

जातायां चित्तं समर्थं स्यात्तस्य तस्यार्थस्य प्रत्यक्षीकरणायिति तथा च सति श्रद्धावीर्यस्मृतिसमाधयोऽस्याप्रतिबन्धेन भविष्यन्तीति ॥ ३५ ॥

The Development Of Higher Objective Perceptions Called Viśayavatī (1) Also Brings About Fixity Of Mind. 35.

The higher perception of smell which one gets when concentrating on the tip of the nose is the higher smell-perception. Similarly, concentration on the tip of the tongue gives supersensuous taste, that on the palate supersensuous colour, that on the tongue supersensuous touch and that at the root of the tongue supersensuous sound. The rise of these higher perceptions fixes the mind firmly, removes doubts and forms the gateway to knowledge acquirable through concentration. Such perceptions of the sun, the moon, the planets, jewels, or lamps, etc. are to be regarded as definitely objective. The Śāstras, inference and verbal instructions of preceptors can no doubt produce veridical knowledge of things, yet until by the foregoing method an object is brought within the purview of one's own senses such knowledge would remain an indirect knowledge, and not helpful in producing firm conviction in respect of subtle things like a state of salvation, etc. That is why, for the removal of doubts in respect of instructions received from teachers or the Śāstras, or by inference, some specific feature of the object must be definitely perceived. If a part of the knowledge acquired from the Śāstras is proved to be true by direct perception, then faith is developed for subtle matters like salvation, and that is why such clarifying training of the mind has been prescribed. In the midst of unsettled modifications of the mind such special knowledge of smell, sound, etc. arising in the abovementioned manner and Vaśīkāra Sañjñā, *i.e.* complete renunciation arising therefrom, the mind becomes