

are completely restrained from their objects, his knowledge is steady.

[This does not mean that the senses remain completely estranged, but that they are all estrangeable at will.]

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ॥

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६६॥

II. 69.

सर्वभूतानां Of all beings या what निशा night संयमी the self-controlled तस्यां in that जागर्ति keeps awake यस्यां in what भूतानि all beings जाग्रति are awake पश्यतः (the Self-) seeing मुनेः of the Muni सा that निशा night.

That which is night to all beings, in that the self-controlled man wakes. That in which all beings wake, is night to the self-seeing Muni.

[Where all beings are in darkness, there the Muni sees, and *vice versa*. The consciousness of the man of realisation is so full of God that he cannot see anything apart from Him. The ignorant man, on the other hand, lives in the world of plurality alone and God is a non-entity to him.

It follows, that non-susceptibility to the influences of Nature, that is, perfect self-control (spoken of in the preceding sloka) is quite as natural a trait of the illumined soul as its opposite is of the ignorant.]

आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत् ॥

तद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी ॥७०॥