

12 GEETA FOR THE COMMON MAN

Duryodhana was an unhappy person with all these thinking patterns and so are we. We know what is there with or within us, but somehow try presenting things differently and that very act costs us dearly. If we can see this truth and without any labelling, if we can grow out of this, we definitely will start bettering our lives.

Well, Duryodhana continues with his double talk and this continues to unfold the varied manifestations of such a mind.

The limitless strength of ours is governed or protected by Bhīṣma whereas Bhīma is protecting their limited strength or powers.

The beauty of this verse is in the words 'Paryāptam' & 'Aparyāptam'. The word Paryāptam in one sense means limited, in the other means sufficient or adequate. The suffix 'A' denotes the negative or the opposite meaning in this case. Hence, in the first sense aparyāptam means limitless or unlimited and in the second it means insufficient or inadequate. We should not see the meaning of the verse as we like it, but as to what Duryodhana ought to have meant. A person of the frame of Duryodhana, an incarnation of deceit and cunningness, being the result of hollowness, will always take the meaning that is most conducive. We can see the dual sense being used through the words 'Bhīma', 'Bhīṣma' and 'abhirakṣitam'.

Let us see the various meanings that are hidden in this verse and the sense in which Duryodhana could have possibly used them. The first possible meaning could be: in case we do not do that protect Bhīṣma, we are to be held responsible not the others. So, each of you, should spend time thinking over this issue of living.

In case you have decided to work on your car, you will have to pay all attention while working on the car. When you start doing this attentively working, you would appreciate that you are not doing any other transaction whatsoever at that time. There no doubt is a movement in your mind since transaction is taking place, but the movement is a natural movement, which one cannot consider as a movement. This kind of movement is neither a cause for problem, nor an effect of some problem that is there deep within one, hence not an escape. So, when one lives this sort of living, can we ask the question, what then is the outcome of our living?

Well, when we live our life that way, consciously and deliberately, we need nothing in the first place? Is there something that we want to achieve? If we say yes, then that something that one wants to achieve, is only a product of projection or imagination. While doing a piece of transaction, mentally we find time to move away from the transaction and project. When this happens, the body is doing the transaction, but the mind is busy projecting or dreaming. Is this clear? If we do not follow this pattern of living, but adopt a different pattern, where the body and mind coexist in all transactions, the outcome is a certain fullness or 'at-homeness'. Either we can say that there is nothing (anything special) that one gains through this form of living or there is the gain of fullness or at-homeness.

The second possible factor that could have triggered the question could be that one must have heard that 'fate' or 'destiny' is the ruler. This being so, of what avail is any course of action one may commit to? The question of fate or freewill has been troubling people ever since the creation began. One should not view it as fate or freewill, but fate & freewill. In one's life, we can see these two in function. More of this we shall see in the next issue.