

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४०

न तत् अस्-ति पृथिव्याम् वा दिवि देवेषु वा पुनः ।

सत्त्वम् प्र-कृति-जै. मुक्त्-तम् यत् एभिः (अ)स्-यात् त्रिभिः गुणैः ॥

*na tad asti pṛthivyām vā divi deveṣu vā punaḥ ।*

*sattvam prakṛtijair muktam yad ebhiḥ syāt tribhir*

*guṇaiḥ ॥*

न *na* not तत् *tat* that अस्ति *asti* is पृथिव्याम् *pṛthivyām* on the earth वा *vā* or दिवि *divi* in heaven देवेषु *deveṣu* among the Devas वा *vā* or पुनः *punaḥ* again सत्त्वम् *sattvam* being प्रकृतिजैः *prakṛtijaiḥ* born of Prakriti मुक्तम् *muktam* freed यत् *yat* which एभिः *ebhiḥ* from these स्यात् *syāt* may be त्रिभिः *tribhiḥ* from three गुणैः *guṇaiḥ* by qualities

There is no being on earth, or again in heaven among the Devas, that is liberated from the three Gunas, born of Prakriti. 40

The three Gunas and Prakriti are identical. The former are taken into account when distinction is to be made among the attainments of the *Jivatmans*. But as the aggregate substance, the Gunas and Prakriti are one and the same. From a blade of grass up to Brahma the Creator, all the *Jivatmans* are bound by the Gunas of Prakriti. Be they the human beings or the celestial beings, they are all in bondage until they transcend the three Gunas. The continuity of births and deaths is inevitable to them when they are in the fetters of Prakriti. Their rebirths range high and low conforming to the predominance in them of the varying Gunas. Brahma,