

The man caught up in *Rajas* is always up and doing. What seems good to him, he executes devotedly; and what other is held bad by him, is abhorred and avoided. Going to the temple regularly and doing ritualistic worship elaborately are all aspects of his life, too holy to be given up. But the man who has gone beyond the Gunas holds all these observances as mere schooling. Nothing is gained by him by sticking on to them and nothing is lost by relinquishing them. Any and every good action is devotedly done by him, and he is equally superb when nothing at all is done. But it is impossible for any bad deed to emanate from him.

To the man adhering to *Tamas*, lethargy and sleep are most welcome. He is very much annoyed if his sleep is disturbed. But that man who has crossed over the Gunas treats sleep and wakefulness alike. His body is given the required repose which automatically gets reduced to its bare minimum in the enlightened man.

The *Brahma jñāni* who has soared beyond the three Gunas evinces merits found in a mirror. It truly reflects the objects placed before it. When nothing is presented before it, it remains in its own state. The mirror is in no way affected by the appearance and disappearance of things in its proximity. Similar to this is the place gained by the three Gunas in the mind of the *Muni* who has transcended them. While they come and go, he remains unaffected by them.

How do the *Jivan muktas*, the liberated souls, live in the world? They live like the kingfisher that dives deep into the water