

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६

कर्मणः सु-कृतस्य आहुः सात्त्विकम् निर्-मलम् फलम् ।

रजस. तु फलम् दुःखम् अ-ज्ञानम् तमसः फलम् ॥

*karmanah sukṛtasyā 'huḥ sāttvikam nirmalam phalam
rajasas tu phalam duḥkham ajñānam tamasaḥ phalam*

. कर्मणः *karmanah* of action सुकृतस्य *sukṛtasya* (of) good आहुः *āhuḥ* (they) say सात्त्विकम् *sāttvikam* Sattvika निर्मलम् *nirmalam* pure फलम् *phalam* the fruit रजसः *rajasah* of Rajas तु *tu* verily फलम् *phalam* the fruit दुःखम् *duḥkham* pain अज्ञानम् *ajñānam* ignorance तमसः *tamasaḥ* of inertia फलम् *phalam* the fruit

The fruit of good action, they say, is Sattvika and pure; verily the fruit of Rajas is pain, and ignorance is the fruit of Tamas. 16

Tamas engulfs man either in inertia or in wicked deeds which prevent him from making upward progress. *Rajas* is the one instrument to save man from stagnation and lead him to prosperity. It drives him on to incessant action; but the nature of karma is to bring misery in its train. And this misery is no ill luck. It has a great purpose to serve. Nothing else equals misery for inducing man to soar high. In the training ground of misery he gets his character shaped. Consequently *dharma* emanates from him. Ultimately *dharma* or good conduct lifts him to *Sattva* which is all purity and brilliance.

In what other respects do the Gunas get themselves distinguished one from the other? The answer comes :—