

# Sleep and various schools of Indian Philosophy

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[**Abstract:** Introduction—  $\sqrt{Svap}$ =English verb ‘to sleep’— Indian philosophical systems have gone through several logical discourses on *svapna* and *susupti* to lead people to the path of absolute and eternal truth— *Svapna* and *Susupti* in Vedānta— *Svapna* and *Susupti* in other *Āstika-darśanas*— *Svapna* and *Susupti* in other Indian philosophies— Conclusion]

## 1.0. Introduction:

1.1.  $\sqrt{Svap}$  is the corresponding Sanskrit root to the English verb ‘to sleep’. The application of the root  $\sqrt{svap}$  and several modified appearances of the same are being available since ṛgvedic era till date in a number of literary creations to denote ‘sleep’ or ‘dream’. The word *svapna* though primarily means ‘sleep’ it is very often used to denote ‘dream’ in Sanskrit as well as in many of the Indian languages. However, the words *supti* and *susupti* mean ‘sleep’ and ‘deep sleep’ respectively.

1.2. Although grammatically ‘sleep’ holds the status of a verb, it is difficult to accept its activity or productivity in real life. ‘Dream’, however ultimately may be proved to be false, it implies at least a provisional activity. It is noteworthy that going beyond the real or apparent activity and productivity of both ‘sleep’ and ‘dream’, scholars have explored the concealed efficacy in them by offering a number of intellectual discourses and poetic creations on those so-called futile

events. Therefore, *svapna* and *susupti* somehow compel the human brain to think over it and governs the real life values throughout the ages.

## 2.0. *Svapna* and *Susupti* in several Indian philosophical systems:

Indian philosophical systems have gone through several logical discourses on *svapna* and *susupti* to lead people to the path of absolute and eternal truth. It is noteworthy that several schools even of same philosophy may differ from each other in demonstrating the real nature of *svapna* and *susupti*.

2.1. ***Svapna* and *Vedānta*:** Among the Indian philosophical schools perhaps discourses regarding *svapna* and *susupti* have been indulged the most in *Vedānta*. *Sandhyādhikaraṇa* (3/2/1-6)<sup>1</sup> of *Brahmasūtra* raises two vital queries regarding the *svapna*—

(1) Who is the creator of dream (*svapna*), Brahman or individual self (*jīvātman*)?

(2) Is it real or not?

Various schools of *Vedānta* philosophy interpreted the *sūtras* according to their own logical perspectives. The *sūtras* are—

- *sandhye sṛṣṭir āha hi* (3/2/1)
- *nirmitāraṃ caike putrādayaś ca* (3/2/2)
- *māyāmātraṃ tu kārtsnyenānabhivyaktasvarūpatvāt* (3/2/3)
- *sūcakaś ca hi śruter ācakṣate ca tadvidaḥ* (3/2/4)
- *parābhidyānāt tu tato hy asya bandhaviparyayau* (3/2/5)
- *dehayogād vā so 'pi* (3/2/6)

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<sup>1</sup> *sandhyaṃ trīyaṃ svapnasthānam* (BṛU 4/3/9)

In Rāmānuja's *Śrībhāṣya* only the arrangement is—

- *sandhye sṛṣṭir āha hi* (3/2/1)
- *nirmitāraṃ caike putrādayas ca* (3/2/2)
- *māyāmātraṃ tu kārtsnyenānabhivyaktasvarūpatvāt* (3/2/3)
- *parābhidyānāt tu tato hy asya bandhaviparyayau* (3/2/4)
- *dehayogād vā so 'pi* (3/2/5)
- *sūcakaś ca hi śruter ācakṣate ca tadvidah* (3/2/6)

2.1.1. Regarding the first inquiry, Rāmānuja, Nimbārka, Vallabha, Madhva and Baladeva Vidyābhūṣaṇa hold the view of authorship of Brahman or Īśvara, whereas Śaṅkara acknowledged the individual self as the architect of dream. Although two opinions are **diagonally opposed** to each other, surprisingly enough, all the schools established the first two sutras as the statements of *pūrvapakṣa*, *Opponent*, and the rest as those of *siddhāntapakṣa*. And it caused no ambiguity because the hidden implication of every word and the *sūtras*, **aphorisms**, as well, is attempted to be revealed with distinct traditional motives.

