

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९

या निशा सर्व-भूतानाम् तस्याम् जागर्ति सम्-यमी ।

यस्याम् जाग्रति भूतानि सा निशा पश्यतः मुनेः ॥

*yā nisā sarvabhūtānām tasyām jāgarti samyamī ।*

*yasyām jāgrati bhūtāni sā nisā pasyato muneḥ ॥*

या *yā* which निशा *nisā* night सर्वभूतानाम् *sarvabhūtānām* of all beings तस्याम् *tasyām* in that जागर्ति *jāgarti* wakes संयमी *samyamī* the self-controlled यस्याम् *yasyām* in which जाग्रति *jāgrati* wake भूतानि *bhūtāni* all beings सा *sā* that निशा *nisā* night पश्यतः *pasyataḥ* (of the) seeing मुनेः *muneḥ* of the Muni

That which is night to all beings, in that the disciplined man wakes; that in which all beings wake, is night to the Atman-cognizing Muni. 69

The faculty of seeing varies with beings in the physical plane. While man is able to see distinctly in broad daylight, owls and tigers are not able to do so. Day is therefore virtually night to them; and what is night to man actually serves as day to them. For, they then discern well. Day and night as physical facts are one thing and as of practical value quite another for beings differently constituted.

Men are not all wakeful to the same thing. A thief is well posted with particulars in his field, while the rest are all hidden in darkness to him. To a gambler his game is as bright as day, other concerns being enshrouded as if in darkness. The learned see well into the literary world, unmindful of everything