

प्र-सादे सर्व-दुःखानाम् हानिः अस्य उप-जायते ।
 प्रसन्न-चेतसः हि आशु बुद्धिः परि-भव-तिष्ठते ॥

prasāde sarvaduhkhānām hānir asyo 'pajāyate ।
prasannacetaso hy āśu buddhiḥ paryavatiṣṭhate ॥

प्रसादे *prasāde* in peace सर्वदुःखानाम् *sarvaduhkhānām* (of) all pains हानिः *hāniḥ* destruction अस्य *asya* of him उपजायते *upajāyate* arises प्रसन्नचेतसः *prasannacetasaḥ* of the tranquil-minded हि *hi* because आशु *āśu* soon बुद्धिः *buddhiḥ* intellect पर्यवतिष्ठते *paryavatiṣṭhate* becomes steady

In tranquillity, all his sorrow is destroyed. For the intellect of the tranquil-minded is soon anchored in equilibrium. 65

This world is a mixture of good and evil. But the majority of people see more of evil than good in it. Some among them hope that when the world gets rectified there is the possibility of their enjoying more of peace of mind. Cognizing evil in the world and mind being given to restlessness are interrelated. Evils seen outside are all, in fact, the projections of the mind; they have no external reality. As the mind gets purified, seeing of evil gets minimized. Grounds for becoming a prey to sorrow are accordingly cut down. When the mind becomes perfectly pure all evils and all sorrow automatically vanish. Keeping the mind even under all circumstances is the means to gain in purity.

What appears as the world is verily the Divinity. Creating relationship with It on this basis leads to the purification of mind. Poise and placidity are the