



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

श्रीमद्भगवत् गीता

अष्टादशोऽध्यायः - मोक्षसंन्यासयोगः

aṣṭadaśo 'dhyāyaḥ - mokṣa saṁnyāsa yogaḥ

Chapter 18

Volume 8

धृत्या यया धारयते मनः प्राणेन्द्रियक्रियाः ।

dhṛtyā yayā dhāryate manaḥ prāṇendriyakriyāḥ ।

योगेन अव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ 18 – 33

yogena avyabhicāriṇyā dhṛtiḥ sā pārtha sāttvikī ॥

यया तु धर्म कामार्थान् धृत्या धारयतेऽर्जुन ।

yayā tu dharma kāmārthān dhṛtyā dhārayate 'rjuna ।

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ 18 – 34

prasaṅgena phalākāṅkṣī dhṛtiḥ sā pārtha rājasī ॥

यया स्वप्नं भयं शोकं विषादं मदमेव च ।

yayā svapnaṁ bhayaṁ śokaṁ viśādaṁ madameva ca ।

न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ 18 – 35

na vimuñcati durmedhā dhṛtiḥ sā pārtha tāmasī ॥

सुखं तु इदानीम् त्रिविधं श्रुणु मे भरतर्षभ ।

sukhaṁ tu idānīm trividhaṁ śruṇu me bhatarṣabha ।

अभ्यासात् रमते यत्र दुःखान्तं च निगच्छति ॥ 18 – 36

abhyāsāt ramate yatra duḥkhāntaṁ ca nigacchati ॥

यत् तदग्रे विषमिव परिणामे अमृतोपमम् ।

yat tadagre viṣamiva pariṇāme amṛtopamam ।

तत् सुखं सात्त्विकं प्रोक्तं आत्म बुद्धि प्रसादजम् ॥ 18 – 37

tat sukhaṁ sāttvikam proktaṁ ātma buddhi prasādam ॥

विषेयेन्द्रिय संयोगात् यत् तदग्रे अमृतोपमम्

viṣeyendriya saṁyogāt yat tadagre amṛtopamam



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

परिणामे विषमिव तत् सुखं राजसं स्मृतं ॥ 18 – 38
pariṇāme viṣamiva tat sukhaṁ rājasam smṛtaṁ ॥

यदग्रे च अनुबन्धे च सुखं मोहनमात्मनः
yadagre ca anubandhe ca sukhaṁ mohanamātmanah
निद्रा आलास्य प्रमादोत्थं तत् तामसं उदाहृतं ॥ 18 - 39
nidrā ālāsya pramādotthaṁ tat tāmasaṁ udāhṛtaṁ ॥

In today's verses, Sri Krishna talks about धृति *dhṛti* and सुखं, in terms of the three माया गुणसु *māyā guṇas*. धृति *dhṛti* means firmness in one's बुद्धि *buddhi* - fortitude and resolve in one's faculty of judgment and decision. The quality of such धृति *dhṛti* naturally depends on the quality of the बुद्धि *buddhi* one has, which in turn depends on the quality of ज्ञानं *jñānam* one has. If one has सात्त्विक ज्ञानं *sāttvika jñānam*, one's बुद्धि *buddhi* also is सात्त्विक बुद्धि *sāttvika buddhi*, and one's धृति *dhṛti* also is सात्त्विक धृति *sāttvika dhṛti*. Similarly, if one has राजसु ज्ञानं *rājas jñānam* or तामसु ज्ञानं *tāmas jñānam*, one's बुद्धि *buddhi* and धृति *dhṛti* also are likewise.

