

विषयवती अस्मितामात्रा च प्रवृत्तिर्न्योतिष्मतीत्युच्यते, यया योगिनश्चित्तं स्थितिपदं लभत इति ॥ ३६ ॥

**Or By Perception Which Is Free From Sorrow And Is Radiant (1)
(Fixity Of Mind Can Also Be Produced). 36.**

The words within brackets above are carried over in this Sūtra. Contemplation practised on the innermost core of the heart brings about knowledge about Buddhi. That Buddhi is resplendent and is like the Ākāśa (or boundless void). Proficiency in being able to stay long in that contemplation develops perception in that direction whereby Buddhi is perceived as resembling effulgent sun, moon, planet or as a luminous jewel. Similarly, the mind engrossed in the thought of the Ego (2) appears like a waveless ocean-placid and limitless, which is pure Ego all over. It has been said in this connection—"By the reflective meditation of the subtle self there arises the perfect knowledge of 'I am'." This higher perception named Viśokā is twofold, one relating to objects, the other relating to the pure Ego. These are called Jyotismatī (effulgent) and through them the mind of the Yogin becomes stable.

(1) This experience is described as sorrowless because when a very pleasant Sāttvika feeling is acquired, the mind always remains immersed in it. And it is described as radiant or effulgent because on account of Sāttvika enlightenment there is abundance of the light of knowledge. The light referred to here is not the optical light but the fine illumination of knowledge which manifests things that are subtle, covered from view or situated at a distance.

(2) The method of gradually reaching the contemplation of Buddhisattva or the pure 'I-feeling' is first to imagine in the 'lotus', i.e. core of the heart, called the abode of Brahman, the presence of a limitless uninterrupted expanse of clear effulgence like the sky. The pure 'I-feeling' is not objective