

The moth abandons darkness and rushes to the light of the lamp The ant would rather give up its life than sever contact with juice Even so the devotee is ever intent on the Lord and he has no other concern in life

—SRI Ramakrishna

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११

अधि आत्म-ज्ञान-नित्य त्वम् । तत्त्व-ज्ञान-अर्थ-दर्शनम् ।

एतत् ज्ञानम् इति प्र-उक्तम् अ-ज्ञानम् यत् अत अन्यथा ॥

*adhyātma jñāna nityatvam tattva jñānārtha darśanam ।
etaj jñānam iti proktam ajñānam yad ato 'nyathā ॥*

अध्यात्मज्ञाननित्यत्वम् *adhyātma jñāna nityatvam* constancy in self-knowledge तत्त्व ज्ञान अर्थ दर्शनम् *tattva jñāna artha darśanam* perception of the end of true knowledge एतत् *etat* this ज्ञानम् *jñānam* knowledge इति *iti* thus प्रोक्तम् *proktam* declared अज्ञानम् *ajñānam* ignorance यत् *yat* which अतः *atah* to it अन्यथा *anyathā* opposed

Constancy in Self-knowledge, perception of the end of the knowledge of Truth; this is declared to be knowledge, and what is opposed to it is ignorance. 11

Sentimental devotion to the Maker is not sufficient. Divine love ought to be seasoned by diligent inquiry into the nature of the Self and the non-Self. Brahman is Truth. All endeavours ought to be directed to the realization of this verity. Pursuit of *Brahma vidyā* as provided in the Upanishads is the infallible means to this great end.

All the dispositions elaborated from the seventh stanza up to this, contribute jointly to the development of wisdom, the divine eye and the intuitive faculty leading to the realization of