Talking about सात्त्विक धृति *sāttvika dhṛti*, a धृति *dhṛti* - a firmness in one's बुद्धि *buddhi* born of सत्त्व गुण *sattva guṇa*, भगवान् *bhagavān* says:

धृत्या यया धारयते मनः प्राणेन्द्रियक्रियाः ।
dhṛtyā yayā dhāryate manaḥ prāṇendriyakriyāḥ ।
योगेन अव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ 18 – 33
yogena avyabhicāriṇyā dhṛtiḥ sā pārtha sāttvikī ॥

यया अव्यभिचारिण्या धृत्या *yayā avyabhicāriṇyā dhṛtyā* - By which unflinching, unshaken, unshakable firmness

धारयते *dhāryate* - one is able to hold, one is able to sustain

मनः प्राण इन्द्रियक्रियाः *manaḥ prāṇa indriyakriyāḥ* - the activities of one's mind,

प्राण *prāṇa* and all the इन्द्रियसु *indriyas*, the activities of one's mind, one's physiological functions, including eating, and also the activities of all of one's organs of perception and action, which means, by which firmness of judgment and decision of बुद्धि



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

buddhi, one is able to discipline the activities of one's mind and all of one's organs of perception and action, keeping them always within the bounds of धर्म *dharma* (propriety in action), and simultaneously propelling them in मोक्षमार्ग *mokṣa mārga* - the path of gaining मोक्ष *mokṣa* - total Fulfillment in life. How does one do that?

योगेन *yogena* - by Yoga, by the all-inclusive कर्म योग *karma yoga*-भक्तियोग *bhakti yoga* (both being identical) as Sri Krishna pointed out earlier in Chapter 11 (11 - 55), in terms of मत्कर्मकृत् *matkarmakṛt*, मत्परमः *matparamaḥ*, मद्भक्तः *madbhaktaḥ*, संगवर्जितः *saṅgavarjitaḥ*, सर्वभूतेषु निर्वैरः and *sarvabhūteṣu nirvairah*, which means, keeping the mind and बुद्धि *buddhi* firmly in the attitude of कर्म योग *karma yoga* and अनन्य ईश्वर भक्ति *ananya īśvara bhakti* simultaneously at all times, under all circumstances, which is indeed the मोक्षमार्ग *mokṣa mārga* way of life, the surest path leading to मोक्ष *mokṣa* - Total Fulfillment in life.

सा धृतिः पार्थ सात्त्विकी *sā dhṛtiḥ pārtha sāttvikī* - That धृति *dhṛti* - that firmness in बुद्धि *buddhi* is सात्त्विक धृति *sāttvik dhṛti* - firmness born of सत्त्व गुण *sattva guṇa*, पार्थ *pārtha* - O! Arjuna

Thus, let us understand that the entire ब्रह्मविद्या *brahmavidyā* is about a confirmed, doubt-free and firm view of life, together with a sure and meaningful way of life.

मोक्ष *mokṣa* - Absolute Inner Freedom, Total Fulfillment in life, is the ultimate estimation for every human being, and That is the firm and confirmed view of life. The road map that leads every person surely to That Ultimate Destination, that road map is the sure and meaningful way of life for which the सात्त्विक धृति *sāttvik dhṛti*, धृति *dhṛti* born of सत्त्व गुण *sattva guṇa* is what is needed.

Therefore, one must be absolutely clear and firm about the ultimate destination to be reached in life; and one must also be absolutely clear and firm about the path by which one can surely reach that ultimate destination, wherever one may be in the road map at any particular time. ब्रह्मविद्या *brahmavidyā* Knowledge, in its entirety, precisely provides the clarity of understanding with respect to both the ultimate destination to be reached, and the sure means for reaching that destination in one's very life itself.



ब्रह्मविद्या Brahma Vidya

Now about राजस् धृति *rājas dhṛti* - a firmness in बुद्धि *buddhi* born of रजस् *rajas*.
भगवान् *bhagavān* says:

यया तु धर्म कामार्थान् धृत्या धारयतेऽर्जुन ।

yayā tu dharma kāmārthān dhṛtyā dhārayate 'rjuna ।

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥

18 – 34

prasaṅgena phalākāṅkṣī dhṛtiḥ sā pārtha rājasī ॥

तु *tu* - whereas

यया धृत्या धारयते *yayā dhṛtyā dhārayate* - by which firmness in बुद्धि *buddhi*, a person holds one's mind

धर्म काम अर्थान् *dharma kāma arthān* - in the pursuits of धर्म *dharma*, काम *kāma* and अर्थ *artha*, which means, for this person, the pursuits of धर्म *dharma*, काम *kāma* and अर्थ *artha* are an obsession. The person's mind is always dominated with the idea of:

धर्म *dharma* - I must do such and such कर्म *karma* for gaining पुण्य *puṇya* for future happiness, security, etc.

