

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.

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