

II. 66.

अयुक्तस्य Of the unsteady बुद्धिः knowledge (of the Self) नास्ति has not अयुक्तस्य of the unsteady भावना meditation च also न not अभावयतः च and of the un-meditative शान्तिः peace न not अशान्तस्य of the peaceless सुखं happiness कुतः whence.

No knowledge (of the Self) has the unsteady. Nor has he meditation. To the un-meditative there is no peace. And how can one without peace have happiness?

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

II. 67.

हि For चरतां wandering इन्द्रियाणां senses यत् which मनः mind अनुविधीयते follows तत् that अस्य his वायुः wind अम्भसि in water नावं boat इव like प्रज्ञां discrimination हरति scatters.

For, the mind which follows in the wake of the wandering senses, carries away his discrimination, as a wind (carries away from its course) a boat on the waters.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ॥
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥६८॥

II. 68.

महाबाहो Mighty-armed तस्मात् therefore यस्य whose इन्द्रियाणि senses इन्द्रियार्थेभ्यः from sense-objects सर्वशः completely निगृहीतानि restrained तस्य his प्रज्ञा knowledge प्रतिष्ठिता is assimilated.

Therefore, O mighty-armed, he whose senses