

Sleep Dreams & Spiritual Reflections



By: Pandit Shriram Sharma Acharya

SLEEP, DREAMS AND SPIRITUAL REFLECTIONS

AUTHOR
SHRIRAM SHARMA ARCHARYA

Compiled and Translated by:
Dr. Rajani Joshi
Indian Institute of Technology Bombay

Publisher: Shantikunj, Haridwar
(U.P), India, 249411

The WWW reprint is for free distribution

PREFACE

Dreams have always been the focus of curiosity, interest, and quest of the human mind. These have led to varieties of false convictions and mystic notions on the one hand, and have accelerated research in Psychology, Neurology and Parapsychology on the other. The reality, origin, reflections and implications of dreams are discussed in great detail in this book, which is compiled from the translation of the Chapters 4 and 5 of the volume 18 of “Pt. Shriram Sharma Acharya Vangmaya” series.

A detailed description of the history and trends in the oriental and occidental philosophy and science of dreams is presented here. The myths and facts about acquisition of extra sensory knowledge, precognition, and psychological depths of the unconscious mind and the unknown subtle world of the inner self through dreams are elucidated here. Thorough reviews of Freud’s, Jung’s and contemporary psychological theories vis-à-vis the relevant aspects of the ancient science of spirituality are discussed under broad perspectives.

The current status and future scope of research on dreams is discussed with substantial references. Special attention is focused on dream based early detection, diagnosis and therapies in the context of reported scientific experiments. The readers will also get to know how the decipheration of dreams could help resolving the complexities of psychosomatic disorders and elevating one’s psychology.

Sleep is an integral part of life. The variegated experiences of dreams also become possible in this phase. In normal case, for most of us sleep is almost an automatic, mechanical, or routine process. We do realize its importance in relaxing and recharging of the body and the mind but hardly pay any attention to its significant role in harmonizing the brain functions, mental stability and self-development. The present book unfolds the multiple facets of this natural and crucial process of daily-life.

Interrelationship of sleep, dreams and the limitless potentials of the conscious, subconscious, and the unconscious mind are lucidly focused here in great depth. The causes, pernicious effects, and remedies of insomnia, somnambulism, and other disorders of sleep are discussed with substantial examples. Live examples of mysterious cases of sleepless healthy and normal life for several decades and those of decade’s long natural sleep are also reported with details on the ancient and modern research findings on such wonders of human brain. The trenchancy of mind and its improved learning capabilities during deep sleep is given special mention here and the results of recent experiments, research trends, and scope of the

techniques like hypnopaedia is discussed together with the specific yoga sadhanas of relevance.

It is said that the 'time-capsule' existing in the inner cores of unconscious mind contains the key to realization of supernormal faculties like -- clairvoyance, telepathy, premonition, intuition, audio-visual perceptions beyond the constraints of time and space, complete knowledge of the past and future and of the esoteric features of nature. The false convictions, illusions and the truth of the transcendental realities of dreams and the subliminal world of the unconscious mind are brought out trenchantly by the author with discussions on a wide variety of live examples of dreams collected from authentic reports and research documents. The list of examples includes the dreams that led to great scientific discoveries or masterpiece creations of literature, art and music in the modern age, as well as the significant dreams of the architects of world history.

The book presents the invaluable pearls of ancient knowledge in terms of - elucidation of the five levels of dream vis-à-vis the five subtle sheaths of consciousness and the deeper aspects of creative conjugation of mind with the inner impulses of the soul. It is up to us how best we make use of this rare guidance on spiritual evolution and opportunity of epoch-making research bestowed on us.

It is hoped that the book would be interesting and informative to all those who would read it out of sheer inquisitiveness about dreams. It would, at the same time, motivate and effectively guide the researchers of the hidden domains of human mind.

- Dr. Pranav Pandya, MD



CONTENTS



What is a Dream?.....	7
The Deep Roots of Dreams.....	10
Myths and Facts about Dreams.....	12
Dreams — Linkage between the Visible and the Invisible World.....	22
Who Dreams while the Body Sleeps?.....	33
Scientific Truth of Dreams.....	37
How would Freud explain these Dreams?.....	40
Tides of the inner impulses sensed through the Dreams.....	45
Mastering the Language of Dreams.....	52
Peeping into the Future through the Window of Dreams.....	56
Divine Help of Invisible Guides Bestowed in Dreams.....	59
Dreams May Matter.....	65
Higher Horizons of Dreams.....	70
Realities Reflected in Dreams.....	76
Dreams and Vision of Transcendental Realities.....	81
Depth of Life in the Mirror of Dreams.....	90
The Unfolded Secrets of Dreams.....	96
Events Folded in Dreams.....	101
Why some Dreams are so Real?.....	108
Junction of the Gross and the Subtle Dimensions of the World.....	113
Do you understand the Language of your Mind?.....	117
Secrets of Life Hidden in Dreams.....	120
Existence of Dreams: some Scientific views.....	124
Higher Realms of Intellect and Dreams.....	128
Impulse of the Unconscious Mind.....	132
Subliminal Nature of Dreams.....	136
Facts behind Dreams.....	141
Occidental History of the Philosophy of Dreams.....	149
Hidden Messages of Dreams.....	154

Dreams aren't always Baseless.....	159
Notice your Specific Dreams!.....	163
Where Do Future Events Exist?.....	167
Travel in the Past and the Future via Dreams.....	171
Dreams – Moments Beyond Life and Death.....	175
Implications of Dreams.....	180
Watch Tomorrow, Today!.....	184
Research on Dreams — The World of Unconscious Mind.....	187
The Spectra of Dreams.....	191
Interrelationship of Sleep and Dreams	210
Avoid Extremes in Sleeping Habits.....	214
Sleep is necessary but not Inevitable.....	216
He didn't sleep for 71 Years!.....	220
Sleep of childhood broke in the old Age!.....	222
Intellectual Significance and Optimal use of Sleep.....	224
What Drives you do that in Sleep?.....	227
Dreams — Expressions of Nature.....	231
Dreams — The World Beyond Time, Space and Cause.....	237
Read the Message of the Inner Self.....	244
Signs of the Soul inscribed in the Dreams.....	249
The Majestic Path of Ascent via Dreams.....	253
Yoga Sadhana for Dreams and Self-Development.....	257
Flashes of the Infinity in Dreams.....	260
The Unfolded Secrets of the Soul.....	264
The Five Levels of Consciousness, Dreams and Yognidra.....	269
Subliminal Conjugation of the Mind with the Soul.....	271
<i>Glossary from the Shastrik Literature.....</i>	<i>277</i>
About the Author.....	278



What is a Dream?

The agility of our mind flashes innumerable varieties of thoughts and imaginations in the awakened state. Random reflections of similar fluctuations continue in the subconscious state of sleep too and manifest their arbitrary mingling in variegated expressions of dreams in general. Therefore dreams most often appear vague and meaningless. Unfolding the secrets of this free entertainment has been the center of attraction of the inquisitive human mind since the time of yore. Equally important has been the quest for identifying the nature, cause and mode of interpretation of the rare but significant occurrence of meaningful dream.

Decipheration and analysis of dreams constituted an important part of transcendental knowledge in the ancient times. Implications and messages conveyed by dreams were the subject matters of curiosity and concern for the common people in the later ages too. The masters of this discipline of knowledge enjoyed high repute in the society. An Italian scholar named Archaemidoras had written a book on dreams some time in the second century. The book was entitled "Onirocritica" -- meaning, "Principles of Analyzing Dreams". Copies of this hand written book were in great demand those days. This was later published in the 15th century. Its popularity had risen further by then. This book served as a fundamental document for many other volumes published on dreams and mental reflections in the later years.

In the early days of modern civilization, people in some parts of the occidental world used to believe that during the state of deep sleep the soul traverses in a 'new' world out of the body. The information gathered by it during this visit of the extraterrestrial world is expressed via dreams. So strong was this conviction that waking up someone fast asleep was regarded risky because of the apprehension that his soul may not have returned to his body before its 'scheduled time' and so waking him up during this period may amount to his untimely death.

Modern psychologists often analyze dreams in terms of mental and bodily conditions. For instance thrust during sleep might be expressed as a dream associated with hunting

for rivers or spring of water. If one feels suffocation in a dream or feels as though someone is holding his throat tight and putting pressure on his chest, then he (the dreamer) is quite likely to suffer from cough, some lung infection or related disorder. Similar to these examples of subconscious effects, the rise in the temperature of semen in a sleeping state often results in dreams pertaining to sexual excitements and might lead to night discharge.

In a psychological experiment on dreams two persons were given pens in their hands while sleeping. One of them dreamt of playing hockey and the other was rotating a club in his dream. When cotton piece was moved softly over the palms of three sleeping subjects, one of them felt (in dream) as if he is holding the tail of a cat; another one dreamt of being massaged delicately; the third experienced a dream in which he was patting his daughter's silky hair. These examples illustrate the diversities of imaginations and almost instantaneous response to sentient experiences of the subconscious mind.

Noted psychologist Sigmund Freud had collected authentic information of about 1900 dreams. He had presented the study of the responsive reflections and psychological implications of these dreams in his popular book "Analysis of Dreams". He concluded that dreams are rhetoric expressions of the unfulfilled desires and suppressed emotions. Ambitions, avarice, lust and worldly desires and expectations of the people have expanded many folds with materialistic civilization, easy access to means of sensual pleasure and comforts coupled with a corresponding rise in aplomb and ego.

The suppressed emotions, unfulfilled desires, eagerness of possession and ambitious race in personal and professional life, etc trigger a revolution in the conscious and unconscious domains of mind. Their reactions are expressed and artificially 'materialized' in the imaginary world of dreams. Greater extent of these disturbances result in disturbed sleep with haphazard flashes of vague dreams and may eventually lead to psychological disorders of varied kinds. People having a balanced attitude of contentment and creativity and those who have emancipated their thinking from the clutches of negative impulses of over-ambition, ego, jealousy, etc usually get sound sleep and do not experience vague or hazy dreams.

Dreams are termed as mirrors reflecting the basic nature and intrinsic tendencies of the individual self. The nature of one's dreams helps inferring his psychology to some extent. Especially, the roots of intensive influence of fear, lust, ferociousness, aversion, etc, in one's mind are easily diagnosed by decipheration of his dreams.

There is also a very distinct class of dreams which are hidden reflections of spiritually refined inner self and which express subliminal communications at higher realms of cosmic force. Such dreams are often experienced in the early hours of morning before dawn and are found to be precognitive, reflections of clairvoyance, or envoys of divine messages. Dreams leading to intuitive discoveries also fall in this category of the supernatural sensing of the unconscious mind.

The Deep Roots of Dreams

The origin of dreams is elucidated in the Yoga Sutra as a result of causal or incidental transition of mind from its conscious to unconscious state or from a state of cognition and retention to that of subtler impulses of mental activities. Whatever one experiences in the subconscious state of sleep, is often seen by him as a dream as per the natural tendencies of his mind and body.

The ancient science of Indian medicine (Ayurveda) classifies the natural tendencies of mind and body in three principal categories of *pitta*, *vata* and *kafa*. Frequent scenes of fire and light in the dreams are characteristics of the *pitta* tendencies. The people having *v³ta* as the major tendency often see sky and experience winds and movements in space in their dreams. The dreams of those having *kafa* tendency are preoccupied with varieties of scenes associated with water -- ponds, rivers and sea etc.

Professor Kelvin is a reputed psychologist and expert of dream sciences in the U.S.A. His views largely coincide with the explanations of the Indian philosophers. He defines dreams as collective manifestation of varied imaginations and reactions of the unconscious mind during sleep. Experiments on study of dreams affirm that the activities of the inner mind continue even in the dormant state of the conscious (external) mind. The conscious activities, flow of thoughts and associated visual representations disappear in this state. Impulses of the unconscious (subliminal) mind are then reflected as dreams.

The proportion and intensity of visual reflections in dreams is more prominent than the instances of speaking and hearing. This is why dreams are usually referred as "seeing a dream" or "saw in the dream..." etc. Physical and Biological sciences do not provide definite reasons or logical elucidation of dreams. Even the existence of dreams is doubted here, as no specific neuronal activity could be attributed to the origin and nature of dreams. It is said that the countless inscriptions in the memory -- constituted by whatever we have ever perceived, thought or felt, are inconsequentially or

systematically retrieved and expressed from time to time via dreams. But the deeper depths of memory and its hidden linkage with the subtle dimensions of consciousness remain unexplained in such 'scientific' interpretations. Modern research in Psychology and related Neurosciences too leaves the mystic nature of dreams largely unapprised. Investigations into the occult psychological aspects and the subliminal reflections of the inner mind -- is a subject matter of spirituality which allows comprehensive analysis of dreams too.

Ms. Oscho Rokheodova of Russia had become blind, deaf and dumb at the age of five. Despite losing these principal faculties, she demonstrated outstanding talents in writing. Her brilliant book "My Perceptions and Conceptions of the World" highlights her experience with dreams. In her views, one can dream and feel the different movements and happenings in a dream without seeing it through the eyes. Scientific elucidation of such possibilities indicates that a blind person may not have visual perception of the scenes appearing in a dream but the smell and sound of the associated objects and activities might enable him experience the dreams.

It is said that the type and quality of dreams usually depends upon one's intrinsic nature, tendencies and inclinations. It is also argued that by controlling his inner powers one can control the nature of his dreams too. Maharshi Ved Vyas mentions in the "Brahma Sutra" that -- dreams of a serene and intuitive mind often indicate the major events of future. By prudent decipheration of these subtle indications and arousing the will-power of the inner self, one can minimize the negative consequences of the ill omen or unfortunate events and may attempt enhance the gravity of the favorable times kept in the stock of future.

The modern researchers have also begun to recognize the predominant role of the inner (unconscious) mind in the dreams of deep-sleep. Analysis of specific categories and characteristics of dreams might be used to elucidate the hidden secrets and complexities of human psychology and to help diagnosis and treatment of psychosomatic and psychiatric problems. This would lay the scientific foundation of Dream Therapy. The ancient science of spirituality may be reinvestigated to expand the scope of this research.

Myths and Facts about Dreams

For many people, the world of dreams is a distinct world beyond the peripheries of our physical existence. It is believed in several parts of the world that dreams are 'seen' by the soul when it roves outside the body in a state of deep-sleep. Yet another set of convictions affirms that dreams are expressions of -- esoteric signals, false manifestations of some dead souls or supernatural powers, glimpses of future etc. Whatever be the myths associated with dreams, the curiosity of mankind to decipher the nature of dreams and peep into the reality of dreams has always been unconsumable.

Modern science has also attempted investigating the facts about dreams. Elucidation and analyses in this regard fall under the fields of research in Psychology -- especially that of the unconscious mind. Twentieth century developments in this direction have given birth to a new branch of Parapsychology.

Research on the brain functions during sleep categorizes two state -- (i) deep sleep and (ii) active sleep. The state of active sleep is described as that of Rapid Eye Movement (REM). It has been found that dreams are frequently seen during REM. As the name suggests, the movements of eyeballs - beneath the closed eyelids - is very rapid in this state. Electro Encephalograms (EEG) of brain response in this state indicates some kind of restlessness of mind; perspiration glands are also stimulated this time.

Scientific studies reveal that everybody dreams every night. Although one may not remember having seen any dream, on an average every normal person would see five to six dreams of varied duration and nature. Most frequently, the first dream (or dreamy reflections of mind) appears during the first hour of sleep. The rapidity of movements of eyeballs changes according to the speed of the activities in the dream, as it happens while the mind is engrossed in watching a movie or a play.

Modern psychoanalysts of dreams classify them as (i) active and (ii) stationary or dull dreams. The first category is attributed to the dreams in which one finds himself as

engaged in some activity or as part of a dynamic scene of the dream.... The dreamer is merely a silent onlooker of the stationary dreams; he is not a part or an actor in such dreams. Stationary dreams may sometimes inspire a new thought or flash out a novel idea in the viewer's mind. Dreams of this kind also allay mental tension and stress and soothe the nerves. The vital energy required for the brain functions during a dream is negligible as compared to the positive returns in terms of reducing the pressures of untoward impressions registered in the subconscious mind.

The patterns of alpha – waves in the impulses of brain, recorded in the state of dreaming confirm that this state is not different from the subconscious or active state of mind. When we are awake, it is our conscious (external) mind, which remains active. It is the subliminal activities of the unconscious mind which take over when we are fast asleep and dreaming.

Most activities in our daily chores are performed in what is attributed as the subconscious state of mind. Unless the conscious mind concentrates on it we carry out most of our work absent mindedly in this partially asleep state. Inferences drawn from common observations indicate that on an average, people use substantial focus of the conscious mind for only about a minute in an hour. This way, if we leave out 8 hours of sleep in general, we are fully aroused and make best use of our conscious mind only for about 16 minutes during the 16 hours of our physically awakened state every day. The same is true about the absolute activity of the unconscious mind. It is only a negligible fraction – may be a few seconds in our dreaming state when our unconscious mind is completely charged.

Nobel Laureate Professor Edgar Adrian argues that our unconscious mind is gradually aroused and activated when we sleep. The activities of the unconscious mind manifest at the same pace as the conscious mind falls asleep. When one goes to bed and begins to relax with closed eyes, a change in the pattern of brain waves is recorded -- reflecting gradually slower impulses of neuronal excitations. Random fluctuations are noticed after a while, followed by faster vibrations (of higher frequencies). Later on, as the subject falls in a state of deep sleep, his brain waves become uniform, consistent and appear to have lower frequencies.

It is said that the power and potentials of unconscious mind are infinite as compared to those of the conscious mind and its intellectual faculties. The conscious system of mind makes perception, focused thinking, reasoning, imagination, and conceptualization possible and enables acquisition and understanding of (external) knowledge. Efficiency of decision making, trenchancy of analysis, cleverness and sagacity largely depend upon how one trains, refines and makes use of this mental endowments. It is surprising to note that despite being the regulator of intellectual creativity and talents, the conscious mind cannot generate or control the flux and tides of thoughts and emotions on its own.

Enormous varieties of thoughts or mutually contradicting and diversified nature continue flying - like bits of dry leaves in stormy winds, in the domain of conscious mind. Infinite bubbles of emotional excitement and depressions blow and burst on the surface of sentiments almost every cognizable instance of time.

