

Note: Baba has already said that there will be a lot of service at the end just through the Gita. Just like in the beginning of the yagya, Baba used to give only the clarification of the Gita, similarly, at the end too, the voice will spread in the entire world just through the Gita. This is why, the questions of the Gita are being given in the form of an exercise booklet for your self-study, i.e. for your practice and you yourself will find their answers after searching in the Gita.

CHAPTER 1

First chapter named 'Arjunvishadyoga'

[Shloka 1 to 11: Description of the count and abilities of the main warriors of both the armies]

Dhritarashtra uvaac: Dharmakshetre kurukshetre samvetaa yuyutsavah. Maamakaah paandavaashcaiv kimakurvav sanjay. (Ch.1, shloka 1)

<i>Dhritarashtra uvaac sanjay</i>	Dhritarashtra { <i>Dhrita + raashtra</i> : the one who has seized the kingdom and property of the five Pandavas in minority, [the children] of Pandu, meaning Shiva, the Guide (Panda) who can be counted on fingers, through the unlawful democratic government that wins vote through [rupee] notes; the one who has become a capitalist king by becoming completely blind in darkness of ignorance out of intoxication of wealth, status, honour, position and manpower gathered wrongfully} said: O Sanjay! {San + jay = it means, O Sanjay, the conqueror of the entire world!},
<i>kimakurvav maamakaah</i>	paandavaashcaiv What did {Pandavas,} the children of Pandu and my {stubborn [and] wrathful} children,
<i>yuyutsavah samvetaa</i>	{who have a <i>taamasi</i> * intellect, [who are] ready for atomic violence of physical power, [who are]} eager to [fight] a war [and] have gathered {in the form of those religious establishments, sects and communities}
<i>dharmakshetre kurukshetre</i>	on the battlefield of {numerous communal} religions {according to "sarvadharmaan parityajya" (Gita ch.18, shloka 66), [i.e. renouncing all the religions like] Hindu, Muslim and so on prevailing in this tamoguni¹ taamasi end of the Iron Age and} on the field of actions of {numerous} rituals {like burning corpses, burying them under soil and so on based on those religions, decide}?

- *Dharmakshetre, karmakshetre. Kurukshetre* means *karmakshetre*. It is about this time. God said: What did the children on blind, this Dhritrashtra and the children of the one with eyes do? (Saakaar murli 19.06.66)
- Among the ones who wished to fight on this field of religion, the wrestling ground of religion, the wrestling ground of actions in *karmakshetra* [or] the land of actions, some were the ones who performed good actions [and] some were the ones who performed bad actions; some were the ones who followed the opinion of demons [and] some were the ones who followed the opinion of God. (VCD 186)
- Pandavas and Kauravas are present in the Confluence Age. You, the Pandavas are the ones belonging to the Confluence Age [and] Kauravas are the ones belonging to the Iron Age. (Mu.19.06.70, end of pg.1)
- It is also famous: one is [the group of] blind, the children of the blind and the other is [the group of] the sighted, the children of the sighted. The names of Dhritrashtra and Yudhishtir are shown. (Mu.17.02.90, beginning of pg.1)

Sanjay uvaac: Drishtavaa tu paandavaaniikam vyudham duryodhanastadaa. Aacaaryam upasangamya raajaa vacanam abraviit. (Ch.1, shloka 2)

<i>Tu drishtavaa vyudham paandavaaniikam</i>	[Sanjay said:] now, after seeing the {systematic, gathered and governed} arrangement of the army of Pandavas,
<i>raajaa duryodhanah tadaa upasangamya</i>	King Duryodhan, {the one with the nature of fighting a wicked war,} then went to {[i.e.] in front of}
<i>aacaaryam abraviit vacanam</i>	acharya² Drona, {the scholar with a pot like intellect} and said these words {to his guru very proudly, like a big king:}

¹ Dominated by darkness and ignorance

² A spiritual teacher, an influential mentor

- You are Pandav army, aren't you? Is an army careless or alert? An army means, the ones who are alert, attentive [and] watchful. The one who is careless won't be called a soldier of the army. (A.V.21.11.92, beginning of pg.80)
- Who is Dronacharya? What does 'Drona' mean? Drona means, a pot, acharya means, teacher. An urn is called a pot, it means, the teacher with the urn of knowledge. (VCD 1454)

***Pashya etaam paanduputraanaam aacaarya mahatiim camuum.
Vyudhaam drupadaputrena tava shishyen dhiimataa. (Ch.1, shloka 3)***

Aacaarya	O Acharya! {the one who is considered the scholar of numerous scriptures created by vicious human beings}
pashya etaam mahatiim camuum paanduputraanaam	look at this huge, {mountainous} army of the sons of Pandu {equipped with the weapons of knowledge,}
vyudhaam tava shishyen drupadaputrena dhiimataa	{formed very quickly within a short time [and]} arranged by your student Dhrishtadyumna, the son of [King] Drupad {who has become} wise.

- This one of ours is the army of Pandavas. What? When a kingdom is to be conquered, whose support is taken? An army is formed; a gathering is made. So, this one of ours is the army of Pandavas. (VCD 1149)
- Those who are called the *mahaarathis* of Pandavas, they too have an army. (Saakaar mu.02.01.63)
- The army of Pandavas are knowledgeable souls. (A.V.16.10.69, end of pg.120)
- The children have understood, our army of Pandavas is a spiritual army. The children receive spiritual knowledge through the Spiritual Father. (VCD 1652)

***Atra shuuraa maheshvaasaa bhiimaarjunasamaa yudhi.
Yuyudhaano viraatashca drupdashca mahaarathah. (Ch.1, shloka 4)***

Atra	Here, {in the army of Pandavas for this religious war, not only Dhrishtadyumna¹, but} there are
bhiimaarjunasamaa maheshvaasaa	Bhima², {the one who performs fearsome actions among all the Kauravas, Kiichak* and devils} and great archer like Arjuna³, {bearers of mace, weapons and great},
shuuraa yuyudhaano	valiant ⁴Yuyudhan {i.e.} the winner Satyaki who always fights for truth with the desire to fight like Satyanarayan (true Narayan)}
ca viraatah	and ⁵Virat {the Bengali seed form King of Matsya province like Vishnu, the dicotyledonous mango seed of the household path}
ca mahaarathah drupadah yudhi	and mahaarathi³ [King] ⁶Drupad, {the creator of the yagyakund⁴ of Draupadi, [too]} in the battle. {The one who certainly has high and dhruv (fixed) + pad (position) beforehand.}

- Those who are called the *mahaarathis* of Pandavas, they too have an army and they too have temples as yaadgaar (remembrance). (VCD 1697)

***Dhrishtaketuh cekitaanah kaashiraajashca viiryavaan.
Purujit kuntibhojashca shaibyashca narapungavah. (Ch.1, shloka 5)***

Dhrishtaketushca cekitaanashca viiryavaan	{There are} Dhrishtaketu⁷ and ⁸Chekitan, {the speaker who speaks in tune} and powerful
kaashiraajah purujit kuntibhojah	⁹King of Kashi, {the city of amoghviirya* Shiva}, Purujit¹⁰ {the conquerer of many cities}, ¹¹Kuntibhoj, {a Yadav or the one belonging to the dynasty of Yadu}
ca shaibyah narapungavah	and ¹²Shaibya, the elevated among human beings {who think, [the one who is] like Purushottam*, the son of God, the Light of Sadaa Shiva⁵}.}

- There are names of males in the massive (mahaabhaari) war. (Mu.25.01.67, end of pg.2)
- These are the names of *mahaarathis* that have been given. Among those *mahaarathis*, one is also said to be *narapungavah*; '*shaibyashca narapungavah*'. Those who follow Shiva are Shaiv. Among the human beings, some follow Brahma, some follow Visnu [and] some follow Shiva. Who are the elevated human beings among those followers? Those who follow Shiva (Rudragan). (Disc.1560)
- Bapdada was watching the *mahaarathis* of his army, the souls with weapons [to know:] who among the Pandava's army of the Almighty authority are present on the field. What would he have seen? It is such a

³ Great warrior

⁴ Pit for sacrificial fire

⁵ Sadaa Shiva means always beneficial

wonderful army! It seems to be uneducated in comparison to [the people of] the world, but the army of Pandavas has received the *title* of ‘*knowledge full*’. (A.V.17.03.82, middle of pg.296)

***Yudhaamanyushca vikraant uttamaujaashca viiryavaan.
Saubhadro draupadeyaashca sarva eva mahaarathaah. (Ch.1, shloka 6)***

Vikraant viiryavaan	yudhaamanyushca	{The most valiant,} mighty ¹³ Yudhamanyu {honoured in the art of battle} and courageous or powerful
uttamaujaah saubhadro	Uttamauja¹⁴, Subhadra's son	{the one with the best brilliance (oj) like Mahadev*}, {Rudra's sister} { ¹⁵ Abhimanyu [who is] proud of his maternal uncle}
draupadeyaashca sarva eva mahaarathaah		and {all the five} sons of Draupadi; all {these} are {like} mahaarathis {riding on body conscious elephant}.

