

All the three Gunas are inherent in the *Jivatman*. These Gunas again are interrelated like the three sides of a triangle. When any one side of a triangle is placed in the forefront, the other two get behind perforce. Even so is the case with the three Gunas inborn in man. In his calm and serene wakeful state, man stays in *Sattva* which nourishes him in joy and wisdom. The preponderance of *Rajas* drives him into activity. But when overwhelmed with *Tamas*, man can neither learn nor work. He yields to lethargy and sleep. In the course of a day, all the three Gunas dominate by turns, over all beings.

The ways of the Gunas are further elucidated :—

The Symptoms of the Gunas -- 11-18

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११

सर्वद्वारेषु देहे अस्मिन् प्रकाशः उप-(जन्)जा-य-ते ।

ज्ञानम् यदा तदा विद्-यात् वि-वृध्-तम् सद्-त्वम् इति उत ॥

*sarvadvāreṣu dehe 'smin prakāśa upajāyate ।*

*jñānam yadā tadā vidyād vivṛddham sattvam ity uta ॥*

सर्वद्वारेषु *sarva dvāreṣu* through every gate (sense) देहे *dehe* in the body अस्मिन् *asmin* in this प्रकाश *prakāśa* wisdom-light उपजायते *upajāyate* shines ज्ञानम् *jñānam* knowledge यदा *yadā* when तदा *tadā* then विद्यात् *vidyāt* (it) may be known विवृद्धम् *vivṛddham* (is) predominant सत्त्वम् *sattvam* Sattva इति *iti* thus उत *uta* indeed

When the light of knowledge beams through all the gateways of the body, then it may be known that Sattva is predominant.