

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-

र्गच्छन्त्यमूढाः पदमव्ययं तत्॥५॥

5. The wise ones who are free from pride and non-discrimination, who have conquered the evil of association, (158) who are ever devoted to spirituality, completely free from desires, free from the dualities called happiness and sorrow, reach that undecaying State.

*Amūḍhāh*, the wise ones, who are devoid of delusion; who are *nirmāna-mohāh*, free from (*nir*) pride (*māna*) and non-discrimination (*moha*); *jita-sanga-dosāh*, who have conquered (*jita*) the evil (*dosa*) of association (*sanga*)—association itself being the evil; those who have conquered that; *adhyātma-nityāh*, who are ever devoted to spirituality, ever engaged in reflecting on the nature of the supreme Self; engrossed in that; (159) *vinivṛtta-kāmāh*, who are completely (*vi*) free from (*nivṛtta*) desires (*kāmāh*), whose desires have completely gone away without trace (*ni*), the men of self-control, the monks; *vimuktāh*, who are free from, have got rid of; *dvandvaih*, the dualities—likes, dislikes, etc.; *sukha-duhkha-sañjñaih*, called happiness and sorrow; *gacchanti*, reach; *tat*, that; *avyayam*, undecaying; *padam*, State, as has been described above.

The very State is being elaborated again:

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम॥६॥

6. Neither the sun nor the moon nor fire illumines That. That is My supreme Abode, reaching which they do not return.

*Na sūryah*, neither the sun—though possessed of the power of illumining everything; so also, *na śaśāṅkah*, nor the moon; *na pāvakah*, nor even fire; *bhāsayate*, illumines; *tat*, That [—this (word) refers to the remote word *dhāma* (Abode) at the end of the verse—], that Abode which is of the nature of light. That abode, the State of Visnu, *gatvā*, reaching, attaining; *ya*, which; they *na*, do not; *nivartante*, return, and which the sun etc. do not illumine; *tat*, that; is *mama*, My, Visnu's; *paramam*, supreme; *dhāma*, Abode, State.