

identification with all that is mentioned above. This is called the 'Ego.' All these thirteen items, together in their aggregate, represent the 'effect' (*karya*), mentioned in the stanza.

*PRAKRITI IS SAID TO BE THE CAUSE* --- All the above-mentioned together constitute the world-of-matter. The five elements in their combination become the entire world-of-objects including the body, the senses, sensation and the instrument-of-judgement. From the five Great Elements down to the Ego, all items enumerated together form the "world-of-objects" --- since all of them can be perceived.

*AS EXPERIENCING PLEASURE AND PAIN* --- That which perceives the entire world-of-objects and their reactions upon the ego which is the individual's direct reaction to the world, is the Self. The Light of Consciousness is that which illumines the world-of-objects outside and the instruments of perception, feeling and thought within.

*PURUSHA IS SAID TO BE THE CAUSE* --- Pleasure and pain are the reactions in our intellect. When desirable objects in a conducive pattern reach our life, the experience is called 'pleasure.' And the opposite sensation, produced by undesirable objects, is called 'pain.' Every experience, in its final analysis, is adjudged either as pain or as pleasure. The Awareness in us illumines these. It would be impossible to be conscious of the flow of