

Identification of the organs of cognition with self is Asmita or Egoism. Buddhi or the individual cognitive principle is the primary instrument of cognition ; it is therefore primarily pure egoity. Feeling the various sense-organs to be the self, is also egoism. 'I am possessed of the power of seeing etc.' this sort of imputation of the idea of self to something which is not self, is an example of Egoism. This sort of imputation of self to other things may be of various kinds.

(2) The words used in the quotation from Panchaśikha have meanings different from the current ones. As this is from a text which was prepared before technical philosophical terms were coined, many of the words used here convey ideas different from their ordinary import. Ākāra = Perpetual purity, immaculateness. Vidyā = metapsychic consciousness. Śīla = Indifference, or the attitude of an onlooker who is not affected or changed by anything he sees. Not having true knowledge about these peculiarities of Puruṣa, and their difference from Buddhi deluded people under the influence of Avidyā take the individual intellect as the self *i.e.* they form the erroneous idea that Buddhi or the egoistic 'I' feeling and the absolute knower or pure consciousness are one and the same.

सुखानुशयी रागः ॥ ७ ॥

भाष्यम्—सुखाभिन्नस्य सुखानुस्मृतिपूर्वः सुखे तत्साधने वा यो गर्हस्तद्व्या-
लोभः स राग इति ॥ ७ ॥

**Attachment Is That (Modification) Which Follows
Remembrance Of Pleasure. 7.**

The desire for or the hankering after or the thirst for pleasure or for objects of pleasure that is entertained by a being which has experienced pleasure and arises from its recollection, is called Rāga or attachment. (1)

(1) Desire born of the latent impressions of pleasure enjoyed is what is meant by 'that which follows remembrance of pleasure'. Thirst implies a feeling of want for the pleasure enjoyed, as one feels the need of water when thirsty. Hankering