

असक्ति *asaktiḥ* non attachment अनभिष्वङ्ग *anabhiṣ-
vangaḥ* non identification of self पुत्रदारगृहादिषु *putra
dāra grhādiṣu* with son, wife, home and rest नित्यम् *nit-
yam* constant च *ca* and समचित्तत्वम् *sama cittatvam*
even-mindedness इष्ट अनिष्ट उपपत्तिषु *ista anista upapattiṣu*
on the attainment of the desirable and the undesirable

Unattachment, non-identification of self with son,
wife, home, and the like, and constant equanimity in
the occurrence of the desirable and the undesirable ; 9

There are objects of senses to which man gets
deeply attached if not to the enjoyment thereof
Such attachments require to be eliminated by
discrimination. Inordinate identification with son,
wife and home drives one to the position of holding
them as one's own self. Ailment if any of a kith
causes misery to one, due to imaginary ownership
The death of the wife or the son deals a greater blow
than the death of oneself can possibly render. The
loss of the earthly possessions of a miser brings
complete frustration to him. Such are the effects of
the baneful identification with people and property
that are not actually one's own for ever The right
attitude therefore is to view all beings and all posses-
sions as belonging to the Lord Worldly events are
prone to cause likes and dislikes in a worldly man
But the spiritual aspirant ought to practise even-
mindedness in all eventualities

A person found it very difficult to meditate on God because
of his inordinate attachment to a relative "Behold your favour-
ite relative as God come in that form," was the advice given to
him On pursuing that attitude meditation on the Lord became
easy to that person

— Sri Ramakrishna