

qualities; *sah*, he, the witness; *adhigacchati*, attains; *madbhāvam*, My nature.

How does he attain? That is being stated:

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

20. Having transcended these three qualities which are the origin of the body, the embodied one, becoming free from birth, death, old age and sorrows, experiences Immortality.

Atītya, having transcended, having gone beyond—even while living; *etān*, these; *trīn*, three; *gunān*, qualities as have been described, which constitute the limiting adjunct *Māyā*; and *dehasamudbhavān*, which are the origin of the body, which are the seed of the birth of the body; *dehī*, the embodied one, the enlightened one; *vimuktah*, becoming free—even in this life; *janma-mrtyu-jarā-duhkhaih*, from birth, death, old age and sorrow; *aśnute*, experiences; (149) *amrtam*, Immortality. In this way he attains My nature. This is the idea.

Getting a clue to a question from the statement that one experiences Immortality, even in this life, by going beyond the qualities—

Arjuna said :

कैर्लिङ्गैस्त्रीण्गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीण्गुणानतिवर्तते ॥ २१ ॥

21. O Bhagavān, by what signs is one (known) who has gone beyond these three qualities? What is his behaviour, and how does he transcend these three qualities?

Prabho, O Bhagavān; *kaih*, by what; *lingaih*, signs; *bhavati*, is one (known); *atītah*, who has gone beyond; *etān*, these; *trīn*, three; *gunān*, qualities that have been explained? *Kim*, what; is his *ācārah*,