

same, who is wise, to whom censure and his own praise are the same;

Moreover, *sama-duhkha-sukhah*, he to whom sorrow and happiness are alike; *svasthah*, who is established in his own Self, tranquil; *sama-loṣṭa-aśma-kāñcanah*, to whom a lump of earth, iron and gold are the same; *tulya-priya-apriyah*, to whom the agreeable and the disagreeable are the same; *dhīrah*, who is wise; *tulya-nindā-ātmā-saṁstutih*, to whom, to which monk, censure and his own praise are the same—.

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।  
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥२५॥

25. He who is the same under honour and dishonour, who is equally disposed both towards the side of the friend and of the foe, who has renounced all enterprise,—he is said to have gone beyond the qualities.

Further, *tulyah*, he who is the same, unperturbed; *māna-apamānayoh*, under honour and dishonour; *tulyah*, who is equally disposed; *mitra-ari-paksayoh*, both towards the side of the friend and of the foe—although from their own standpoint some may be unattached, still, in others' view they may appear to be siding either with friends or foes; hence it is said, 'equally disposed both towards the side of the friend and of the foe'; *sarva-ārambha-parityāgī*, who has renounced all enterprise (—those which are undertaken are *ārambhāh*, actions intended for seen or unseen results—), that is who is apt to give up all undertakings, who has given up all actions other than those needed merely for the maintenance of the body; *sah*, he; *ucyate*, is said to have; *gunātītah*, gone beyond the qualities.

The disciplines leading to the state of transcendence of the qualities, which have been stated (in the verses) beginning from 'he who, sitting like one indifferent,' and ending with 'he is said to have gone beyond the qualities,' have to be practised by a monk, a seeker of Liberation, so long as they are to be achieved through effort. But