

What happens when there is serenity? This is being answered:

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।  
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥६५॥

65. When there is serenity, there follows eradication of all his sorrows, because the wisdom of one who has a serene mind soon becomes firmly established.

*Prasāde*, when there is serenity; *upajāyate*, there follows; *hānih*, eradication; *asya sarva-duhkhānām*, of all his, the *sannyāsin*'s, sorrow on the physical and other planes. Moreover, (this is so) *hi*, because; *buddhih*, the wisdom; *prasanna-cetasah*, of one who has a serene mind, of one whose mind is poised in the Self; *āśu*, soon; *pari-avatisthate*, becomes firmly established; remains steady (*avatisthate*) totally (*pari*), like the sky, that is, it becomes unmoving in its very nature as the Self.

The meaning of the sentence is this: Since a person with such a poised mind and well-established wisdom attains fulfilment, therefore a man of concentration (106) ought to deal with the indispensable and scripturally non-forbidden objects through his senses that are free from love and hatred.

That same serenity is being eulogized:

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।  
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥६६॥

66. For the unsteady there is no wisdom, and there is no meditation for the unsteady man. And for an unmeditative man there is no peace. How can there be happiness for one without peace?

*Ayuktasya*, for the unsteady, for one who does not have a concentrated mind; *na asti*, there is no, that is, there does not arise; *buddhih*, wisdom, with regard to the nature of the Self; *ca*, and; there is no *bhāvanā*, meditation, earnest longing (107) for the knowledge of the Self; *ayuktasya*, for an unsteady man. And similarly, *abhāvayatah*, for an unmeditative man, who does not ardently desire