

people follow the ordinance of scriptures and the sacred books. According to them, Dharma consists in going against scriptural injunctions, and social decorum.

'Sarvārthānviparītāmśca'—They regard the body, as the self, and the perishable world, as real. They are non-believers. They regard themselves, more learned than and superior, even to saints. Instead of eternal bliss, they hanker after mundane pleasures, considering these as real. They look upon vices, as virtues, and the wrong, as right. They view all things, in a perverted light.

'Buddhiḥ sā pārtha tāmāsī'—Intellect enveloped in darkness, conceives as right what is wrong, bad what is good, and sees all things perverted—such intellect is tāmāsika, which leads one to infernal regions (Gītā 14/18). So a person, who wants to attain salvation, should renounce, this tāmāsika intellect, totally.

Appendix—He, whose intellect is Tāmāsī, in his mundane dealings and in the spiritual field, sees all things perverted. The present time is its living example, as—‘butchering animals’ is said to be ‘the production of meat’. The deadly sin of ‘abortion’ or the ‘destruction of the productive power of a man’ is called ‘family welfare’. The ‘licentious behaviour’ of women and the ‘destruction of their ethical propriety’ is called ‘freedom of women’. In the past a woman was the mistress of the house, now she is employed in offices and shops etc., and has to work under the control of males, which is known as ‘freedom of women’. Thus ‘dependence’ is known as ‘independence’. ‘Moral degradation’ is given the name ‘progress’. ‘Beastly behaviour’ is regarded as a ‘mark of civilization’. ‘Righteousness’ is called ‘communalism’ and what is contrary to Dharma viz., ‘unrighteousness’ is called ‘secularism’. When the time for one’s ruin is near, then such a perverted and Tāmāsī intellect evolves—‘vināśakāle viparīta buddhiḥ’, ‘buddhināśāt praṇaśyati’ (Gītā 2/63).



Link:—The Lord now defines Sāttvika firmness (steadiness).

धृत्वा यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥

dhṛtyā yayā dhārayate manahprāṇendriyakriyāḥ
yogenāvyabhicāriṇyā dhṛtiḥ sā pārtha sāttvikī

The unwavering firmness equipped with Yoga (equanimity) by which, one controls the activities of the mind, the life-breath and the senses, that is sāttvika firmness, (firmness of the nature of goodness). 33

Comment:—

'Dhṛtyā yayā dhārayate manahprāṇendriyakriyāḥ yogenāvyabhicāriṇyā'—Equanimity or even-mindedness in worldly profit and loss, victory and defeat, pleasure and pain, honour and dishonour, success and failure, is called, Yoga.

When a man besides having a goal of God-realization, has desire for success, fame, honour and mundane, as well as, heavenly pleasure etc., his firmness is wavering. But when his only aim is God-realization, his firmness is without swerve.

The faculty of resolutely maintaining one's beliefs, principles, aim, feelings, actions, inclinations and ideas etc., is called 'Dhṛti' (firmness). A man, by unwavering firmness, equipped with Yoga (equanimity) controls the activities of mind, the life-breath and senses.

When the mind becomes free, from different kinds of thoughts that come out of attachment or aversion, and when it gets fixed on one object, where it ought to be fixed, it means control over activities of the mind by unwavering firmness.

When, the process of exhalation and inhalation is regulated, and becomes even, activities of life-breaths, are said to be controlled by unwavering firmness.

When senses of sound, touch, form, taste and smell do not get attached, to the sense-objects but remain under control, the activities of senses are said to be, controlled by unwavering firmness.

'Dhṛtiḥ sā pārtha sāttvikī'—Unwavering firmness by which

one controls the activities of mind, the life-breaths and senses, that firmness, is Sāttvikī.

Appendix—The embodied soul is a fragment of God, therefore a man's (the Self's) inclination to anyone else besides God is 'vyabhicāra' (adultery); and to be inclined only to God is 'avyabhicāra' (to be unadulterated). The dhṛti (firmness) which has an inclination only to God is unadulterated (unwavering) firmness.



Link:—Now the Lord defines, Rājasika firmness.

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

yayā tu dharmakāmārthāndhṛtyā dhārayate'rjuna
prasāṅgena phalākāṅkṣī dhṛtiḥ sā pārtha rājasī

That, O Pārtha (Arjuna), by which, because of attachment and desire for reward, one holds fast to dharma (duty), pleasure and wealth—that firmness, is rājasika (of the nature of passion). 34

Comment:—

'Yayā tu dharmakāmārthāndhṛtyā dhārayate'rjuna'—A man, by passionate firmness performs virtuous acts, to reap their fruits, in the form of wealth and pleasure.

On special occasions, he offers charity, goes on a pilgrimage and arranges religious programmes, such as loud chanting etc., of divine names in order to get their reward. So he holds fast to Dharma (Duty) for reward.*

He wants to enjoy mundane pleasure, and believes that a man's life without pleasure, is meaningless. Thus, he holds fast to pleasure.

He believes, that wealth is part and parcel of a man's life.

* If one holds fast to Dharma (duty) for wealth and spends money for Dharma, both of them enhance each other. But if one holds fast to Dharma and spends wealth in order to reap its fruit, after bearing fruit both of them perish.