

Geeta for the Common Man -II

Sanjaya was no doubt a wise person and Dhritaraashtra did weep, but the weeping was a polished weeping as majority of the modern people do. (We are not talking about weeping in the superficial sense in the form of shedding tears or sobbing, but in a much deeper sense.) They are in sorrow but feel it is below the dignity to express it, not knowing that they are doing exactly that alone. There is an adage that says we should not hide anything from at least three persons. The three are family doctor, Guru and God. First one should not hide any health problem from one's family doctor. Second one should not hide any issue or problem from one's Guru and God. Here, neither did Dhritaraashtra open up in front of Sri Krishna nor did he open it in front of Sanjaya. This false prestige seems to be one problem area.

Arjuna on the other hand clearly expressed his sorrow, weeping like a child with all the simplicity and humility in front of Sri Krsna. As it often happens, when one opens up in front of one's mother, the love of the mother helps in resolving most of the problems, so it happened with Arjuna. The only difference being Sri Krishna was a Universal and powerful mother figure with powers to effect things. The sorrow that is eating one up is a sorrow that is a Universal and Eternal one. This sorrow is born of the false identification with every blessed thing like spouse, children, parents, friends, wealth, food and varied forms of enjoyment, etc. Living becomes a means only for attaining these ends. One has to do something to achieve this end. The end becomes primary and with that the means and its importance as well as its implications recede. Thus one forgets what one should do and what one should not, does quite the opposite and thereby increases the bundle of paapa. This paapa adds to the existing sorrow. Complicating it all the more is the series of birth and death.

In the pursuit of gaining pleasures from gross objects the human being has himself become gross. Totally enmeshed by likes and

dislikes this person has become a slave of his desires. At least in this birth if this human being tries to turn things around that would be good, as it would justify the being born a human. The sorrow over this issue would help one gain the most wanted total freedom from sorrow.

The whole Geeta begins only with this Vishaada Yoga and every other Yoga follows this. One can either take it as a stepping stone or the foundation for all yogas. The sorrow should be complete and intense then only there will be the blessing. The sorrow should be not over loss or gain of a thing, but over endless series of birth and death that one has unfortunately walked into with paapa enmeshing one from all sides. Sorrow should be over this fact, that though one has been very successful in this world, one has not been successful in gaining that knowledge with which total freedom one can gain. The intense longing for this knowledge or freedom is indeed intense crying. It is as though it was the crying of the soul.

If we were to weep like Dhritaraashtra nothing much would come out of our weeping, except that people will laugh at us. We would be laughing stock for all. In case we were to weep as Arjuna we might receive the blessings. The blessing as the Knowledge, a knowledge that blesses an individual as even Arjuna did.

Well, let us examine what the First chapter of the Geeta reveals. From the first verse of the first chapter we shall be looking into every verse one after the other. This is going to be a brief explanation of the verses.

धृतराष्ट्र उवाच ।

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १ ॥

Dhritaraashtra Uvaaca:

**dharmakshetre kurukshetre samavetaa yuyutsavah.
maamakaah paandavaascaiva kimakurvata sanjaya..1..**

Oh Sanjaya! In the field Dharmakshetra that is Kurukshetra, my people and the sons of Paandu who have assembled to fight, what did they do?

To be continued...