

*Samah*, who is the same; *śatrau ca mitre*, towards friend and foe; *ca tathā*, and so also; *māna-apamānayoh*, in honour and dishonour, in adoration and humiliation; who is the same *śīta-usna-sukha-duhkhesu*, under cold, heat, happiness and sorrow; and *sanga-vivar-jitah*, free from attachment to everything;

Moreover,

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।  
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥१९॥

19. The person to whom denunciation and praise are the same, who is silent, content with anything, homeless, steady-minded, and full of devotion is dear to Me.

*Narah*, the person; *tulya-nindā-stutih*, to whom denunciation and praise are the same; *maunī*, who is silent, restrained in speech; *santustah*, content; *yena-kenacit*, with anything—for the mere maintenance of the body, as has been said in, ‘The gods know him to be a Brāhmaṇa who is clad by anyone whosoever, who is fed by anyone whosoever, who lies wheresoever’ (Mbh. Śā. 245.12); further, *aniketah*, he who is homeless, who has no fixed place of residence—‘without a home’ (75), as said in another Smṛti; *sthira-matih*, steady-minded, whose thought is steady with regard to the Reality which is the supreme Goal; and *bhaktimān*, who is full of devotion—(he) is dear to Me. (76)

The group of qualities of the monks who meditate on the Immutable, who have renounced all desires, who are steadfast in the knowledge of the supreme Goal—which (qualities) are under discussion beginning from ‘He who is not hateful towards any creature’ (13), is being concluded:

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।  
श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥२०॥

20. But (77) those devotees who accept Me as the supreme Goal, and with faith seek for this ambrosia (78) which is indistinguishable