

called *Dhananjaya* or the conqueror of wealth. Money is not intended to be hoarded and kept idle. It has to circulate and be useful to a large section of people. When that public purpose is not served, the ruling king has got the right to take possession of the property and utilize it properly. And Arjuna discharged that kingly duty very effectively.

Buddhi or understanding is the faculty of distinguishing between the good and the bad, between the right action and the wrong. There are three grades of the grasping power. *Dhṛti* denotes firmness of mind that does not slacken or waver in the execution of a work. In this fixity of purpose also there are three forms.

Dolls may be made of sugar, cloth and stone. The sugar-doll soaked in water dissolves away. The cloth-doll absorbs plenty of water, but does not lose its individuality. The stone-doll does not allow water to percolate. Men who are prepared to merge their individuality in Paramatman are like the sugar-doll. Devotees that imbibe bliss and wisdom from the Lord are like the cloth-doll. The hardbaked worldly man who is proof against godliness is like the stone-doll.

— Sri Ramakrishna

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ ३०

प्र-वृत्-तिम् च नि-वृत्-तिम् च कार्य-भ-कार्ये भय-अ-भये ।

बन्धम् मोक्षम् च या वेद-ति बुध्-तिः सा पार्थ सात्त्विकी ॥

*pravṛttiṁ ca nivṛttiṁ ca kāryākārye bhayābhaye ।
bandham mokṣam ca yā vetti buddhiḥ sā pārtha sāttviki*

प्रवृत्तिम् *pravṛttiṁ* the path of work च *ca* and
निवृत्तिम् *nivṛttiṁ* the path of renunciation च *ca* and
कार्य अकार्ये *kārya akārye* what ought to be done and