

delights, derives pleasure; *abhyāsāt*, owing to habit, due to frequent repetition; and in the experience of which joy one *nigacchati*, certainly attains; *duhkhāntam*, the cessation of sorrow—.

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

37. That which is like poison in the beginning, but comparable to nectar in the end, and which arises from the purity of one's intellect—that joy is spoken of as born of *sattva*.

Yat, that joy which is; *iva*, like; *visam*, poison, a source of pain; *agre*, in the beginning—when it first comes in the early stages of (acquisition) of knowledge, detachment, meditation and absorption, since they involve great struggle; but *amrtopamam*, comparable to nectar; *parināme*, in the end, when it arises from the maturity of knowledge, detachment, etc.; and which *ātma-buddhi-prasādajam*, arises from the purity (*prasāda*), transparency like water, of one's intellect (*ātma-buddhi*); *tat*, that; *sukham*, joy; is *proktam*, spoken of, by the learned ones; as *sāttvikam*, born of *sattva*. Or, the phrase *ātma-buddhi-prasādajam* may mean 'arising from the high degree of clearness of that *ātma-buddhi* (knowledge of or connected with the Self)'; therefore it is born of *sattva*.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥

38. That joy is referred to as born of *rajas* which, arising from the contact of the organs and (their) objects, is like nectar in the beginning, but like poison at the end.

Tat, that; *sukham*, joy; is *smrtam*, referred to; as *rājasam*, born of *rajas*; *yat*, which; *visaya-indriya-saṁyogāt*, arising from the contact of the organs and (their) objects; is *amrtopamam*, like nectar; *agre*, in the beginning, in the initial moments; but *iva*, like; *visam*, poison; *parināme*, at the end—at the end of full enjoyment of the objects (of the senses), because it causes loss of strength, vigour, beauty,