

# Adiyongal Thirumadal

ISSUE 31

A SYDNEY ANDAL GROUP NEWSLETTER

DEC 2017

Welcome to the **THIRTY FIRST** issue of Adiyongal Thirumadal !

Various Sydney Andal baagavathas actively participated in the Thiruvaimozhi chanting at Sri Venkateswara Perumal's Pavitrotsavam held at Yatindragiri (Helensburgh) from Fri 1st to Sun 3rd.

Sydney Andal Group's flagship events GGG utsavam and Sri Andal Kalyanam will be held on Sat Jan 13th and Sun Jan 21st 2018 respectively.

All bhaagavathas are requested to attend these events with their families and friends and encouraged to take part in various kinkaryams associated with these events. Please refer to our emails for further details.

Regular monthly chanting of Thiruvoimozhi to celebrate Nammalvar Thirunakshatram, Visakam is taking place at bhaagavatha's thirumaaligai. If any devotee is interested to host at their place, please contact us through the above email ID.

Please send us your feedback or comments to

**Sydney.andal@gmail.com**

Please visit our website **www.sriandalsydney.org** for latest updates.



## Note the dates in Dec 17

02 Thirumangai Azhwar

03 Thirupanazhwar

03 Karthigai Deepam

16 Danur Maasam begins

29 Vaikunta Ekadasi



## Thiruppavai - Smt Vasumathi Harish

### Introduction

We covered the eighteenth pasuram in the last session. Let us continue with the nineteenth pasuram.

Andal's thirty songs contain the cardinal principles of Vaishnava dharma. These songs are sung to bring peace, prosperity and Divine Grace. Andal appears intent upon performing a religious vow to marry the Lord, thereby obtain His everlasting company, and inviting all her friends to join her.

### Overview

In the first pasuram of Tiruppavai, Andal focussed on the "Ashtakshara" mantram and celebrated it.

In the second pasuram, she shifts her attention to the Dwaya mantram (Mantra Rathnam) and points out who qualifies for such anushtanams (observance) and the code of life after Saranagati.

In the third pasuram, she elaborates on the powerful message of Charama SIOkam of Geethacharyan.

In the fourth pasuram, Godha and Her friends sing in praise of "God VaruNA, the God of rains" and request Him to bless them with copious rains for the Margazhi vratham observance.

In the fifth pasuram, it is explained that all our sins will vanish like a blade of grass thrown into fire when we sing in praise of Krishna and worship Him.

From the sixth to the fifteenth pasuram, Bhaagaavatha Thirupalliyezucchi (awakening of the devotees of Lord Krishna) are covered. Ten important bhakthais deeply involved with Krishna anubhavam are woken up to participate in the Paavai nonbhu. Each of the Ten important devotees of Krishna (the Azhwars) are awakened each with one pasuram (6-15).

In the sixth pasuram, the first one to be awakened is a young Gopi who is a novice in devotion to and love for KrishNa.

In this seventh pasuram, Andal wakes up her second companion who is still in bed, though she is a KrishNa devotee and has leadership qualities but has forgotten her responsibility temporarily.

In the eighth pasuram, the 3<sup>rd</sup> of the 10 wake-up pasurams, the gopika is one who is full of bhagavath abhimanam, who wishes for all the gopikas to come and wake her up, and who is sought by Krishna.

According to Sri P.B Annangaracharya swami of Kanchipuram, in the sixth pasuram, Andal wakes up Periazhwar and in the seventh pasuram it is Kulashekaraazhwar who is being woken up.

The eighth pasuram is supposed to wake up Nammazhvar, the leader of prapannas. Nammazhvar was the one who had the curiosity about Krishna. Parasara Bhattar, one of our earlier Acharyas, describes Nammazhvar as one who, soon after he was born, cried "Krishna! Krishna!". He was born with an impelling urge to have the darshan of Krishna – **Rishim Jushaamahe Krishna Trishna Tatva Mivoditam.**

The ninth pasuram is supposed to wake up Tirumazhaisai Azhwar from Dhyana yoga.