Most people do not even feel the need to control the perpetual fluctuations in the ocean of (consciousness of) mind. Their imaginations and plans too are drawn on the watery surface of mental excitations. The initial enthusiasm with which they begin their ambitious plans begins to wane out soon after taking off. They can hardly take foresighted decisions.

Inspirations of improvement and rise do occur in everyone's mind in some point of time or the other. But, hardly a few know how to focus and channelize the powers of mind aroused by these inner impulses. Concentration and control over the conscious mind and creative and righteous use of the intellectual faculties can be accomplished by the deeper sources of mental strength and enlightenment. The hidden force of the piety, peace and power of the inner self seem to shape the nature of mind.

A wild lion is a king of his forest. Once caught and captured by a ringmaster, this mighty knight is made to dance at the latter's tunes. A somewhat similar is the case of the human mind. In the physically awoken state, the unconscious mind remains suppressed under the dominance of extrovert intellect. The state of deep sleep gives it

the liberty to rise and express itself at will. Dreams are expositions of the existence and activities of the unconscious in this free and empowered state.

As all the sense organs remain practically dormant during sleep, one can't experience dreams with clear perception of the audio, visual or vocal expressions; nor can one find a logical reason for specific type and sequence of reflections in that state. This is why dreams often appear to be a child's game played by the unconscious mind. The latter seems to draw arbitrary sketches from the multicolored memories stored in its stock and display the 'film' of dream generated at random.

A little deeper look into the reflections of the unconscious mind reveals that the types of dreams are not always so random. Hidden in these are the reflections of memory and the nature and impulses of the unconscious mind and its inner core. The root cause of mental complexities as well as the source of mental power, sagacity and talents lies in this inner mind. Thorough analysis of dreams may therefore be as useful in treatment of psychological problems and in evaluation of one's personality as the pathological tests are in the diagnosis and cure of a disease. Psychotherapy based on evaluation of dreams can be established on scientific platform by deeper studies of human mind. This would also open up the possibilities of refinement and evolution of the subliminal powers of the inner self.

Dr. Vacilie, a Russian expert on the Science of Dreams has conducted series of experiments on brain functions and shown that the human brain can recognize and retain the information of every reaction at cellular, molecular or subtler levels of the body. Our inner mind can receive and decode the subliminal signals associated with the change in the circumstances and environment of our life. It often conveys the inherent messages and also guides us (to protect from future dangers) via specific reflections of dreams. Solutions to intractable problems are also suggested by the unconscious mind through symbolic flashes in dreams.

More than 88% of our mind is unconscious. The remaining 12% is only what we experience as the conscious mind. In most humans, the conscious mind too is not completely awoken or active. In other words, we don't even use the 12% of the easily

accessible potentials of our mind. Most of us remain ignorant of the powers and modes of righteous use of the conscious mind. Then how could we ever know about the subtler and deeper cores of its subliminal counterpart – the unconscious mind?

Whether we realize it or not, the unconscious mind consistently performs its duties of maintenance of our body and brain-functions. In the absence (dormant state) of the conscious mind, this noble guru communicates its guidance via the medium of dreams.

Several experienced masters of dream therapy have found that the information of the occurrence of minor bodily problems such as, common cold, boils and abscess is transmitted in dreams about two days in advance. The prior indication of the more complex diseases like tuberculosis, or cancer, etc are sent by the unconscious mind via dreams two to three months before their advent. Albeit, in most cases, the dreamer is unable to decode the message of dreams on his own or forgets what he saw or experienced in the dreams.

Usually the dreams associated with premonition of a disease possess experiences of some sort of frightening or irritating uneasiness. The symbolic indications often have connection with the specific organ or process of the body. For example, a possible disease or disorder of the digestive system or the intestine might be indicated by scenes of rotten or uncooked food stuff in the dreams; likelihood of asthma might be symbolized by the dreams in which the would-be patient feels suffocation or finds himself climbing up a hill and panting etc.

Psychiatric problems or psychological disorders need be diagnosed and treated at the level of mind alone. The importance of dreams therefore becomes more pertinent here. Dream therapy often works well in such cases if the patients are able to recall their dreams -- especially the 'typical' dreams which might have been recurring frequently or with deeper impressions. The experts can identify the roots of the problem and also advise a treatment by analyzing the patient's dreams.

Very often, the psychic problems have roots in the maligned, fallacious or negative thinking. When the study of the patient's dreams elucidates such causes, the latter may

himself minimize the subsequent effects by eliminating the weakness of his mind with the help of autosuggestion and meditation etc. Dreams may also serve the purpose of identifying the malice as well as the virtuous tendencies of the inner mind and thus offer guidance for spiritual refinement too.

In the present circumstances of life, we often find people living under stress or tension. In a bewildered state of hallucination and hidden pressures, one can't take note of the vibrant activities of the conscious mind. Attempting to decipher the secrets of the unconscious mind would prove nothing more than self-deception in such cases. Liberated and calm state of mind is essential for any endeavor of analytical thinking. How can then one ever think of studying the unconscious mind and analyzing its reflections without peace and total awareness of the conscious mind?

Interestingly, ideal conditioning of the conscious mind can be accomplished by letting it under the natural control of the unconscious mind. This is what is experimented in *yoga-nidra* and deep meditation or trance. The soft impulses of the unconscious mind help relaxing the nerve-tension and pressures on the conscious (external) mind. The wounds caused by emotional blows or by the turbulence in the intellectual domains gradually heal by the soothing impact of the unconscious mind during deep sleep -- especially during the stationary dreams. The conscious mind thus becomes fresh and energetic after each span of good sleep.

Insomnia or lack of sleep is equally dangerous to the healthy functioning of the conscious and the unconscious mind. Because the conscious mind does not get time to relax without sound sleep. And because of the prolonged unilateral activities of the former, its unconscious counter part gets no chance to express itself freely and naturally. This leads to abnormal consequences. People suffer from such complexities due to excessive stress or emotional imbalance or because of the hidden impact of some intrinsic tendencies. The unconscious mind of these people often becomes over active even during a short instance of sleep. Similar effects are seen in people who do not get sound sleep because of excessive agility or restlessness of the conscious mind. In such cases, the unnatural activity of the unconscious mind often induces somnambulism. Patients of this disease (disorder) usually walk during sleep.

Sometimes somnambulism leads to serious consequences -- the patient might indulge in untoward activities during such 'unconscious but active' state of sleeping mind. An officer of the intelligence agency named "Scotland Yard" used to commit murders in a special style in this abnormal state of 'dreaming' in 'dynamic sleep'. He could never remember what he did in his sleep. Incidentally, he was given charge of investigating a few cases of the mysterious killings (in a typical style). Ignorant of his own misdeeds, he began investigations sincerely. He was later caught by some of his colleagues who were assisting him in this project. Examinations by expert psychotherapists showed that his somnambulism was responsible for these tragic incidents.

An Australian woman too was of patient of somnambulism. She had assassinated her nineteen years old daughter in the practically 'intoxicated' or 'insane' state of dreaming during the abnormal sleep. Many a times the patients of this disease walk and reach unknown destinations at long distance, they might even cross violent rivers by boating all alone in the abnormal state of mind in 'roving sleep'; when awake, they are shocked to find themselves on the other side of the shore or in a strange city. A newly wed bride in a village of South India used to reach her mother's place in neighboring village every night by walking with closed eyes while sleeping. Some patients of this disease walk with half open eyes during sleep but see nothing.

Psychologists and psychiatrics explain the above kinds of abnormalities as acts of the unnaturally conscious state of the unconscious mind. Whatever be the pressures of inner instincts or of untoward memories and emotional complications, one thing is clearly demonstrated by such cases that the unconscious mind can conduct all tasks of the conscious mind. That one can walk with closed eyes under its control -- shows its enormous power indeed.

Most of us suffer from a special kind of 'roving sleep' in awoken state. Our conscious mind works in a 'partially dormant and unconscious state' of darkness caused by the smog of our ignorance, ego, selfish passions and lack of prudence. Whenever our inner voice or enlightened intellect arouses, we realize our mistakes and repent on the same.

But, again, the pressure of our accumulated tendencies and habits overrules the righteous thinking and reasoning and puts our intelligent mind in its rather usual state.

A seasoned drunkard often feels sorry and ashamed for the misdeeds committed under the intoxicated state and pledges to leave the evil habit almost every morning but is compelled by the addiction and weakness to repeat the same. Our mind too remains enslaved under the clutches of varieties of passions and unwise and unhealthy tendencies. Every activity, which would be adjudged unjust or improper in the light of pure prudence, falls in this category of untoward activities of the 'active sleep' of the conscious mind.

As stated earlier, dreams are usually the reflections of our memory and medium of expression of our inner tendencies, aspirations, and reflections of the unconscious mind. The latter seems to work beyond the limit of space and time. It may exhume the hidden memories of the past -- including even the past lives -- and express the same in dreams. At the same time, it may also reflect, as per its natural tendency, the experiences in the present conditions of the mind, body and surroundings. For instance, if one has overeaten before sleep, his stomach would be heavy and the nerves and brain would be excited too because of excessive blood flow. This stress would trigger 'depiction' of dreams associated with the excitatory or aggressive tendencies.

In an experiment to study the effects of surrounding atmosphere on dreams, a burning candle was brought near the feet of two women when they were fast asleep. One of them dreamt that she has fallen in a land of a desert while the other one felt as if her leg were burnt in fire. In another experiment of this kind, the palms of four sleeping men (subjects) were titillated by a piece of cotton. One of the subjects felt in his dream as if he was holding the soft and smooth arm of his girl friend. The second one experienced being massaged in his dream. Another one dreamt that he is skating on white and soft snow. The fourth one experienced in a dream during that time that a furry cat is rubbing her back on his body.

Repetition of similar experiments on the same subjects also revealed interesting results. For instance, during his deep sleep, a man was made to hold a unlit candle in his hands

for few minutes, twice after a gap of some time in between. Once he dreamt of playing hockey stick with that hand. Second time he found himself holding a mallet in the same hand. Numerous examples of this kind illustrate that the type of reflections and reactions of the unconscious mind in dreams depend upon which layer of its uncountable impulses gets vibrated and amplified at a particular instance.

Whatever we perceive with the help of the sense organs and the conscious mind generates a 'pattern' in the neuronal circuit. The images of these patterns are registered in the memory and are depicted in the visual expressions of the dreams. In a restless state of mind it would be impossible to clearly recall and understand what visuals appeared in the dreams, if any. Nevertheless, if one maintains the stability and peace of mind and tries analyzing similarities of the types of dreams and that of the scenes observed there in, one may decipher special class of visual reflections symbolizing specific patterns of taste, smell, sound etc. Such 'classification' and decoding (of dreams) sets the basis for generalized interpretations and analysis of dreams at a gross level.

It should be noted that because of the suppression or dormancy of the conscious mind, our sense organs would normally remain inactive during sleep. However, the effects of the surrounding atmosphere on these organs are 'perceived' by the unconscious mind in this state. This is what results in above kinds of experiences -- of feeling the touch of cotton as that of snow or hearing the sound of a utensil as that of a musical instrument, etc.

The extent of active linkage between the unconscious and the conscious mind governs the subconscious responses of the body and mind against different kinds of perceptions and reactions. Sometimes people laugh, cry, talk, fold the fists, over throw legs or change sides while sleeping. This is a spontaneous response to the corresponding movements or experiences in an "active dream".

When one dreams in a state of deep sleep, his body remains stable, without any response. It is only in such a 'practically dead' state of the body and the conscious (and subconscious) mind that the unconscious mind catches the subliminal signals of cosmic consciousness and communicates with the inner self. Experience of supernatural dreams

connected with intuitive reflections, resolution of a mystery or premonition, or the dreams indicating the future of mankind, etc, become possible only in such a state of 'trance'.

The purity and radiance of the unconscious domains of mind augment with observance of ascetic austerity and disciplines of self-restrain in the activities driven by the conscious mind and with the piety of faith, thoughts, conduct and deeds.

It is so unfortunate that most often we don't even make effective use of the conscious mind and largely remain unaware of the existence and powers of the unconscious mind. Little introspection and attention on the potentials of our mind would enable us find the mutually complementary existence of the reflections of our intrinsic character and the divine impulses of our inner self in the deeper layers of our mind.

Dreams provide a crucial tunnel for peeping into the esoteric world of the unconscious mind. A thorough review of the ancient science of human mind and the science of spirituality and synthesis of the scriptural knowledge with (para)psychology and neurosciences should pave the path of research in the science of dream. Psychological elevation and refinement of consciousness would then be the focus of the future directions of absolute progress.

Dreams -- Linkage between the Visible and the Invisible World

As most of us might have experienced, dreams appear to be arbitrary reflections of memory and abrupt creations of the agility of mind. We can hardly find any truth and logical basis or purpose in the broken sequence of what we usually dream in sleep. Interestingly though, when we are watching a dream, every scene appears real! We experience every bit of it as if we are living in it.

Many times dreams appear to be quite amusing and entertaining. Quite often they are frightening 'nightmares' too. The imaginary world of dreams may sometimes be supernatural and soothing like an absolute "dream land". Some dreams are scary and they stress our mind with unprecedented fear and worries. Usually, these diversified experiences occur because of the influence of the semi-conscious state of mind. Desires, apprehensions and inquisitions of the conscious (external) mind, and the perceptions and conditioning of the sense organs induce corresponding influences in the subconscious state of sleep. For example, concupiscence at the time of sleep would generally result in vulgar scenes of sexual indulgence in the dreams. Active dreams of this kind might even stimulate the genitals and cause night-discharge. The heaviness of stomach, indigestion, headache, anger, mental stress and tension etc, also bear associated negative effects on dreams. Bites of mosquitoes, bedbugs, lice, etc may be depicted in the dreams as the incidents involving experiences of injuries, pains, irritation, etc. Unfulfilled desires, suppressed emotions and psychosomatic complexes, are also reflected in the variegated experiences of dreams, which would normally be beyond the imaginations of the conscious mind.

Most of the above kinds of the active (subconscious) dreams are hazy, haphazard, and difficult to be remembered. Often the dreams of this category do not bear any meaning or purpose. Such dreams cannot be analyzed or interpreted scientifically and these hardly have any connection with the hidden messages of the unconscious mind. However, frequent occurrence of the dreams of similar kinds may have roots in some psychosomatic disorder or disease. Analysis of whatever is remembered from repeated

experiences of same sort during sleep -- might be useful in diagnosis and cure in such cases.

Correlation of mental tendencies and response of active dreams sometimes becomes apparent from the specific reactions of the semi conscious (subconscious) mind during active sleep. For instance, look at the following experiments conducted in the Dream Research division of the California University.

As part of the studies of the effects of surrounding environment on dreams, a candle was lit and kept for some time in front of the closed eyes of a sleeping person, who happened to be a sportsman. The latter felt in his dream at that moment that a white bat and a golden shining ball is kept in front of him which he is about to pick up for a game. When the same experiment was repeated with a coward clerk, he dreamt as if some unknown 'enemy' is coming towards him with a thick stick and a lamp to beat him in the darkness of night.

Napoleon Klettman and Eugene Aserensky of the Chicago University had attempted investigating the relationship between sleep and identifying which part or state of the body or brain is responsible for experience of dreams. Despite long term dedicated research they could not find any clue to proceed further. Their unperturbed motivation however brought fruits one day when they saw rapid movement of the eyeballs and variation in the face expressions of a sleeping child. This observation gave rise to rather focused hypothesis that the rapid movement of the eyeballs makes watching a dream possible. This had set the direction of modern research on dreams, which has come a long way since then.

Dreams appear to be the mode of transmitting subtle messages of mind through a rhetorically 'coded' language. Whatever one sees in the dreams is a reflection of the subconscious or unconscious mind. The active dreams of the kind illustrated above, are expressions of the thoughts, sentimental currents and bodily functions in general. The implicit nature of these reflections mingled with multiple flashes of memory makes it almost impossible to decode the meanings of dreams in general. Most often there may not be anything substantial in a dream. The extrovert ambitions and agile mind of

people frequently presents them with abrupt dreams which are no better than a child's play or conjugation of delusions and arbitrary imaginations.

Stationary dreams and dreams with intuitive messages are rare and are experienced by people whose mind is pure, serene, and stable. Dreams of spiritually enlightened minds carry premonition, afflatus, or messages of great importance. Some people are born with spiritually charged mind because of their dedicated spiritual endeavors in the past births. Some develop these by ascetic control and purification of their mind and character. The dreams 'seen' by such people in *yoga-nidra*, trance or deep sleep are of significant importance.

Spiritual dreams are expressions of afflatus and the subliminal voice of the inner self. Ample examples are available in the annals of history where great discoveries, divine illumination of the intellect, emergence of intuitive ideas, resolution of mysteries, realization of latent powers, etc amazingly became possible because of dreams. Sometimes, the divine inspirations educed by such dreams lead to sublime transformation of ordinary mortal beings into saints, mahatmas or great personalities of supernatural talents.

Young prince Siddhart once dreamt that a divine soul has taken him to a graveyard. Pointing to a dead body the latter warned -- "Look this is your body. Realize the perishable existence of the body and the transient nature of life and hence make best use of the moments of life available to you now". Siddhart was truly awakened after this dream. He renounced all luxuries and attachments and attained ultimate knowledge thereafter through ascetic disciplines and *sadhana* of the highest kind. Thus, a dream sparked the transmutation of Siddhart into Buddha.

Joan of Arc -- the crowning glory of the French Revolution, was born in an ordinary farmer's family. In her dream one night, an angel reminded her to -- "remember the great purpose of life, listen to the call of time and kindle the torch of liberation." This message became the source of light and courage in her life and triggered her immortal participation in the freedom movement with tremendous bravery.

The modern trends of psychology were largely inspired by the theory of Freud. Sigmund Freud neglected the role of dreams as possible linkages between the subliminal and the gross domains of consciousness. He rather affirmed dreams as reactions of suppressed and unfulfilled desires. In his views unsatisfied concupiscence or sexual instincts are predominant in stimulating disturbance of mind and generating psychological tides, which are expressed via dreams. Despite receiving significant support for a long time, Freud's hypothesis was criticized and proven to be incomplete by the eminent thinkers and psychologists like Carl Gustav Jung.

Jung opined that, although the aspirations, emotions and the reactions of the ups and downs of daily life bear substantial impact on dreams, the latter couldn't be confined to such reflections alone. He defines dreams as expressions of the "communications" of the individual consciousness with one or more of the infinitely many impulses of the cosmic consciousness. In his views, decipheration of dreams may give us some, though indirect, idea of the linkage of the individual consciousness with the omnipresent para-consciousness.

