

(1) In dream, outside knowledge is shut out and the ideas in the mind appear as vivid. To adopt these vivified ideas and contemplating on them, is contemplating on the images of dreamful sleep. This may be very suitable for people with a certain disposition. This can be done in three ways : (i) To form a mental image of the object contemplated upon and to think of it as real ; (ii) when recollection is practised, then even in a dream one will think that he is dreaming. Then the desired object should be properly contemplated upon and on awakening and at other times effort should be made to maintain that state ; (iii) when any good feeling or idea is felt in a dream, then immediately on awakening and thereafter that feeling should be contemplated upon. In every case a dreamlike state of shutting out the externals should be adopted.

In dream, external cognition is shut out but mental images continue to be cognised. In deep dreamless sleep, however, both external and mental objects are obscured by Tamas feeling and a hazy idea of inactivity remains. Taking that inactive feeling as the object of contemplation, this method is practised.

यथाभिमतध्यानाद्वा ॥ ३८ ॥

भाष्यम्—यदेवाभिमतं तदेव ध्यायेत्तत्र लब्धस्थितिकमन्यत्रापि स्थितिपदं लभत इति ॥ ३८ ॥

**Or By Contemplating On Whatsoever Thing One May
Like (The Mind Becomes Stable). 39.**

Whatever is considered suitable (no doubt for purposes of Yoga) that can be contemplated upon. If one can get stability of mind therein, one can get stability elsewhere also (1).

(1) Such is the habit of the mind that if it can be fixed for some length of time on any particular thing, it can be fixed on other things also. If one can wilfully concentrate for an hour on a pot he can concentrate on a hillock for an hour also. Therefore on attaining stability of mind by practising meditation on any selected thing, one can get engrossed in the realities and gradually through their knowledge attain Kaivalya.