- Those who are true *mahaarathis*, it means they are the *mahaarathis* who follow with the help of the power of truth. (A.V.27.02.96, end of pg.132)
- Always consider yourself a *mahaarathi*, i.e. a warrior who performs actions on the *karmakshetra* (field of actions). Those who face on the battlefield, they never give up the weapons. They don't give up their weapons even while sleeping. (A.V.31.05.72, beginning of pg.295)
- Abhimanyu is a progeny of abhimaan (pride). He filled with pride in great measure. What pride is filled in him? I am the student of God. There is no one who has been teaching me the knowledge since childhood. Who has been [teaching]? God Himself has been teaching me the knowledge since childhood. I don't believe in any guru. Well, he won't see, whether he has studied that knowledge systematically and completed it or not? Will success be achieved through [proper] method or will success be achieved if the method is left? He should study the knowledge systematically. Then the second pride is the one who gives birth to me is the highest *purusharthi*, the one who chariot like body is controlled directly by God. He is my Father, the giver of birth to me. These two prides are the ones that take him to the depth of degradation; they indicate bodily ego. If someone believes in God, but doesn't accept the words of God, if he accepts the Murlidhar (the Narrator of murlis), but doesn't have love for the murli, doesn't listen to the murli daily, he doesn't attend the gathering where murli class is conducted either, then will he *pass* or will he *fail* in the life in practice? He fails. (Disc.737)

***Asmaakam tu vishishta ye taanibodha dvijottama.
Naayakaa mama sainyasya sangyaarthan taanbraviimi te. (Ch.1, shloka 7)***

Dvijottama ye taanibodha	tvasmaakam vishishta	O the best among the Brahmins {having knowledge of the human Gita} who is born twice! {You, the one who is worthy of being the commander-in-chief, there are} our excellent {warriors}, know them {as well}.
naayakaa mama sainyasya		{They} are the leaders of my army {of Kauravas}.
braviimi te sangyaarthan	taan	I tell you about them {in advance} for your knowledge; {because you alone are the mahaarathi after Pitamah.}

- Who are the *mahaarathis* in the army of Pandavas and who are the *mahaarathis* in the army of Kauravas? You know both the armies, don't you? (Mu.18.04.73, beginning of pg.4)
- They know, who are the main *actors*, *directors* in that. This is why you ask: this is the unlimited drama. Who are the main in it? It is written in the scriptures [about] who are the seniors in the army of Kauravas and who are the seniors in the army of Pandavas. (Mu.19.08.72, middle of pg.1)

***Bhavaan bhiishmashca karnashca kripashca samitinjayah.
Ashvatthaamaa vikarnashca saumadattistathaiv ca. (Ch.1, shloka 8)***

Bhavaan karnashca	bhiishmashca	{Acharya,} you {yourself are certainly there} and Pitamah Bhishma, {-information about him is mentioned in the meaning of words -} similarly, Karna ⁶
ca samitinjayah		and Samitinjaya, {the one who never loses in the world like the first Narayan [and] is always victorious in the war,}
kripah ca tatha eva		Kripacharya, {the one who is very kind? [and] serves the royal family of Kuru selflessly (?)}, and in the same way {your dear son}
ashvatthaamaa		Ashvatthama, {the wearer of snake-gem in the form of mind,}
vikarnah ca		Vikarna, {the one who criticises Duryodhan fearlessly face to face [and] has the nature opposite to that of Dusshasan and flatterer Karna too,} and {in this world of flatterers,}

⁶ The elder brother of the Pandavas in the epic Mahabharat

saumadattih	{the one who enters Narayan of the third generation of the cool Moon of knowledge, Krishna alias the Golden Age Narayan complete with 16 celestial degrees [and] lavishly praiseworthy Mahatma Buddha himself} is Bhurishrava, the grandson of Somdatt. {[Taking] advance course at AIVV is necessary for the knowledge of this fact.}
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- The children of Dhritrashtra means, the children of blind. Who were present in their army? Look [they] come, don't they? Bhishma Pitamah, Dronacharya, Ashwatthama; they were in whose army? Of Dhritrashtra. The progeny of blind are blind. (Saakaar mu.04.06.65)
- Bhishma Pitamah, Dronacharya, Ashwatthama, to whom did all these ones belong? They were in the army of Kauravas. (Saakaar mu.27.02.66)
- *Ashwa stha ma*; what kind of *ma* (mother)? The one who is stable on the horse (*ashwa*). 'Ashwa' means, inconstant horse like mind. So, is it good to be stable in the horse like mind or should you be stable in the intellect? The mind is inconstant, so whatever comes in the mind, you do just that. You didn't see anything [whether] it is a sin or a noble deed. If it comes in the mind... it doesn't matter if anger comes. So, he went off to kill the five Pandavas. He didn't even check that the ones whom he is killing, are they very small children of Pandavas or the Pandavas [themselves]. He just killed them speedily. So, to perform action as per his own wish, to follow the opinion of the mind is the task of Ashwatthama. Who is the mind? Brahma is the mind. The tasks that are performed and made to perform based on the opinion of the mind, is the task of Ashwatthama. (VCD 1574)
- All these sadhus and so on (are the ones belonging to the community of Kauravas). [...] All the names [like] Bhishma, Dronacharya and so on are [the names] of sadhus. (Mu.23.11.66, end of pg.1)
- Bhishma Pitamah means, *Bal brahmachari* (celibate since childhood), Dronacharya, Ashwatthama and so on, all these are the names of scholars [and] pandits. (Mu.18.02.72, middle of pg.1)
- You had a religious war with scholars [and] pandits. A religious war isn't called a fight. (Mu.22.05.64, beginning of pg.3)

Anye ca bahavah shuuraah madarthe tyaktajivitaah.

Naanaashastrapraharnaah sarve yuddhavishaaradaah. (Ch.1, shloka 9)

Bhavah anye ca shuuraah tyakta jivitaah madarthe	There are many more brave ones {of the Kaurav wing who} are going to {even} sacrifice their life {after restraining their desires especially} for me.
sarve naanaashastrapraharnaah	{They} all are going to strike with many {deceitful} weapons {of knowledge and ignorance
yuddhavishaaradaah	according to the opinion of my mind and [they]} are skilled in the art of {false, tyrannical and violent} battle.

- This is certainly a false world (of violent war). You get falsity and just falsity (in the scriptures). There isn't even a trace of truth. (Mu. 12.02.71, beginning of pg.3)
- Even among the Kauravas, the name of the main ones is famous, isn't it. There are many Yadavas, the residents of Europe as well. There are names of everyone. The names of those who are famous are published in the newspapers. Everyone has an opposing intellect towards the Supreme Father Supreme Soul. (Mu.25.03.72, end of the middle part of pg.2)

Aparyaptam tat asmaakam balam bhiishmaabhirakshitam.

Paryaptam tu idam eteshaam balam bhiimaabhirakshitam. (Ch.1, shloka 10)

Tat balam asmaakam bhiishmaabhirakshitam	That army of ours defended by Bhishma {of the path of renunciation, who is highly respected by the society and the government}
aparyaptam tu idam balam eteshaam	is unlimited and this army {in minority} of these {five Pandavas, the sons of Pandu}
bhiimaabhirakshitam paryaptam	defended by {tall and well-built} Bhima {with demonic attitude and voracious [stomach] like that of a wolf} is limited. {Hence, our victory is certain.}

- There are many Yadavas, Pandavas are very few. It is also praised: Ram (Pandavas of Pandu) went, Ravan (Kauravas of Kuru) went and Yadavas (Christians) have many [in their] community. (Mu.11.06.64, beginning of pg.1)
- Now, it is the kingdom of Kauravas. It (the remembrance of the present time) is mentioned in the history too, that the Kauravas used to trouble the Pandavas a lot, because the Kauravas were more [in number].