It should be noted here that the nature of dreams of an individual would depend upon his intrinsic character and tendencies. Dreams cannot generally depict those activities or aspects which are altogether different from his inclinations or which do not intersect with the domains of his interactions or are contrary to his habitual tendencies. For example, it would be rare that a blacksmith dreams something associated with painting unless fine arts or painting happens to be of relevance or interest to him in some respect. However, this may be true only for the dreams seen by most people in general. The dreams of divine or spiritual category do not depend upon the worldly activities or occupation of a person. The piety of one's character, serenity of his mind and spirituality of his inner self happen to be the principal factors in experiences of such dreams.

Carl Jung has elucidated the power of the subconscious (and unconscious) mind in his highly recognized book "Memories, Dreams and Reflections". He writes that the resources of knowledge available to the subconscious mind are enormous and stronger as compared to those of the conscious (external) mind. The latter relies on perceptions by the sense organs or acquisition of information and knowledge. But the subconscious

mind, being a component of the unconscious or subtle (inner) mind, may acquire infinite ways of continuous enlightenment through the linkage of the latter with the eternal cosmic consciousness. The unconscious mind can receive subliminal impulses of ever new experiences via the cosmic signal of omnipresent consciousness.

Some of the Modern psychologists like Dr. Haffner M. Roberts describe dreams as nothing more than the shadows and responses of the worldly horizons of life. Several other contemporary scholars of psychology have, however contradicted such views. Prof. Fitz attributes dreams to be -- "the means of transmission of the inner expressions of mind in an esoteric language" which can also indicate the internal condition of the body and mind of the dreamer. Dr. Strumpel deciphers subtler roles of the dreams and states that -- dreams depict the subliminal domains of life beyond the barriers of the conscious or the visible world. Prof. Berdek warns that the study of dreams should not be neglected by treating them as mere reflections or shadows of the day-to-day activities and hidden ambitions. Many times dreams prove to be rich resources of immense information of unique importance.

Dreams are like layers of water on the surface of an ocean which might bring valuable substances along with the deeper currents and convey what lies beneath in the core. The pearls of inner power and knowledge can be fetched with the help of these clues.

Sometimes dreams help resolve a mystery or difficult problems, which were intractable by the logical thinking, reasoning and trenchancy of the conscious mind. This becomes possible because the conscious mind is overtaken by the unconscious mind during the moments of deep sleep. The extrasensory potentials of the latter thus get a chance to extract transcendental knowledge.

Gaston Ugdiani of Florence (Italy) had seen a distinct dream when he was seven years. He saw himself as a priest in a temple in India. The dream was so clear and impressive that the image of the temple building remained alive in his memory for many years. It also educed an attraction in his mind. He visited India in his young age and was stunned to find, after a long search, that one of the temples in Mahabalipuram was

exactly what he had seen in that dream! He analyzed the dream and attributed this to be a reflection of the memory of a past birth.

Supernatural experiences of clairvoyance, vision of the invisible, premonition and intuition are also associated with the dreams of divine (or spiritual) category. Deciphering the realities and mechanisms of such dreams elucidates the possibility that individual consciousness can be connected to the vibrations of the subtle world via the 'medium' of dreams. The dormant state of the conscious mind and the active intellect during deep sleep coupled with the charged state of the subconscious and unconscious layers of mind may be likened with the state of mind during deep meditation (*dhyana - dharña*), *yoga nidra* and trance. It is in this state that the inspirations of the inner self can be received by our mind without any obstruction and fluctuation. The spiritual realizations experienced by the yogis in the higher states of trance may be described the most real and lively kinds of dreams.

Mr. Tom Feature of Sidney had aroused his inner powers and trained his mind for understanding the implications of the rarely occurring transcendental dreams. He had also endeavored spiritual experiments (*sadhanas*) to elevate his intuition and willpower to find clues via dreams to meet the needs of the time. He had successfully used this supernormal ability to solve many intractable problems and mysteries posed before him.

A report filed in the police records of Sidney stands as an authentic proof of his exceptional dreams. The city police had sought his help to rescue a kidnapped boy. Tom's dream (seen in a trance like state) gave clear information of the location where the boy was kept. It also helped Tom identify the victim, as though the latter was sitting in front of his eyes. The boy was rescued and the Australian police had rewarded 200 dollars to Tom in recognition of this unprecedented timely help.

The realities of the implications experienced in transcendental dreams prove the possibilities that -- when the frequency of the vibrations of mind matches with the impulses of the soul, the mental domain grows limitless. So the mind can grasp extrasensory signals from anywhere in the cosmic expansion.

Sir Oliver Lodge accepts such possibilities in his book "Survival of Man" (pg. 112). He affirms the existence of a subtle linkage, which offers the glimpse of transcendental knowledge to the human mind. He also cites (on pp. 106-7 of this book) an interesting incident in this regard -- "Priest I. K. Illimode was on a voyage across the Atlantic. In the night of 14th January 1887, he received his uncle's letter in dream informing the sad demise of his younger brother. The priest had narrated this dream in his diary the next day, stating that he can't believe this dream because his brother had no problem except mild fever when he had left home (in Switzerland). No one could imagine that he would die. But he got confirmed news of his brother's death when he reached England. What else the above dream would be designated other than premonition or an experience of clairvoyance?"

Roman emperor Caesar was once requested by his wife Cornelia not to visit the senate because she had seen a horrifying dream the previous night. She had seen herself with untied hair, holding the bloodshed body of her husband in this dream. However, the king saw no reason to believe her dream or suspect any possibility of a scandal that time. What an ill fate! His friend Brutus assassinated him the same day in a narrow passage of the senate hall moments after he reached there.

Charles Philmor of America was an ordinary citizen, living a dutiful, austere married life. He often used to see sacred scenes in his dreams. One night he dreamt that a stranger has taken him to a strange city. He read the name of the city as Kansas. Following the stranger, he reached at a new place, which also was new to him because he had not visited this city before. There he was given a newspaper to read... He could hardly read the first letter "U" in it by then many newspapers began to fall in his hands. Suddenly he was awake. The dream was broken. Somehow it had left a deep mark in his memory.

Charles was a religious man and he used to teach people the need and benefits of prayer, meditation and ascetic disciplines. Because of his simplicity and piety of conduct, even the nonbelievers respected his words. He also inspired many rich and socially active people. Some of them requested him one day to form an organization to expand the noble work of propagating righteous faith and human values. Soon the "Society of

Silent Unity” was formed. Surprisingly, the city of Kansas was proposed by the members for the head quarters and the place selected for housing the society’s office was indeed what Charles had seen in his dream. The society also launched a newspaper from this office. This paper was named “Unity”. (Now Charles Philmor knew the ‘secret’ of the letter “U” read by him in that divine dream!). Later on, many publications of the society emerged from this place and proved the reality of the premonition conveyed by Charles’ dream.

Sir C.A. Wallace Bas was a linguist of high repute. He was studying in secondary school when his motivation to learn ancient language took shape. Pleased by his scholarly talents and strong will, the then Prime Minister of England, Mr. Gladstone allowed him to take admission in Cambridge in 1878. The young pupil could learn Asyrian well but faced difficulties in Accadian language. There were only three or four persons in entire Europe who knew this Semitic Language at that time. Once the principal of Christ College informed him about the ancient language competition organized by the Cambridge University. There was a provision of scholarship for higher studies for the students who would pass this exam with first class. Professor Schetz was supposed to be the chief examiner of this evidently tough competition. He was a known to be an erudite expert of ancient languages. Till then, Bas had not had any chance to attend his lectures or discuss with him.

Although he agreed to participate in the above competition, young Bas was a bit apprehensive. Despite hard work and sincere preparation, he was so scared that he almost gave up the thought of writing the paper a day before the exam. The same night he dreamt that he is writing the exam in a room with single ventilator. One teacher entered there and took out a sealed envelope from his coat’s pocket. He opened the seal, took out some green sheets of papers, and gave them to Bas stating -- “Look you are to answer these many questions; the following paragraphs of Asyrian and Accadian languages are to be translated in English etc.” Then the examiner went out and locked the examination room. Bas read the question paper carefully in his dream. His sleep was disturbed that night; but whenever he could catch a nap for some time in between, he saw the same questions again and again. This inspired his to get up, get fresh, and prepare well for those questions in particular.

When he went to write the exam the next day, he found that the examination hall was already full. So amazing that his sitting arrangement was made in a separate room which appeared the same what Bas had seen in the dream. Well, the examiner came at the scheduled time and gave him green colored paper. This was indeed the question paper given to him in the dreams last night! Because of his perfect preparation for those questions, Bas performed excellently in the exam and secured the fellowship with first rank. Later on, he became a Professor of Ancient Languages. He also served as the head of the department of studies in Egyptian and Assyrian languages in the British museum till 1924. The unique dream of young age naturally remained alive in his mind and became a distinct piece of his memoirs.

Popular film star of yesteryears, Romen Novaro used to describe an incident, which also is an authentic example of the reality of dreams. Novaro once stayed in a hotel whose proprietor had died few days ago. As the owner's will was missing, his elder son wanted to somehow grab the entire property. Triggered by the ill intention, he used to trouble his younger and the only brother by various means. During Novaro's stay there, the younger chap became friendly with him and narrated his worries before the actor one day. In spite of his sympathy for the boy, Novaro was helpless without any legal evidence.

One of those days, when Novaro was fast asleep in his room, he dreamt that an elderly man entered his room and pointed his stick towards a niche in the wall. He also tapped that spot several times. So clear was his knock that Novaro could not sleep. He thought that some rats were making the noise. He got up looked around and went back to sleep. Again he experienced the same dream. Now he got up, illuminated the room, and looked inside the niche. After removing a junk of papers, he found a will lying there under a cloth covering. This was indeed the legacy of the late owner of the hotel. Novaro handed over this evidence to the younger son in the presence of legal authorities. As per the will, both the brothers got equal share in their father's heritage. Thus, justice was preserved because of a dream.

The Red Rock gold mines are second largest in the world. Mr. Winfield S. Stratton, the founder and owner of this estate has described in his memoirs -- how a miraculous dream made his fortunes forever. It happened when Stratton was facing bankruptcy in his business and used to rove around in search of solace and hope.... During this phase of misery, he slept under the sky on an open ground in Colorado on 4th July 1811. An angel appeared in his dream and showed him the path to climb the mountains of Betil. The angel made a particular spot there and uttered -- "here lies a great source of gold, which will enrich your fortunes for ages." Stratton was awake the next moment with a feeling of hope and surprise.

As he did not have money to invest in the new venture, Stratton narrated his dream before some friends with a request for help. They laughed and shunned his dream as mere delusion of his desperate mind. Their conclusions were logical because the geological survey of that region of Colorado, conducted about eighteen years ago, had shown no possibility of any valuable mineral there. All doors were closed for poor Stratton but his hopes and enthusiasm remained alive.

Few days passed. Finally he climbed the hills as per the directions shown in the dream and also identified the right spot. He dug out some portion and found a stone of gold at a depth of few feet. Then he borrowed some money against the surety of his remaining property and purchased that 'golden land' of Colorado. Soon he became a billionaire, who could create 'gold mines' of wealth just anywhere in the world.

Stratton revered the dream as a blessing of Almighty in return of his pious services in the past life. As a mark of his inexplicable gratitude, he established a Church on the grounds where he saw the divine dream. He also founded a charitable trust from his own funds for free education of poor and helpless children.

The above examples show that if we maintain sincerity, piety and natural peace of mind, and thus, minimize the hindrances in the expression of its unconscious impulses, we too may sometime be bestowed the miraculous knowledge and experience in dreams which we could never dream (imagine or aspire) to attain.

The roots of all knowledge, all activities and manifestations of the real world -- as we experience it; lie in the subtle, unseen world, which is beyond the reach of our perception. The gross body of a tree is seen but its roots lie beneath the sheath of earth. The strength, greenery and fructification of the tree depend upon how strong and deep are its roots. The same may be true of the tree of our lives too.

The gross or the visible world we live in acquires the source of energy and life from the subliminal world. Understanding this fact helps orientation of our mental and bodily activities in harmony with Nature and the Omnipresent Consciousness. This helps arousing the deeper powers of our mind and heralds the possibility of attaining absolute health and supernormal talents. The refinement and spiritual enlightenment of the inner self with the help of sincere endeavors of *yoga sadhanas* can accomplish the harmonious linkage between the subliminal and the gross worlds of life. Gnostic dreams too serve this purpose to some extent from time to time.

Who Dreams While the Body Sleeps?

The variegated world of our dreams is as vast as the limitless folds of our mind. Some dreams are meaningful while some are baseless and vague expressions of our own imaginations and aspirations; some carry the message of the subtle world, some depict the internal status of our own body and mind, and so on. Most often we don't remember the dreams because we were sleeping at that time when it occurred. Natural questions arise here as -- "Who watches our dreams when we are asleep? How do we sometimes remember the dreams? How does the experience of some dreams become so clear? Why do the experiences of some dreams materialize in reality?" etc.

When the conscious mind is dormant the sense organs too become inactive. A person in deep sleep can't make out what is happening around him. His body becomes practically unconscious. His mind seems to live in a different world that time. Then what inside the body or the mind experiences the dreams? Which function of the brain makes the 'visual perception of a dream' possible? Quest for decipheration of dreams has been at the center of attraction of human intellect in all ages. The rishis -- the researchers of yore, had thoroughly analyzed the science of dreams vis-à-vis the conscious and the subliminal expansions of human mind.

In Prashnopanishada (4 | 1) Muni Gargya expresses his curiosity before Rishi Pippalad as -- "Kanya Sminjjagati, Katar Eva Deva Swapnan Païyanti?" Meaning - "Who all are awake and who all see the happenings of a dream?" In continuation, when Muni Gargya asks about the state of the body during deep sleep, Rishi Pippalad replies the following:

Nidra (sleep) is a yagya (sacred sacrificial fire) performed in the kuñda (pit) of the body where the panca agni (five streams of fire) are kindled in the form of the panca praña (five subliminal currents of vital energy). Breathing is the source of sacrifices made in this yagya. The force, which regulates the harmonious flow of vital power in these sacrifices, is the hot³ (performer) of this yagya. Unperturbed cycle of this yagya in one's lifetime bestows the fruit of sleep on the mind through the subliminal currents of the udana praña. The udana praña activates the inner (unconscious) cores of mind.

It should be noted that *yagyagni* -- the 'fire' of *yagya* is different from the fire we use in the physical world for cooking or burning the waste, etc. *Yagyagni* represents the inner power, the charge of total surrender or sacrifice for altruist service, divine ideals and spiritual refinement. The rhetoric scriptural description cited above implies that deep sleep offers a source for suppression of haecceity to enable the mind move beyond the peripheries of ego and selfish attachments and reach the higher horizons of consciousness. As a *mantra-yagya* offers divine blessings in the form of purification of the internal and the external domains of life, the *nidra-yagya* (deep sleep) too offers the boons of extrasensory, supernatural experiences.

The reference of *hota* and *yajak* given by the *rishi* above symbolize the participatory and regulatory roles of the unconscious mind in deep sleep. It is this component of the inner mind which 'visualizes' (experiences) the dreams when the body is asleep. *Rishi Pippalad* further elucidates the genesis and mechanism of dreams in the context of *nidra-yagya*. He describes dreams as channels for communicating with the soul and for reaching the *Brahm Loka* -- the ultimate realm of the Supreme Consciousness.

For a long span of time, many of the modern researchers of human mind were opinionated in favor of Freud's theory, affirming dreams as random expressions of suppressed emotions and unfulfilled desires. Nevertheless, the recent findings on multifarious dimensions of Human Psychology and advent of the new branches of Parapsychology and studies on Extra Sensory Perception have changed the scenario drastically. It is now well received that the science of dreams needs to be investigated with broader outlook and comprehensive approach.

Several universities at California and Chicago have opened up separate departments for research on dreams. The psychological experiments and tests are augmented here by on-line recording of the brainwaves during different phases of sleep of the subjects. Thorough analysis of the subject's psychology, neurological investigations and descriptions of his or her dreams is carried out under the supervision of these experts of the respective disciplines. The results obtained by these and several other prestigious scientific laboratories over the past three decades have shown the incompleteness of

Freud's narrow hypothesis. The deeper views of eminent psychologists like Carl Jung have received high recognition as these have given new directions to research on the subconscious and the unconscious mind vis-à-vis the authentic reports on incidents of clairvoyance and premonitions via dreams.

The ancient scientists have advocated possibilities of dreams being the modes of communication via the subliminal signals of consciousness in the etheric expansion. It appears that the messages of cosmic consciousness may be received via spiritual dreams as clearly as, for instance, the army head quarter's instructions reach the soldiers in remote war fronts via wireless transmission.

Advancement of research on subconscious mind would bring modern scientists closer to the deliberations of the scientists and philosophers of yore. The Indian science of spirituality offers a treasure of knowledge on human mind and its inner depths and linkage with the omnipresent eternal consciousness. The subtle layers of mind -- mana (conscious mind), buddhi (intellect), citta (subconscious mind) and ahamkara (inner sense of individual self) -- are extensively studied here. Majestic guidance on spiritual experiments for evolution of consciousness and culmination of hidden potentials of human mind is available here. The science of dreams constitutes a vital component of this ancient science because the former pertains to the existence, activities and expansion of the unconscious mind. The following remark quoted from the Mandukya Upanishada conveys the spiritual importance of dreams ---

Swapnasthano Hyantah Pragyah Sahanga Ekonviniati Mukha;

Praviviktabhuk Tejasau – Dwitiya Padah || 4 ||

Swapnasthana Saujas Ukaro Dwitiya,

Matrotkarshadubhayatwadotkarsati Hwai

Gyanasantatisamanasca Bhavati || 10 ||

Meaning: The mind sleeps but the subtle intellect of the inner-self is awakened in the state of dreams. In this state, all the seven faculties of the conscious mind -- namely, those reflected in the five kinds of perceptions, and ego and conscious activities, and the nineteen channels of the expression of mind -- namely, the ten sense organs, five prañas

and the four subliminal sources of *mana*, *buddhi*, *citta* and *ahamkara* -- are absorbed in the hidden stream of the power of the inner self. In this state, the soul can experience the subtle world as naturally as the body feels the physical world. Dreams represent an intermediate stage between the awakened and total dormant phase.

