

Guidance of Gita - Direction and Goal of life (Class 2)

Verse 4.1

श्री भगवानुवाच

इमं विवस्वते योगं प्रोक्तवानहमव्ययम्।

विवस्वान् मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत्॥4.1॥

Translation- Shri Bhagavan said, I taught this imperishable yoga to Vivasvan, Vivasvan taught it to Manu, (and) Manu taught it to Iksvaku.

Verse 4.2

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः।

स कालेनेह महता योगो नष्टः परन्तप॥4.2॥

Translation- Thus, handed down from generation to generation in this way, the kings who were sages knew it. (But) with the long lapse of time, O Arjuna, this yoga has declined in the world.

Verse 4.3

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम्॥4.3॥

Translation- Today, that same ancient yoga has been told to you by Me, because you are My devotee and My friend. This is indeed a profound secret.

Verse 2.2

श्री भगवानुवाच

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन॥2.2॥

Translation- Shri Bhagavan said, Oh Arjuna in such crisis from where has this despair come upon you, it is unbecoming of an upright man and does not add to your fame nor does it lead you to heaven.

Commentary - Already listened to one chapter! Only when Arjuna laid down his bow, arrows, and sat back in the chariot, Krishna thought it was time for him to respond Arjuna had been talking in a way that did not sound like him at all. Krishna asked Arjuna "In such crisis from where has this despair come upon you, because it was totally unexpected", Krishna's response did not take the form of helpful advice. Instead, he whipped him with his tongue. It may have been all right if you had mentioned all this before we came to the battlefield. We could have sat down and discussed it, but we cannot do that here. This is both the wrong time and the

wrong place. This was when that Arjuna should have been spending his time on the strategies of the war. 'Arya', meaning an upright man, one who does the right thing at the appropriate time. Arjuna had always been an 'Arya', a man who did what was to be done. From such a man, despair is not expected. Therefore, this behaviour is anarya-justa, not befitting. Not fighting would amount to a dereliction of duty because he was supposed to protect the law and order of the kingdom. Therefore, when he talked like this, it was asvargya. Krishna tells him that it would prove to be akirti-kara, a disgrace even in this life. He says, 'This sorrow, leading to your running away from the battlefield, is not going to redound to your credit in the society. People are going to look at you and say, 'That is Arjuna, the one who ran away from the battlefield. Then your brothers and the whole army will fizzle out; everyone will leave. Though your sacrifice was due only to compassion for the people, to save their families, and so on, Dhuriodhana will not allow anyone to know that. He will cover it all up, saying that you ran away out of sheer fear for your precious life. 'Therefore, Arjuna, your name, fame, credibility and everything will be destroyed.'

Verse 2.3

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप॥2.3॥

Translation- Partha, Arjuna, do not yield to unmanliness. This does not befit you, the scorcher of enemies give up this lowly weakness of heart and getup.

Commentary - By calling Arjuna as Partha, the son of Pritha, Krishna was saying, This is definitely not the time for behaving like this. Before that, Krishna also used the word klaibya, meaning one who is neither male nor female — in other words, the mental state of a eunuch. Krishna tells him 'Do not proceed in this way. Do not let this emotion take you over'. Arjuna was known to be a man of great discipline, perseverance, dexterity and skill and therefore this thinking like a kliba (eunuch) did not fit him at all. He was prince or brother of the king, had to set an example. Nor was he an ordinary prince; he was the most exalted among prince's. There was no one like him in this kingdom or elsewhere. He was the role model. 'Your elder brother is supposed to rule. You are committed to doing what is to be done and there is no escape. To run away is not fitting for any soldier and for you, Arjuna, it is definitely not fitting,' says Krishna. Therefore, Krishna continued saying, 'Giving up, being overcome by emotional weakness at this time, Arjuna, is baseless and lowly. The whole Gita is going to point out that what is to be done must be done. What is required is only a change of attitude on your part. Thus, this part of the Gita is a set-up for the whole dharma that is to be unfolded, the seed for what is to come later in terms of karma-yoga. Krishna's admonitions were not meant as criticisms, but were only to show Arjuna that a particular type of thinking led to his sorrow and that now he should change his thinking. The whole teaching is about another type of thinking and Arjuna's thinking process was triggered off by Krishna's whipping words, Krishna had to tell Arjuna that his thinking was confused and that he should get up and do what had to be done. There was conflict too, because of his sense of duty. Arjuna was confused about having to destroy people who were his guru's and relatives.

