know] the actions that should be renounced) *ca* (either). *Teshu* (they) *na shaucam* (neither [have] purity), *na aacaarah* (nor good behaviour) *ca* (and) *na vidyate* ([they] don't have) *satyam* (truth) *api* (either).

129) Dambhah darpah abhimaanah ca krodhah paarushyam eva ca.

Agyaanam ca abhijaatasya paartha sampadam aasurim. (Chapter 16, shloka 4)

Paartha (O king of the Earth)! *Dambhah* (deception), *darpah* (arrogance {of wealth and family}) *ca* (and) *abhimaanah* (pride) *ca* (and) *krodhah* (anger), *paarushyam* (harshness) *ca eva* (and in the same way) *agyaanam* (ignorance): {these bad traits} *abhijaatasya* (are of those who are born) *aasurim sampadam* (with demonic attributes).

130) Prasannacetasa hi aashu buddhih paryavatishthate. (Chapter 2, shloka 65)

Buddhih (the intellect) *prasannacetasa* (of the person with a happy mind, {cheerful face}) *paryavatishthate* (stabilizes properly) *aashu* ({very} soon). {Having a cheerful face}

131) Bhaktyaa maam abhijaanaati yaavaan yah ca asmi tattvatah.

Tatah maam tattvatah gyaatvaa vishate tadanantaram. (Chapter 18, shloka 55)

Tatah (later), *bhaktyaa* (through the Divine feeling of devotion), {that Brahmin} *abhijaanaati* *maam* (recognizes Me {exactly}, in a proper way), *tattvatah* (in an accurate way), *yah* (what [I am]) *ca* (and) *yaavaan* (how) *asmi* ({I} am) {and} *gyaatvaa* (after understanding) *maam* (Me) *tattvatah* (accurately) *vishate* ([he] enters) {the avyaktamuurti¹⁶⁶ Shivling} *tadanantaram* (later on).

132) Asatyamapratishtham te jagadaahuraniishvaram.

Aparasparasambhuutam kimanyatkaamahaitukam. (Chapter 16, shloka 8)

Te (they) *aahuh* (say) {that} *jagat* (the world is) *asatyam* (unreal), *apratishtham* (without a support), *aniishvaram* (without God), *aparasparasambhuutam* (created by the mutual union of each other) {and} *kaamahaitukam* (lust and desire alone is the reason of it), *anyat kim* (what else)! {Only the demons say that the world is unreal.}

Cintaamaparimeyaam ca pralayaantaamupaashritaah.

Kaamopabhogaparamaa etaavaditi nishcitaah. (Chapter 16, shloka 11)

{They} *upaashritaah* (are engaged) *aparimeyaam cintaam* (in numerous worries) *pralayaantaam* (that will end with the great destruction), *nishcitaah* (they are the ones who determine) *iti* (that) *kaamopabhogaparamaa* (enjoying lust and desire itself is the greatest *purusharth*) *ca* (and) *etaavat* ('this alone is everything').

134) Strishu dushtaasu vaarshaneya jaayate varnasankarah. (Chapter 1, shloka 41)

... *vaarshneya* (O Vrishni¹⁶⁷, the one who is born in the dynasty of the knowledgeable ones)! *Strishu dushtaasu* (when women are polluted), *varnasankarah* (subjects born because of adultery) *jaayate* (are created).

135) Sankarah narakaaya eva kulaghnaanaam kulasya ca. ... (Chapter 1, shloka 42)

Sankarah (the subjects [born because of] mixed blood) {are} *eva* (just [born]) *narakaaya* (to bring about the degradation) *kulasya* (of the clan) *ca* (and) *kulaghnaanaam* ([the degradation of] the destroyers of the clan). ...

137) Asau mayaa hatah shatruh hanishye ca aparaan api.

Ishwarah aham aham bhogi siddhah aham balvaan sukhi. (Chapter 16, shloka 14)

Mayaa (I) *hatah* (have killed) *asau* (this) *shatruh* (enemy) *ca* (and) {in the future}, *hanishye* (I will kill) *aparaan* (the other enemies) *api* (as well). *Aham* (I) *iishwarah* (am capable, meaning

prosperous), *aham* (I) *bhogi* (am the one who enjoys), *aham* (I) *siddhah* (am successful), *balvaan*, *sukhi* (strong and happy).

138) *Etaam drishtim avashtabhya nashtaatamaanah alpabuddhayah.*

***Prabhavanti ugrakarmaanah kshayaaya jagatah ahitaah.* (Chapter 16, shloka 9)**

Ugrakarmaanah (the people who perform cruel actions), *alpabuddhayah* (those with a worthless intellect) {and} *nashtaatamaanah* (those whose nature has destroyed) *ahitaah* (become the enemies) *jagatah* (of the world) *avashtabhya* (taking the support of) *etaam* (such) *drishtim* (point of view) [and] *prabhavanti* (are created) *kshayaaya* (to bring about its great destruction). {Those who say that the world is unreal are the enemies of the world.}

139) *Trividham narakasya idam dvaaram naashanam aatmanah.*

***Kaamah krodhah tathaa lobhah tasmaat etat trayam tyajet.* (Chapter 16, shloka 21)**

Idam (these) *kaamah krodhah* (lust, anger) *tathaa lobhah* (and greed) *trividham dvaaram* (are three kinds of doors) *narakasya* (of hell) *naashanam* (which destroys) *aatmanah* (the soul). *Tasmaat* (this is why) *tyajet* ([you] should renounce) *etat trayam* (all these three [vices]).

