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1. Episode Title: Episode 84 – Bhagavad Gita (Chapter 3, Episode 84): What are Tapathrayams? Krishna's Message: 'Leave Everything Unto Me'

2. Topics & Tags:

TOPICS: The importance of understanding Sanskrit words in their proper context; the significance of authentic commentaries on scriptures, particularly the Bhagavad Gita; Bhagavad Ramanujacharya's meticulous approach to scriptural interpretation; Krishna's teachings on surrendering all actions and their results to Him; a detailed explanation of the term 'adhyatma chetas' as used in Bhagavad Gita Chapter 3, Verse 30; the concept of 'tapathrayam' (three types of hardships) including Adhibhautika, Adhidaivika, and Adhyatmika tapams; the symbolic meaning behind consuming tirtham three times in temples; and the multiple meanings of the Sanskrit word 'atma'.

TAGS: HH Chinna Jeeyar Swami, Bhagavad Gita, Chapter 3, Episode 84, Sanskrit, scriptural commentary, Bhagavad Ramanujacharya, Krishna, Arjuna, surrender, karma, adhyatma chetas, atma, tapathrayam, adhibhautika tapam, adhidaivika tapam, adhyatmika tapam, hardships, suffering, mind, soul, God, Paramatma, dharma, spiritual guidance, tirtham, devotion, renunciation, nira:si:hi nirmama ha, Bhagavan, Brahma Sutras, moral science, science of soul, anxiety, doership.

3. Main Content:

Jai Srimannarayana! Priya Bhagavadbandhus (Dear devotees of the Lord), Sanskrit is the most supreme language of all. It facilitates replacing the intent of many words with just a single word! Each word could have many meanings. If we are able to recognize why a certain word is used in a given context, we will be able to comprehend its intended meaning very clearly. Without knowing the context, if we don’t use the right meaning, it can yield undesired results. That is why it is imperative to know the accurate meaning of a word and the context in which it is used. Hence our esteemed elders provided detailed narratives to elucidate the scriptures. By the grace of God, these narratives mostly present the heart of the original author. Though at times, they may not. That is, occasionally some narratives could misguide us.

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SLOKA WORD -

a:pada:m apahartha:ram da:tha:ram sarva sampada:m

lo:ka:bhi ra:mam sri:ra:mam bhu:yo: bhu:yo: nama:myaham

SLOKA MEANING -

I repeatedly bow to Sri Rama, who removes all dangers, bestows all wealth, and delights the world.

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God, via Bhagavad Gita, gave an amazing ni:thi sa:sthra (moral and ethical science) to guide mankind. He gave us an adhya:thma sa:sthra (science of soul). Many great beings provided detailed commentaries on this. Lately, some who do not understand Sanskrit well or barely anything for that matter, have written many commentaries. We are unable to make up which of are suitable for us. Commentaries that explain every part of the subject while integrating them properly with the beginning and the end can be considered as appropriate. There are many such commentaries as well. Scholars agree that the premier commentary, close to the heart of Bhagavan (Lord), is the one offered by Bhagavad Ramanujacharya. The words and purports in that book are meticulously chosen by Bhagavad Ramanujacharya. He explained the meaning of all the words and letters. As part of the commentary written on Bramha Su:thra:s (Brahma Sutras), He says, su:thra akshara:ni vyakhya:ssanthe (I have tried to provide the accurate meaning of every letter, as per the etymological rules). He said - “I have tried to provide the accurate meaning of every letter, as per the etymological rules. Knowledgeable folk like you must decide if it is accurate enough or not. If you like it, approve it. You are all knowledgeable scholars who can differentiate essence from the rest. When you listen to an explanation you do not plainly downplay it as, “oh! You just beat your own trumpet for nothing”. Scholars like you do not exhibit these traits and are not envious. As knowledgeable folk, you can differentiate between what is right and what is not. I am presenting this commentary to you. It will present content that connects together properly. That is, it will clarify the opinion. Do think about it. Existing compendiums on grammar, laws and deep philosophy were referred. The meaning of sounds and words given were consistent with rules outlined in these materials. If you believe it is consistent with them, then approve this book, otherwise you may reject it.” He vows as such while presenting this book.

