

The ordinary individual, in his ego-centric existence, becomes victimized by the sense-organs, while he who has conquered the ego and has transcended his matter-identifications, comes to live in freedom and perfect control over the tyrannical sense organs.

IN ORDER TO MAKE IT CLEAR, THE LORD PROCEEDS:

*69. That which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (MUNI) who sees.*

In order to bring home to Arjuna the idea that the world, as experienced by an individual through the goggles of the mind-intellect-body, is different from what is perceived through the open windows of spirituality, this stanza is given. The metaphorical language of this verse is so complete in detail that the data-mongering modern intellect is not capable of entering into its poetic beauty. Of all the peoples of the world, the Aryans alone are capable of bringing about a combination of poetry and science, and when the poet-philosopher Vyasa takes up his pen, to pour out his art on to the ancient palmyra-leaves to express the Bliss of Perfection, in the ecstasy, he could not have used a better medium in the Geeta, than his poetry.

Here, two points-of-view --- of the ignorant and of the wise --- are contrasted. The ignorant person never