

undertakings गुण अतीत *guna atītaḥ* crossed beyond the Gunas स *saḥ* he उच्यते *ucyate* is said

The same in honour and dishonour, the same to friend and foe, abandoning all undertakings — he is said to have risen above the Gunas. 25

Honour and dishonour, friendship and enmity—dualities such as these exist for him who is bound by the Gunas and for him who is ignorant. Because of the persistence of the *Jivāhood*, the engaging of oneself in personal undertakings becomes possible. But these limitations are not for him who has gone beyond the three Gunas

These three stanzas are in reply to the second question raised by Arjuna

The third and the last question is being answered now —

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ २६

माम् च य अव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान् सम्-अति-इ त-य एतान् ब्रह्म-भूयाय कल्पते ॥

mām ca yo 'vyabhicārena bhaktiyogena sevate |
sa gunān samatītyai 'tān brahmabhūyāya kalpate ||

माम् *mām* me च *ca* and य *yaḥ* who अव्यभिचारेण *avyabhicārena* unswerving भक्तियोगेन *bhakti yogena* with devotion सेवते *sevate* serves स *saḥ* he गुणान् *gunan* Gunas समतीत्य *samatītya* crossing beyond एतान् *etān* these ब्रह्मभूयाय *brahma bhūyāya* for becoming Brahman कल्पते *kalpate* is fitted