

Now it becomes evident how a clear understanding of what constitutes the *gunas* and how they bind us to Matter will provide us surely with a charter of freedom, a scheme for getting ourselves freed from the tentacles of our own imaginations.

The embodied-self, though Indestructible and Infinite, in Its identifications and attachments with the body, feels the changes in the body as Its own changes. This delusion is maintained, in each one of us, by the play of the three *gunas* in us. In the following stanzas, we have a clear enumeration of the behaviour of the mind when it comes under the influence of each of these *gunas* separately.

OF THESE THREE GUNAS, "SATTWA" IS THUS DEFINED:

*6. Of these, "SATTWA" which because of its stainlessness, is luminous and healthy, (unobstructive) . It binds by (creating) attachment to 'happiness' and attachment to 'knowledge, ' O sinless one.*

Nothing can be defined as such --- this is an accepted fact in all sciences. No disease can be defined by itself; nor can any emotion be described as such --- without explaining its symptoms and expressions. So too, no *gunas* can be defined directly. In the following stanzas we find descriptions of a mind under the influence of each of these *gunas*, by enumerating the type of emotions that are