

therefore having no beginning. All productions of *Māyā* are the components of the three Gunas which are subject to transformation. For this reason, the things made up of the Gunas are perishable. Brahman being Nirguna or beyond the Gunas, is imperishable. In His equanimity vibration is impossible. In other words no karma takes place in Him. He being the One without a second, there is nothing to taint Him.

That destruction to which the *Brahma jñāni's* body is exposed, does not affect him. The karma taking place in his body is not his. While the surface of the sea is all activity, its depth is all poise and peace. While the body of the *Jñāni* is active, he is supremely above action.

What are the characteristics of Brahman? He is untarnished by the Gunas. There is no action or movement in Him. The question of going and coming does not arise in His case. He is stationary like the Mount Meru.

— Sri Ramakrishna

Brahman's actionlessness and taintlessness are further defined :—

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ ३२

यथा सर्व-गतम् सौक्ष्म्यात् आकाशम् न उप-लिप्यते ।

सर्व-त्र अव-स्थितः देहे तथा आत्मा न उप-लिप्यते ॥

*yathā sarvagatam saukṣmyād ākāśam no 'palipyate ।*

*sarvatrā 'vasthito dehe tathā 'tmā no 'palipyate ॥*

यथा *yathā* as सर्वगतम् *sarvagatam* the all-pervading सौक्ष्म्यात् *saukṣmyāt* because of its subtlety आकाशम्