

A yogī, *jñāna-vijñāna-trpta-ātmā*, whose mind is satisfied with knowledge and realization—*jñāna* is thorough knowledge of things presented by the scriptures, but *vijñāna* is making those things known from the scriptures a subject of one's own realization just as they have been presented; he whose mind (*ātmā*) has become contented (*trpta*) with those *jñāna* and *vijñāna* is *jñāna-vijñāna-trpta-ātmā*—; *kūṭasthah*, who is unmoved, that is who becomes unshakable; and *vijita-indriyah*, who has his organs under control;—he who is of this kind, *ucyate*, is said to be; *yuktah*, Self-absorbed. That yogī *sama-loṣṭa-aśma-kāñcanah*, treats equally a lump of earth, a stone and gold.

Further,

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

9. He excels who has sameness of view with regard to a benefactor, a friend, a foe, (75) a neutral, an arbiter, the hateful, (76) a relative, good people and even sinners.

The first line of the verse beginning with 'benefactor,' etc. is a single compound word.

Viśisyate, he excels, that is, he is the best among all those who are established in Yog—(a different reading is *vimucyate*, he becomes free); *sama-buddhih*, who has sameness of view, that is whose mind is not engaged with the question of who one is and what he does; with regard to a *suhṛd*, benefactor—one who does some good without consideration of return; *mitram*, a friend, one who is affectionate; *ariḥ*, a foe; *udāsīnah*, a neutral, who sides with nobody; *madhyasthah*, an arbiter, who is a well-wisher of two conflicting parties; *dvesyah*, the hateful, who is repulsive to oneself; *bandhuh*, a relative;—to all these as also *sādhusu*, with regard to good people, who follow the scriptures; *api ca*, and even; *pāpesu*, sinners, who perform prohibited actions—with regard to all of them.

Therefore, to acquire this excellent result—