काम *kāma* - I must fulfill this desire of mine at any cost

अर्थ *artha* - I must gain this wealth by any means possible, etc.

Thus, a person's mind is always obsessed with such कर्मफल *karmaphala*. Though the person's actions may always be legitimate, the person's motives are always for transient ends only

प्रसङ्गेन फलाकाङ्क्षी *prasaṅgena phalākāṅkṣī* - Anything that comes to one's attention is called प्रसङ्ग *prasaṅga*. If this person we are talking about happens to come across something which he likes, he immediately sets his mind in getting it for himself, by every means possible. His resolve, his धृति *dhṛti* in getting his object of desire is so firm that he steadfastly works for it until he gets it. Thus, the person becomes a धर्म *dharma*-अर्थ *artha*-काम *kāma*-कर्मफल *karmaphala*-आकाङ्क्षी *ākāṅkṣī* - one who intensely craves for the fruit of all his धर्म *dharma*- काम *kāma*-अर्थ *artha* pursuits.



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

सा धृतिः पार्थ राजसी *sā dhṛtiḥ pārtha rājasī* - O! Arjuna, that धृति *dhṛti* - that kind of firmness in one's resolve, is राजसी धृति *rājasī dhṛti* - a धृति *dhṛti* born of रजस गुण *rajas guṇa*.

There is nothing wrong with such धृति *dhṛti* in worldly life, but such धृति *dhṛti* is not going to help the person to gain मोक्ष *mokṣa* - Total Fulfillment in life. Such धृति *dhṛti* can only increase one's worldly bondages.

Now, about तामस् धृति *tāmas dhṛti*, भगवान् *bhagavān* says:

यया स्वप्नं भयं शोकं विषादं मदमेव च ।

yayā svapnaṁ bhayaṁ śokaṁ viṣādaṁ madameva ca ।

न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥

18 – 35

na vimuñcati durmedhā dhṛtiḥ sā pārtha tāmasī ॥

यया *yayā* (धृत्या *dhṛtyā*) - By which firmness in one's बुद्धि *buddhi*, by which resolve in one's faculty of judgment and decision

स्वप्नं न विमुञ्चति *svapnaṁ na vimuñcati* - one does not give up excessive day-dreaming, one does not give up excessive sleep, being too much addicted to such sleep

भयं न विमुञ्चति *bhayaṁ na vimuñcati* - one does not give up excessive fear

शोकं न विमुञ्चति *śokaṁ na vimuñcati* - one does not give up excessive sense of sorrow and depression

मदं एव च न विमुञ्चति *madam eva ca na vimuñcati* - one does not give up one's excessive pursuits of sense gratifications, and further

दुर्मेधा न विमुञ्चति *durmedhā na vimuñcati* - one does not give up one's improper ways of thinking and distorted memories

सा धृतिः पार्थ तामसी *sā dhṛtiḥ pārtha tāmasī* - that धृति *dhṛti* - the firmness of बुद्धि *buddhi* of such a person is called तामस् धृति *tāmas dhṛti*, a धृति *dhṛti* born of तमस् *tamas* गुण *guṇa* - ignorance and confusion about oneself, O! Arjuna.

Thus Sri Krishna has now talked about the different aspects of कर्म *karma*, including ज्ञानं *jñānam*, कर्म *karma*, कर्ता *kartā*, बुद्धि *buddhi* and धृति *dhṛti* in terms of the



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

three माया गुणs *māyā guṇas* - सत्त्व *sattva*, रजस् *rajas* and तमस् गुण *tamas guṇas*. Since every person has all these three गुणs *guṇas* to different extents at different times, all that has been said above about कर्म *karma* apply to some extent to everybody at different times.

