

capable of having a complete realisation of such matters. That happening, faith, energy, remembrance and concentration come to the mind without any interruption.

(1) The term Viṣayavatī or 'Relating to objects' refers to objects of the senses. 'Higher sense-perception' indicates such modification of the mind as would produce perception of the supersensuous aspects of the objects of the senses. If the mind is fixed on the tip of the nose, a strange novel perfume pervades the air breathed, and this can be experienced easily.

The optic nerve is situated above the palate. On the tongue the sense of touch is most developed. The root of the tongue is closely related to the ear for purposes of articulation. Therefore concentration on these points develops a finer power of perception of the sense organs. When the eyes are shut after looking intently at the moon or the stars for some time, their image continues in the mind. Contemplating on that, higher perception thereof is produced, because they are included in the category of colour, etc. Buddhists call this kind of supersensuous power Kasin.

Unless such contemplation is practised continuously for a day or two, its effects are not realised. Practising this for some time gradually and arriving at a stage when there is no interruption by thought or any hindrance, if it is tried in a state of fasting or on meagre diet by holding the mind concentrated on the tip of the nose, etc., then the higher sense-perception is developed. That this sort of realisation induces deep faith in Yoga and a renunciation of earthly sounds, etc. has been explained by the commentator.

विशोका वा ज्योतिष्मती ॥ ३६ ॥

भाष्यम्—प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धनोत्थनुवर्त्तते । हृदयपुण्डरीके धारयतो या बुद्धिसंविद् बुद्धिसत्त्वं हि भास्वरमाकाशकल्पं तत्र स्थितिवैशारद्यात् प्रवृत्तिः सूर्येन्दुग्रहमणिप्रभारूपाकारेण विकल्पते, तथाऽस्मितायां समापन्नं चित्तं निस्तरङ्ग-महोदधिकल्पं शान्तमनन्तमस्मितामात्रं भवति, यत्वेदमुक्तम् 'तमणु-मात्रमात्मानमनुविद्याऽस्मीत्येवन्तावत्सम्प्रजानीते' इति । एषा द्वयी विशोका,