

The BMI, PFT and OET are the constituents of the not-Self (see footnote to verse – 124). At present, we are preoccupied with them. When the not-Self is entirely eliminated at the still moment of meditation, this very same PFT or ego will be recognised as the pure Self, the Sadātmā. When all that is the not-Self and its consequent agitations (vikṣepa) are removed, the ego which is suffering its limitations will cognise itself to be the Brahman. Therefore, this negation of the anātman should be continued till the point of deep and total realisation is reached.



अतो नायं परात्मा स्याद्विज्ञानमयशब्दभाक् ।
विकारित्वाज्जडत्वाच्च परिच्छिन्नत्वहेतुतः ।
दृश्यत्वाद्यभिचारित्वान्नानित्यो नित्य इष्यते ॥ २०६ ॥

*ato nāyam parātmā syādvijñānamayaśabdabhāk,
vikāritvājjaḍatvāccca paricchinnatvahetutah,
dṛśyatvādvyabhicāritvānnānityo nitya iṣyate. (206)*

206. For the following reasons, the intellectual sheath which we have so far spoken of, cannot be the supreme Self. It is subject to change, it is inert and insentient, it is limited, it is an object of the senses and it is not constant. A mortal, perishable thing, indeed, cannot be said to be the immortal, imperishable Ātman.

The vijñānamaya kośa is being negated in this verse. It cannot be the Ātman because of the following reasons –

- (a) **Because it is subject to change (vikāritvāt)** – The intellectual sheath is subject to change, our ideas and ideals are always changing, our intelligence varies from time to time. Therefore, this cannot be the Self which is ever the same.
- (b) **Because it is insentient (jaḍatvāt)** – The intellect by itself is inert. When the light of Consciousness touches it, then alone does it become sentient and shines out of the individual – to think, to rationalise, to discriminate, to judge and so on.

- (c) **Because it is limited (paricchinnatvāt)** – Every intellect has its limitations. A great artist may know everything about art but he may not know anything about physics. A physician may be a great genius in science but he may not know anything in politics. Politicians in India need not necessarily know economics. A Vedāntin may know his Vedānta but know perhaps nothing of other subjects. So each one may be great in his own field but not in others. The intellect in everyone is limited, therefore the intellectual sheath cannot be the unlimited infinite Self. The Self is unlimited and undivided hence the intellect cannot be the Ātman.
- (d) **Because it is perceivable (drṣyatvāt)** – We know our own intellects. We say, ‘I am dull’, ‘I am intelligent’ and so on; we are conscious of our intellects. The intellect is an ‘object’ of Consciousness. The object cannot be the subject, the pure Consciousness.
- (e) **Because it is not constantly present (vyabhicāritvāt)** – It is not constantly present, faithfully serving at all times. In deep sleep, the intellect is not available, in the waking condition it is available in a perverted condition. It slaves in the dream and it does not work at all during deep sleep, when swooning or when under chloroform. At times it is available, at times we are intelligent and at other times we are dull and unintelligent. Therefore, it cannot be the Ātman.
- (f) **Because it is not eternal (anityatvāt)** – It is mortal, changeable and variable. Hence the intellect cannot be the Self, the Reality, which is eternal.

The next personality layer, the bliss sheath, is taken up for discussion from the following verse –

