

He who is everywhere unattached, not pleased at receiving good, nor vexed at evil, his wisdom is fixed.

[*Not pleased &c.*: consequently he does not praise or blame. This is in answer to the query: "How does he speak?"]

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ॥

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

II. 58.

यदा When च also अयं this (Yogi) कूर्मः tortoise अङ्गानि limbs इव like इन्द्रियार्थेभ्यः from sense-objects इन्द्रियाणि senses सर्वशः completely संहरते withdraws तस्य his प्रज्ञा wisdom प्रतिष्ठिता is steadied.

When also, like the tortoise its limbs, he can completely withdraw the senses from their objects, then his wisdom becomes steady.

[*Withdraw the senses* : bring the mind back upon the Self from all sense-objects. This is known as *pratyāhāra* in Yoga.

To explain the sloka more fully : a man of the highest realisation can, at any moment, shake himself clear of all impressions of the sense-world and go into *Samādhi*, with the ease and naturalness of a tortoise drawing its limbs within itself.]

विषया विनिवर्तन्ते निराहारस्य देहिनः ॥

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥५९॥

II. 59.

निराहारस्य Of the abstinent देहिनः of the man विषयाः objects विनिवर्तन्ते fall away रसवर्जं leaving the longing (तु but) परं the Supreme दृष्ट्वा having seen अस्य of this (man of settled wisdom) रसः longing अपि even निवर्तते falls away.