

vivekaç`ý~maõï

iii.Manomayakosa

Verse 169

Now the manomayakosha is explained.

JnAnendriyANi ca manashca manomayah syAt kosho mamAhamiti vastuvikalpahetuh |
SamjnAdibhedakalanAkalito balIyAn tatpUrvakoshamanupUrya vijrmbhate yah ||

The organs of knowledge and the mind form the manomaya kosha which is the cause of the sense of the 'I' and of the 'mine' and of the varying conceptions. It creates differences of name etc. It is powerful. It manifests itself as what pervades the previous prANamaya kosha.

jnAnendriyAni: the organs that perform the actions of hearing, seeing etc., the eye, the ear, the skin, the tongue and the nose.

manah: the organ with which is associated desire, purpose, doubt, fervour etc.

manomayah: the kosha called by that name. It is called manomaya and not srotramaya etc., as the activities of all organs are dependent on (determined by) the mind, and because during the dream state, the mind is active even though the sense-organs are not functioning. Further, as each of the organs functions by virtue of the sattva guNa in its particular manifestation while the mind functions by the collective manifestation of that guna, it is to be understood that they are all included in the same kola. A man says: I hear;, I desire; I see; I touch; I taste; I smell; I desire; I determine etc. In all this, there is the sense of the Atman which is said to do these things. The shruti also says: tasmadva etasmAt prANamayata anyatara AtmaA manomayah (Taitt.): "The manomaya functions as if it were the Atman beyond this pranamaya." So this manomaya kosha too appears as if it were the Atman. Hence, the name kosha to it.

mamAhamiti vastuvikalpahetuh: The effect of this is described. It is the cause of speaking of things and of itself as 'mine' and 'I'. It produces the sense of the 'I' in the body and the sense-organs, and the sense of the 'my' in the house, land etc. The mind is of the nature of determination and doubt.

samjnAdibhedakalanAkalitah: The form that this sense takes is referred to here. samjna means 'name.' adi: includes form. Things are distinguished variously by their names and forms. A thing is called ghaTa, kalasa, kumbha depending on its size. Colour is black, green etc. Thus, this distinction of form and colour pertains to all objects.' All modifications relating to sound (name), and object depend on the mind. In the world there is no object devoid of name and form. Hence the world is dependent on the mind for its activity.

baliyan: Powerful because bondage and liberation depend on the mind. Jnana-sakti is not found in the annamaya or the pranamaya kosa. Hence, manomaya kosa is said to be powerful. In the absence of connection with this, there is no connection with the atman too.

tatpUrvakosham anupUrya vijrmbhate: Its earlier kosha is prANamayakosha. The manomaya kosha pervades the prANamayakosha, itself pervaded by the vijnAnamaya kosha. So pervading, it does all actions. Vide the shruti: sa vA eSa purusavidha eva tasya purusavidhatAm anvayam puruSavidah (Taitt.), which says the same thing.

Verse 170

How the manomaya kosha makes for bondage is explained.

pancendriyaih pancabhireva hotrbhiih pracIyamAno viSayAjyadhAryA |

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jAjvalyamAno bahuvAsanendhanaih manomayognih dahati prapancam ||

The manomaya kosha is the sacrificial fire. The five organs are the sacrificing priests. They pour into the fire the ablations of the sense-objects. The various vAsanas are the fuel. With these the manomaya kosha burns out the world.

The manomaya kosha is explained by the analogy-of a sacrifice for getting sense-pleasures. It is stated to be a sacrificial fire. The organs like the ear are the sacrificers. The objects which come again and again are the ablations of ghee in the fire. The residual impressions of sense pleasures (viSaya-vAsanAh) are the fuel.

The five organs, the ear, the skin, the eye, the tongue and the smell are the hotrs or the sacrificers. They perform the action of throwing the hotrs (the oblation) into the fire. Sound, touch, colour, taste and smell are the sense-objects (viSaya). They are the clarified butter whose continuous flow feeds the fire. Each particular organ throws its particular viSaya in the fire of the mind. If the fuel is present, the flow of the clarified butter increases the flame produced on the fuel of the various vAsanas; praciyanamah: made to grow. VAsana is defined thus: drdhabhAvanAya tyaktapUrvAparavicAranam yadAdAnam padArthasya vAsana sa prakIrtita: "That is called vAsana which makes for spontaneous recall of an object in the mind by previous intense thought of it and without reflection of its antecedent and consequent." Though the viSayas are binding agencies, they are wrongly thought of as giving pleasure and they are sought after. The vAsanas are the dry fuel. If there is no fuel, mere flow of clarified butter will not produce a lasting flame. So too, in the absence of vAsanas, the viSayas will not make for bondage. Flaming brightly and without break by the fuel of vasanas, the fire of the manomaya kosha burns the world; it reduces it to ashes, i.e., makes all men undeserving to attain their objective (of mokSa).

