

*ekātmake pare tattve bhedavārtā katham bhavet,
suṣuptau sukhamātrāyām bhedaḥ kenāvalokitah.* (404)

*404. In the one, the supreme Reality, how can there be any talk of diversity?
Who can ever observe any diversity in the total bliss of deep sleep?*

That state is pure which has no other thing in it but itself. In the state of supreme Consciousness, there are no equipments of experience and, therefore, there cannot be an experiencer of the objects. All these merge to be the one infinite Consciousness. There the ‘field’ (kṣetra), and the ‘knower of the field’ (kṣetrajña), become one.

In deep sleep, there is only one experience, sheer bliss. That experience is one without a second. In deep sleep the mind and intellect are temporarily not functioning. Therefore, no distinctions can be made, no differences recognised. All is bliss. In it there is no otherness. How then, can there be any plurality in the infinite Reality, where the mind and intellect have been transcended once and for all? The world of OET is interpreted by the equipments of our BMI. Where the BMI are not there the OET can never be.



न ह्यस्ति विश्वं परतत्त्वबोधात्
सदात्मनि ब्रह्मणि निर्विकल्पे ।
कालत्रये नाप्यहिरीक्षितो गुणे
न ह्यम्बुबिन्दुर्मृगतृष्णिकायाम् ॥ ४०५ ॥

*na hyasti viśvam paratattvabodhāt
sadātmani brahmaṇi nirvikalpe,
kālatraye nāpyahirīkṣito guṇe
na hyambubindurmṛgatṛṣṇikāyām.* (405)

405. Even before realisation of the supreme Truth, the universe does not exist in the absolute Brahman, the quintessence of Existence. Never in the three periods of time is the snake in the rope, nor a drop of water in the mirage.