

fruits as the occasion for each arises, that firmness is born of rajas.

*Tu*, but, O Pārtha; the *dhṛtyā*, firmness; *yayā*, with which; a person *dhārayate*, holds on to; *dharma-kāma-arthān*, righteousness, covetable things and wealth—entertains the conviction in the mind that these ought to be pursued always; and becomes *phala-ākāṅkṣī*, desirous of their fruits; *prasāṅgana*, as the occasion for each arises, according as the situation arises for holding on to any one of dharma etc.; *sā*, that; *dhṛtiḥ*, firmness; is *rājasī*, born of *rajas*.

यया स्वप्नं भयं शोकं विषादं मदमेव च ।  
न विमुञ्चति दुर्मेधा धृतिः सा तामसी मता ॥३५॥

35. That firmness is considered (221) to be born of *tamas* due to which a person with a corrupt intellect does not give up sleep, fear, sorrow, despondency as also sensuality.

That firmness is *matā*, considered to be; *tāmasī*, born of *tamas*; *yayā*, due to which; *durmedhā*, a person with a corrupt intellect; *na vimuñcati*, does not give up—indeed, holds fast to; *svapnam*, sleep; *bhayam*, fear; *śokam*, sorrow; *visādam*, despondency; *eva ca*, as also; *madam*, sensuality, enjoyment of objects—mentally holding these as things that must always be resorted to, considering them to be greatly important to himself, like a drunkard thinking of wine.

The threefold division of action as also of agents according to the differences of the *gunas* has been stated. After that, now is being stated the threefold division of results and happiness:

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।  
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥३६॥

36. Now hear from Me, O scion of the Bharata dynasty, as regards the three kinds of joy: That in which one delights owing to habit, and certainly attains the cessation of sorrows; (222)

*Idānīm*, now; *śṛnu*, hear; *me*, from Me, i.e. be attentive to what I say; *tu*, as regards; the *trividham*, three kinds of; *sukham*, joy, O scion of the Bharata dynasty. *Yatra*, that in which; *ramate*, one