

The general rule mentioned before that touch arises out of an object having the quality of sound, and from an object having the property of touch arises colour, and from an object having the property of colour arises taste, and from taste arises smell, is not applicable in respect of Tanmātras. Tanmātras have emanated from the ego. The perception of smell arises with the help of minute particles. Therefore that which produces the perception of smell Tanmātra can also produce perception of taste, colour, touch and sound? Thus the sound Tanmātra has been said to have one quality, touch two qualities, colour three qualities, taste four qualities and smell five qualities. Naturally however at the time of realisation, each Tanmātra is realised by its peculiar property.

(4) Asmitā (Ego)—‘I-sense, *i.e.* the pretentious feeling relating to self. The word ‘Asmitā’ refers also to the knowledge having ‘I’ as its determinandum. Here it means Ego. It has been said before (II-6) that identity of the instrument of reception with Supreme consciousness is Asmitā. From that point of view Buddhi is pure Asmitā or final form of Egoism. In every case, however, Asmitā-mātra is not Mahat. In the present context it is the common constituent of the six sense-organs, the common Ego. Ego or mutative ‘I-feeling which is the common constituent of all senses and Buddhi, both are called Asmitā-mātra. When the term ‘Asmīti-mātra’ is used it refers only to Mahat or pure ‘I-sense.

The relationship of other sense-organs with the Self is also due to Asmitā, which produces the conception ‘I am endowed with the power of hearing’ etc. Thus the combination of the ‘I-sense with the instruments of reception creates ‘I-feeling which is Ego. In fact, the senses are only the different states or modifications of Asmitā. From external appearance the seats of the different senses appear as particular arrangements of the Bhūtas. The internal energy by which the Bhūtas are arranged in a peculiar manner is really a sense. Internal sense energy is in fact a particular form of the ‘I-sense or Ego. On account of the presence of ego, the whole body is conceived as ‘I. The sense organs, the organs of action, Prāṇa and Chitta or mind are different states or mutated forms of Ego. For example, eye = ‘I-sense inherent in the eye, *i.e.* ego taking the form of the eye.