Pandavas were few. Many things have been written in the scriptures. You see [them] now, in practice. (Mu.03.11.71, end of pg.1)

- The group of Kauravas is big; the group of Pandavas is small. (Mu.14.07.63, middle of pg.2)

***Ayaneshu ca sarveshu yathaabhaagamavasthitaah.
Bhiishmamevaabhirakshantu bhavantah sarva eva hi. (Ch.1, shloka 11)***

Ca bhavantah sarva eva	This is why all of you {who are the rulers in the form of holders of small or big posts in the Indian democratic rule,}
avasthitaah sarveshu ayaneshu	are firm at all the positions {of officers in the form of <i>purusharthis</i> * [like] foot soldiers, [the riders of] chariot, elephants, horses etc.}
yathaabhaagam hi	according to your sections {[or] departments}; certainly,
abhirakshantu eva bhiishma	protect only Bhishma {from all the directions even in an unjust [way] through [the power of] people, wealth, luxury, physical power or bribery}; {because these sanyasis are respected a lot among the subjects who give votes.}

- Bhishma Pitamah are certainly the people belonging to [the sect of] Shankaracharya. (Saakaar mu.05.07.65)
- If they see any sanyasi passing by from anywhere, they will definitely bow their head in front of him. They will fold their hands. Some fall at their feet on the road itself. There are devotees like this as well. As soon as they see the one with ochre coloured dress, they bow their head. Now, the Father explains, you feed and serve drinks to them a lot, don't you? [...] Here also there are numerous sanyasis. You fall at their feet and give them food too. (Mu.05.06.69, beginning of pg.3)
- No matter how much these great *sanyasi-udaasi*⁷, scholars, pandits, teachers and so on are respected in this world, look, no matter how great the great ones are, what do they say? [God] is omnipresent. (VCD 2839)

[Shloka 12 to 19: Description of the sound of conches of both the armies]

***Tasya sanjanayan harsham kuruvridhdah pitaamahah.
Simhanaadam vinadya uccaih shankham dadhmau prataapavaan. (Ch.1, shloka 12)***

Sanjanayan harsham tasya pitaamahah kuruvridhdah	By giving joy to that Duryodhan, Pitamah Bhishma, the oldest among the Kauravas, {respected for [maintaining] cowardly celibacy}
prataapavaan vinadya uccaih	{and} the one who is considered valorous, yelled loudly {like the clouds that cover the inexhaustible and unlimited light of knowledge of the Sun of Knowledge through the sounds of loudspeakers}
dadhmau shankham	and blew the conch {like mouth of 1200 to 1400 years long-term ignorance of 'God is omnipresent' created by the first Shankaracharya
simhanaadam	out of their own false elation of [being] the World Guru of the entire world} while giving an echoing loud cry like a lion {in the world of violent or murderous animals}.

- The greatest demons are the sanyasis who say that God is omnipresent. (However, there is just one God) (Mu.07.01.71, end of pg.3)
- All the sages, saints and so on are impure [and] corrupt. The ones who say: 'the Supreme Soul is omnipresent', defame us (Shiva+Brahma) the most. (Mu.01.01.73, end of pg.3)
- Now, you become flowers from thorns. Sanyasis won't say, this one is a thorn (who gives sorrow). They say that the Supreme Soul is omnipresent. Everyone is a form of God. (Mu.12.02.69, end of the middle part of pg.1)
- Just dirt comes out of everyone's mouth in the entire world. The dirtiest dirt comes out of the mouth of sanyasis who say that 'God is omnipresent'. They abuse (the unlimited) Father a lot. They call God as the incarnation of tortoise [and] fish. They speak so much dirt. This is why, they have been named Hiranyakashyap etc. (Mu.30.01.70, end of pg.3)
- This is the false knowledge of these sanyasis. They turn the face away of everyone from the Supreme Father Supreme Soul (P). They have included the Supreme Soul Himself in the 84 lakh species. This is called as the defamation of the religion. These ones themselves have entrapped Bharat in mire. The entire

⁷ Those who remain sad thinking that everything is false and just momentary

world has become an orphan with respect to just the one topic (of omnipresence). What is that topic? ‘God is omnipresent’. And then, the sanyasis say: Shivoham (I am Shiva), Brahmoham (I am Brahma). They are called orphans. (Mu.15.01.58, beginning of pg.2)

**Tatah shankhaashca bheryashca panavaanakagomukhaah.
Sahasaa eva abhyahanyanta sa shabdah tumulah abhavat. (Ch.1, shloka 13)**

Tatah sahsaivaabhyahanyanta shankhaashca bheryashca	Then, {later on,} all of a sudden, there were {very loud sounds of} the conches {of knowledge with many types of <i>tunde-2 matirbhinna</i> ⁸ , small, big and medium sized mouths} and bugles,
panavaanaka ca gomukhaah	{instruments of knowledge and ignorance like} <i>dhola</i> ⁹ , drums and horns {i.e. the sounds of} media [like] newspapers, magazines, radio, channels etc., [the sounds of] people of the society and the government}.
abhavat tumulah shabdah sah	There was a very loud noise of {all of} them.

- An extreme darkness of Maya is spread intensely in this world through the media. Arey! Everyone starts speaking lies. The Brahmakumar-kumaris say for themselves that they are the children of Brahma and those representatives of the government also say: ‘Arey! We certainly *control* the entire Bharat’ and all these people of media, these newspapers, these TV channels [and] this internet who spoil even their intellect, start speaking lies. In this way, the kingdom of Ravan begins. (VCD 3420)
- Many news of defamations are received and after listening to those defamations, they are completely tired (*faa hona*). Who? Bharatvaasis (the residents of Bharat) or videshis (foreigners)? The Bharatvaasis become tired. So, those who make the bombs of defamation, the defamation of (the flaw of) adulteration is the greatest defamation according to the Indians, isn’t it? You did understand, didn’t you? So, these are the bombs, the bombs of defamation in the unlimited world of Brahmins. Whose defamation? The highest of the high actor who is the Father of the world. (VCD 2854)

**Tatah shvetaih hayaih yukte mahati syandane sthitau.
Maadhavah paandavashcaiv divyau shankhau pradadhmaatuh. (Ch.1, shloka 14)**

Tatah dhavah + maa sthitau mahati syandane	Then {Shivbaba}, the Husband of mother Parvati, sitting on the great {permanent} chariot {like body of Arjuna}
yukte shvetaih hayaih ca	with {united four heads of Brahma [in the form of] four mind like} white horses {free from dirt,} and
paandavah eva pradadhmaatuh shankhau divyau	Pandav Arjuna, {the son of Panda in the form of Pandu} also blew their conch {like mouth which narrate} divine {words of God}.

- There is the entrance of Baba, (combination of the corporeal one and the Incorporeal One) in this (Brahma). These ones are called as the chariot of Arjuna. (Mu.02.03.89, beginning of pg.2)
- (Shiva) Baba is giving us the teachings after becoming the Charioteer in this chariot. As for the rest, there is no question of horses, cart and so on. The Father is the servant (Charioteer) of the children. The servant will certainly sit in front, won’t he? (Mu.15.11.73, end of pg.3)
- It is about the conch (like mouth). You blow the conch of knowledge through it. (Mu.15.06.72, end of pg.1)
- The Father keeps making the sound of the conch (of mouth). Then, they have made conches and blowhorn (*tutaari*) etc. in the path of *bhakti*. In fact, the Father explains through this mouth. (Mu.07.11.70, end of pg.3)
- Shivbaba also says: now, I am giving you very good cannon-balls of knowledge through Brahma. Make the sound of conches properly before the human beings. The part of the Gita is being played again and the *kingdom* is being established (by) Heavenly (God the Father). (Mu.16.10.72, beginning of pg.1)
- The Supreme Soul Himself was the Charioteer of the Pandavas. (Mu.20.02.71, beginning of pg.4)
(After listening to the bugles of defamation in 2017-2018, the children stop narrating knowledge out of public honour, but Shivbaba narrates the knowledge in reply to the furious defamation done in the media constantly by the opponent group. This is why in the army of Pandavas, God, the Charioteer and Arjuna,

⁸ Every head has its own opinion

⁹ A large elongated drum

the rider blew the conches simultaneously at first; then the *nambarvaar*¹⁰ *mahaarathi* children blow [their conches].)