The tenth pasuram is said to awaken the first of the mudhal Azhwars, Pey Azhwar, who experienced the Supreme Being and exclaimed – **Tirukkanden! Ponmeni Kanden!**

The eleventh pasuram is said to wake up Bhoothathazhwar. It also describes an Acharya, who feeds his disciples with the nectar of divine knowledge.

The twelfth pasuram is said to wake up Poigai Azhwar, who has said he wept fearing the many days were lost without seeing God.

The thirteenth pasuram is said to wake up Tondarodippodi Azhwar.

## Thiruppavai - Contd

The fourteenth pasuram is said to wake up Tirupaan Azhwar.

The fifteenth pasuram is said to awaken Tirumangai Azhwar. This concludes the Tirupalliyezhuchi pasurams of the azhwars.

Briefly, with pasurams 6–15 of the Tiruppavai, Andal awakens all the azhwars to invoke their grace.

In pasuram 16, all the bhaktas who are awakened now join the rest of the group to arrive at the doors of Nandagopan's palace. The guards oblige.

In pasuram 17, Having sought the permission of the guards, Andal and the Gopis have now entered the inner bed chambers and are waking up Nandagopan, Mother Yashoda, Krishna and His younger brother Balarama. Each of them is praised in this pasuram.

In pasuram 18, Andal wakes up Goddess Nappinai, the consort of the Lord, and appeals to her.

Pasurams 19 and 20 are the only ones in the entire Tiruppavai, where the Divya Dampathis are addressed jointly in the prayer of Andal and her friends. In Pasuram 19, recognizing the Divya Dampathis as their Upeyam and Upaayam (goal and means), the assembled Bhagavathas headed by Andal pray to them in their roles as Seshi Dampathi and Saranya Dampathi.

### Pasuram 19 – Kutthu Vilakeriya

Raga: Sahana Talam: Adi

*kuttu vilakeriya kōṭṭukkāl kaṭṭilmēl\*  
mettenṛa pañja śayanattin mēl ēri\*  
kottalar pūnguzal nappinnai koṅgai mēl\*  
vaittu kkiḍanda malar mārba! vāy tiravāy!\*  
mai ttaḍaṅkaṅṅināy! nīyun maṅālanai\*  
ettanai pōdum tuyileza oṭṭāy kāṅ!\*  
ettanai yēlum pirivārragillāyāl\*  
tattuvam anru tagavēlōr embāvāy (19)*

குத்து விளக்கெரிய கோட்டுக்கால் கட்டில்மேல்\*  
மெத்தென்ற பஞ்ச சயனத்தின் மேல் ஏறிக்\*  
கொத்தலர் பூங்குழல் நப்பின்னை கொங்கை மேல்\*  
வைத்துக் கிடந்த மலர் மார்பா! வாய் திறவாய்!\*  
மைத் தடங்கண்ணினாய்! நீயுன் மணாளனை\*  
எத்தனை போதும் துயிலெழு ஒட்டாய் காண்!\*  
எத்தனை யேலும் பிரிவாற்றகில்லாயால்\*  
தத்துவம் அன்று தகவேலோர் எம்பாவாய் (19)

குத்து விளக்கெரிய கோட்டுக்கால் கட்டில்மேல்\*  
மெத்தென்ற பஞ்ச சயனத்தின் மேல் ஏறிக்\*  
கொத்தலர் பூங்குழல் நப்பின்னை கொங்கை மேல்\*  
வைத்துக் கிடந்த மலர் மார்பா! வாய் திறவாய்!\*  
மைத் தடங்கண்ணினாய்! நீயுன் மணாளனை\*  
எத்தனை போதும் துயிலெழு ஒட்டாய் காண்!\*  
எத்தனை யேலும் பிரிவாற்றகில்லாயால்\*  
தத்துவம் அன்று தகவேலோர் எம்பாவாய் (19)

