

विषया विनिवर्तन्ते निराहारस्य देहिनः ।  
 रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९

विषयाः वि-नि-वर्तन्ते निर्-आ-हारस्य देहिनः ।  
 रस-वर्जम् रसः अपि अस्य परम् दृष्ट्वा नि-वर्तते ॥

*viṣayā vinivartante nirāhārasya dehinah ।*  
*rasavarjam raso 'py asya param dṛṣṭvā nivartate ॥*

विषयाः *viṣayāḥ* the objects of senses विनिवर्तन्ते *vinivartante* turn away निराहारस्य *nirāhārasya* abstinent देहिनः *dehinah* of the man रसवर्जम् *rasavarjam* leaving the longing रसः *rasah* longing (taste) अपि *api* even अस्य *asya* of his परम् *param* the supreme दृष्ट्वा *dṛṣṭvā* having seen निवर्तते *nivartate* turns away

Sense objects drop out for the abstinent man, though not the longing for them. His longing also ceases when he intuits the Supreme. 59

The senses of those fallen sick become unfit for indulgence; but the craving in them for sense enjoyment persists. They harbour the hope of being able to enjoy after recovery. A convict in prison is forced to abstain from sense enjoyments; but the hankering for them dwells in his heart. While the body and the senses are under restraint, the mind wanders. The mental make up of the beginner in austerity is not far removed from that of the patient or the prisoner. Subtle tendencies hover about in him.

Seeds that are burnt do not sprout any further. Similarly the vagrant mind gets vanquished once for all with the dawn of the Knowledge Supreme. A *Jnani* is he in whom mentation has lost its vehemence.