

vagrant seems to him the best thing that he can do. There are grown up people who think that industry is purposeless and that a life of ease and repose is prudential. They hold that the hard working ones do not know of the joy of quietism. Enquiry into the spiritual aspect of life is distasteful to them. It appears to them that the study of Vedānta and the practice of it may take place in the evening of life, any early thought bestowed on them is premature and purposeless, is their view. They delight in derogatory talks about others and waste their time in slander. The virtuous appear bad and the vicious good in their eyes. Virile body-building games and exercises do not appeal to them, instead, a slothful sedentary pastime like a play at cards engages them day and night. Without the least compunction, they present themselves uninvited at parties and entertainments. The *Tamasika* intellect guides people in all these irregular ways.

The grades in the firmness of mind are being described now —

धृत्या यया धारयते मनः प्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३

धृत्या यया धार-यते मनः प्राण-इन्द्रिय-क्रिया ।

योगेन अ-वि-अभि-चारिण्या धृतिः सा पार्थ सात्त्विकी ॥

dhṛtyā yayā dhārayate manaḥ prāṇendriya kṛiyāḥ ।
yogenā 'vyabhicārinyā dhṛtiḥ sā pārtha sāttviki ॥

धृत्या *dhṛtyā* by firmness यया *yayā* (by) which धारयते *dhārayate* holds मनः प्राण इन्द्रियक्रिया *manaḥ prāṇa indriya kṛiyāḥ* the functions of the mind, the Prana and the