

The next verse puts forward a possible objection:-

स्वप्ने भोगः सुखादेर्भवति ननु कुतः साधने मूर्च्छमाने
स्वाप्नं देहान्तरं तद्व्यवहृतिकुशलं नव्यमुत्पद्यते चेत् ।
तत्सामग्र्या अभावात्कुत इदमुदितं तद्धि सांकल्पिकं चेत्
तत्किं स्वाप्ने रतान्ते वपुषि निपतिते दृश्यते शुक्रमोक्षः ॥७६

76. During a dream, when the physical body is lying motionless, how can there be the experience of joy, sorrow, etc, by that body? If it is said that a new body which is capable of activity and experience of joys and sorrows comes into existence in the dream, such a contention is not acceptable because the materials for forming a new body are not available there. If, to get over this difficulty, it is claimed that a new body is conjured up by the mind, then the question arises, how is it that the generative fluid discharged as a result of the union with a woman in dream by such a conjured up body, is found on the physical body that has been lying motionless during the dream and is different from the dream body?

This objection is answered in the next verse.

भीत्या रोदित्यनेन प्रवदति हसति श्लाघते नूनमस्मात्
स्वप्नेऽप्यङ्गेऽनुबन्धं त्यजति न सहसा मूर्च्छितेऽप्यन्तरामा ।
पूर्वं ये येऽनुभूतास्तनुयुवतिहयव्याघ्रदेशादयोऽर्थाः
तत्संस्कारस्वरूपान्सृजति पुनरमून् श्रित्य संस्कारदेहम् ॥७७

77. When a person sees something frightening in a dream, such as a wild animal or an armed robber about to attack him, he cries out aloud. Sometimes a person talks or laughs in sleep because of some dream. The crying, talking and laughing are done obviously by the physical body. It is clear from this that the individual does not sever connection with the physical body during dream, even though it lies motionless. In the dream the dreamer sees himself as having a body and experiencing and doing various things. All the objects experienced by him in dream are the creations of his own mind, and these are created out of the impressions left by the objects experienced during the waking state.

Vivekachudamani (V.C.) Verse 100—The dream state is the special state of the subtle body. In this state the *buddhi* shines by taking the role of the agent, with the *vaasanaas* (impressions) derived from the waking state. In this state the sense-organs are dormant. Under the influence of ignorance, desire and past action, the mind, possessed of the impressions of the waking state, creates objects.

Br. Up.4.3.10 says –There are no chariots, nor animals to be yoked to them, nor roads there, but the Jiva creates them in this state. There are no joys, delights or raptures in it, but the Jiva creates them.

In dream it is the mind that becomes modified in the form of impressions of external objects, under the stimulation of one's past actions. These actions become possible because of the self-effulgent Atma. The Atma is therefore spoken of as creating the dream objects, though the Atma merely illumines the objects created by the mind.

सन्धौ जाग्रत्सुषुप्त्योरनुभवविदिता स्वाप्न्यवस्था द्वितीया
तत्रात्मज्योतिरास्ते पुरुष इह समाकृष्य सर्वेन्द्रियाणि ।
संवेश्य स्थूलदेहं समुचितशयने स्वीयभासान्तरात्मा
पश्यन्संस्काररूपानभिमतविषयान्याति कुत्रापि तद्वत् ॥७८

78. The dream state, which is between the states of waking and deep sleep, is known to all by experience. It is known as the second state. In that state the Jiva withdraws all the sense organs into himself and remains as self-effulgent. The self, the witness of all that is experienced in dream, illumines, by its own light, all that is seen in the dream, which are all created by past impressions. In the dream he sees objects desired by him and goes to desired places, while the physical body lies motionless on the bed.

In the waking state the individual experiences sense-objects through the sense organs such as the eye, ear, etc. In this state also it is only by the light of the Self that the organs are able to perceive objects, but since the organs are also functioning in that state it is difficult for us to realize that it is the light of consciousness of the Self that makes all experiences possible. In dream the sense organs merge in the mind. The mind itself becomes modified as the objects seen in dream. In this state, since there is only the light of the Self, it becomes clear to us that it is only by the light of the Self that everything is experienced. This is why it is stated in this verse that the Self sees everything by its own light. This verse is based on Br. Up. 4.3.9.

