**Episode 49 – Bhagavad Gita (Chapter 1, Episode 49)**

**TOPICS:** The meaning of **Arjuna's** name **Visha:da Yoga**, the concept of **Visha:dam** and the three types of **Tapa**, and the gradual "melting" of the heart.

**TAGS:** **Bhagavad Gita**, **Arjuna**, **Arjuna Visha:da Yoga**, **Visha:da**, **Tapa**, **Visha:dam**, **Duryodhana**, **Dhrutarashtra**

Jai Sri:manna:ra:yana!

Priya Bhagavad Bandhu:la:ra,

Chapter 1 in **Bhagavad Gi:tha** is named ‘**Arjuna Visha:da Yo:ga**’. **Arjuna’s** grief became a means for conveying God’s **upade:sa** not only to **Arjuna**, but also to mankind in general. ‘**Yo:ga**’ refers to a means. That is why the chapter is named ‘**Arjuna Visha:da Yo:ga**’. What does ‘**visha:dam**’ mean? It requires one to go through 3 phases or 3 activities from within. In general, ‘**visha:dam**’ means grief or sadness. **Arjuna** experienced this **visha:dam**. Grief or deep sorrow does not emerge instantly.

What happens when one experiences it? When do we call it ‘**visha:dam**’? Firstly, the **manas** (heart) which has been rock-solid, develops some sort of cracks and gets to a stage where it crumbles. It was hard and stubborn to date, and now begins to soften and becomes compliant. This is the first phenomenon that occurs. This **hrudayam**, heart, does not resemble the physical organ. It is a divine, marvelous object. It melts and flows. People say, “His heart melted.” “Looking at that pitiful situation, my heart melted.” Once liquified, does the heart solidify again? Will the fellow exist if the heart melts fully? The act of ‘melting’ mentioned here is different. It’s not like an ice cube or solid ghee melting with heat. The ‘melting of the heart’ is different.

**Arjuna’s** heart now must thaw. It was initially hard. “I am a brave person, a warrior, capable of conquering enemies, I will fight in the war, killing all these people.” Such was his nature. However now, he says “I should not wage war as it means killing all of them, who are my relatives. How absurd to kill one’s own relatives!” “Any war is waged for benefit, to enjoy the fruits of victory. One can enjoy only when shared with all his people.” “If I kill such relatives, what is the point of war? Where is the enjoyment?”

There was a shift in his thought process. We discovered the reason for **Arjuna’s** shift in our earlier sessions. Why is his thought process changing? This is being stage-managed by God, ‘**Hrushi:ke:saha**’. He is controlling all the senses of everybody around, letting only appropriate sense organs operate. He is ‘**Hrushi:ke:sa**’. He is the reason for these changes. A raw, sour fruit ripens gradually and becomes sweet, tasty, and a source of enjoyment for the taste buds. Similarly, the heart which was hardened in earthly matters, needed to be softened to be eligible for divine knowledge. If ghee solidifies due to low temperatures, it can be liquified by heating. Similarly, to melt the heart, it needs some **tha:pam**, heat. We will discuss this **tha:pam** later. When the heart undergoes this **tha:pam**, it starts to gradually melt. However, it does not melt all of a sudden. It happens systematically. In the first stage, the person sees the relationship with other people, and grieves when knowing it will be lost. This is **tha:pam**.

**Tha:pam** is essential for something to melt. What is **tha:pam**? “I am about to lose something which is close to my heart. I am going to be flooded with something which I don’t like. Due to this, my happiness will be lost.” “I am about to lose something I like and I am being left with something I hate.” What do we want, in general? We want abundance of what we like and to be far from things that we don’t like. However, **Sri Krushna** is explaining what is actually happening within. Losing something we desire or having to deal with the undesired. Getting rid of undesired and having something that is desired. In both the above conditions, the heart experiences some movement. We experience ‘melting’ mentally. One type of ‘melting’ is termed **uddharsha**, happiness. The opposite type of ‘melting’ is termed **anuddharsha**, sadness, or grief. We term these emotions as **pongu**, happiness and **kongu**, sorrow. Both these emotions gradually melt toughness in the heart. This process is called ‘**visaranam**’ in Sanskrit. The entity which was initially firm, gradually develops cracks and starts to crumble. This is called ‘**visaranam**’.