Paancajanya hrishiikesho devadattam dhananjayah.
Paundram dadhmau mahaashankham bhiimakarmaa vrikodarah. (Ch.1, shloka 15)
Anantvijayam raajaa kuntiputro yudhishtirah.
Nakulah sahdevashca sughoshamanipushpakau. (Ch.1, shloka 16)

<i>Hrishiikesho paancajanya</i>	{ <i>Amoghviirya</i> } Shivbaba, the Master of {the Mother Earth along with other cow like} <i>indriyaan</i> * [blew the conch named] Paancajanya {through Pancajan ¹¹ or Brahma with five heads},
<i>dhananjayah devadattam</i>	Arjuna, {the conqueror of the world through the power of yoga because of being} the conqueror of the wealth of knowledge {of the true Gita} [blew the conch] {named} Devdatt granted by the deity Indra,
<i>vrikodarah bhiimakarmaa</i>	Bhima, {the one} with {voracious} stomach {that eats everything} like a wolf [and] the one who performs fearsome tasks {like killing hundreds of mighty Kauravas, Kiichak [and] demons alone}
<i>mahaashankham paundram kuntiputro</i>	[blew] {the lotus [flower] marked} great conch named Paundra {with the roar of highly destructive lion in the jungle like world}, the son of mother Kunti {who was a non-violent religious warrior, that}
<i>raajaa yudhishtirah anantvijayam</i>	King Yudhishtir, {the one who always speaks the truth} [blew the conch named] Anantvijay, {always the giver of victory of truth,}
<i>nakulah sughosha</i>	Na + kul, {the one who is like a mongoose for highly poisonous, adulterated <i>videshis</i> * belonging to the dynasty of Vrishni, [i.e.] the ones who neither continued to be natives nor foreigners in the world, but [he] is the controller of the mind like horses of the <i>videshi</i> religious leaders and} [blew the conch named] Sughosha {in the form of a roar like proclamation}
<i>ca sahdevah</i>	and {in the Sikh community named 'Nanak',} Sahdev, {the one who always supports the deity souls [and] is the protector of human cowshed}
<i>dadhmau manipushpakau</i>	blew the conch {like mouth [named]} Manipushpak {that narrates the vani (words) of Gurudwara (Sikh temple) like bead in the form of bright soul}.

- When the massive war of Mahabharat took place, what did the *mahaarathis* do at first? They blew the conches. Now also, those who are great *mahaarathis*, what are they doing? The more they blow the conch, the more the *field* of Mahabharat also becomes ready. (VCD 1542)
- The soul is aware: I have a good power to make the sound of the conch of knowledge. We can make the sound of conches. Some say: I can't make the sound of conch. The Father says: those who make the sound of the conch of knowledge are extremely dear to Me. They will give My introduction too, through knowledge. (Mu.21.10.73, middle of pg.3)
- You all are the speakers of knowledge. (Mu.02.03.89, middle of pg.2)
- This entire knowledge has come in your intellect. This is why, the *svadarshan* cakra (discus of self-realization) is also given to you. The conch is also yours. It is about narrating the knowledge through the mouth. You blow the conch of knowledge. (Mu.26.07.71, middle of pg.2)

Kaashyashca parameshvaasah shikhandi ca mahaarathah.
Dhrishtadyumno viraatashca saatyakishcaaparaajitah. (Ch.1, shloka 17)
Drupado draupadeyaashca sarvashah prithiviipate.
Saubhadrashca mahaabaahuh shankhaan dadhmuh prithakprithak. (Ch.1, shloka 18)

<i>Prithiviipate kaashyah parameshvaasah ca</i>	O lord of the Earth! [King] Kashiraj of Kashi, who bears the huge bow {of body in the form of bodily <i>purushaarth</i> *} and
<i>mahaarathah shikhandi ca</i>	{similarly,} the great warrior {in the form of Mahakali ¹² with bodily ego like [that of] an elephant}, {[King] Drupad's daughter} Shikhandi {in the form of the World Mother, the topmost seed form Brahmani, hence Rudrani} and

¹⁰ One greater than the other

¹¹ Lit. means five people

¹² The darkest and fearsome form of goddess Parvati

dhrishtadyumno viraatah	Dhrishtadyumna, {the shameless commander-in-chief of Pandavas who is stubborn and a firm resolute in taking revenge,} Virat {like the form of Vishnu, the remembrance of the household [path]}
ca aparaajitah saatyakishca	and Aparaaajit, {the one who is never defeated by anyone,} Saatyaki {who always supports truth} and
drupado draupadeyaashca	Drupad, {the king of the city of Kampilya who definitely attains a fixed position [and] was even an enemy of his friend accidentally} and all the five sons of Draupadi {in the form of the Sun¹ + the Moon² and Buddhist³, Sanyasi⁴ and Sikh⁵} and
mahaabaahuh saubhadrashca	{Abhimanyu,} the long-armed son of Subhadra {who was the dearest to the Pandavas and was greatly body conscious of his maternal uncle [and] similarly the <i>alaukik</i> father},
sarvashah dadhmuh prithak-2 shankhaan	{[i.e.] the Brahmins of the advance [knowledge] spread} in all the four {directions} blew different {kinds of mouth in the form of} conches {of the sensational <i>Ishwariya</i> (of God) advance knowledge of the Gita}.

- Who will make a loud and great sound of conch? Certainly, those who are *mahaarathis*, those who ride lions, elephants, will make a loud noise. (Saakaar mu.08.09.64)
- The Father is making us into those righteous ones again. So, you too, the ones who are excellent *mahaarathis*, make the sound of conch like this. You are certainly *namabarvaar* (one greater than the other). (Saakaar mu.08.09.64)
- Dhrishtadyumna is also born from the sacrificial pit (of knowledge of the city of Kampil). He is famous as the commander-in-chief of the army of Pandavas. Baba also says: it is a spiritual military of you children. You are underground incognito warriors. Who is the marshal of this spiritual military? Shankar is the commander-in-chief. (Disc.1041)
- It is said Virat (huge) for Vishnu. Vishnu himself takes on a huge form. (Disc.1445)
- Whose part is that of Shikhandi? It is the part of Jagadamba. So, does Jagadamba shoot arrows or not? She shoots the arrows of knowledge and in order to shoot the arrows of knowledge, she works on whose indications? The arrows were shot through maidens. They were made to shoot the arrows to whom? They were made to shoot the arrows to the great sages, thinkers, sanyasis [and] sanyasis like Bhishma Pitamah. So, the task of shooting arrows is that of very small maidens. This is why, the idol of Jagadamba is made small and the temple made as *yaadgaar* is also small. (Disc.1789)

**Sa ghosho dhaartaraashtraanaam hridayaani vyadaarayat.
Nabhashca prithiviim caiva tumulo vyanunaadayan. (Ch.1, shloka 19)**

Sa ghosho nabhashca prithiviim vyanunaadayan tumulo	Because of that {loud} sound {of knowledge} the sky' and the 'earth started echoing loudly {[and] there were sounds of knowledge}
caiva hridayaani dhaartaraashtraanaam vyadaarayat	and the very hearts {filled with weaknesses} of the sons of {the capitalist} Dhritarashtra, {the Congressmen, [meaning] Kauravas, the great <i>bhogi</i> leaders} were torn apart. {And this is why, numerous Kauravas had a heart failure.}

*{Radio broadcasting stations and websites} *{The sound of instruments [like] radio, tape recorder, TV, loudspeakers etc. on the earth.}

- When the truth emerges, the false ones oppose. [...] When you (Pandavas) tell the truth to someone, then (the Kauravas) feel that they are stung. (Mu.09.05.73, end of pg.3)

[Shloka 20 to 27: Context of the inspection of armies by Arjuna]

**Atha vyavasthitaandrishtvaa dhaartaraashtraankapidhvajah.
Pravritte shastrasampaate dhanurudyamya paandavah. (Ch.1, shloka 20)**

Atha drishtvaa dhaartaraashtraan	Then, on seeing {the Kaurava leaders who make [the sound of] cawing, [i.e.]} the sons of Dhritarashtra
vyavasthitaan pravritte paandavah	armed and engaged {with special alertness in this way}, {the son of Panda in the form of Pandu, [i.e.]} Pandav Arjuna,
kapidhvajah udyamya	the bearer of Kapidhvajaa, {[i.e.] the one with a chariot marked with inconstant flag of victory of Hanuman, the monkey with an inconstant mind, suddenly} lifted up
dhanuh shastrasampaate	the bow {[named] Gaandiv in the form of flexible bodily <i>purusharth</i>} at the time of using weapons {of knowledge, yoga, <i>dhaaranaa</i>* etc.},

- Hit such arrows, then they will wake up from the sleep of Kumbhakarna. These Bhishma, Dronacharya and so on certainly have to wake up at the end. There is no question of violence in this (lifting the bow). It is about these arrows of knowledge. (Mu.10.03.63, middle of pg.3)

Hrishiikesham tadaa vaakyamidamaah mahiipate.