Verse 2.7

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः।
यच्छ्रेयः स्यान्नश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्॥2.7॥

Translation- Overcome by faint-heartedness, confused about my duty, I ask you which is definitely better for me. Please tell me. I am your student. Please teach me, who has taken refuge in you.

Verse 2.8

न हि प्रपश्यामि ममापनुद्या
द्यच्छोकमुच्छोषणमिन्द्रियाणाम्।
अवाप्य भूमावसपत्नमृद्धम्
राज्यं सुराणामपि चाधिपत्यम्॥2.8॥

Translation- I do not see anything that will remove the sorrow that dries up my senses, even if I were to obtain an unrivalled and prosperous kingdom on earth and sovereignty over the denizens of heaven.

Commentary

- Here, Arjuna described how his sorrow had dried up his sense organs so that they could not function. His arms and legs also seemed to have atrophied. The energy in them had been totally sapped by this incapacitating sorrow. Nor could he see any way of removing it. Even if he found the courage to fight because of his commitment to dharma and because Krishna asked him to fight, Arjuna did not think his sorrow would ever go away. These feelings indicate that there is a problem already there underneath. Arjuna recognised an inner, unwept sadness and he concluded that even gaining an unrivalled kingdom on earth or heaven would not allay his sorrow. Arjuna mentions the word 'krupana'. Such a person is a miser. He does not spend on himself or others. He is a very unfortunate person, He is immature; he does not know himself and dies. The Brihadaranyakopani sad talks about a kripana, a miser, from another standpoint. It describes the person leaving this world without gaining the knowledge of atma as a miser. The real wealth of a human being is more than external wealth. It is knowing what is real and what is unreal, what is right and what is wrong, viveka. This wealth distinguishes the human being from all other beings. The one who has this viveka is not a kripana, whereas the one who does not have it naturally holds on to things, which have no real content because his or her value structure is confused. Arjuna is referring to this kind of miserliness, when he says that he has been overcome by karpanya. He had to know a little more than dharma and adharma in order to decide about right and wrong. When right and wrong itself is an issue, it cannot be resolved by one whose mind is deluded with reference to right and wrong. Because he knew something more was needed, Arjuna asked Krishna to tell him what was best for him. He wanted Krishna to teach him that which is more than dharma and adharma. Krishna responded in this way because Arjuna was telling him that he is

his student, that he never told him before. His compassion indicated that he was mature, but because of a certain lack of understanding, there was confusion with reference to dharma and adharma. Arjuna wanted to solve this problem much more fundamentally. Sorrow was, the problem and Arjuna had always heard that there was only one way of removing it. He had to become a sisya and gain moksha, liberation. In this way, Arjuna surrendered so that Lord Krishna could do what was to be done. In fact, Arjuna's confusion is due to his attachments with all his relatives in the first chapter end (lack of discrimination of his duty or between dharma and adharma) and with Bheeshma and Dhrona now in the beginning of the second chapter again after Krishna shakes him in the second and third verses. That is the reason, Krishna felt that Arjuna's confusion is because of self ignorance and wanted to go to the ultimate root cause for his 'moha', born of self-ignorance and remove it with the teaching of Self-knowledge, the Atma Gyan. Krishna tells this fact somewhat indirectly that wise, who are free from Self-ignorance 'pandita' do not grieve for those who are living or for those who are no longer living.

Verse 2.11

श्री भगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रजावादांश्च भाषसे।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः॥2.11॥

Translation- Shri Bhagavan said, you grieve for those who should not be grieved for. Yet you speak words of wisdom. The wise do not grieve for those who are living or for those who are no longer living.