Verse 171

That the manas is the cause of bondage is explained affirmatively and negatively (by the methods of anvaya and vyatireka.)

na hyastyavidyA manaso'tiriktA mano hyavidyA bhavabandhahetuh |
tasmin ninaSTe sakalam vinaSTam vijrmbhite'smin sakalam vijrmbhate ||

There is no avidyA apart from the mind. The mind clearly is avidyA, the cause of the bondage of samsAra. When that is lost (stilled), everything is lost (stilled). When it (reappears and) grows, everything reappears and grows (into consciousness).

In dreamless sleep there persists the primal avidyA (mUla or kArana-avidya). Yet, there is no bondage at the time. For the mind alone which is the effect of that avidyA makes for bondage. In dreamless sleep the mind is stilled. So there is no avidyA apart from the mind. Hence, the cause of the bondage of samsAra is avidyA and, being its effect, the mind only. If the mind is functioning, there is bondage in the shape of identification with the body etc. If it is not functioning, this identification does not exist. Thus, both by the method of anvaya (accordance) and of vyatireka (divergence,), manas is seen to be the cause of the bondage of samsAra. The same idea is explained in the second half of the verse: when the mind is lost, i.e., stilled, everything is stilled. For, it is well known that there is no (awareness of the) world in dreamless sleep. The mind reappears and grows into functioning, everything acquires growth (i.e., as one gradually regains full consciousness after dreamless sleep, the world grows into one's consciousness).

hi in the first line indicates conclusiveness: niscitam.

hi in the second line means yatah: because.

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vinaSTe: visheSena nirvAsanam naSTe: when it is lost (stilled) with no vAsanas or residual tendencies.

Verse 172

The same is explained more fully:

svapne`rthasUnye srjati svashaktyA bhoktrAdi vishvam mana eva sarvam |
tathaiva jAgratyapi no visheSah tat sarvametan manaso vijrmbhaNam ||

In the absence of external objects in the dream, the mind alone creates everything, i.e., the enjoyer etc., by its power. So, too, there is no difference in the waking state. All that is only an expansion of the mind.

It is first dealt with by the anvaya method. The sruti teaches that the activity of the mind in the absence of (external) objects is the dream state. At that time, in the minute tubular fibres of the body more slender even than a hair, mountains, rivers, oceans etc., are 'seen.' This is not possible as such, as the sense-organs like the eye are not functioning. Hence the mind cannot go out through them. So the objects existing outside the body cannot be perceived. But, they appear to have their locus outside due to the vAsanas (residual tendencies) persisting in the mind. Really, they do not exist as such. Hence the expression arthasUnye: in the absence of (material) objects. In dream state of such kind, the mind creates by its own power, i.e., by the reflection in itself by its tendencies, all the objects of the world of (dream) experience.

The question may be raised: If the jiva is the experiencer, how can it also be the experienced object? In the absence of experienced object, there can be no enjoyer. The mind is the cause of the creation of experienced objects; it implies the experiencer, and it must be taken that it creates the experiencer; for, the experiencer and the experienced objects are correlatives. When there is no experienced, there can be no experiencer and (conversely) in the same way, as in the dream state, in the waking state also the mind alone creates everything. There is no difference. Hence the whole universe is the expansion of the mind.
vijrmbhanam: expansion, activity.

Verse 173

The same meaning is confirmed by the vyatireka or negative method.

suSuptikAle manasi pralIne naivAsti kincit sakalapasiddheh |
ato manahkalpita eva pumsah samsAra etasya na vastuto'sti ||

It is well known that there is nothing in dreamless sleep when the mind is stilled. Hence the samsAra is a creation of the mind. It does not exist in reality.

