

individuality experiencing its own limitations comes to suffer a gnawing sense of restlessness and discontent. The human intellect conceives and plans various possibilities by which the confused ego can experience its unlimited true nature of perfection. These plans suggested by the intellect are called ‘desires’.

Thus avidyā generates desires and desires expressed at the body level are called ‘actions’, these eight factors called here the ‘eight cities’, in their totality, constitute the subtle body.



इदं शरीरं शृणु सूक्ष्मसंज्ञितं लिङ्गं त्वपञ्चीकृतभूतसम्भवम् ।
सवासनं कर्मफलानुभावकं स्वाज्ञानतोऽनादिरूपाधिरात्मनः ॥ ९७ ॥

*idaṁ śarīraṁ śṛṇu sūkṣmasañjītaṁ
liṅgaṁ tvapañcīkṛtabhūtasambhavam,
savāsanam karmaphalānubhāvakaṁ
svājñānato'nādirupādhirātmanaḥ. (97)*

97. This subtle body, listen carefully, also called the *liṅga śarīra*, produced from the subtle elements is possessed of the inclinations (*vāsanās*) and it causes the individual to experience the fruits of his past actions. It is the beginningless conditioning on the Self brought about by its own ‘ignorance’.

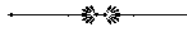
The body described earlier as consisting of the ‘eight cities’ constitutes the subtle body which is also called the ‘liṅga body’. ‘Liṅga’ is a symbol of ‘something that is not yet revealed’. The subtle body contains the latent urges in an individual and is, therefore, called the ‘liṅga śarīra’. This body made up of thoughts and their functions is composed of the five subtle elements which have not yet undergone the process of division and combination.

The subtle body along with its *vāsanās* becomes the conditioning on the Self to create the sense of an imperfect individualised ego. *Vāsanās* are the footprints of past thoughts

and actions left upon the personality. These impressions of the past provide the conditioning for our present thoughts by giving them their specific texture, quality and fragrance.

The vāsanās erupt thoughts similar to the very thoughts that created them which, flowing out from us, prompt our endless activities. Along with the vāsanās, the subtle body causes the jīva to experience the joys and sorrows of the world which are the rewards or punishments of actions, good or bad, right or wrong, performed in the past.

Time itself is a concept of the antaḥkaraṇa, of the intellect. The intellect expresses itself only when thoughts are flowing in a continuous unbroken chain. Therefore, when the 'first thought' arose in the Infinite, there was no concept of 'time'. Identifying with the first thought, the Self allowed the second, third and fourth thoughts in a continuous procession, thus generating the concept of the intellect and its perception of 'time' and 'space'. It is quite evident that in the nascent intellect, that is, at the time when the first thought arose, time was not yet born. So it is said that the conditioning of thoughts upon the Self is before time, is without beginning (anādi).



स्वप्नो भवत्यस्य विभक्त्यवस्था स्वमात्रशेषेण विभाति यत्र ।
स्वप्ने तु बुद्धिः स्वयमेव जाग्रत् कालीनानाविधवासनाभिः ॥ ९८ ॥

*svapno bhavatyasya vibhakttyavasthā svamātraśeṣeṇa vibhāti yatra,
svapne tu buddhiḥ svayameva jāgrat kālīnanānāvidhavāsanābhiḥ. (98)*

कर्त्रादिभावं प्रतिपद्य राजते यत्र स्वयं भाति ह्ययं परात्मा ।
धीमात्रकोपाधिरशेषसाक्षी न लिप्यते तत्कृतकर्मलेशैः ।
यस्मादसङ्गस्तत एव कर्मभिः न लिप्यते किञ्चिदुपाधिना कृतैः ॥ ९९ ॥