

activities of the mind, the *Prāna* and the senses. The fibres at the end of a thread ought to be twisted to convergence in order to pass it through the eye of a needle. But if that eye be blocked with dirt, the pointed thread would bend instead of passing through it. And this is due to lack of stiffness in the thread. But the *dhṛti* of the yogi is as pointed as the end of a thread and as stiff and penetrating as a sharp needle. Such a carefully cultured *dhṛti* is dedicated by the yogi for the benign invocation of Iswara. It is in no way prostituted for any other purpose. As the needle of a compass always points to the north, the resolve of the yogi is ever directed to the Lord. It is therefore unswerving. This *dhṛti* is *Sāttvika* in its make. It leads the *sadhaka* to the Supreme

यथा तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४

यथा तु धर्म-काम-अर्थान् धृत्या धारय-ते अर्जुन ।

प्र-सङ्गेन फल-आकाङ्क्षी धृति सा पार्थ राजसी ॥

*yayā tu dharmakāmārthān dhṛtyā dhārayate 'rjuna ।*  
*prasangena phalākāṅksī dhṛtiḥ sā pārtha rājasī ॥*

यथा *yayā* which तु *tu* but धर्मकामार्थान् *dharmakāmārthān* Dharma, desire and wealth धृत्या *dhṛtyā* by firmness धारयते *dhārayate* holds अर्जुन *arjuna* O Arjuna प्रसङ्गेन *prasangena* from attachment फलाकाङ्क्षी *phalākāṅksī* desirous of the fruit of action धृतिः *dhṛtiḥ* firmness सा *sā* that पार्थ *pārtha* O Partha राजसी *rājasī* Rajasika

But the firmness, O Arjuna, by which one holds fast to Dharma, Kama and Artha, desirous of the fruit of each from attachment, that firmness, O Partha, is Rajasika.