

यदा *yadā* when संहर्तते *saṁharate* withdraws च *ca* and अयम् *ayam* this (yogi) कूर्मः *kūrmaḥ* tortoise अङ्गानि *aṅgāni* limbs इव *iva* like सर्वत्रः *sarvasaḥ* everywhere इन्द्रियाणि *indriyāṇi* the senses इन्द्रियार्थेभ्यः *indriyārthebhyaḥ* from the sense-objects तस्य *tasya* of him प्रज्ञा *prajñā* wisdom प्रतिष्ठिता *pratiṣṭhitā* is steadied

When also, like a tortoise its limbs, he can withdraw the senses from sense-objects his wisdom is then set firm. 58

The tortoise withdraws its limbs into the shell with ease and spontaneity to protect itself against possible dangers. It then rests satisfied with the self-provided security. It is as natural as this for a man of perfection to be an introvert. This process is technically known as *pratyāhāra*. As a man bolts from within and sits indoors undisturbed, the *Jnani* delights in the Self; and this is the norm with him. Just as a fish put back into water, the knower of Brahman derives bliss from the core of his being. Complete mastery over the senses is characteristic of the Illumined.

Poisonous snakes fatally hurt people. But the snake-charmer handles them as if they are no creatures of consequence. More than that, he has quite a few of them coil, creep and writhe about his body. The senses, likewise, are undependable and treacherous too, in the case of the ordinary man. But they are ever tame and subservient to the knower of Atman.

— Sri Ramakrishna

The following three stanzas contain the answer to Arjuna's question as to how the Enlightened One sits.