

*yayā svapnam bhayaṁ śokaṁ viṣādaṁ madam eva ca |
na vimuñcati durmedhā dhṛtiḥ sā pārtha tāmasī ||*

यया *yayā* by which स्वप्नम् *svapnam* sleep भयम् *bha-*
yam fear शोकम् *śokaṁ* grief विषादम् *viṣādaṁ* despair
मदम् *madam* conceit एव *eva* indeed च *ca* and न *na* not
विमुञ्चति *vimuñcati* abandons दुर्मेधा *durmedhā* a stupid
man धृतिः *dhṛtiḥ* firmness सा *sā* that पार्थ *pārtha* O Partha
तामसी *tāmasī* Tamasika (dark)

That by which a stupid man does not give up sleep, fear, grief, despair and also conceit, that firmness, O Partha, is Tamasika. 35

Tamas and ignorance are interrelated. Sleep and insentience are alike. A dream being vague, it is ignored as a part of sleep. Day-dreamers are not uncommon in society, given as they are to *Tamas*. In their case, there is hardly any difference between their wakeful engagements and dreamy visions, as there is no firmness at all in any of their doings. Neither does the world derive any benefit from their undertakings.

The blind king Dhrtarashtra is a typical example of a man of *Tamasika* firmness. His blindness was the physical symbol of the lack of discrimination and forethought. And his sons, Duryodhana and others, befitted his make up. For, evils are all born of ignorance. This blind king was inordinately attached to the empire though he was physically unfit to reign. The fear lest the empire should slip out of the hands of his sons, lurked in his heart. Hearing of the atrocities perpetrated by his unscrupulous sons, he was very much grieved. Still, he took no stern