

*yasmān no 'dvijate loko lokān no 'dvijate ca yaḥ |  
harṣāmarṣabhayodvegair mukto yaḥ sa ca me priyaḥ ||*

यस्मात् *yasmāt* from whom न *na* not उद्विजते *udvijate* is agitated लोकः *lokaḥ* the world लोकान् *lokāt* from the world न *na* not उद्विजते *udvijate* is agitated च *ca* and यः *yaḥ* who हर्ष अमर्ष भय उद्वेगैः *harṣa amarṣa bhaya udvegaiḥ* by (from) joy, envy, fear and anxiety मुक्तः *muktaḥ* freed यः *yaḥ* who सः *saḥ* he च *ca* and मे *me* to me प्रियः *priyaḥ* dear

He by whom the world is not afflicted and whom the world cannot afflict, he who is free from joy, anger, fear and anxiety — he is dear to Me. 15

The life of a devotee causes harm to nobody in the world. Directly or indirectly, everything good emanates from his life and nothing evil. Some of his doings may sometimes seem painful to others; but even in such actions intrinsic good alone prevails. What the surgeon does to the patient and the teacher to the pupil may appear hurtful; but in effect they are wholesome. A devotee in the position of Arjuna is obliged to bring about a carnage. But ultimate good to the world is contained in that seeming evil. Again, whatever harm befalls a devotee from the world is not viewed by him as an injury. Sterling is his mind which accepts all afflictions as blessings in disguise come from the Most High. The more the affliction, the greater is the devotee's delightful submission to the will of the Lord. Prahlada is the model of the super-devotee.

What is the sort of self-culture that brings forth this genuine frame of mind in the devotee? The rest