We encounter many such [contentious] situations in Bhagavad Gita! We must carefully observe those. In chapter 3 verse 30, He used the words, adhya:thma che:thas (mind fixed on the soul/God). [He said], ‘One should rest the responsibility of accomplishing any action, on Me! I will protect it and ensure it yields good results’. He declared to leave that onus on Him. However, our thinking is different. I am responsible for all this and worked so much for it, how can I leave it to Him? After I put in so much blood and sweat and worked very hard, how can I make Him responsible! No way! This is demeaning to me! There may be many ‘great people’ who would like to relieve God of that responsibility and instead make themselves accountable. Such people will have to deal with repercussions later. However, God fully protects those who make Him responsible for all their acts. In chapter 3 verse 30, He revealed how one should keep the onus on Him.

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SLOKA WORD -

mayi sarva:ni karma:ni

sannyasya adhya:thma che:thasa: |

...

vigatha jvaraha ... bhavishyasi...

SLOKA MEANING -

Renounce all actions unto Me, with your mind fixed on the soul/God. You will then be free from anxiety and live comfortably.

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He said, ‘If you put the onus on Me with the intent of adhya:thma che:thasa: (mind fixed on the soul/God), then there is nothing to worry about.’ What onus is that? sarva:ni karma:ni sannyasya (renounce all actions). ‘For any act you do, leave the results, the will, and the doership onto Me.’ This is what He said. What does adhya:thma che:thas (mind fixed on the soul/God) mean? That is the main question. Che:thas (mind) is manas (mind), isn’t it? What about adhya:thmam (that which is related to the soul/self)? It is that which is adhi (related to) in a:thma (soul/self), One that is at a:thma (soul/self) is called adhya:thmam (that which is related to the soul/self). What exactly is a:thma (soul/self)? It carries many meanings. That is where the problem lies. a:thma, ji:ve:, dhruthau, de:he:, svabha:ve:, parama:thmani (soul, living being, courage, body, nature, Supreme Soul) - and many more words can be used in place of a:thma (soul/self). So where can adhya:thmam (that which is related to the soul/self) be applied? That is the big question.

We hear about the word tha:pathrayam (three types of hardships)... tha:pathrayam (three types of hardships). It is colloquially used and heard. What does tha:pathrayam (three types of hardships) mean? [Some might say] “He has excessive tha:pathrayam (three types of hardships)”. Though it is colloquially used, there is another connotation to the word tha:pathrayam (three types of hardships). It means there are 3 types of tha:pa:s (hardships). After worship in temples, a priest gives ti:rtham (holy water) thrice. We also consume it thrice accordingly. Why is there a need to give it three times? There is a reason to it. We may face three types of hardships and they are called tha:pathrayam (three types of hardships). The ti:rtham (holy water) must be consumed to diminish the effect of those hardships on us. That ti:rtham (holy water) is perceived as the nectar obtained from the feet of God and that it will reduce their impact. We consume it thrice urging Him to reduce the effect of those hardships. It is not important for now, whether their impact is reduced or if it ends up getting worsened. However, we must take it thrice.

What are those tha:pathrayam (three types of hardships)? An explanation was given. They are a:dhya:tmika ta:pam (hardship related to the self/mind), a:dhi daivika ta:pam (hardship related to divine/natural forces), and a:dhi bhauthika ta:pam (hardship related to living beings). Ta:pam (hardship/suffering) means a type of hardship. Isn’t it? Ta:pam (hardship/suffering) is a type of unbearable heat we face. It is not referring to external heat, however. It is heat felt internally. It is a suffocation experienced inside. It gets experienced in three different ways.

