

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २०

गुणान् एतान् अति-इ-त्-य त्रीन् देही देह सम् उद्-भवान् ।

जन्म-मृत्यु-जरा-दुःखै वि-मुक्त अ-मृतम् अश्नुते ॥

*gunān etān atītya trīn dehī dehasamudbhavān ।*

*janma mṛtyu jarā duḥkhair vimukto 'mṛtam asnute ॥*

गुणान् *gunān* Gunas एतान् *etān* these अतीत्य *atītya* having crossed त्रीन् *trīn* three देही *dehī* the embodied 'देहसमुद्भवान् *deha samudbhavān* out of which the body is evolved जन्ममृत्युजरादुःखै *janma mṛtyu jarā duḥkhair* from birth, death, decay and pain विमुक्त *vimuktaḥ* freed अमृतम् *amṛtam* immortality अश्नुते *asnute* attains to

The embodied one having crossed over these three Gunas out of which the body is evolved, is freed from birth, death, decay and pain, and attains to immortality. 20

The plenitude of *Brahma jñāna* is explained here. The *Jivatman* resides in the body which is made up of the three Gunas, but his ideal is not to identify himself with his residence. Pain due to birth, decay and death is to that *Jivatman* only who identifies himself with the body. A *Jivanmukta* is he who is free from body consciousness even while dwelling in the body. Fixed as he is in the Bliss of Brahman, he has virtually transcended the three Gunas.

The body has its birth and death. But the Atman is free from these modifications. He is like the arca nut in its shell. When still tender, this nut and its shell hold fast to each other but when ripe the nut separates itself from the shell. In *Brahma jñāna* the body consciousness drops away

— Sri Ramakrishna