

does not see the result is of a beastly nature.

In fact the beginning (union) is not important but the end (disunion) is important. A man wants the happiness of the beginning but it does not stay because union changes into disunion—this is the rule. The beginning is transient but the end is eternal. The desire for the transient causes sufferings. The disunion of the entire universe is eternal. But because of the Rājasī disposition, union appears to be pleasant. If a man does not relish the pleasure at the beginning, he will ever be totally free from sorrows (sufferings). 'Having an eye on the beginning' is 'bhoga' and 'seeing the consequences' is 'Yoga'.

The pleasure, which appears by the union of the world, is mixed with pain. But by being disunited from the world, there is constant bliss which transcends both pleasure and pain (sorrows).



Link:—The Lord now defines, Tāmasika happiness.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥

yadagre cānubandhe ca sukham mohanamātmanah
nidrālasypamādottham tattāmasamudāhṛtam

Happiness which deludes the self both at the beginning and at the end, and which arises from sleep, indolence and carelessness, is declared to be, tāmasika. 39

Comment:—

'Nidrālasypamādottham'—Excessive attachment, transforms itself into a mode of ignorance, which is called delusion. It is because of delusion, that a man wants to sleep for a long time, even though he does not get sound sleep. Without sound sleep, he remains lethargic and he goes on dreaming. His time is wasted. But a man, of tāmasika nature, derives happiness out of this sort of sleep.

A man of the mood of ignorance, remains indolent. He wastes

his time in idleness and goes on postponing, even obligatory duties. He derives pleasure, out of this indolence. Being idle his senses and mind etc., become inactive, and he only thinks of futile worldly affairs, which lead him to pain, sorrow, worry and disquietude.

He becomes careless, and the mode of ignorance, is enhanced. He does not perform his obligatory duties, but indulges in idle pursuits, such as smoking, drinking, displays etc., and evil, such as theft, robbery, falsehood, fraud, forgery and in the forbidden food etc.

Such a person, derives pleasures out of indolence, as well as heedlessness. It is because of this nature, labourers want to get full wages, without performing their duty honestly and sincerely, physicians charge fees from patients again and again, without giving them proper treatment, and milkmen, mix water in milk, though they charge the cost of the pure milk. This, sinful heedlessness, leads them to hell.

Heedlessness, veils discrimination, while sleep and indolence, covers the mode of goodness. When discrimination is veiled, heedlessness is revealed, and when light is covered, indolence and sleep are exposed. A tāmasika person, derives pleasure out of sleep, indolence and heedlessness. So tāmasika happiness is said to arise, from these three.

An Important Fact

Sleep is of two kinds—moderate and excessive.

(1) Moderate sleep—sleep provides rest, purity and freshness. It provides strength and zeal, for mundane, as well as, spiritual activities. Sleep is not a defect, it is essential (Gītā 6/17) and provides one freshness and energy to perform mundane and spiritual acts promptly.

Sleep is essential for a striver, for his invigoration. A striver, free from worldly pursuits gets sleep, very soon. He who is engrossed in worldly thoughts, cannot get sleep quickly. This

proves, that affinity with the world, does not allow a person to enjoy sleep. In sound sleep, connection with the world snaps, and one gets linked with God. Thus sound sleep, gives vitality and energy to be engaged, in spiritual practice.

Sleep is tāmasika. It contains two elements—unconsciousness and rest. The former, causes delusion which is to be shunned, while the latter, is moderate which is to be adopted. Good strivers, through spiritual discipline, can get much rest and happiness, even during wakefulness, because they remain fixed in God, without thinking of worldly affairs. If they do not get attached, even to rest, and happiness, they attain God-realization.

Strivers, should not go to bed, for rest but they should think that they are going to devote that time, in adoration and devotion, by lying down on a cot, as they adore the Lord, during a day, by performing various duties.

(2) Excessive sleep—Excessive sleep, makes a man indolent and he feels drowsy, all the time. In the eighth verse of the fourteenth chapter, the Lord used first heedlessness, then indolence and finally sleep, while He has reversed the order here. The reason is, that there is a link how they bind all embodied beings, but here the context is, how they degrade, a man. As far as binding force, is concerned, the first and foremost position, goes to heedlessness. It conduces a man to perform forbidden actions, which ruin him. Indolence hinders a man, from performing virtuous actions. So, it has been given, the second place. As far as sleep is concerned, it is only excessive sleep, not a moderate one, which binds a man. So, the third place has been allowed to sleep. But in this verse, the order is changed, because moderate sleep, does not cause harm and it is only excessive sleep, which is conducive to ruin. Indolence leads more to ruin than sleep, while heedlessness contributes the most. Excessive sleep will lead a man to lower births, while indolence and heedlessness, will lead him to hell*

*Heedlessness conduces a man to undertake idle pursuits for the sake of diversion. But when passion (attachment) joins heedlessness, both give

by depriving him, of his discrimination.

'Yadagre cānubandhe ca sukhaṁ mohanamātmanah'—Happiness, which arises, from sleep, indolence and heedlessness, deludes the self both at the beginning, and at the end. Beings lose their discrimination, under the influence of this happiness. So birds, beasts, moths and insects etc., do not think, what ought to be done, at the beginning and also do not think of consequences. Such happiness, is declared to be tāmasika.