141) *Paritraanaaya saadhuunaam vinaashaaya ca dushkritaam.*

***Dharmasansthaapanaarthaaya sambhavaami yuge yuge.* (Chapter 4, shloka 8)**

Paritraanaaya (for the protection) *saadhuunaam* (of sages and saints), *vinaashaaya* (for the destruction) *dushkritaam* (of the wicked ones) *ca* (and) *dharmasansthaapanaarthaaya* (for the complete establishment of the {true} religion), {I} *sambhavaami* (have a birth) *yuge yuge* (in {the confluence of} the two ages {[i.e.] the Iron Age and the Golden Age}).

PROBLEMS CREATED BECAUSE OF THE RUINED GITA AND THEIR SOLUTIONS

The human being is a social animal, meaning the activities of every human being affect the entire society. But today, he has become selfish (*svarthi*) while thinking about his own chariot, meaning his chariot like body. Just because of their selfishness, they have brought the society to such a level that today, each one is afflicted by sorrow and diseases.

Well, the society is just degrading and is also being exploited even after following the customs and traditions of the ancient culture just like it was followed [earlier], [even after] the constant study of the Vedas and scriptures and the *bhakti* continuing for many centuries. So, what is the reason for this?

The exploitation of the society is the result of the greatest mistake of the human being and that mistake is to consider Krishna to be God of the Gita and to consider God to be omnipresent. How?

Corruption: The Supreme Father Supreme Soul Himself comes and gives us the introduction to spirituality through which we realize our ‘*sva*’, meaning the soul. Prior to this, we just used to consider ourself as a body. The soul is essentially elevated and imperishable and the body continues to become perishable and corrupt. If the thoughts and opinions generated in the mind are for the soul, they will be called elevated, if they are for the body, they will be called corrupt. By following and bringing into practice these very opinions, the elevated conduct (*shreshthaacaar*) and the corrupt conduct (*bhrashtaacaar*) are born. The desires of the mind and greed created for the body themselves give birth to corruption.

But the dangerous bitter truth is that because of putting the name of Krishna in the Gita and making God omnipresent, the corrupt conduct has received encouragements in an expanded form.

For example: In the Gita, lust has been named ‘the greatest enemy’, but the people of the world don’t accept this because the eight *patranis*¹⁶⁸ of Krishna, the so called creator of the Gita and the 16108 *gopis*¹⁶⁹ and their children are also famous in the scriptures. Because of following the ruined, meaning the Gita of Krishna, human beings didn’t control their corrupt *indriyaan*¹⁷⁰ and continued to experience the pleasure of lust. Had the world considered Shiva-Shankar *Bholenath*¹⁷¹ as the creator of the Gita, it would have easily accepted the point that lust is the greatest enemy, because Shankar is certainly famous in the form of *amogh viirya*¹⁷² and the one who turns *Kamdev*¹⁷³ into ashes.

Because of putting the name of Krishna - who comes in the cycle of birth and death - in the Gita and considering Krishna to be God, [people] even made the Supreme Soul omnipresent and every human being considered himself to be *Shivoham* (I am Shiva). However, they are certainly vicious, aren't they? (They are also born through vices.) He even considered the vicious opinion generated through his vicious intellect to be the directions of Shiva and started following it. While bringing into practice the vicious and corrupt opinions, the entire world, the entire society became corrupt.

Growing population:- Increasing corruption, meaning to act through the corrupt *indriyaan* itself is the main reason of the growing population. Because of putting the name of Krishna in the Gita, the increasingly vicious human beings just considered Krishna their ideal and the source of inspiration. Krishna is famous for the *raasliila*¹⁷⁴ in the scriptures. So, the human being also started spending his life in the *raasliila* of lust and desire. Because of not having control on lust, his population has reached such a level that today, even if he wishes he can't control the population. It has become a social problem in every country. Despite the continuous efforts of plans like the family planning, the government is incapable to control the growing population. Had the human beings considered and accepted Shiva-Shankar alone to be God of the Gita, they would have considered lust as the greatest enemy and renounced lust, which is the main reason of the growing population. The Gita of Shiva-Shankar itself is the real family planning. There is no way other than this.

Disrespect of the woman:- The man is intellectual and the woman is emotional. Women have been suffering atrocities and exploitation for many centuries. There hasn't been any special transformation in the life of women despite the arrival of the 21st century and the events which we consider to be transformation are mere pretensions. But the real truth is just that the female species is weak through the body, mind and wealth even today. From a daughter to an old mother, they just feel themselves insecure in this entire society. The reason for this too is the ruined Gita itself. By putting the name of Krishna in the Gita, only the character of Krishna comes in front [of us]. In the wish to have an attractive husband like Krishna and dear child like Krishna, [women] become crazy and just remain as a puppet of their husband and children. They suffered degradation all the more by considering their husband to be God and following their vicious opinions, considering them to be Divine directions. Those whom they made their gurus are also men, who said women were 'the gateway to hell'. By saying this they have made a disgraceful attempt to destroy the self-esteem of every woman.

