

does not long for them in that way; *nivṛttāni*, when they disappear. This is the idea.

This is not an indication that can be perceived by others. What then? Since this characteristic is perceivable to oneself, it is merely subjective. For dislike or longing, which is a subjective experience of a person, is not seen by another.

Now, then, the Bhagavān gives the reply to the question, ‘What is the behaviour of one who has gone beyond the qualities?’:

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।  
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥

23. He who, sitting like one indifferent, is not distracted by the three qualities; he who, thinking that the qualities alone act, remains firm and surely does not move;

He, the Self-realized monk, *yah*, who; *āsīnah*, sitting; *udāsīnavat*, like one indifferent—as an indifferent man sides with nobody, similarly, this one, set on the path leading to the transcendence of the qualities; *na*, is not; *vicālyate*, distracted from the state of Knowledge arising out of discrimination; *gunaiḥ*, by the qualities. This point is being clarified as such: *Yah*, he who; thinking *iti*, that; *gunāḥ*, the qualities, which have transformed into body, organs and objects; *varṇante*, act on one another; *avatiṣṭhati*, remains firm—*avatiṣṭhati* (instead of *avatiṣṭhate*) is used in the Parasmaipada to avoid a break in the metre, or there is a different reading, ‘*yah anutiṣṭhati*, who acts’—; (151) and *na*, does not; *ingate*, move; that is, becomes *eva*, surely settled in his own nature—.

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।  
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

24. He to whom sorrow and happiness are alike, who is established in his own Self, to whom a lump of earth, iron and gold are the same, to whom the agreeable and the disagreeable are the