The statement in this verse that the Jiva sees desired objects and goes to desired places in dream is meant only to show that those objects and

places are mere creations of his own mind and are not real. The implication is that the unpleasant objects and places seen in dream are also equally unreal. In his Bhashya on Br. Up. 4.3.15 Sri Sankara says that the Jiva sees the results of both good and evil, namely, pleasure and pain in dream. Everything seen in dream appears to be real only as long as the dream lasts. Similarly, everything experienced in the waking state is real only till the person wakes up from the sleep of Avidya. Sri Gaudapada says in Mandukya Karika, I.16 - "When the individual, sleeping under the influence of beginningless Maya, is awakened, then he realizes the non-dual (Self) which is beyond birth, sleep and dream". Then he realizes that the things seen in the waking state also have no reality.

रक्षन्प्राणैः कुलायं निजशयनगतं श्वासमात्रावशेषैः

मा भूत्तत्प्रेतकल्पाकृतिकमिति पुनः सारमेयादिभक्ष्यम् ।

स्वप्ने स्वीयप्रभावात्सृजति हयरथान्निम्नगाः पल्वलानि

क्रीडास्थानान्यनेकान्यपि सुहृदबलापुत्रमित्रानुकारान् ॥७९

79. The Jivatma protects, by means of the vital force, the body which lies as if lifeless on the bed in the dream state, so that it may not become fit only to be eaten by dogs and other animals. The Pranas perform merely the function of breathing in this state. By the power of the vasanas in the mind the Jivatma creates horses, chariots, rivers, ponds, many places of enjoyment, friends, women, sons, well-wishers and servants.

This verse is based on the following mantras of the Br. Up:--

4.3.12- "The effulgent, infinite Being who is immortal and moves alone, protects the worthless nest (the body) with the help of the Pranas and roams about outside it". Though the Jivatma continues to be in the body during dream, it is said to be roaming outside the body because it appears to go to various places during dream.

4.3.10- "In that state there are neither chariots nor animals to be yoked to them, nor roads, but he creates chariots, animals and roads. There are no pleasures, joys or delights, but he creates them. There are no ponds, tanks or rivers, but he creates ponds, tanks and rivers. For he is the doer".

मातङ्गव्याघ्रदस्युद्विषदुरगकपीन्कुत्रचित्प्रेयसीभिः

क्रीडन्नास्ते हसन्वा विहरति कुहचिन्मृष्टमश्नाति चान्नम् ।

म्लेच्छत्वं प्राप्तवानस्म्यहमिति कुहचिच्छङ्कितः स्वीयलोकात्
आस्ते व्याघ्रादिभीत्या प्रचलति कुहचिद्रोदिति ग्रस्यमानः ॥ ८०

80. In dream the Jiva creates elephants, tigers, thieves, enemies, snakes, monkeys, etc. He sports with women, laughs, enjoys, eats tasty food; or thinks he has become an outcaste and shrinks away in shame from his relations and friends. He runs away, frightened by the sight of tigers and other wild animals and cries out aloud as if he has fallen into the grip of a wild animal.

This verse is based on Br. Up. 4.3.13 which says:-- "In dream the effulgent being attains lower and higher states, creates innumerable forms. He sees himself as enjoying the company of women, or laughing, or even seeing frightful sights".

The object of this and the previous verse is to show that what is seen in dream is not real. One may wonder why it is necessary to point out what is known to everyone. There is a reason for this. According to Advaita Vedanta the waking state is similar to the dream state. In both the states the Reality, Brahman, is not known and things which have no reality are experienced and taken to be real. The things seen in dream are found to be false on waking up from sleep. The objects experienced in the waking state are accepted as real only until nescience is removed by Self-knowledge. The establishment of the unreality of dream experiences is the prelude to establishing that the same is the case with the waking state also.

Though the waking and dream states are similar, there is an important difference between them. The difference is pointed out by Sri Sankara in his commentary on Brahma sutra 2.2.29. Sri Sankara rejects the contention of the Buddhists that, just as non-existent objects are experienced in dream, non-existent objects may be experienced in the waking state also. He points out that there is a difference between the dream state and the waking state. The difference consists in the perceptions in dream being sublated immediately afterwards, while those in the waking state are not. To a man who has woken up from sleep the objects perceived in dream never had any existence at all, for he says "I falsely imagined that I was in the company of great men. In fact, I never came in contact with great men; this delusion arose because my mind was overpowered by sleep". But an object seen in the waking state, such as a pillar, is not thus sublated under any condition (until the dawn of Self-knowledge). Moreover, dream vision is a kind of remembrance, whereas the visions of the waking state are forms of perception. The difference between remembrance and perception, consisting in the absence and presence of objects, is well known.