

on watching what your mind is receiving. This is the chief means of cleansing your mind or attaining self-purification. This is the best form of Smṛti-Sādhana.

Without Smṛti-Sādhana the ultimate object of contemplation cannot be realised. This cultivation of memory can be practised in the midst of all actions, even while walking, sitting or lying down. When we are engaged in work, we can keep in mind the object of spiritual contemplation and if we carefully notice that it is never absent from the mind, the method is called working in a Yogic state.

In Smṛti-Sādhana we must always watch what is rising in the mind, and abandoning the disturbed state must keep before the mind's eye a vacant, *i.e.* volitionless state of the mind. That is the correct way of purifying the mind and attaining tranquil knowledge. When the memory becomes firm and self-forgetfulness disappears altogether, then the Samādhi that ensues from being engrossed in self only, is real Samprajñāta-Yoga.

For purposes of developing and preserving memory, careful practice is necessary. When through practice, carefulness becomes habitual, then is memory preserved. In the Buddhist method prominence has also been given to memory (Smṛti). There also it is said that without memory and its careful development, mind cannot be shut wilfully. In Bodhicharyāvatāra it has been said that watchful observation of the state of the body and the mind in which they might be at different times is Samprajanya. This kills self-forgetfulness, reveals the slightest fluctuation of the mind and gives the power to stop such fluctuation. It thus gives the ability to concentrate on principles, especially the spiritual principles. It might be questioned that this habit of watching the different fluctuations of the mind is not one-pointedness but multi-pointedness. In reply it can be said that though in respect of the knowable it is multi-pointed, in respect of the instrument of reception it is one-pointed, because the intellect is then occupied with one thought only, *viz.* "I shall be mindful and shall remain mindful." This one-pointedness is the principal one-pointedness, and on its success the achievement of one-pointedness in respect of the knowables also becomes easy. By getting one-