

cognition is named 'Buddhi' or Pramāṇa. Of the two, in Buddhi the cognitional aspect appears to be prominent, while in memory or recollection the object-aspect attains prominence. Memory is of two kinds, *viz.* remembrance of things only imagined (*i.e.* unreal) and of things not imagined (*i.e.* real). In a dream state memory of imagined things appear (4) while in a waking state memory of real things appear. All memories arise out of impressions whether of right cognition, misapprehension, vague ideation, deep sleep or of memory. The foregoing fluctuations are of the nature of pleasure, pain or stupefaction (5). These will be explained in connection with Kleśas or afflictions. Attachment follows pleasure, aversion follows pain, while stupefaction is nescience. All these fluctuations must be shut out. When they are eliminated, then will be reached concentration—Samprajñāta or Asamprajñāta as the case may be.

(1) Asampramoṣa = Desisting from taking things which are not really one's own. In memory a previous experience is only reproduced without stealing from, *i.e.* accretion from anything else.

(2) When we remember a pot do we remember only the object or the knowledge (*i.e.* the sensation of knowing or the process of knowing the pot)? In reply, the commentator avers that both are remembered. Though the knowledge is influenced by the object, *i.e.* takes after the character of the object, yet it reveals itself quite as much as the latter. In other words, only the knowledge of the pot does not arise, but it is mixed with the feeling that 'I am knowing the pot'. Memory of a thing experienced before, unalloyed by anything else, or feeling of an object experienced before, is memory; but in that memory of the object, a new feeling of 'I am knowing' is also present. The word 'new' here does not refer to the thing experienced before, but the process of knowing which was taking place anew in the mind is referred