Had they considered Shiva-Shankar as God of the Gita – the proof of [the presence of] *Shakti* in Shankar is famous as '*Ardhanaarishwar*¹⁷⁵', which represents the equality of man and woman - then, according to an honourable culture, women would have also received an equal right to live a life without fear.

Because of following Krishna, men started having many wives [and] started considering women as the form of sensual pleasure. Isn't this disrespect for the woman? Aren't they laughing at their feelings? Had he followed Shiva-Shankar, the Creator of the Gita, he would have lived a life being loyal to one wife (*ek patnivrata*) like Shankar. Having one wife and remaining celibate.

Terrorism:- Terrorism is not just the result of mutual differences and aversion but this is also a kind of pain created through the ruined Gita. Because of putting the name of the corporeal Krishna in the Gita, the worshippers of the Incorporeal One started neglecting the Gita, they started laughing at it. This is why various opinions and various religions and cultures were created. Because of various languages, various provinces and various states were created, Rahu¹⁷⁶ in the form of diversities devoured the clean and pure place of unity, one undivided [and] complete great Bharat was divided into many parts and in the race of expressing his religion, region, state and language of the state to be great, human being forgot humanity and started creating such fearsome terror that everyone including those who are guilty as well as innocent were distressed. Today, among all the arguments, the gravest and explosive form is of terrorism. Had they considered the incorporeal Shiva-Shankar as God of the Gita, diversities wouldn't have been born at all because the incorporeal and naked Shankar is praised in every religion. [He is famous] in the form of '*Adidev*' among the Hindus, '*Aadinath*' among the Jains, '*Aadam*' among the Muslims, '*Adam*' among the Christians and so on. Had this happened, today people of every religion would have just considered the Gita in the form of the crown jewel among all the scriptures as their religious book and would have followed it. But because of the ruined

Gita, the entire world along with Bharat has been divided into various parts today, while opposite to this, the complete Gita itself gives the form of ‘*Vasudhaiv Kutumbakam*¹⁷⁷’ to the world. So, the end of the curse in the form of terrorism is also certain through the indestructible Gita itself.

This isn’t the end but after this, many problems are just created through the ruined Gita. For example, the growing population, poverty and unemployment, because of which indecent deeds like theft and robbery arise. Adulterous behaviour takes the form of a brothel and gives an expanded form to dirt and diseases in visible and invisible form. All these social problems have arisen because of the only mistake of this very ruined Gita of Krishna. If we understand, accept the visible active form of God of the Gita, meaning Shiva-Shankar, the Creator of the Gita and follow the path shown by Him, we can become the reason of true liberation of not just ourselves but of the entire human race and the entire world. Otherwise, the destiny is certainly fixed.

PREDICTIONS

(Here, the predictions that have been described are of those people whose predictions have proved to be correct till date):

Kalki puran: After the independence, a great person will appear in Bharat (India) who will even be the Scientist of all the scientists. He will reveal the secrets of the soul and the Supreme Soul. The knowledge of the soul will be given by him. His attire will be ordinary. His health will be like a child; he will be courageous like the warriors, he will be brave and young like the Ashwini kumars¹⁷⁸, [he will be] a great scholar of the scriptures and a humanitarian. His father himself will inspire him to pursue yoga and meditation. He will play the greatest role in yoga at the age of 24.

Anderson (America): There will be terrible bloodshed and communal revolts in the Muslim dominant states including the Arab countries. In the meantime, the power and reputation of a great person born in the land of Bharat will rise. This person will be the most elevated messenger in history. He will prepare a human constitution, through which there will be the outline of one language, one united state, one highest judiciary and one flag for the entire world.

Grayrard Crysay (Holland): In the country of Bharat, a great person is born who will make plans for the benefit of the world.

Joel Burn: The most capable person in the world has incarnated. He will change the whole world. His spiritual revolution will spread throughout the world. [...] On the one hand there will be clashes and on the other hand a new religious revolution will arise, which will disclose new secrets about the soul and the Supreme Soul. [...] That great person was born before 1962. His followers will appear in the form of a capable institution and they will gradually spread their influence in the whole world. By the grace of that great person, they will very easily accomplish even the tasks that seem to be impossible [to be accomplished].

Professor Keiro: Bharat will rise up in the form of the leading power, but for that, it will have to struggle very hard. This situation will appear to be very difficult but an angel will come in this world who will gather thousands of ordinary people and fill them with so much spiritual power that they will prove the beliefs of the great intellectual people to be false.