In the state of dreamless sleep, the mind is bereft of its changes and remains in its bare causal form. At that time there is no (experience of the) world. This is well known to everyone. For a man waking from dreamless sleep says: "I was not aware of anything while I was sleeping." Hence this samsAra of this man in bondage is only a creation of the mind. vastutah: paramarthatah: from an ultimate standpoint, it does not exist. For when the mind is active, the world-objects are 'perceived' in dream and waking states. When the mind is not -(functioning) in dreamless sleep, they are not perceived'. When the clay is there, there is the pot; when the clay is not, there is no pot. Even so, in the absence of the mind there is no samsAra. Thus what was said in the previous verse: tasmin vinaSTe..... is further explained here.

Verse 174

By the example of the cloud it is explained that the mind has these two opposite effects.

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VAYunA nIyate meghah punas tenaiva lIyate |
ManasA kalpyate bandhah mokSas tenaiva kalpyate ||

The clouds are brought together by the wind, and they We again dispersed by it. Bondage is created by the mind and liberation is also brought about by itself. The meaning is clear.

Verse 175

In the subject of the illustration, the causes of bondage and of liberation are explained.

dehAdisarvaviSaye parikalpya rAgam badhnAti tena puruSam pashuvad guNena |
vairasyamatra viSvat suvidhAya pashcAd enam vimocayati tanmana eva bandhAt ||

Producing attachment to objects like the body etc., it (mind) binds a man with a rope as if he were an animal. Later, the same creates aversion for them and liberates him from that self-same bondage.

dehAdisarvaviSaye: In the body and objects of sense perception like sound, touch, sons, etc., The attachment to sound etc., is originated in the body. Hence it is said: the body etc.

tasmin: In all sense-objects commencing from the body.

rAgam parikalpya: creating strong attachment. By that rope of attachment, binds the man as if he were an animal.

badhnAti: binds i.e., makes him unfit to attain the supreme state that he desires.

Then, later, the same mind that caused the bondage produces aversion to the objects commencing with the body as if they were poison. This it does by reminding him of their injurious propensities. Producing this aversion firmly, it liberates the man effectively from the bondage symbolised by objects like the body etc. It brings about a state of being established in Brahman whereby never more will arise attachment to the body etc.

Verse 176

The Guru concludes the discussion on the cause of bondage and liberation.

TasmAn manah kAraNamasya jantoh bandhasya mokSasya ca vA vidhAne |
Bandhasya hetuh malinam rajoguNaih mokSasya hetuh virajastamaskam ||

So the mind is what produces bondage or liberation in person. The mind being fouled by the rajoguNas is the cause of bondage. Its being free of rajas and tamas is the cause of liberation.

For the aforesaid reason, of this person, the mind alone is the cause of the production of bondage or liberation; vide: mana *eva* manuSyAnAm kAraNam bandhamokSayoh.
vidhAne: utpAdane: in producing.

Replying to the objection as to how the same thing may be the cause of opposite effects, it is said: the effects of rajoguNa are diverse. They make one an extrovert (bahirmukha). The rajodharmas are kama, krodha, lobha, i.e., desire, anger, avarice, etc., The plural form "rajogunah" is used to indicate the several rajoguNas or to show that actions effected by rajoguNa are of various kinds. A mind fouled by these is the cause of bondage. The pure mind is devoid of rajas and tamas. A mind completely free from rajas and tamas is the cause of liberation. Hence, though the mind is identical, due to differences in the qualities, opposed causations arise in different times. So this is not a contradiction.

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Verse 177

The Guru gives the reply to the question how purity of mind as cause of moksa is to be attained.

viveka – vairAgya – guNAtirekAt shuddhatvamAsAdya mano vimuktyai |
bhavatyato buddhimato mumukSoh tAbhyAm drDhAbhyAm bhavitvayam agre ||

By attaining purity through the cultivation of firm discrimination and uncompromising renunciation, the mind gets qualified for liberation. So, a seeker for liberation must first be firmly established in them.

vivekavairAgyaguNAtirekAt: Discrimination and renunciation are qualities that will yield beneficent results. atireka or atisyah in them means firmness in discrimination and supreme unyielding renunciation. By such firm discrimination and austere renunciation, by the conviction that Brahman is the only truth and the world is mithyA, desire will not arise for the worldly objects which are all mithyA. So detachment from everything upto BrahmaloKa is hailed as praiseworthy.

suddhatvamasadya: attaining purity; only he who is not subject to desire (karma) is said to be pure. The mind qualified by those two virtues, attaining such purity and absence of defilement; it helps to get rid absolutely of all traces of bondage; for it ceases to be extrovert (bahirmukha) and is firmly set on Brahman. Thus, the mind of firm discrimination and uncompromising renunciation is the cause of liberation. So the buddhi i.e., the intelligent man who understands the means (to liberation) perfectly, who desires the end-result of liberation must be unswerving in the possession of these virtues. For with reference to desire for means, the desire for fruit is the cause. If the person who desires liberation at first acquires with effort discrimination and renunciation, it is as good as declaring that the end-result (of liberation) is not denied, that it is inescapable.