Arjuna uvaac: Senayorubhayormadhye ratham sthaapaya mecyuta. (Ch.1, shloka 21)

<i>Mahiipate tadaa vaakyamidamaah hrishiikesham</i>	O King {of Hastinapur, the city of body conscious elephants}! Then, {at the time of immediate war, Arjuna} said this sentence to the Ever pure Shivbaba:
<i>acyuta sthaapaya me ratham</i>	O Amoghviirya {Shivbaba}! {Definitely} stand my chariot {like body safely [and] secretly}
<i>madhye ubhayoh senayoh</i>	in the middle of both, the armies {of Kauravas and Pandavas},

- The chariot on which the Unlimited Father rides and comes, that chariot is presently standing between the armies of Pandavas and Kauravas [with] Yadavas. (VCD 682)
- The incorporeal Point of Light, Shiva enters him (the corporeal one), controls the chariot like body, controls the *indriyaan* [and] takes the reins of the mind in His hands or does He control the soul? He certainly explains the soul. In the Gita, He has given explanation to Arjuna, hasn't He? To explain means to convince. When he is convinced, he will accept; if he isn't convinced, how will he accept? (VCD 2486)

Yaavat etaan niriiksheham yoddhukaamaanavasthitaan.

Kairmayaa sah yoddhavyamasmin ranasamudyame. (Ch.1, shloka 22)

<i>Yaavat aham niriikshe etaan</i>	from where I can inspect these {Kauravas along with my special supporters},
<i>sah kaih avasthitaan yoddhukaamaan</i>	with which {active opponents} standing eagerly for {this religious} war
<i>mayaa yoddhavyam asmin ranasamudyame</i>	I have to fight this {final Mahaabhaari (massive) Mahabharat} war {of religion and irreligion or truth and falsity}.

- God has thousand eyes. Does He have a few eyes or thousand eyes? He has thousand eyes. Now also, they write in newspapers: he is taking the information of each and every event of whatever turmoil that is taking place. The complete picture is presented in front of him. So, is there someone who sees it and presents in front of him or not? Someone with eyes will see it, only then he will tell [him]. (Discussion no.1230)

Yotsyamaanaanaveksheham ya etetra samaagataah.

Dhaartaraashtrasya durbuddhe yuddhe priyacikiirshavah. (Ch.1, shloka 23)

<i>Atra yuddhe ye ete priyacikiirshavah dhaartaraashtrasya</i>	Here, in {the <i>aadhyaatmik</i>*} war {of truth and falsity}, these {kings and the people of their army}, the ones who wish to perform {the act} dear to Duryodhan,
<i>durbuddheh samaagataah</i>	{the wicked warrior} with a bad intellect have gathered {to die now, in this field of actions that brings an end to the Iron Age}.
<i>yotsyamaanaanaveksheham</i>	Let me see {these} warriors {belonging to all* the <i>vidharm</i> (opposite religions)}. {Gita* ch.18, shloka 66}

- The white dressed BKs, who are sitting as the leaders of religion and are continuously paying crores¹³ of rupees to the government officers, *tantriks*¹⁴ and people of the media in order to suppress the truth (Preface) ... today, the children have come up with a lot of knowledge, haven't they? What was said? But it isn't the knowledge of the Father. It is their own knowledge. They have come up with their own knowledge. They consider themselves to be more knowledgeable than even the Father. [...] it has been 40 years for someone after becoming the father. He became the father in practice. It has been 30 years for someone. They became the father of the Father and started performing opposing actions. It has been 20 years for someone. If 20 years are subtracted from 2017-18, which year do you come to? (Someone said: 1997-98.) 1997-98. So, he started opposing actively since then. (VCD 2359)

¹³ 1 crore = 10 millions

¹⁴ People skilled in practicing black magic

**Sanjay uvaac: Evam ukto hrishiikesho gudaakeshena bhaarata.
Senayorubhayormadhye sthaapayitvaa rathottamam. (Ch.1, shloka 24)**

Bhaarata gudaakeshena ukto evam	[Sanjay said:] O King Dhritarashtra, the one belonging to the dynasty of [King] Bharat! When Arjuna, the conqueror of sleep said this {with enthusiasm},
hrishiikesho sthaapayitvaa	{Shivbaba,} the One who is always victorious over the <i>indriyaan</i> , {[i.e.] the Light of Shiva, who has entered Arjuna} placed
rathottamam madhye ubhayoh senayoh	the elevated {permanent} chariot {like body of Arjuna} in the middle of both the armies {of the Pandavas and the Kauravas}.

• Then, how will the Incorporeal Father come in this world? It is also said that He comes in the chariot like body. Then, they have shown a [physical] chariot [saying:] He rode the chariot of Arjuna, He rode the vehicle of horses. Well, who are horses? What is a chariot? What are the reins? They don't understand anything. These *indriyaan* themselves are the horses, the reins are in the form of the mind and intellect, this is the chariot like body, the chariot on which the Father rides and comes. That chariot is now standing between the armies of Pandavas and Kauravas [with] Yadavas. (VCD 682)

**Bhiishmadronapramukhatah sarveshaam ca mahiikshitaam.
Uvaac paartha pashya etaan samavetaan kurun iti. (Ch.1, shloka 25)**

Ca uvaac iti sarveshaam mahiikshitaam bhiishmadronapramukhatah	And He said this in front of all the important kings {of the Kaurava wing} like Bhishma, Drona etc.:
paartha pashya etaan	O Arjuna, the son of Pritha, the king of the Earth! Look at these
kurun samavetaan	Kauravas, {the sons of Kuru who are proud of their actions of making plans like [building] Tehri, Nangal [dams] etc., the ones who bring about the kingdom of Ravan under the pretext of [bringing the kingdom of] Ram}, who have gathered {here, on the battlefield in the form of the field of actions}.

• 'Kuru' is a Sanskrit word, 'Kaurava' is a Hindi word [and] 'Congress' is an English word. (Saakaar mu.30.09.63)

• Nowadays look, everyone keeps making plans. They keep making plans every year. Look, just like the governments of other countries keep making plans, the Bharatvaasis are also making plans. Arey, their planning isn't accomplished. The planning for five years, then, for eight years, then, for 15 years, 10 years and they think that they establish the kingdom of Ram by establishing, by making new plans. They build this Tehri dam, that Nangal dam [and] think that they are establishing the kingdom of Ram. They keep making plans to produce immense wealth and property [and] abundant grains. (VCD 3063)

**Tatraapashyatsthitaanpaarthah pitrinatha pitaamahaan.
Aacaaryaanmaatulaanbhraatrinputraanpautraansakhiinstathaa. (Ch.1, shloka 26)
Shvashuraansuhridashcaiva senayorubhayorapi.**

Tatra eva apashyat pitrin sthitaan	There, [Arjuna] clearly saw {the ancestors or seeds of the demonic religions of} the paternal side standing {in the religious war};
atha paartha pitaamahaan-aacaaryaanputraan	similarly, O Paartha! [he saw] the <i>babas</i> ¹⁵ in the form of great grandfathers {like Bhishma standing in the opposite wing}, learned men, sons,
maatulaanbhraatrin pautraansakhiin shvashuraan ca	maternal uncles, brothers, grandsons, friends, fathers-in-law and
tathaa suhridah ubhayoh senayoh api	in the same way, {many other} relatives situated in both the armies {of Kauravas and Pandavas} too.

• The Father knows that the children have the connection of the intellect with many. They have love for many [like] the paternal uncle, the maternal uncle and so on. (Mu.30.03.69, middle of pg.1)

• Here, all the relatives [including] the brother, the father, the maternal uncle [and] the paternal uncle, become enemies. (VCD 1373)

**Taan samiikshya sa kaunteyah sarvaan bandhuun avasthitaan. (Ch.1, shloka 27)
Kripayaa parayaa aavishto vishiidan idam abraviit.**

Samiikshya sarvaan taan bandhuun avasthitaan	After closely inspecting {with a sentimental heart} all those relatives standing {ready for the religious war,}
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¹⁵ Lit. means grandfather or a senior person; the sanyasis are also called baba

<i>sa kaunteyah aavishto parayaa kripayaa</i>	that {Arjuna,} son of mother Kunti, was {completely} filled with great compassion {out of attachment to all of them} [and]
<i>abraviit idam vishiidan</i>	{in the remembrance of their immediate destruction} he said this with sorrow:

- When there is no knowledge, the intellect wanders towards the friends, relatives and so on. (Mu.11.10.68, end of pg.1)
- Because of being ignorant [he] is entangled in attachment. Firstly, attachment of the body, bodily relatives [and] things related to the body persist. Every soul is playing the part of Arjuna to a greater or a lesser extent. Everyone has that ignorance in the beginning. (Discussion no.1878)

[Shloka 28 to 47: Cowardly, affectionate and sorrowful words of Arjuna full of attachment]

Arjuna uvaac: Drishtva imam svajanam krishna yuyutsum samupasthitam. (Ch.1, shloka 28)
Siidanti mama gaatraani mukham ca parishushyati.

