

conflagration tomorrow. It is therefore to be entirely eliminated with the weapons of discrimination and dispassion. The senses are safe only when freed from desire.

However carefully a man may move about in a room full of soot, his clothes are bound to be stained a little at least. In the same way he who lives in the midst of sense-objects is bound to be tainted with a trace at least of lust

— Sri Ramakrishna

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५

शनैः शनैः उप-रमेत् बुद्ध्या धृति-गृहीतया ।

आत्म संस्थम् मनः कृ-त्वा न किम्-चित् अपि चिन्त-येत् ॥

*sanaiḥ-sanair uparamed buddhyā dhṛti-grhīṭayā ।*

*ātmasamstham manah kṛtvā na kimcid api cintayet ॥*

शनैः *sanaiḥ* gradually शनैः *sanaiḥ* gradually उपरमेत् *uparamet* let him attain quietude बुद्ध्या *buddhyā* by the intellect धृतिगृहीतया *dhṛti grhīṭayā* held in firmness आत्मसंस्थम् *ātma samstham* placed in the Self मनः *manah* the mind कृत्वा *kṛtvā* having made न *na* not किञ्चित् *kimcit* anything अपि *api* even चिन्तयेत् *cintayet* let him think

With his intellect set in firmness let him attain quietude little by little; with the mind fixed on the Self let him not think of anything. 25

*Dhṛti* or firmness is a virtue born of disciplined life. Some are smart enough to distinguish academically between the permanent and the impermanent. But in the day to day life they are slaves to the impermanent sense-pleasure. As mind gets fixed in