

32. O Pārtha, that intellect is born of *tamas* which, being covered by darkness, considers vice as virtue, and verily perceives all things contrary to what they are.

O Pārtha, *sā*, that; *buddhih*, intellect; *tāmasī*, is born of *tamas*; *yā*, which; *tamasāvrtā*, being covered by darkness; *manyate*, considers, understands; *adharmam*, vice, what is prohibited; *iti*, as; *dharmam*, virtue, what is prescribed; and *ca*, verily; perceives *sarva-arthān*, all things, all objects of knowledge without exception; *viparītān*, contrary to what they are.

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥

33. O Pārtha, the firmness that is unfailing through concentration, with which one restrains the functions of the mind, vital forces and the organs, that firmness is born of *sattva*.

O Pārtha, *dhṛtyā*, the firmness; (—is connected with the remote word) *avyabhicārinīyā*, that is unfailing; *yogena*, through concentration, that is (the firmness that is) ever associated with *samādhi* (absorption in Brahman); *yayā*, with which; *dhārayate*, one restrains;—what?—*manah-prāṇa-indriya-kriyāḥ*, the functions of the mind, vital forces and organs—restrains them from tending towards the path opposed to the scriptures—. Indeed, when restrained with firmness, they do not incline towards objects prohibited by the scriptures. *Sā*, that; *dhṛtiḥ*, firmness, which is of this kind; is *sāttvikī*, born of *sattva*.

What is meant is that when one restrains the functions of the mind, vital forces and organs with unfailing firmness, one does so through Yog, concentration.

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकांक्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

34. But, O Pārtha, the firmness with which one holds on to righteousness, covetable things and wealth, being desirous of their