

placed himself bodily. Man verily is where his mind is. There are those who live in hell on earth; and there are those others who make a heaven of this earth. It is the mind of man that makes the heaven and the hell. When this mind is made over to God, man is then verily in the Divine Presence. The Lord says there is no doubt about this; the devotee can verify this verity for himself.

Man is born with two tendencies, *Vidya guna* and *Avidya guna*—the noble and the base, dormant in him. The former leads him Godward and the latter makes him earth-bound. In babyhood both the tendencies are in equilibrium, as if equally distributed in the two scales of a balance. If he grows in the life in the senses, the scale of worldliness goes down with that base weight. But if he emerges in spirituality, the scale in him of Godliness goes down towards Iswara with that holy weight.

— Sri Ramakrishna

What has that *Sadhaka* to do, whose mind is not staunch and steady in the pursuit of God? The injunction comes:—

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ ९

अथ चित्तम् सम्-आ-धा-तुम् न शक्-नोषि मयि स्थिरम् ।

अभि-आस-योगेन ततः माम् इच्छ आप्-तुम् धनम्-जय ॥

*atha cittam samādhātum na śaknoṣi mayi sthiram ।*  
*abhyāsa yogena tato mām icchā 'ptum dhanamjaya ॥*

अथ *atha* if चित्तम् *cittam* the mind समाधातुम् *samādhātum* to fix न *na* not शक्नोषि *śaknoṣi* (thou) art able मयि *mayi* in me स्थिरम् *sthiram* steadily अभ्यासयोगेन *abhyāsa yogena* by the yoga of constant practice ततः *tataḥ* then माम् *mām* me इच्छ *iccha* wish आप्तुम् *āptum* to reach धनञ्जय *dhanamjaya* O Dhananjaya