

of Buddhi, the impact received at first through the senses, is later reflected in the pure 'I'. The centre of this reflection is the reflector of the Buddhi. To think that 'I exist' is also the result of such reflection. For all lower physical sensations or perceptions of objects, the centre of reflection is the Buddhi or the senses lower down. But the reflector of the Buddhi, which is the highest form of the phenomenal Self, is beyond the Buddhi; that is the immutable consciousness or Puruṣa. This idea of reflection is the way of reaching the Puruṣa principle. After realising the principle of the pure 'I-feeling' by force of concentration, the Puruṣa principle, the reflector, has to be realised by a process of meditation. This really is Viveka-Khyāti or final discriminative discernment.

(6) Affinity and disaffinity are the two kinds of relationship. Affinity means agreement in presence or agreement in absence, while disaffinity implies non-agreement in presence or absence. Broadly speaking, realising the nature of these kinds of relationship, having got a part of the relationship between two related things, to know the rest is inference. When non-existence of something is inferred, it implies the knowledge of the existence of some other things; this has been explained before. This science is against the cognition of a non-existent or negative thing.

(7) From only words, *i.e.* from sentences composed of the cases and the verb. But in every case there may not be a correct cognition. In some places doubts arise and in some the doubts are dispelled through inference. For example, "so and so is reliable, when he says it, it must be true." From study also one can make sure. This is inferential proof. From this many think that Āgama or verbal testimony is not a separate source of valid knowledge. But it is not so. Some men are found naturally to possess the power to find out what is in another mind, or can communicate his own thought into another. They are called thought-readers. They also possess the power of thought-transference. Telepathy is of this class. If you think that a book is in such and such a place, that thought will at once rise in their mind, *i.e.* they will come to have a knowledge of the existence of the book in that place. How does the cognition come to the thought-readers? Not by direct perception,

