

*āyāsam*, which is highly strenuous, accomplished by the agent with great effort.

‘Egotistic’ is not used in contrast to knowledge of Truth. What then? It is used in contrast to the absence of egotism in an ordinary person versed in the Vedic path. For in the case of the knower of the Self, who is not egotistic in the real sense, there is no question of his being desirous of results or of being an agent of actions requiring great effort. Even of actions born of *sattva*, the *agent* is one who has not realized the Self and is possessed of egoism; what to speak of actions born of *rajas* and *tamas*! In common parlance, a person versed in the Vedic path, even though not possessing knowledge of the Self, is spoken of as being free from egotism thus—‘This Brāhmaṇa is free from egotism’. Therefore, ‘*sāhankārena vā*’ is said in contrast to him only. *Punah* (again) is used to complete the metre.

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।  
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५ ॥

25 That action is said to be born of *tamas* which is undertaken out of delusion, (and) without consideration of its consequence, loss, harm and ability.

*Tat*, that; *karma*, action; *yat*, which; is *ārabhyate*, undertaken; *mohāt*, out of delusion, non-discrimination; *anapeksya*, without consideration of; its *anubandham*, consequence, the result which accrues later; *ksayam*, loss—that loss which is incurred in the form of loss of energy or loss of wealth in the course of any action; *himsām*, harm, suffering to creatures; and *pauruṣam*, ability, prowess—one’s own ability felt as, ‘I shall be able to complete this task’;—without consideration of these, from ‘consequence’ to ‘ability’, *ucyate*, is said to be; *tāmasam*, born of *tamas*.

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।  
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ २६ ॥