குத்து விளக்கெரிய கோட்டுக்கால் கட்டில்மேல்\*  
மெத்தென்ற பஞ்ச சயனத்தின் மேல் ஏறிக்\*  
கொத்தலர் பூங்குழல் நப்பின்னை கொங்கை மேல்\*  
வைத்துக் கிடந்த மலர் மார்பா! வாய் திறவாய்!\*  
மைத் தடங்கண்ணினாய்! நீயுன் மணாளனை\*  
எத்தனை போதும் துயிலெழு ஒட்டாய் காண்!\*  
எத்தனை யேலும் பிரிவாற்றகில்லாயால்\*  
தத்துவம் அன்று தகவேலோர் எம்பாவாய் (19)

With all the lamps glowing, Oh Lord Krishna!, You are lying on the soft silky bed, on a cot with ivory legs. Your broad chest is resting on the bosom of Sri Nappinnai, whose tresses are adorned with flowers. Even if you can't get up, please open your mouth. Oh Beautiful lady with big black eyes adored with collyrium! we think you will not allow the Lord to get up at any time as you cannot bear the separation from Him even for a short while. Oh Young lady! neither is it just on your part to have the Lord to yourself nor does it befit your infinite and boundless mercy to do so.

### Commentary (Swapadesam)

In the previous Tiruppavai Pasurams, Andal and Her fellow gopis paid obeisance to the pancha (five) states of Bhagavan while waking up a novice devotee:

- (1)" Vitthinai"--> Para VaasudEvan at Sri Vaikuntam
- (2)"VeLLattharaviRRuyil amarantha-->VyUham at Milky Ocean

## Thiruppavai - Contd

- (3) Sakatam Kalakkazhiya KaalOcchi--> Vibhavam (KrishNan)
- (4) PuLLarayan Koilil--> Archai (Sri VilliputthUr)
- (5) ULLatthu KoNDU--> Haarthan or antharyAmi Brahmam

In the seventh pasuram, Andal pays tribute to Sriman Narayana as the Para Devathai (Supreme One).

In the eighth pasuram, Andal awakens another Utthama Adhikari (Kothukalamudaya Paavai) who is like a Mukta jeevan and asks her to join the Bhagavatha goshti.

In the ninth pasuram, Andal is waking up another great devotee of Lord Krishna and who is like a nithya mukhtar and entreats her to join the group.

In the tenth pasuram, Andal awakens a Gopi, who thinks of herself as one deeply immersed in Bhagavath Bhakti, to join the group.

In the eleventh pasuram, a Gopi known for her extraordinary beauty and distinguished lineage is awakened.

In the twelfth pasuram, Andal awakens the Gopi with her brother in mind (narr-chelvan tangai) and entreats her to join them. This brother is the one, who watches over KrishNa from getting into trouble and accompanies KrishNa everywhere like His shadow.

In the thirteenth pasurams, Andal wakes up a maiden who is secretly enjoying the greatness of God and asks her to join in their vow. Godha asks the maiden to get over the tendency to be in solitude like a thief and join the group to share the benefit of companionship.

In the fourteenth pasuram, Andal wakes up a devotee who is deeply immersed in the mystic enjoyment of God's beauty.

In the fifteenth pasuram, which is the last of the awakening pasurams (pasurams 6 -15) Andal and the maidens have an interesting mutual dialog with the God-intoxicated maiden inside the house. The last 10 pasurams are referred to as "Azhwargal Tirupalli Yezhuchi Pasurangal", wherein Andal is said to have awakened her "Fathers" (The ten Azhwars).

In the sixteenth pasuram, having woken up the ten maidens (symbolizing "pancha laksham" gopis), Andal and the Gopis set out to Nandagopan's palace gates and appeal to the guards to let them in.

In the seventeenth pasuram, having sought the permission of the guards who obliged, Andal and the Gopis now stand in front of the bed chambers of King Nandagopa, Queen Yasodha, Lord Krishna and Prince Baladeva, the elder brother of Sri Krishna and appeal to them to awaken.

