

impressions are perceived it will bring forth a knowledge of the previous life. Latent impressions have been gathered in previous lives. If therefore through concentration, the power of perception is directed exclusively to subliminal impressions, then their particulars will become known, *i.e.* where, in which life, and how they were gathered will be recollected.

(2) The subject of subliminal impressions has been dealt with in the comments of Sūtra II-12 and 13. Latent impressions are, like change etc., the result of an unseen characteristic of the Chitta. For the purpose of perceiving latent impression, a particular personal latent impression has to be thought of. If that latent impression is forceful, the result of such thinking will be its vivification. Therefore, fixing the mind on any particular tendency or on any faculty of reception and getting engrossed thereon, will bring about a recollection of the cause of such latent impression in a previous birth and that is perception of the latent impression. In the case of a man, the particular latent impressions of the human species are the memory-producing Vāsanās. If the peculiarities of the human form, its sense-organs, mind etc. are thought upon and engrossed in, it will bring about a knowledge of their causes, *i.e.* it will be known why they have been cast into this particular mould and why they have adopted the virtuous or vicious ways of this life. Vāsanā has been explained before. Vāsanā is like a mould and actions of virtue and vice are like molten metal.

(3) The story of the conversation between Jaigīṣavya and Āvaṭya quoted above is not found in any extant literature. It might have been quoted from some obsolete Śrūti.

Pleasant—unaffected by material sorrows.

Unrestricted—unbroken by any obstacle.

All-embracing—Liked by everybody and favourably situated in all circumstances.

प्रत्ययस्य परचित्तज्ञानम् ॥ १८ ॥

भाष्यम्—प्रत्यये संयमात् प्रत्ययस्य साक्षात्करणात्ततः परचित्तज्ञानम् ॥ १८ ॥

(On Practising Samyama) On Notions, Knowledge Of
Other Mind Is Developed. 19.

By practising Samyama on notions and thus perceiving them, knowledge of other minds can be acquired (1).