

post, no attachment is ever possible and yet, the post alone is the "support" of the ghost --- as the waking mind alone can support the "dreams."

WITHOUT *GUNAS*, YET ENJOYING ALL *GUNAS* --- The moods in which, and influences under which, human minds come to play and experience themselves are called "*gunas*." These are influences that govern the mind and yet they are the objects of realisation or perception for the Conscious Self. A live mind alone can experience these influences. Consciousness conditioned by the mind is the Ego (*Jiva*), and is the experiencer (*Bhoktri*) of the *guna*. Unconditioned by the mind, in Its own nature, It is the Absolute.

Thus, in the stanza, the Self, as the Absolute, is described as beyond the sense organs, mind and intellect and detached from everything and without any relation to the various *gunas*.

But the same Self, conditioned by the sense organs, looks AS THOUGH possessing them all, and proves AS THOUGH It is the sustainer of them all, and expresses Itself AS THOUGH It is the experiencer of all the *gunas*.

NOT ONLY THIS, BUT THE SELF, FUNCTIONING IN AN INDIVIDUAL, IS THE ONE SELF IN ALL: