

ज्ञानं तेऽहं सविज्ञानमिदं
वक्ष्याम्यशेषतः

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥

I shall teach you in full this knowledge combined with realisation, which being known, nothing more remains to be known.

Explanation by Swami Chidbhavananda:

Whatever is comprehended with the aid of senses, mind, and intellect is gnana or knowledge

And vijnana is the direct grasp of the reality, come about through self-discipline. The former is mediate, ^{and} the later immediate

One is derived through sight and

the other through insight. Tuition
is needed for the ~~former~~ one
and intuition for the other. The
former is paroksha jnanam
and the latter, aparoksha jnanam

Endowed with both of these
the aspirant get to know
the Brahman or Truth in ITS
entirety.