

the stars as permanent, or again, the heavenly beings as immortal. Because of its place (of origin), of its germinal source (I), of its constituent factors, of its secretions, of its disintegration and of its adventitious purity, the body has been declared by the sages as something impure. Such a loathsome and unclean body is however regarded as pure ; for example, in the description 'This maiden, charming and tender as a new moon, with her body appearing to be formed of honey or nectar has emanated as it were from the moon, and with her lotus-like eyes, she is refreshing living beings with her alluring glances'. What is here being compared to what ! This is how a false sense of purity comes to invest that which is impure. This also illustrates the false cognition of the sacred in what is profane, and of the beneficial in what is really not so.

The false cognition of pain as pleasure will be described later in aphorism II-15 'Everything is painful to the discriminating person because of its consequential misery, (Pariṇāma-duhkhatā) afflictive misery (Tāpa-duhkhatā) and misery due to latent impressions (Saṃskār-duhkhatā) as well as the opposition of the modifications of the Guṇas'. Looking upon misery as happiness is Avidyā. So in regarding as pertaining to one's own self things which are not so *e.g.* regarding animate and inanimate external objects (such as children, cattle or personal effects), the body which is the seat of all experience or the mind which is but an instrument apparatus of the Puruṣa, as constituting one's own self. In this connection Achārya (Panchaśikha) has said 'Those who regarding the animate and inanimate objects as part of their own self, rejoice at their accumulation and become miserable at their depletion, are all deluded'. This Avidyā has four divisions. It is the source from