

the Lord is possible to him only whose mind is free from taint.

They only who remain unruffled and unaffected by the pairs of opposites such as victory and defeat, gain and loss, praise and censure and life and death, become steadfast in their vows. Worship of the Lord is possible to such dedicated souls.

A rusty piece of iron is not actively susceptible to magnetization; but when cleansed of the rust, it readily responds. Similarly in that mind which has become rusty with attachment and aversion and likes and dislikes, devotion to the Lord does not dawn. Whereas in a pure mind *bhakti* rises readily.

— Sri Ramakrishna

What is the nature of the understanding of those who, while being devoted to the Lord, take a realistic view of life? The explanation ensues:—

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९

जरा-मरण-मोक्षाय माम् आ-श्रि-त्य यत-न्ति ये ।

ते ब्रह्म तत् विदुः कृत्स्नम् अधि-आत्मम् कर्म च अ-खिलम् ॥

*jarā maraṇa mokṣāya mām āśritya yatanti ye ।*

*te brahma tad viduḥ kṛtsnam adhyātman karm*

*cā 'khilam ॥*

जरामरणमोक्षाय *jarā maraṇa mokṣāya* for liberation from old age and death माम् *mām* me आश्रित्य *āśritya* having taken refuge in यतन्ति *yatanti* strive ये *ye* who ते *te* they ब्रह्म *brahma* Brahman तत् *tat* that विदुः *viduḥ* know कृत्स्नम् *kṛtsnam* the whole अध्यात्मम् *adhyātman* knowledge of the Self कर्म *karma* action च *ca* and अखिलम् *akhilam* whole