

Āhuh, they, the wise persons, say; that *phalam*, the result; *sukrtasya*, of good; *karmanah*, work, that is acts having the *sattva* quality; is verily *nirmalam*, pure; and is *sāttvikam*, born of *sattva*. *Tu*, but; *phalam*, the result; *rajasah*, of *rajas*, that is of acts that have the quality of *rajas*—for the topic relates to actions; is *duhkham*, sorrow. In accordance with its cause, the result too is indeed sorrow, a product of *rajas*. So also *ajñānam*, ignorance; is, as before, (the result) *tamasah*, of *tamas*, of unrighteous acts that have the quality of *tamas*.

What else results from the qualities?

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥१७॥

17. From *sattva* is born knowledge, (144) and from *rajas*, verily, avarice. From *tamas* are born inadvertence and delusion as also ignorance, to be sure.

Sattvāt, from *sattva*, when it predominates; *sañjāyate*, is born; *jñānam*, knowledge; and *rajasah*, from *rajas*; is verily born *lobhah*, avarice. *Tamasah*, from *tamas*; *bhavatah*, are born; both *pramāda-mohau*, inadvertence and delusion; as also *ajñānam*, ignorance (145); *eva ca*, to be sure.

Further,

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तस्था अधो गच्छन्ति तामसाः ॥१८॥

18. People who conform to *sattva* go higher up; those who conform to *rajas* stay in the middle; those who conform to *tamas*, who conform to the actions of the lowest quality, go down.

Sattvasthāh, people who conform to *sattva*, to the actions of *sattva* quality; *gacchanti*, go, are born; *ūrdhvam*, higher up, in the worlds of gods and others. *Rājasāh*, those who conform to *rajas*; (146) *tisthanti*, stay, are born; *madhye*, in the middle, among human beings. *Tāmasāh*, those who conform to *tamas*, *jaghanya-*