• Those who believe Brahman as the creator of dream have given the following interpretations in support of their view —

(1) According to Rāmānuja and Nimbārka, the word *māyā* has been used to denote as something 'wonderful'<sup>2</sup>. Therefore, the implication of the *sūtra* 'māyāmātraṃ tu kārtsnyenānabhivyaktasvarūpatvāt', as demonstrated by them is that, as dream is something wonderful and further, as in the state of bondage, the real nature of individual self is not manifested fully, it is not possible for him to create dream.

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<sup>2</sup> *māyāśabdo hy āścaryavācī* (*Śrībhāṣya* 3/2/3)

Vallabha further admits *nidrā* as the power of Lord, which suppresses the real nature of individual self— *nidrā ca sutarāṃ tirobhāvakartrī bhagavacchaktiḥ/ (Aṇubhāṣya 3/2/5)*

Madhva and Baladeva are of same view that as the things of the dream-creation have no forms of perceptible dimensions, they cannot be created by anything else other than the will or power of the Lord. Baladeva admitted the power of Īśvara as *atarkyā māyā* ).

(2) By utilizing the *sūtra* ‘*sūcakaś ca hi śruter ācakaṣate ca tadvidah*’, Rāmānuja and Nimbārka stated that if the dream world were the creation of the individual soul, then it would fashion such dreams only, which would forecast good fortune and not the evil chance. As bondage and release of an individual self is designed by the will of the Lord, the dream vision is also supposed to be projected and withdrawn by Him. Madhva and Baladeva offered this reasoning, while explaining the *sūtra* ‘*parābhidyānāt tu tato hy asya bandhaviparyayau*’.

- The Vedānta school who admits individual self as the maker of dream has stated that, as a number of Upaniṣadic texts affirm the individual self to be the creator of dream<sup>3</sup> and simultaneously it has been identified with the supreme Self<sup>4</sup>, the authorship of individual self behind dreams could never be denied although the ordain of the supreme Self under all circumstances must be accepted<sup>5</sup>.

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<sup>3</sup> Cf. ŚBh 3/2/4.

<sup>4</sup> *tat tvam asi* (ChāU 6/8/7)

<sup>5</sup> *na ca asmābhiḥ svapne 'pi prājñavyavahāraḥ prati śisdyate, tasya sarveśvaratvāt sarvāsv avasthāsv adhiṣṭhātṛtvapapatteḥ/ (ŚBh 3/2/4)*

2.1.2. The second question is a very serious issue not only of Vedānta, but of all systems of Indian philosophy.

Contrary to the others the Advaita and Suddhādvaita schools of Vedānta made use of the *Sandhyādhikaraṇa* (3/2/1-6) primarily to prove the unreal nature of dream. The *Vaiyāsika-nyāyamāla* verse is—

satyā mithyāthavā svapnasṛṣṭiḥ satyā śrutīraṇāt/  
jāgraddeśāviśiṣṭatvād īśvareṇaiva nirmītā//  
deśakālādyanaucityād vādhitatvāc ca sā mṛṣā/  
abhāvokter dvaitamātrāsāmyāj jīvānuvādataḥ//

• Śaṅkara in the very beginning of the *adhikaraṇa* raised the query that— *kiṃ prabodhe iva svapne 'pi pāramārthikī sṛṣṭiḥ, āhosvit māyāmayī iti/* i.e. whether the creation in dream is as real as in the waking state, or it is only illusory. And then he proclaimed the view of *pūrvapakṣa* as— *sandhye tathyarūpā sṛṣṭir iti/* It is notable that in this context Ācārya Śaṅkara has very subtly employed the word ‘tathyarūpā’ instead of ‘satyā’ or ‘pāramārthikī’ for dream-creation, perhaps to repel every possibility of its being absolutely real, as *sattātraividhya* has not been recognized by the Vedānta schools other than Advaita, and therefore, Śaṅkara’s *pāramārthika* and *vyāvahārika sattās* both are taken by them as *satya*.

Śaṅkara established the illusory character of dream under the reasoning that—

(1) The totality of attributes found in the waking state cannot be manifested completely in dream.