Verse 178

After stating that discrimination and renunciation are the means to withdraw the mind from sense-objects, the Guru proceeds to show that an object which produces a sense of danger makes for withdrawal from it. For, if a man mistakes a diamond for a mere bit of glass, he is not attracted to it and does not go to pick it. So too a fearful object produces fright and hinders approach. So, with great compassion, the Guru turns the mind from sense-objects by producing the sense of fear for them.

mano nAma mahAvyAghrah viSayAraNyabhUmiSu |
caratyaTra na gacchantu sAdhavo ye mumukSavaH ||

A terrible tiger called the mind wanders in the vast forest of sense-objects. Let not the good persons who seek salvation go there.

The sense-objects themselves are the forest. For, they are the combination of numberless evil effects. Vide the shrutis: viSayAmtesu gocaran (Katha.). In those forests a fierce tiger called the mind wanders at will. In accord with the shruti: paranci khani..... (Katha) sliding towards sense-objects is natural to the mind as water flows to a lower level. By the shruti bandhaya viSayasaktam the attachment to "sense-objects makes for bondage-a great calamity then befalls the jiva. Hence has it been declared in the Gita: sangat sanjayAte kAmah kAmAt krodhbhijAyate | krodhAt bhavati sammohah sammohAt smrtivibhramah smrttibhramAt buddhinAshah buddhinAshat pranAshyati || : "From attachment arises desire, from desire arises anger, from anger _ arises delusion; from delusion loss of memory; that leads to extinction of buddhi which ends in destruction." Hence those who are sadhus, good persons, those who desire liberation, should beware of straying into the forest of sense-objects. To attain liberation, let

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them restrain the mind from sense-pleasures. Vide the sruti: kaisit dhirah pratyagAtmAnamaiksat Avrttacaksuramrtatvamicchana:(Kalha.). "A wise (brave) man desiring immortality, turning his eyes inward, saw the inner Atman."

Verse 179

Previously, it was said there is no avidya apart from the mind (nahyast'avidya manaso'tirikta). Further explaining it, its binding nature is described in these four verses.

manah prasUte viSayAnasheSAn sthUIAtmanA sUkSmatayA ca bhoktuh |
sharIravarNASramajAtibhedAn guNakriyAheturphalAni nityam ||

It is the mind which always produces for the jiva (who is the enjoyer) the experiences of all sense-objects in the gross and subtle form. The distinctions of body, vama, asrama and caste, qualities, actions, causes and effects are always mind-produced.

The mind creates the objects of experience. In the person's waking state, in their gross form, this creation is effected through the experience produced with reference to objects through the sense organ presided over by their respective deities. In the dream state, the sense organs cease 'to be active, all objects of experience creates, in a subtle form that can be apprehended only by the prime witnessing consciousness. Answering the question what are objects, it is replied: the mind creates the manifold distinctions of kind like the body, the varNa, the Asrama and the caste. Distinctions of body refer to the differences of divine, animal and human forms. The varNa distinctions refer to those of brahmaNa, kSatriya, vaisya and sudra. The Ashrama distinctions refer to the brahmacarya, garhasthya, vAnaprastha and samnyasa. It also creates distinctions of body like deva and manushya and of jati like devatva etc. As in dreamless sleep, i.e., suSupti, the mind does not exist (i.e., does not function), these differences are not there. So, it follows that these distinctions are all creations of the mind. So too are the qualities, sound, etc., actions like throwing forth, which pertain to those effects. Their objects like pot etc., their actions, all these are always created by the mind. There is no other cause, for in the absence of the mind, nothing exists. Sarira... bhedah may also be understood in two ways: as differences of body, varNa,Asrama and jati or as differences in the body.

prasute: utpadayati: originates, creates.

bhedah: prakarah: modifications.

verse 180

asangacidrUpamamum vimohya dehendriyaprANaguNair nibadhya |
aham mameti bhramayatyajasram manassvakrtyeSu phalopabhuktiSu ||

The atman (jiva) is pure intelligence unattached to anything. Binding him by the cords of the body, sense organs and vital airs, disabling him from understanding his real nature, the mind leads him up and down with a sense of agency and possession ('I' and 'mine') among the objects produced by his actions.

