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स्वप्ने स जीवः सुखदुःखभोक्ता
स्वमायया कल्पितजीवलोके ।
सुषुप्तिकाले सकले विलीने
तमोऽभिभूतः सुखरूपमेति ॥ १३ ॥

svapne sa jīvaḥ sukhaduḥkhabhoktā
svamāyayā kalpitajīvaloke
susuptikāle sakale vilīne
tamo'bhībhūtaḥ sukhārūpameti

स्वप्ने - in dream सः जीवः - the very same person सुखदुःखभोक्ता - the experiencer of joys and sorrows स्वमायया - by his own projecting power कल्पितजीवलोके - his own created world सुषुप्तिकाले - in deep sleep सकले - the entire (projection) विलीने - when everything is merged तमः-अभिभूतः - having been overcome by darkness (of ignorance) सुखरूपम् - the nature of happiness एति - attains

The very same person experiences joys and sorrows in his personal dream world created by his own powers of projection. In the state of deep sleep, when everything is merged, being overcome by the darkness of ignorance, he attains the nature of happiness. (13)

This is a description of the dream experience. Like the waking state, the dream is also the result of past *karma* or action. When the past action that is the cause of the experience of the waking state fructifies, the experience of the waking state comes about. When the *karma* that is the cause of the dream arises, we experience the dream. Then the *karma* of the waking state arises again to wake us up. All the experiences that come and go are due to our past *karma* or action. The dream experience happens when all the senses and a part of the mind are resolved. The identification with the gross body is given up, while the identification with the subtle

body continues, even though not with the entire subtle body. Understand that in the dream, the body that the *jīva* possesses is not the gross body of the waking state. As the Bṛhadāraṇyaka Upaniṣad describes, the self makes the waking body unconscious and creates a dream body for himself. For gaining experience in any given realm, one should have the *upādhi* that is compatible with that realm. For example, if one goes to heaven, this gross body won't go there with him; it must be a body that is compatible with the objects in heaven, a body that does not decay.

The realm of the waking state is different from that of the dream state, in which the objects are subtle, and so we need a different kind of body to experience those subtle objects. That is why the self makes the waking body unconscious and creates a new body that can gain the experiences of the dream. The gross body, the organs of perception, the organs of action, and this earth are not present in the dream. The sun and moon that you see in the dream are created in the dream. The eyes and ears that you see in the dream are created in the dream. They are dream eyes and ears and not the eyes and ears of your waking. It is therefore possible that a person who is blind might see things in the dream. If a sighted person goes blind, it is quite possible that he is a sighted person in his dreams on account of past *saṁskāras*, through a different set of sense organs created in the dream. Just as *īśvara* has created this waking world through *māyā*, his power of projection, so also, the *jīva* creates the dream world through his own power of projection. What is the basis of dream projections? It is the *saṁskāras* or impressions left in the mind by previous experiences. It is said that dream experiences have their basis in the waking experiences, because each experience of the waking state leaves behind a certain *saṁskāra*.

The *jīva* might not be able to fulfill some of his desires in the waking world, but he may be able to do that in the dreamworld; the unsatisfied desires could give rise to a dream. In the waking state, I am not allowed to eat sweets, let us say. The doctor has said, "Swamiji, sorry. You are already too sweet and, therefore, no

more sweets for you.” Generally, the hosts know this before hand, but Indian hosts feel that their meal is incomplete unless they serve sweets, so they prepare sweets anyway. There are six people sitting at the dining table, Swami is one of them, and there is a whole heap of sweets. The host says, “Swamiji, just one!” I say, “No, I can’t have it.” Whether I want to have it or not, at least my declared position is that I don’t eat sweets. So I watch everyone else have a wonderful time, while I am suppressing a desire within for sweets. I cannot fulfill this desire for eating sweets during the waking state, but when I go to sleep, you should see how many *rasagullās* I consume in my dream!

Strong impressions create the dream-world where the *jīva* expresses his *vāsanās* or *samskāras*. Unfortunately, we don’t have the freedom to create the dream-world of our choice; the dream-world just gets created. Please understand, the creation of the dream-world is not under our control, otherwise we would create the dream-world of our liking. The pillowcase says “Sweet Dreams,” but mostly, the dreams are not sweet. It is the impressions that are there, whether pleasant or painful, which will decide the nature of the dream. Therefore, even in the dream, the poor fellow is a *bhoktā*, an experiencer of pleasure and pain.

In the dream, the *jīva* is only a *bhoktā* or experiencer, and not a *kartā* or doer, as in his waking state. The dreamer appears to perform actions in dream, but that is governed by the *karma* that gave rise to the dream. There is no deliberate or pre-meditated action in a dream, and, therefore, the *jīva* does not earn any new *puṇya* or *pāpa*. He just exhausts the *karma* that was responsible for giving rise to the dream experience. Ultimately, he gets tired of that experience also and lets go of that.

