

we come to experience youth; we are confident in our knowledge that though youth is entered into and childhood has ended, there is a continuity of existence of the same one only, so, a child has now become a youth. So too, at the moment of death, there is no extinction of the individuality, but the embodied-ego of the dead-body leaves its previous structure, and according to the *vasanas* (mental impressions) that it had gathered during its embodiment, it gets identified with a physical equipment, where it can express itself completely, and seek its perfect fulfilment.

*14. The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent; endure them bravely, O descendant of Bharata.*

According to the accepted theory of perception in *Vedanta*, an object is perceived not BY the sense-organs but THROUGH them. The *Indriyas* are instruments through which the perceiving-ego gathers the knowledge of the various objects. If the perceiver is not actually contacting the objects through the sense-organs, the objects, as such, cannot bring any perception to him.

That the same objects can give two different types of experiences to two different individuals is very well-known. The object remaining the same, if it can give different experiences, it is evident that it is because of the difference in the mental composition of the individuals. It