

निर्-मान-मोहाः जित-सङ्ग-दोषाः अध्यात्म-नित्याः वि-निवृत्त-कामाः ।  
 द्वन्द्वैः वि-मुक्ताः सुख-दुःख-संज्ञैः गच्छन्ति अ-मृताः पदम् अव्ययम् तत् ॥

*nirmānamohā jitasan̄gadoṣā*  
*adhyātmanityā vinivṛttakāmāḥ ।*  
*dvandvair vimuktāḥ sukhaduḥkhasamjñair*  
*gacchanti amūḍhāḥ padam avyayam tat ॥*

निर्मानमोहाः *nirmāna mohāḥ* free from pride and delusion जितसङ्गदोषाः *jita saṅga doṣāḥ* victorious over the evil of attachment अध्यात्मनित्याः *adhyātma nityāḥ* dwelling constantly in the self विनिवृत्तकामाः *vinivṛtta kāmāḥ* desires having completely turned away द्वन्द्वैः *dvandvaiḥ* from the pairs of opposites विमुक्ताः *vimuktāḥ* freed सुखदुःखसंज्ञैः *sukha duḥkha samjñaiḥ* known as pleasure and pain गच्छन्ति *gacchanti* reach अमृताः *amūḍhāḥ* the undeluded पदम् *padam* goal अव्ययम् *avyayam* eternal तत् *tat* that

Free from pride and delusion, with the evil of attachment conquered, ever dwelling in the Self, their desires being completely stilled, liberated from the pairs of opposites known as pleasure and pain, the undeluded reach that Goal Eternal. 5

Ridding the mind of all impurities and fixing it on Atman — these are the twofold intents on which the *sadhaka* engages himself. The mind becomes all-powerful as it gains in purity. Because of its purity it gains access to Atman. The greatest and the holiest of its achievements lies in its getting fixed in the Atman. Man becomes god through this benign act of the mind.

The bound soul is man; the freed soul is Iswara.

— Sri Ramakrishna