

Those who have a burning desire for Liberation should make, at first an all out effort to cleanse the mind, that is itself spiritual ignorance. When this is done, Liberation is not far away at all. It is, like the fruit on your palm, already there, right with you.



मोक्षैकसक्त्या विषयेषु रागं
निर्मूल्य संन्यस्य च सर्वकर्म ।
सच्छ्रद्धया यः श्रवणादिनिष्ठो
रजःस्वभावं स धुनोति बुद्धेः ॥ १८२ ॥

*mokṣaikaśaktyā viṣayeṣu rāgaṁ
nirmūlya śannyasya ca sarvakarma,
sacchraddhayā yaḥ śravaṇādiniṣṭho
rajaḥsvabhāvaṁ sa dhunoti buddheḥ. (182)*

182. With single pointed devotion for Liberation, he who roots out his attachments for sense objects, renounces all actions and with faith in Truth, constantly hears the Truth and so on, he can purge the rājasika nature in his intellect.

Relinquishing both the doership and the enjoyership, one accomplishes the end of the ego. Ego, the jīva, is constituted of these two vanities only. Of them, it is easier to remove the enjoyership. The 'I am the enjoyer' attitude from the fruits of actions can be removed easily. For this, selfless dedicated service (karma-yoga) has been recommended. Activities without ego and egocentric desires cleanse the mind. When one works dedicatedly, without the ego and the egocentric desires in the world, the existing vāsanās get exhausted and no new vāsanās are created. Then the mind becomes calmer, and quieter the mind, the greater is its contemplativeness. So one gains a deeper understanding of the scriptures. Through śāstra study, one will be able, ultimately, to eliminate the false vanity, 'I am the doer'.

So for a person who has cultivated single pointed devotion for Liberation, a way has been suggested here for the purification of his mind. Dedicated activity without the ego and egocentric desires, study of the scriptures with faith and understanding, and an intelligent removal of the vanity that arrogates all activities to itself, will result in the complete elimination of the rājasika nature of the intellect. When the mind and intellect are purified, Liberation is just like the fruit on one's palm, one has only to enjoy it.



मनोमयो नापि भवेत्परात्मा
ह्याद्यन्तवत्त्वात्परिणामिभावात् ।
दुःखात्मकत्वाद्विषयत्वहेतोः
द्रष्टा हि दृश्यात्मतया न दृष्टः ॥ १८३ ॥

*manomayo nāpi bhavetparātmā
hyādyantavattvātpariṇāmibhāvāt,
duḥkhātmakatvādvaiṣayatvahetoḥ
draṣṭā hi drśyātmatayā na drṣṭaḥ. (183)*

183. The mental sheath cannot be the supreme Self either, for it has a beginning and an end. It is subject to modifications, pain and suffering characterise it, and it is an 'object' of cognition. The subject can never be identified with the 'object of knowledge'.

Defining and expounding the manomaya kośa, Śaṅkara has used the largest number of verses (167 to 182) and now with this verse he denies and negates it. So many verses have been used to explain it, so that the student may get a precise understanding of the manomaya kośa, how it works and what is its nature, structure and function.

After having given explicit information about the manomaya kośa, the Ācārya gives us five reasons to prove that the mental-sheath also cannot be the Ātman, the Self – (1) because it has a beginning and an end, (2) it is subject to modifications, (3) it is