

towards the practice of meditation, developing intense insight in these three ways, perfect Yoga or seedless or objectless concentration is acquired. (1).

1. The Śruti *i.e.* the Upaniṣads also say that realisation comes through listening, meditating and concentrating. If one learns by listening only that Ātman (the Self) is different from Buddhi (Individual 'I-feeling'), or that the principles or realities are such and such or that this sort of state is Mokṣa (cessation of sorrow), he really does not get to know much. Similarly, if by inference only one gets to know about the Puruṣa and other principles, there is no chance of bringing about cessation of sorrow thereby. But if one constantly thinks of or meditates on such matters as 'I am not the body', 'External things are sorrowful and therefore should be forsaken', 'I shall not resolve on worldly affairs', etc., then will real practice of the means to liberation begin. If one gets to know by argument only that he is not the body and yet gets moved by its distress or pleasure, then there would be no difference between him and ignorant man.

There cannot be any better knowledge of an object than what can be acquired by Nirvichāra Samādhi. That is why it is complete truth. Rta means realised *i.e.* perfect truth.

भाष्यम्—सा पुनः—

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वाद् ॥ ४८ ॥

श्रुतमागमविज्ञानन्तत्सामान्यविषयं न ह्यागमेन शक्यो विशेषोऽभिधातुं कस्मात् ? न हि विशेषेण कृतसंकेतः शब्द इति । तथानुमानं सामान्यविषयमेव, यत्र प्राप्तिस्तत्र गतिर्यत्राप्राप्तिस्तत्र न भवति गतिरित्युक्तम्, अनुमानेन च सामान्येनोपसंहारस्तस्माच्छ्रुतानुमानविषयो न विशेषः कश्चिद्गच्छतीति न चास्य सूक्ष्मव्यवहितविप्रकटस्य वस्तुनो लोकप्रत्यक्षेण ग्रहणत्र चास्य विशेषस्याप्रामाणिकस्याभावोऽस्तीति समाधिप्रज्ञानिर्ग्राह्य एव स विशेषो भवति भूतसूक्ष्मगतो वा पुरुषगतो वा, तस्माच्छ्रुतानुमानप्रज्ञाभ्यामन्यविषया सा प्रज्ञा विशेषार्थत्वादिति ॥ ४८ ॥