(2) Contrary to the creation of waking state the creation within dream is not only abrogated every day it may easily be sublated even in the dream itself<sup>6</sup>.

- Vallabha also declared the aim to establish the unreal nature of dream in the *Sandhyādhikaraṇa* (3/2/1-6)— *ataḥ svapnasya mithyatvaṃ pradarśayitum adhikaraṇāraṃbhaḥ*/ He set forth that although the *Śruti* offers a number of evidences regarding the creation of Lord, it never claims the reality of that creation— *śrutiḥ sṛṣṭim evāha, na tasya satyatvam api*/ (*Aṇubhāṣya* 3/2/3). Puruṣottama Gosvāmin in *Bhāṣyaprakāśa* elucidates— *tathā aindrajalikena naṭena yathā sāmājīkavyāmohena kautukārthaṃ māyāmātrasṛṣṭiḥ kriyate, tatheśvareṇa jīvavyāmohanādyarthaṃ svapnasṛṣṭiḥ kriyata iti na tasyāḥ satyatvam ity arthaḥ*/

- Madhva and Baladeva again are of same opinion regarding the nature of dream. On the basis of the *sūtra* ‘sūcakaś ca hi śruter ācakṣate ca tadvidah’ they argued that as dreams are indicative of coming good or evil fortune in reality, and that is affirmed by *Śruti* and dream-readers, those could never be unreal.

- Rāmānuja and Nimbārka by proclaiming the meaning of *māyā* as not illusory but wonderful, have also suggested the nature of dream as real<sup>7</sup>.

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<sup>6</sup> *svapne eva ca ete sulabhavādhā bhavanti, ādyantayoḥ vyabhicāradarśanāt*/ (ŚBh 3/2/3)

<sup>7</sup> *atha rathān rathayogān pathaḥ sṛjate svapnadr̥g anubhāvvyatayā tatkālamātravasānān sṛjata ity āścaryarūpatvam evāha*/ (Śrībhāṣya 3/2/3)

2.1.3. It is remarkable that Advaita Vedānta, though believes in the absolute existence of the Brahman only has made exhaustive dissertations on illusory dream creation. While commenting upon the definition of *adhyāsa* given by Śaṅkarācārya, Vācaspatimiśra explained dream as something like *smṛtivibhrama*, i.e. the faulty memory. He illustrated that in dream state some time or space experienced recently is superimposed on memorized father or others who at that time cannot be considered as absent because of the defects engendered by sleep<sup>8</sup>.

2.1.4. Discourses regarding the locus, material cause and the eradicator of the dream-creation have been made by several schools of Advaita Vedānta, which have been documented by Appaya Dikṣita in his *Siddhāntaleśasamgraha*.

- Those who ascertained the Undetermined Self (*anavacchinna caitanya*) as the locus of dream creation have two different views—

(1) According to Bhāratīrtha, in dream state when Self (*caitanya*) is manifested in the mental state (*antaḥkaraṇavṛtti*), which has become faulty by sleep etc., the nescience, located on that Self (*caitanya*) as per the destiny (*adrṣṭa*) being mingled with previous impression modifies into dream creation<sup>9</sup>.

(2) Sarvajñātmamuni in *Samkṣepaśārīraka* explained—

*svato 'parokṣā citir atra vibhramas tathāpi rūpākṛtir eva jāyate/*

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<sup>8</sup> *smāyamāṇe pitrādau nidropaplavavaśād asannidhānāparāmarśe, tatra tatra pūrvadrṣṭasya eva sannihitadeśakālatvasya samāropaḥ/ (Bhāmatī)*

<sup>9</sup> *...svapne 'pi dehasya antar antaḥkaraṇavṛttau nidrādidoṣopetāyām abhivyaktacaitanyasthāvidyā adrṣṭodbodhitā nānāviśayasamskārasahitā prapañcākāreṇa vivartatām iti... (SLS 2/5/2)*

*manonimittam svapane muhurmuhur vināpi cakṣur viṣayaṃ svam āspadam//* (SŚā 1/42), which means that in dream state only the perceptible (*aparokṣa*) Self is existent. In the dream state, in spite of the absence of perceptible materials of the sense organs several illusory items frequently are projected on the Self following the impressions of mind.

