

## 14 GEETA FOR THE COMMON MAN

This also can mean that Duryodhana has none else to turn up to than Bhīṣma in his army. It was not only Duryodhana, but also the entire Kaurava army was just looking up to this one individual. The position was totally different on the Pāṇḍava side where everybody looked up to Bhagavān Śrī Kṛṣṇa the Lord. The basic difference between the immature and mature is, the mature do not hang on to the blind belief that Bhagavān will resolve all the problems, unlike the immature. So, does the mature- a devotee not accept God at all? No, it is not that he or she does not accept God, but the acceptance is born of understanding. Such a person appreciates that the only factor, which helps and works all the way through, is the “laws” that we call Bhagavān. Well, looking unto Bhīṣma is not wrong but looking unto a mortal as against the Lord is the question.

Well, even if the whole army had sincerely looked up to this one person, Bhīṣma, there would have been nothing wrong, for definitely things would not have come to this situation. Had Duryodhana confided all his fears and insecurities in Bhīṣma, then again things would have taken a different turn. So, we can see that there is a selective looking up to, which is, the need for a person and his advice is there only to the extent that we want or like but not beyond. The presence of Bhīṣma was necessary only to take on the battle against Pāṇḍavas, but not for his guidance in righteousness.

Himself being a wise person and having known the entire story why did Bhīṣma respond while Droṇa whom Duryodhana was addressing remained silent? Bhīṣma had given a word long ago that he would protect the family of Satyawati- his step-mother, at all costs. Earlier he tried his best to make Dhṛtarāṣṭra see sense and having failed, he tried to help Duryodhana at least see sense, in which he failed again. Pāṇḍavas had moved out (though not of their own) and right now only the Kauravas were left behind. It was his duty to help his grandson and the King-Duryodhana come out of the situation. Certain freedom was given to the Kauravas as a result of which they were behaving in the way they did resulting in a one-sided commitment, which was injustice to the other side. We should extend the same freedom to the others also which we give to one. We cannot claim the domain of freedom of action purely for ourselves interpreting it as we like. Although we may wish, it does never ever work that way. Hence, the freedom or freewill that we are talking about is a freewill, well regulated by our thinking faculty but not, that which is a product of a ‘swayed-away’ thinking faculty. Well, having understood the meaning of the word freewill, let us proceed to look into the word ‘fate’. There are some who are of the opinion that everything is controlled by fate and that fate is the ultimate ruler – the equalizer. We should understand that fate alone does not rule our life, freewill has an equal part to play. As human beings, being endowed with a thinking faculty, we think our way through. Hence thinking, which is intelligent expression of choices, also has a major role to play. Just as fate is misunderstood, even freewill happens to be.

This means that nobody has tied our hands and that we have lot of say in achieving the result for which we are working. That we enjoy freewill does not mean that we could achieve almost anything that we wish or for which we have worked. There are definite laws that govern the creation and they include laws of action & their results. If on understanding the laws, we work accordingly, then, the results would be a blessing but if our actions were not in line with the laws, then the result would only bind us.

So, let us come back to the main question, what is the outcome of our living? Well, the answer is simple and clear. It depends on our attitude, the mode of action, and time and place do have a secondary role to play. We should keep in mind this simple but profound truth, to act is given to us, but not results, which would always be in accordance with the laws. Time, place, attitude, appropriate & adequate

actions have a role to play. Whatever result we gain is what we deserve for the action that we have put forth, though it might not have been the desired one. The law is, we always get what we deserve, not what we desire & that the job of converting our desire into appropriate-adequate-action-pattern is in our hands. If actions have the right blend of appropriateness, adequacy, right time and Lord's blessings, results would always be favourable. We should understand favourable results as being favourable to the action done, which simply means, any accomplishment calls for proper thinking followed by proper action at the proper time.