One is a:dhi bhauthikam (related to living beings), related to discomfort faced from various bhu:ta:s (life-forms/beings). Bhu:ta:s (life-forms/beings) refer to many life-forms. They can include other humans, animals, insects or anything else. If mosquitoes, flies, bedbugs, lizards, cats, dogs multiply and bother us, our nearby relatives bother us and their relationship becomes stressful, debtors are making our life difficult and so are our neighbors. Our stressful life is a result of myriad discomforts. It occurs due to humans or animals or various life forms we encounter. These life-forms are called bhu:ta:s (life-forms/beings). It is a type of emotional heat we face due to these bhu:ta:s (life-forms/beings). They are called a:dhi bhauthika ta:pam (hardship related to living beings). They cannot not exist. We cannot simply get rid of them. Because we live among them. We take that ti:rtham (holy water) once to seek strength from God to be strong in the face of a:dhi bhauthika ta:pam (hardship related to living beings).

The second is a:dhi daivika ta:pam (hardship related to divine/natural forces). Daivikam (related to divine/natural forces) means the different energies of nature that are around us and yet are invisible. Examples are heat from sun, rain, wind, freeze and many other types. They are ambient and impact us with their nature. We cannot bear excessive heat or cold or several days of non-stop downpour. They cause severe discomfort to us. It gets difficult to endure wintry weather as well. These all are the energies in nature. These are known as daivi: shaktis (divine powers/natural forces). Discomforts faced and the impact due to these on us are called a:dhi daivikas (hardships related to divine/natural forces).

The third is called a:dhi a:tmikas (hardships related to the self/mind). Also known as a:dhya:tmika ta:pam (hardship related to the self/mind). A:thma (soul/self) means manas (mind), mind. There are some worries caused by the mind. The mind is what is inside our body. Nothing affects us from outside, with everything comfortable and happy externally. However, we get evil internal feelings such as envy, jealousy, pride and anger. We are unable to bear others’ progress or we generate an emotional feeling inside, longing to show aggression or hurt someone. Many such feelings constantly arise within us. Anxiety is not caused here due to external influence. However, due to some reason, this is something we generate internally and crave for. Those that generate inside us and agitate our mind are called a:dhi a:tmika ta:pams (hardships related to the self/mind). It means those that are desired for and produced by the mind. In temples, we take ti:rtham (holy water) to pacify these discomforts as well. A:thma (soul/self) is the word in a:dhya:thmika (related to the self/soul). Though it is referred to as ‘mind’ here, it is relevant to the context. It can carry other meanings elsewhere.

Sri Krishna said in chapter 3 verse 30, adhya:thma che:thasa: (mind fixed on the soul/God). It means, che:thasa: (mind), mind, engrossed by adhya:thma (that which is related to the soul/self). Here a:thma (soul/self) doesn’t refer to mind, rather it means soul. adhya:thma che:thasa: (mind fixed on the soul/God) sannyasya (renounce). with che:thasa (mind) filled with knowledge of a:thma (soul/self). He says, ‘You must renounce the results of your work’. A:thma (soul/self) also means God. As alluded to before, a:thma (soul/self) indicates God as well. Without explicitly mentioning God here He referred to Himself by saying, mayi (unto Me) adhya:thma che:thasa: (mind fixed on the soul/God). A:thma (soul/self) can also mean parama:thma (Supreme Soul), Bhagavan (Lord). [Sri Krishna said], ‘With the mind filled with knowledge about a:thma (soul/self) and parama:thma (Supreme Soul)... Leave the results of your tasks unto Me... mayi (unto Me) sannyasya adhya:thma che:thasa: (renounce with a mind fixed on the soul/God). If you are able to leave that responsibility with Me, nira:si:hi nirmama ha (without expectations and without the feeling of doership). Then you will have no expectations on the results nor the feeling of doership. Give up the attachment to that task and be devoid of worry! You can live comfortably as well. Do that!’ Sri Krishna is thus motivating Arjuna in chapter 3. Let us move ahead learning what must be done with adhya:thma che:thas (mind fixed on the soul/God)!

Vande: guru parampara:m (I bow to the lineage of teachers)

Jai Srimannarayana!

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