

when they become firmly ingrained, they become the indications, perceivable to himself, of a monk who has transcended the qualities.

Now the Bhagavān gives the reply to the question, ‘And how does he transcend the qualities?’

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥२६॥

26. And he who serves Me through the unswerving Yog of Devotion, he, having gone beyond these qualities, qualifies for becoming Brahman.

And he—be he a monk or a man of action (rites and duties)—, *yah*, who; *sevate*, serves; *mām*, Me, Bhagavān, Nārāyana residing in the hearts of all beings; *avyabhicārena*, through the unswerving—that which never wavers—; *bhakti-yogena*, Yog of Devotion—devotion (152) itself being the Yog—; *sah*, he; *samatītya*, having transcended; *etān*, these; *gunān*, qualities as described; *kalpate*, qualifies, that is becomes fit; *brahma-bhūyāya*,—*bhūyah* is the same as *bhavanam*—, for becoming Brahman, for Liberation.

How this is so is being stated:

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥२७॥

27. For I am the Abode of Brahman—the indestructible and immutable, the eternal, the Dharma and absolute Bliss.

Hi, for; *aham*, I, the inmost Self; am the *pratisthā brahmanah*, Abode—that in which something abides is *pratisthā*—of Brahman which is the supreme Self. Of Brahman of what kind? *Amrtasya*, of that which is indestructible; *avyayasya*, of that which is immutable; and *śāśvatasya*, of that which is eternal; *dharmasya*, of that which is the Dharma, realizable through the Yog of Jñāna which is called dharma (virtue); and *aikāntikasya sukhasya*, of that which is the absolute, unfailing Bliss by nature.