The manas is the subject of action. The Atman is asanga cit; it is devoid of all attachment; its form is infinite intelligence. This Atman is deluded by the qualities of the body, the sense-organs and the vital airs, It is made incapable of comprehending its real nature. It is made to identify itself with the body, sense-organs and vital airs, and to think of their properties by the sense of 'my'. Then it is led up and down always in the process of agency and enjoyment of secular and vaidika actions performed by it. As it is said: a person acts to enjoy; and to be able to act, he enjoys (eats). The shruti says: AtmAnam cet vijAnIyAt ayamasmiti pUruSah kimicchana kasya kAmAya sariramanusamjvaret (Mund.) "If a person realises that he is the ParamAtman, desiring what and for whose benefit will he suffer pains in the body?" Hence one who has realised his

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essential nature as unattached and as cidAnanda, desires nothing, nor does he do any action. For, agency and enjoyment are bound up with attachment to the body and the sense-organs. That attachment to the body is to be traced to the mind. For, it is not seen in dreamless sleep as the mind is stilled and does not function then. AvidyA by itself in its own nature cannot be the cause of bondage except in association with the mind. Hence, the cause of bondage is to be traced to the mind only.

Verse 181

Now is explained that through bondage, the manas is the cause of sorrow and suffering.

adhyAsayogAt puruSasya samsrtih adhyAsabandhastvamunaiva kalpitah |
rajastamodoSavato`vivekino janmAdiduhkhasya nidAnametah ||

A man's involvement in samsara is due to super-imposition. The bondage of super-imposition is created by the mind only. It is the primal cause of the griefs of birth and death for the man of non-discrimination caught up in rajas and tamas.

rajastamodoSavatah: of the aviveki who is characterised by the two defects of rajas and tamas, which are the cause of AvaraNa and vikSepa (concealment and projection) who is devoid of the sense to discriminate between the Atman and the non-Atman.
adhyAsayogat: by mistaking the things which are anAtman for the Atman.
samsrtih: the succession without intermission of birth and death.
By the term adhyAsabandha it is conveyed that the adhyAsa (super-imposition) which is the cause of samsAra is to be traced to the mind. The bondage itself is of the form of adhyAsa. By the text manah prasute, it is said that the body with the senses is born of the mind. The import is that adhyAsa is the creation of the mind. Through the adhyasa which is the cause of the succession of birth and death and the flow of samsAra by them, the mind is the cause of all kinds of griefs constituted by birth, death, old age, disease etc.
nidAnam: Adi karaNam: primal cause

Verse 182

Atah prAhurmano`vidyAm panDitAstattvadarshinah |
Yenaiva bhrAmyate vishvam vAyunevAbhramaNDalam ||

So the wise who know the truth have declared that the mind itself is avidyA. It is by it that the universe is tossed about like the clouds by the wind.

tattvadarshinah: those who are given to realise the truth. panDitah: those who have learnt the Vedanta; the great scholars.

Therefore, as the mind is the cause of samsAra, they call the mind itself avidya. For, the mind is the effect of avidyA. Also, mere avidyA by itself cannot be the cause of samsAra.
pra in prabuh: is to show that it is appropriate to say that manas alone is avidyA.

The reason for that is stated. By the manas, the entire universe, i.e., all the jivas are tossed about, i.e., by wrong apprehension they are led up and down. Illustration for this: even as the clouds in the sky are scattered by wind in all directions.

Now what should be done by a seeker for liberation is stated.

Verse 183

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tanmansodhanam kAryam prayatnanena mumukSuNA |
vishuddhe sati caitasmin muktih karaphalAyate ||

Therefore, the man who earnestly desires liberation must purify his mind. If the mind is purified, liberation is as easily realised as a fruit in the palm of one's hand.

tat: for the reason stated earlier, i.e., as samsAra arises through adhyAsa to a person affected by rajo - and tamo-guNas.
mumukSuta: by one who desires liberation.
prayatnena: by great effort; prakrsta-yatnena.
manassodhanam: removal of rajo- and tamo-guNas which affect the mind.
ca in caitasmin indicates the reason: yatah iti.
etasmin: in this mind bereft of rajo- and tamo-guNas and which is predominantly of sattva nature.
muktih karaphalayate: liberation becomes visible as clearly as fruit in the palm of the hand.