Some kinds of dreams may help a *yogi* attain complete knowledge of the soul-element. The progress of a *sadhana* (spiritual endeavor with ascetic disciplines) of internal refinement may also be evaluated by such dreams. Scriptures mention a great deal of such spiritual dreams.

In most people, sleep is simply a biological necessity or reaction of the fatigue and lethargy of the body. This kind of sleep is described in the scriptures as a *tamasika vratti* -- negative or dull tendency or force of animal instincts -- of mind. It should be noted that the word *nidra-yoga*, referred earlier, applies only to the deep sleep. This deep sleep is a state of total inactivation of the external (conscious) mind coupled with natural arousal of the unconscious mind -- in a pure and serene condition of peace and piety.

Some people are born with spiritually enlightened mind and piety of sentiments because of the intrinsic tendencies (*samskaras*) inherited from the past lives, in which they might have lived a disciplined and saintly life devoted to spiritual endeavors. They experience the divine or spiritual dreams as natural responses of mind in (deep) sleep. Other people can also acquire this ability by dedicated practices of *yoga sadhanas* of spiritual elevation and adoption of an altruist mode of life, which ensures peace and bliss of mind and allays the force of negative tendencies.

Scientific Truth of Dreams

The science of spirituality defines mind as a 'sense organ' of the soul. Dreams are identified as the expressions of the signals transmitted or received by the inner cores of this subtle sensor. Intensity and perspicuity of dreams and the depths of the knowledge conveyed by them increases with the sincerity, piety and spiritual radiance of mind. Systematic research on these deeper aspects of human psychology and the science of absolute consciousness would also help research on the rather esoteric topics like -- existence of life after physical death, reincarnation, eternity of soul beyond space, time and energy, etc.

Recent trends of collaborative research in neurosciences have opened up possibilities of better understanding of dreams and associated brain functions. Results of initial experiments in this regard have shown that the alpha-wave emission from the brain in the state of dreams during deep sleep is similar to that during the awakened state. This indicates that even during deep sleep, the state of dreams is not an inactive state of mind. However, the absence of alpha-waves in the EEGs when the subjects were in sound sleep but were not experiencing any dreams shows that the conscious mind becomes inactive in this state. These observations together imply that it is the activity of the unconscious mind, which enables the sensing of dreams or which is reflected in dreams.

As stated earlier, even in the awakened state, we hardly make full use of our conscious mind. Psychological studies reveal that most of our day's work is done in a practically subconscious state of mind. On an average, people might be using full concentration of their conscious mind for about a minute in an hour. Only those events or pieces of information inculcate sharp impressions in our memory and we remember them for long, which were performed or gathered with complete involvement of the conscious mind. This is the principal reason why most people cannot recall the minute to minute records of a day's activity. Whatever is learnt or retained in the memory also wanes out quickly with time.

Similar to the practical use of conscious mind in the awakened state, only a fraction of the enormous power of the unconscious mind is used in the active or the stationary dreams. Most often, dreams too are mingled expressions of the subconscious mind and the partially activated unconscious and conscious minds. Dreams cannot reflect the impulses of the unconscious mind unless the conscious mind is totally dormant. Greater the extent of arousal of the unconscious mind, the clearer and more substantial would be the dreams. The Philosophy of Aristotle attributes greater importance to the dreams in which the active scenes are as clear and crystallized as those in an awakened state.

Implications of dreams if analyzed correctly could help ameliorate the external as well as internal state of our life. However, for most of us, dreams are short-lived, random reflections. We do not know how to distinguish the meaningful dreams from the arbitrary expressions of memory or imaginative creations of the subconscious mind. It is beyond our reach to make creative and positive use of the dreams of the former category. Because of our ignorance of the science of dreams, we remain deprived of a rich source -- which might give us the key to illumination, progress and prosperity -- available to us almost one-third of our lifetime which we spent in sleeping.

The views expressed in the book entitled "World of Dreams" written by a modern psychologist named Havelock Alice is an example of the changing attitudes of research in the area of dreams. Havelock writes that dreams have their own symbolic language, which can be decoded only by the experts (of the subtle science of human mind). Sometimes minute fluctuations in the surrounding environment may also be sensed by the unconscious or subconscious mind and be reflected in the dreams. For instance, tension or restlessness experienced in a dream need not be indicative of the natural tendencies nor of the current state of one's mind or body. Rather, it might well be a result of the brain's response to the 'signals' captured by the unconscious mind from outside. Some laboratories in Russia and Czechoslovakia are investigating the extrasensory effects of this kind.

Closer collaboration between the Neuroscientists, Psychologists and the experts of the Science of Nature and Spirituality, will bring greater details on the reality and science of

dreams. Understanding and creative use of dreams should then become a realizable possibility.

How would Freud explain these Dreams?

Sigmund Freud is known as the founder of Modern Psychology. His theory had dominated research on dreams for quite some time. His interpretations were however prejudiced and incomplete because these took a narrow view of the human mind. His theory was confined to concupiscence and it predominantly affirmed sex-element as the root cause of the internal instincts of mind. So much so that even the relationship of a mother and a son would be subject under his model to 'some kind of' implicit sexual attachment. For him, desire for sensual pleasure was the driving force for activities of life. In his views, dreams were nothing more than variegated expressions of the unfulfilled sexual desires of mind.

Freud's interpretations of a large sample of dreams compiled in his book "A General Introduction to Psychoanalysis" reflect imposition of his theory in many cases without any rational or scientifically derived reason. For example, Freud cites one person's dream in which the man saw that he is going to travel by a train. His luggage was brought to the station by a cart. There were many boxes in it, one above the other. There were two big boxes painted in black. Then somebody told him (in the dream) not to worry because those two black trunks were going only up to the station. Without any justification or reasoned inference, Freud interprets the two black trunks as symbolic representations of two black women here.

Several experts of modern psychology also support such one sided views and describe dreams as reflections of suppressed passions for sensual joy.

The Indian Scriptures do not restrict psychology as a behavioral science alone. Rather, they link it with the realization of the unlimited expansion of human mind in the cosmic and spiritual domains of consciousness. Dreams too are given most comprehensive attention here. The gamut of experiences and activities of the conscious, subconscious and unconscious minds are analyzed here encompassing the expressions of unfilled

desires, suppressed emotions, reflections of hidden memory, impulses of inner cores of mind and its subliminal connections with the subtle world and cosmic consciousness etc.

The Puranas and other scriptures of Indian Philosophy refer to dreams as “signs of future” at several places. Ample examples are available in the world history, which evince dreams as the source of precognition, clairvoyance, and reflections of supernatural experiences.

As long ago as in 2500 BC, King Ferron of Egypt had seen a mystical dream. A Jewish prophet had analyzed this dream and predicted the possibility of a famine in Egypt seven years later. Historical records prove that this prediction indeed came true. The historical dreams which predicted the assassinations of the Kings Henry III and Caesar – the famous lover of Claeopetra, also fall in the category of dreams which put a big question mark on Freud’s Theory. The premonition of Lincoln’s death had occurred in his wife’s dream one day before. However, it could not prevent the misfortune. The dream of Stratton which made him discover and own the red rock gold mines in Colorado (USA) stands among the historical dreams of the later centuries which demonstrate the possibilities of “divine communication” via dreams and which further annual the prejudiced hypotheses of Freudian theory. The following description -- cited from authentic reports on dreams, also adds to the list of live examples which prove the incompleteness of the modern psychology driven by Freud’s model.

It happened sometime when Lord Kilbrefan was a student. On the night of March 8, 1946 he dreamt that he is reading the newspaper of March 10, 1946. The names of two horses printed in this paper were repeatedly appearing before his eyes. The news column had printed these names -- Brindal and Jiladin, as winners of a famous race. Kilbrefan was neither used to, nor fond of, horse race. The next morning he contacted some of his friends, who casually used to try their fortunes in such efforts. Narrating the dream, he suggested them to stake their luck on those two horses. But, who would believe a dream so easily? As it would be usually expected, his friends did not take him seriously and joked -- why don’t you play the race on your ‘dream horses’? An unprecedented inspiration drove Kilbrefan to bid for the race on these two horses in the

race the very next day (10th March). To every one's surprise, he indeed won a huge sum there. This dream had brought upright changes in his financial status.

Dreams are also found to intimate the threats or dangers in near future. If one interprets them correctly, these premonitions may not only save great tragedies but also prove to be exceptionally useful in diverting the future course of events in a safer direction.

Prof. Charles of France had once been to London where he stayed with a friend for few days. One night, he dreamt that somebody has murdered this friend using a sharp knife. The dream was so clear that Charles could confidently recall and describe the killer's looks the next morning. Amazing! The attacker seen by him in the dream was a ditto of a gardener who was working in the friend's house since ten years. Charles recognized him at the first sight and advised his hosts to relieve this man from duty at the earliest. However, neither the friend nor his family found it justified to sack a familiar servant on the basis of a dream. A few days after Charles returned back to France he heard that the same gardener had attacked his friend (in London) in exactly the same manner as he had seen in the dream!

In a similar incident, Kurlimepalse had dreamt sometime in February 1953 that he had died in a severe accident. He did mention about it to some friends the next morning but naturally forgot about it in a couple of hours. Just the next evening, he was crushed to death along with his motorbike in a tragic road mishap.

A British woman named Trathen saw a particular dream several times. In this dream she saw that a stranger has entered her house and is disturbing the households in a desperate hunt. He also threatens her with a pistol during face-to-face encounter (in dream) and demands a big sum. He shoots her upon being denied this ransom. Repetition of the same dream frightened her so much that she requested police protection. The police did not entertain the suspicions generated from a dream alone. But, Trathen was so sure of the forthcoming danger that she made best possible precautionary arrangements on her own.

One day, when she was alone in her house, she heard someone walking in the adjacent room. She peeped in there and saw a man, perhaps a thief, hunting for something. She was stunned, as this was the stranger whom she had already 'met' in the dream several times. She quietly went out from the other room (in which she had made arrangements for emergency exit), locked him inside, and shouted for help. Soon the neighbors gathered, called the police, and caught the thief red-handed with his revolver.

The precognition or clairvoyance in dreams is not confined to the dreamer or his family and friends. Sometimes people may dream about the future events connected with great personalities or leaders whom they respect. The sentiment of reverence too develops a subtle relationship in the inner mind. The popular dream of John Williams demonstrates the effects of this kind.

This ordinary citizen of England was very impressed by Mr. Parsievel, the then Finance Minister of his country. Once John dreamt that a group of people is attacking over the minister in the parliament house. Parsievel was clad in a white suite. The assassins too were so clearly seen by John that he could have sketched their faces correctly. A day after this dream John tried contacting some members of the parliament office and conveyed what he saw in the dream to the security department. But, as usual, no body paid attention to the apprehensions based on a dream. Within a few days the security personnel had to repent when Mr. Parsievel was attacked by some people and shot dead in the parliament. Incidentally, he was wearing a white suit at that time. The killers were arrested later on. Their appearance matched with John's descriptions; he was an important witness in this case.

Remarkably, dreams have also been found useful in solving the mysteries of many criminal cases and in capturing the culprits. A case of murder reported in Rome is worth citing in this context. Amelia had lodged a complaint with the local police that her husband Russo has been murdered. Russo's body was found crushed in a car accident and their appeared no reason to suspect death by any other cause. But Amelia insisted reinvestigation because just a day before his death, she had dreamt that her husband, who was out of town, has been murdered. She also saw a woman sitting near his dead body in this dream.

Postmortem reports supported Amelia's suspicions. It revealed that Russo had died hours before the accident and that he was given a strong poison in wine. The police caught Lisa and her friend Boris in this case on the basis of Amelia's descriptions and several clues from police records. Amelia too had identified this woman as that seen in the dream. "I can never forget this face and the cruel smile on it." -- was her instant response after seeing Lisa. The duo confessed the crime later on. Lisa was black mailing Russo and had given him a dose of poison with wine after grabbing huge sums from him. Significantly, Boris also wrote in his statement to the police that -- "when I and Lisa were hiding Russo's body we felt as if some was silently chasing us. I warned Lisa several times that we might be caught as someone has witnessed our crime" May be it was some subtle body or a soul who had 'snapped' their misdeed and 'shown' it to Amelia's unconscious mind because of the supernatural linkage of the latter with the extra sensory world!

Whatever be the reasons for such experiences, one thing is clearly demonstrated by above kinds of dreams that dreams cannot be confined to reflections of sensual desires alone. Freud's hypothesis and its supporting theories, howsoever appealing they might sound intellectually have failed to explain these varieties of dreams.

The methods of controlling the influence of the subconscious mind and refining the power of the unconscious mind were known to our great rishis ages ago. Nevertheless, even today, we may find the so-called experts who predict the future by analyzing people's dreams. But, the authenticity of their claims and depths of their knowledge is often doubtful, as in most cases their inferences are fraudulent or drawn from partial information. For many, this has become a profession to earn bread and butter. Rather than endeavoring spiritual elevation by rigorous *sadhanas*, such 'experts' usually prefer short-cuts and exploit the blind faith of innocent people.

In view of the rising rate of psychosomatic problems, today there is a need to accelerate research on the genesis and implications of dreams. An open minded and scientific look into the Indian scriptures of yore would be necessary to provide wider and deeper foundations for researching the subtle science of consciousness for this purpose.

Tides of the Inner Impulses Sensed through the Dreams

Dreams are called “swapna” in Sanskrit language. The literal meaning of this word conveys – “seeing (experiencing) that as real which is not experienced in the real (perceivable) world”. Realizations of the extrasensory or the transcendental world are also implied here. This definition is comprehensive with respect to the findings, observations and hypotheses of the modern psychologists too. The different definitions and notions on dreams propagated by the thinkers and researchers of different times are also contained here.

It is really surprising how we can meet those people, experience those things in the dreams which are not present near us (our body) during our sleep? Dreams seen during sleep are rarely retained in the awakened memory. If remembered, they often puzzle our mind for some time and trigger our curiosity. People usually like to recall and narrate their dreams after getting up especially if the dream happens to be funny or entertaining, or if it depicts a future (or unfamiliar) event concerning the persons and places in their acquaintance. But, it always remains a secret -- who shows us this film and how, for what purpose?

Daydreaming is a state of illusion in which the conscious mind is so strongly trapped in its own imaginations that it begins to feel them as real. Reasoning and realization of the present and the facts is almost stopped and in this state one lives in a self-created ‘dream land’.

Ambitious planning without the sound basis of reasoning and critical analysis of the available means and the anticipated hindrances, etc is also a kind of daydreaming. Emotional excitations or prejudiced attitude also put the mind in similar condition. The influence of excessive love or hatred towards a person creates corresponding image of him. Thus, we tend to see someone as a friend or foe because of our own attitude and prior impressions. One’s own convictions impose different view of reality on his mind.

Superstitions and blind faith are extreme examples of such delusive states of human mind.

Some devotees see their Gods with closed or half-open eyes. In most cases it happens to be an expression of their faith charged with profound sentiments of devotion. On the other extreme are the psychiatric cases that make one feel threatened or tortured by some ghosts. These also are creations of wishful thinking or of the emotional prejudices and excitements driven by aspirations and apprehensions and therefore may be attributed to some kind of 'daydreaming'.

The state of daydreaming is some kind of self-hypnotism induced by the hidden force of one's own imaginations, ambitions or mental and emotional weakness and prejudices. The major difference between the dreams experienced in deep sleep and daydreaming is that the formers are reflections of the unconscious mind.

Dreams have always been a center of attraction of the natural quest of human mind. They do not usually cause any effect on the dreamer's body or mind. One need not even remember or analyze what one dreamt. Still, as we often see, people like to think about what they dreamt and why? People also describe their dreams to others. The dreams, which are clearer or longer, attract greater attention of the dreamer. One usually likes to know the roots and implications of such dreams.

The so-called astrologers, foretellers or self-styled dream-interpreters may often exploit people's curiosity and concern and take advantage of the desperation and ignorance of the dreamer. In a society like the Indian, where religious faith flows in the common spirit of life, people are often bluffed by such 'masters'. These fake dream-interpreters would frequently interpret the dreams as the 'blessings' or 'anger' of some God or as the signs of the influence of a 'dead soul' or 'ghost', etc. They charge the fee as per the impact of their words on the dreamer, and often ask the latter to spend for the 'rituals' to enhance the possible benefits or diminish the evil effects 'indicated' by the dreams. The abominable, heinous acts of human or animal sacrifices are also at times seen associated with such absurd, disgusting, and cruel 'rituals'.

The innocent people lose lots of money and time in fulfilling the requirements of the dream-interpreters or foretellers of the above kind. Some are so scared of the bad omen 'indicated' by the dreams that they suffer excessive tension, despair or depression and thereby reduce their own talents and potentials to fight the adversities, if any, stored in the future. This way they practically convert the present 'fortune' into 'misfortune' and themselves lessen the possibilities of bright future. Those, whose dreams 'foretell' (as per the 'interpreter') boons or profits, may on the contrary begin daydreaming of prosperous future and remain engrossed in the imaginations of the luxuries and joys in the offing. They too lose more from what they might ever get from the 'predicted fortunes'.

A careful look into the science of dreams and propagation of the facts among common people is essential to eradicate above kinds of illusions, false practices and exploitations. The 'mysteries' of the genesis, mechanism and implications of dreams largely remain unfolded because of the subtle nature of the impulses of the unconscious mind. Human intellect without the support of spiritual trenchancy and vital charge of inner inspirations is unable to decipher its own subtle world.

The Indian scriptures on the science of spirituality describe several subliminal layers of the human mind. We may broadly classify them into -- the conscious and the unconscious mind. The former plays the role of an executive, which makes possible the acts of imagination, thinking, reasoning and intellectual creativity. Day-to-day activities of life are regulated by it. The unconscious mind lies in the background. It regulates the brain and intra-body functions. It continues to perform these duties in a natural way even when the conscious mind is asleep. Breathing, heart beating, blood circulation, etc are among the activities constantly regulated by it although we hardly notice them. The unconscious mind has an implicit impact on the conscious activities too, as it is in this core of mind where the inherent and intrinsic tendencies, aspirations and sentimental instincts are generated, assimilated and inspired. Attitude, inclinations, habits and overall nature of one's personality are directed by the unconscious mind. Transcendental realizations also become possible through the impulsive activation of the unconscious mind.