- In 2/5/1/3 of *Siddhāntaleśasaṃgraha* Appaya Dikṣita has documented another acceptable theory regarding the substratum of dream. That conventional individual self (*vyāvahārika jīva*) and conventional world are the locus respectively of illusory individual self (*prātibhāsika jīva*) and dream creation has been stated here. According to this view, sleep (*nidrā*), as a special form of nescience (*avasthā-ajñāna*) covers the conventional individual self and world as well. By this theory illusory self is asserted to be the audience of dream and conventional knowledge to be the destroyer of the dream. And as the illusory self in the sleeping state is supposed to be superimposed on the conventional self remembrance of dream even after its prevention in awakened stage could be justified.

- A few Advaitins who attest the primordial nescience (*mūlājñāna*) as the material cause of dream and the knowledge of supreme Self as the destroyer of the same, consider that the dream state remains in subtle form in the awakened state<sup>10</sup>.

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<sup>10</sup> Cf. SLS 2/5/1/1.

- There are some Advaitins also who admit the primordial nescience (*mūlājñāna*) as the material cause of dream but conventional knowledge as the preventer of the same<sup>11</sup>.

2.1.5. The question that why should the dream be taken as *prātibhāsika* has been attempted to be solved in the following ways—

- As the dreams are created from the defects related to sleep<sup>12</sup>,
- As the dream state is prevented by knowledge other than Brahman<sup>13</sup>.

**2.2. *Suṣupti* and Vedānta:** The meaning ‘dreamless deep sleep’ unanimously is used to explicate the word *suṣupti*. Among the prime *Upaniṣads*, *Chandogya*, *Bṛhadāraṇyaka*, *Praśna* and *Māṇḍūkya* offered exhaustive discourses on *suṣupti*. Unlike dream, regarding the state of deep sleep, several schools of Vedānta philosophy almost are of similar opinion.

- The five issues discussed in the fourth chapter of *Praśnopaniṣad* of course played a very important role in determining the real state of sleep. The questions are—

- (1) *etasmin puruṣe kāni svapanti?* (Which are the organs that go to sleep in this person?)
- (2) *kāny asmin jāgrati?* (Which keep awake in him?)
- (3) *katara eṣa devaḥ svapnān paśyati?* (Which is the deity who experiences dream?)
- (4) *kasyaitat sukhaṃ bhavati?* (To whom occurs this happiness?)

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<sup>11</sup> Cf. *Ibid.* 2/5/1/2.

<sup>12</sup> Cf. *Ibid.* 2/5/1/1.

<sup>13</sup> Cf. *Ibid.* 2/5/1/2.

(5) *kasmin nu sarve sampratiṣṭhitā bhavanti?* (In whom do all get merged?)

That everything other than *prāṇas*, the vital forces, becomes inactive and dissolves in *tejas*, which is the signature of life<sup>14</sup> and that a person at that time does not perceive any dream have been affirmed here in reply.

• A more comprehensible conception may be set up if the sixth chapter of *Chāndogyopaniṣad* is also taken into consideration. It says—*yatraitat puruṣaḥ svapiti nāma, satā somya tadā sampanno bhavati—svam apīto bhavati, tasmād enaṃ svapitītyācakṣate—svaṃ hy apītao bhavati/* (ChāU 6/8/1)

*sa yathā śakuniḥ sūtreṇa prabaddho diśaṃ diśaṃ pativānyatrāyatanam alabdhvā bandhanam evopaśrayata evam eva khalu somya tan mano diśaṃ diśaṃ pativānyatraayatanam alabdhvā prāṇam evopaśrayate; prāṇabandhanaṃ hi somya mana iti//* (Ibid. 6/8/2)

It is notable that this segment of *Chāndogyopaniṣad* has been explained almost in the same way in the Advaita and other schools of Vedānta. When Śaṅkara says—*...svam ātmānaṃ prati padyate jīvarūpatāṃ mana ākhyāṃ hitvā*, Raṅgarāmānuja also asserts the implication of *sva* as *paramātman* instead of *jīvātman*—*devamanuṣyādināmarūpābhimānarūpābhimānarāgadveṣalobhamohād yaupādhika-bāhyābhyantarākārābhimānakāluṣyarahitajīvaśarīrakaḥ san ātmany antarbhūta ity arthaḥ...*

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<sup>14</sup> Cf. *mṛto neti vā vicikītsantaḥ deham ālabhamānā uṣṇaṃ copalabhamānā deho uṣṇo bhavātīti...* (ChāU, ŚBh 6/8/6).

