

Brahman. These dispositions are all called *Jñāna* because of their great and unfailing contribution to it.

Dispositions counter to them are vanity, self-esteem, injury, revengefulness, crookedness, indifference towards the teacher, dirty habits, fickleness, self-indulgence, longing for the objects of the senses, egoism, perception of pleasure in bodily life, earthy attachment, identification of self with son, wife, home and the like, restlessness due to occurrence of the desirable and the undesirable, lack of devotion to the Maker, longing for a social life and dislike for sacred studies. People inclined in these ways contaminate their minds ; they do not grow in wisdom and Self-knowledge.

How is it that we are not able to contact Iswara who is all pervading ? Standing by the side of a pond covered with moss and reeds, one feels inclined to think that there is no water in it. But the moss has to be pushed aside to see the water below. Similarly *Māya* with her concealing power has to be brushed aside from our mind before we are blessed with a vision of the all pervading Iswara.

— Sri Ramakrishna

Does any good come from *Brahma jñāna* ? The answer comes :—

Brahman Defined — 12

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १२

ज्ञेयम् यत् तत् प्र-वच्-स्यामि यत् ज्ञा-त्वा अ-मृतम् अश्नु-ते ।

अन-आदि-मत् परम् ब्रह्म न सत् तत् न असत् उच्यते ॥

*jñeyam yat tat pravakṣyāmi yaj jñātvā 'mṛtam aśnute ।
anādīmat param brahma na sat tan nā 'sad ucyate ॥*