The activities of the unconscious mind remain unnoticed in the awakened or (externally) active state of the body because of the agility and extrovert orientation of the conscious mind. It is only when the latter is completely asleep, the presence and activities of the unconscious mind are manifested. Which pieces of the hidden memories would be traced by it? Which of the infinitely many aspirations and impressions of the intrinsic character and sentiments -- assimilated since the previous lives and the past phase of the current life -- would be activated and brought to the surface of its gigantic repository? Which of the subtle signals from the limitless gamut of the cosmic consciousness would it receive or transmit and why? None of this could be deciphered, predicted or explained by any scientific instrument or theory. No level of intellectual brilliance and sagacity could enable understanding this subtle science. Piety and spiritual radiance of the inner self is required for righteous illumination and transmutation of the inner most depths of wisdom for this purpose.

As stated earlier, peace of mind and deep sleep are pre-requisites for manifestation of the unconscious mind in dreams. Otherwise, the dreams may reflect the effects of what is usually termed as the 'subconscious state' of the body and mind. Dr. Bunner, a French physician has conducted many experiments to distinguish the reflections and responses of the dreams seen in deep sleep from those experienced in a disturbed or subconscious sleep.

He has found that when one is ill, tired or tensed, he cannot have sound sleep. The experiences in dreams in such cases would be the magnified or rhetoric reflections of what one is physically experiencing at that moment. For instance, the dreamer's body-ache might be reflected in the subconscious dream as "his or someone else's body being injured or tightened", etc. Similar is the case of the dreams when one's sleep is being disturbed because of the surroundings -- e. g., because of noise or mosquito bite etc. Bite of a bedbug might be experienced in such dreams as 'pinch of an injection or, as a wound caused by a sword etc. Subconscious effects of the stress of mind, anger, animosity, jealous, worries and other negative feelings often result in unpleasant, depressing or frightening dreams.

Sigmund Freud's book entitled "The Interpretation of Dreams" concludes that deep sleep can be enjoyed only by those who keep their minds liberated from the thrall of ambitions, tensions and emotions and who live a light and jovial life without worrying about the past, present or future. Many other psychologists including Brown Pine, Max Druddle, Hayfield, etc also support this view.

Happy mind is naturally more likely to see happy dreams. Every matured person who can think reasonably should try adopting a balanced attitude and maintain peace of mind and stability of emotions in the ups and downs of life... This will enable them enjoy a good sleep and thus freshen up and strengthen the conscious mind with a new energy to face the new day in a better way. Circumstances are not in one's hands but one can and should at least attempt to control one's own body movements and moods. Those, who do so, benefit from more efficient use of their physical and mental potentials. The qualities and implications of their dreams too would be expected to be more trenchant.

Modern research on dreams has extended hopes of using dream-based therapy for early detection and preventive care and cure of complex disease and psychosomatic disorders. Little children cannot speak or express their feelings well. Nevertheless, a child psychologist reads (understands) their feelings and difficulties by 'decoding' their face-expressions, gestures and reactions under different conditions of the surrounding atmosphere and activities. If a doctor or psychologist could similarly interpret the symbolic language of dreams to infer the health of internal organs and internal functions of the body then it might become possible to detect *à priori* the possible occurrence of a disease or diagnose it at a primitive stage.

Pathological and clinical tests convey the presence and stage of a disease much after its manifestation. Sometimes the manifestations are suppressed by some counter reactions or conditions and need not always be detected in the preliminary tests. But the 'readings' or 'tests' collected by decipheration of dreams would offer the preliminary information well in advance and provide ample opportunity for confirmatory tests and preventive care. Several research laboratories across the world have begun systematic research towards scientific establishment of such possibilities.

The research findings of Drs. Martin and Evig Olay show that the roots of most diseases do not lie in the digestive system or the blood, rather they arise from the mental domain. It is the bioelectricity of the brain and vital power of the mind, which control the functioning of the body components -- ranging from molecular and cellular to organ levels. Intensity and radiance of this vital energy maintains the efficiency of the body components and enables them fight out the causes of defect, damage and infection. Negative effects of germs and injuries or disturbances in the homeostasis, metabolism and other biochemical pathways is likely if this natural flow of vital force is disrupted or diminished. Mental tensions and depression intensify such harmful effects.

Dr. Martin and associates argue that greater emphasis should be laid on thorough analysis of the patient's psychology. Psychological studies should also be given priority in routine or precautionary checkups of generally healthy persons. These researchers express and support the views that dreams could provide an important source of information in these kinds of tests and analyses.

Dr. Kasatkin of Russia had begun his medical practice by experiments on dream therapy and was quite successful in it. Authentic examples of treatments by this therapy are cited in the subsequent sections. These together with the support of scientific research findings lead to one important implication that -- the disorder of the natural harmony of the internal functions of the body and brain are reflected in the dreams. Therefore, it might be feasible to characterize specific kinds of expressions of dreams with specific kinds of defects, disorders or diseases.

On the psychological front too, study of dreams could provide rich source of information for elucidation and identification of mental complexities because the origin of dreams emanates from the inner cores of mind. In view of the paucity of methods and instruments to measure the internal status of human mind, it appears that there would be no better test for the early diagnosis and cure of the psychological complications than dreams.

The science of dreams is not confined to reflections of bodily and mental conditions or expressions of the impulses of hidden sentiments. Rather, as we shall see in some sections to follow in this Chapter and the next, it has direct connection with spirituality and cosmic expansion of consciousness beyond the limits of space and time.

Mastering the Language of Dreams

The Brahadaranyak Upanishad defines dreams as the third state of mind like the awakened and asleep states. In this intermediate state, what the mind experiences in the dormant state is realized like that in the awakened state. The inherent tendencies of the soul naturally soothe the inner self, so do the experiences of dreams of the pure and serene mind. Dreams appearing in a spiritually refined mind often arouse its supernormal powers to see beyond the horizons of the present life.

Different theories and convictions are popular across the globe about the realities of dreams. The Indian Philosophy attributes comprehensive dimension and deeper depths to this state of mind. It affirms the state of dreams as “that experienced by the soul or individual consciousness at the junction of the physically ‘real’ world and the subliminal world beyond”.

A person standing in the passage adjoining two rooms in a house can enter and see any of these rooms at will. Similarly, the individual consciousness can, through the transitional state of dreams, see and experience the activities of the body, mind, and the real world around. It can as well peep into the limitless expansion of the subliminal world of the past, present or the future.

The script of dreams is written (generated) in the ‘symbolic language’ of the unconscious or internal mind. Likewise the limitless existence of supreme consciousness, the ‘vocabulary’ of this hidden language and the modes of ‘scripting’ the dreams are infinite too. The human mind has been endowed with such astonishing powers that if refined and trained, it can be focused to resolve a mystery or gather the sight of future events with the help of ‘supernatural communication’ through the medium of dreams.

Carl Gustav Jung has established a principle of “Universal Pattern of Collective Unconscious”. The role of dreams has been given special emphasis here. He also writes that -- although it would be impossible for one to see the dream of his choice, one can

certainly attain the potential to identify the meaningful dreams, which truly reflect the messages of the unconscious mind. One can also acquire the knowledge to decipher the implications of such dreams. Attainment of such expertise and talents in the science of dreams is termed as “*swapana siddhi* “ in the Indian Scriptures.

Dr. J.B. Rhine and his wife have pursued long term, dedicated research on the reality and purpose of dreams. They have also scientifically investigated the possibility of premonitions via dreams. Their views and research findings were also broadcast on BBC several years ago. This couple has collected about 400 authentic reports on dreams, which expressed precognitive nature of dreams. After testing and thoroughly analyzing these dreams, the Rhines concluded that human mind is endowed with a hidden, extrasensory power of consciousness which can have ‘remote’ connections anywhere in the cosmos. Premonition via dreams is a manifestation of this otherwise latent supernatural power.

Drs. Rhine have found that transmission and reception of the impulses (information) concerning the dear and near ones is more prominent and clear in the subtle communication links of dreams. This may be because of the preconditioning of mind for the recognition of corresponding signals. Another observation made by them indicates that the likelihood and intensity of activation of this supernatural power is more in women as compared to that in men. This may be attributed to the greater depth and gravity of soft sentiments of love and compassion found in women in general. Women are also more inclined towards religious faith through heart which influences spiritual character of their unconscious mind.

Renowned psychologist, Haffner Morse has also supported similar views. He opines that, by controlled arousal of the hidden powers of the unconscious mind one may develop the exceptional potential of clairvoyance via dreams. The examples of people like Tom Feature evince the scientific validity of his view. This man of Sidney had used this extrasensory potential on several occasions to help resolution of esoteric and complicated problems. One such incident is also described in earlier sections in which Tom’s dream had helped the Australian Police trace and arrest the kidnappers of a small child.

Elias Harve of France had designed the first model of a sewing machine. Everything was working fine except that he could not think about how to put thread in the needle to facilitate continuous stitching by this machine. Despite hard trials he could not find any solution for many days. One night he slept while thinking about this problem. When he was fast asleep, he dreamt that he has been surrounded by a group of barbarous tribes. He saw that these hunters were trying to kill him by the sharp dagger in their hands. Suddenly he noticed that there is a fine hole in the dagger's sharp tip through which a piece of cloth (a flag) is hanging. The dream ended abruptly here but its memory remained fresh in Harve's memory when he woke up in the morning. The picture of the hole in the dragger's tip - seen in the dream - became clearer in his mind and sparked off the idea of making sharp hole at the tip of the needle for the purpose of threading. This is how a dream led to a great invention of the modern era.

Edgar Allen, Mozart and Einstein have also affirmed the supernatural help and guidance received by them through dreams, which contributed significantly to their extra ordinary accomplishments. Citing his experiences, Einstein has written that many a times when he slept after deep engrossment and mental struggle in solving some complicated sets of mathematical equations, he found some unknown, super conscious power in his dream who showed him simplified solution procedures. These flashes of guidance used to enable him solve the difficult problems with ease soon after he was awake. He also used to mention that there is a deep secret hidden in the mystery of dreams, which the scientists are unable to decipher.

It is said about Swami Ramtirtha that whenever he would be tired after working hard on intractable problems in mathematics, he would get the solutions in the dreams few hours after he felt asleep the same day. Celebrity English poet Karl Ritz and novelist Stevenson too used to acknowledge their dreams as the principal source of inspiration for most of their creations.

Professor Fleitman of Chicago University had carried our long-term research on sleep and dreams. His student Dr. Asereisky further extended his work. In their research experiments, they made use of electrodes and specifically designed instruments - like

the EEG machines, to record the activities of brain during sleep. They showed that the state of nerves and muscles has direct correlation with the state of sleep. Relaxed state of the nerves and muscles is essential for sound sleep. Those free from mental stress and tensions get good sleep after physical fatigue. However, those under mental pressure, or tired of strenuous work do not get proper sleep because their nerves and muscles remain stretched. The dreams seen in such a half-asleep or disturbed sleeping state were found as blurred, haphazard, rapid and short-lived in the experiments conducted by above scientists. The movements and stretching of the eyeballs during sleep were recorded and analyzed to infer the general nature -- e.g. vague, excitatory, or horrifying, etc, of the dreams. A new method based on this RAM sleep analysis has been developed for further research on sleep and dreams.

Studies of the ancient as well as the modern times largely affirm that dreams are often manifested and regulated by the unconscious mind. Understanding and realization of the subtle world of consciousness and the subliminal domain of the unconscious would therefore be necessary for comprehensive research on dreams. The practices of trance, meditation, *dhyān-dharaṇā* and related *yoga sadhanas* provide best means for experiencing the presence and activities of the subliminal layers of mind. Spiritual refinement and enlightenment of the mind and the inner self by dedicated endeavors of these *sadhanas* enables the yogis attain clairvoyance and communicate with higher dimensions of consciousness through the medium of dreams. This spiritual potential is called “*swapna-siddhi*”.

Piety of character and deeds, tension free balanced and objective attitude and simplicity of nature can bestow the boon of deep sleep on any body. This in turn would offer the opportunity to experience the supernatural power of dreams. People endowed with the above virtues and tendencies may therefore endeavor *swapna-siddhi* too.

Peeping into the Future through the Window of Dreams

Dreams need not always be true. Howbeit, many a times they are found to convey premonitions, which were proved to be real in due course of time. This cannot be a sheer coincidence each time. The live examples of this kind indicate the presence of some supernatural power of consciousness, which enables human mind peep into the subtle world and to experience the future events.

The cocks crow in the morning much before the sunrise because they can sense its dawn well in advance. Experienced farmers infer the chances of rainfall by observing the direction of clouds several days before. Subtle faculties of evolved consciousness can, in a similar way, sense the future events in the world of sentiments. It is this level of consciousness -- existing in our subtle mind -- which plays a predominant role in premonitions. The premonitory impulses of this unconscious mind are often reflected in dreams.

A vizier of Italy named Krausso once saw in a dream that his son Ethisz has been killed by a group of people. Sensing the future, he appointed some of his closed confidants as bodyguards of Ethisz. Incidentally, after few days, these security personnel only attempted his son's murder. Thus the event seen in Krausso's dream indeed came true.

Descriptions of these kinds of dreams had prompted Prof. Simon to analyze the substance in the premonitions based on dreams. He has reported authentic collection of about 3500 dreams and their evidential validity. The report, in essence, showed that -- although many dreams in this list were esoteric and many were unclear and vague, quite a significant number contained important implications and prior indication of the future events.

King Ferron of Egypt had once dreamt that seven white cows were grazing green grass at the bank of the river Neil. All of a sudden seven black cows came running violently and attacked and ate the white ones. This terrible dream had upset the king so much

that early next morning he invited the sages and eminent scholars of his state and requested them to decipher its meaning or cause. Some of them inferred the implications of this dream as -- the coming seven years would be peaceful and prosperous but the next seven years would bring adversities and hardship. History of Egypt has witnessed that this interpretation was absolutely correct. Seven years since then had passed off happily with progress and peace in this country. But, the famine, which occurred in the eighth year, continued for almost next seven years and ruined the prosperity of this land for long.

Few people might know that the great Maratha King, Chattrapati Shivaji, had once seen a hidden treasure in a dream. The very next day he searched the spot seen in the dream and quietly started digging that piece of land with the help of his closed associates. They indeed found a stock of wealth as depicted in the dream.

King Vikram Deva of Andhra Pradesh saw Lord Vishnu in his dream one night. The God was telling him -- "Make a chariot. Pull it your self along the road to Rayali village. Stop at the place where the axis of your chariot breaks. Dig out the land beneath. Now you will find my idol. Keep it in a temple there. This temple will be a source of inspiration and peace for you and your public." The King strictly obeyed the instructions. Everything happened well in order, as if somebody had set it according to the dream. An idol of God Vishnu was also discovered at the said spot. His temple at that place stands till date as a monument of a divine dream.

Steigel was an intrepid commander in Napoleon's army. He also was a closed confidant of the little corporal. When he was to fight in Morocco, he dreamt a day before going on the front that an officer of the enemy's army has cut his head by a sickle. He narrated the dream before Napoleon. The latter shunned it off as a whimsical creation of cowardice and sent him on the front as per earlier plans. Third day, the king received the news of that Steigel's head was chopped off by the enemy. This shock had forced Napoleon change his views about the realities of dreams.

An officer of the American government was posted in Karlimepals at that time when he 'heard' in a dream that he is going to die the next day. He discussed about it with his

wife next morning. They both decided to take leave from the office and stay back home that day. The day passed off event-less. Sometime in the evening he received the news that a friend living in his neighborhood is seriously ill. As the friend's house was at a stone's throw, he went out to see him. Just as he crossed the road outside his bungalow, he was struck by a speedy jeep and died on the spot!

The above examples constitute a sample extracted from the voluminous compilations by Prof. Simon. Some more will be cited in the discussions to follow as per the context. Despite the wide variety in the nature of the dreams, the common message conveyed by them should make us see the substance in dreams -- as possible carriers of subtle information from the horizons of future.

Divine Help of Invisible Guides Bestowed in Dreams

The world we live in is full of friends and foes. Although the malice of jealous, hatred and animosity is quite common in human mind and heart, the place of love and compassion too is not empty. Large number of people rush to help the victims in the event of an accident or during natural calamities of famine, flood, cyclone, earthquake, epidemic, etc. We see an overwhelming blow of the generosity existing in human sentiments on such occasions.

The kindhearted noble men and women are usually friendly to everyone. We can often see their goodwill and support for the welfare activities in one form or the other. They are naturally inclined to help the needy. The large number of hospitals, ponds, gardens, schools, fellowships etc., instituted by the charitable support of the kind hearts across the globe -- are monuments of the goodwill inculcated in human sentiments. Altruist service for welfare of all happens to be the common religion of all saintly souls.

The goodwill of kind souls continues to blossom in the subtle world too after the physical death. They bestow invisible help on the helpless and agonized ones from time to time and also guide many others towards the righteous path of human life. When do such blessings 'shower' from the subtle world? Who receives them and how? Do they emerge as results of sincere prayers or as rewards of the altruism expressed in deeds? Are the invisible souls, who offer such surprise boons without any obvious reason or cause, some angels or messengers of God? How and why do they communicate with people living on the earth?

A perspicuous and complete answer to the above queries may not be explicable. Nonetheless, it is certain that the guidance and support from the invisible world do occur in this real (physical) world. A significant number of examples exist in the history of mankind that evince and illustrate the reality of such incidents. In most cases, the invisible advisors communicate via the medium of dreams.

The Red Rock Gold Mines of Colorado top the list of concrete examples in this context. As described earlier, it was an angel's advice offered in Stratton's historical dream on July 4, 1811 because of which the second largest source of the precious metal on the earth was brought in limelight. Noted Sanskrit scholar Bana Bhatt and Nobel laureate, Poet Rabindra Nath Tagore also had received inspirations for their respective star creations -- "Kadambari" and "Gitanjali" from divine dreams of this kind.

The Dutch Society for Psychic Research, Holland, has carried out detailed research on the dreams reflecting mysterious help from the extra terrestrial, invisible world. Some excerpts from the record of this society are cited below.

It was sometime in November 1947, when a Dutch citizen saw a particular no, 3784 several times in a dream. He was a bit puzzled and curious but had no clue to know its significance. Several days passed but the number remained alive in his memory. One day he happened to notice the same number of a lottery ticket. He was naturally attracted and decided to purchase it. In March 1948 he won the first prize on this ticket. The secret message of the dream was now crystal clear before him.

