

Geeta for the Common Man -VI

The word Kuru is derived from the root kru meaning to do suggesting action. Therefore, kurukshetra means karma kshetra. Because of the paapa that they have done in the previous births, to experience the sorrow they are born, but they do not get an opportunity to do new karmas in this birth. These beings do not have any faculty of choice and hence their birth is only for enjoyment-experience, which we had mentioned is ordered by instincts.

The capacity to perform new actions even while experiencing the results of action, is being given only to human beings. As they do enjoy the capacity to act, they can be called dharma kshetra-cum-Kurushetra. It is not that just because they are born as humans they are capable of performing dharma and their body, dharma kshetra. Then what does it mean? It simply means there is a possibility for these jivas to perform dharmaic action as opposed to animals that can never. The battlefield of the Paandavas and Kauravas happens to be this dharma kshetra-kurukshetra. Wherever dharma exists, there and only there, does adharma exist. If a person uses the faculty of choice and sensibly acts, then there is the performance of dharma, impulsively being carried away by desires, one does adharma. This is the field of battle and the battle is between the good or noble or godly qualities and the demonic -aasuric or bad qualities. Had the birth been that of gods or animals, this war would not have happened.

The animals and gods do live a life in line with the nature and they depend on nature. It is only human beings that oppose nature and use all force to counter act the effects of nature. Human beings enjoy the dual capacities of fighting nature as well as accepting the nature with all its majesty. This is indeed the Dharma as well as Kurukshetra. This truth a few schools of yoga do accept. They say that Dharma kshetra and kurukshetra are there in this body alone and one can see it in the body. They divide the whole body into two sections and say the

above portion (above a particular Cakra) is dharma kshetra and the portion below a bottom most chakra is kurukshetra, just as the yogis see the whole country called India as a replica of human personality with the various chakras in it.

Well, let us look at the Kauravas and the Paandavas in greater detail. The battle between the Kauravas and the Paandavas is not a one-time battle but is a constant battle, happening every moment and that is life. This is the truth at least in the battle that is going on in this Dharma Kshetra that happens to be a Kurukshetra. The battle is not the end of life, but is the very thing that gives impetus, incentive and is the spice of life. Life would be dull and dreary without this incentive.

Further, what did Sanjaya say and who was he? The very word Sanjaya reveals this. Sam means very well, thoroughly or intensely and Jaya means victory and so the word can mean the one who very well or thoroughly has won. Won over what or whom would be the question? The one and only thing that one need win over is ignorance. To win over ignorance there is a need for teaching- a valid means of knowledge and for that teaching to take place there is a need for a teacher. The one, who has won the teacher, meaning the teacher's grace is the one who is Sanjaya. In the secondary sense of the term it can also mean the one who has won over the impulses, thereby enjoys a proper frame of mind. The first meaning is more suitable in the context as Sanjaya was narrating all that was going on in the battlefield to Dhritaraashtra. This shows that Sanjaya knew the language and the subject matter of the discussion. It is only a wise person that can understand or appreciate another wise person. In the same way we can say the one who has knowledge of the subject alone can appreciate the subject and Sanjaya was appreciating and narrating what was going on between Krishna and Arjuna.

The word Sanjaya one should not see in the conventional sense. In that case, it does not really matter who Sanjaya was. But, if we can see the word in the implied sense—then, there is some meaning or incentive. May be then there was just one Sanjaya who was a SANJAYA, the others were Sanjaya by name but not in its meaning. As Mr. Gold is not Gold, so too Mr. Sanjaya was not the Sanjaya. So, in the battlefield where millions of warriors were present, there was just one Sanjaya. Sanjaya, true to the name is rare, hence, may you become a Sanjaya is the hidden suggestion.

To be continued...