

The jīva carries out the activities of the world in strict adherence to a blue-print provided by itself. This blue-print, the peculiar mode of one's activities, is determined by vāsanās acquired earlier. The activity may be good, bad or indifferent. It is all ordered by the texture of one's vāsanās.

Accordingly, when the jīva acts in the world, ordered by the past vāsanās, the activities produce results. These fruits are enjoyed by the jīva under finite varieties of physical environments. In order to act as per the old vāsanās and to enjoy the fruits of actions, the individual has to take birth in various fields of activities, high and low, with reference to this relative existence. The three states of Consciousness, the waking, dream and deep sleep, are conditionings of this vijñānamaya kośa. The experiencer of joy and sorrow in these three states of Consciousness is this intellectual sheath. In whatever state there is an experience, the concept of 'I' is immanent.



देहादिनिष्ठाश्रमधर्मकर्म-  
गुणाभिमानं सततं ममेति ।  
विज्ञानकोशोऽयमतिप्रकाशः  
प्रकृष्टसान्निध्यवशात्परात्मनः ।  
अतो भवत्येष उपाधिरस्य  
यदात्मधीः संसरति भ्रमेण ॥ १८८ ॥

*dehādiniṣṭhāśramadharmakarma-  
guṇābhimānām satataṁ mameeti,  
vijñānakośo'yamatiprakāśah  
prakṛṣṭasānnidhyavaśātparātmanah,  
ato bhavatyeṣa upādhirasya  
yadātmadhīḥ saṁsarati bhramena. (188)*

188. Identifying with the attributes of the order of life, their duties and functions, which actually belong to the body, it considers them as its own.

*The vijnanamaya kośa is extremely radiant because of its nearness to the supreme Self. It is a superimposition on the Self which, when identifies with it, suffers transmigration through delusion.*

The intellectual sheath is subtler than the mental, the vital air and the food sheaths. Owing to its subtlety, it has the maximum pervasiveness. In the order of sheaths, it is nearest to the Ātman, the Self, consequently, it is extremely brilliant. Compared with all other sheaths, it has more reflectiveness. This sheath is the conditioning nearest to Reality.

The term ‘Ātmadhīḥ’, is indicative of the ego (jīva), at the same time defining the individuality.<sup>1</sup> The Ātman conditioned in the intellect is the individuality, the ego. This jīva is the factor which undergoes the phenomenon of coming and going, the phenomenon of transmigration. Transmigration is occasioned by the delusion of not knowing the Self as the Reality and considering the not-Self, the jīva, to be the Reality.

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<sup>1</sup> Ātman + dhiḥ = Ātmadhīḥ = jīva, ego. The light of Consciousness in us, the Ātman, functioning in the thought springs (dhiḥ), is the ego, the jīva; so Ātmadhīḥ means, the individuality, the PFT, the ego. Pratibimbavāda – the theory that the ego is the ‘reflection’ of the Self in the intellect.

