

our own experiences of imagination, dream and deep sleep. The moment I start dreaming, my waking body is not available. In my dream, my enemies torture me. They drag me all over on my back. When the fifth hot plate is being placed on my back, in that terrible agony I wake up, only to realise that the hot water bag in my bed is leaking! In the empty void of the dream are created a world of experienter experienced and so on, for which the mind alone is the sole cause.¹ When I was dreaming, this body was not true. When I wake up, that body is not true. 'Is anyone of the bodies true?' 'No. Both the bodies are unreal because in deep sleep, none is available to me.'

Thus when you analyse your experiences, honest to your scientific observation, you must come to the conclusion that all that changes is unreal. When you analyse your waking, dream and deep sleep experiences, it will be instantly clear to you that the subtle and gross bodies are not real at all. Here the term 'real' means 'That which remains the same without change in all three periods of time.'



Therefore –

अतोऽभिमानं त्यज मांसपिण्डे
पिण्डाभिमानिन्यपि बुद्धिकल्पिते ।
कालत्रयाबाध्यमखण्डबोधं
ज्ञात्वा स्वमात्मानमुपैहि शान्तिम् ॥ २९६ ॥

*ato'bhimānaṁ tyaja māṁsapinḍe
piṇḍābhimāninyapi buddhikalpite,
kālatrayābādhyamakhaṇḍabodhaṁ
jñātvā svamātmānamupaihi śāntim. (296)*

296. Therefore, reject your identification with this mass of flesh and with the ego or the subtle body, of which are the imaginations of the

¹ *svapne'rtha śūnye sṛjati svaśaktyā bhoktrādiviśvaṁ mana eva sarvaṁ.*

– ibid. verse-170