

characterised by pain and sorrow, (4) it is an object of cognition and (5) it is ever identified with the objects of knowledge.

The mind has a beginning and an end. When one wakes up from sleep, the mind begins to function, when in deep sleep, it ceases to function. The Ātman, the Self, has neither a beginning nor an end. It is eternal and infinite. Hence the mind which is ephemeral and finite cannot be the Ātman.

Even while it exists, the mind is fickle, ever-changing. At one moment sorrowful, at another it becomes joyful, now peaceful, now agitated. This changing mind cannot be the changeless Ātman, whose nature is eternal Bliss.

The very fabric of the mind is pain and sorrow. Even when it is joyous, its joyful nature is accompanied by the fear of change. From the standpoint of eternal Bliss, our little joys and pleasures are, at their best, comparative sorrows. So the mind cannot be the Ātman because of the obvious contradiction in its very nature.

The mind is the cause for all the sense objects (see verse – 177). Since the objects constantly change, the mind too must constantly change to become the objects. The effects are nothing else but the cause in another form. The mind cannot be the Ātman because the Ātman is neither the cause nor the effect of anything. It is the divine changeless substratum for all changes.

The mind is identified with the objects. What we see around us is the ‘seer’ in another form. The subject and the objects are really one and the same. When the subject is projected through the mind, it appears as though it is a pluralistic world. But in fact, it has no reality, inasmuch as, where the subject is not, the world of objects can never be. Through the world of objects, the mind looks at itself. The subjective subject looking at the objective subject is the experience of the world of objects, like the child sucking its own thumb and enjoying it. Remove the thumb, it cries. Remove the object, we cry. The Ātman does not identify with the objects,

It is the knowing principle. This being so, the mind cannot be the Ātman.

With this verse, the explanation and the negation of the manomaya kośa is over. Next we take up for discussion, the intellectual sheath, the vijñānamaya kośa.

