

In reply it has to be stated that cognition of a non-existent thing is really the cognition of existent things other than that one and is just a 'Vikalpa'. The absence of a thing is in reality some other positive thing and is asserted only in relation to some present thing. About the knowledge of non-existence it has been said in Śloka-Vārttika that it is formed mentally and independently of the senses by perceiving a positive entity and then remembering that which is asserted to be absent. For example, when we do not see a pot in a place, we first see a vacant and illuminated place, and then we form an idea in the mind that the pot is absent. In fact, no knowledge can be formed without reference to an object. All the knowledge that we have of things that exist is mainly of two kinds, *viz.* Pramāṇa and 'feeling'. Of these, Pramāṇa relates to things which are outside the sense-organs or used as outside the sense-organs. Perception, inference and testimony—all these Pramāṇas are characterised by this feature. Feeling relates to what occurs inside the sense-organs, *e.g.* cognition of memories, of pleasure, etc. Realisation of something not known before is also called Pramā; its instrument is called Pramāṇa. This definition of Pramāṇa distinguishes it from memory. In this science of Yoga, certain 'feelings,' have been taken to be mental 'perceptions' and thus included in the category of Pramāṇa. Recollection is not, however, mental perception because it is the feeling again of things felt before. Therefore, Pramāṇa and recollection are different things.

(2) Mental fluctuations vary with differences in the outward objects. That is why outward things affect or modify the mind. When the mind comes into contact with an object through the sense-channel, then the mind is affected or changed. Each modification of the mind-stuff is one piece of knowledge. The Chitta comes into contact with objects through six sense-channels. The five external senses and the sixth internal sense, called Manas, are the channels recognised by the science of Yoga. Through the external sense-channels we get only an inchoate elementary sensation, which is only a form of reception. For example, what we get through the ear is only an inchoate sensation, *i.e.* the cawing (of a crow). Then with the help of the other functions of the mind we