

he gets or not a good thing. *Yogī*, who is a *yogī*, a man of concentrated mind; *yata-ātmā*, who has self-control, whose body and organs are under control; *dr̥ḍha-niścayah*, who has firm conviction—with regard to the reality of the Self; *arpita-mano-buddhih*, who has dedicated his mind and intellect; *mayi*, to Me—(that is) a monk whose mind (having the characteristics of reflection) and intellect (possessed of the faculty of taking decisions) are dedicated to, fixed on, Me alone; *sah yah*, he who is; such a *madbhaktah*, devotee of Mine; is *priyah*, dear; *me*, to Me. It was hinted in the Seventh Chapter, ‘For I am very much dear to the man of Knowledge, and he too is dear to Me’ (7.17). That is being elaborated here.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः॥१५॥

15. He, too, owing to whom the world is not disturbed, and who is not disturbed by the world, who is free from joy, impatience, fear and anxiety, is dear to Me.

Sah ca, he too; *yasmāt*, owing to whom, owing to which monk; *lokaḥ*, the world; *na udvijate*, is not disturbed, not afflicted, not agitated; so also, *yah na udvijate*, he who is not disturbed; *lokāt*, by the world; *muktaḥ*, who is free; *harsa-amarsa-bhaya-udvegaiḥ*, from joy, impatience, fear and anxiety;—*harsa* is elation of the mind on acquiring a thing dear to oneself, and is manifested as horripilation, shedding of tears, etc.; *amarsa* is non-forbearance; *bhaya* is fright; *udvega* is distress; he who is free from them—, is *priyah*, dear; *me*, to Me.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः॥१६॥

16. He who has no desires, who is pure, who is dextrous, who is impartial, who is free from fear, who has renounced every undertaking—he who is (such) a devotee of Mine is dear to Me.