Ordinarily, a person does a कर्म *karma* only to experience सुखं *sukham* - happiness of some kind, as कर्मफल *karmaphala*, as a result of कर्म *karma*. That सुखं *sukham* also is three-fold in nature, depending on how one gets it, how long it lasts, and what kind it is, all of which determine whether that experience of सुखं *sukham* is born of सत्त्व गुण *sattva guṇa*, रजस् गुण *rajas guṇa* or तमस् गुण *tamas guṇa*. Introducing the topic about सुखं *sukham*, भगवान् *bhagavān* says:

सुखं तु इदानीम् त्रिविधं श्रुणु मे भरतर्षभ ।
sukhaṁ tu idanīm trividhaṁ śruṇu me bharatarṣabha ।
अभ्यासात् रमते यत्र दुःखान्तं च निगच्छति ॥ 18 – 36
abhyāsāt ramate yatra duḥkhāntaṁ ca nigacchati ॥

भरतर्षभ *bharatarṣabha* - O! Arjuna

इदानीम् त्रिविधं सुखं मे श्रुणु *idanīm trividhaṁ sukhaṁ me śruṇu* - मम वचनं श्रुणु *mama vacanaṁ śruṇu* - Now, please listen to what I have to say on the three kinds of सुख *sukha* one experiences as a result of कर्म *karma* that one does.

So saying, भगवान् *bhagavān* first talks about सात्त्विक सुखं *sāttvik sukham* - experience of सुख *sukha* born of सत्त्व गुण *sattva guṇa*.

It is obvious that if one is a सात्त्विक कर्ता *sāttvik kartā*, and if one does सात्त्विक कर्म *sāttvik karma*, and if one has also सात्त्विक ज्ञानं *sāttvik jñānaṁ*, सात्त्विक *sāttvik* बुद्धि *buddhi* and also सात्त्विक धृति *sāttvik dhṛti*, one must also have सात्त्विक सुखं *sāttvik sukham*. Now what is that सात्त्विक सुखं *sāttvik sukham*? भगवान् *bhagavān* says:

अभ्यासात् रमते यत्र दुःखान्तं च निगच्छति ॥



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

abhyāsāt ramate yatra duḥkhāntam ca nigacchati ॥

यत् तदग्रे विषमिव परिणामे अमृतोपमम् ।

yat tadagre viṣamiva pariṇāme amṛtopamam ।

तत् सुखं सात्त्विकं प्रोक्तं आत्म बुद्धि प्रसादजम् ॥ 18 – 37

tat sukham sāttvikam proktam ātma buddhi prasādam ॥

अभ्यासात् रमते यत्र तत् सुखं सात्त्विकं *abhyāsāt ramate yatra tat sukham sāttvikam*

अभ्यासात् *abhyāsāt* - From repeated practice

यत्र रमते *yatra ramate* - in which सुख *sukha*, one revels, one enjoys

तत् सुखं सात्त्विकं *tat sukham sāttvikam* - that experience of सुख *sukha* is सात्त्विक सुख *sāttvik sukha*, सुख *sukha* born of सत्त्व गुण *sattva guṇa*.

The सात्त्विक सुख *sāttvik sukha* is that सुख *sukha* in the experience of which one revels, one enjoys, by repeated practice of the कर्म *karma* which gives rise to that सुख *sukha*. The सात्त्विक सुख *sāttvik sukha* arises only from सात्त्विक ज्ञानं *sāttvik jñānam* which is gained through continued श्रवणं *śravaṇam*, मननं *mananam* and निदिध्यासनं *nididhyāsanam* of Upanishad knowledge. In such pursuit of Upanishad knowledge, a tremendous amount of repetition is involved, but that repetition does not bring in boredom. It brings in more and more enlightenment and greater and greater clarity of knowledge, which is a perennial source of joy, and that joy is सात्त्विक सुखं *sāttvik sukham*.

यत्र दुःखान्तं च निगच्छति *yatra duḥkhāntam ca nigacchati* - in which experience of सुख *sukha*, one also gains, surely and definitely, the end of one's दुःख *duḥkha* - sadness, sorrow and distress. That experience of सुख *sukha* is सात्त्विक सुख *sāttvik sukha*.

Because सात्त्विक सुख *sāttvik sukha* arises from सात्त्विक ज्ञानं *sāttvik jñānam*, which is centered on आत्मा *ātmā* - the सत् चित् आनन्द स्वरूप आत्मा *sat cit ānand svarūpa ātmā*, in such experience of सात्त्विक सुख *sāttvik sukha*, all notions that give rise to a sense of sadness, sorrow and distress simply disappear.