Gopinath Shastri: There will be a great revolution of thoughts through a great person incarnate and as a result of this, the education system will change and such a teaching [system] will be invented that grants the art of living to a person; on the other hand, the current education system is limited only to the purpose of [earning to] fill the stomach. [...] People will have hatred for the so-called intellectual people, who are devoid of spiritual knowledge and there will be an expansion in science and in the new fields of Geography, Chemistry, mechanics, mineralogy, magnet therapy and so on; it will be represented by such a religious gathering in the land of Bharat whose guide is God Himself. The religious ashrams will work as the centers for the awareness of people.

- ¹ *Manmanaa bhav madbhaktah madyaaji maam namaskuru...* Chapter 9, shloka 34; chapter 18, shloka 65
- ² Includes *karmendriyaan*: parts of the body used to perform actions and *gyaanendriyaan*: the sense organs
- ³ *Indriyaani paraani aahuh indriyebhyah param manah. Manasah tu paraa buddhih yah buddheh paratah tu sah.* (Chapter 3, shloka 42)
- ⁴ *Saankhyayogau prithak balaah pravadanti na panditaah.* (Chapter 5, shloka 4)
- ⁵ ... *Na hi te bhagwan vyaktim viduh devaah na daanavaah.* (Chapter 10, shloka 14)
- ⁶ *Svayam eva aatmanaa aatmaanam vettha tvam purushottam...* (Chapter 10, shloka 15)
- ⁷ *Sur, nar, muni sabki yah riiti, svarath lage kare sab priiti.*
- ⁸ Unrighteousness, irreligiousness
- ⁹ *Janma karma ca me divyam evam yah vetti tattvatah. Tyaktvaa deham punah janma na eti maam eti sah arjuna.* (Chapter 4, shloka 9)
- ¹⁰ The One who isn't born
- ¹¹ ... *Gyaatum drashtum ca tattvena praveshtum ca parantap.* (Chapter 11, shloka 54)
- ¹² *Ajah api san avyayaatmaa bhuutaanaam ishwarah api san. Prakritim svaam adhishtaa sambhavaami aatmamaayayaa.* (Chapter 4, shloka 6)
- ¹³ The one who has virtues; the corporeal one
- ¹⁴ *Na tat bhaasayate suryah na shashaankah na paavakah. Yat gatvaa na nivartante tar dhaam paramam mama.* (Chapter 15, shloka 6)
- ¹⁵ Sons of Aditi (wife of sage Kashyap)
- ¹⁶ See shlokas 21 to 38 of chapter 10
- ¹⁷ Unworldly, subtle
- ¹⁸ *Yat yat vibhuutimat sattvam shrimat urjitam eva vaa. Tat tat eva avagacch tvam mama tejonshasambhavam.* (Chapter 10, shloka 41)
- ¹⁹ *Adhi* means inside, *atmik* means the soul; inside the soul
- ²⁰ *Athavaa bahunaa etena kim gyaatena tava arjuna. Vishtabhya aham idam kritsnam ekankshena sthitah jagat.* (Chapter 10, shloka 42)
- ²¹ An oblong shaped stone worshiped all over India as a symbol of Shiva in the path of *bhakti*
- ²² *Aham aatmaa gudaakesha sarvabhutaashayasthitah.* ... (Chapter 10, shloka 20)
- ²³ ... *Matsthaani sarvabhutaani na ca aham teshu avasthitah.* (Chapter 9, shloka 4)
- ²⁴ The yoga of the knowledge of kings and the secret of kingship
- ²⁵ *Rajavidyaa rajaguhyam pavitram idam uttamam. Pratyakshaavagamam dharmyam susukham kartum avyayam.* (Chapter 9, shloka 2)
- ²⁶ This Divine knowledge is known through the visible, meaning God in practice
- ²⁷ That which goes against the precepts of religion
- ²⁸ *Dvau bhuutasargau loke asmin daiva aasura eva ca.* ... (Chapter 16, shloka 6)
- ²⁹ *Mayaa adhyakshena prakritih suuyate sacaraacaram. Hetunaa anena kaunteya jagat viparivartate.* (Chapter 9, shloka 10)
- ³⁰ *Dambhah darpah abhimaanah ca krodhah paarushyam eva ca. Agyaanam ca abhijaatasya paartha sampadam aasurim.* (Chapter 16, shloka 4)
- ³¹ Transformation of the world facing downwards into the Golden Age upper world with a reverse movement
- ³² Knowledge and yoga
- ³³ To be in the remembrance of God while performing actions
- ³⁴ *Loke asmin dvividhaa nishthaa puraa proktaa mayaa anagh. Gyaanayogena saankhyaanaam karmayogena yoginaam.* (Chapter 3, shloka 3)
- ³⁵ Not performing actions
- ³⁶ The one who performs *karmayoga*
- ³⁷ The One who is unstained
- ³⁸ *Yasya na ahamkritah bhaavah buddhih yasya na lipyate. Hatvaa api sa imaan lokaan na hanti na nibadhyate.* (Chapter 18, shloka 17)
- ³⁹ The king of the yogis
- ⁴⁰ The Lord of the yogis
- ⁴¹ *Antakaale ca maam eva smaran muktvaa kalevaram. Yah prayaati sa madbhaavam yaati na asti atra samshayah.* (Chapter 8, shloka 5)
- ⁴² The one who has virtues
- ⁴³ *Gyaanena tu tat agyaanam yeshaam naashitam aatmanah. Tessaam aadityavat gyaanam prakaashayati tatparam.* (Chapter 5, shloka 16)
- ⁴⁴ *Aavritam gyaanam etena gyaaninah nityavairinaa. Kaamruupena kaunteya dushpuurena analena ca.* (Chapter 3, shloka 39)
- ⁴⁵ ... *Paapmaanam prajahi hi enam gyaanavigyaananaashanam.* (Chapter 3, shloka 41)
- ⁴⁶ *Vigyaan*: 'vi' means special, 'gyaan' means knowledge; special knowledge or yoga
- ⁴⁷ ... *Jahi shatrum mahaabaaho kaamrupam duraasadam.* (Chapter 3, shloka 43)

