

It means that Sāttvika happiness is not painful but because of the effect of Rajoguṇa in one's intellect, the Sāttvika happiness appears to be painful like poison. He aims at Sāttvika happiness but inwardly he is passionate (Rājasa).



Link:—The Lord now defines, Rājasika happiness.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥

viṣayendriyasamyogādyattadagre'mṛtopamam

pariṇāme viṣamiva tatsukham rājasam smṛtam

Happiness, which is derived from the contact of senses with their objects and which is like nectar at first but as poison at the end—such happiness, is said to be rājasika. 38

Comment:—

'Viṣayendriyasamyogāt'—Happiness, which is derived from contact of senses, with their objects, does not need any practice. Every being, including a beast, a bird, an insect or a germ, derives this happiness, without doing any practice. A man, since his childhood has been pleased in favourable, and displeased in unfavourable, circumstances. So, in this passionate happiness, there is no need for practice.

'Yattadagre'mṛtopamam'—The Lord declares, that passionate happiness, is like nectar, at first. It means, that when a passionate man wishes to enjoy such happiness, and when he begins to enjoy it, he derives a lot of happiness, but when he goes on enjoying it, the joy is gradually reduced and then he develops disinclination, towards it. Even then, if he goes on enjoying it, he experiences, a burning sensation and pain. Therefore, it is said that happiness appears like nectar only in its initial stage.

Further, these sensual pleasures seem very pleasant, when people hear of these and when mind is attracted, towards them. But

when they are enjoyed, they are not, so pleasant. So in the Gītā, it is declared—When unwise people, hear of heavenly pleasure, they get deeply attached to these (Gītā 2/42) and hanker after them. But when they actually enjoy heavenly pleasure, they do not find these, much pleasant and attractive.

'Pariṇāme viṣamiva'—Sensual pleasures, seem very pleasant at first, but when a person goes on enjoying them, these have bitter and evil consequences, and so those pleasures turn into poison. These sensual pleasures, lead a man to eighty-four lac forms, of lives, prisons, hell and sorrow because the fruit of rājasika action, is sorrow (Gītā 14/16).

It is because of passion (attachment), that people have to suffer pain. A man, who was rich in the past, but has become poor now, has to undergo more suffering, than a person, who has always been poor. Similarly, a person who tasted different kinds of dishes, feels a shortage, when he gets a meagre meal. This feeling of shortage, causes pain.

A man, makes efforts to fulfil his desire. He may either succeed or fail in fulfilling it. If he succeeds, it gives birth to other desires but if he fails, he feels sad and dejected, and again tries to satisfy it. Thus a cycle of desire goes on, without an end their consequences like poison, are bitter.

Now, a question arises here that persons who enjoy passionate pleasure should die, like men who take poison. The answer is, that passionate happiness, does not kill a man, as poison does, but a person develops disinclination for it, as he has for poison. It means, that passionate happiness, is not poison, but is like poison.

Passionate happiness is like poison, because it goes on killing a man for several births, whereas poison, kills only once. A man, possessing passionate happiness cannot get peace, even in heaven, because there also he is jealous of his superiors and equals, and is proud of his achievement, after seeing those, who are inferior to him. Moreover, they have to return to the world of mortals, when their merit, is exhausted (Gītā 9/21). Again,

after coming to the mortal world, they perform virtuous actions and reap their fruits, in heaven. Thus, they follow, a cycle of birth and death (9/21). If, because of their attachment, they are engaged in sinful acts, they have to take birth, in eighty-four lac forms of lives and go to hell and then follow a cycle of birth and death, endlessly. So this happiness has been called, like poison, at the end.

'Tatsukhaṁ rājasam smṛtam'—In the thirty-seventh verse, the Lord used the term 'Proktam', for Sāttvika happiness, while he has used the verb 'Smṛtam' here. It means, that a man knows that the result of Rājasika happiness, is sorrow or pain, yet he hankers after it, because of his attachment to it. If he thinks of its consequences, he will not be entangled, in rājasika happiness. Moreover, in scripture and history, there are several examples, which remind that rājasika happiness, results in pain or sorrow. So the term 'smṛtam', has been used to remind him, of its evil consequences.

A man of sāttvika nature, instead of paying attention, to instantaneous happiness, thinks of its result, while a man of rājasika nature, instead of thinking of the result, is engaged in instantaneous happiness. So, he remains entangled, in the worldly snare. The Lord declares, "Pleasures which are born of sense-contacts, are verily, sources of pain, though these appear as enjoyable, to worldly minded people, at first" (Gītā 5/22). So a striver, instead of being entangled in the rājasika happiness, should develop dispassion, for the world.

Appendix—The happiness which is derived from sense-contacts is like nectar at the beginning but is like poison at the end. An indiscriminative person attaches importance to the beginning stage. The beginning does not persist forever but the desire for sensual pleasures ever remains which is the root of all sufferings. But a discriminative person instead of perceiving the beginning, perceives its result, therefore he does not get attached to those pleasures—'na teṣu ramate budhaḥ' (Gītā 5/22). Only a man has got the ability to perceive the result. The man who

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