In the eighteenth pasuram, a very important doctrine of Sri Vaishnavism is included. According to this doctrine, the Lord is inseparable from His consort and together they serve as means and goal. This is called "Eka Seshatvam". With this in mind, Andal comes to wake up Nappinai, the Lord's consort, and appeal to Her.

In pasuram 19, Andal and her friends are again waking up Nappinai (this is the 2nd pasuram in which this continues) since Krishna does not seem to respond to them. The first of the twin verses (Kutthu Vilakku yeriya) describes the Upeyathva (goal) approach to the Ekaseshi Dampathis . As Seshi Dampathis, AndAl reminds us that loving kaimkaryam to Them is our supreme purushartham and they are the goals (Upeyam).

### Pasuram Meaning

This pasuram is the second of the three pasurams, where the most merciful Mother of ours and the consort of Lord Krishna, Nappinai is being awakened by the assembled Gopis.

## Thiruppavai - Contd

In the previous Tiruppavai Paasuram , She was addressed as " NandhagOpAlan MarumahaLE NappinnAi ".In this pasuram, She is addressed as "Maitthatam kaNNinAi and Kotthalar Poonkuzhal Nappinnai ". In the next pasuram , She will be addressed as " Seppenna mennmulai chevvaI SiRu- marunkal Nappinni NangAi". Nappinai is thus addressed thrice like the proverbial three crowings of the cock to remind us of the importance of PurushAkara Prapatti in one's SaraNagathi to the divya dampathis. Their Svabhavam is described by AzhwAr as " Ninn Thiruvarulum PankayatthAL Thiruvarylum ". Both Perumal and His consort are needed for successful prapatti. Sometimes they compete with each other to rush to the side of the prapannan and in their haste, create delay in opening the doors of their kingdom as in this case described by Andal. Both Krishna and Napinnai were delayed due to deferring on who should answer the call of the Gopis to open the door to let them in to perform Nama sankirthanam about them.

This is the pasuram that formed the basis of Swamy Parasara Bhattar's famous Taniyan for the Tiruppavai: "**Neela Thunga Sthanagiri taDi Supthm udhbhOdhya KrishNam**".

### Inner Meaning of some key phrases

*Kuthu Vilakkeriya:* Acharyan Upadesam

*kOttuk Kaal Kattil:* Four purusharthams (Dharma, Artha, Kaama and Moksham) represented by the four legs of the kattil (bed).

*metthenRa pancha sayanththin mEIRi:* This universe is made of Isvara Gunams and this also represents the sentient and non-sentient entities above all which the Lord reigns supreme.

*Kotthalar poo:* the gathering of joyous nithya sooris

*Malar MaarbhA:* the PurushOththaman, who is the Lord of both nithya sooris and His consorts

*Vaai ThiRavAI:* Sriman Narayana! I hold on to Your Tiruvadi. Please open Your mouth and say that You have accepted our Saranagati

*MaitthadamkaNNinAI:* the Utthama sishyan, who has got the special affection of Acharyan

*neeyunn maNALanai yetthani pOthum thuyil yezhavottAi:* MaNALan is AchAryan; You won't let his merciful Kataksham to fall on us since You have deflected it towards You.

*pirivARRkillAyAI:* according to "adiyOmOdum ninROdum pirivinRi", You who are always with us in the company of Your Lord and cannot abandon us. Also represents the status of the sishyan who is far away from the Acharyan and is despondent about the separation.

