

of time becomes manifest, because then there is very little sense-activity but only the state of sentience.

There is another way of arriving at the pure 'I'. The centre of all sense-faculties or the 'I-sense' spread all over the body is the heart. Concentrating on the heart, suspending all movements of the body, the feeling of quietness felt all over the body should be contemplated upon. When such contemplation is mastered, the sensation referred to is found to be very pleasant. Through the cessation of the activities of the various sense-organs, they are reduced to an unspecified pleasant state. This unspecified sensation is the sixth sense, *viz.* the 'I-sense', *Asmitā*. When this 'I-sense' is contemplated upon, it leads to the pure 'I-feeling'. It should be remembered that the awareness of the self is called *Asmitā*.

Both the methods really lead to the stabilisation of the mind on the same subject. What that *Asmitā-mātra* or pure 'I' is, has been explained by the commentator by quoting the words of sage Panchasikha. Pure 'I' can be called infinite from another point of view. Pure 'I' being the final stage of cognition in respect of reception it is the illuminer of all objects. That is why it is infinite or all-pervading. As a matter of fact after creating this conception of infinity one has to go to the cogniser of that infinite conception, *viz.* the thought only of 'I'.

Unless the exact nature of the contemplation on self is understood it is not possible to comprehend what the state of salvation is. That is why it has been gone into here in some detail. Practising this method of contemplation, each according to his capacity, the mind becomes serenely fixed. Then getting one-pointedness, *Samprajñāta* and *Asamprajñāta* Yogas are attained.

In *Sūtra* 1-17 the contemplation on the principle of 'I-feeling' has been described. In this *Sūtra* the stabilisation of the mind with the help of the awareness of self in the form of radiance or the infinite sky has been spoken of.

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