

(1) and (2) Adhyātmaprasāda is explained. Adhyātma=inner instruments of cognition or the energies of the senses. Their Prasād=purity. When the touch of Rajas (activity) and Tamas (dullness) is removed, the Sattva or enlightening (Sentient) faculty predominates in the Buddhi, and that is Adhyātmaprasāda. Buddhi is the highest instrument of cognition; so with its purity all other senses become illumined. The sense of perception being then in the highest state of development, whatever is known at the time is the complete truth. That knowledge is not produced in quanta as ordinary knowledge is, but in that state all the properties and variations of the object to be known appear simultaneously. It has been said before that knowledge derived from inference or from verbal communication, is knowledge of generalities. Direct cognition relates to particular aspects, of which the highest development is in Samādhi or concentration. That is why the ultimate particulars are known by this process. The sages derived their knowledge in this way and communicated it to others in the form of Śrutis (scriptures). These form the philosophy of salvation.

ऋतम्भरा तत्र प्रज्ञा ॥ ४८ ॥

भाष्यम्—तस्मिन्समाहितचित्तस्य या प्रज्ञा जायते तस्या ऋतंभरेति संज्ञा भवति, अन्वयार्था च सा. सत्यमेव विभक्तिं न तत्र विपर्ययसगन्धोऽप्यस्तीति, तथा चोक्तम् 'आगमेनानुमानेन ध्यानाभ्यासरसेन च । त्रिधा प्रकल्पयन्प्रज्ञां लभते योगसुत्तमम्' इति ॥ ४८ ॥

**The Knowledge That Is Gained In That State Is Called
R̥tambharā (Filled With Truth). 48.**

When purity is attained in the instruments of cognition, the knowledge that appears in the engrossed mind is called R̥tambharā (lit. full of unalloyed truth) justifying the name given to it. It holds only truth with no trace of misconception. It has been said in this connection "By study of religious books, by inference and by attachment