

which is more important.

The expression 'Arāgadveṣataḥ kṛtam' means, that an action should be performed, being free from attachment and aversion viz., an action should neither be performed with attachment nor renounced, with aversion. Moreover, there should not be attachment or aversion for the instruments (body, senses and mind etc.,) in performing actions.

The expression 'Arāgadveṣataḥ' denotes, freedom from attachment at present, while the term 'Aphalaprepsunā' denotes, freedom of attachment, in future. It means, that an action should be performed, without any desire for fruit in future, and there should be detachment from action and objects. It has already been mentioned, that action should be performed, without having either attachment or aversion. Now He declares, that it is to be performed without attachment, in future i.e., without seeking any reward. Such action, is declared to be sāttvika. It is called Sāttvika, so long as, it is connected with prakṛti (nature), in a very subtle form. When its connection is completely renounced, this action becomes inaction or say it has no binding effect.



*Link:—Now He describes the Rājasika action (action of the nature of passion).*

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।

क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

yattu kāmepsunā karma sāhaṅkāreṇa vā punaḥ  
kriyate bahulāyāsaṁ tadrājasamudāhṛtam

But action, which is performed with great effort by one who seeks to gratify his desires or is done by the egoistic feeling—that

fruit. It means that if a Sāṅkhyayogī has the sense of doership, his affinity with the body will continue which is an obstacle to the Self-realization. But if a Karmayogī has the sense of doership, it is not such an obstacle for him because he acts for others and he has the sense of doership only when he performs actions. When the action is accomplished, his doership merges in the action.

is considered to be *rājasika* (passionate). 24

*Comment:—*

'*Yattu\* kāmeṣunā karma*'—A passionate person, performs action to seek comfort, pleasure, honour and praise etc.

'*Sāhankāreṇa*'—He feels boastful of his actions in public, when people praise him, and in privacy, by thinking that he is more prompt, sincere and honest in actions, than other people. Thus action performed with egoistic feeling, is called '*rajas*'.

'*Vā punaḥ*'—The expression '*Vā punaḥ*', (or again) has been used to denote, that action either performed for fruit (reward), or again by egoism, becomes *rājasika*. So, if it is performed both for fruit and impelled by egoism, it surely becomes *rājasika*.

'*Kriyate bahuḷāyāsam*'—While performing action, a man has to make effort and feel strain. But the man, who hankers after physical comforts, feels greater strain. On the other hand, a man who hankers after pleasure and prosperity, does not feel much strain, because he has a yearning for accumulating wealth and enjoying pleasure. So instead of physical rest, he has an eye on prosperity and pleasure.

A *rājasika* person, while performing action in public, does not feel great strain, because his sense of egoism, is satisfied. But when he performs action in loneliness, he feels much strain, because his sense of egoism is not satisfied, and he is ease loving.

'*Tadrājasamudāhṛtam*'—Action performed by a person, longing for fruit with egoism, and with much strain, is declared to be *rājasika*.

**Appendix—**A *Rājasa* man has so many demands and so he needs more things when he does any work, and he has to make more efforts in procuring more things. A *Rājasa* man extends his activities, therefore he has to make more effort. Being attached to

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\* The term 'Tu' has been used to denote that the *Rājasika* action is different from the *Sāttvika* one.

the body, a Rājasa man wants more physical comfort, therefore he feels more strain even while doing a little work.



*Link:—Now the Lord, describes the tāmasika action (action of the mode of ignorance).*

अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम्।

मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५ ॥

anubandham kṣayam hiṁsāmanavekṣya ca pauruṣam  
mohādārabhyate karma yattattāmasamucyate

Action which is undertaken, from delusion, without regard to consequences, or to loss, one's capacity and injury to others is declared to be tāmasika. 25

*Comment:—*

'Anubandham'—The person who performs an action for its fruit, performs it well thoughtfully, in order to reap its fruit. But a tāmasika person, undertakes an action without foreseeing its consequences, for himself and for others.

'Kṣayam'—He does not think of the loss of health, wealth, time, honour, fame, praise and ruin, here or hereafter, resulting from the performance of such an action.

'Hiṁsām'—He does not foresee to what extent, it will cause injury to human beings and other creatures and also involve destruction. Moreover, it might pollute the mind, morals and feelings etc., of beings and degrade and ruin them.

'Anavekṣya ca pauruṣam'—He does not consider whether he possesses the requisite ability (or capacity), time, skill, knowledge, and resources etc., or not to perform an act.

'Mohādārabhyate karma yattattāmasamucyate'—A tāmasika person, performs action out of delusion, without thinking of its consequences or loss or injury or his own capacity. Such an action is declared to be tāmasika.

**Appendix—A** Tāmasa person undertakes action out of