

the knowledge of the Self; there is no *śāntih*, peace, restraint of the senses. *Kutah*, how can there be; *sukham*, happiness; *aśāntasya*, for one without peace? That indeed is happiness which consists in the freedom of the senses from the thirst for enjoyment of objects; not the thirst for objects—that is misery to be sure.

The implication is that, so long as thirst persists, there is no possibility of even an iota of happiness!

It is being stated why a man without concentration does not possess wisdom:

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।  
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

67. For, the mind which follows in the wake of the wandering senses, that (mind) carries away his wisdom like the wind (diverting) a boat on the waters.

*Hi*, for; *yat manah*, the mind which; *anu-vidhīyate*, follows in the wake of; *caratām*, the wandering; *indriyāni*, senses that are tending towards their respective objects; *tat*, that, the mind engaged in thinking (108) of the objects of the senses; *harati*, carries away, destroys; *asya*, his, the *sannyāsin's*; *prajñām*, wisdom born from the discrimination between the Self and the not-Self. How? *Iva*, like; *vāyuh*, the wind; diverting a *nāvam*, boat; *ambhasi*, on the waters. As wind, by diverting a boat on the waters from its intended course, drives it along a wrong course, similarly the mind, by diverting the wisdom from the pursuit of the Self, makes it engage in objects.

After having stated variously the reasons for the idea conveyed through the verse, 'For, O son of Kuntī,' etc. (60), and having established that very idea, the Bhagavān concludes thus:

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।  
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

68. Therefore, O mighty-armed one, his wisdom becomes established whose organs in all their varieties are withdrawn from