

इन्द्रियाणि *indriyāṇi* the senses पराणि *parāṇi* superior  
 आहुः *āhuḥ* they say इन्द्रियेभ्यः *indriyebhyaḥ* than the  
 senses परम् *param* superior मन *manah* the mind मनसः  
*manasaḥ* than the mind तु *tu* but परा *parā* superior बुद्धिः  
*buddhiḥ* intellect यः *yaḥ* who बुद्धेः *buddheḥ* than the  
 intellect परतः *parataḥ* greater तु *tu* but सः *saḥ* he

The senses are said to be superior to the body; the mind is superior to the senses; the intellect is superior to the mind; and what is superior to the intellect is Atman. 42

A thing subtle is always superior to another, gross. The senses, five in number, excel the gross body. Mind dominates over the senses and so it is superior to them. Intellect comes above the mind in that it decides while the latter merely feels. Atman supplies light to the intellect itself and therefore it is above all these instruments utilized by It.

The skin and other coverings of a fruit are of varying grades. The interior sheaths progressively assume more and more of the characteristics of the pulp which is the main factor in it. Similarly, in the make up of man the subtle organs are more akin to Atman, than the gross.

Desire clings more tenaciously to the subtle than to the gross. Attachment to the body easily gives place to the attachment to the senses; from the senses it shifts to the mind; from the mind it rises to the intellect. Attachment to all of these categories leads to bondage and brings untold misery to the