to. When in recollection, there is such a remembrance, it must be admitted that both are present in it, *viz.* (a) knowledge of the object experienced before and (b) the new mental process of knowing. Of these two, the first is the knowledge of a thing experienced before and the second of something not experienced before. The first is memory and the second is knowledge in the shape of Pramāṇa or correct new apprehension.

In all experiences there is an object as well as the process of knowing. Both these produce latent impressions and therefore both give rise to cognition. Of them, modification arising out of the latent impressions of the object is memory while that of the process of knowing is an action—a mental action, *i.e.* power of knowing. Therefore, that latent impression is the power of knowing. The mental action arising out of the power of knowing is not exactly the same as before but a new knowledge which is Pramāṇa.

(3) The term 'Swavyañjakāñjana' used by the commentator means coloured by the cause of its own manifestation.

(4) Bhāvita-Smartavya = Recollector of an experience roused, or imagined of unreal cognition. For example, the imagined conception of 'I have become a king' brings in its train thoughts of palace, throne, etc. in a dream. In a waking state there is chiefly knowledge of non-imaginary thoughts and objects.

(5) In fact, the sensation or feeling in which there is no ability for clear knowledge of pleasure or pain, is stupefaction. For example, after severe pain there is a benumbing feeling devoid of the sense of pain. Stupefaction is predominantly Tamas in quality; that is why it is akin to nescience. All comprehensions in the mind are associated either with plesure, pain or Moha. Therefore, they can be called fluctuations of the state of the mind relating to cognition. Attachment, hate and fear, all give rise to actions of the mind, hence they are modifications of the state of the mind relating to conation. Waking, dreaming and deep sleep are modifications relating to the state of retention.