Archeologist Prof. Vieprikte was to decode an ancient inscription. But the best efforts from his side also proved futile. Then, one fine day he saw a sage of Belone in his dream. This sage of yore explained him the meaning of that inscription and gave substantial information to prove its authenticity. The professor got up and noted down the entire meaning as per the divine guidance received in the dream. This was a great achievement for him and also for the allied disciplines of ancient history.

This incident is associated with a valuable dream. Around 1509, Von McCaugh was ruling over Austria. He died during a tour to Rome. His dead body was kept in the royal premises for the public's last tribute. During this period, a guard on duty dreamt several times that the departed king is taking away a lot of wealth with him. Despite his natural apprehension, he was inspired by an unknown force to narrate this dream before the king's heir the next morning. The latter arranged a thorough search for a hidden treasure in and around the palace. The belongings of the dead were also checked. A receipt found in the sleeves of the shirt on his body showed that the king had deposited

three hundred thousands of golden coins in a secret account in a bank in Germany. The heirs got all the wealth -- equivalent to over two million American dollars today! This additional sum in the royal treasure helped improving the economy of the state. The dream indeed proved to be a source of fortunes.

Turin Jane was a German born in 1657. He passed away in 1724. During the 67 years of his life he met with deadly accidents, almost equal number of times but miraculously survived each. Once he encountered a wild pig but was not torn apart as the same moment he slipped and fell in a ditch near by. In another risky incident, he visited a flood-hit area riding on a horse. His horse was caught in a swamp there. The rescue operators could pull him out with great difficulties. Once he escaped death by the skin of teeth when almost ten bullets passed near his body in an encounter of some gangsters. During a vacation on a snowy mountain he faced the danger of sudden landslide. A heavy piece of ice rock fell on his body. He could come out only after this 'burden' was melted. In yet another accident he was caught in between the stormy currents of river Ryoden but was 'somehow' saved before complete immersion there. Once a big tree fell on his body. When people noticed it and removed the tree with difficulties, they were stunned but happy to see that Jane was not only safe but was perfectly normal.

The sequence of miraculous escape from death in his life is so long that it cannot be attributed to coincidence alone. Who saved him from the series of encounters with death? Jane used to gratefully acknowledge the help of an unknown, invisible master. He always felt the presence of this divine friend who protected him from all threats and dangers.

Joseph Eisner was a journalist in Vienna. He too had experienced the presence of an invisible mentor around him who had saved his life on several occasions. When Joseph attempted suicide in his Budapest residence in 1827, this invisible friend broke and brought down the rope before he could hang himself. When his government had ordered death-sentence to Joseph because of his anti-national revolutionary activities in 1848, an unknown sage, whom Joseph had never seen, came to his rescue. The sage convinced the decision-makers in favor of Joseph and made them annul the harsh

punishment. Joseph ended his life by shooting himself at the age of 68. People saw the same savior -- the mysterious sage, appearing at the time of Joseph's last rites. No one could trace this stranger thereafter!

It was in 1953 when John Paul Trout, an accused in the case of assassination of French ruler De Gaise, was given Capital Punishment. The death sentence was to be cruelly implemented by tying the culprit with two stout horses so that the left and right parts of his body would break apart as the horses ran. As per the schedule, two horses of the royal force were triggered to run in this 'tearing to death' operation. The crowd gathered in the royal grounds was amazed to see that despite orders from their master, the trained horses could not simply run carrying this man a crossed pair of whose hands and legs were tied on the back of each of them. Was the criminal so strong? The trial remained unsuccessful even with as many as six pairs of new horses been tried one after the other. Finally the king and his coterie had to pull down the orders. They could not refuse accepting that some supernatural power had protected John.

In another miraculous incident, a sage from Mysore was to be kicked to death by a cannon. His only fault was that he had refused to bless the king when the latter had added this new cannon in his artillery. As part of the punishment, the sage was tied with the cannon's muzzle. When the cannon ball was blasted, he was thrown up about 800 ft and fell upon the canopy of an elephant standing far away. He was again caught and thrown along the cannon ball with a greater force. This time he had fallen upon the soft grass roof of a hutment. Having realized the presence of a miraculous power behind the sage, now the king was scared of an unprecedented fear. He apologized before the sage and released him with due respect.

Chasmire Palleppas was a small trader in Palyurmel, France. He knew only little bit of swimming but survived three major mishaps in voyage by ships. He was found to be the only survivor of the ill fated ship "Jesienne Catherum" which immersed in a violent sea on 11th July, 1875. All the other voyagers of the ships named "Triyaz Ferries" and "Le Odeon" were buried in the ocean along with these carriers on the 4th September 1880 and 1st January 1882 respectively. Because of the miraculous help from an unknown end, Palleppas could somehow reach the shores safely both the times.

Hebrews was a captain in Spanish merchant navy. Once he was to voyage up to Damascus as per an unavoidable contract. Hours before his ship sailed, his wife Lily had had a strong premonition in a dream of a mishap in near future. She tried her best to stop her husband. But the captain was bond by duty. He somehow convinced Lily and sent her home. The voyage began in a calm weather. The ship was somewhere in the middle of the Mediterranean around mid night when stormy winds of a cyclone began shaking it with great force. The only hope to survive the disaster was to try opening the sailor-sheets to get a chance to sail in the reverse direction. But who would go to the deck and climb up the pillar to open those sheets? This challenge was almost thrown open as an encounter with death.

The courageous captain found this as a better option than surrendering to obvious tragedy of helpless immersion. Also, being a captain he regarded it as a moral responsibility to protect the voyagers at the risk of his own life..... Well, he went up to the deck leaving all colleagues as stunned and silent watchers. He was just heading towards the top then he heard his wife's voice -- "Stop there Hebrews! You won't survive climbing further up". He also saw a shadow like structure moving upwards to do his job instead. The next moment this 'subtle friend' had flagged open the sailor's sheets. Within few minutes the ship had started sailing in the opposite direction. Before its complete disappearance the shadow passed through Hebrews' side and murmured "I am your Lily dear!"

Couple of hours later, the sea became favorable and the sailor advanced towards the destination. It returned back safely after several weeks. Back home he thanked Lily for saving the lives of hundreds. She replied -- "ever since you left, I had been constantly praying the Almighty through the deepest of my heart that night. In this practically unconscious state of emotional charge, I also dreamt for few moments that I am with you on the cyclone hit ship!"

James had retired from the American Army because the diaphragms of his ears were damaged due to heavy blasts on a war front. He was completely deaf and surviving on a pension in Liverpool. It happened one night in 1919, when James saw that miraculous

dream. He saw that he is fetching some water for ablution from the sacred Saint Winfred Well. He shivered in cold as he poured this water on his body. He was suddenly awake this moment. The experience of the dream was alive -- he was still feeling the chill. He got up and began to walk briskly. This had disturbed the sleep of a family member sleeping in the same room. The latter shouted, "who is there?". To his surprise, James replied "Its me". What a wonder! James was able to hear normally. That which was declared impossible by medical science had miraculously materialized after a dream! Overwhelming with joy James also wanted to know the secrets of this miracle. One revered saint of that time had described this dream as a symbolic indication of James been blessed by the help of some divine soul.

An angel in his dream had treated the crippled legs of Reverend Freeman Wiles. He saw the angel focusing some light radiation on his legs and felt the heat of the same. He was no longer a lame after this dream. He got up and walked normally thereafter for many years till the final departure.

The Science of Consciousness affirms the existence of life beyond the physical body. The soul can express its consciousness by extra sensory or subliminal impulses too. The goodwill and support of the saintly souls is bestowed on the deserving persons through the above kinds of experiences of 'esoteric' realities. The modern science largely deals with matter and perceivable realities of life. The existence of the subtle world or continuity of life after death was therefore affirmed, for a longtime in the modern age, as an offshoot of blind faith in general. Nevertheless, the authentic incidents reflecting the realities of dreams, invisible help from beyond the physical dimensions of the world, and the power of the unconscious mind have drawn the attention of many researchers in the recent times. This has also raised the possibilities of deeper studies of the subliminal dimensions of human mind.

Dreams May Matter

Several models and theories have been suggested and verified by the modern thinkers on dreams, but none can be regarded totally complete. Sometimes the dreams prove to be manifestations of the sensation of the surrounding atmosphere in sleep. At times the intra-body functions, mental depression and excitations, etc also influence the reflections in dream. There are frequent observations in support of another category of dreams, which are tagged as 'expressions of the suppressed emotions and desires, or as 'the outcomes of the cleansing of the inner mind'. Further, significant substance is also found in reality of the experiences of dreams as source of premonition, clairvoyance, guidance and support of the invisible mentors, and communication via the unconscious mind.

In either case, dreams remain integral part of human life and major focus of curiosity. It therefore sounds relevant to carryout deeper investigations and search for the modes of deciphering and making use of the dreams, which indeed matter. In this context we shall review the reports on some dreams which have been cited, in one respect or the other, in the annals of world history too.

The Gospel of Saint Matthew in the holy Bible describe that Joseph, father of Jesus, was shocked to hear that his 'unmarried' wife Mary is pregnant. He decided to denounce her. However, one of those days he heard an angel's voice in a dream -- "Oh! The son of David, do not hesitate in keeping sacred Mary with you. She will be your great fortune. She is going to give birth to a divine child. He will be known as Jesus. He will liberate and protect mankind from all sins.

Yet another night, the angel again appeared in Joseph's dream and warned him to protect the life of child Jesus from the cruel hands of the Jewish emperor Harode. He guided Joseph to move to Egypt with this child. Three saints came to see child Jesus. They had received the news of his incarnation in their respective dreams. They were also told (by divine voice) in the dreams to keep secret the news of the divine birth of Jesus.

Harode died few years later. Once again Joseph was informed in the dreams that he may now return to Israel with his family. He was also warned not to alter his route and move to Galilee rather than passing through the Jewish capital. Child of an unmarried mother was seen as a sign of sin those days. The kings as well as the religious leaders used to order cruel punishments against the mother and the child in such cases. For this reason it was necessary to protect the precious life of Jesus in his early childhood. This could happen effectively, and the world could be blessed by his divine incarnation, because of the timely advice and guidance of the angels inspired through dreams!

Before the birth of Buddha, his mother Maya had experienced a mysterious dream. She narrated it to her husband, King Shuddhodhana as -- "An elephant with six teeth and with a body mightier than iron, whiter than silver and snow, brighter than the light of the Sun and Moon had entered my womb in the dream". The erudite astrologers were then invited in the Capital Kapilvastu to explain the implications of this 'unusual' dream. They deciphered it as a symbolic indication of the birth of an extraordinarily intrepid and enlightened child, who, because of his divine generosity and sacrifices, will be honored as the King of all Kings. He will be an immortal, nomad saint who will win over all desires and renounce all attachments.

The religious scriptures of Islam too describe several astonishing dreams of historical importance. It is said that Hazarat Mohammad Sahib had received the divine message of the holy Quran in his dream. When Mohammad Sahib was to flee Makka, he again heard the divine voice in a dream -- "Do not quit. You will again reside here with dignity and Makka will be the sacred place for the expansion and propagation of Islam." The Paigambar had great faith in the divine nature of dreams. There are fourteen chapters on dreams in the early script of Islam inspired by him. These explain the mystery and implications of his experiences in dreams. Hazart had great regard for the possibility of divine communications via dreams. He often used to ask his disciples what they dreamt last night.

Dreams have also proved to be the milestones of modern history in several respects. Let us glance through some of them here.

Adolph Hitler was a senior officer in German Army during the First World War. He was posted at the border of France and the state of Bebariya. One night he dreamt there that his cantonment is ruined because of an explosion and he is surrounded by the thick vapors of melted iron. He got up instantly and found that every thing was fine around. But, somehow the memory of the dream triggered him to leave that place immediately. Driven by some invisible force, he started running towards the enemy's camp. His conscious mind revolted - "don't be stupid! They will tear you by bullets" But he ignored it and kept running because of the unknown inspiration of the dream. When he took a breather and turned back after a while, he found that the dream had indeed come true! The enemy had exploded his cantonment by then. Everyone in his battalion had been charred to death. Nothing remained there, except Hitler, at a safe distance.

Rene Descartes is honored as a great mathematician and philosopher who laid the foundation of several major principles of modern science. His invaluable contributions may be attributed to the three history making dreams which he saw on the 10th November 1619 at around 3 a.m. in night. Descartes was puzzled those days by the complexities of his own life. The compulsions and attractions on the personal, social and religious fronts on the one hand, and the adversities of circumstances on the other, had put him in a great trouble and he was unable to decide which way to go? What best to do? He slept with these questions in mind that night when saw three dreams in a sequel. The first two offered some practical solutions to his family problems. The third one was indeed enlightening. He was given a clear direction and moral strength in this dream to devote his life to the evolution and expansion of mathematical knowledge.

Descartes had dedicated his intellectual potentials and acumen for the noble cause guided in the dream. Thereby he had propagated a new line of thought, which was scientifically explicable and sound in reasoning. He had also incorporated the deeper elements of knowledge from religious philosophy. It is indeed remarkable to note that the philosophy of life and principles of knowledge, which have influenced the western society since past three hundred years, were inspired by Descartes' unique dream.

Annals of modern developments evince that the best creations, discoveries and inventions contributed by many other eminent scientists, writers, poets, artists, and other talents were also the 'gifts' of dreams.

The structure of benzene ring structure, invented by noted German scientist August Kekule had revolutionized the progress of organic chemistry. This structure and formulae of benzene is perhaps the most popular of the chemical structures known till date. Equally popular is the fact that this structure was derived based on the depictions in a dream. Kekule had been working on this research problem since long. Tired of the day's work, one evening he sat on an easy-chair in his lab and closed his eyes with a feeling of despair, as no direction for advancing the experiments seemed possible. As it was getting chilled there, he also pulled the heater near the chair; felt a bit cozy and relaxed. Soon he was caught by sleep. Molecules and chemical structures began to dance before him in the dream. He saw that these were generating the shape of a snake by broken lines (of chemical bonds). Suddenly he saw that the snake folded in a polygon shape took its tale in its mouth -- appearing like a diamond ring. This inspired a new idea in his mind. He was awoken the next moment thrilled by the new idea to represent the chemical structures in three dimensions as multi-angular structures rather than using the conventional linear representations. This was indeed a remarkable discovery, which led to the advent of several branches of modern science significantly.

Neils Bohr was awarded the Nobel Prize for his discovery of electronic orbits within an atom. This knowledge is the root of the 20th century developments in Atomic Physics and it had set the basis of the idea of a hydrogen bomb. It is amazing to note that Bohr's was offered the clue of this trend-setting theory in a dream, which he saw in 1919. Neils's mind was engrossed investigating atomic structures and properties those days when he once dreamt that all the planets and stars are 'tied' in a rope. They cooled down and congregated at a common center; but were soon dispersed due to an explosion and whence started rotating in different orbits around this center. This dream gave the much 'sought-for' hint to Bohr to visualize the nucleus of an atom and the orbits of its particles moving around this core.

The dreams that express the internal condition of the body and mind can similarly revolutionize the field of medicine -- especially in the context of the rising rate of psychosomatic disorders. Dr. V. Nikolaevich Kasatkin is renowned for investigating these possibilities. This exponent of Human Psychology and the Science of Dreams has compiled large number of such records where the early indications of dreams proved to be true against the contrary diagnoses of medical experts.

One of his records describes that -- one boy used to dream frequently that a python has caught him and his whole body is aching because of the tight folds of this reptile. He fell sick after sometime and used to really feel sever body-ache. Doctors checked him up thoroughly and found no signs of any injury or disease. However, within a year, this boy suffered from the growth of a deadly tumor in the spinal cord.

In another case, a woman experienced similar kinds of suffocation in a sequel of dreams in a short span of time. In these dreams she used to feel as if her chest is being buried under a heavy lot of clay. She went to some doctors but none could diagnose any trouble. They attributed her experience of dreams as mere delusion. After two months she manifested some symptoms of cough and breathlessness. The tests now showed that she had tuberculosis of lungs.

According to Dr. Kasatkin, there is a dream band in the outer layer of our brain, which records every small perturbation in the normal functioning of our body components. It is from this sensor that the indications of major disorders are transmitted via dreams well in advance before any perceivable manifestation. In his views, repetition of same dream or similar experience may be a good measure of judging the importance of a dream. Such dreams must be analyzed at psychological, physiological and anatomical levels for decipheration of the information hidden in their reflections.

Investigating the science of dreams is still in its infancy today. Further breakthroughs in this rather subliminal and esoteric domain of research on human mind would prove to be of immense importance and use in human life.

Higher Horizons of Dreams

The subtle dimensions of consciousness encompass esoteric domains of the cosmos and the extrasensory world in their folds. The inner layers of human mind -- hidden in the unconscious cores -- retain the impulses of the linkage of the individual consciousness with its subliminal expansion. Their expressions are reflected in what may be termed as divine, spiritual or higher level dreams. Realization of such dreams becomes feasible only when the turbulent currents of thoughts and emotional agility of the conscious and the subconscious mind are pacified completely. The piety, concentration and trenchancy of the unconscious mind increase the possibilities of communication with the subtle world via dreams.

The science of dreams or the 'mechanism' of transmission through the subliminal vibrations of consciousness may be discovered along the concept of "Higher Dimensions -- beyond the three dimensional world" discussed by J. Graven in his noted book entitled "An Experiment With Time". Albert Einstein had visualized time and causation as the fourth and fifth dimensions in this order. He had also conceptualized several other dimensions, which may allow explication of the mysterious world of consciousness beyond the 'real' world.

Dreams of this category may inspire a revolutionary change in the life of an individual and may sometimes prove to be trendsetters for the future of the world too. We had reviewed some dreams of the above kind in the earlier sections. Here we add some more in that sequence and also cite experts' opinions on deeper aspects of dreams.

Jim Richard, a reputed German scholar of psychology has emphasized the role of extrasensory perceptions in the creation of dreams. In his views, we are constantly exposed to innumerable subtle effects of the surrounding atmosphere and environment of life. Dreams reflect a collective influence of such effects depending upon how deeply and what kinds of effects have been assimilated in our mind. Our attitude towards the external world, our reactions and responses to different activities and behaviors and our

emotional interactions in day to day life are also given importance by him in this context. Dr. Richard therefore also supports the possibilities of evaluating the level of one's mind and personality by analyzing the nature of his or her dreams.

