

but subjective ; that is why only thinking of the light of the sky does not bring about the contemplation of *Buddhisattva*. In thinking of it subjectively, a hazy objective idea has to be formed first. Commonly, the effulgence in the heart remains objectively present in the contemplation of the pure 'I-feeling'. Until the mind gets fully fixed on it subjectively, it goes on moving between the light and the 'I-feeling'. This effulgence is therefore called the imaginary representation of the 'I-feeling'. The *Upaniṣad* says that its size is that of a thumb (*i.e.* minute) and its appearance is like that of the sun. In the *Śvetāśvatara-Upaniṣad* we have "Brahma reveals himself in Yoga to one who first contemplates on an effulgence like that of the mist, smoke, sun, air, fire, fire-fly, lightning, crystal or moon."

Like contemplation of light, contemplation on ideas of touch, taste, etc. might also be suggestive in the contemplation of 'I-feeling'. In such a case the pleasant feeling of touch, etc. in the core of the heart might be adopted for leading on to the 'I' who is the knower of that pleasant feeling. That contemplation can be conducted in the following manner :

First imagine in your heart a limitless, skylike or transparent effulgence ; then think that the self is within that, *i.e.* 'I' am spread all over it. Such thought brings ineffable bliss. The transparent, radiant 'I-feeling' radiating from the heart to infinity is called *Viśokā Jyotiṣmatī* or sorrowless effulgent light. It is not the pure 'I' but only a modification thereof. The pure 'I' is only a receiver, but this sort of 'I-feeling' is not the complete receiver. By it subtle things are revealed. Yogins place this light of the heart on the thing of which they want to have knowledge. Therefore in this kind of meditation, pure reception is not the principal thing but the particular object received. In the highest sorrowless perception relating to pure 'I', the principal thing is the receiver ; it is the engrossment in the 'I'-principle. When the method of objective contemplation relating to 'I' is mastered, the contemplation on the pure 'I' to the exclusion of the objects in which 'I' had been supposed to be present has to be practised which will bring about a realisation of the pure 'I'. In this way the idea of space is eliminated and only the idea of knower of space—the pure 'I'—remains, *i.e.* the *Sāttvika* faculty of sentience in a current