

The clarity of understanding obtained through the intellectual pursuit and pious study of the scripture goes by the nomenclature, *jñāna* or knowledge; but this is not sufficient in itself. It has to culminate in *vijñāna*—intuition which is mentioned here as wisdom. The Truth cogitated upon becomes cognized and the yogi delights both in the process and attainment. While everything else in nature shifts and changes, Akasa or space alone remains ever itself. Similarly the Self is the substratum behind the fleeting universe. It is therefore termed as *kūṭastha*. The senses get quelled subsequent to the mind being controlled. The achievement of the yogi is that he is the conqueror of the senses. Mud pie and toys are of immense value to children; but adults look on those things with indifference. While the worldly-minded ones grade the values of a clod, a stone and a piece of gold, the yogi beholds them all as modifications of the transient nature. He views all the things of the world with an equal eye, his mind being established in Brahman.

Worldly people are they who seek after the impermanent things of the earth. Godly people are they who seek God and nothing else.

— Sri Ramakrishna

Inert things are all viewed with an equal eye by the yogi; but how does he view people of varying status? The clarification comes :—

सुहृन्मित्रार्थदासीन मध्यस्थद्वेष्यवन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९