Vepathushca shariire me romaharshashca jaayate. (Ch.1, shloka 29)

<i>Krishna drishtvaa imam svajanam</i>	[Arjuna said:] O {Shivbaba,} the One who attracts! After seeing these {bodily} relatives
<i>samupasthitam yuyutsum mama gaatraani siidanti</i>	standing in front eager to fight the war {of religion and irreligion as per their heart's desire}, my limbs are becoming {completely} weak
<i>ca mukham parishushyati ca me shariire vepathushca</i>	{because of bodily attachment} and [my] mouth is drying a lot {even to speak anything} and my {entire} body is shivering {out of despair} and
<i>romaharshah jaayate</i>	the hairs [on my body] are standing on end. {It is just like the power of the soul has completely reduced.}

- The Father says: the remembrance of bodily being makes (the stage) fall (down) completely. (Mu.13.03.69, middle of pg.1)
- Weakness comes because of not following the shrimat that we have received completely. (A.V.24.01.70, pg.184)

Gaandiivam sransate hastaattvakcaiva paridahyate.
Na ca shaknomi avasthaatum bhramatiiva ca me manah. (Ch.1, shloka 30)
Nimittaani ca pashyaami vipariitaani keshav.

<i>Keshav gaandiivam sransate</i>	O {Trimurti Shivbaba,} even the Master of <i>Param brahma</i> ! The Gaandiv {named flexible} bow {of bodily <i>purushaarth</i> } is slipping away
<i>hastaat ca tvak eva paridahyate ca</i>	from [my] hand {like intellect with inconstant mind} and the skin is also burning {from head to toe} from everywhere {as if suddenly having fever} and
<i>na shaknomi ca avasthaatum</i>	I am {so weak that it is like [I am]} feeling weak to even stand.
<i>me manah bhramatiiva ca</i>	My mind {that has become uncertain [thinking:] what to do,} is spinning and {there is such darkness of attachment towards the relatives that}
<i>pashyaami nimittaani vipariitaani</i>	[I] am [fore]seeing an omen or bad omen [of] adverse {consequences}.

- ‘Attachment is the root of all the diseases’. (Ramayan created by Tulsidas)
- For example, when some enemies attack, they cut off the *connection* of *telephone*, *radio* etc. first of all. They cut off the *connection* of electricity and water [and] then they attack. Similarly, Maya also breaks the *connection* of the intellect (with God) first of all, because of which [receiving] *light*, *might*, powers and company of knowledge *automatically* stops, i.e. it makes us unconscious. It means, it makes us devoid of the remembrance of our form and makes us unconscious. (A.V.16.10.75, end of pg.196)

Na ca shreyah anupashyaami hatvaa svajanam aahave. (Ch.1, shloka 31)
Na kaankshe vijayam krishna na ca raajyam sukhaani ca.

<i>Naanupashyaami shreyah hatvaa svajanam</i>	{I} don't see benefit in killing my relatives {who have converted to [become] <i>vidharmi</i> * or <i>videshi</i> ,
<i>aahave ca</i>	by making them [die] the death of doubt in Buddhist, Muslim etc. bodily gurus} in the religious war either.
<i>krishna na kaankshe vijayam</i>	O {Shivbaba,} the One who pulls enemies [like] lust etc.! {I} don't want victory {over the world by becoming a rare ambitious [person]},

<i>na raajyam ca sukhaani ca</i>	[I] don't want {heavenly} kingdom and super sensuous joy {of the abode of Vishnu's vaikunth*} either.
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- 'Kar te daari paarasmani dehi, kaanc-kirac badle mein lehi (They throw away the touchstone in their hands and take the broken pieces of glass instead)'. (Ramayan created by Tulsidas)
- As soon as they saw the face of friends and relatives, they were infatuated and sat. They were surrounded by attachment. This is also predestined in the drama. (Mu.15.07.08, beginning of pg.3)

Kim no raajyena govinda kim bhogaih jivitena vaa. (Ch.1, shloka 32)
Yeshaamarthe kaankshitam no raajyam bhogaah sukhaani ca.
Ta imevashthitaah yuddhe praanaan tyaktvaa dhanaani ca. (Ch.1, shloka 33)

<i>Govinda kim raajyena no</i>	O the Ruler of the cow like indriyaan! What is [the use of] kingdom to us?
<i>kim bhogairvaa jivitena yeshaamarthe</i>	{Similarly,} what {is the benefit of} pleasure or {selfish} life{?} {It is because} the {relatives} for whom
<i>no kaankshitam raajyam bhogaashca sukhaani ime te</i>	we have desired the kingdom, joys and happiness {considering them to be the ones of our party (gharaati)}, they themselves
<i>avashthitaah yuddhe tyaktvaa praanaan ca dhanaani</i>	{have become enemies and} are standing firm in the {great} war {of religion and irreligion} after renouncing [their] life, {home} and wealth.

- You have attachment when you have this awareness that you are a householder. When there is [the feeling of] 'our house, our relations', you have attachment. (A.V.22.07.72, end of pg.342)
- All the love goes towards the friends and relatives. The entire wisdom is ruined. (Mu.24.08.75, middle of pg.3)

Aacaaryaah pitarah putraastathaiva ca pitaamahaah.
Maatulaah shvashuraah pautraah shyaalaah sambandhinastathaa. (Ch.1, shloka 34)

<i>Aacaaryaah pitarah putraah pitaamahaah ca tathaa eva</i>	There are teachers {[like] Krip[acharya], Drona etc.}, paternal uncles, sons, babas {[like] Bhishma etc.} and in the same way
<i>maatulaah shvashuraah pautraah shyaalaah tathaa sambandhinah</i>	maternal uncles, fathers-in-law, grandsons, brothers-in-law and {different kinds of} relatives {too}.

- The children have connection of the intellect with many. They have love for many [like] paternal uncle, maternal uncle and so on. The Father explains, (all) that (adulteration) isn't love; it is like beatings. (Mu.30.03.69, middle of pg.1)
- [They] remember the friends, relatives etc. of this old (hellish) world. (Mu.06.04.88, beginning of pg.2)

Etaan na hantumicchaami ghnatopi madhusuudana.
Api trailokyaraajyasya hetoh kim nu mahiikrite. (Ch.1, shloka 35)

<i>Madhusuudana</i>	O {Shivbaba,} the Killer of lust, the One who kills the demon in the form of lust as sweet as honey {to everyone else like us}!
<i>api ghnatah kim nu mahiikrite</i>	Even if [they] attack {me, I consider that [they] are mine and will just be mine; so,} leave aside the Earth, {in fact, I have so much love filled for them in me that}
<i>na icchaami hantum etaan</i>	{I} don't want to kill them {[i.e. make them die] the death of [having] doubt in their respective religious fathers}
<i>hetoh trailokyaraajyasya api</i>	for the rule over the three worlds either. {It is the wonder of body [conscious] vision, isn't it?}

- Now, all are impure. This is why, they have attachment to the effigy of five elements. They don't feel like leaving them. (Mu.26.03.99, middle of pg.2)

Nihatya dhaartaraashtraannah kaa priitih syaat janaardana.
Paapam eva aashrayet asmaan hatvaa etaan aatataayinah. (Ch.1, shloka 36)

<i>Janaardana</i>	O Mukteshwar, [i.e.] the One who is {especially} worshipped {in the end of the kalpa for liberation from sorrow} by human beings {who cry out in distress}!
<i>kaa priitih nah syaat nihatya dhaartaraashtraan</i>	What {special} happiness will we obtain {even} by killing {the Kauravas who caw,} [i.e.] the sons of Dhritarashtra, {the capitalist of democracy}?
<i>asmaan eva aashrayet paapam hatvaa</i>	{In fact,} we will just accumulate sin by killing
<i>etaan aatataayinah</i>	these tyrants {who are ignorant and have a child-like intellect, from [their] life and property}; {because [it is said:] 'the elders are supposed to forgive [and] the youngsters are supposed to make mistakes.'...}

- When the child suffers blow, when he is hurt, they feel sad within the heart [thinking:] this poor one is hurt. Though he falls because of his own mistake, the parents hug him [and] love him. (Mu.18.09.73, end of pg.3)
- Even the ignorant ones bring benefit to those who bring benefit [to them]. Everyone does know to be good with a good one, but forgive or transform the one with the vibrations of harm through your vibrations of benefit. Even if you can't transform, you can at least forgive, can't you? You are certainly the master ocean of forgiveness, aren't you? (A.V.13.02.91, middle of pg.43)

***Tasmaat na arhaah vayam hantum dhaartaraashtraan svabaandhavaan.
Svajanam hi katham hatvaa sukhinah syaama maadhava. (Ch.1, shloka 37)***

<i>Tasmaat hantum svabaandhavaan</i>	This is why killing our {own seed form and root form} relatives {of divine births, who have converted to [become] vidharmi or videshi},
<i>dhaartaraashtraan naarhaah vayam hi maadhava</i>	the sons of the capitalist Dhritarashtras {who have seized the entire wealth and property of the nation} doesn't benefit us; because O Baba, the Husband of mother Parvati!
<i>hatvaa svajanam katham syaama sukhinah</i>	By killing our relatives {who have become [our] brothers}, how will we be happy {in their death of having faith in the religious fathers}?

