

outside. The acquisition of a desired object ends the disturbances created by the desire, and the light of Consciousness beams out from behind the mind. In our lack of discrimination we understand that the joy is in the object secured. In fact, the joy is not in the object at all, but it makes me joyful if it brings me a contact with myself. It is only because of the Ātman, the Self, that each one of us ekes out for himself the maximum joy.

Universally, everybody wants joy, but nobody seems to know where exactly is the source of happiness; hence, everyone runs after sense objects. Here the Teacher is asking us to pause for a moment and to reflect upon the location of the fountainhead of joy. Indeed, the Ātman is of the nature of Bliss and beatitude and there is not even a trace of sorrow ever to veil the face of the Ātman.

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यत्सुषुप्तौ निर्विषय आत्मानन्दोऽनुभूयते ।
श्रुतिः प्रत्यक्षमैतिह्यमनुमानं च जाग्रति ॥ १०७ ॥

*yatsusuptau nirviṣaya ātmānando'nubhūyate,
śrutih pratyakṣamaitihyamanumānam ca jāgrati. (107)*

107. Scriptural declarations, direct experience, tradition and inference clearly say that in deep sleep, we experience the bliss of the Ātman independent of sense objects.

In the state of deep sleep, where there are no objects, the joy experienced is the bliss of the Self. We are not able to experience this joy during deep sleep because at that moment, we are in a state of non-apprehension. All that we experience at that moment is the 'absence of all sorrows'. Sorrows are created by the sense organs, the mind and the intellect. These equipments are not available in deep sleep, hence the sorrows that could be created by them are absent. There is a common experience of happiness by everyone even though there are no objects. 'Objectless Awareness' is the