

*naivāyamānandamayaḥ parātmā  
sopādhikatvātprakṛtervikārāt,  
kāryatvahetoḥ sukṛtakriyāyā  
vikārasaṅghātasamāhitatvāt. (209)*

209. Nor can the ānandamaya kośa be the supreme Self because it has attributes which are ever-changing. It is a modification of prakṛti. It is created as the result of good actions of the past and it lies embedded in the other sheaths which are in themselves all modifications.

Even this ānandamaya kośa cannot be the Ātman for the following reasons –

- (a) **Since it has conditionings (sopādhikatvāt)** – It is limited, conditioned, it is not constant. At certain moments this experience is available and at other moments it is not. So the bliss sheath cannot be the ever-present Self.
- (b) **Since it is a modification of nature (prakṛtervikārāt)** – It is a subtle expression of matter, the grosser being the desire, the grossest the action. The bliss sheath consists of the causal body made up of vāsanās. They too, are modifications of matter as the BMI and so the bliss sheath also cannot be the modificationless Ātman.
- (c) **Since it manifests as a result of good and meritorious actions of the past (kāryatvahetoḥ)** – It belongs to the realm of the effect, not of the cause. It causes the types of desires and actions but itself is an effect caused by past actions. As an effect, it cannot be the Supreme which is the cause of all.
- (d) **Since it is the assemblage of matter modifications (vikārasaṅghāta-samāhitatvāt)** – Vāsanās cannot but manifest under conducive circumstances. The tendencies express as thoughts. The vāsanās can exist only in a medium of matter. So the ānandamaya kośa is always associated with the assemblage of matter. Naturally, therefore, it is held in a mesh of thought vibrations and this assemblage itself is a modification.

Hence, for the reasons given above, the bliss sheath cannot be the Ātman. The Ātman ever is, never is not. It is immutable, It has an existence even without equipments.



पञ्चानामपि कोशानां निषेधे युक्तिः श्रुतेः ।  
तन्निषेधावधि साक्षी बोधरूपोऽवशिष्यते ॥ २१० ॥

*pañcānāmapi kośānām niṣedhe yuktitaḥ śruteḥ,  
tanniṣedhāvadhi sākṣī bodharūpo'vaśiṣyate. (210)*

210. When the five sheaths have been negated through reasoning based upon authoritative scriptural texts, then at the acme of the process what remains is the Witness, Knowledge Absolute, the Self.

So far, we have enquired into and found the activity nature and functions of the five kośas – the food, the vital air, the mental, the intellectual and the bliss sheaths. Having enquired into them, we found that none of them could be the Reality and hence we rejected them all.

When all these sheaths are negated, and when an individual crosses the five frontiers intellectually, with right argument and full understanding, he reaches the culminating point of this negation. The destination reached by thus negating and finding that the five sheaths are hollow, is the 'I', the negator. The remainder, the Witness of this negation is of the nature of pure Consciousness.

