

Sloka 69 (Chapter 2)

**YAA NISHA SARVA BHOOTANAAM TASYAAM JAGRATI SAMYAMEE
YASYAAM JAGRATI BHOOTANI SAA NISHAA PASHYATO MUNEHE**

That which is night to all, in it the sage is awake. Where all beings are awake, that is the night for the sage who sees the Self.

“Jagat Mithya and Paramatma Satya” is the message from the learned seers to their disciples. It simply means that the only reality is “The Parabrahman who pervades all.” The rest is only an illusion. The world as such does not exist from the point of view of “Advaitin” (non dual philosopher.) This is the vision of the realised soul.

Whereas majority of us perceive the world as real and are immersed in worldly activities. We are attached to objects of the world and are caught in the net of “Kama, Krodha, Lobha, Moha, Mada and Matsarya.”

In this second group, there are few that are aware of the Parabrahman but are unable to grasp its significance.

There is another group of men that are oblivious to the idea of the God and live the life pursuing the pleasures. We can say that they are “egocentric”.

From the point of view of the Advaitin, “Maya” or “Illusion” is ignorance. Ignorance is compared to darkness and knowledge to brightness. On this basis of understanding, the “sage” referred to in this sloka is a man of true knowledge and knows the difference between the real and false. (Nitya and Anitya - Eternal and Impermanent) He is said to be “Awake” as he is living in “light of spiritual knowledge.” To the rest who live in world of attachments it is the night as far as the knowledge of the Atman is concerned.

This is the meaning of the first half of the verse.

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