

मनः प्रसूते विषयानशेषान्
स्थूलात्मना सूक्ष्मतया च भोक्तुः ।
शरीरवर्णाश्रमजातिभेदात्
गुणक्रियाहेतुफलानि नित्यम् ॥ १७७ ॥

*manah prasūte viṣayānaśeṣān
sthūlātmanā sūkṣmatayā ca bhoktuḥ,
śarīravarnāśramajātibhedāt
guṇakriyāhetuphalāni nityam. (177)*

177. *The mind continuously delivers for the experiencer – (1) all sense objects, gross or subtle, without exception, (2) distinctions based upon body, caste, order of life and creed, as well as, (3) the difference of qualities, actions, motives and results.*

All the sense objects without any exception are bred by the mind. It goes on creating the gross things of the world outside and the subtle things within. Not only are the objects created by the mind, but the subject, the enjoyer of objects, is also created by the mind alone. We may not be in a position to accept the statement that 'I' and the 'world around me' are the creations of the mind. In the dream state, the dreamer, the dreamworld and the dream experience are all created by the waker's single mind. The dreamer while dreaming cannot appreciate and understand that the things around him and he himself playing as the dreamer, are created by his own mind. The waking state is in no way different from this illusory dream state.

Gross objects are constituted of forms and colours, sounds and tastes, smells and touch. The subtle objects consist of feelings and thoughts.

In the sense objects, gross and subtle, we find innumerable varieties and endless differences such as those based upon caste, creed, status, position in life and so on. All such differences are, without an exception, always created by the mind. The differences in qualities, activities, causes, and their consequences are all created