

*kartrādhāvaṃ pratipadya rājate yatra svayaṃ bhāti hyayaṃ parātmā,
dhīmātrakopādhiraśeṣasākṣī na lipyate tatkr̥takarmaleśaiḥ,
yasmādaśaṅgastata eva karmabhiḥ na lipyate kiñcidupādhinā kṛtaiḥ. (99)*

98 – 99. *Dream is the state when this (subtle body) is distinctly in expression, where it expresses all by itself. In dream, the intellect by itself revels as the agent of experiences due to the various impressions gathered by it in its waking state. In this condition, the supreme Self shines in its own glory, with the intellect as its only conditioning, witness of everything, and it is not contaminated in the least by the activities of the intellect. Since it is entirely unattached, it is not twined by any action that its apparent conditionings may perform.*

Dream is the state of Consciousness when the Self functions exclusively through the subtle body. In the waking condition, Consciousness expresses through the gross and the subtle bodies. But the subtle body has its exclusive expression in the dream state of Consciousness, that is, it is the body in which we are when we dream.

Describing the dream, the Ācārya says that it is the mind recognising its own agitations at a time when the discriminating intellect is partially doped with fatigue and sleep. What we see in our dreams is the expression of the latent impressions (vāsanās), gathered by suppressions and repressions during our waking condition and the vivid experiences lived by us.

In this great inner drama, the mind tickled by its own memories, projects a world of objects wherein the dreamer lives his joys and sorrows and the Self, the pure Consciousness stands apart as a mere witness, illumining everything. This light of Consciousness apparently conditioned by the intellect is the dreamer, seeing its own dream. Since It is ever a witness, It is not contaminated by the activities and agitations of the mind-intellect equipment.

The Ātman is thus untouched in all states of our experiences. In all the three, the waking, dream and deep sleep conditions, the

Consciousness is an unattached witness of all that is happening within and without us. Since It is a mere onlooker, It is not involved in the joys and sorrows of anyone of these three levels of experiences.

To summarise, none of the activities of the equipments of body, mind and intellect can ever bring about any contamination upon the immaculate Reality, the Self. The Ātman, though it lends Its existence and energy to the whirls of matter around It for their activities, is never Itself involved in the imperfect partings of the inert matter conditionings.



सर्वव्यापृतिकरणं लिङ्गमिदं स्याच्चिदात्मनः पुंसः ।
वास्यादिकमिव तक्ष्णस्तेनैवात्मा भवत्यसङ्गोऽयम् ॥ १०० ॥

*sarvavyāpṛtikaraṇaṁ liṅgamidaṁ syāccidātmanaḥ puṁsaḥ,
vāsyādikamiva takṣṇastenaivātmā bhavatyasaṅgo'yam. (100)*

100. As the tools of a carpenter are his instruments, so is this subtle body an instrument for all activities of the Ātman, which is Knowledge Absolute. This Ātman, therefore, is perfectly unattached.

Here the description of the subtle body is being continued. Consciousness identifies with the instrument of the subtle body when It, as it were, comes in contact with the objects of the world outside. The ego gathers to itself all its daily experiences of joy and sorrow. The mind-intellect equipment has no capacity, all by itself, to contact the world outside since it is inert in itself. Only when presided over by the Life Principle, the Consciousness, does it function in the manifested world.

The mind and intellect which constitute the subtle body can be compared with the instruments of a carpenter – the chisel, pliers, hammer and so on. These instruments have no capacity to do any work unless the carpenter uses them. But the carpenter himself is not an instrument. Similarly, the Consciousness is something