

If the gunas are quiescent, then Prakriti ceases to act — unless the gunas are transformed into their divine equivalents, — then Prakriti becomes the higher or divine Nature.

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I don't think it¹ is correct myself. It is supposed that when the three qualities are not in an equalised condition, when there is a diversity and movement of variation, then creation is active — otherwise all becomes quiescent original Prakriti. It is doubtful if it is actually so.

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Transcendence of the three gunas is a state of liberation in which one is not affected by the action of the gunas; but even before that is attained there can be a complete and living faith in the Divine.

Transformation of the Gunas

The three gunas become purified and refined and changed into their divine equivalents: sattwa becomes *jyotiḥ*, the authentic spiritual light; rajas becomes *tapas*, the tranquilly intense divine force; tamas becomes *śama*, the divine quiet, rest, peace.

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You cannot drive out rajas and tamas, you can only convert them and give the predominance to sattwa. Tamas and rajas disappear only when the higher consciousness not only comes down but controls everything down to the cells of the body. They then change into the divine rest and peace and the divine energy or Tapas; finally sattwa also changes into the divine Light. As for remaining quiet when tamas is there, there can also be a tamasic quiet.

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¹ The correspondent asked for an explanation of an aphorism in the Sankhya Sutra (1.61): *sattvarajastamasām sāmyāvasthā prakṛtiḥ*. — Ed.

The Prakriti can be psychicised and spiritualised and the gunas yet remain, but with the sattwa dominant and the rajas and tamas enlightened by the sattwa. As the transformation increases, the gunas change more and more towards their divine equivalents, but it is only when the supramental comes that there is the full change.

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The transformation of the gunas is necessary for the *perfection* of the nature, not for liberation. Liberation comes by loss of ego and desire.

Sattwa and Liberation

When the consciousness as well as the action is free from ego and desire, there is always a fundamental calm. This calm remains whether sattwa predominates or not. Sattwa need not always predominate, because to become sattwic is not the object of sadhana. To need to be always sattwic would be a limitation. Whatever guna predominates in the action, to be free, desireless, calm behind all actions, is the condition of the liberated man.

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The sattwa predominates [*when action is done without desire and ego*], the rajas acts as a kinetic movement under the control of sattwa until the tamas imposes the need of rest. That is the usual thing. But even if the tamas predominates and the action is weak or the rajas predominates and the action is excessive, neither the Purusha nor the Prakriti get disturbed, there is a fundamental calm in the whole being and the action is no more than a ripple or an eddy on the surface.

Transformation of Rajas and Tamās

It is possible that the fatigue or lethargy comes as the wrong condition which has to be replaced by the peace. As rajas, kinetic passion, has to be replaced by *tapas*, the spiritual force, so tamās,