*TatthuvamanRu:* This does not fit with Your Svaroopam as PurushakAra Svaroopai

*Tahavu:* since You are the epitome of DayA

Previous Articles

<http://sriandalsydney.org/index.php/literature/43-tiruppavai>

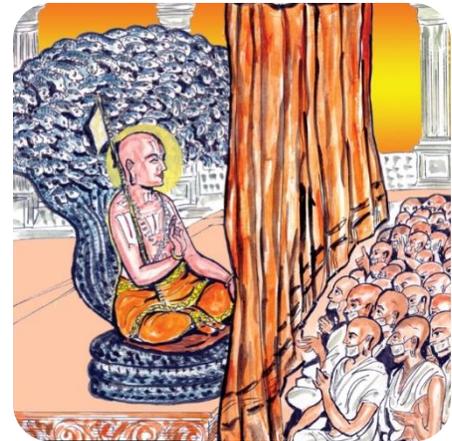
## Ramanuja's Life and Teachings - Sri Ramesh Varadarajan

### Sri Ramanuja displays His Divine Nature in Thondanoor

During his period of exile, before proceeding to Melkote, Sri Ramanuja found shelter in the Hoysala Kingdom ( modern day Karnataka State ). King Bittideva who was then the ruler of Karnataka, became a disciple of Sri Ramanuja. He converted from the Jain religion. The Jain scholars who lost royal patronage became angry with Sri Ramanuja and challenged him to a religious and philosophical debate.

A contingent of one thousand Jain scholars assembled for this event. Sri Ramanuja was undisturbed. Like a true scholar, he accepted the challenge. The site of the debate was established at the ancient Yoga Narasimha Swamy temple, on a small hillock at Thondanur.

Sri Ramanuja spoke to the thousand challenging Jains and said that he shall respond to all their questions simultaneously, sitting behind a curtain. The Jain scholars took Sri Ramanuja's words lightly. They discussed among themselves and concluded as to what this one Brahmin can do sitting behind a curtain. They further said , that It does not change the fact that they are one thousand and he is just one.



*Belief is that Lord Yoga Narasimha fulfils all the prayers of the devotees here at this temple. Once fulfilled, the devotees present a 10x6 Dhothi to Yoga Narasimha and an Orange Dhothi to Ramanuja at this temple as a thanks giving gesture*

Sri Ramanuja assumed his position behind the curtain. Sri Vaishnavas held the curtain on either side. The thousand Jains hurled a thousand questions at Sri Ramanuja at the same time. Sri Ramanuja replied to the thousand questions in one go. When the responses came, the audience heard loud hissing noises, like those of a cobra. When the curtain was removed. The Jains saw Sri Ramanuja in the form of Adi - Sesa with a thousand hoods. The Jains admitted defeat and dispersed hastily.

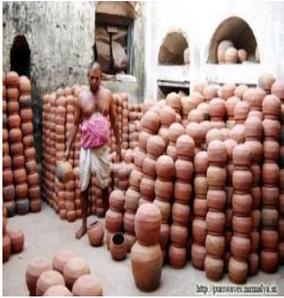
King Bittideva appointed Sri Ramanuja as the Raja Guru. Sri Vaishnavism became the state religion and Thondanur , the seat of Sri Vaishnava activity. Several citizens who had previously adopted, the Jain faith converted to Sri Vaishnavism and contributed to the spread of Sri Ramanuja's teachings in Karnataka. To commemorate this episode, an image of Sri Ramanuja as Seshavathara has been installed in the Yoga Narasimha Temple.

(to be continued...)

## Puri Jagannath Mandir – Sri Mohan Vijayaraghavan

Bhog (Mahaprasad) as you know is the importance and speciality for Puri Jagannath.

56 types of food items are offered every day.



When cooking rice for example, 7 or 9 pots of rice are kept on top of one another and cooked on firewood. Interesting point to note here is the top pot gets cooked first before the bottom most pot of rice which is actually in direct contact with fire.

Another interesting point to note is all the tons of food that is prepared at the kitchen are first brought and offered to Lord Jagannath, Balram and Subadra at the main shrine before taken to the market to be distributed for devotees as Prasad.

However, there is a small Shiva shrine that the food items has to cross while going from the kitchen to the main Jagannath shrine and it is believed that whatever food item that is not cooked properly will attain its right form (meaning will be fully cooked) the moment it crosses the Shiva shrine.