- The Father says: this world is certainly [the world] that loves perishable things. Some have extreme love, then, it is as if they become crazy in attachment. (Mu.26.08.70, end of pg.1)

***Yadyapi ete na pashyanti lobhopahatacetasah.
Kulakshayakritam dosham mitradrohe ca paatakam. (Ch.1, shloka 38)***

<i>Yadyapi ete lobhopahatacetasah</i>	Though these people {who have become corrupt in religion because of the violence and adulteration of videshis,} the ones with {beggary} heart that has destroyed because of the greed
<i>na pashyanti dosham</i>	{of kingdom, wealth etc. obtained through loans from foreign [countries]} don't consider the guilt
<i>kulakshayakritam ca mitradrohe paatakam</i>	of destruction of the clan and having enmity {even} towards {their} friends to be a sin, {because they are semi [or] complete atheists.}

- Those who have invented pestles (missiles), they are threatening each other to destroy their (own) clan (of Yadavas) now. (Mu.16.02.74, end of pg.1)
- Europeans [are] the army of Yadavas, who invented pestles through science. [...] It is said for the European Yadavas, '[they have] an opposing intellect at the time of destruction'. (Mu.14.05.71, end of pg.2)

***Katham na geyemasmaabhiih paapaat asmaan nivartitum.
Kulakshayakritam dosham prapashyadbhih janaardana. (Ch.1, shloka 39)***

<i>Janaardana katham na asmaabhiih geyem nivartitum</i>	O Janaardan! Why shouldn't we {all} think {over this useless fight} to withdraw [ourselves]
<i>asmaat paapaat prapashyadbhih</i>	from this sin {of massive great destruction that is going to take place in the world}; {because we} are clearly seeing
<i>dosham kulakshayakritam</i>	the {immediate} sin that will be committed because of the destruction of the clan {connected to all the people residing in Bharat}.

- Gateway to heaven is the massive civil war of Mahabharat. If someone says: 'we won't fight. We won't pass through this war. We will neither allow our bloodshed, nor cause the bloodshed of others'. So the Father says, they won't go to heaven either. This is the gateway, the massive civil war of Mahabharat. It is compulsory to fight with falsity for the sake of truth. (VCD 408)
- It is said for a Kshatriya that in the war, he can't run away at all. Look, now Arjuna, the number one soul of the world who makes purusharth becomes afraid in the first chapter. What does he do? Does he speak about running away or not? [He says:] I won't fight. (VCD 3006)

***Kulakshaye pranashyanti kuladharmah sanaatanaah.
Dharme nashte kulam kritnam adharmah abhibhavati uta. (Ch.1, shloka 40)***

<i>Kulakshaye kuladharmah sanaatanaah</i>	When the {Indian} clan is destroyed, {completely unadulterated [and] traditional} dhaaranaas of the ancient clan
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<i>pranashyanti nashte adharmah uta</i>	<i>dharme</i>	are destroyed. When the religion is destroyed, those belonging to opposite religions {[like] Muslim, Christian etc.} too
<i>abhibhavati kulam</i>	<i>kritsnam</i>	suppress the entire clan {through the sins of violence and adultery by attacking a lot} .

• The Ancient Deity religion that was vice less has become *vicious*. We established a pure world. Then we become impure, Shudra from pure. [...] We become impure because of indulging in vices. (Mu.04.09.68, beginning of pg.2)

***Adharmaabhibhavaat krishna pradushyanti kulastriyah.
Striishu dushtaasu vaarshneya jaayate varnasankarah. (Ch.1, shloka 41)***

<i>Krishna adharnaabhibhavaat</i>	O {Baba,} the One who attracts vicious and violent demons! Because of the spread of irreligion (<i>adharna</i>) {[like] Islam, Christian and so on}
<i>kulastriyah pradushyanti</i>	the {faithful and devoted} women of the clan are polluted ¹⁶ {through great adultery because of being coloured by bodily company} .
<i>striishu dushtaasu vaarshneya varnasankarah jaayate</i>	When the {Indian} women are polluted, O Vaarshneya, {the one who showers the artificial rain of knowledge of LON+DAN¹⁷ (London)} ! Adulterated subjects are born {in succession through the creation of Yadavas, the residents of Europe, the descendants who are corrupt in religion} .

• Whether they are the Christians or the Muslims, they are the *videshi* religions. The custom of divorcing is practised very openly among them. [...] When the women are polluted, whenever any woman comes in the company of many men, she will increase disputes a lot in the world. Because of increase in adulteration in women, the world goes towards complete degradation. (VCD 359)

• The fathers even make their daughters dirty. Everyone gives their news to Baba, don't they? - We committed this bad deed. There are many such examples. Some are made dirty by the guru, some by the brother, some by the maternal uncle. This [world] is certainly called a brothel. (Mu.08.02.75, beginning of pg.2)

• (In) the world, [people] are floating in a brothel or the river of vices (*vishay vaitarni nadi*). There are human beings, scorpions as well as spiders [in it]. They ask, 'why are they floating', don't they? Look, someone is a female scorpion, someone is a spider, someone is a snake; they keep biting each other. (Saakaar mu.05.12.68)

***Sankaro narakaayaiva kulaghnaanaam kulasya ca.
Patanti pitaro hyeshaam luptapindodakakriyaahaa. (Ch.1, shloka 42)***

<i>Sankaro narakaayaiva kulasya ca kulaghnaanaam</i>	The {animal like} subjects with mixed blood are {born} just for the degradation of the clan and the destroyers of the clan,
<i>hi eshaam pitarah</i>	because {even} their <i>pitrgan</i> ¹⁸ , {[i.e.] the ancestors or the seeds of the world in the form of Rudraaksh¹⁹ belonging to Om Mandali, [the ones] of the old world at the end of the kalpa}
<i>patanti luptapindodakakriyaahaa</i>	degrade {to extremely poor families} because of being deprived of the deeds of reverential offerings {for the elders} .

• The corporeal one in whom that Incorporeal One comes, his very birth is in a poor family or does he come from a rich family? He comes from a poor [family]. (VCD 1896)

• In the beginning of the *yagya*, the partner must have made some *agreement* with Brahma Baba. Later on, when the war began, he (the partner) took everything. If he took it, will he become rich or poor in the following birth? What will he become? He will be born in a poor family, won't he? So, he is born in a poor family. Ram failed, didn't he? (VCD 287)

***Doshaih etaih kulaghnaanaam varnasankarakaarakaih.
Utsaadyante jaatidharmaah kuladharnaashca shaashvataahaa. (Ch.1, shloka 43)***

<i>Etaih varnasankarakaarakaih doshaih kulaghnaanaam</i>	Because of these mixed blooded, {greatly destructive} defects of the destroyers of the clan {with the nature of converting [their] religion like the Arya samajis,}
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¹⁶ 'Duushit' also means to become impure

¹⁷ LON+DAN rhymes with 'len+den' in Hindi, it means, to take and give [knowledge]

¹⁸ The whole body of ancestors collectively

¹⁹ Berries of the tree *Eloecarpus ganitrus* (used for rosaries); lit. means the eyes of Rudra

jaatidharmaah ca shaashvataahaa	{the elevated traditions of} caste, religion {according to ‘caaturvarnyam mayaa srishtam ²⁰ } and the fixed
kuladharmah utsaadyante	dhaaranaas of the clan are destroyed. {It is just because of this that today, the entire united family system has become almost extinct.}

• Look, in the Iron Age, what is the condition of a human being. It was published in a newspaper: There is a 42 years old man. He has 43 children; then, those many wives were counted. [...] Sometimes [they] gave birth to three [and] sometimes four children. [...] So, what will they be called? Dogs; even worst than the dogs. [...] In the Golden Age, there is one religion, one language [and] one son. (Mu.07.04.69, beginning of the middle part of pg.2)

• *Jahaan dekhi tavaa baraat, vahin bitaayi saari raat* (wherever they see a cooking pan and a marriage party, i.e. an opportunity, they spend the entire night there itself). So, the Arya samajis do like this. This is why, they have nothing to do with any religion. They say: [there should be] secular kingdom. We don't have consideration for any religion. You may believe in any religion; you may accept the religion of sweepers (*bhangi*). You may become a sweeper, a tanner, a *caandaal* (the one who cremates corpses), keep giving vote to us. (VCD 2843)

• At this time, the entire world is untouchable (sweeper), because they drink and make others drink the poison [of lust]. (Mu.20.11.74, beginning of the middle part of pg.1)

***Utsannakuladharmanaam manushyaanaam janaardana.
Narakeniyatam vaaso bhavati iti anushushruma. (Ch.1, shloka 44)***

Janaardana manushyaanaam utsannakuladharmanaam	O Janaardan! The human beings whose religion of the clan is destroyed
vaaso bhavati narake aniyatam anushushruma iti	reside in {the devilish} hell for unlimited period {in the shooting of the four ages in the Confluence Age too}; {we} have heard this.

