

In substance they are one while in expression they are three.

Prakriti or the *Kshetra* is dependent on the *Kshetrajna*. How can the Gunas bind him who is the owner thereof? The fact is that the unfettered Atman seems as if fettered due to ignorance. Wavelets in the water cause the reflection of the sun in it to quiver. It is the reflection of the sun that trembles, but not the real sun. In this manner the reflected Atman seems to be in the shackles of the Gunas, while actually neither the reflected Atman nor the original Atman in any way gets bound.

The characteristics of the three Gunas are now delineated :—

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६

तत्र सद्-त्वम् निर्-मल-त्वात् प्र-काशकम् अन्-मानयम् ।

सुख-सङ्गेन (बन्ध्) बध्-ना-ति ज्ञान-सङ्गेन च अन्-अघ ॥

*tatra sattvaṁ nirmalatvāt prakāśakam anāmayam ।
sukha saṅgena badhnāti jñāna saṅgena cā 'nagha ॥*

तत्र *tatra* of these सत्त्वम् *sattvam* Sattva निर्मलत्वात् *nirmalatvāt* from its stainlessness प्रकाशकम् *prakāśakam* luminous अनामयम् *anāmayam* healthy सुखसङ्गेन *sukha saṅgena* by attachment to happiness बध्नाति *badhnāti* binds ज्ञानसङ्गेन *jñāna saṅgena* by attachment to knowledge च *ca* and अनघ *anagha* O sinless one

Of these, Sattva, being stainless, is luminous and unobstructive. It binds, O sinless one, by creating attachment to happiness and attachment to knowledge.