The third experience is the state of deep sleep, *suṣupti*, where the identification with the subtle body is also given up. All that remains is identification with the causal body. Everything is resolved; everything is merged into the cause, ignorance. In deep sleep the whole personality merges into ignorance, which is the

cause of every projection in the first place. All identification with the gross body and subtle body being given up, the whole personality merges into the causal body, which is ignorance. In the waking and dream states, there is both a veiling and a projection, whereas, in deep sleep, there is no projection. There is just veiling, the cover of ignorance. In the sleep state, the person doesn't die. Nothing is destroyed; everything remains intact, except that it becomes unmanifest. There is no manifest world, like in the waking and dream states. Overpowered by *tamas*, ignorance, the *jīva* attains the state of *ānanda* or happiness. In fact, in the deep sleep state we merge into *brahman*. In deep sleep, there is nothing other than ignorance separating us from *brahman*. Therefore, in deep sleep, there is an experience of *ānanda*, total happiness; our true nature is experienced.

The strong identification with the body prevents us from experiencing our true nature in the waking and dream states. In the waking state, there are various notions and complexes created by the identification with the gross and the subtle bodies. They deprive us of the benefit of our true nature. When we look at a rope and conclude that it is a snake, what deprives us of the experience of the rope is only the notion that it is a snake. So also, in the waking and dream states, what deprives us of the experience of our true nature is the notion that we are the *jīva*, that one is so and so. All of this goes away in the deep sleep state. There is no awareness of the gross body, there is no awareness of the mind, and there is no awareness even of the ego, because there is no identification. Therefore, in the deep sleep state, the self becomes free from all identification and, hence, free from all complexes and all inhibiting factors that deprive him of the experience of his own self.

The individual experiences his true self, *ānanda*, in deep sleep, except that there is a blanket of ignorance or darkness of ignorance, which makes him unaware of it. In the state of deep sleep, we experience profound happiness all right, but the mind is totally merged in ignorance, and we are not aware of this experience of happiness. Were that not the case, if we were aware of the experience of *ānanda* in

the deep sleep state, nothing else would be required in life; all that we'd need to do is just fall asleep. If, during sleep, we were aware that we are of the nature of profound happiness or that we are experiencing profound happiness, it would be wonderful.

Unfortunately, in the state of deep sleep there is also total ignorance, and we are not aware of anything. When the person wakes up in the morning he says, "I slept well; I did not know anything."

The Upaniṣad briefly describes the waking, dream, and deep sleep states thus: In deep sleep there is only identification with the causal body, ignorance; in the dream there is identification with the subtle body and the causal body, and, in the waking state, there is identification with the subtle, causal, and gross bodies. In Vedānta, the 'waker' is called *viśva*. *Viśva* means whole, entire. The waker is called *viśva* because the complete personality is manifest in the waking state. The dreamer is called *taijasa*, the shining one, the illumined one or the effulgent one. *Tejas* means light. The entire dream world is a world of thought, which shines in one's awareness. The deep sleeper is called *prājña*, which means one who is essentially ignorant and also one who knows well; both meanings are given. *Prājña* is one who knows everything well, because the deep sleep is the causal state, the seed of the other two states and, therefore, in that sense, the sleeper knows everything.

There is a corresponding situation at the cosmic level. When the whole cosmos goes to sleep, it is called the state of dissolution, *pralaya*. The cosmic self is called *īśvara*. Consciousness identified with the totality of ignorance or *māyā* is called *īśvara*. Consciousness identified with the totality of subtle bodies is called *hiranyagarbha*. Consciousness identified with the totality of gross bodies is called *virāt*. Corresponding to *prājña* at the individual level is *īśvara* at the cosmic level; corresponding to *taijasa* at the individual level is *hiranyagarbha* at the cosmic level; and corresponding to *viśva* at the individual level is *virāt* at the cosmic level.

What makes the *jīva* wake up and what is his true nature?

That is said in the next *mantra*.

पुनश्च जन्मान्तरकर्मयोगा-
त्स एव जीवः स्वपिति प्रबुद्धः ।
पुरत्रये क्रीडति यश्च जीव-
स्ततस्तु जातं सकलं विचित्रम् ।
आधारमानन्दमखण्डबोधं
यस्मिँल्लयं याति पुरत्रयं च ॥ १४ ॥

*punaśca janmāntarakarmayogātsa
eva jīvaḥ svapiti prabuddhaḥ
puratraye krīḍati yaśca jīvastatastu
jātaṁ sakalaṁ vicitraṁ
ādhāramānandamakhaṇḍabodhaṁ
yasmin layaṁ yāti puratrayaṁ ca*

पुनः - again च - and जन्मान्तर-कर्मयोगात् - because of the deeds of past lives सः एव - the very same जीवः - *jīva* स्वपिति - (as though) dreams/sleeps प्रबुद्धः - awake पुरत्रये - in the three cities क्रीडति - sports यः - who च - and जीवः - *jīva* ततः - from whom तु - indeed जातम् - is born सकलम् - the entire विचित्रम् - varied आधारम् - substratum आनन्दम् - joy अखण्डबोधम् - unbroken consciousness यस्मिन् - in whom लयम् - dissolution याति - goes पुरत्रयम् च - and all the three cities

Again, because of his deeds of past lives, the very same *jīva* comes back to the dream or wakefulness. The *jīva*, who (thus) sports in the three cities, is the substratum, the indivisible consciousness and joy, from whom the entire varied diversity has sprung up and in whom alone all the three cities dissolve.(14)

To be continued...