

JĀGRAT. According to the vision of Ṛṣis or sages, every living being has four states. They are Jāgrat (waking state), Svapna (dream), Suṣupti (profound sleep) and Turiya (the fourth state of the soul, i.e. oneness with Brahman in different degrees). The hermits and sages have said about the four states of soul as given below:—

1) *Jāgrat*. In this state the individual soul is awake. The five organs of senses, the five organs of activity and the four inner organs of the living being will be active, when the soul is awake. In this state he enjoys the outer world through the five senses. That is, he sees with the eyes, hears with the ears, tastes with tongue, smells with the nose and feels with the skin. Every man thinks that his understanding through the senses is real. It is the individual soul which is responsible for this understanding. But it is difficult to say whether these perceptions through the senses are real or unreal. A hermit says as follows:—“An individual soul travels from Jāgrat to Svapna and from Svapna to Jāgrat as a fish which goes from one shore to the other without touching anything. For an individual soul the state of jāgrat is only one of the four states. So we cannot give the verdict that the state of Jāgrat alone is real and all the rest are unreal.” The individual soul which is in the state of Jāgrat enjoys the outer world and so it is ‘bahih-prajña’ (external—knowing). In this state the individual soul enjoys the external world with the seven organs and the nineteen faces. The seven organs are, the two eyes, head, soul, body, urinal bladder and the legs. The nineteen faces are the five senses, the five organs of activity, the five life-breaths and the four inner organs of mind, intellect, egoism and will. The individual soul in the state of Jāgrat enjoys the external world with these organs and faces. The soul in this state is called ‘Vaiśvānara’. This state is experienced by all the human beings of the world and so it is called Vaiśvānara¹ (Bṛhadāraṇyaka, Māṇḍūkyaopaniṣad).

2) *Svapna* (dream). The second state of the individual soul, is svapna (dream). He who indulges in dream, forgets everything he had experienced in the state of Jāgrat and creating new worlds he enjoys them. While the five organs of senses and the five organs of activity of the dreamer take rest, the four inner organs of citta (will) Ahaṅkāra (egoism) Buddhi (reason) and manas (Mind) will be working. See what the author of Upaniṣad says. “The dreamer separates his self from the wide universe and creates his own radiance by his own radiance. The light of the self is the light for the dreamer. That man creates a chariot or an assemblage of chariots or roads where there is no chariot or an assemblage of chariots or a road; joy, delight or extreme delight where there is no joy or delight or ex-

treme delight; ponds, wells and rivers where there are no ponds, wells and rivers. A dreamer is a Lord; the state of the dream is the state of activity.” Another hermit says as follows about the state of dream:— “The dreaming individual soul which sees again things which were seen here and there, hears again things which were heard here and there, enjoys again things which were enjoyed in places far and near, is really enjoying greatness. He sees things seen and not seen, heard and not heard enjoyed and not enjoyed. The dreamer, like a King who travels with his train throughout his country, as he pleases, plays by getting in and out of his own body, and enjoys lofty experiences, and so he is happier than he who eats alone and enjoys his food. The individual soul in its state of dream is called the Tajasa (the radiant) because he illuminates himself by his own radiance. In this state the individual soul does not touch anything and so it is senseless.²

3) *Suṣupti*. The third state of the individual soul is suṣupti (profound sleep). The soul alone is active in this state. In suṣupti the individual soul desires for nothing and does not indulge in dream. In this state the individual soul does not think that the soul and the body are two. So it is unitary. The sleeper is called ‘Prājña’ also. The individual soul which is in the state of sleep, completely severs its connection with the organs of senses, the organs of action, mind, the Prāṇamayakośa (the chest of the life-breaths), the manomaya kośa (the cask of mind) and Vijñānamaya Kośa, the chest of knowledge or understanding. The mind, the sense organs, Sūkṣmaśarīra (the subtle body) and the actions are the items which could abandon the connection with jīvātmā (individual soul). In sleep the jīvātmā separating all its connections, for the time being, with these items absorbs itself in the Brahman. See what the author of the Upaniṣad says about the state of Suṣupti (Sleep).³ As an eagle folds its wings and falls down weary and tired, after flying round in the air for a long time, the individual soul, avoiding all desires and having no dreams, takes rest. The soul sleeps in the nāḍī, with seventytwo thousand branches called ‘hita’, like a child or a King or Brahman. During sleep the mind, senses etc. are not destroyed. They only keep away. They reappear when the man wakes up from sleep.⁴

4) *Turiyam*. In the state of Turiya the Jīvātmā alone is active. The individual souls which abide in creatures are another aspect of Brahman. Everything said about Brahman can be said about the jīvātmā in the state of profound sleep. But the bliss that we enjoy in sleep is not remembered in the state of activity. The same bliss that we enjoy in profound sleep could be enjoyed

1 (a) Tadyathā mahāmatsyasya ubhe kūle anusaṁcaratah Pūrvam cāparam caivam evāvam puruṣaḥ etāvubhāvantau apusaṁcarati svapnāntam buddhāntam ca. (Bṛhadāraṇyaka).

(b) Jāgaritasthāno bahihprajñāḥ saptāṅgaḥ ekonaviṁśatimukhaḥ sthūlabhukvaiśvānaraḥ. (Māṇḍūkyaopaniṣad)

2 (a) Sa yatra prasvapityasya lokasya sarvato mātrāmupādāya svayam vihatya svayam nirmāya svena bhāsā svena jyotiṣā prasvapityatrāyam puruṣaḥ svayam jyotirbhavati (Bṛhadāraṇyaka).

(b) Atraiva devaḥ svapnamahimānam anubhavati yad dr̥ṣtam dr̥ṣtam anupaśyati śrutam śrutamevārtham anuśṛnoti. Daśadigantaraiśca pratyānubhūtam punaḥ punaḥ pratyānubhavati, dr̥ṣtam cādr̥ṣtam cāśrutam ca śrutam cānubhūtam ca ananubhūtam ca saccāsacca sarvāni paśyati sarvāni paśyati. (Prajñopaniṣad).

(c) Sa yathā mahārājo jānapadād gṛhītvā sve janapade yathākāmaṁ parivartate, evamevaiśa etat prāṇān gṛhītvā sve śarīre yathākāmaṁ parivartate (Bṛhadāraṇyaka).

3 (a) Yatra svapno na kāncana kāmaṁ kāmayate na kāncana svapnaṁ paśyati tat suṣuptam suṣuptasthāne ekibhūtaḥ prajñānaghanam eva ānandamayam hi ānandabhukcetomukhaḥ prajñāḥ. (Māṇḍūkya, Tṛtīya pāda).

(b) Saptasthānontah prajñāḥ saptāṅgaḥ ekonaviṁśatimukhaḥ praviviktabhuk tajaso. (Dvītiyapāda Māṇḍūkya)

4 Tadyathāsminnākāśe śyeno vā suparno vā viparipatyā śrāntaḥ samhatya pakṣau samlayāyaiva dhriyata evam ayam ayam puruṣaḥ etasmā antāya dhāvati, yatra supto na kāncana kāmaṁ kāmayate no kāncana svapnaṁ paśyati.