- ⁴⁸ *Uurdhvamuulam adhahshaakham ashvattham prahuh avyayam. Chandansi yasya parnaani yah tam veda sa vedaviit.* (Chapter 15, shloka 1)
- ⁴⁹ Consisting in the quality of goodness and purity
- ⁵⁰ Dominated by the qualities of activity and passion
- ⁵¹ Dominated by darkness and ignorance
- ⁵² *Ye ca eva sattvikaa bhaavaa raajasaah taamasaah ca ye. Matta eva iti taan viddhi na tu aham teshu te mayi.* (Chapter 7, shloka 12)
- ⁵³ Companionship
- ⁵⁴ *Mayaa tatam idam sarvam jagat avyaktmuurtinaa. Matsthaani sarvabhuutaani na ca aham teshu avasthitah.* (Chapter 9, shloka 4)
- ⁵⁵ *Etadyoniini bhuutaani sarvaani iti upadhaaraya.* (Chapter 7, shloka 6)
- ⁵⁶ *Mama yonih mahat brahm tasmin garbham dadhaami aham. Sambhavah sarvabhuutaanaam tatah bhavati bhaarat.* (Chapter 14, shloka 3); *Sarvayonishu kaunteya muurtayah sambhavanti yaah. Taasaam brahm mahat yonih aham bijpradah pitaa.* (Chapter 14, shloka 4)
- ⁵⁷ Oblong shaped stone representing Shiva in the path of *bhakti*
- ⁵⁸ *Dvau imau purushau loke ksharah ca aksharah eva ca. Ksharah sarvaani bhuutaani kutasthah aksharah ucyate.* (Chapter 15, shloka 16); *Uttamah purushah tu anyah paramaatmaa iti udaahritah. Yah lokatrayam aavishya bibharti avyayah ishwarah.* (Chapter 15, shloka 17)
- ⁵⁹ The best among the souls
- ⁶⁰ The Soul World
- ⁶¹ *Uttamah purushah tu anyah paramaatma iti udaahritah. Yah lokatrayam aavishya bibharti ayayah ishwarah.* (Chapter 15, shloka 17)
- ⁶² *Purush* means man; it also means soul
- ⁶³ *Avinaashi tu tat viddhi yena sarvam idam tatam. Vinaasham avyayasya asya na kashcit kartum arhati.* (Chapter 2, shloka 17)
- ⁶⁴ *Iha eva taih jitaah sargah yeshaam saamyeh sthitam manah.* ... (Chapter 5, shloka 19)
- ⁶⁵ Dissolution of the world at the end of the kalpa
- ⁶⁶ The cycle of 5000 years
- ⁶⁷ The form of light
- ⁶⁸ *Sarvabhuutaani kaunteya prakritim yaanti maamikaam. Kalpakshaye punah taani kalpaadau visrijaami aham.* (Chapter 9, shloka 7)
- ⁶⁹ Merge in My mind
- ⁷⁰ Small round black pebbles worshipped in the path of *bhakti*
- ⁷¹ *Parah tasmaat tu bhaavah anyah avyaktah avyaktaat sanaatanah. Yah sa sarveshu bhuuteshu nashyatsu na vinashyati.* (Chapter 8, shloka 20)
- ⁷² A name of Shiva
- ⁷³ *Yah maam ajam anaadim ca vetti lokamaheshwaram. Asamuurah sa martyeshu sarvapapaih pramucyate.* (Chapter 10, shloka 3)
- ⁷⁴ The Yajur or second of the four Vedas, dealing with sacrificial rites
- ⁷⁵ A mythological character who is a staunch devotee of Lord Vishnu
- ⁷⁶ Name of a divine sage regarded as the compiler of the Vedas
- ⁷⁷ The imperishable *yagya* of the knowledge of Rudra
- ⁷⁸ 'Gan' means group
- ⁷⁹ *Aakhyaahi me kah bhavaan ugraruupah namah astu te devavara prasiid. Vigyaatum icchaami bhavantam aadyam na hi prajaanaami tava pravrittim.* (Chapter 11, shloka 31)
- ⁸⁰ *Kaal* means death; it also means time
- ⁸¹ *Prasabham yat uktam he krishna he yadava he sakhe iti.* (Chapter 11, shloka 41); *Tat kshaamyeh tvaam aham aprameyam.* ... (Chapter 11, shloka 42)
- ⁸² Herdgirls
- ⁸³ *Yasmaat na udvijate lokah lokaat na udvijate ca yah. Harshmarshabhayodvegeih muktah yah sa ca me priyah.* (Chapter 12, shloka 15)
- ⁸⁴ *Yat yat aacarati shreshthah tat tat eva itarah janah. Sa yat pramaanam kurute lokah tat anuvartate.* (Chapter 3, shloka 21)
- ⁸⁵ To be in the remembrance of the Father while performing actions
- ⁸⁶ 'A' means not, 'muurt' means corporeal body; the one who doesn't have a corporeal body
- ⁸⁷ *Brihadandambhuudekam prayaanaam bijamavyayam.* (Shloka 29) (Mahabharata, the beginning section, first chapter)
- ⁸⁸ *Cashak* and *phalak* represent two interlocking triangles. In Hindi *cashak* means a drinking-vessel, a wine-cup and *phalak* means a board, bench, scale, medallion etc.
- ⁸⁹ Lit. means anything that holds water; it also means the cup that holds the *lingam*
- ⁹⁰ *Marud*: deity of storms or wind, *gana*: group
- ⁹¹ *Agni vai Rudrah* (Shatpath Brahmana 3,1,3) 'Yo vai Rudrah sognih' (Shatpath Brahmana 5,2,4,13)

