

Geeta for the Common Man -X

Here are the valiant Yuyudhaana, the king of Viraat and the mighty brave warriors who are mighty archers equal to Bhiima and Arjuna in the battle and Drupada the mighty commander.

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।

पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुंगवः ॥ ५ ॥

5. dhrushtaketuscekitaanah kaasiraajasca viiryavaan .
purujiit kunti bhojasca saibyasca narapungavah ..

Dhrushtaketu, Cekitaana, the brave King of Kaasi, the victorious King of Kunti bhoja and Saibya the supreme among men.

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

6. yudhaamanyusca vikraanta uttamaujasca viiryavaan .
saubhadro draupadeyaasca sarva eva mahaarathaah ..

The unconquerable Yudhaamanyu, the valiant Uttamauja, the son of Subhadra, the sons of Drupada all of whom are great commanders.

Not only is there a big gap in the sense of respect, but even in the sense of fear. There is great fear in Duryodhana on seeing the Paandava army, but presents it differently. One side it may appear as though Duryodhana is expressing a sense of surprise seeing the mighty battle array of the Paandavas and on the other a sense of insignificance. Both these he expresses to the commander in chief – teacher. He says, “It is being commanded by your student not your

equal hence, insignificant.” This fear, lack of respect, doubts, etc. are all nothing but effects of sin. That which causes these unbecoming tendencies or actions, we can call them sin. The results of sin can be more than one, the one that is available for everyone to perceive or appreciate is ‘drushta phalam.’ We cannot say that is everything, and there is nothing more to it, for there is something called ‘adrushta phalam’ too. The word ‘adrushtam’ can mean that which is not yet seen or not liable to become seen. Let us take an example to make this clear. Suppose ‘A’ verbally abuses ‘B’, what are the possible results? It could be that ‘B’ could immediately return it with the tit for tat attitude, but need not necessarily do that. Supposing B decides not to express the feelings, does it mean that ‘A’ is left free forever? Need not be, may be, A will have to face the result of the action done, sometime later, may be after a year or two or ten or after a few decades. We can take 5 or 10 as future for easy understanding. So, ‘adrushtam’ can mean in future, though in common usage the word adrushtam is used in the sense of luck.

Well, sins emanate from a sinful mind- a mind that is entrenched in sins. It becomes so because of its activities like brooding or revelling over set thought patterns. Such a mind will be beseeched by sin and will see only sins in all directions and people. Seeing the other as a sinner, they try correcting them, until what is inside, outside and everywhere is nothing but sin alone. They promote themselves as honest, good, straightforward, etc., and that they are not interested in anything or anybody but goodness, honesty, straightforwardness, in the world. They also profess that despite all their good intention, what they get in return is negative results like admonition, censure, cavilling, etc. Their talk may fool some people who may consider them to be saviours of the society and

may accept them as role models. Their talk may seemingly bless the others, but does not make any dent on their personalities.

In this world there are many that have the Duryodhana element. On one hand they talk of values, dispassion, kindness etc., though in the hearts, they do not cherish them, on the other, they present as though they are principled and straight like Dharmaraaja or even Arjuna. Well, let us try to see what Duryodhana wants to convey through these two verses. He says, in this battle on the side of Paandava, there are many equal to Bhiima and Arjuna. There was no necessity for bringing in the names of Bhiima and Arjuna in this context. Duryodhana still brings their names, because of the inner fear he has for them though outwardly he presents them as non-entities. Their names are being recalled. They are yuydhaana, Viraat, Drupada- the supreme commander (Mahaarathaa), Drushtaketu, Cekitaana, the valiant king of Kaasi, Purujit, Kuntibhoja, Saibya the best among men, the brave Udhaamanyu, valiant Uttamauja, Abhimanyu, most popularly known as the son of Subhadra, Draupadeya-the sons of the Queen Draupadi- the 5 upa Paandavas (Prativindya, Atasoma, Sutakarna, Ataaniik, Rutasena). They were all great leaders and supreme commanders of the army.

Having spoken of the enemy's strength, now Duryodhana speaks of the might of his army.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ ७ ॥

7. asmaakam tu visishtaaye taannibodhadvijottama .
naayaka mama sainyasya sanjnaartham taan bravimi te ..

Whereas, the glorious ones who are on our side I shall name them for you, who is the supreme commander of my army, Oh superior among the twice-born may you listen.

भवान्भीष्मश्च कर्णश्च कृपश्च समितिंजयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

8. bhavan bhishmasca karnasca krupasca samitinjayah .
asvatthaama vikarnasca saumadattistathaiva ca ..

You are there and so are Bhishma, Karna, Krupaacaarya the unconquerable, Asvattama, Vikarna, and Somadutta.

In these two verses yet another wonderful truth strikingly shines. Duryodhana who is a king speaks to the supreme commander regarding the various commanders heading the various battalions, just see that. There is no parallel to this anywhere in history. Drona was not an ordinary commander who was appointed so, but has grown in the system to that stature. Not only that, it he who nurtured and nourished the army, and was a supreme commander not only in terms of rank, but also in terms of inner values and proficiency. Duryodhana talking thus, should be an eye-opener for all of us. We should not allow our emotions to rule the roost when interacting with people.

Duryodhana enumerates the commanders in the Kaurava army for the sake of Drona. 'You, Bhiishma, Karna, the invincible Krupa, your son Asvatthaamaa, Vikarna and Somadatta's son-Bhurisravas.' He places Drona ahead of Bhiilma, Karna ahead of Acarya Krupa and Asvatthaamaa, ahead of Vikarna and Bhuurisravas, which reveals the mental trait of Duryodhana

either of smallness of the inner personality, or his confidence in youth. Duryodhana could count about fourteen commanders, in the Paandava army as against his, where he could only count seven, despite the fact that Kaurava army was twice as big as the Paandava army. Further, their army was much smaller compared to Kaurava army.

Duryodhana purchased people through various means and constituted an army. Predominantly the numbers in the army were just there either for money, kingdom, riches or fear, never out of love or principle. When such a set-up is erected, then for its very continuation, various incentives have to be provided and ultimately whoever provides greater or better incentives, the flock would move there. Unfortunately the value-systems of which Duryodhana was a product could not accommodate a healthy value system.

These reveal that committed and dedicated people abound a set-up, when governed by a healthy value system, where genuine care, concern, sharing and loving prevails. Proficiency and efficiency automatically follow, as the mind is relaxed and the very institution becomes a source of motivation, needing no other incentive. Whenever a society is governed by such principles, prosperity and freedom from conflicts had always been there, which history reveals.

To be continued...