Commentary - Arjuna, confused about dharma and adharma and overwhelmed by sorrow, became a sisya and asked for teaching. Arjuna was sure his sorrow and knowing that relative knowledge was useless here, Krishna's teaching was for imparting self-knowledge alone, the absolute knowledge. The subject matter of the remainder of the Gita is self-knowledge, atma-gyana, and the cause for the removal of sorrow. Adishankara's commentary starts with this verse since it marks the beginning of the teaching. While the word 'tvam,' meaning 'you', refers to Arjuna, it can also apply to any second person. The word is significant given that the whole vedanta-sastra is nothing but 'that thou art — tat tvam asi'. The 'tat tvam asi' equation is a statement, a vakya, of this vision. The first six chapters of the Gita deal with 'you' alone. What is 'you' in the equation, tat tvam asi? You are 'that' means you are equated to 'that.' 'That' has to be presented and the meaning given is the Lord, Iswara. Therefore, 'tat tvam asi' means 'you are Iswara.' There is a difference between you and the Lord is obvious. But, because the statement, 'tat tvam asi,' is an equation, it seems as though 'you' are equated to the Lord. The vision of the sruti is that you are that Iswara who is the cause for the entire creation. That Brahman you are. The 'If the statement, 'You are Brahman,' were to be a self-evident fact, there would be no necessity for the teaching at all. Since, however, there is a contradiction between jiva and Iswara (you and the Lord), we have to resolve it. Unless you recognise the real meaning of the word 'you', which means 'I'. There is no way of discovering the identity between you and Iswara, that the 'tat tvam asi' equation reveals. His sorrow seems to be very legitimate. If this situation could not cause sorrow, what could? We can well appreciate and sympathise with Arjuna because for much lesser reasons, we find ourselves in even deeper trouble. This is the condition of the jiva. That the jiva is desirous of getting

rid of sorrow is also obvious. Generally, people seek relief through escapes. What is significant here is that Arjuna, finally, did not escape from the situation but, wanted to resolve the sorrow for good, which is the reason we have a gita-sastra. Arjuna was told straight away by Krishna, 'You, Arjuna, grieve unnecessarily.' Over the shoulders of Arjuna, you too are being addressed.

WHAT IS DESERVING OF GRIEF?

In the society, we have universally accepted that certain events are matters for sorrow, while others are not. You may be sad because of something that has come or gone. However, death is associated with sorrow, universally.

Why was death referred to here? Because all of Arjuna's arguments revolved only around death. He was always talking about the imminent death of his teachers and members of his family. Destruction was involved because there was a battle ensuing.

SOURCE OF SORROW

Either the world that you come across is the source of your sorrow or you yourself are its source. Therefore, we have to analyse atma and anatma from this perspective in order to discover the source of our sorrow. This analysis is the sole subject matter of the Gita.

Finally, death is a particularly appropriate event to use in a discussion about sorrow and its removal when what is to be discussed is atma, which is not subject to death. If you know the atma, then you naturally know the anatma also because what is not atma can only be anatma. Conversely, if you know what anatma is, you will also know what atma is. Arjuna's grief was due to not knowing the difference between atma and anatma. Knowing the difference, resolves the problem. This verse identifies the subject matter of the Gita as atma-anatma-viveka and states the result of such knowledge — knowing themselves, the wise do not grieve.

The gita-sastra is the connection between the subject matter and the result in that it reveals what the atma is, thereby enabling one to become wise. And who is qualified for this knowledge? A qualified person is one who has a good degree of dispassion, vairagya with reference to his or her likes and dislikes and who has a desire for liberation.

A PRAGMATIC VIEW OF THIS VERSE

When a person is sad because someone very near and dear has died, what does this sadness produce? Does it alter the fact that one's friend is dead and gone? No. Sadness does not alter any fact. Grief, therefore, is never legitimate. From the practical person's standpoint, sorrow is useless and for the one who believes that the jiva continues after the death of the body, sorrow is also not a problem because the jiva itself does not die.