- ⁹² Agni om hridayenaashina om hridayeagnena pashupatim kritsnahridayena bhavam yakna. Sharvam matsnaabhyaamiishaanam manyunaa mahadevmantah parshavyenogram. (Yaju.38,9)
- ⁹³ Tasmai rudyaay namostvagnaye (Atharvaveda 7,87)
- ⁹⁴ This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. (Bible, New Testament, 1 John , 1:5)
- ⁹⁵ Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth. (Bible, Old Testament, Psalms, 31:5)
- ⁹⁶ The Supreme Father Supreme Soul Shiva-Shankar Himself is the favourite of both, Ram and Narayan. On one side there is the remembrance of Ram worshipping Shiva in Rameshwar even today and on the other side, it has also been clearly mentioned in the scriptures that Narayan obtained the *svadarshan-cakra* (the discus of self-realization) from Shiva. This is why, because of being the worshippers of Shiva, they too have been given the name of ‘*satya* (true)’, for example, the name of Ram is true, Satyanarayan etc. are also his names.
- ⁹⁷ The one who takes a support
- ⁹⁸ The incorporeal Om
- ⁹⁹ *Satguru* (the true Guru) can’t be devoured by death and has many names
- ¹⁰⁰ The One can’t be devoured by death and is in a corporeal form
- ¹⁰¹ Lit. means the great night of Shiva; a festival celebrated in the honour of Shiva among the Hindus
- ¹⁰² Quran 86, Surae Date 2,3
- ¹⁰³ A pilgrimage to Mecca
- ¹⁰⁴ Many historians believe that the entire Kaba was a temple of Shiva in reality. Many logical and interesting documentaries have been made on this topic that can be obtained through You Tube channel or Google.
- ¹⁰⁵ Lit. means religion; it also means concepts of a religion, faith
- ¹⁰⁶ Putting into practice the divine virtues
- ¹⁰⁷ *Adhah ca urdhvam prasritaah tasya shaakhaa gunapravridhaa vishayapravaalaah. Adhah ca muulaani anusantaani karmaanubandhiini manushyaloke.* (Chapter 15, shloka 2)
- ¹⁰⁸ *Tatah padam tat parimaargitavyam yasmin gataah na nivartanti bhuuyah. Tam eva ca aadyam purusham prapadye yatah pravrittih prasrita puraani.* (Chapter 15, shloka 4)
- ¹⁰⁹ *Atmaanam rathinam viddhi shariiram rathameva ca. Buddhim tu saarathim viddhi manah pragrahameva ca. Indriyaani hayaanaahuh...* Vedic literature (Kathopanishad 1.3.3-4)
- ¹¹⁰ The One who knows the three aspects of time
- ¹¹¹ *Ye bhajanti tu maam bhaktyaa mayi te teshu ca api aham.* (Chapter 9, shloka 29)
- ¹¹² *Ishtah asi me dridham...* (Chapter 18, shloka 64)
- ¹¹³ *Saadhibhuutaadhidaivam maam saadhiyagyam ca ye viduh. Prayaanakaale api ca maam te viduh yuktacetasa.* (Chapter 7, shloka 30)
- ¹¹⁴ *Adhibhutam ksharah bhaavah purshah ca adhidaivatam. Adhiyagyah aham eva atra dehe dehabhritaam vara.* (Chapter 8, shloka 4)
- ¹¹⁵ ...aatmani tushyati. (Chapter 6, shloka 20); *Sukham aatyantikam yat tat buddhigraahyam attindriyam.* ... (Chapter 6, shloka 21)
- ¹¹⁶ ... yagyah karmasamudbhavah. (Chapter 3, shloka 14), *Karma brahmodbhavam viddhi...* (Chapter 3, shloka 15)
- ¹¹⁷ *Sahyagyaah prajaah srishtvaa puraa uvaach prajapatih.* ... (Chapter 3, shloka 10)
- ¹¹⁸ ‘*Hiranya*’ means gold, ‘*garbha*’ means womb
- ¹¹⁹ ... *brahm aksharasamudbhavam.* (Chapter 3, shloka 15)
- ¹²⁰ ‘*Avinaashi*’ means imperishable; ‘*Ashvamedha*’ [means] the *yagya* in which the horse in the form of the mind is especially killed; ‘*Rudra Gita gyaan yagya*’ means the *yagya* of the knowledge of the Gita given by Rudra
- ¹²¹ Refer endnote no. 114
- ¹²² Refer endnote no. 114
- ¹²³ The subtle stage of thinking and churning
- ¹²⁴ *Sarvendriyagunaabhaasam sarvendriyavivarjitam. Asaktam sarvabhrit ca eva nirgunam gunabhoktru ca.* (Chapter 13, shloka 14)
- ¹²⁵ *Kleshah adhikatarah tesham avyaktaasaktacetasaam. Avyaktaa hi gatih dukham dehavadbhiih avaapyate.* (Chapter 12, shloka 5)
- ¹²⁶ *Mayi aaveshya manah ye maam nityayuktaa upaasate. Shradhayaa parayaa upetaah te me yuktatamaa mataah.* (Chapter 12, shloka 2)
- ¹²⁷ *Sahajam karma kaunteya sadosham api na tyajeta. Sarvaarambhaa hi doshena dhuumena agnish iva aavritaah.* (Chapter 18, shloka 48)
- ¹²⁸ *Pravrittim ca nivrittim ca janaa na viduh aasuraah. Na shaucam na api ca aacaarah na satyam teshu vidyate.* (Chapter 16, shloka 7)
- ¹²⁹ *Dambhah darpah abhimaanah ca krodhah paarushyam eva ca. Agyaanam ca abhijaatasya paartha sampadam aasuriim.* (Chapter 16, shloka 4)
- ¹³⁰ *Prasannacetasa hi aashu buddhih paryavatishthate.* (Chapter 2, shloka 65)
- ¹³¹ *Bhaktyaa maam abhijaanaati yavaan yah ca asmi tattvatah. Tatah maam tattvatah gyaatvaa vishate tadanantaram.* (Chapter 18, shloka 55)
- ¹³² Shrimad Bhagwad Gita chapter 16, shloka 8 + chapter 16, shloka 11

