

When this is activated by the action called 'light', the concept of light is formed. Knowledge of light means the conception of identity between the knower and the sensation of light. In other words, an external activity producing a change in the 'I'-sense being attributed to the knower, is knowledge of light. This feeling of relationship between the knower and the known, *e.g.* 'I am the knower of light', is the ego called 'Asmitā'. The nature of the sense-organs or their common constituent, is the sixth *Aviśeṣa* or undiversified principle called *Asmitā*.

(5) Self only as cognition of unqualified existence = the feeling that 'I exist' or pure 'I'-sense. The property of *Buddhi* or *Mahat* as a principle is assurance. Assurance and existence as entity are inseparable. Assurance in respect of a thing and that of self are both attributes of *Buddhi*. Of these, the assurance in respect of self is the final. That is why it is the real nature of *Buddhi*. Assurance in respect of an object is a distracted modification of *Buddhi*. Therefore 'I exist' or a convincing knowledge of self, or self as a pure entity, is the *Mahat* principle.

If there is the conception of 'I' at the root, then there can be its mutated forms, *e.g.* 'I am the seer', 'I am the hearer', 'I am the smeller', 'I am moving' etc. This mutated form is the (mutative) ego. Thus from the feeling of self as an entity, which is *Mahat*, arises Ego, *i.e.* *Mahat* principle is the cause of ego.

Analysing the 'I'-feeling in this way it will be seen that *Mahat* is the first manifestation. Its modification is ego, whose modifications are the senses. *Tanmātras* of sound etc. are also modifications of the ego.

The perceptible part of sound etc. is only a modification of our ego, and the external action from which sound etc. emanate, is a mutation of the ego of the Great *Brahma* or *Hiraṇyagarbha*. Thus sound etc. are in both respects the modifications of the ego.

The commentator says that *Mahat* undergoes six undiversified modifications in the shape of *Tanmātra* and ego. *Sāṅkhya* says that from *Mahat* arises ego and from ego come the five *Tanmātras*. Some say that this is a point of difference between the *Sāṅkhya* and *Yoga* philosophies. There is, however, no real difference. In fact, the observation of the commentator is this—the first manifested *Mahat* is antecedent to the six *Aviśeṣas* or undiversified states. Taking the latter states as one species, the first