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

In every sense of sadness, sorrow or distress, there is also a sense of ego "I" involved. With the recognition of the unchanging स्वरूप *svarūpa* of "I" as असंग आनन्द आत्मा *asamga ānand ātmā*, one is released from that ego "I", and consequently, from all notions that give rise to a sense of sadness, sorrow or distress, and one recognizes the true nature of oneself itself as सुखं *sukham* - शं सुखं *śam sukham*, ब्रह्मानन्द स्वरूपं *brahmānanda svarūpam* - perennial joy arising from Exalted happiness that one truly is.

तत् सुखं सात्त्विकं *tat sukham sāttvikam*

तत् सुखं सात्त्विकं *tat sukham sāttvikam* - That experience of सुख *sukha* is सात्त्विक सुख *sāttvik sukha*.

यत् तत् अग्रे विषमिव परिणामे अमृतोपमम् तत् सुखं सात्त्विकं *yat tat agre viṣamiva pariṇāme amṛtopamam tat sukham sāttvikam*

यत् सुखं *yat sukham* - which experience of सुख *sukha*

अग्रे *agre* - in the beginning, initially

विषमिव *viṣamiva* - feels bitter and uncomfortable, like taking a medicine, and

परिणामे *pariṇāme* - in the end, when the medicine has worked its way through, and when the maturity of mind and बुद्धि *buddhi* has taken place

अमृतं उपमम् *amṛtam upamam* - the experience of सुख *sukha* feels like अमृतं *amṛtam* - divine nectar, sweet and comfortable

तत् सुखं सात्त्विकं *tat sukham sāttvikam* - That experience of सुख *sukha* is सात्त्विक सुख *sāttvik sukha* - सुख *sukha* born of सत्त्व गुण *sattva guṇa*.

What appeared initially as विषं इव सुखं *viṣam iva sukham* - a bitter and uncomfortable experience of सुख *sukha*, has at the end turned into अमृतं इव सुखं *amṛtam iva sukham* - an experience of सुख *sukha* which is extraordinarily sweet, comfortable and perennial joy. Such experience of सुखं *sukham* is सात्त्विक सुखं *sāttvik sukham*, सुखं *sukham* born of सत्त्व गुण *sattva guṇa*.



ब्रह्मविद्या Brahma Vidya

सात्त्विक सुखं *sāttvik sukham* arises only in a mature mind and बुद्धि *buddhi*, as a result of आत्म ज्ञानं *ātma jñānam* - Self-knowledge. The pursuit of आत्म ज्ञानं *ātma jñānam* requires श्रद्धा *śraddhā*, भक्ति *bhakti*, ध्यानं *dhyānam*, त्याग *tyāga*, etc., all of which require a lot of determination, discipline, effort, etc., none of which is easy.

Therefore, in the beginning, every kind of spiritual endeavor is fraught with pain of some kind. In fact, when one is intoxicated with worldly comforts and enjoyments of various kinds, one generally has no time for the pursuit of आत्म ज्ञानं *ātma jñānam*. Consequently, pursuit of आत्म ज्ञानं *ātma jñānam* itself arises only from some kind of pain, from which one sincerely wants to release oneself. Therefore, in the initial stages, the experience of सुख *sukha* in the pursuit of आत्म ज्ञानं *ātma jñānam* - Self-knowledge is compared here to the taste of विषं *viṣam* - a bitter medicine, unpleasant, uncomfortable, and unwelcome. But, परिणामे *pariṇāme* - in the end, when maturity of mind and बुद्धि *buddhi* is gained, the experience of सुख *sukha* in the continued pursuit of आत्म ज्ञानं *ātma jñānam* is like अमृतं *amṛtam*, meaning Divine Nectar, perennially sweet, comfortable and welcome, because that experience of सुख *sukha* is born of enlightened knowledge about oneself as one really IS - as one always IS, whatever be the circumstances of life. The experience of सुख *sukha* gained through such enlightened knowledge about oneself is सात्त्विक सुख *sāttvik sukha*.

