Dreamless sleep sets free
Spiritual Consciousness
Abstract

When deep sleep comes we dream no more. Our Higher Self absorbs the functions of the organs through his own consciousness, and returns along 72,000 nerves from our heart to his divine abode.

Set free from its earthly prison, the Higher Self enjoys his original state of Absolute Consciousness, and confabulates with seen and unseen worlds.

In deep sleep Spiritual Consciousness is active and acts independently. Impressions projected to the lower self may survive as “conscience.” Spiritual Consciousness never sleeps because she is always in the “Light” of Reality.
In dreamless sleep Spiritual Consciousness is awake and fully conscious

A shadow’s dream are men.
— Pindar

A dream, a dream is all our lifetime here!
Shadows on wave we toss and disappear;
And mark by time and space our weary way,
And are, but know not, in eternity!
— Herder

As a hawk or a falcon roaming in the sky becomes tired, folds its wings, and makes for its nest, so does this infinite entity (purusha) hasten for this state, where, falling asleep, he cherishes no more desires and dreams no more dreams.¹

Ajātaśatru said:

When this being full of consciousness (vijñānamaya) is thus asleep, it absorbs, at that time, the functions of the organs through its own consciousness and rests in the Supreme Self (ākāśa) that is in the heart. When this being absorbs them, it is called svapitī.² Then the organ of smell is absorbed, the organ of speech is absorbed, the eye is absorbed, the ear is absorbed, and the mind is absorbed.³

Next, when the self goes into deep sleep — when it does not know anything — it returns along the seventy-two thousand nerves called hitā,⁴ which extend from the heart throughout the whole body, and remains in the body. As a baby or an emperor or a noble Brahmin lives, having reached the summit of happiness, so does the self rest.⁵

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¹ Pythian Ode 8, 95. “Σκιάς ὁναρ ἀνθρώπος,” (Skias onar anthropos).

² "Ein Traum, ein Traum ist unser Leben, Auf Erden hier; | Wie Schatten auf den Wogen schweben Und schwinden wir; | Und messen una’re trägen Tritte Nach Raum und Zeit, | Und sind, und wissen’s nicht, in Mitte Der Ewigkeit!"

³ Brihadāranyaka Upanishad, IV, iii, 19; (tr. Nikhilananda)

⁴ The literal meaning of the word is “merged (apiti) in its own self (svam).”

⁵ Brihadāranyaka Upanishad, II, i, 17; (tr. Nikhilananda)

⁶ The heart is the seat of the intellect (buddhi) [spiritual consciousness — H.P. Blavatsky]; the external organs are subject to the intellect. During the waking state, the intellect extends along the nerves, interwoven like a fishnet, to the periphery of the body and directs the organs in accordance with the individual’s past action. The individual self (jivātman) pervades the intellect with a reflection of consciousness. When the intellect contracts, the self, too, contracts; this is called the sleep of the individual. When the intellect expands, the self, too, expands; this is called the waking state. The self follows the nature of the intellect, as the reflection of the moon follows the nature of the water or other medium in which it is reflected.

⁷ Brihadāranyaka Upanishad, II, i, 19; (tr. Nikhilananda)
To see in Nirvāṇa annihilation amount to saying of a 
man plunged in a sound dreamless sleep — one that 
leaves no impression on the physical memory and 
brain, because the sleeper's Higher Self is in its origi-
nal state of absolute consciousness during those 
hours — that he, too, is annihilated.¹

In the stillness of the night hours, when our bodily 
senses are fast locked in the fetters of sleep, and our 
elementary body rests, the astral form becomes free. 
It then oozes out of its earthly prison, and as Para-
celsus has it — “confabulates with the outward 
world,” and travels round the visible as well as the 
invisible worlds. “In sleep,” he says, “the astral body 
(soul) is in freer motion; then it soars to its parents, 
and holds converse with the stars.” Dreams, fore-
bodings, prescience, prognostications and presenti-
ments are impressions left by our astral spirit on our 
brain, which receives them more or less distinctly, 
according to the proportion of blood with which it is 
supplied during the hours of sleep.²

. . . and if the “dreams” that occur in so-called 
dreamless sleep could be impressed by the Heart on 
the Brain, your Consciousness would no longer be 
restricted within the bounds of your personal life.³

The inner man . . . the real Ego, acts independently 
during the sleep of the body; but it is doubtful if any 
of us — unless thoroughly acquainted with the 
physiology of occultism — could understand the na-
ture of its action.⁴

So dormant are the Spiritual faculties, because the 
Ego is so trammelled by matter, that It can hardly 
give all its attention to the man’s actions, even 
should the latter commit sins for which that Ego — 
when reunited with its lower Manas — will have to 
suffer conjointly in the future. It is, as I said, the 
impressions projected into the physical man by this 
Ego which constitute what we call “conscience”; and 
in proportion as the Personality, the lower Soul (or 
Manas), unites itself to its higher consciousness, or 
EGO, does the action of the latter upon the life of

¹ Secret Doctrine, I p. 266
² Isis Unveiled, I p. 179
³ Blavatsky Collected Writings, [E.S. INSTRUCTION No. V] XII p. 696; [on the Heart.]
⁴ ibid., [DREAMS] X p. 251
mortal man become more marked.¹

To Western science a dream is a series of thoughts, of connected acts or rather “states,” which are *only imagined to be real*. The uninitiated metaphysician, on the other hand, describes it in his exoteric way, as the passage of sense from darkness into light — the awakening of spiritual consciousness. But the occultist, who knows that the spiritual sense pertaining to the *immutable* can never sleep or even be dormant *per se*, and is always in the “Light” of reality, says that during the state of sleep, *Manas* (the seat of the physical and personal intelligence) becomes able — its containing vehicle *Kama*, the *WILL*, being allowed the full freedom of its conscious action owing to *volition* being rendered passive, and unconscious by the temporary inactivity of the sensory centres — to perceive that reality in the subjective world which was hidden from it in waking hours. That reality does not become less real, because upon awakening the “sensigenous molecules,” and “uneducated centres” throw and toss in the *mâyâvic* light of actual life the recollection and even the remembrance of it into confusion.²

“Cicero’s Dream of Scipio and Macrobius’ Comment,” “Devachan: dream realm where pure souls are rewarded,” “Real dreams are actions of the true Self,” and “Synesius on Dreams,” in the same series.

Confused readers may wish to consult “Higher Manas and Lower Manas,” and “Higher Self and Higher Ego,” in our Confusing Words Series.

¹ *Blavatsky Collected Writings*, (DREAMS) X p. 249; [on “What are the senses, which act in dreams?”]

² *ibid.*, (THE REAL AND THE UNREAL – REPLY I. DEVACHAN) V p. 78; [contrasting the devachanic dreams with those of the still embodied man.]