

And *vijnana* is the direct grasp of the reality, come about through self-discipline. The former is mediate and the latter immediate. The one is derived through sight and the other through insight. Tuition is needed for the one and intuition for the other. The former is *paroksha jnanam* and the latter, *aparoksha jnanam*. Endowed with both of these, the aspirant gets to know Brahman or Truth in Its entirety.

मनुष्याणां सहस्रेषु कश्चित् यत्नमिति सिद्धये ।

यत्नमपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३

मनुष्याणाम् सहस्रेषु कः-चित् यत्-नमिति सिद्ध-तये ।

यत्-नमाम् अपि सिद्ध-तानाम् कः-चित् माम् वेद्-ति तत्त्वतः ॥

*manusyāṇāṃ sahasreṣu kascid yatati siddhaye ।*

*yatatām api siddhānāṃ kascin mām veti tattvataḥ ॥*

मनुष्याणाम् *manusyāṇāṃ* of men सहस्रेषु *sahasreṣu* among thousands कश्चित् *kascit* some one यत्नमिति *yatati* strives सिद्धये *siddhaye* for perfection यत्नमाम् *yatatām* of the striving ones अपि *api* even सिद्धानां *siddhānāṃ* of the successful ones कश्चित् *kascit* some one माम् *mām* me वेत्ति *veti* knows तत्त्वतः *tattvataḥ* in essence

Among thousands of men scarcely one strives for perfection, and of those who strive and succeed, scarcely one knows Me in truth. 3

The original word for perfection is *siddhi*, which is a comprehensive term connoting quite a number of meanings all pregnant with great ideas. Fulfilment, accomplishment, complete attainment, success, the hitting of a mark, healing of a disease, coming into force, validity, payment, indisputable conclusion, solution of a problem, maturity, prepara-