

6. Of him, by whom has been conquered his very self by the self, his self is the friend of his self. But, for one who has not conquered his self, his self itself acts inimically like an enemy.

Tasya, of him; *yena*, by whom; *jītaḥ*, has been conquered, subdued; his *eva ātmā*, very self, the aggregate of body and organs; that *ātmā*, self; is *bandhuh*, the friend; *ātmanah*, of his self. The idea is that he is a conqueror of his senses. *Tu*, but; *anātmanah*, for one who has not conquered his self, who has no self-control; *ātmā eva*, his self itself; *varjeta*, acts; *śatruvat*, like an enemy; *śatrutve*, inimically, with the attitude of an enemy. As an enemy, who is different from oneself, does harm to oneself, similarly one's self behaves like an enemy to oneself. This is the meaning. (73)

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥७॥

7. The supreme Self of one who has control over the aggregate of his body and organs, and who is tranquil, becomes manifest. (He should be equipoised) (74) in the midst of cold and heat, happiness and sorrow, as also honour and dishonour.

Parama-ātmā, the supreme Self; *jīta-ātmanah*, of one who has control over the aggregate of his body and organs; *praśāntasya*, who is tranquil, who is a monk with his internal organ placid; *samāhitah*, becomes manifest, that is becomes directly manifest as his own Self. Moreover, (he should be equipoised) *śīta-usna-sukha-duhkhesu*, in the midst of cold and heat, happiness and sorrow; *tathā*, as also; *māna-apamānayoh* in honour and dishonour, adoration and despise.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥८॥

8. One whose mind is satisfied with knowledge and realization, who is unmoved, who has his organs under control, is said to be Self-absorbed. The yogī treats equally a lump of earth, a stone and gold.