Madhvācārya expresses his tradition by denoting Viṣṇu, the source, the supreme among all the luminous divine beings by the word *sva*<sup>15</sup>. According to him in the stage of deep sleep attaining Viṣṇu the primordial world, designated by mind becomes eliminated.

- Exact location of the individual self at the time of deep sleep, as sketched in different *Upaniṣads* has been evaluated in *Tadabhāvādhikaraṇa* (3/2/7-8) of *Brahmasūtra*. All the schools of Vedānta are of same opinion in this issue. *Upaniṣads* offer a few so-called contradictory statements regarding the resting place of individual self at the time of deep sleep. E.g., *tat yatra etat suptaḥ samastāḥ samprasannaḥ svapnaṃ na vi jānāti, āsu tadā nāḍīṣu srptaḥ bhavati* (ChāU 8/6/3), *tābhiḥ pratyavasṛpya purītati śete* (BṛU 2/1/19), *tāsu tadā bhavati yadā suptaḥ svapnaṃ na kaṃ cana paśyati, athāsmiṃ prāṇe eva ekadhā bhavati* (KauU 4/19), *yaḥ eṣaḥ antar hṛdaye ākāśaḥ tasmiṃ śete* (BṛU 2/1/17), *satā somya tadā saṃpannaḥ bhavati svam apīto bhavati* (ChāU 6/8/1), *prājñena ātmanā saṃpariṣvaktāḥ na bāhyaṃ kiṃ cana veda na āntaram* (BṛU 4/3/21). Here the doubt arises that whether each of these loci is separate from one another or they collectively constitute a single place of sleep? All the prominent schools of Vedānta have solved this problem of contradiction in the similar way by combining all these texts. They concluded that the individual self passes through the nerves to the region of heart and there rests in Ātman. And as *Śruti* announces the appearance or

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<sup>15</sup> *svātantyāt sva iti prokto viṣṇuḥ sarveśvareśvaraḥ/*

awakening of individual self from the Ātman<sup>16</sup>, Ātman or Brahman as the locus of deep sleep is confirmed.

### 2.3. *Svapna and Suṣupti in other Āstika-darśanas:*

**2.3.1. Sāṃkhya:** The aphorism *Suṣuptyādyasākṣikam* (1/148) has been composed in *Śāṃkhyapravacanasūtra* in order to establish the revealing attribute of Puruṣa. In support of Puruṣa's luminosity the author demonstrated Him as the witness of the three states of individual self namely, *suṣupti*, *jāgrat* and *svapna*. The author in the fifth chapter of his *Śāṃkhyapravacanasūtra* has given his illustration on the nature of *suṣupti*. The *sūtras* are—

- *samādhisuṣuptimokṣeṣu brahmarūpatā* (5/116)
- *dvayoḥ sabījam anyatra taddhatīḥ* (5/117)
- *dvayor iva trayasyāpi dṛṣṭatvān na tu dvau* (5/118)
- *vāsanayārthaṃ khyāpanaṃ doṣayoge 'pi na nimittasya pradhānabādhakatvam* (5/119)

That Puruṣa exists in *Brahmarūpa*, attains His supreme nature, in *samādhi*, *suṣupti* and *mokṣa* has been stated in the first *sūtra*.

