

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

delusion without thinking of his capacity and its consequences etc.* He naturally performs such actions which are obstacles to the affairs of others; as to go on talking on the way and to leave the cycle on the foot-path etc. He does not pay attention to the problems of others.

The Sāttvika nature naturally leads to progress. The Rājasa nature arrests progress and the Tāmāsa nature is naturally conducive to a downfall.



Link:—Now, the Lord enumerates the characteristics of a Sāttvika doer (agent).

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ २६ ॥

muktasaṅgo'naḥmīvādī dhṛtyutsāhasamanvitah
siddhyasiddhyornirvikārah kartā sāttvika ucyate

The doer, (Kartā) who is free from attachment, is non-egoistic, is endowed with firmness and zeal, and who is unaffected by success and failure, is called Sāttvika. 26

Comment:—

'Muktasaṅgaḥ'—As a Sāṅkhyayogī, is free from attachment, so is a Sāttvika doer, free from attachment, desire, lust, necessities and a sense of mine for objects, persons and incidents and circumstances etc. A Sāttvika doer, remains completely detached.

'Anahamīvādī'—He is free, from the sense of doership and so he never boasts of his actions, like men possessing a demoniac disposition. He is not proud, even of his equanimity or freedom from attachment, to the world.

*binā bicāre jo karai, so pāche pachitāya
kāma bigarai āpano, jaga meṁ hota haṁsāya
jaga meṁ hota haṁsāya, citt meṁ caina na pāvai
khāna pāna sanamāna, rāga raṅga mana nahim bhāvai
kaha giradhara kavirāya, karamagati tarata na tare
khaṭakata hai jiya māhim, kiyau jo binā bicāre