

himself and ever remains established in his own Divine Nature (*ava-tishthati*).

CONTINUING TO ELUCIDATE THE THOUGHT SUGGESTED IN THE PREVIOUS STANZA, THE LORD SAYS:

*24. Alike in pleasure and pain; who dwells in the Self; to whom a clod of earth, a precious stone and gold are alike; to whom the dear and the not-dear are the same; firm; the same in censure and self-praise. . . .*

The equanimity and balance of personality which are observed in a Perfect Man, in the midst of the changing vicissitudes of life, are brought out in this stanza. One who has gone beyond the tyrannies of the three *gunas* lives in a kingdom of his own, wherein neither the thrills of *Sattwa*, nor the noisy clamours of *Rajas*, nor the weariness of *Tamas* have any admission at all. Serenely self-composed, he dwells in the Self, far away from the sweat and agitations of base appetites, low impulses and selfish passions.

To the average man, this state of equipoise may look like complete death. And, no doubt, it is so; it is the death of the limited, finite life of relative experiences, lived by the baser ego. Spirit, conditioned by Matter, behaves like a reed upon the tumultuous surface of an ever-agitated mind. Always disturbed by the constant storms of love