

Without wealth, (money), no virtuous actions (Dharma), are possible. All functions are organised, by spending money. It is money, which gives status and position, to a man. It begets respect and honour. Without money, none is respected. So a man, should hoard as much wealth as he can. According to him, a man wins name, fame and honour because of wealth and nothing is possible, without it. Thus he holds fast to wealth.

'Prasaṅgena phalākāṅkṣī dhṛtiḥ sā pārtha rājasī'—Whatever virtuous actions, out of too much passion (attachment), a Rājasika man performs, according to ordinance of scriptures, he performs these with a desire for reward, in the form of pleasure, honour, name and praise etc., worldly and heavenly enjoyments, hereafter. The firmness of such people, who are too much attached to the world, and who have a desire for reward, is rājasika.



Link:—Now, the Lord defines Tāmasika firmness (Firmness of the mode of ignorance).

यया स्वप्नं भयं शोकं विषादं मदमेव च ।

न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५ ॥

yayā svapnaṁ bhayaṁ śokaṁ viṣādaṁ madameva ca
na vimuñcati durmedhā dhṛtiḥ sā pārtha tāmasī

That, by which a fool does not give up sleep, fear, grief, depression (despair) and conceit (arrogance) that Dhṛti (firmness), O Arjuna, is tāmasika, (of the nature of ignorance). 35

Comment:—

'Yayā svapnaṁ bhayaṁ śokaṁ viṣādaṁ madameva ca na vimuñcati durmedhā dhṛtiḥ sā pārtha tāmasī'—Because of Tāmasika Dhṛti (firmness), a man does not give up excessive sleep, external and internal fear, grief, depression and conceit, but he remains engrossed in these. He is sometimes, addicted to too much sleep, and indolence, he at times entertains fear, because of death, disease, dishonour, defame, insult, ill health

and loss of wealth etc., he is off and on grieved and depressed, while other times he is self-conceited, because of favourable circumstances.

Besides the above-mentioned evil propensities, other evils, such as indolence, pride, hypocrisy, aversion, jealousy, violence and usurpation etc., can be included in the expression 'eva ca' (and also).

The Dhṛti (firmness) which does not give up sleep, fear, grief etc., is tāmasika.

In the thirty-third and thirty-fourth verses, the Lord by the term 'Dhārayate' means, that sāttvika and rājasika persons, hold fast to the sāttvika and rājasika Dhṛti (firmness) respectively. But in the case of a tāmasika person, it is not mentioned, that he holds fast to tāmasika firmness, because a Tāmasika person out of ignorance, and delusion, is naturally so much engrossed in sleep fear, grief and despair etc., that he does not give these evils up.

Out of these three kinds of Dhṛti (firmness), in the Rājasika and Tāmasika firmness there is mention of a doer by the terms 'Phalākāṅkṣī' and 'Durmedhā', while the doer has not been mentioned, in the Sāttvika firmness, because in it the doer remains detached, and he has no sense of doership, while, in the rājasika and tāmasika firmness, the doer remains attached.

An Important Fact

This human life, has predominance of discrimination, which is clearly revealed in a Sāttvika person, and so the only aim of his life is to realize God. In a Rājasika person, because of dominance of attachment for mundane things and pleasure, this discrimination, is not clearly revealed, yet by his feeble discrimination, he wants to win pleasure, praise and honour etc., worldly and heavenly pleasure, hereafter, and he does not act, against decorum. But a tāmasika person's discrimination is completely veiled, and he remains engrossed in tāmasika propensities, such as sleep, fear and grief etc.

In spiritual discipline, actions do not play such an important role, as aim does. Actions, thoughts and trance performed, by physical, subtle and causal bodies respectively, are all activities of bodies. But the aim, that he has to realize God, is decided by the self. As is the aim, so are the actions. The aim, can be fixed by Sāttvika intellect, while a man holds firm to it, by Sāttvika firmness. So, from the thirty-third verse to the thirty-fifth verse, the Lord by addressing Arjuna as 'Pārtha' six times, warns him, regarding him as a representative of strivers, that without worrying about mundane persons and objects, he should hold fast, to his aim, by giving up rājasika and tāmasika propensities.

Appendix—The man, who is of the conviction that the evil propensities such as (excessive) sleep, fear, grief, depression and conceit etc., can't be removed, is evil minded. Such type of people don't pay any heed to give up evils, they don't have the courage to give them up but they own them naturally.

Excessive sleep is an obstacle to the progress of a striver. Necessary and moderate (regulated) sleep is not an obstacle (Gītā 6/16-17).



Link:—A man wants to perform actions, to gain happiness (joy). So the Lord, in the next four verses, classifies happiness under, three heads.

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
 अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥
 यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
 तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

sukham tvidānīm trividham śṛṇu me bharatarṣabha
 abhyāsāDRAMate yatra duḥkhāntaṁ ca nigacchati
 yattadagre viṣamiva pariṇāme'mṛtopamam
 tatsukham sāttvikam proktamātmabuddhiprasādam

And now hear from Me, O Arjuna, of the three kinds of