An Important Fact

(1) Prakṛti (matter) and Puruṣa (Soul or Spirit), are two different entities, and both of them are without beginning. The knowledge, by which one knows their difference, is also beginningless. Knowledge (discrimination), is possessed by Puruṣa (Soul or Spirit or Self), not by Prakṛti. But, when Puruṣa disregarding this discrimination, assumes affinity with Prakṛti, because of this affinity, attachment arises.*

When attachment, remains in its subtle form, there is dominance of discrimination. But when attachment enhances, discrimination is covered. But if discrimination, is revealed properly, attachment perishes and then, a person is called, liberated. It is because of attachment, that a man runs after worldly pleasure, born of Prakṛti. If he wants to gain sāttvika happiness, he faces difficulty in renouncing rājasika, and tāmasika happiness. But when attachment perishes, the poison-like happiness, turns into nectarine happiness. It is because of attachment, that rājasika (passionate) happiness, seems like nectar at first, but like poison at the end. Attachment to passionate happiness, leads a man to endless pain and sorrow.

birth to desire. It is out of desire that a man commits several sins and crimes whose consequences are very horrible.

* Because of attachment several evils are born in Prakṛti, not in Puruṣa. A man (Self) by identifying himself with Prakṛti (Matter) assumes the evils of Prakṛti in him and so he has to be an enjoyer (Bhogī). But when he realizes that the evils appear and disappear while he remains the same without any modification, he becomes equanimous (a Yogī).

When this attachment is transformed into the mode of ignorance, a man, wastes his time in sleep, indolence, and he indulges in idle pursuits, by giving up his duty. But a tāmāsika person, derives happiness out of it. So it deludes the self, both at the beginning and at end.

(2) Actually the kaleidoscopic world, does not exist, while God, Who is Truth, Knowledge and Bliss consolidated, and Who is the base and illuminator of the unreal, always exists. Man (soul or self), being a fragment of God, is also truth, knowledge and bliss consolidated. But, when he has desire for the unreal, his bliss, becomes veiled. But, as soon as, he abandons desire, his natural bliss is revealed.

When sātṭvika intellect, merges in eternal bliss, it becomes pure. Natural bliss, which is experienced by pure intellect, is called sātṭvika happiness. When man's affinity with this pure intellect, is renounced, there remains, natural bliss, only. Bliss is named sātṭvika happiness, because of its affinity with sātṭvika intellect, otherwise, it is nothing, besides eternal bliss.

When a man has a desire to gain something, the mind and the intellect get attached to it. But, as soon as, he gains it, his attachment or attraction is abandoned, and he becomes free from pain, which he suffered because of its deficit and he realizes the reflection of the eternal self-evident bliss, immediately. In fact, he does not gain happiness, by acquiring a thing, but by being free from attachment to it. But, a rājasika person, out of ignorance, thinks that it is so, because he has got the thing. Union, with the thing is external, while happiness is, something internal. So, how can external union cause, internal happiness? The fact is, that internal happiness is derived by renouncing internal affinity, with a thing. It means, that when the thing is secured, internal affinity with the thing, is renounced. As soon as, this affinity is renounced, eternal natural bliss, is experienced.

During sleep, when intellect merges with the mode of ignorance, a man forgets all things and objects, of his wakeful

state. Their memory, is cause of pain. So, by forgetting these he derives happiness, out of sleep. But, because of the impurity of intellect, he does not experience natural bliss. So, the happiness which arises from sleep, is called 'tāmasika', (of the mode of ignorance).*

It means, that a sāttvika person derives happiness, by having disinclination for the world, when his intellect merges in the self; a rājasika person, by abandonment of attachment to things, while a tāmasika person, by forgetting his duty and indulging in idle pursuits. Thus, natural bliss is veiled, by assumed affinity with, the unreal. But happiness experienced, by all the Sāttvika, Rājasika and Tāmasika people, is nothing, but a reflection of the eternal natural, bliss. So, if we renounce attachment to the three kinds of happinesses, we may progress, spiritually. So a striver should abandon, the three kinds of happinesses.

Appendix—A Tāmasa person is endowed with delusion—'tamastvajñānajaṁ viddhi mohanam sarvadehinām' (Gītā 14/8). Delusion is an obstacle in the use of discrimination. Because of the Tāmasī disposition, discrimination is not aroused. Therefore the discrimination of a Tāmasī person, because of delusion disappears, so he does not see the beginning or the end at all.



Link:—The Lord, classified knowledge, action and happiness, under three heads, characterized by the three modes of nature. In

* During sleep a man's intellect gets deluded i.e., it becomes unconscious. The man derives happiness, by forgetting the world. So this happiness is called Tāmasika. If intellect with senses is not deluded, it becomes a state of trance, which provides rest. A man can transcend the three modes of nature only, if he is not attached to this happiness derived out of trance.

Prakṛti is active and kaleidoscopic, while God is eternal, calm, immutable, flawless, steady and He does not undergo any modifications. During sleep, a man gets established in Him. But as his mind is attracted towards pleasure and prosperity, after waking, he hankers after prosperity and pleasure. Thus because of his attachment to prosperity and pleasure he cannot remain established either in God or the self. If one renounces this attachment, he can remain established, in the self naturally.