What happens due to that gradual melting? **Gathi**, a drift or movement, begins. A nice, large ice-cube begins melting when kept out on a sunny day. Until then, it was solid. We notice that it gradually melts and drains out. That means, it starts flowing. Similarly, the heart too should start to gradually melt from the firm and solid state. This is called **visarana**. After melting, it should start flowing gradually. This stage is called **gathi**. This flow should culminate at some place. Where should it head to? Whatever object the person desires, this flow should culminate there. Or, whatever he abhors, it should reach there. It might sound odd, “Why should it flow towards the undesired object?” If the destination is a desired one, it gives happiness by bringing the person closer to it. If it is an undesired one, it causes sorrow or fear by bringing the person closer to it.

This destination is not a physical location. It is a destination in the **bha:vana**, feeling. Once that destination is reached, the person might experience fear. For example, a fear that a snake will bite and harm him. Once that fear sets in, he starts running away. Just by thinking, just as he visualizes… “I went to a place that I like a lot; I saw something pleasant; they offered me something nice; I ate that and experienced a lot of happiness” – this too is just a feeling. However, it creates a situation in the mind - he visualizes it to be an experience in the physical plane impacting him either favorably or unfavorably. He will experience all the related emotions. If that is favorable, it could be something like enjoying a fruit that he most desires. If unpleasant, it could be a snake which instills fear in him, or a thief, or some other animal attacking him. He feels these. In reality, it is just a feeling. However, the feeling is so deep that the experience feels real. At times, it is just superficial. At other times, the feeling is more intense. If it is a deeper experience, he will act as if the situation is transpiring physically in front of him. He talks in that fashion, eats, acts, hits, falls, and does many such activities.

**SLOKA WORD - prathyaksha sama:na anubhavam SLOKA MEANING - a feeling that resembles real experience**

This happens in both scenarios, happiness and sorrow. The stage just before such an experience is called **tha:pam**. **Tha:pam** is of three types. The first type is caused by the surrounding living objects. This is termed **a:dhi bhauthika tha:pam**. The second type is caused by environmental factors like the sun, rain, wind, cold, and heat. These are **de:vathas**, divine energies, and thus this **tha:pam** is termed **a:dhi daivika tha:pam**. The third type is caused by the **manas**. The term ‘**a:thma**’ has several meanings - **manas**, **ji:va**, God. The **tha:pam** caused from within is called **a:dhi a:thmika tha:pam**. First is **a:dhi bhauthikam**. Second is **a:dhi daivikam**. At times, there is nothing externally. A person on his own develops these feelings. “That fellow has earned a lot. Look at me! What a contrast!” This feeling is not imposed by anyone externally. He himself created it. This sorrow is simply a result of an ill feeling developed in the heart. Sometimes he sees a big house, “Wow! He built such a huge home for himself. Look at me! I am languishing in a small hut.” This person is in fact living within his means. The other fellow is living as per his status. This person does not know the difficulties that the other person faced to reach such a status in life. However, he simply sees the palatial house he built, and experiences a sour feeling. In reality, this is simply an internal thought and feeling. This is done with **manas**, mind. **Manas** is also called ‘**a:thma**’. There are many sorrows caused by **manas**.

Such sorrows are called **a:dhi a:thmika**. The ones caused by **manas** are called **a:dhyathmika tha:pa:s**. If the pains were a result of environmental factors, we call them **a:dhi daivika tha:pas**. If the discomforts were caused by living beings around us – be it humans, animals, birds, small ants, viruses, mosquitoes - we call them **a:dhi bhauthika tha:pa:s**. All these are pains, sorrows – **tha:pas**. When the heart starts melting under the influence of these **tha:pa:s**, then the ‘**gathi**’ stage begins. In the ghee example, it gradually melts, becomes less dense and starts flowing if spilled, traveling to whichever destination possible. Similarly, the heart goes through three stages - **visarana**, **gathi** and **avasa:dam**. Then it culminates at some destination. The root cause which leads to such an experience of these three stages is called **visha:dam**. It is in fact a sad state. **Dhruthara:shtra** also experienced this state of mind. **Duryo:dhana** experienced it as well. **Arjuna** also experiences the same state. We too experience this at times. Why to say ‘at times’? We can say ‘frequently’! We are happy only once in a while but we experience this sad state almost always. **Arjuna** also experienced it. We must know what he did when he experienced ‘**visha:dam**’. We should also think about what we are supposed to do in such situations. Let us do so gradually as we continue forward.

**Jai Sri:manna:rayana!**