

highest deity known to them is the Creator *Brahma* or the *Hiranyagarbha*. But this knowledge is not to be equated with *Brahma jñāna*, which is the finale.

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५

रजसि प्र-लयम् ग(म्)-त्वा कर्म(न्)-सङ्गिषु जायते ।

तथा प्र-लीनः तमसि मूढ-योनिषु (जन्)जा-यते ॥

*rajasi pralayaṁ gatvā karmasāṅgiṣu jāyate ।*

*tathā pralīnas tamasi mūḍhayoniṣu jāyate ॥*

रजसि *rajasi* in *Rajas* प्रलयम् *pralayaṁ* death गत्वा *gatvā* meeting कर्मसङ्गिषु *karma saṅgiṣu* among those attached to action जायते *jāyate* (he) is born तथा *tathā* so प्रलीनः *pralīnaḥ* dying तमसि *tamasi* in inertia मूढयोनिषु *mūḍha yoniṣu* in the wombs of the senseless जायते *jāyate* (he) is born

Meeting with death in *Rajas*, he is born among those attached to action; and, dying in *Tamas*, he is born in the wombs of the deluded. 15

The already mentioned *Sāttvika* man casts off the body in all calmness and in full consciousness. The *Rajasika* man leaves the body with excitement, desire and sorrow. So he is born again as the one given to excessive activities. The *Tamasika* man dies in an unconscious state. Such a one is born again as an animal or a sub-human being.

A *Tamasika* man ought to endeavour to become a *Rajasika* man, and a *Rajasika* man, a *Sāttvika* one. Because :—