

rejoices in the joys of life, he neither compliments anything in the world, nor does he condemn anything. To him everything is wonderful. He sees things AS THEY ARE, uncoloured by his mental moods. Such a Perfect One is beyond all the known principles of behaviourism of Western psychology.

MOREOVER:

*58. When, like the tortoise which withdraws its limbs from all sides, he withdraws his senses from the sense-objects then his Wisdom becomes steady.*

After explaining that a Perfect-One is: (a) ever satisfied in the Self, (b) that he lives in perfect equanimity in pleasure and pain, and (c) that there is, in him, a complete absence of attachment to rejoicing or any aversion, it is here mentioned that a Man-of-Steady-Wisdom has the special knack of withdrawing his senses from all the disturbing 'fields of objects.' The simile used here is very appropriate. Just as a tortoise can, even at the most distant suggestions of danger, instinctively withdraw all its limbs into itself, and feel safe within, a man-of-Perfection can consciously withdraw all his antennae that peep out through his five arches-of-knowledge, called the sense-organs.

In the theory of perception in *Vedanta*, the mind, bearing the consciousness, goes out through the sense-organs to the sense-objects, and, there it takes, as it were, the shape of the sense-objects, and so comes to gain the "knowledge"