Mark Twain has carried out extensive research on a wide variety of dreams. He has analyzed a large number of dreams and focused his attention on the higher level dreams that carry the information from the subtle world. In fact, he was inspired towards active research on these lines after experiencing precognitive dreams in his own life. He once dreamt that his brother has died and his body is lying in a coffin covered by a white sheet of flowers. Mark had no reason to bother about this dream because his brother was a healthy and hearty young man. Every thing remained normal for the next one month. But, exactly one month after this dream this brother of Mark died in an accident of his steamboat. Mark saw his brother's dead body in the same coffin covered by the same flowers in the same manner, as he had seen in the dream!

Adolph Hitler was relaxing in his barrack one day during the War in 1916. He was posted there in his capacity as a soldier. He slept for a while and dreamt that a fireball is reaching him at high speed. Before this could hit and pierce his body, some supernatural power shook him aside and threw the ball far away. This invisible 'angel' then conveyed a divine message to Hitler -- "You are a special person! You are superior being. You can not die now. You have to accomplish higher goals of greater significance". Hitler was suddenly awake. Before he could get up and balance himself, a burning cannon ball came rustling from the front and passed by speedily; it could only partially touch his right shoulder. This was indeed the scene what was depicted in his dream minutes before. He realized the precognitive force of the dream and believed in the truth of the message conveyed in this unique dream. This had aroused tremendous self-confidence in him.

This supernormal dream had drastically changed Hitler's attitude and philosophy of life. This is how a dream had set the basis for transforming an ordinary soldier into the most powerful dictator of the modern era.

Alexander the Great once saw a supernatural being dancing on his chest-shield in his dream. The ears and tale of this strange species were that of a horse. The dream was so clear in his dream after the sleep that he could not help putting his curiosity before Aristidou who was known to be the most authentic foreteller that time. The latter described the sign of victorious future. This interpretation accelerated Alexander's zeal and confidence. As the world knows, he fought many historical wars with extraordinary bravery and triumph for several years thereafter.

When Prince Vardhaman was in his mother's womb, the latter saw a sequel of celestial dreams with unprecedented experiences. Decipheration of these dreams by the experts of her kingdom signaled the arrival of a divine soul, the reflections of whose past births were depicted rhetorically in those mysterious dreams. The child indeed proved to be exceptional and became Mahavir Swami -- the 24th Thirthankar of Jainism.

Prince Tutmas of Egypt dreamt as if God Sphinx is assuring him -- "I will not let your Empire confined to a small territory. You should govern a vast land on the entire globe. I will bless you by wealth and prosperity. You built a grand monument in the memory of your father King Horyakhu. This will bring you good fortunes." When the prince was enthroned to power, his fortunes indeed arouse the way his God had promised in the dream. The blessed king also followed the instructions of the dream and converted the graveyard of his father into an elegant monument embossed with precious pearls and jewels. This glittering structure continued attracting tourists from all over the world for many-many years.

Dreams are given significant mention in several mythological stories too. For, example, the Puranas describe that princes Usha, the daughter of Banasur saw prince Aniruddha - the grandson of Lord Krishna, in a dream and fell in deep love with him. She had never seen this man before nor did she know his identity. The impact of the dream was so profound that she refused to live without him. Good heavens that she was a painter so she could sketch him as seen in the dream. The real prince was found with the help of this portrait after dedicated search across the whole country. The marriage of the two 'dream-lovers' was finally settled after great efforts.

Dr. Sander Forestsy of Hungry has cited evidences of meaningful and important dreams – including the descriptions of dreams experienced by himself and by the people known to him. The Mamanide Medical Center, New York has established a well-equipped ‘Dream-Laboratory’ for systematic evaluation of dreams. The long term experiments and analysis carried out by the senior researchers at this laboratory lead to the conclusion that most of the clear and consistent dreams carry important implications. The scientists under the guidance of Dr. Dulmere and Dr. Krepner are also studying the possibilities of using the interpretations of dreams for improving the health and happiness of people’s life.

On several occasions, noted scientists like Einstein too have acknowledged the remarkable contributions of dreams in flashing out the secrets of hidden knowledge and making possible some of the great discoveries of modern science.

Dr. David Rebecca of Georgia University had given a scrupulously designed questionnaire consisting of 80 questions to large samples of educated people. The purpose was to survey and analyze their experiences and opinions about dreams. About 433 postgraduate persons had replied comprehensively. Analysis of this sample showed in essence that majority had supported and had also sometime or the other experienced precognitive power and substance of dreams.

Dr. Alfred Murray of France had published a compilation of 3000 odd descriptions of dreams and associated experiences in immediate or distant future of persons of recognized authenticity. Most of these dreams were indicative of the bodily and mental conditions or were carriers of information concealed in the future. Let us review some of these descriptions here.

Lord Defrayne was then the viceroy of India. One night he saw a terrifying dream. He saw that some gangsters have murdered a person and running in the dark to hide the deceased body. He followed them (in the dream) and was also able to catch hold of one. When that killer turned back and stared Defrayne, the latter was thrilled by fear and began perspiring. He was awake the next moment. Several days passed by. The dream

did not assume any significance but Defrayne could not forget that fearsome experience and noted down this dream in his diary.

Later on, during the 2nd World War, Defrayne was posted in France as an ambassador of the British Government. One day he went to attend some meeting with a high level delegation of French officers. The venue was set on the fifth floor of a plush hotel. Defrayne was stunned when he was about to enter the lift! The liftman was the same horrifying killer whom he had caught in the dream! The awful face of the killer whom he had caught was still alive in his memory. Because of this sudden shock, he moved few steps backward rather than getting into the lift. While going upward this lift met with a severe accident and everybody - including the 'lift-man', died in it. Defrayne was saved from riding this ill-fated lift because of the 'savior' dream.

Another incident of the above kind took place in America. The warship "Pristine" was to sail for a foreign trip. Col. David Garde was to inaugurate its voyage. His daughter Julia and wife were to accompany him on this occasion. Two days before the function Julia and her mother both saw similar kinds of dreams that depicted explosion and massive killings in a gathering under different circumstances. This is indeed rare that two persons would dream similar events on the same day. It had scared the two ladies a bit; they did not want to take any risk. They insisted the Colonel to keep away from the function. He laughed at their interpretations of the dreams and negated their apprehension. He was there on the decks of "Pristine" at the schedule time. As per the plans, the inaugural ceremony was to begin with a guard-of-honor to the chief guest. During this process, one of the cannons exploded there accidentally and tarnished the bodies of several soldiers and officers around. Col. Garde was one of them!

Our curiosity to peep into the transcendental world of dreams naturally increases when we read, hear, or experience the above kinds of dreams. But the puzzle largely remains unresolved because such incidents are rare. Most of our dreams appear to be blurred, haphazard and vague. Why it is so? Why can't we always visualize the 'unseen' or experience the events beyond the spatio-temporal limits with the help of dreams?

For deeper search of the genesis and manifestation of higher level dreams, we will have to decipher the transcendental science of human mind and the extrasensory perceptions of its unconscious and super-conscious folds.

The conscious mind and intellect cannot perceive the continuous flow of infinitely many activities in the limitless expansion of the subtle domains of Nature. The unconscious mind however, can reach up to the deepest depth of the subliminal world of Nature. Its super-conscious faculties are endowed with the potential to set connection with the omnipresent cosmic consciousness. The activation of these cores of the inner mind enables elucidating the otherwise esoteric realms of existence. The reflections of this elucidation are expressed in what could be referred as higher level or extrasensory dreams.

Our activities in the awakened phase of life are governed by the conscious mind. Wider domains of thoughts and sentiments linked with the extrovert intellect and aspirations too fall in its periphery. It is only in state of deep sleep or trance meditation that the internal layers of our mind begin to unfold and the subliminal impulses of the inner (unconscious) mind could be intensified. How and when these would be reflected (as higher level dreams) also depends upon the sensitivity of our mind to receive and realize these subtle vibrations. The science of spirituality and the *yoga sadhanas* described therein provide the basis for better understanding of these aspects. Practical guidance for ideal conditioning of our mind to experience the higher level dreams is also an important component of this ancient field of knowledge.

Realities Reflected In Dreams

The volume entitled “The Understanding of Dreams and Their Influence on the History of Man” -- published by Harthen Books, New York, presents different philosophies and theories on the nature of dreams and their psychological and social impact. Numerous examples of the significant dreams of the people of modern history are also cited here. Prominent among these are, the dreams of Adolph Hitler which, as described in the earlier sections, had changed the course of history between World War I and II.

Some of the dreams of Tipu Sultan, the intrepid king of Mysore also have significant place in history. He often used to be amazed by the intimations of future events given by his dreams. It became his habit to note down his experiences in a diary.

At one place in his diary, Tipu Sultan writes -- “On the night of a Thursday, which fell on the sixth day of the Kusakhi month of the year of Bussada, I saw a funny dream. I was teasing a handsome man in this dream. (I was also surprised at my own actions, as I am not used to such behavior!). Somehow I also felt that it was a Maratha. Then I discovered that this man was actually a woman. The next day, when I was thinking about this dream it suddenly occurred to me that it gave me the message that the Marathas are no stronger than women. On the eighth day of the eighth month of the same year, I attacked the Maratha Kingdom. The Maratha soldiers ran away cowardly from the battle front as if, they were delicate women! This experience had further strengthened my faith in the realities of dreams”.

At another place he writes -- “On the night of Saturday, dated 24th, I saw an enriching dream! An old man came to meet me in the dream. He kept a stone in my hand and told that he has brought this piece of glass from a mountaintop near Selam. He also said that there is a treasure of glass on this mountain. Before I could ask something, I was awake”. Inspired by this dream, Tipu Sultan had sent some of his confidants to the said hills of Selam. Much to his expectations, there was indeed a great repository of glassy metals.

Dreams can also serve as effective medium for telepathy. One dream of this kind is related with an incident of kidnapping of a medical student. There is a village called Silvasa in Vapi, Gujarat. Mr. Babulal Shah was a rich grocery trader there. It happened sometime in 1973 when his son Jayantibhai was studying in Hyderabad Medical College. One night in July 1973, some robbers kidnapped Jayanti when he was returning from a Cinema. The kidnappers wrote to his father demanding a ransom of Rs. 50,000/- for the safe return of the young chap and also warned him not to seek any help from the Police etc. They had threatened to kill Jayanti in case the money did not reach the prescribed spot before a particular date. Mr. Shah was utterly shocked and terrified. In a state of extreme helplessness, he went to a Swami in the nearby forests on one of his friend's advice. On the 17th of July, the Swami assured him stating -- "Don't you worry! Your son will return safely on his own on the 19th of July".

On the night of 17th July, the robbers reached their hideout in a cave. Jayanti was to stay in the cave with three of them beside - holding their charged guns in hands. He was frightened and was feeling terribly weak. He was practically starving since past ten days. He was so tired that he went into sleep instantly as he lied down on the floor. He dreamt that a saint is encouraging him to run away in the darkness because all the robbers were fast asleep. Then there was a gap in his sleep. He changed the side and slept again. The saint appeared again in his dream after few minutes. He repeated his advice and even convinced the victim of offering necessary guidance and protection. Now Jayanti was awake. He felt as though some divine power has induced extra courage in him. The dream appeared to him like a message of an angel who was sent for his rescue.

Jayanti got up. Looked around. Every one else was asleep. This further inspired a lot of confidence and courage in him. He immediately ran away from there in the direction seen in the dream. After several hours of run he saw a small railway station. He also found a train standing there as if it were waiting for him only. He reached home by this train on the 19th of July. The dream had not only saved the lives of Jayanti and Mr. Shah but it had also demonstrated the supernatural powers of the spiritual saints like the said Swami. It showed that the extrasensory world is the field of activity and expression of the divine souls. The active linkage of the individual consciousness with this subliminal

world brightens and strengthens the latter's potentials and also bestows the love and guidance of the divine souls.

While discussing the role of the subliminal powers of the unconscious mind in dreams, we must keep in mind that all our dreams need not be associated with the subtle world. Very often the internal state of the body and the mind or the assimilated experiences in the memory are also reflected in the mirror of dreams. For example, one of Dr. Fisher's patients used to dream almost every night that somebody is trying to chop up her neck by a knife. Investigations showed that when this patient was in her teenage, one boy had pressed her neck so tightly during fight that she was about to die of suffocation.

The issue of 16th February 1975 of the weekly "Dharmayug" had brought out an eye-opening article on dreams. This article revealed – with due support of live examples, that blind people too see dreams. Narrating their experiences in dreams some blind men informed that what they cannot see by the awakened eyes, all that can be seen by them in the world of dreams. These kinds of experiences assume significant importance as counter examples to Freud's assumptions that dreams are arbitrary melange of what one sees, sensually perceives, thinks about, and aspires in day-to-day life.

The dreams seen by blind eyes demonstrate that the source of dreams lie in the extrasensory domain of consciousness beyond the barriers of the physical world. The eternal expansion of the realizations of life -- from the infinite range of the past to the limitless domains of the future -- becomes evident before the unconscious and super-conscious layers of mind in the state of dream. The above mentioned issue of Dharmayug had also cited an example of a child's dream in this context. The child had never seen or heard of Kashmir or Nainital. One fine morning he said that he had visited Kashmir in the dream. He narrated the beauty of the valley, the lakes, the mountains, so clearly as though he was watching them with naked eyes. He could even name the mountain and river around a school, which he had seen in the dream. His descriptions were found to be correct. He had also cited the name of the school and said -- "I felt in my dream as if I were studying in that school. I also saw a teacher with a stick; he was coming towards me".

Before the birth of Mahavir Swami -- the 24th divine incarnation and exponent of the Jain religion, his mother, queen Trishala had seen fourteen “blessed dreams” in a sequel. These dreams successfully depicted the divinely charged presence of the following in her womb -- elephant, ox, lion, Goddess Lakshmi, fragrant garland of fresh flowers, full moon, rising sun, kalaia (ablution pot for a deity) filled with sacred water, sky blue pond of pure water, gigantic ocean, golden throne, a heavenly aircraft, treasure of pearls and bright flame.

The erudite scholars of her Kingdom had interpreted the implications of dreams as follows. The elephant symbolizes might, amity and patience; its presence in the womb implies the birth of an intrepid child who would be endowed with above qualities. The essence of their interpretations -- what other symbols represented, was that the “would-be” prince will be exceptionally powerful, praiseworthy, compassionate. He will be endowed with divine virtues. He will be a living monument of ascetic disciplines and nonviolence. His mind will be deep and serene like an ocean. He will attain ultimate bliss by absolute knowledge and detachment. The nitid glory of his teachings will shower peace and happiness on mankind for ages. The great life and divine deeds of Mahavir Swami approved the reality of these interpretations before the world.

The dreams of this kind give us a glimpse of the eternity and limitless expansion of consciousness, the realization of which is a major objective of the Indian Philosophy and Science of Spirituality.

It is said that the trenchancy and reality of dreams depends upon how deep was one’s dream and how focused was his unconscious mind in receiving the transcendental signals from the subtle world. A good crop cannot be expected to grow in a land that is not cleared of wild shrubs and stones and is not been cultivated carefully. The same is true of the appearance of higher level or transcendental realities of dreams in the ‘soil’ of mind. The piety of sentiments, serenity of thoughts and intrinsic depth of virtuous tendencies are essential for realization of dreams that reflect the subliminal domains of existence and may transmit afflatus. The greater the purity and peace of mind, the clearer and more meaningful would be the dreams.

As discussed earlier, the Brahadaranyak Upanishad describes dreams as an intermediate state of mind between the awakened and dormant. The activities and hidden expressions of the subconscious, unconscious and super-conscious mind may be reflected in this state when the conscious mind is asleep. Prudent thinking and righteous character ensure immense bliss, peace and enlightened progress in the externally awakened (i.e. physical) world. The subliminal links of these virtues with the sentimental core and hence with the inner mind create positive influence on the quality of dreams too.

The Indian Philosophy emphasizes at the evolution of the individual consciousness, which is a tiny fraction of the cosmic consciousness and hence contains, though in subtle forms, the infinite potentials of the latter -- much like a seed 'contains' the entire growth of the tree. The Indian scientists of yore -- the rishis, had therefore given greater importance to the extrasensory realization and spiritual elevation rather than materialistic research. The science of spirituality and the philosophy of life developed by them offer adept guidance in all fields of knowledge: be that pertaining to matter, or to consciousness. In particular, the science of dreams too could be deciphered with the help of this ancient stream of knowledge. It may then be possible to analyze the supernatural experiences of dreams as effectively as the observations in a laboratory.

Dreams and Vision of Transcendental Realities

Amity and affectionate relationship are invaluable assets of human life. The expression of mutual cooperation, faith and love proceeds with these roots of firmness in social harmony. One cannot normally expect sincere support and help from those who are not known to him or with whom he is not at friendly terms. Intimacy of relationships augments only on the synergist foundation of mutual faith and benevolence.

The intimacy of thoughts and sentiments also accelerates the possibility of transmission and reception of subliminal information in the subtle domains of consciousness. These possibilities are often reflected in premonition of the death or severe agony of the near and dear ones via dreams or in the experiences of unprecedented gloom without any obvious reasons. Many a times it seems as though the soul of the deceased appears – in its subtle body – in the dreams of a dear friend or intimate relative to convey the message of its physical death.

There would not have been much evidence of the transcendental messages carried by the super-consciousness of the soul, if the experiences of the above kind were confined to the precognitive dreams of the death of someone who is seriously ill or who is fighting on a war front. Because, in the latter cases the precognitive experiences would have been attributed to the natural apprehension and imaginations of the conscious mind. The accumulated thoughts and worries about the concerned friend or relative would remain alive in some corner of the memory in such cases. These may give rise to varied reflections of dreams in the subconscious state of sleep. But, that cannot be the case when one has precognition -- through dreams or subtle reflections -- of the death or accident of a beloved friend or relative who is healthy and hearty, though staying far away. The large number of authentically reported and verified reports of these kinds of experiences evinces some kind of subtle connections between the inner cores of consciousness generated by sentimental intimacy.

How can a person appear in someone's dream and inform about his own death? Or, how can a person guide and support a near and dear one who is far away and badly

needs this help? What sets the basis for this mental telepathy? Experiences of this kind reflect the subtle powers of the soul and its eternal linkage with the omnipresent cosmic consciousness. The list of such supernatural experiences in dreams is quite large. Scientific researchers have approved the authenticity of a significant proportion of these. This includes the widely discussed dreams of some of the architects of world history.

