

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

58. And when this one fully withdraws the senses from the objects of the senses, as a tortoise wholly (withdraws) the limbs, then his wisdom remains established.

And besides, *yadā*, when; *ayam*, this one, the *sannyāsin* practising steadfastness in Knowledge; *saṁharate*, fully withdraws; (96) *indriyāni*, the senses; *indriya-arthebhyah*, from all the objects of the senses; *iva*, as; *kūrmah*, a tortoise; *sarvaśah*, wholly (withdraws); *angāni*, its limbs, from all sides out of fear;—when the man engaged in steadfastness to Knowledge withdraws thus, then *tasya*, his; *prajñā*, wisdom; *pratiṣṭhitā*, remains established—(the meaning of this portion has already been explained).

As to that, (97) the organs of a sick person, too, cease to be active when he refrains from sense-objects; they get fully withdrawn like the limbs of a tortoise, but not so the hankering for those objects. How that (hankering) gets completely withdrawn is being stated:

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

59. The objects recede from an abstinent man, with the exception of the taste (for them). Even the taste of this person falls away after realizing the Absolute.

Although *visayāh*, the objects, (that is,) the organs, figuratively implied and expressed by the word ‘objects’, or, the objects themselves; *vinivartante*, recede; *nirāhārasya dehinah*, from an abstinent man, from an embodied being, even from a fool who engages in painful austerity and abstains from objects; (still, they do so) *rasavarjam*, with the exception of the taste (for them), with the exception of the hankering that one has for objects. The word *rasa* is well known as referring to the sense of taste (hankering), as in such expressions as, ‘*sva-rasena pravṛttah*, induced by his own taste (that is, willingly)’, ‘*rasikah*, a man of tastes’, ‘*rasajñah*, a connoisseur (of