

The contemplative mind develops intuitive power by which it comes to apprehend the Reality.

Till there is such an experience, there will be doubts. All traces of doubt are dispelled only when one apprehends this great Truth. If you have understood the theme of the scriptures (Śruti-padārtha), that is, the meaning of the mahāvākyas, you have an intellectual appreciation of the Self. Thereafter, when you experience Reality, your knowledge of the scriptures will be confirmed.



स्वस्याविद्याबन्धसम्बन्धमोक्षात्
सत्यज्ञानानन्दरूपात्मलब्धौ ।
शास्त्रं युक्तिर्देशिकोक्तिः प्रमाणं
चान्तःसिद्धा स्वानुभूतिः प्रमाणम् ॥ ४७५ ॥

*svasyāvidyābandhasambandhamokṣāt
satyajñānānandarūpātmalabdhau,
śāstram yuktirdeśikoktiḥ pramāṇam
cāntaḥsiddhā svānubhūtiḥ pramāṇam. (475)*

475. When the Self, the Existence-Knowledge-Bliss, is realised through Liberation from one's bondage of ignorance, then the scriptures, logical reasoning and the words of the Teacher are proofs; the subjective experience of one's own concentrated mind is yet another proof.

Liberation is defined as 'Liberation from the bondage of one's contact with the non-apprehension' (avidyā-bandha-sambandha-mokṣaḥ). When there are misapprehensions, one is bound to identify with them. This is the sorrowful condition of the jīva. To be free from these conditions is to be liberated. Avidyā can be ended only on the apprehension of Reality, the Ātman, which is of the nature of satyam-jñānam-anantam.

Truth (satyam) – It is that which remains the same in all the three periods of time.