

Meeting death in Rajas, he is born among those attached to action ; so dying in Tamas, he is born in the wombs of the irrational.

[*Meeting.....Rajas*: If he dies when Rajas is predominant in him.]

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम्॥

रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥१६॥

XIV. 16.

सुकृतस्य (Of) good कर्मणः (of) action निर्मलं pure सात्त्विकं Sâtvic फलं the fruit आहुः they say रजसः of Rajas तु verily दुःखं pain फलं the fruit तमसः of Tamas अज्ञानं ignorance फलं the fruit.

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

[*Rajas*—means Râjasic action, and Tamas,—Tâmasic action, as this section treats of actions.]

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ॥

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥१७॥

XIV. 17.

सत्त्वात् From Satva ज्ञानं wisdom संजायते arises रजसः from Rajas लोभः greed एव indeed च and तमसः from Tamas अज्ञानं ignorance प्रमादमोहौ miscomprehension and delusion एव even च and भवतः arise.

From Satva arises wisdom, and greed from Rajas ; miscomprehension, and delusion and ignorance arise from Tamas.

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः॥

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः॥१८॥