

ARTICLE ON GITA

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It is an excellent interpretation.

In my humble opinion, there is no base for considering "KURUKSHETRA" as personality — particularly the mind (intellect).

KURU = DO (denotes ACTION through the senses of action — Hands, feet etc.)

KSHETRA = A land (mainly a fertile land)

So KURUKSHETRA is the human body ^{through actions} where you can either sow the seeds of Good Karma or the seeds of bad Karma and reap accordingly. ~~But~~ ~~the body (KURUKSHETRA) where there~~ There is always a fight between good + bad — // PANDU & PANDAVA ^{means} 'white' & 'those belonging to White' — is all SATWA GUNA which is white.

The word KAURAVA is derived from the word KURU or ACTION — so they are action oriented & full of RAJO GUNA whose ^{chief} characteristics are KAMA [LUST], KRODHA [ANGER] & LOBHA [GREED].

SATTWA GUNA exalts GOD ~~on~~ ^{on} its side. So ^{on} any land (KSHETRA)

(2)

GOD, only the seed of Dharma (righteousness) can prevail ^{FLOURISH} — See the last (78th) verse in the 18th Chapter of GITA. From the seed of DHARMA, prosperity & success are reaped. So this is DHARMA KHEPETA.

So, the ^{MESSAGE} message — The human body which is full of preponderant in SATWATTA GUN will be able to invoke the Lord on its side and succeed in the Goal of being victorious over this life. Keep God with you & success is assured. And God will come to you if you become a Pandava (full of SATWA GUN) —

SATWA — WHITE

RAJAS — RED

TAMAS — BLACK

The word Dharma, though it has a meaning 'quality' or 'characteristics' — it is a secondary sense. Its primary meaning is RIGHTEOUSNESS, Laws of right conduct. Any interpretation ^{in a TEXT} has to be based on six factors (TATPARYA NIRNAYA LINGAS). In GITA, the word 'Dharma' and in MAHABHARATA, I am not aware of 'DHARMA' having been used in secondary sense ^{in dictionary} ^{as} was perhaps taken up from the ^{commentaries} ^{by} ^{my} ^{opinion} [&] ^{as} ^{my} ^{knowledge} ^{is} [&] ^{too}.