

wisdom, (223) retentive faculty, wealth and diligence, and because it is the cause of vice and its consequent hell etc.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।  
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥

39. That joy is said to be born of *tamas* which, both in the beginning and in the sequel, is delusive to oneself and arises from sleep, laziness and inadvertence.

That joy is *udāhrtam*, said to be; *tāmasam*, born of *tamas*; *yat*, which; both *agre*, in the beginning; *ca*, and; *anubandhe*, in the sequel, after the end (of enjoyment); is *mohanam*, delusive; *ātmanah*, to oneself; and *nidrā-ālasya-pramāda-uttham*, arises from sleep, laziness and inadvertence.

Therefore, now is begun a verse in order to conclude this section (224);

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।  
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥

40. There is no such entity in the world or, again, among the gods in heaven, which can be free from these three *gunas* born of Nature.

*Na asti*, there is no; *tat*, such; *sattvam*, entity, living creatures like men and others, or non-living things; *prthivyām*, in the world; *vā punah*, or, again; an entity *devesu*, among the gods; *divi*, in heaven; *yat*, which; *syāt*, can be [—this is connected with the preceding portion ‘*na tat*, there is no such (entity)’—]; *muktam*, free; *ebhih*, from these; *tribhih*, three; *gunaih*, *gunas*, *sattva* etc.; *prakṛti-jaiḥ*, born of Nature.

It has been said that the entire transmigratory state together with its roots, characterized by action, agent and results—consisting of the *gunas*, *sattva*, *rajas* and *tamas*—, and projected by ignorance, is an evil. And this also has been said through the imagery of the Tree in the verse, ‘...which has its roots upward’ etc. (15.1). It has been further said that, ‘after felling that (Tree), with the strong sword of