TWO-FOLD TEACHING METHODOLOGY—'pravrutti' & 'nivrutti' of VEDA: The first portion of the Vedas is in the form of pravritti, meaning — that you engage yourself in positive pursuits in order to accomplish certain ends, which you do not have now and want to accomplish. This subject matter of the Vedas in the form of effort-based pursuit in terms of action, karma, is called 'pravritti marga'. The last portion of the Vedas, called Vedanta, is 'nivritti marga' in the sense that is purely in the form of negation, a cognitive process. The first part of the verse we are presently studying, asocyan anvasocah tvam, which reveals the entire subject matter of the Gita, is also in the form of negation. In the Vedanta portion, the very

notion that 'I am the doer' is questioned and negated. The accomplishment is negation of the doership in the wake of the knowledge of the atma. This portion of the Veda, which says that you are the reality of everything, that you are the whole, is in the form of negation, nivritti, in the sense that all the notions that you superimpose upon the self, the atma, are negated. Therefore, this part of the Veda is in the form of knowledge, gyana, leading to the negation and recognition of what I am not and an appreciation of what I am.

Sorrow is something that is superimposed upon the atma due to the non-recognition of the nature, the reality, svarupa, of the atma. Therefore, all sorrow is really without reason because sorrow itself has its roots only in non-recognition of the self and confusion. The world, anatma, cannot cause you sorrow, nor can atma be a source of sorrow. Here, the Gita teaching, being in the form of nivritti, begins with nagn — it begins with the word, asocyan, meaning that nothing is deserving of grief. Because Arjuna was in sorrow, the word asocyan is extremely relevant here.

Arjuna is told, 'You are aggrieved for no reasons, which do not demand any grief on your part. You need not have any grief for Bhishma and Drona or for any other reason.' If you understand everything from the standpoint of atma there is no sorrow.

Vedanta says there is no reason for sadness, meaning that sadness, sorrow is something to be inquired into and understood.

TWO ORDERS OF REALITY

The Gita says that you have entertained grief for which there is no reason because neither the atma nor anatma is the source of sorrow. This statement must, then, be proved, which the gita-sastra does by revealing that atma, whose nature is fullness, ananda-svarupa, cannot be affected by the 'unreal' anatma, mithya, because the very existence of anatma depends on the only 'Real' atma, satya, the truth of everything. The atma then is not going to be affected by mithya just as the imaginary snake you see on the rope cannot affect the rope. The slimeness of the snake will not make the rope slime! The atma is not affected by anything that has been superimposed upon it. Therefore, the basis, the adhithana, satya, is not affected by mithya. Just as the svarupa of water is not affected by the wave, the svarupa of the atma, sat-chit-ananda, is not affected by anatma. This subject matter is discussed throughout the Gita starting with this verse.

To begin the teaching with the statement, 'There is no room for sorrow,' as he did in this verse, is therefore a very effective beginning,

THE ORIGINS OF KARMA-YOGA

In the first three verses of the fourth chapter, Krishna sums up the subject matter of karma-yoga by indicating to Arjuna that it is not something new. Krishna, as the Lord, had initiated it in the beginning of creation and, since then, karma-yoga has been handed down from generation to generation, even though it has not always been well preserved.

Verse 6.5 & 6.6

उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत्।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः॥6.5॥

बन्धुरात्माऽऽत्मनस्तस्य येनात्मैवात्मना जितः।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत्॥6.6॥

Translation- This verse makes it very clear that you have to save your self that you should not destroy your self or allow yourself to be destroyed.

For that self who has mastered oneself by oneself, the self alone is a friend of one self whereas for the self who has not mastered oneself, the self alone would remain in a status of an enemy like an enemy.

