

himself to be the dream body. In the delusory dream body, the ‘I-ness’ is not there for the waker. The things that pertain to the dream body and the dream objects will not be considered as ‘mine’ by the waker.

I-ness (ahantā) – The feeling of ‘I-ness’ in the body will not be there when the individual has awakened to the higher plane of Consciousness. On waking up, the feeling of ‘I-ness’ towards the dream body will vanish.

My-ness (mamatā) – The feeling of ‘my-ness’ towards the objects around will not be there on waking to the higher plane of Consciousness. The dream house, the dream wife, the dream wealth and the experiences that have been lived through in the dream will not cause the feeling of ‘my-ness’ to the waker.

This-ness (idantā) – The world around that is cognised and declared as ‘this-this-this’ will not have any sense of reality on waking to the higher plane of Consciousness. On waking up, the dreamworld loses all its reality.

On waking to the higher plane of Consciousness, I shall no longer consider my dream body to be me, the dream belongings as mine and the dreamworld as something that really exists. While I was dreaming, to the dreamer in me, my dream body, my dream belongings and my dreamworld were real. When I wake up, I do not have ahantā in my dream body, nor mattā in the dream possessions nor idantā in my dreamworld of contacts. In them there is no reality anymore. The prārabdha of the dreamworld does not affect the waker.

Similarly, prārabdha cannot affect the man who is rooted in the higher experience.



न तस्य मिथ्यार्थसमर्थनेच्छा
 न सङ्ग्रहस्तज्जगतोऽपि दृष्टः ।
 तत्रानुवृत्तिर्यदि चेन्मृषार्थे
 न निद्रया मुक्त इतीष्यते ध्रुवम् ॥ ४५७ ॥

*na tasya mithyārthasamarthanecchā
 na saṅgrahastajjagato'pi dṛṣṭaḥ,
 tatrānuvṛttiryadi cenmr̄ṣārthe
 na nīdrayā mukta itisyate dhruvam.* (457)

457. *He does not wish to prove the unreal objects to be real, nor is it observed that he maintains the dreamworld. If he still holds on to the unreal objects, he is emphatically declared to be not yet free from sleep.*

In the dream, to the dreamer, the dream experiences are vivid, true and real. After waking up, the individual will not have any desire to maintain the dreamworld, to acquire the dream objects and to protect the dream wealth. Having woken up, you are not ashamed to leave the dream. You do not strive to take up the dream again. On waking up you realise that the dream is false. In case you have any anxiety or excitement for the dream, then, it is clear that you have not woken up from it. If you have woken up, the dream objects will hold no fascination for you.

Similarly, on Realisation, the objects of our waking world have as much significance as the dream objects have for the waker.



तद्वत्परे ब्रह्मणि वर्तमानः
 सदात्मना तिष्ठति नान्यदीक्षते ।
 स्मृतिर्यथा स्वप्नविलोकितार्थे
 तथा विदः प्राशनमोचनादौ ॥ ४५८ ॥

*tadvatpare brahmaṇi vartamānāḥ
 sadātmanā tiṣṭhati nānyadīkṣatे,
 smṛtiryathā svapnavilokitārthe
 tathā vidāḥ prāśanamocanādau.* (458)