- ¹³³ Those with mixed blood
¹³⁴ *Strishu dushtaasu vaarshaneya jaayate varnasankarah.* (Chapter 1, *shloka* 41)
¹³⁵ *Sankarah narakasya eva kulaghnaanaam kulasya ca.* ... (Chapter 1, *shloka* 42)
¹³⁶ Lustful and angry
¹³⁷ *Asau mayaa hatah shatruh hanishye ca aparaan api. Ishwarah aham ahma bhogi siddhah aham balvaan sukhi.*
 (Chapter 16, *shloka* 14)
¹³⁸ *Etaam drishtim avashtabhya nashtaatamaanah alpabuddhayah. Prabhavanti ugrakarmaanah kshayaaya jagatah ahitaah.* (Chapter 16, *shloka* 9)
¹³⁹ *Trividham narakasya idam dvaaram naashanam aatmanah. Kamah krodhah tathaa lobhah tasmaat etat trayam tyajet.*
 (Chapter 16, *shloka* 21)
¹⁴⁰ Irreligiousness, unrighteousness
¹⁴¹ *Paritraanaay saadhunaam vinaashaaya ca dushkritaam. Dharmasansthaapanaarthaaya sambhavaami yuge yuge.*
 (Chapter 4, *shloka* 8)
¹⁴² The world itself is our family
¹⁴³ The descendants of Kuru
¹⁴⁴ The descendants of Yadu
¹⁴⁵ The descendants of Pandu
¹⁴⁶ A poetical composition
¹⁴⁷ The One who isn't born through the womb
¹⁴⁸ Lit. means Lord of the world
¹⁴⁹ Lit. means pit for sacrificial fire; it also means the family established by the Father
¹⁵⁰ Includes both, *karmendriyaan*: parts of the body used to perform actions and *gyaanendriyaan*: the sense organs
¹⁵¹ To be in the remembrance of God while performing actions
¹⁵² The one who has a body (*muurti*), still he is subtle (*avyakt*)
¹⁵³ Presence in one being
¹⁵⁴ Endowed with the quality of *satva*: true, genuine, honest
¹⁵⁵ Dominated by the quality of activity or passion
¹⁵⁶ Dominated by darkness and ignorance
¹⁵⁷ Oblong shaped stone worshipped all over India in the path of *bhakti* as the form of Shiva
¹⁵⁸ 'Purush' means soul; it also means a man
¹⁵⁹ The one who belongs to the dynasty of Yadu
¹⁶⁰ A descendant of Yadu
¹⁶¹ Those belonging to the religion other than the Father's religion
¹⁶² Consisting in the quality of goodness and purity
¹⁶³ The first deity
¹⁶⁴ The half male and half female form of Shiva
¹⁶⁵ The remembrance of the Incorporeal One in the corporeal one is easier than the remembrance of the Incorporeal One alone
¹⁶⁶ The one who has a personality (*muurti*) and is subtle (*avyakt*)
¹⁶⁷ Vrishni means the cloud that rains
¹⁶⁸ Principal wives
¹⁶⁹ Herd girls
¹⁷⁰ Parts of the body used to perform actions and the sense organs
¹⁷¹ Lord of the innocent ones
¹⁷² The one who never loses vigour
¹⁷³ The deity of lust
¹⁷⁴ The round-dance of Krishna with the herd girls of Braj
¹⁷⁵ The half male and half female form of Lord Shiva
¹⁷⁶ Name of a demon supposed to seize the Sun and the Moon in his mouth and so to create eclipses
¹⁷⁷ The entire world is our family
¹⁷⁸ Doctors of the deities; *devas* of Ayurvedic Medicine