Among these in case of the first two, the identity of Puruṣa with Brahman is associated with the cause of bondage; but the same is absent in the stage of *mokṣa* or emancipation. The existence of emancipation can be inferred in the stage of *samādhi* and *suṣupti*, although the identity with Brahman of those phases is mere provisional. Here the question arises that although in the state of *samādhi*, memory is deadened due to indifference and therefore, the identification of soul

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<sup>16</sup> Cf. *ataḥ prabadho 'smāt...* BS 3/2/8.

with Brahman is undeniable, how is it possible for the soul to be identified with Brahman in the *susupti* stage, when mental desires prevail very prominently? Following the aphorism *vāsanayārtham khyāpanam doṣayoge 'pi na nimittasya pradhānabādhakatvam* (5/119) the commentator asserts that— *yathā vairāgye tathā nidrāyoge 'pi sati vāsanayā na svārthakhyāpanam svaviṣayasmāraṇam bhavati yato na nimittasya* *guṇībhūtasya* *samskārasya balavattaranidrādoṣobādhakatvam sam bhavatīty arthaḥ/ balavattara eva hi doṣo vāsanām durbalām svakāryakuṅṭhām karotīti bhāvaḥ/* That implies that the more potent fault like profound sleep makes the prevalent memory powerless and incompetent to produce its effects as apathy does in the stage of *samādhi*.

The nature of *svapna* is referred spontaneously as *māyika* or illusory in the *Śāṃkhyapravacanasūtra*.

**2.3.2. Yoga:** The term *nidrā* instead of *susupti* is used in the *Yogasūtra* of Patañjali. *Nidrā*, according to Yoga philosophy is one among the five states of mind<sup>17</sup>. Patañjali defines *nidrā* as— *abhāvapratyayālambanā vṛttir nidrā//* (PāD 1/10). *Vyāsabhāṣya* documented that an awakened person can memorize either blissful or distressing or tiresome sleep. This proves the *nidrā* as a *cittavṛtti*, because if it were not a state of mind it could have not been recalled. And as it is a *vṛtti*, like other four states *nidrā* should also be controlled to achieve the stage of *samādhi*<sup>18</sup>.

<sup>17</sup> *vṛttayaḥ pañcatayyaḥ kliṣṭākliṣṭāḥ// pramāṇa-viparyaya-vikalpa-nidrā-smṛtayaḥ//* (PāD 1/5-6)

<sup>18</sup> *...sā ca samādhau itarapratyayavan niroddhavyeti//* (VyāBhā 1/10)

In the 38<sup>th</sup> aphorism of the *Samādhipāda—svapnanidrājñānālambanaṃ vā*, dreamt objects and enjoyed bliss of the sleeping state are prescribed to be utilized as the points of concentration.

**2.3.3. Nyāya:** *Svapna* is illustrated as unreal recollection because of the fault sleep<sup>19</sup>. *Suṣupti* in Nyāya philosophy is referred as a state of ignorance of living beings, which is occurred due to the relation of mind with the *puritat-nāḍī*<sup>20</sup>. A person experiences no distress during profound sleep<sup>21</sup>.

**2.3.4. Vaiśeṣika:** Kaṇāda in Vaiśeṣika philosophy has given a *sūtra* ‘svapnāntikam’ (VaiS 9/2/8). Just like other philosophical schools *Vaiśeṣika* philosophy also explains *svapna* as an unreal memory as a result of the fault sleep. *Svapnāntika* is a phase within the state of dream or sleep, when it is felt by a person that ‘I am sleeping’ and the dreamt event is evoked.

**2.3.5. Pūrva-mīmāṃsā:** In order to refute the view of Vijñānavādin Buddhists, Kumārilabhaṭṭa ascertains the real external existence of the matters of dream-cognition. He also asserts the existence of those external objects, which might have been experienced by a person in this birth or the in previous existence—

svapnādipratyaye bāhyaṃ sarvathā na hi neṣyate/  
sarvatrālambanaṃ bāhyaṃ deśakālānyathātmakam//  
janmany ekatra bhinne vā tathā kālāntare ’pi vā/

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<sup>19</sup> Cf. *Bhāratīya Darśana Koṣa*, vol. 1, p. 185.

<sup>20</sup> Cf. *Ibid.*, vol. 1, p. 182.

<sup>21</sup> Cf. *suṣuptasya svapnādarśane kleśābhāvavad apavargaḥ* (ND 4/1/63).

taddeśo vānyadeśo vā svapnajñānasya gocarah// (*Ślokavartika*,  
*Nirālambanavāda*, 107-109)

Pūrva-mīmāṃsā refutes the Advaita Vedānta view of identification of Ātman with Knowledge by establishing the absence of knowledge during profound sleep. They argued that the *suṣupti* is not at all a blissful feeling, but actually the absence of the feeling of misery<sup>22</sup>.

