

belong to the gross body while others, to the subtle body. Both are right since one aspect of prāṇa has intimate connection with the gross while the other aspect of it has an equally intimate relationship with the subtle. Just as the same gold is called bangle, chain, earring and so on, depending upon its function and the same water as ice, steam, foam, bubble and so on, so too, the same life is called by different names according to its manifestation in the world.





## 24. Subtle Body – Effects (96-101)

वागादि पञ्च श्रवणादि पञ्च प्राणादि पञ्चात्रमुखानि पञ्च ।  
बुद्ध्याद्यविद्यापि च कामकर्मणी पुर्यष्टकं सूक्ष्मशरीरमाहुः ॥ ९६ ॥

*vāgādi pañca śravaṇādi pañca  
prāṇādi pañcābhramukhāni pañca,  
buddhyādyavidyāpi ca kāmakarmanī  
puryaṣṭakamī sūkṣmaśarīramāhuḥ.* (96)

96. (1) The five organs of action such as speech and so on, (2) the five organs of perception such as ears and so on, (3) the five prāṇas, (4) the five elements starting with space along with, (5) the discriminative intellect and so on, and also (6) ignorance, (7) desire and (8) action – these eight ‘cities’ together constitute the subtle body.

Śaṅkara here sums up all the factors that constitute the subtle body. The organs of perception, the organs of action and the five prāṇas have already been discussed. The five elements in their mutual combination become the material cause for the world of objects and in their subtle form, the very same elements form the subtle body.

The ‘discriminative intellect’ is the term used to include all the factors constituting the inner equipment. All these can express themselves only when there is non-apprehension of Reality and this ignorance of the spiritual Truth in the subjective personality is called ‘avidyā’.

When the true nature of a thing is not known, the human mind imagines things which are not there and an individualised ego sense arises when the universal oneness is not cognised. This