

Anapeksah, he who has no desires with regard to covetable things like body, organs, objects, (their inter-) relationship, etc.; *śucih*, who is pure, endowed with external and internal purity; *daksah*, who is dextrous, who is able to promptly understand in the right way the duties that present themselves; *udāsīnah*, who is impartial, the monk who does not side with anybody—friends and others; *gatavyathah*, who is free from fear; *sarva-ārambha-parityāgī*, who has renounced every undertaking—works undertaken are *ārambhāh*; *sarva-ārambhāh* means works undertaken out of desire for results to be enjoyed here or hereafter; he who is apt to give them up (*pari-tyāga*) is *sarva-ārambha-parityāgī*; he who is such a *madbhaktah*, devotee of Mine; he is *priyah*, dear; *me*, to Me.

Further,

यो न हृष्यति न द्वेष्टि न शोचति न कांक्षति ।
शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥ १७ ॥

17. He who does not rejoice, does not fret, does not lament, does not hanker; who gives up good and bad, who is filled with devotion—he is dear to Me.

Yah, he who; *na hrsyati*, does not rejoice on getting a coveted object; *na dvestī*, does not fret on getting an undesirable object; *na śocati*, does not lament on the loss of a dear one; and *na kānksati*, does not hanker after an object not acquired; *śubha-aśubha-parityāgī*, who gives up good and bad, who is apt to give up good and bad actions; *bhaktimān*, who is full of devotion—he is dear to Me.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥

18. He who is the same towards friend and foe, and so also in honour and dishonour; who is the same under cold, heat, happiness and sorrow, who is free from attachment to everything;