Commentary - This verse makes it very clear that you have to save yourself, that you should not destroy yourself or allow yourself to be destroyed. Just as one saves oneself from drowning by pulling oneself out of the water. Seeking an alternative life-style is not what is implied here. Rather, if the person starts seeking answers to some very fundamental questions, the questions themselves give a certain direction to one's life. Generally everyone is under the spell of likes and dislikes, raga-dvesas, to use the language of the Gita. Everyone engages in various pursuits or activities are out of these likes and dislikes. All responses arise from these raga-dvesas alone. In this verse, the word atma refers to you, the individual. We have to reorganise our value structure and, in the process, our priorities will become proper. This inquiry, into one's value structure is done by oneself alone, because of this enquiry; your vision undergoes a certain cognitive change. Going to a teacher to gain the knowledge is also done by oneself and implies a certain effort on the person's part. In all of these ways, the person pulls himself or herself up. If your mind is not in order, however, if your value structure is confused, then your entire life will be confused. Thus, Krishna also says that you are your own enemy. When your own mind, your own will, is abused, or when it is not used at all, then it naturally becomes your enemy; it stands against you, it destroys you. The mind is where all the notions that, this or that will save us, originate. These ideas are indicative of a will that has been fooled — by itself and by others — because one allows oneself to be fooled. Therefore, Krishna says, 'May one not destroy oneself, atmanam na avasadayet.' May you make use of your mind and the will and change, which does not happen without your undergoing some kind of inner revolution. In the final analysis, there is no other force, nothing external to yourself, that can help you. Oneself means one's own body-mind-sense-complex, karya-karana-sangghata. This 'body mind sense complex', along with the will, is both the friend of the atma and the enemy of the atma. In other words, you can be either be your own benefactor or your own enemy. Swami Chinmayananda says an individual who has integrated mind and intellect, who has conquered the mind by the intellect and who has brought the mind to humble submission and loyalty to intellect where mind and intellect has got wedded into an intimate marriage. In such an individual, the mind is the greatest friend in this path.

Verse 2.40

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्॥2.40॥

Translation-In this verse there is no waste of effort nor are the opposite results produced. Even very little efforts protect one from great fear.

Commentary - A person puts efforts in the form of karma-yoga, not for karma-phala, but for spiritual progress. Here, abhikrama indicates the beginning of an undertaking and nasha means destruction. In this verse, Krishna says that, there is no destruction for this undertaking. Karma-yoga is a refined and matured attitude accompanying the action. There could be obstructions in between or something could happen to prevent you from achieving the desired end. This is not the case for karma-yoga because you are not bound with the results. You are interested only in antah-karana-suddhi, purification of mind, so that you can gain freedom.

Verse 2.41

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन।

बहुशाखा ह्यनन्ताश्च बुद्ध्योऽव्यवसायिनाम् ॥2.41॥

Translation- Arjuna the descendents of Kuru's there is a single well asserting understanding the notions of those who lack discrimination are many branched and innumerable indeed.

Commentary - In this verse, Krishna talks about one's understanding with reference to the clarity of the end in view. Knowledge has to take place in the mind. A certain maturity, a certain viveka is necessary. The mind that is necessary in order to receive the knowledge is accomplished by karma-yoga. By karma-yoga alone, you do not gain liberation. You have to gain knowledge. Knowledge liberates, for which you require a mind which has been made ready by 'karma yoga'. In this verse, the word vyavasaya means niscaya, clarity with reference to what I seek and how I am going to go about gaining it. The mind, buddhi, therefore, is said to be single pointed, with a single goal, freedom, in the form of gyana, knowledge. That the goal, the end, is clear; is itself a very big accomplishment. Only in preparing the mind can there be differences. Once the mind is prepared, it does not meander. A karma-yogi pursues knowledge while, at the same time, living a life of karma-yoga. In this, the karma-yogi has niscaya, clarity about the goal. The person has no delusions whatsoever. However, whatever is done is meant for only one purpose. This integration is clear to the karma-yogi because he or she knows that these karmas, themselves, will not produce knowledge. The purpose of the various disciplines is clear. This, then, is what is meant by clarity. This helps to prioritise the things in life. Without clarity, time management, therefore, becomes an enormous problem. Because, without CLARITY PRIORITIES ARE A PROBLEM. Suppose you want to do all of them and are not very clear about which one you want to do first, what happens is that you cannot even start and even if you start it will not be the optimum utilisation of your time and efforts. Similarly, when it is very clear to you that this knowledge, this freedom, is what you want in life, you yourself will be satisfied with your progress.

Verse 4.40

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥4.40॥

Translation- One who has no discrimination and who has no faith in the sastra and the teacher and one who has a doubting mind perishes because for the one with the doubting mind this world is not there nor the world beyond nor happiness.

Commentary - Agyana or ignorance means one who does not have discrimination between the self and non-self. The problem comes when the person who is ignorant and not have discrimination also, he or she has no shraddha in the scriptures either. The main problem presented in this verse is doubt. Krishna says that this world is not there for the doubting person; nor is there the world beyond nor any happiness here. While knowledge of atma is not possible without shraddha in scriptures.

