

सु-हृद्-मित्र-अरि-उद्-आसीन मध्य-स्थ-द्वेष्य-बन्धुषु ।  
साधुषु अपि च पापेषु सम-बुद्धिः वि-शिष्यते ॥

*suhṛn mitrāryudāsīna madhyastha dvesya bandhuṣu ।  
sādhuṣv api ca pāpeṣu samabuddhir visisyate ॥*

सुहृन् मित्र अरि उदासीन मध्यस्थ द्वेष्य बन्धुषु *suhṛt mitra ari udāsīna madhyastha dvesya bandhusu* in the good-hearted, in friends, in enemies, in neutrals, in arbiters, in haters and in relatives साधुषु *sādhusu* in the righteous अपि *api* also च *ca* and पापेषु *pāpeṣu* in the unrighteous समबुद्धिः *sama buddhih* one who has equal mind विशिष्यते *visisyate* excels

He stands supreme who has equal regard for friends, companions, enemies, neutrals, arbiters, the hateful, the relatives, saints and sinners. 9

It is but natural for an ordinary man to react differently with people in varying levels of attainments and relationship. They are not normal human beings if they did not behave appropriate to the worth of the persons they contact. But the yogi's angle of vision is different. To him the whole world is a stage. Beings in it are all different manifestations of the same Divinity. As the actors of the different characters in a drama are all viewed alike by the stage manager, the yogi has nothing but a benign attitude even to those hostile to him. His supremely benevolent attitude is the greatest gift made by him to the conflict-ridden humanity.

When seen from the plains the grass on the lawn and the deodar tree on the border of the lawn present strikingly contrasty pictures. But if they be seen from the peak of a mountain they would all blend into one even verdure Similarly the earth-