

Aratih, lack of delight, not being happy; *jana-saṁsadi*, in crowd of people—an assemblage, a multitude of people without culture, lacking in purity and immodest—, (but) not (so) in a gathering of pure and modest persons since that is conducive to Knowledge. Hence, lack of delight in an assembly of common people is Knowledge since it leads to Knowledge.

Besides,

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥

11. Steadfastness in the knowledge of the Self, contemplation on the Goal of the knowledge of Reality—this is spoken of as Knowledge. Ignorance is that which is other than this.

Adhyātma-jñāna-nityatvam, steadfastness in the knowledge of the Self: *adhyātma-jñānam* is the knowledge of the Self, etc.; constant dwelling in that is *nityatvam*.

Tattva-jñānārtha-darśanam, contemplating on the Goal of the knowledge of Reality: *Tattva-jñānam* is that (realization of Truth) which arises from the fruition of application to the disciplines like humility etc. which are the means to knowledge. Its Goal (*artha*) is Liberation, the cessation of mundane existence. Contemplation (*darśana*) on that is *tattva-jñāna-artha-darśanam*. For, when one engages in contemplation on the result of the knowledge of Reality, one gets the urge to undertake the disciplines which are its means.

Etat, this—those that have been stated from ‘humility’ etc. to ‘contemplation on the Goal of the knowledge of Reality’; *proktam*, is spoken of; *iti*, as; *jñānam*, Knowledge, because they are meant to lead one to Knowledge. *Ajñānam*, ignorance; is *yaṭ*, that which is; *anyathā*, other; *ataḥ*, than this—what has been stated above.

Contrarily, arrogance, pretentiousness, cruelty, revenge, insincerity, etc. are to be known as ignorance so that, since they are the cause of the origination of worldly existence, they can be avoided.