

of self-culture *buddhi* or right understanding is developed. It makes the mind profound, which state being known as *bhāvanā*. The one devoid of profundity does not get at *sānti*—the serenity of mind. How can there be happiness to one with a disturbed mind?

Excellences such as deep discrimination, benign mentation, solemn bearing and unbroken joy emanate from the practice of yoga. He who is indifferent to this soul-elevating science paves the way for self-annihilation.

Clay allows itself to be moulded into any fine form; but baked clay is of no use for this purpose. Mind burnt by profane desires is incapable of taking divine moulds.

— Sri Ramakrishna

Why does not one with undisciplined mind get illumined? The answer comes :—

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवांभसि ॥ ६७

इन्द्रियाणाम् हि चरताम् यत् मनः अनु-वि-धीयते ।

तत् अस्य हरति प्रज्ञाम् वायुः नावम् इव अंभसि ॥

*indriyāṇāṃ hi caratām yan mano 'nuvidhīyate ।*

*tad asya harati prajñām vāyur nāvam ivā 'mbhasi ॥*

इन्द्रियाणाम् *indriyāṇām* senses हि *hi* for चरताम् *caratām* wandering यत् *yat* which मनः *manaḥ* mind अनुविधीयते *anuvidhīyate* follows तत् *tat*, that अस्य *asya* his हरति *harati* carries away प्रज्ञाम् *prajñām* discrimination वायुः *vāyuḥ* the wind नावम् *nāvam* boat इव *iva* like अंभसि *ambhasi* in the water

Just as a gale pushes away a ship on the waters, the mind that yields to the roving senses carries away his discrimination.