

their objects.

Since the evils arising from the activities of the organs have been described, *tasmāt*, therefore; *mahābāho*, O mighty-armed one; *tasya*, his, the *sannyāsin's*; *prajñā*, wisdom; *pratiṣṭhitā*, becomes established; *yasya*, whose; *indriyāni*, organs; *sarvaśah*, in all their varieties, differentiated as mind etc.; *nigrhītāni*, are withdrawn; *indriya-arthebhyah*, from their objects such as sound etc.

In the case of a man of steady wisdom in whom has arisen discriminating knowledge, those which are these ordinary and Vedic dealings cease on the eradication of ignorance, they being effects of ignorance. And ignorance ceases because it is opposed to Knowledge. For clarifying this idea, the Bhagavān says:

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥

69. The self-restrained man keeps awake during that which is night for all creatures. That during which creatures keep awake, it is night to the seeing sage.

Yā, that which; *sarva-bhūtānām*, for all creatures; is *niśā*, night—which being darkness (*tamah*) by nature, obliterates distinctions among all things; what is that? that is the Reality which is the supreme Goal, accessible to the man of steady wisdom. As that which verily appears as day to the nocturnal creatures is night for others, similarly the Reality which is the supreme Goal appears to be night, as it were, to all unenlightened beings who are comparable to the nocturnal creatures, because It is beyond the range of vision of those who are devoid of that wisdom.

Samyamī, the self-restrained man, whose organs are under control, that is, the yogī (109) who has arisen from the sleep of ignorance; *jāgarti*, keeps awake; *tasyām*, in that (night) characterized as the Reality, the supreme Goal. That night of ignorance, characterized by the distinctions of subjects and objects, *yasyām* in which; *bhūtāni*, the creatures, who are really asleep; are said to be