

171. *In deep sleep, the mind is reduced to its causal state and nothing perceivable exists as is proved by the universal experience of all people. Therefore, man's world of change is just the creation of his own mind and has no objective reality.*

As has been explained earlier, the mind alone is the cause for the appearance of the whole world. One more argument is added here to what has been already said.

During deep sleep when the mind is completely dissolved, the experience of the individual is that there is nothing. Such an experience is universally lived by all. Everyone under the spell of deep sleep has the same experience. There is no exception to it. Thus, when the mind is not there, there is no world perceived. So then, this world of variable experiences (saṃsāra) of man, this woeful life of plurality and its sorrows, is projected by man's mind alone. Consequently, this world is of the mind alone, de facto it is not there. You are seeing the world because you are looking through your mind. Rise above the mind and look 'over' it, then world perception is not possible, as in the deep sleep state of Consciousness.



वायुनाऽऽनीयते मेघः पुनस्तेनैव नीयते ।  
मनसा कल्प्यते बन्धो मोक्षस्तेनैव कल्प्यते ॥ १७२ ॥

*vāyunā''nīyate meghaḥ punastenaiva nīyate,  
manasā kalpyate bandho mokṣastenaiva kalpyate. (172)*

172. *The wind gathers the clouds together and the wind itself scatters them. So too, the mind is responsible for bondage and also for Liberation.*

The clouds are brought together by the wind and they get scattered again by the same agency, the wind. By the mind one considers oneself limited, mortal and bound. When the wind brings the