#### **2.4. Svapna and Suṣupti in Nāstika-darśanas:**

**2.4.1. Buddhism:** Although the Buddhist philosophical schools might have gone through several discourses regarding sleep the Buddhist concept of *svapna* and *suṣupti* in the most compact and comprehensive form perhaps has been documented in the text of *Milindapañha*. Nāgasena in reply to the query of king Milinda talked about six kinds of people who experience dreams— the man who is of windy humour, or of a bilious one, or of a phlegmatic one, the man who dreams by the influence of his own habits, and the man who does so in the way of prognostication. He then declared none but the last kind of dreams as true. He explained that the prognostication comes of its own accord into one's mind as an object is reflected on a looking-glass. Regarding the issue of the actual phase of sleep when dreams are perceived, Nāgasena illustrated that when one's sleep has become light and he is not yet fully conscious, in that interval it is that dreams are dreamt. He classified sleep into three segments. The feeling of oppression and inability in the body of weakness, slackness or inertness is the

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<sup>22</sup> Reference provided over telephone by Sri Tanmay Poddar on the basis of *Bhāratīya Darśan(a)* of Debabrata Sen and *Bhāratīya Darśan(a)*, vol. 2 of Pramodbandhu Sengupta.

beginning of sleep. The light sleep in which a man still guards his scattered thoughts is the middle of sleep. When the mind enters into itself is the end of sleep. And it is the middle stage when a person dreams. On the contrary when a man is in deep sleep, his mind returns home, i.e. enters into Bhavaṅga, and a mind thus shut in does not act, and a mind hindered in its action knows not the evil and the good, and he knows not has no dreams<sup>23</sup>.

It is notable that as the birth of Lord Buddha is believed to have been forecasted by a heavenly dream, dreamt by his mother Māyādevī, this type of dreams bearing the omen of future events have been accepted by Buddhists as true and the dream of Māyādevī has achieved a great significance in the Buddhist art history.

**2.4.2. Jainism:** Similarly Jains also conferred importance to the omens of dream, as mother Trīśāla also dreamt some auspicious signs before the birth of Mahāvīra.

**2.5. *Svapna and Suṣupti in other Indian philosophies:*** Other late philosophical systems also discussed on dream and sleep. Āgama and Tantra identified those stages of life with their religious activities. E.g., following *Tripurā-mahopaniṣad*, Śāktas classified there seven forms of cheers into three states, namely, *jāgrat*, *svapna* and *suṣupti*<sup>24</sup>.

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<sup>23</sup> Cf. *Milindapañha*. Eng. Trans. T.W. Rhys Davids. *The Questions of King Milinda*, part II, in *The Sacred Books of the East*, vol. XXXVI, pp. 157-162.

<sup>24</sup> Upendrakumar Das. *Śāstramūlak(a) Bhāratiya Śaktisādhana*, vol. 2., pp. 652-653.

### 3.0. Conclusion:

3.1. Although most of the Indian philosophical systems admit the illusory and momentary nature of *svapna*, amazingly, they never ignore its importance and therefore, set forth a lot of discourses to prove its untrue nature. Moreover, aesthetic aspects of *svapna* always keeps the connoisseurs amused through various poetic creations and constantly issues inspiration for the foundation of new forms of performing and visual art.

3.2. On the other hand, *suṣupti* or dreamless sleep also, even being free from any particular knowledge came forward to enthuse the Indian philosophers of all systems to ponder on it and to make analytic discourses on the same, which enhances our intellectual property throughout the ages.

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### List of Abbreviation:

BS=Brahmasūtra

BṛU=Bṛhadāraṇyakopaniṣad

ChāU=Chāndogyopaniṣad

ND=Nyāyadarśana

PāD=Pātañjaladarśana

ŚBh=Śāṃkarabhāṣya

SLS=Siddhāntaleśasaṃgraha

SŚā=Saṃkṣepaśārīraka

VyāBhā=Vyāsbhāṣya

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