

*sama duḥkha sukhaḥ svasthaḥ sama loṣṭāśma kāñcanaḥ
tulyapriyāpriyo dhīras tulyanindātmasaṁstutiḥ ॥*

समदुःखसुखः *sama duḥkha sukhaḥ* alike in pleasure and pain स्वस्थः *svasthaḥ* standing in his own Self समलोष्ट अश्मकाञ्चनः *sama loṣṭa asma kāñcanaḥ* regarding a clod of earth, a stone and gold alike तुल्यप्रिय अप्रियः *tulya priya apriyaḥ* the same to the dear and the disliked धीरः *dhīraḥ* firm तुल्यनिन्दा आत्मसंस्तुतिः *tulya nindā ātma saṁstutiḥ* the same in censure and praise

Balanced in pleasure and pain, Self-abiding, viewing a clod of earth, a stone and gold alike; the same to agreeable and disagreeable, firm, the same in censure and praise; 24

The Gunas have assumed the form of the human body; they have also assumed the forms of various objects. And these forms interact on one another. The Atman is no party to these interactions. The knower of the Atman remains as Atman, unconcerned with the workings of the Gunas.

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५

मान-अप-मानयोः तुल्यः तुल्यः मित्र-अरि-पक्षयोः ।

सर्व-आ-रम्भ-परि-त्यागी गुण-अति-इ-तः सः उच्यते ॥

*mānāpamānayos tulyas tulyo mitrāripakṣayoḥ ।
sarvārambhaparityāgī guṇātītaḥ sa ucyate ॥*

मान अपमानयोः *māna apamānayoḥ* in honour and dishonour तुल्यः *tulyaḥ* the same तुल्यः *tulyaḥ* the same मित्र अरिपक्षयोः *mitra ari pakṣayoḥ* to friend and foe सर्व आरम्भ परित्यागी *sarva ārambha parityāgī* abandoning all