

Reality in its own way. All the five senses together pay homage in their respective ways to the Sound-Reality which is Sri Krishna. A concentrated mind opens realms of the Reality unknown to the ordinary. Through one-pointedness, realization of the Reality and at-one-ment with It is possible. This exalted state can be attained by means of *Samkhya* and yoga merging into one. The one who is firm-in-mind is therefore the best among men.

In whatever direction a ship may be sailing, the compass needle in it always points to the north. Even so amidst all eventualities in life the mind of the knowing man is always fixed on the Ideal.

— Sri Ramakrishna

The ways of the infirm-in-mind are as follows :—

The Way of the Worldly — 42-44

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीतिवादिनः ॥ ४२

याम् इमाम् पुष्पिताम् वाचम् प्रवदन्ति अविपश्चितः ।

वेद-वाद-रताः पार्थ न अन्यत् अस्ति इति वादिनः ॥

*yām imām puṣpitām vācam pravadanty avipaścitāḥ ।*

*vedavādaratāḥ pārtha nā 'nyad asti 'ti vādināḥ ॥*

याम् *yām* which इमाम् *imām* this पुष्पिताम् *puṣpitām* flowery वाचम् *vācam* speech प्रवदन्ति *pravadanti* utter अविपश्चितः *avipaścitāḥ* the unwise वेदवादरताः *vedavādaratāḥ* taking pleasure in the eulogising words of the Vedas पार्थ *pārtha* O Partha न *na* not अन्यत् *anyat* other अस्ति *asti* is इति *iti* thus वादिनः *vādināḥ* saying

The unwise who delight in the flowery words disputing about the Vedas say that there is nothing other than this.