

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,