Also, there is no observing Ekadashi fasting inside the temple. One must eat as bhog is the speciality. Ekadashi deity is kept in captivity in a small shrine by the Lord inside the temple.

The main entrance which is the eastern gate is called the lions gate and an image of Lord Jagannath is kept here so non-hindus can have darshan. They are not allowed to go beyond this point.

Seems even Indira Gandhi was not allowed to go inside beyond this point.

Once you cross the main gate, you climb 22 steps and while you cross each step you are asked to chant 'sri krishna govinda hare murare, hey nathu nara yana vasu deva'. On top you find a solid rock weighing 10 tonnes and you knock on one side and you can hear the sound on the other. Mind you it's solid and no holes in the rock nor any hollow space can be found.

Please also read the following interesting bits around Puri Jagannath temple:-

<https://en.wikipedia.org/wiki/Nabakalebara>

<https://www.youtube.com/watch?v=G52LnYM2wgU> (Daily flag changing)

## Visit to Temples in USA & US – Suresh Varadarajan

In the last 3 months we had the opportunity to visit 3 temples 1. Birmingham Balaji temple UK, 2. Sri Ranganatha temple Pomona, NY, USA and 3. Shiva Vishnu Temple Livermore, CA, USA. Since we live in Sydney we were reminded of our Yathindragiri SVT, and made us nostalgic about our temple and the utsavams, discourses and kaimkaryams. Thanks to great kaimkaryam by few bagavathas we could still we could still listen to the discourses and see the photos of the utsavams reduce our thapam (longing) adiyen decided to share our experience.

The day we visited Birmingham there was huge crowd and were told generally during weekends there is good crowd and school holidays also coincided. Srinivasa perumal is smiling and made us feel welcome like so often mentioned in discourses.



Thayar and Hanuman sannidhis on either side of Perumal bless us. They sell laddus as prasadam just outside the sannidhi similar to Tirupathi( where it is free).There was anna dhanam and huge lines. Had to wait for over half an hour to get served. There is a truck styled canteen which was very inefficient even to buy tea but with plenty of crowd. The temple ground is huge and flat and the atmosphere encouraged most to treat this as picnic spot and felt more like a cultural centre and the sannidhyam we feel at our temple was missing and felt like our Ganesh Visargan day.

However, our visit to Pomona Ranganathar temple was a different experience. Though not a divya desam it gave you the feeling of visiting one. This is a pure Vaishnavite temple with no para devathas. Established with the blessings of Ahobila Mutt 44 th Jeeyar the temple has sannidhis for the Ahobila mutt first jeeyar, Vedantha desikar Ramanujar and paduhkais of all the 46 jeeyars. These are in addition to Ramar, Srinivasar, Gopalan, Thayar , Andal, Lakshmi narasimhar. Though not separate sannidhis you have Varahar, Hayagreevar, Garudar, Chakkarathazhwar. The main deity is Ranganathar.

Please visit [www.ranganatha.org](http://www.ranganatha.org) for more photos and details of the temple.

If you want to do any utsavams, homam etc they insist on you wearing traditional Indian dress. Archanas are free with not tickets and you are strongly requested to drop all offerings in the hundi only. Bhattars are available at each sannadhi and they were sitting at the footsteps of each sannadhi reciting slokas. If you request them they do the archana with the items offered by you. Very different and enjoyable experience which you don't even see in Indian temples.

They offer temple prasadam downstairs in a separate area. We had the blessings to witness kalyana utsavam for Balaji giving us the feeling of being in SVT. All in all, a blissful experience.

## Visit to Temples in USA & US – Suresh Varadarajan

Anyone visiting New York should not miss the opportunity to visit this temple. Yes, you have to drive here as public transport is too tedious. We met with Srinivasan bhattar whom most of you will recall when he served in SVT. He enquired about our temple and all the bhagavathas he knew from his time in Sydney.

