

by the same mind. If the mind is not there, then as in deep sleep, none of these is present.

All things perceived in the dream – subtle or gross, objects or beings, thoughts or emotions, all their differences in kinds and moods – in fact, everything created in the dream is in the mind alone. So too, the waking mind creates the waking world, the individual experiencer and the endless play between them.



असङ्गचिद्रूपममुं विमोह्य
देहेन्द्रियप्राणगुणैर्निबद्धय ।
अहंममेति भ्रमयत्यजस्रं
मनः स्वकृत्येषु फलोपभुक्तिषु ॥ १७८ ॥

*asaṅgacidrūpamamuṃ vimohya
dehendriyaprāṇaguṇairnibaddhya,
ahamameti bhramayatyajasraṃ
manaḥ svakṛtyeṣu phalopabhuktiṣu. (178)*

178. Unattached pure intelligence is the essence of the jīva, but the mind beguiles it and binds it by ties of body, sense organs and prāṇas. It causes this jīva to wander with the idea of 'I' and 'mine' in the varied experiences of 'results' gathered by itself.

Out of the supreme Reality, Brahman, which is ever unattached to the matter vestures and the very nature of which is Knowledge Absolute, a mortal, limited jīva is created by the mind. The mind does this trick by first deluding itself, by forgetting its real nature. Having achieved this non-apprehension of Reality, the mind makes man attached to the matter vestures. Thus the individual gets identified with the body, the sense organs and all the physiological functions within him. Thereafter, he gets bound by the guṇas – sattva, rajas and tamas. This is entirely a deliberate trick of the mind.