

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४ ॥

14. When an embodied one undergoes death while *sattva* is exclusively predominant, then he attains the taintless worlds of those who know the highest (entities).

Yadā, when; *deha-bhrt*, an embodied one, the *Ātman*; *yāti*, undergoes; *pralayam*, death; *sattve pravrdhe*, while *sattva* is predominant; *tu*, exclusively; (142) *tadā*, then; *pratipadyate*, he attains, that is gains; the *amalān*, taintless, stainless; *lokān*, worlds; (143) *uttamavidām*, of those who know the highest, that is of those who have known the principles—*mahat* and the rest.

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

15. When one dies while *rajas* predominates, he is born among people attached to activity. Similarly, when one dies while *tamas* predominates, he takes birth among the stupid species.

Pralayam gatvā, when one dies; *rajasi*, while the quality of *rajas* predominates; *jāyate*, he is born; *karma-sangisu*, among people attached to activity, among human beings having attachment to work. *Tathā*, similarly, in that very way; *pralīnah*, when one dies; *tamasi*, while *tamas* predominates; *jāyate*, he takes birth; *mūḍha-yonisu*, among the stupid species, such as animals etc.

A summary of the idea of the preceding (three) verses is being stated:

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

16. They say that the result of good work is pure and is born of *sattva*. But the result of *rajas* is sorrow; the result of *tamas* is ignorance.