

In reality, if it is rationally considered wherefrom has the mind come, its beginning can not be found. Just as matter is considered to be beginningless, because otherwise nothing would be supposed to be producing something, so is the mind considered to be without beginning. As it is admitted that matter has the characteristic of being eternal, so has the mind.

Nobody can advance any reason for the statement that mind originates with birth. In fact it is entirely wrong to say so. Those who hold that fear of death is an instinct *i.e.* untaught ability, only speak of this life but cannot answer the question as to how instinct arises. Two answers are generally given to the question as to how instinct arises. The first answer generally is that it has been made by God, and other (which is no answer) is that it is not knowable. There is no iota of evidence to show that the mind has been made by God beyond the blind faith of some sects. According to the philosophy of the R̥sis the mind has not been made by God but it is without a beginning. If they, who hold that the origin of the mind is unknowable, admit that they do not know it, then there is an end of it. If on the other hand, they say that men cannot know it, then mind will be held to be either with a beginning or beginningless. If the cause of mind is said to be entirely unknowable, it is indirectly saying that the mind is causeless. What is causeless is eternal. If a thing arises out of an antecedent cause, then it is generally said to have a beginning. Therefore a causeless thing is without beginning. The use of the term 'unknowable' would thus really mean that the cause exists but is not clearly knowable. It has been said that Chitta or mind is characterised by a series of modifications. These modifications are appearing and disappearing. The three Guṇas constitute the main ingredients of these fluctuations. Each variety of change caused by the combination of the three Guṇas is a mental modification. The three Guṇas being without cause are beginningless. Therefore the flow of fluctuations resulting from their mutations must also be without beginning. This is the most reasonable answer to the question 'whence and wherefrom has the mind come' vide IV-10 (I).

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