

**Pure Knowledge (jñānam)** – It is that in the light of which all other kinds of knowledge are possible.

**Infinite (anantam)** – It is endless.

The authorities from which knowledge of the Self is gained are – (1) The śāstras (Śruti) – the Upaniṣads which are the recorded declarations of Men of Realisation, (2) (yukti) – argumentation and logical thinking and (3) words of the learned Master (deśikoktih) – by reading books and by logic, to some extent, one can understand, but the words of the learned Teacher help us to grasp the theme thoroughly.

If what you have read and understood by logical thinking and what has been told to you by the Teacher, are all in one line, then, you have caught the plane. But even these are not quite sufficient. The final take-off is one's experience of Reality.



बन्धो मोक्षश्च तृप्तिश्च चिन्ताऽरोग्यक्षुधादयः ।  
स्वेनैव वेद्या यज्ञानं परेषामानुमानिकम् ॥ ४७६ ॥

*bandho mokṣaśca trptiśca cintā''rogyakṣudhādayah,  
svenaiva vedyā yajñānam pareṣāmānumānikam. (476)*

476. Bondage and Liberation, contentment and anxiety, health, hunger and so on, are known only by the person concerned; others have knowledge of these by mere inference.

Our experiences of bondage, Liberation and contentment are just like our worries, health, hunger and so on. These are to be experienced by each individual himself. You cannot experience my hunger. My worries you can never understand. For your ill health I will not take medicine. Others can only infer, but they cannot live my experiences. Everyone has to live his own.

This is a supporting verse for the term 'svānubhūtiḥ' in the previous verse.