Verse 184

The method of purifying the mind is explained.

mokSaikasaktyA viSayeSu rAgam nirmUlya samnyasya ca sarvakarma |
sacchraddhayA yashshravaNAdiniSTho rajassvabhAvam sa dhunoti buddheh ||

By concentrated dedication to the desire for liberation, if one gets rid of all attachment to objects, renounces all actions and is firmly given to shravaNa (hearing from with faith in Brahman (Sadvastu), competent teacher) etc., he completely destroys rajas-nature of the intellect.

mokSaikasaktyA: By supreme dedication to liberation only, i.e., tivramumukSaya: sakti: Asakti: strong attachment.
vishayeSu rAgam nirmulya: completely uprooting attachment to the body etc., in the false belief that they would give happiness; giving them up completely by rooting out the egoistic sense.
samnyasya ca sarvakarma: sarvakarma: i.e., the niskaama (actions without desire for the results), the nitya (the obligatory) and the naimittika (seasonal) duties. Giving up the niskama, the nitya and naimittika karmas; samnyasya: giving them up absolutely; svarupato'pi parityajya
sacchraddhaya: by earnestness for (dedication to) to Brahman, that sadvastu which cannot be sublated in any of the three periods of time; or, unswerving earnestness in the Sat, by' faith in the words of own guru and Vedanta.

sravaNadiniSTah: one continuously habituated to hearing, meditation and reflection (sravana, manana and nididhyasana).
rajassvabhavam sa dhunoti buddheh: completely eradicates the rajas nature of the buddhi which is a power of distortion. Where there is attachment to the body etc., one does actions. Vvhen there is karma (action), there is deflection of the buddhi. By eradicating attachment, all actions are given up and for an earnest person directing his mind inward, there will be no occasion for deflection of the mind. Hence it follows that sravana etc., must be done by a samnyasin who is free of all attachments, with earnestness for getting rid of the defects to which the buddhi is prone.
dhunoti: kSAlayati, nitarAm nashayati: completely destroys.

Verse 185

Now the anAtma nature of the manomaya (kosha) is concluded.

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Manomayo nApi bhavet parAtmA hyAdyantavattvAt pariNAMibhAvAt |
DuhkhAtmaktvAt viSayatvahetoh draSTA hi drshyAtmatayA na drSTah ||

The manomaya kosha cannot be the ParamAtma as it has a beginning and an end, as it is subject to modifications, as it is of the nature of suffering, as it is an object. The seeing subject cannot be the seen object.

ParAtma: paramAtma.

The manomayakosha cannot be the ParamAtma. The reasons for this are given together here.

(1) adyantavattvAt: As it has a beginning and an end; it attains extinction (laya) in dreamless sleep and arises in waking etc. So it cannot be the Atman which has neither beginning nor end.

(2) parinaimibhavAt: as it is subject to modifications viz., kAma, sankalpa, vicikitsa, asraddha, asraddha, dhrth, adhrtih, hrih, bhiih, dhiih. So, it cannot be the atman which is avikarin, not subject to modification.

(3) duhkhAtmakatvAt: Its nature is compacted of duhkha, grief. Hence it is controlled and purified. It has been shown that all grief arises from adhyasa. Therefore the manomayakosa cannot be the Atman which is of the nature of bliss.

(4) visayatvahetoh: The sruti says: anyatramana abhuvam nadraksam anayatramana abhuvam nasrausam (Brh.) "My mind was elsewhere; I did not see; my mind was elsewhere, I did not hear." Because it is an object of cognition by the witnessing consciousness and as it is the visaya, a cognised object, it cannot be the Atman which is the universal witness.

DrSTa hi drSyatmataya na drSTah: The seeing subject is nowhere known to be the seen object. Hence, both when it is functioning and otherwise, the mind is perceived by the witness as existing or non existing. The seen and the seer cannot coexist in the same thing. The mind is the seen. So, it cannot be the Atman which is of the nature of the seer. Thus, that the mind is anatma is established.