

Mundane life itself is an evil, and ignorance is the basis of this transitory life. It is because of ignorance that man embraces evil and suffers from its consequences. Mere intellectual knowledge of Atman would not free man from misery. It requires to be combined with realization which is the real *Brahma-jnana*. The man of Self-knowledge alone is free from evil and its outcome, misery.

Cavil which is born of conceit and jealousy is a rotten disease of the mind that prevents man from rising in knowledge and wisdom. It robs him of divine disposition. Arjuna is no victim to this canker; he is all magnanimity and broad-mindedness. He is therefore eminently fit for the most profound knowledge combined with realization.

The merits of *Brahma-jnana* are as follows :—

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २

राजन्-विद्या राजन्-गुह्यम् पवित्रम् इदम् उद्-त्तमम् ।

प्रत्यक्ष-अव-गमम् धर्म्यम् सु-सुखम् (कृ) कर्-तुम् अ-वि-अयम् ॥

*rājavidyā rājaguhyam pavitram idam uttamam ।*

*pratyakṣāvagamaṁ dharmyam susukham kartum*

*avyayam ॥*

राजविद्या *rājavidyā* the king of sciences राजगुह्यम् *rājaguhyam* kingly secret पवित्रम् *pavitram* purifier इदम् *idam* this उत्तमम् *uttamam* highest प्रत्यक्ष अवगमम् *pratyakṣa avagamam* realizable by direct intuition धर्म्यम् *dharmyam* according to righteousness सुसुखम् *susukham* very easy कर्तुम् *kartum* to perform अव्ययम् *avyayam* imperishable