

But that for which man has not yet made himself worthy, does not come to him, try however much he may. Making meaningless efforts in such cases is verily a *Rajasika* action.

How does a wicked egoism assert itself? "Don't you know who I am? I am so much moneyed. Is there anybody superior to me?" In this fashion it makes itself felt.

— Sri Ramakrishna

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।

मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५

अनु-बन्धम् क्षयम् हिंसां अन-अपेक्ष-य च पौरुषम् ।

मोहात् आ-रभ्-य-ते कर्म यत् तत् तामसम् उच्यते ॥

anubandham kṣayaṁ hiṁsām anapekṣya ca pauruṣam |
mohād ārabhyate karma yat tat tāmasam ucyate ||

अनुबन्धम् *anubandham* consequence क्षयम् *kṣayaṁ* loss हिंसाम् *hiṁsām* injury अनपेक्ष्य *anapekṣya* without regard च *ca* and पौरुषम् *pauruṣam* one's own ability मोहात् *mohāt* from delusion आरभ्यते *ārabhyate* is undertaken कर्म *karma* action यत् *yat* which तत् *tat* that तामसम् *tāmasam* Tamasika उच्यते *ucyate* is declared

That action which is undertaken from delusion, without heed to the consequence, loss, injury and ability, that is declared to be Tamasika. 25

The man immersed in *Tamas* is not able to discern whether his undertaking is good or bad, much less the consequence of it. Loss of energy, loss of property and money, loss of time — these reverses do not occur to him as bad. His endeavours are harmful both to him and to the others. It is not within his ken that his resources fall too short of the