

XIV. 24.

यः Who समदुःखसुखः alike in pleasure and pain
 स्वस्थः self-abiding समलोष्टाश्मक्तांचनः regarding a
 clod of earth, a stone or gold alike तुल्यप्रियाप्रियः
 the same to loved and unloved धीरः firm तुल्यनिंदात्म-
 संस्तुतिः the same to censure and praise ;

Alike in pleasure and pain, Self-abiding,
 regarding a clod of earth, a stone or gold
 alike ; the same to loved and unloved, firm,
 the same to censure and praise ;

[*Self-abiding* : He remains in his own true
 nature.]

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ॥
 सर्वारंभपरित्यागी गुणातीतः स उच्यते ॥२५॥

XIV. 25.

यः Who मानापमानयोः in honour and in disgrace
 तुल्यः the same मित्रारिपक्षयोः to friend and foe तुल्यः
 the same सर्वारंभपरित्यागी relinquishing all under-
 takings सः he गुणातीतः crossed beyond the Gunas
 उच्यते is said.

The same in honour and disgrace, the
 same to friend and foe, relinquishing all
 undertakings—he is said to have crossed
 beyond the Gunas.

[Inclining to neither of the dual throngs, he
 firmly treads the path of Self-knowledge, and rises
 above the Gunas.

These three Slokas are in answer to Arjuna's
 second question.]

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