यत् सुखं आत्मबुद्धि प्रसादजम् तत् सुखं सात्त्विकं प्रोक्तं *yat sukham ātma buddhi prasādajam tat sukham sāttvikam proktam* - The experience of सुख *sukha* born of ईश्वर प्रसाद *īśvara prasāda*, in the form of आत्म बुद्धि *ātma buddhi*, which means, by the Grace of परमेश्वर *parameśvar*, the बुद्धि *buddhi* has become pure and mature enough to recognize clearly the identity of oneself with आत्मा *ātmā*, The परमेश्वर *parameśvar* Itself*, the experience of joy born of clarity of vision of oneself as आत्मा *ātmā* Itself, as सत् चित् आनन्द स्वरूप ब्रह्मन् *sat cit ānand svarūpa brahman* Itself, as परमेश्वर *parameśvar* Itself, by the very Grace of परमेश्वर *parameśvar*

तत् सुखं सात्त्विकं प्रोक्तं *tat sukham sāttvikam proktam* - That experience of सुख *sukha* is well-described as सात्त्विक सुख *sāttvik sukha* born of सत्त्व गुण *sattva guṇa*. On the other hand,



ब्रह्मविद्या Brahma Vidya

विषयेन्द्रिय संयोगात् यत् तदग्रे अमृतोपमम्
viṣayendriya saṁyogāt yat tadagre amṛtopamam
परिणामे विषमिव तत् सुखं राजसं स्मृतं ॥
pariṇāme viṣamiva tat sukhaṁ rājasam smṛtam ॥

18 – 38

यत् सुखं विषय इन्द्रियसंयोगात् *yat sukhaṁ viṣaya indriya saṁyogāt* - The experience of सुख *sukha* which arises from the contacts, associations and interactions of विषय *viṣaya* and इन्द्रिय *indriya* - sense objects and the appropriate sense organs तत् अग्रे अमृत उपमम् *tata agre amṛta upamam* - which experience of सुख *sukha* is like nectar in the beginning, giving pleasure and enjoyment, but

(*आनन्द रूपं अमृतं यत् विभाति *ānanda rūpaṁ amṛtam yat vibhāti* as the मु. उ. *mu. u.* says {2 -2 - 7})

परिणामे विषं इव *pariṇāme viṣam iva* - in the end, when the contacts, associations and interactions are over, which experience of सुख *sukha* is like विषं *viṣam*, which means, which experience of सुख *sukha* leaves one unhappy, unfulfilled, exhausted

तत् सुखं राजसं स्मृतं *tat sukhaṁ rājasam smṛtam* - That experience of सुख *sukha* is to be understood and remembered as राजस सुख *rājas sukha* - सुख *sukha* born of राजस् *rājas* गुण *guṇa*.

यदग्रे च अनुबन्धे च सुखं मोहनमात्मनः
yadagre ca anubandhe ca sukhaṁ mohanamātmanah
निद्रा आलास्य प्रमादोत्थं तत् तामसं उदाहृतं ॥
nidrā ālāsya pramādottham tat tāmasam udāhṛtam ॥

18 - 39

यत् सुखं निद्र आलास्य प्रमाद उत्थं *yat sukhaṁ nidrā ālāsya pramāda uttham* - The experience of सुख *sukha* which arises from excessive sleep, indolence or laziness, and indifference or heedlessness with respect to actions which are to be done, and hence



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

मोहनं आत्मनः अग्रे च अनुबन्धे च *mohanam ātmanaḥ agre ca anubandhe ca* - which experience of सुख *sukha* deludes a person both in the beginning and in the end तत् सुखं तामसं उदाहृतं *tat sukhaṁ tāmasaṁ udāhṛtaṁ* - that experience of सुख *sukha* is known as तामस सुख *tāmas sukha* - सुख *sukha* born of तमस *tamas* गुण *guṇa*. Here, there is no experience of real सुख *sukha* either at the beginning or at the end of कर्म *karma*. What one experiences by one's कर्म *karma* is only delusive सुख *sukha* - a deceptive सुख *sukha* born of ignorance and confusion in one's mind and बुद्धि *buddhi*. Such deceptive सुख *sukha* is तामस सुख *tāmas sukha*, सुख *sukha* born of तमस *tamas* गुण *guṇa*.

In the next verse, भगवान् *bhagavān* concludes this discussion and then moves on to the next topic, which we will see next time.