

7. Humility, unpretentiousness, non-injury, forbearance, sincerity, service of the teacher, cleanliness, steadiness, control of body and organs;

Amānitvam, humility—the quality of a vain person is *mānitvam*, boasting about oneself; the absence of that is *amānitvam*. *Adambhitvam*, unpretentiousness—proclaiming one's own virtues is *dambhitvam*; the absence of that is *adambhitvam*. *Ahiṃsā*, non-injury, absence of cruelty towards creatures; *ksāntih*, forbearance, remaining undisturbed when offended by others; *ārjavam*, sincerity, uprightness, absence of crookedness; *ācārya-upāsanam*, service of the teacher, attending on the teacher who instructs in the disciplines for Liberation, through acts of service etc.; *śaucam*, cleanliness—washing away the dirt from the body with earth and water, and internally, removing the 'dirt' of the mind such as attachment etc. by thinking of their opposites; *sthairyam*, steadiness, perseverance in the path to Liberation alone; *ātma-vinigrahaḥ*, control of the aggregate of body and organs which is referred to by the word 'self', but which is inimical to the Self; restricting only to the right path that (aggregate) which naturally strays away in all directions.

Further,

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ८ ॥

8. Non-attachment with regard to objects of the senses, and also absence of egotism; seeing the evil in birth, death, old age, diseases and miseries;

Vairāgyam, non-attachment, the attitude of dispassion; *indriya-arthesu*, with regard to objects of the senses, viz. sound etc., with regard to seen or unseen objects of enjoyment; *eva ca*, and also; *anahankārah*, absence of egotism, absence of pride; *janma-mrtyu-jarā-vyādhī-duḥkha-dosa-anudarśanam*, seeing the evil in birth, death, old age, diseases and miseries—seeing the evil in each one of them from 'birth' to 'miseries'. The evil in birth consists in lying in the womb and coming out of it; seeing, i.e. thinking, of it. Similarly,