

33. The unwavering "fortitude" by which, through YOGA, the functions of the mind, the PRANA and the senses are restrained, that "fortitude," O Partha, is SATTWIC (pure) .

In this section of three stanzas we get a description of the three types of "fortitude" (*Dhriti*).

*Dhriti* is that power within ourselves by which we constantly see the goal we want to achieve, and while striving towards it, *Dhriti* discovers for us the necessary constancy of purpose to pursue the path, in spite of all the mounting obstacles that rise on the way. *Dhriti* paints the idea, maintains it constantly in our vision, makes us steadily strive towards it, and when obstacles come, *Dhriti* mobilises secret powers within us to face them all courageously, heroically, and steadily. We shall use the term "fortitude" to indicate all the above-mentioned suggestions implied in the term *Dhriti*.

This secret fire in man that makes him glow in life and rockets him to spectacular achievements is not generally found in those who have no control over themselves and are voluptuously indulging in sensuous fields. A dissipated individual, who has drained off his energy through wrong-thinking and false-living, shall discover no *Dhriti* in himself. The subtle faculty of "fortitude" is being analysed and classified here, under the three main heads: the 'good' (*Sattwic*), the 'passionate' (*Rajasic*) and the 'dull' (*Tamasic*). But in all of them, it is interesting to note, *Dhriti*