The Trimurti God Shiva says:

- Come and listen or understand the good news about how the unlimited Father, the Ocean of Knowledge, the Purifier of the sinful, the Giver of true liberation, the (Husband) God of the Gita, Shiva (the form of the *ling*) through Prajapita Brahmakumar-kumaris is once again transforming the completely vicious, corrupt, sinful Iron Age world (of Brahmins) into the completely vice less, pure, righteous (divine) Golden Age world. (Murli dated 25.10.66, middle of pg.1)

Note: In many cities, towns and villages in India and abroad, members of the *adhyatmik* family run the Gita temples and true schools of the Gita, where the teachings of Divine knowledge and Raja Yoga are given. Their addresses can be found from the following *adhyatmik* families in various states all over India.

ADHYATMIK FAMILY

- **Ahmedabad:** India Colony, Ahmedabad-382350, (Gujarat) 📞 (0) 9157721633
- **Bangalore:** Plot no.8/2 B, Hebbagodi Main road, Po.Bommasandra Anekal Taluk, Bangalore-560099 (Karnataka) 📞 (0) 7676872209
- **Bhendra:** Kanchan lane, Bhendra, Bokaro, (Jharkhand)-828401 📞 (0) 9117255378
- **Bhopal:** House no. M.I.G.17, Sector-3/C, Saket nagar, Bhopal (MP)-462021 📞 (0) 9303612033
- **Chandigarh:** House no.634, Keshoram Complex, Sector no.45 C, Po.-Burhail, Dist.-Chandigarh-160047 (Punjab) 📞 (0) 9357277591
- **Chennai:** Plot no.22 and 47, N.G.O.nagar, Shriniwasnagar Po.no.9, Alpakam, Dist.-Kanchipuram, Chennai (Tamilnadu)-600063 📞 (0) 9445520108
- **Farrukhabad:** 5/26 A, Sikattarbagh, Dist.-Farrukhabad (UP)-209625 📞 (0) 9335683627, (0) 9721622053
- **Gangtok:** Government college veli, Gangtok, (Sikkim)-737102 📞 (0) 8768387760
- **Guwahati:** ABC Bus stop, Near Bhangagarh, Guwahati, (Assam)-781005 📞 (0) 7896334916
- **Hyderabad:** 29/3 R.T.Prakashnagar, Po.-Begumpet, Hyderabad-500016 (Telangana) 📞 (0) 9394693379
- **Jaipur:** Plot.no.211, OmShiv Colony, Jhotwada, Jaipur-302012, (Rajasthan) 📞 (0) 7426090422
- **Jammu:** Dayalchak, Hiranagar, Kathua (Jammu & Kashmir) 📞 9906021605
- **Kathmandu:** Plot no.231, Ward no.11, Tripureshwar Street, Mahanagar Palika, Kathmandu (Nepal) 📞 (0) 9849821978, 014216729
- **Khagariya:** Sanjivani Health Care, Khagariya, (Bihar)-851204 📞 (0) 8986150058
- **Kolkata:** C.L.-249, Sector-2, Salt Lake city, Kolkata-700091 (West Bengal) 📞 (0) 8444836243
- **Lucknow:** S./99 Chandrama market, Bhootnath main market, Po.-Indiranagar, Lucknow-226016 (UP) 📞 (0) 9369439863
- **Mumbai:** Plot no.96 B, 'Sarovar', D'silva nagar, Nalasopara (West), Po.-Sopara, Tehsil-Vasai, Dist.-Thana-401203 (Maharashtra) 📞 (0) 8554935822
- **Sonipat:** Chawla colony, Murathal adda, Sonipat (Haryana)-131001 📞 (0) 7876244024
- **Delhi:** A-1, 351-352, Vijayvihar, Post - Rithala, Delhi-110085 📞 (0) 9891370007, 9311161007
- **Kampila:** Nehrunagar, Ganga road, Vill. and post - Kampila, Dist. - Farrukhabad (UP) 207505 📞 (0) 9580568954, (0) 8419089916