Though not included in the original list we also visited what is called Ganesha temple in Queens, NY which has Srinivasar, Ramar Lakshmanar and Sita, Krishnan, Thayar, Hanuman, Narasimhan, Sudrshanar, Danvanthri, Satya Narayanan with Rama devi sannadhis.

The temple is mainly treated as Ganesa temple but the canteen is very popular with several options and run very professionally. The last temple in this list, Livermore is very serene though all the deities are under one roof.



We visited on a Saturday when there was Thirupavadai utsavam for Balaji. Adiyen had the blessing to join the ghosti. The vedic chanting on the occasion of the utsavam about Perumal and annam was exhilarating and was chanted by 2 people the bhattar and another bagavatha. They have chanting every Saturday. The prasadam for ghosti was done and the prasadam distribution for everybody everyday seems to be popular among locals. The garudan sannadhi is outside of the closed building and there are sannadhis for thayar, Ramar and hanuman.

This is one of our long visits away from Sydney and we miss the satsang every month through chanting in temple, visakam, pavirotsavam, discourses and periya thirumozhi chanting. This has made us appreciate the soulabyam, sowseelyam and karunyam of the divine couple on adiyongal by providing satsangam where we are living.

## **Chapter 2 sankhya yoga (continued...)**

श्री भगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादाश्च भषसे ।

गतासुनगतासूश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

**Sri Ramanuja bhashya: -**

(अशोओच्यान) प्रति अनुशोचसि (पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः - गीता १।४२) इत्यदिकान देहात्मस्वभावप्रज्ञानिमित्त्वादान च भाषसे । देहात्मस्वभावज्ञानवतां न अत्र किञ्चित् शोकनिमित्तमस्ति । गतासुन देहान अगतासुनात्मनश्च प्रति तयोः स्वभावयाथात्म्यविदो न शोचन्ति । अतः त्वयि विप्रतिषिद्धमिदमुपलभ्यते यद् एतान्हनिष्यामीत्यनुशोचनं यच्चदेहानतिरिक्तात्मज्ञानकृतं धर्माधर्मभषणम् ।

अतो देहस्वभावं च न जानासि तदतिरिक्तमात्मानं च नित्यम् तत्प्राप्त्युपायभुतं युद्धादिकं धर्मं च । इदं च युद्धं फलाभिसन्धिरहितम् । आत्मयाथात्म्यावाप्युपायभुतम् । आत्मा हि न जन्माधीनसद्भावो न मरणाधीनविनाशश्च तस्य जन्ममरणयोः अभावात्: अतः स न शोकस्थानम् । देहः तु अचेतनः परिणामस्वभावः तस्य उत्पत्तिविनाशयोगः स्वाभाविकः इति सोऽपि न शोकस्थानमित्यभिप्रायः ॥

You grieve for those that need not be grieved for. You also speak words of wisdom about the nature of the body and the self: "The ancestors fall degraded, derived of the ritual oblations of food and water (Bhagavad Gita 1.42)". There is no reason for grief for those with the knowledge of the nature of body and the self. Those who have realized the exact truth do not grieve for the bodies from which life has departed (गतासु) and also for those whose life has not yet departed (अगतासु). They neither grieve for the bodies nor the self.

This inconsistency is visible in you – you are grieving by thinking: 'I shall slay them' and at the same time you speak of the knowledge of dharma and adharma arising out of aatmgyanam.

Sri Krishna says: What is evident is that, Arjuna, you doare not aware of the nature of the body (subject to change and modification) and the self (eternal). Nor do you know, Arjuna, of the duties of war, which (as a duty) constitute the means for the attainment of the self (if war is performed as a duty), nor of the knowledge that if the war is fought without any selfish desire for results. Performance of such leads to attainment of knowledge of true self.

Thus: The self is not dependent on the body for its existence nor is it subject to destruction on the destruction of the body, as it neither has birth nor death. Hence, there is no reason for grief as the body is subject to modification by nature and birth and death are natural.

In the next verses, Bhagavaan teaches about the nature of the self-

(to be continued.....)