

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥१४॥

II. 14.

कौन्तेय son of Kunti मात्रास्पर्शाः contacts of senses with their objects तु indeed शीतोष्णसुखदुःखदाः producers of the notions of cold and heat, pleasure and pain आगमापायिनः with beginning and end अनित्याः impermanent भारत Bhârata तान् them तितिक्षस्व bear with.

Notions of heat and cold, of pain and pleasure, are born, O son of Kunti, only of the contact of the senses with their objects. They have a beginning and an end. They are impermanent in their nature. Bear them patiently, O descendant of Bharata.

[*They have a beginning and an end* : as distinguished from the Permanent Self. The more one is able to identify oneself with the Permanent Self, the more one is affected by the agreeable and disagreeable conditions of life.

[*Impermanent in their nature* : That is, the same object, which gives pleasure at one moment gives pain at another, and so on.]

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ॥

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥१५॥

II. 15.

पुरुषर्षभ Bull (i. e. chief) among men एते these समदुःखसुखं same in pain and pleasure धीरं calm यं 112. पुरुषं 113. dweller in the body) man, न व्यथयन्ति 114. does not स he हि surely अमृतत्वाय for immortality कल्पते 115. is made.

That calm man who is the same in pain