

first breaths of thought, that come softly and almost unconsciously to the mind. ]

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ॥

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥६४॥

II. 64.

तु But रागद्वेषवियुक्तैः free from attraction and aversion आत्मवश्यैः self-restrained इन्द्रियैः with senses विषयान् objects चरन् moving (amongst) विधेयात्मा the self-controlled प्रसादम् tranquility अधिगच्छति attains.

But the self-controlled man, moving among objects with senses under restraint, and free from attraction and aversion attains to tranquility.

[The above is in answer to Arjuna's fourth question, "How does he move?"]

प्रसादे सर्वदुःखानां हानिरस्योपजायते ॥

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥६५॥

II. 65.

प्रसादे In tranquility अस्य of him सर्वदुःखानां of all sorrows हानिः destruction उपजायते happens प्रसन्न-चेतसः of the tranquil-minded हि because आशु soon बुद्धिः intellect पर्यवतिष्ठते is established in firmness.

In tranquility, all sorrow is destroyed. For the intellect, of him who is tranquil-minded, is soon established in firmness.

[That is, firmly concentrates itself on the Self.]

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ॥

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥६६॥