

*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.

— Pindar¹

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?²

**When deep sleep comes
we dream no more.**

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.³

**Our Higher Self absorbs the
functions of the organs
through his own
consciousness,**

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 svapiti.⁴ 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.⁵

**And returns along 72,000
nerves from our heart to
his divine abode.**

Next, when the self goes into deep sleep — when it does not know anything — it returns along the seventy-two thousand nerves called hitā,⁶ 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.⁷

¹ *Pythian Ode* 8, 95. “Σκιάς ὄναρ ἀνθρώπου,” (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 uns're trägen Tritte Nach Raum und Zeit, | Und sind, und wissen's nicht, in Mitte Der Ewigkeit!”

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

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

⁵ *Bṛihadāraṇyaka 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 is reflected.

⁷ *Bṛihadāraṇyaka Upanishad*, II, i, 19; (tr. Nikhilananda)

Set free from its earthly prison, the Higher Self enjoys his original state of Absolute Consciousness,

To see in Nirvāna 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 original state of absolute consciousness* during those hours — that he, too, is annihilated.¹

And confabulates with seen and unseen worlds.

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 Paracelsus 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, forebodings, prescience, prognostications and presentiments 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

In deep sleep Spiritual Consciousness is active,

. . . 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

And acts independently.

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 nature of its action.⁴

Impressions projected to the lower self may survive as “conscience.”

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

Spiritual Consciousness never sleeps because she is always in the “Light” of Reality.

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 *māyāvic* 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.]