Verse 18.37

यत्तदग्रे विषमिव परिणामेऽमृतोपमम्।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम्॥18.37॥

Translation- Which in beginning is like poison and when there is transformation is like nectar that happiness is called sattvika born of the clarity of self knowledge.

THE PURSUIT OF SATTVIKA HAPPINESS MAY BE PAINFUL IN THE BEGINNING

Commentary - The beginning of a sukha which is sattvika is said here to be like poison, visam iva. When a person begins this pursuit of self-knowledge, which is moksha, he finds it difficult because he is beginning to address himself. Now when you turn your attention towards yourself, all the sorrows you never gave a thought to, the thoughts you never even thought you had, all come up because you are addressing them. It is like poison in the beginning because you require vairagya, maturity, dispassion, objectivity, understanding your mind, etc., as it is, and dropping all of the past in handling all these that come up. All these things are not ordinary. They require a lot of self-searching, which is not easy; it is a painful process. Therefore, in the beginning a spiritual pursuit is fraught with pain. No spiritual seeker underwent a spell of seeking without some kind of pain. But once you have come to terms with yourself and are happy with yourself as you are, and have learned to live a disciplined life, there is maturity. The happiness, sukha that is born of that maturity is like nectar, amritopama. This sattvikam sukham is equivalent to nectar, amrita, because it immortalizes you. It never goes away because it is atma-buddhi-prasadaja, born of the clarity of knowledge of the atma, which is free from time.

Verse 18.38

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम्।

परिणामे विषमिव तत्सुखं राजसं स्मृतम्॥18.38॥

Translation- That happiness from the contact of a sense organ with its object which in beginning is like nectar and when it changes is like a poison is considered as Rajasam.

Commentary - That happiness from the contact of a sense organ with its object, which in the beginning is like nectar and when it chas is like poison, is considered rajasam. Rajasam sukham is the simple kick that you get because of the contact of the sense organs with their sense objects, but then, a cha takes place. This kind of enjoyment destroys the very capacity of the body to enjoy. Shankaracharya says that these enjoyments cause the destruction of one's strength, beauty, knowledge, wisdom, wealth, and enthusiasm. As a person ages, there is a natural loss of health and of the power of the sense organs to enjoy, which is accelerated if one abuses the body. Even though sensory pleasures seem to be very simple to acquire, in the long run, they are not easy to get at all because the sense organs, on which they entirely depend, are not as powerful as they once were. And eventually, that sukha will not exist at all because, of course, the sense organs will finally depart altogether. A person engaged in sense-pursuits will hardly find any time to think about anything of dharma and adharma, atma and anatma; and therefore, there is a loss of discriminative knowledge, prajna, and in the process, memory, medha, the capacity to retain things is also destroyed. Then of course you have to pay for your pleasures, so wealth, dhana, is destroyed. Enthusiasm also goes away when one reaches sixty or seventy years of age, there is no capacity to appreciate the leisure of old age. At that time, you cannot suddenly develop the viveka required to make retirement a blessing. If you maintain viveka, throughout your life, retirement will help; otherwise, it will be a tragedy. This is rajasam sukham, like nectar in the beginning and like poison when it ends.

Verse 18.39

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः।

निद्रालस्यप्रमादोत्थं ततामसमुदाहृतम्॥18.39॥

Translation-That happiness which in the beginning and at the end is self deluding and born of sleep, laziness and indifference is called tamasam.

Commentary - This is a happiness, which initially and later also, involves the delusion of the person. It is the happiness one experiences in sleep. Though there is some sukha in sleep, the mind, is not awake to experience it. Even though we can say there is absence of dukha. In deep sleep, you become one with your own nature, svarupa, because you are the only person that is there; atma-ananda alone is there. Even though you become the ananda which is nature, svarupa, of yourself, at the same time, there is no recognition of that whatsoever because the mind is overcome by tamas. Therefore, this is called tamasam sukham. Then there is another sukha which is because of laziness, alasya. When you exert no effort, you are free from the pain, dukha, which is implied in doing things. That is also tamasam sukham. There is a similar kind of sukha born of indifference, pramada, towards things that are to be done, total ignorance, and therefore, there is no positive appreciation of sukha.