

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.