

Evidences are available in the Scriptures in support of all the three systems of philosophy. Human life itself is a composite of these three systems. In the wakeful state man moves about and transacts. He is then in the plane of Dvaita. The world he lives in and the persons he contacts are all entities independent of him. Then comes the next state. The experiencer of this world of multiplicity goes to sleep. The world of variety vanishes. The dream-world comes into being. The same plurality is experienced again. But the men and world found in dreams are different from those found in the waking state. One has external reality while the other is a phantom of the mind. The dream world of plurality exists nowhere except in the mind of the experiencing individual. Here there is a perception of dualism while actually it is all monism. This is the position of the Visishtadvaita. Then there is the coveted dreamless sleep. Contentless consciousness alone persists there. Naught has the power to obstruct the continuity of this consciousness. The self that is in the waking and dream states continues to be in the dreamless slumber as well. This is the position of Advaita—one without a second. Mutually exclusive though these are, these three experiences—wakefulness, dream and dreamless sleep—are indispensable to a man entangled in the meshes of the world. And all these three types of experiences are the mundane counterparts of the stages of experience in intuitive knowledge. The contention among the commentators is in regard to the relative validity of these three forms of