• When you perform bad actions, you completely go to the nether world (*paataal*). (Mu.05.06.69, middle of pg.2)

• The followers of other religions can't go to that new world. (Mu.01.02.69, end of pg.1)

***Aho bata mahat paapam kartum vyavasitaa vayam.
Yat raajyasukhalobhena hantum svajanam udyataahaa. (Ch.1, shloka 45)***

Aho bata vayam vyavasitaaah kartum mahatpaapam yat udyataahaa	Alas! We have become ready to commit a great sin {of killing the vidharmis}, since [we] have become ready
hantum svajanam	to kill our {own converted family} members {[by making them die] the death in the form of [having] doubt in the dhaaranaas of their respective great religious fathers}
raajyasukhalobhena	for the greed of pleasure of {short-term} rule {over the world}.

• Duryodhan, Dushaasan are male forms. So, it was said, 'shoot bullets at these demons'. Which bullets? Shoot the bullets of knowledge. (VCD 3195)

***Yadi maamapratikaaram ashastram shastrapaanayah.
Dhaartaraashtraa rane hanyuh tat me kshemataram bhavet. (Ch.1, shloka 46)***

Yadi dhaartaraashtraa	Even if {the Congressmen, [meaning] Kauravas in the form of} the sons of {Tata, Birla²¹ like} Dhritrashtra
shastrapaanayah	with the weapons {made from deceit of irreligiousness after being influenced by videshis} in their {religious} hand {like intellect}
hanyuh maamapratikaaram ashastram	kill me, {the one who doesn't protest in any way,} [the one] who won't take revenge [and the one] without the weapon {of knowledge},
rane	{by committing the violence of [the death of] feelings or even bodily death} in the {immediate religious} war {between Hindu, Muslims and so on, originated from the long-term civil war of states, castes, languages etc.},
tat bhavet kshemataram me	it will especially be beneficial for me. {In this way, while staying in consciousness of the body and the bodily relations,}

• If you influenced by bad company or if you do something after being influenced by Maya, [then], you hit the axe on your foot (you harm yourselves). (Mu.29.11.74, beginning of pg.3)

²⁰ I had created the four classes: Brahmin, i.e. Deity class, Kshatriya, Vaishya and Shudra classes. (Chp.4, shloka 13)

²¹ Famous capitalists in India

- Because of attachment, they don't understand anything [regarding] how do they live. (Mu.06.06.85, beginning of pg.3)

**Sanjay uvaac: Evamuktvaa arjunah sankhye rathopastha upaavishat.
Visrija sasharam caapam shokasanmvignamaanasah. (Ch.1, shloka 47)**

Uktvaa evam arjunah shokasanvignamaanasah	[Sanjay said:] after saying this, Arjuna, the one whose mind was disturbed because of grief,
visrija caapam	{[the one] who was confused through the mind and intellect, the one with weak <i>indriyaan</i> [and] the one who had forgotten his soul conscious stage} left the bow {in the form of <i>purushaarth</i>}
sasharam rathopastha sankhye	along with the arrows {of knowledge}, {gave up courage} and sat on the chariot {like body} on the battlefield of the religious war.

- Whoever has courage to whatever extent, they will receive help to that extent. You are defeated because of having doubt in the intellect for yourselves beforehand. (A.V.05.03.71, middle of pg.35)
- Very good children are defeated against Maya. Maya is very powerful. (Mu.10.01.69, end of pg.2)
- Arjuna was an elevated *purusharthi*, wasn't he? He was the one who conquered the entire world, wasn't he? But how [is he] the one with a stone like intellect? [He thought:] should I fight or not or should I leave [everything] and sit? He sat after leaving the bow and arrows. (VCD 3405)

Note: The meanings of * marked words are available in the Hindi-English glossary.

EXERCISE QUESTIONS

Preface, Predictions, Meaning of words, Chapter-1

(I) Answer the following questions:

1. Pandavas are a handful, which *shloka* proves this fact?
2. Totally how many mahaarathis are present in the army of Kauravas? Reply along with their names.
3. Why did Duryodhan ask to protect Bhishma and what will be harm if he isn't protected?
4. What is the biggest *adharma*?
5. The religion is defamed only at the end of the Iron Age. Explain its proof in the Gita.
6. With whom is Hanuman compared?
7. What is the harm if the Ancient [Deity] Religion becomes extinct?
8. Which musical instruments have been used in the Mahabharat war?
9. What is the main reason of the degradation of Bharat?
10. What kind of souls reside in the hell for a long time?
11. What is the reason of the family system becoming extinct?
12. What is the reason behind the untimely death of the BKs?
13. What are the weapons of Pandavas?
14. Why are the leaders of today called Kauravas?

(II) Explain the following questions in the unlimited:

1. After coming, God doesn't give this knowledge of the Gita to the pure sanyasis like Bhishma Pitaamaah, to the scholars and pandits, the wage earners like Drona and Kripacharya; He gives it to the householders like Arjuna. Brahmakumaris perform the practical rehearsal of such ones. How has Baba compared it? What is it that the Brahmakumaris do; explain.
2. Where did Arjuna ask Shivbaba to place his chariot in the battlefield and why did he ask Him to place it at that very place? Why did Shivbaba accept the words of Arjuna?
3. The conch that was blowed by Bhishma Pitaamaah to make Duryodhan happy, what has compared Baba it with?
4. How will you prove that the knowledge of the Gita is being given by God at present and the Mahabharat war is about to begin?

5. How did the Mahabharat war begin?

(III) Answer the following questions in one word:

1. Who is the receiver of bead in the form of mind?
2. Who go to heaven while living alive?
3. Who is the conqueror of many cities?
4. Who has the nature opposite to that of Dusshasan?

(IV) Who has been given the following names? Explain along with the meanings:

1. Keshava
2. Krishna
3. Madhusuudana
4. Jayadratha
5. Vibhuuti
6. Mantra
7. Aditi
8. Kaurava
9. Panda
10. Anant
11. Dhenu
12. Gudaakesh
13. Dharmakshetra-Kurukshetra

(V) Fill in the blanks:

1. After independence, a will appear in Bharat (India) who will be even the scientist of all the scientists. He will reveal of the soul and the Supreme Soul. The knowledge of the soul will be given by him. His attire will be
2. Bharat will rise up in the form of the leading power, but for that, it will have to a lot. This situation will appear to be very but an angel will come in this world who will gather thousands of and fill them with so much spiritual power that they will prove the beliefs of the great intellectual people to be false.
3. *Gaandi* [i.e.] the bow in the form of *purushaarth* (spiritual effort) of flexible body which is made of the knot of *Vajra* (thunderbolt); [the deities] *Soma* (Moon), *Varuna* (Water) and also possessed it. It was created to in the form of jungle like world of thorns divided in different religious lands and it was

(VI) Compare the following points with the Gita shlokas and explain them along with the meanings:

1. When the truth emerges, the false [ones] oppose. [...] If you tell the truth to someone, they feel they are stung. (Mu.09.05.73, end of pg.3)
2. As soon as they see the face of [their] friends and relatives, they are infatuated [with them]. Attachment surrounded them. This is also the fate of drama. (Mu.15.07.08, beginning of pg.3)
3. You have attachment when you have the awareness that you are householders. When [you think:] we have a house, we have relations, it is then that you have attachment. (A.V. 22.07.72, pg.160)
4. Look, what is the condition of human being in the Iron Age! It was published in the newspaper: there is a 42 years old man, he has 43 children. Then they gave the number of that many wives. [...] Sometimes he gave birth to three and sometimes four children. [...] So, what will he be called? A dog; [rather,] worse than a dog. [...]

There is just one religion, one language [and] one son in the Golden Age. (Mu.07.04.69, beginning of the middle part of pg.2)

5. Those belonging to the other religions can't go to the new world. (Mu.01.02.69)
6. Very good children are defeated against Maya. Maya is very powerful. (Mu.10.01.60)

(VII) What is the name of chapter 1 and what is its essence based on its name? Explain in your own words.

OR

Express the importance of the scripture of the Gita in your own words.