

## Geeta for the Common Man- IX

We are not living a virtuous life not for the sake of others god including, but for ourselves. We can survive being alive only by leading such a life style, otherwise each works for one's destruction. Thus one group destroys the other, only to become destroyed by some other. The bottom line is when dynamic good meets dynamic evil, it is always the dynamic good that wins or succeeds. This truth we have seen in an earlier occasion. Eleven Akshauhini constitute the Kaurava army, where as the Paandavas were only 7. An Akshauhini consists of 21,870 Elephants, 21,870 chariots, 65,610 horses, and 102,930 infantry. Thus Kauravas army was much bigger and well equipped than the Paandavas, still, because of the unbecoming qualities and value system, the head of the Kauravas, felt that the enemy's army was stronger and well-equipped. After all a mind that is bogged down by guilt and regret cannot but think otherwise. This is being beautifully portrayed for us in this verse and the following three verses.

Duryodhana- the king goes to the Army commander-in chief, addresses aloud. What is his concern? It is just the Paandava army and that he makes a clean breast of that, by saying, may you see the Paandava army formation being commanded by your student, the son of Drupada. This could be to taunt the commander-in-chief or to trigger animosity in him. The cunningness pretension revealed through words that reveal the sage is highlighting double meaning of Duryodhana. Cunningness, etc., are products of sin, which in turn are products of ignorance. In this verse one can either read the meaning that this army of Paandavas is mighty only in its battle array, but led by your student hence insignificant or it can also mean that they are a mighty power even though commanded by a disciple. Divide and rule that is a false value of a person who is immature and governed by false value system whereas for the righteous- the one governed by

healthy or positive value system, neither would there be a necessity nor will the person resort to that.

We can also see another profound truth being revealed here. One with unbecoming mental tendencies-sin paapa, will see only such things around and in every action. As we have seen earlier, a mind that is wrapped in such tendencies will travel from fear to fear and liberally scatter fear around. The fear of the Paandava army that is within him, he tries pouring out to Drona (though unfortunately he fails as we shall be seeing later). This fear prompts Duryodhana in making last of his of trying to sow in the commander's mind, a sense of revenge. Drona had some bitter experience with Drupada and wanted to settle scores. Duryodhana now tries to exploit the whole situation to his advantage, by turning the tables against Pandavas. This attitude never pays. {This fear is purely the reflection or the projection of the mind governed by its qualities. There are two types of people in this world, ones like Duryodhana and the others like Arjuna. The first are 'dynamically bad' and the second dynamically good. Geeta seems to send a message through these verses for the whole of mankind. Be dynamically good} There is a very clear revelation of the cunning nature and shallowness of Duryodhana in this verse. Just look at the way Duryodhana addresses the commander of the army who happens to be his teacher. It looks as though he has the utmost respect to his teacher as he addresses him as Achaarya, but then the taunting is unbecoming and falsifies the respectful attitude. One thing is inside and yet another thing manifest outside. Scant respect is there within but outside he presents as though he has utmost respect. There is a big gap between what is inside and what flows outside. However much we try to conceal what is inside and present differently it still does not alter the state of affairs. Whatever method Duryodhana tried presenting of himself, the truth unfolded itself clearly for the others, more so for Drona.

Acharya Drona was a personification of all the good values and he was a Brahmin by birth. Even though Duryodhana tried to poison the

mind of Drona, he could manage only in bringing a smile on the commander's face. What he said later must have made Drona burst into laughter. What did he say? This is brought out in the next verse. We shall take the next three verses together as we can treat them as one topic.

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।

युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

4. atra suuraa maheshvaasaa bhiimaarjuna samaayudhi ..  
yuyudhaano viraatasca drupadasca mahaarathah..

To be continued.