

श्रद्धावान् लभते ज्ञानम् तदपरः सम्भयन् त-इन्द्रियः ।

ज्ञानम् लब्ध्वा पराम् शान्तिम् अचिरेण अधिगच्छति ॥

*śraddhāvān labhate jñānam tatparah samyatendriyah ।  
jñānam labdhvā parām śāntim acireṇā 'dhigacchati ॥*

श्रद्धावान् *śraddhāvān* the man of faith लभते *labhate* obtains ज्ञानं *jñānam* knowledge तत्परः *tatparah* devoted संयतेन्द्रियः *samyatendriyah* who has subdued the senses ज्ञानम् *jñānam* knowledge लब्ध्वा *labdhvā* having obtained पराम् *parām* supreme शान्तिम् *śāntim* to peace अचिरेण *acireṇa* at once अधिगच्छति *adhigacchati* goes

The man of *śraddha*, the devoted, the master of his senses obtains knowledge. Having obtained knowledge he goes promptly to the Peace Supreme. 39

In the midst of the devotion to the preceptor, whole-hearted service to him and searching inquiries into the nature of the real and non-real, the disciple may not be making rapid progress, due to lack of adequate zeal, the criterion for spirituality. To the extent *śraddha* or zeal beams in one, progress is made in the path of knowledge. One is said to be devoted when one's mind is given wholly to the Ideal. Perfect mastery over the senses is a prerequisite to the development of intuition. Variance in the fulfilment of these conditions leads to quick or slow gain of knowledge. The time factor for it varies from a trice to the duration of several births. Along with the gain of *Brahma-jnana* comes Peace that cannot be described.

“When will I have the vision of God?” asked an ardent disciple of the master. Instead of giving a direct answer he took the novice to the sea shore and held him immersed in water for