

wiped out through discrimination, mind blooms into serenity. Practice of non-attachment is therefore auxiliary to the practice of meditation.

He who wants to learn swimming has to be at it repeatedly. It cannot be learnt with one or two attempts. One dares not swim in the boisterous sea just after a day's practice. Similarly one has to train oneself much to swim in the sea of *Sat-chit-ananda*. Failure in the first attempt is but natural. Sporting in it becomes possible only through persistent practice.

There is a poisonous variety of spider the effect of the bite of which cannot easily be cured. A spell has to be cast first over the patient with the root of turmeric; otherwise no medicine will have any effect on the poison. The worldly man is bitten by the spider of lust and greed. Unless the spell of non-attachment be invoked on him, no spiritual practice of his will ever bear fruit.

—Sri Ramakrishna

To whom is yoga possible and to whom else is it impossible? The scope is clarified :—

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ३६

अ-सम्-यम्-त-आत्मना योगः दुस्-प्रापः इति मे मतिः ।

वश्य-आत्मना तु यत्-अता शक्यः अव-आप्-तुम् उपायतः ॥

*asamyatātmanā yogo duṣprāpa iti me matiḥ ।*

*vasyātmanā tu yatatā śakyo 'vāptum upāyataḥ ॥*

असंयतात्मना *asamyatātmanā* by a man of uncontrolled self योगः *yogaḥ* yoga दुष्प्रापः *duṣprāpaḥ* hard to attain इति *iti* thus मे *me* my मतिः *matiḥ* opinion वश्यात्मना *vasyātmanā* by the self-controlled one तु *tu* but यतता *yatatā* by the striving one शक्यः *śakyaḥ* possible अवाप्तुम् *avāptum* to obtain उपायतः *upāyataḥ* by (proper) means