The moment Napoleon Bonapart died on the battle fronts, his mother, staying thousands miles away, met him in her home! She was pleased at this surprise visit of her brave son. Napoleon told her -- "Look Mother! Now I am free from all troubles". Three other members of the family also saw him meeting his mother. It was only after several days they learnt that the little corporal had died around the same time when he appeared before his beloved mother.

Varian, the celebrity poet of yesteryears had also compiled the above kinds of transcendental experiences of people from different walks of life. At one place he writes -- "Captain Kid of Britain was fast asleep when he felt there is an extra burden on his bed. He opened the eyes and saw that his brother, who is employed in West Indies, is sitting there. It was impossible to have him here! He thought it to be a dream and closed his eyes to continue his sleep. But again he felt his brother's presence. The caption tried to hug his brother and found that the latter's coat was totally wet. He was stunned and got down from the bed. His brother had disappeared by then. The next day he learnt that his brother was drowned to death in a river in West Indies last night.

Film actress Olivia was tired after the day's work and was feeling a bit lonely in the evening. She went to a friend's house but he was not there. She preferred walking to her house, which was not far. On the way, she felt that the same friend came from behind and started walking with her. He was also holding her hand and humming her favorite song. She too accompanied his tune. Soon they were in front of her house. As Olivia was feeling tired she wished him "good night" and went inside. This was nothing unusual; there was no formality between them. Next morning, when she was glancing through the newspaper at breakfast table, she was shocked to read that this friend of hers was assassinated the previous afternoon! How could he accompany her late in the evening when he was no more?

Captain Fredrick-I was on duty as a commander on a naval ship during the battle between England and Burma. One night, when he was half-asleep, he felt as if some has quietly entered his cabin. He got up and was about to hit this intruder. but suddenly stopped as he saw the 'visitor's' face in the moonlight. It was the commander's brother who should have been in England that time. He seemed to be in a hurry.

The visitor's voice shivered -- "Fred, I have come to inform you that I have died." He disappeared the very moment. Commander Fredrick could not make out whether it was a dream or reality? As per his habit he noted down this unusual experience in his diary with specific details on what date and time it occurred, how was the weather and his own mood before sleep, etc. When he returned home after the war, he sadly learnt that his brother had passed away in England the same day, at the same time, when the commander met him (or his soul!) in a dream like state.

Mrs. Cox of Queen's Town had also experienced the presence of her brother's subtle body. She had been to her brother's place during vacations to look after his house and his little son, as he (the brother) had to join duties as a naval officer far away in Hong Kong. As part of the routine, one night she made the child sleep comfortably and came to her room. She was about to sleep when this boy came running. He was a bit frightened and said -- "Aunt, just now I saw Daddy walking around my bed!" Mrs. Cox explained him that it must be a dream. The motherless kid was so scared that he did not want to return to his room alone. He slept in his aunt's lap.

Mrs. Cox had gently put him on her bed and she lied down beside him. After a while, she looked around and found her brother sitting on a chair near the room heater. He was looking pale. She tried to talk to him, but in vain. He suddenly disappeared. She thought it was an illusion of her mind. As she was worried about his well being, it was natural that some part of her mind was engaged in thinking of him. Several days later she received the tragic news from the Naval Head Quarters informing about her brother's sudden demise. He had expired in Hong Kong few hours before the above incident.

Sargent Krensky was a popular ballet dancer. It was in December 1919 when he returned from the rehearsal of a dance-drama and went to the bed after dinner. In the first phase

of his sleep he dreamt of a garden especially decorated for Christmas celebrations. The stage for the dance-drama named "Infanta" was set beneath a huge tree. Accidentally, a burning candle fell down from the tree and the stage was set ablaze. The producer Adolph Vom was running behind the stage for safety. All of a sudden the scene changed and Sargent saw a heap of white flowers in lieu of the stage in his dream.

Krensky was awake after this dream. He was also a bit puzzled because just a few hours before he had rehearsed for "Infanta". Two days before the fete of Christmas, everything was set for the colorful presentation of the ballet in a garden. Then somebody brought the news that producer had died in an accident! Did the flowers seen by the dancer in the dream represent a precognitive symbol of homage to the departed soul?

Many a times, the reflections in dreams are difficult to be interpreted. One can't make out the correspondence of what he experienced in a dream with possible implications of future or past events. Dr. Walter Franklin Prince saw one such 'mysterious' dream on 27th November 1917. A stranger young woman gave him a piece of paper in this dream. The message was written in red ink stating -- "one who has given this letter to you should be sentenced to death". After reading this, he looked at the woman carefully. She pressed his hand. He felt as if she was chewing his fingers. Suddenly her head was off her body. The dream too was over.

Dr. Prince felt upset by this vague and horrifying experience in the dream. Next morning he narrated this dream before Mrs. Christine who was a senior member of the American Association for Research in Parapsychology. She too could not resolve this mystery but noted down the descriptions for further analysis. Later in the day the doctor found a satisfactory explanation when he read the following item in the newspaper. It said --"a 37 year old woman name Sara Hand committed suicide by lying on a railway track last night. Her head was chopped off from the body". The 'chewing of hand' in the dream was perhaps an implication of the 'cutting of Mrs. Hand'! Soon after which, her head fell away from her body -- as seen in the dream too. Dr. Prince's unconscious mind seems to have accidentally caught the subtle signals of the incident, which took place far apart in the darkness of night.

Mrs. Julia was the wife of Col. Gardiner of the American Army. Mrs. Annie was the wife of Thomas W. Gilmer, who was a secretary in the Naval Services of America. Strangely, as a press report revealed later, both these women dreamt of their husbands' deaths on the 27th February 1844. In view of the dreams, they both had tried preventing their respective husbands from participating in a national function, which was to be held in Washington the next day. Their efforts went in vain. The officers did go to the function where, they died on the spot because of an accidental explosion in the barrel of cannons arranged for exposition during the ceremony.

Julia Taylor used to claim that she could read her husband's moods with the help of dreams even when he is hundreds of miles away. When they were newly married, her husband had been to Richmond for official work. One night, Julia dreamt that her husband is perspiring profusely. He was holding his tie and shirt in hand and was looking pale. He told her (in dream) to hold his head, as he was not feeling well. This was Julia's first experience of precognitive dreams. Next morning, she took a train to Richmond. She was relieved to find her husband in good health there. However, he informed her that he had felt uneasy and upset last night because of an accident in the hotel where he was residing. One person had died under similar condition, in which Julia had seen (in the dream) her husband suffering. Incidentally, it happened around the same time when Julia had dreamt it.

The wide varieties of experiences of above kinds indicate the eternal presence of the universal force of cosmic consciousness. Its linkage with the individual consciousness is manifested under some specific conditions in the transcendental or amazing expression of the dreams.

People endowed with piety of heart and serenity of mind and having devotional approach to life are more likely to experience supernormal dreams that might be associated with the welfare of others. Their earnest will of altruist service and compassion of inner self is most suitable for reception of the compatible signals from the subliminal world of universal consciousness.

Twelve years old, Jane of England was blessed by extraordinary power of visualizing transcendental realities via dreams almost every day. Her supernatural potential came in light, and people started taking her seriously after the following incident. On 28th February 1898, Jane's father, Captain Spraitte sailed abroad with a container of coal. No mode of communication available those days for contacting people on board of a sailing ship. Jane used to pray for her father's well being. One night she screamed in her sleep. Every one at home got up and gathered around her. They woke her up and asked for the reason. Jane replied with a cry -- "Daddy ship has drowned in the ocean; though he is safe as another ship could rescue him on time, many others have lost their lives". Jane's mother scolded her for making unnecessary 'predictions'. A year passed thereafter. When the Captain returned back, he confirmed that what Jane had seen in the dream the other day had indeed happened on the same day!

The reflections in dream which correspond to the realities of the present happenings at long distance, may be explained as the reception and transmission of wireless signals -- like that of the radio waves, form the cosmic ocean of subliminal vibrations. What one's mind would receive (or experience) in the dream depends upon the matching range of 'frequency' with respect to the impulses of his unconscious mind. Specific experiments in this regard may be designed -- in a way similar to those for telepathy -- for deeper research. However, the dreams associated with precognition or clairvoyance pose greater challenge before the researchers. History has ample examples of dreams of this category.

Former American President Abraham Lincoln dreamt one night that he is hearing loud cries in the White House. He is moving around to find out from where this lamenting noise is coming and why? The dream continued. Then he saw a corpse - wrapped in white cloth in a nearby room. A large number of people had gathered around the body and were weeping in grief. In the dream, he asked one guard about who has died? "President Lincoln" -- he replied; "some one has assassinated him by bullets".

Next day, the President discussed this dream with some of his friends too. Everyone just laughed at the random and imaginary creations of the dreams. But, unfortunately, the

dream proved to true just after a short span of four days when President Lincoln was shot dead by an actor (on the stage) while he was watching a play in the Ford Theater.

Allen Badham of the USA dreamt one night that the then American President Robert Kennedy is going to a party. He is surrounded by a large group of supporters. A member of the opposition takes advantage of the crowd and shoots him. The President succumbs to the bullet on the spot. Allen had reported this dream to "Dream Research Organization of America" and requested them to intimate the President's personal secretaries. The dream proved to be a clairvoyance of realities of future. President Kennedy was shot dead in the same manner a week after Allen's dream.

Professor Frenz Meimer was popular for his atheistic attitude. Some of his students at the Jane University often used to discuss with him about the existence of universal consciousness and supernatural powers. The rational thinking of the Professor wanted physically perceivable proof of everything that is true. One fine morning one student of this 'theist' group came little early and told him before the class -- "Sir, today I have brought such a proof that there won't be a need for any more proof or argument in support of the existence of extrasensory powers of the Supreme Consciousness. Today, I have dreamt some thing about the near future. I won't tell you the details now, except that I will die soon". He also told the Professor from where to collect the 'proof' after confirming the validity of his premonition.

Everything remained normal for about a week. The boy fell ill on Monday the next week and died a natural death on Thursday. Professor Frenz was shocked to hear about his untimely demise. He could not help recalling the boy's words. With a feeling of grief he visited the latter's house. In order to keep his words, he also searched the mysterious "proof". He collected a sealed envelop from a box there as was told by that student eleven days ago. This was the description of the precognitive dream of the boy. He had written it the same morning when he had informed the professor about his premonition of his own death. It read -- "I will breath my last at around 5 am on the 17th of this month, i.e. the coming Thursday. My parents would be able to reach only when my body is being buried. The coffin will be opened again. After that, I will be buried for ever." He had even written the name and location of the graveyard where his body

would lie in eternal rest. Every thing had indeed happened exactly the way as it was stated in the letter. Prof. Frenz had now felt and accepted the realities of the transcendental world beyond the reach of human intellect.

The 7th August 1939 issue of the daily entitled "Deepak" -- published from Abhohar (Punjab), had reported the dream of a gardener who used to supply flowers for worship in many temples and houses in the nearby village. This fellow once dreamt that he has climbed up a wood-apple tree to pluck its holy leaves. Suddenly he looked down and saw a wild buffalo who was roaring -- "I will kill you the moment you come down." Poor chap, he was so scared that he narrated the dream before almost everyone in his acquaintance in the village. Nobody could give any explanation. Next morning he had to climb up the wood-apple tree, because the supply of its leaves was necessary for the worship of Lord Shiva. He did not want to look below the tree. Moments later, a huge buffalo came running in a wild mood and stroke the tree. The gardener could not stand the jerk. He was almost dead because of fear after seeing the animal. He lost his balance, fell down, and lost his life forever.

The Arc Bishop of Hartford and his wife were going to church for the daily prayer in the morning; the wife told that she dreamt of a pig dining with them last night. They both laughed at the funny expressions of dreams. They returned home as per the daily schedule. To their surprise, there was an unexpected visitor sitting on the dining table and clearing their breakfast plates. Well, it was a pig that was recently kept as a pet in their neighbor's house!

Sigmund Freud is known for his "Theory of Dreams" -- largely describing dreams as reflections of erogenous feelings and concupiscence. However, he too had come across with dreams that were inexplicable by his theory. For example the following reported by him in his volume entitled "Interpretation of Dreams".

Freud writes -- "The son of an elite person in my city died in the night. As it was not possible to arrange the funeral before morning, candles were lit around the corpse and it was decided that one or two people would sit around it the whole night. As the father of the deceased was old, he was sent to bed. Late in the night, when he had hardly slept for

few minutes, he heard his departed son telling him in a dream -- "will my body be burnt here itself?". The father got up; he was so worried and disturbed that he could not remain in the bed and came out to the room where his son was lying dead. The room appeared to be more illuminated. Nearby, he saw that the person on guard had slept and the cloth covering the dead body was burning as a candle had fallen on it. Any delay would have risked burning the corpse along with other things in the room!"

Commenting on the above kinds of experiences in dream, Freud had to accept that dreams may sometimes reflect something beyond the reach of the aspirations and imagination of the 'physical' mind.

Clairvoyance of the events of distant past has also been realized through dreams as frequently as that of the present or future. Examples of this category have been of special interest to the parapsychologists because they express two important implications: That, time is an absolute dimension so, whatever appears to have been lost in the flow of time that does remain alive in its endless journey. And that, our subtle mind has a reach in the limitless expansion of time and beyond the barriers of the three-dimensional space.

With the advent of research in parapsychology and the evidences of extrasensory perception, the research on higher level dreams and the concerned fields of the ancient science of spirituality too has gained momentum.

The causal basis, diversities and implications of dreams are as vast as the infinite expressions of the limitless, Absolute Subliminal. Dreams are most often found to be vague manifestations of illusions, suppressed emotions, mental agility, or subconscious perceptions of the fluctuation in the internal condition of the body and mind or of the surrounding atmosphere. Sometimes they appear like the creations of a child's arbitrary imaginations, or depiction of the mirage of ambitions and sometimes they become mode of free entertainment. Nevertheless, there indeed are significant varieties of dreams, which demonstrate that -- dreams do reflect the transcendental realities and could be the best mode of linkage between the human mind and the ultimate truth.

Depth Of Life In The Mirror Of Dreams

According to the Indian Philosophy, the natural manifestation of life is reflected in the human mind in three states of realization -- awakened, dreaming, and dormant. This view encompasses wider and deeper dimensions of dreams as compared to the theories and models of the modern sciences and schools of psychology. The latter largely describe dreams as combined reflections of - bodily experiences, hidden or suppressed desires, or subconscious impressions of illusive and haphazard thoughts. The Indian scriptures mention a great deal on the super-conscious and spiritual domains of dreams. It is argued here that the supernormal powers of the unconscious and subtler cores of mind make possible the extrasensory perception of transcendental knowledge and the communication with the subliminal world. Research on the science of dreams affirms the validity of both the views.

As might have been experienced by most of us, quite often dreams could be mere reflections of the instability of mind or of the bodily activities. Often the cause of disturbed sleep -- because of too many dreams -- is found to lie in perturbed mental or physical health. Many a times we get the subconscious perceptions of what is happening around us as an associated experience in dream. For instance, sometimes if someone is playing music at some distance when we are asleep, we might dream something associated with a musical instrument; even the noise of kitchen utensils or the ring of a telephone may sometimes sound like loud music to us in the dreams. Such dreams are short-lived and often experienced in disturbed sleep. Usually, the continuity of sleep breaks with such dreams. But one might feel as though the incident (dreamt) had lasted for few hours.

The authentically reported instances of experiencing premonition, clairvoyance and mental telepathy through dreams may not be as large as the above kinds of 'every day dreams'. However, proportion of the higher level dreams is significant enough to draw the attention of the researchers as well as the common curiosity of people. We shall review a few of these live-examples.

The political opponents – especially the white fundamentalists, had planned the assassination of the then American President Abraham Lincoln because the latter was promoting the emancipation and development of the Blacks – the slaves. Exactly two days before the success of the heinous scandal of the fundamentalists, the president's wife had dreamt that somebody had murdered her husband in a theater. She had tried her level best to cancel the president's scheduled visit to a theater that week but she could not convince him. The world knows that President Lincoln was assassinated (by an actor on the stage) in the theater when he was watching the play. Incidentally, he too had seen his own corpse in a dream just four days before and had also discussed it with friends. The precognitive dreams of the Lincoln couple are given significant mention by the historians their ultra –scientific country.

The impact of intensive dreams could sometimes be so deep that it might inspire transmutation of ordinary personalities into exceptionally virtuous ones overnight. On the other extreme, it might trigger people to commit what could be termed as disastrous. The inhuman crimes of assassinations of President Roosevelt and President McKinley are historical examples of the negative impacts of violent dreams. The killers in both the cases are said to have gained defiance and direction from the dreams.

Another amazing incident of the reality of dreams is reported in the old records of a British District Court. Long ago, in the first decade of the 19th century, there used to be a hotel owned by Mr. Ascher in the Portlio town of Ireland. All the tourists (traders) from the nearby villages and port used to lodge in this hotel.

One night, Ascher's wife dreamt that, two men in sailors' guise came to their hotel in the evening. They ate well and went back along the road to the Karic village. Thick trees and shrubs surrounded this road and there was no inhabitation around. Suddenly, one of the strangers attacked and killed the other after walking some distance and he also buried the victim's body in a ditch beneath the shrubs. The dream was over by now. The image of this dream was clear in Mrs. Ascher's mind that she narrated it as it is to her husband. Ascher paid no attention to her story. Late in the afternoon, she was stunned to see that two of the visitors who had just entered the hotel were the same fellows whom she saw in the dream last night. She pointed this to Ascher's attention. Nothing significant

happened. The two chaps had gone back in the evening. The hotelier had forgotten about them in his busy routine. But, his wife could not.

After a couple of months, Ascher's wife heard someone talking in the hotel that a man from such and such village had suddenly disappeared from such and such date; his family has tried hard to find his whereabouts but there is no clue. The date and the name of the village sounded familiar to her. Yes! It was the same day when the 'mysterious visitors' of her dream had lodged there and gone towards that particular village. This time she forced her husband to report about her dream and the visit of those two 'sailors' in the office of the local magistrate. The police investigated the case on the basis of her statement. The dead body of the said absconder was found at the spot shown by her. The killer too was identified; he confessed his crime and was sentenced to death by the court. Thus a dream proved to be an important 'witness' for a criminal case.

It happened in May 1966, when one Mr. Hukumchand of Barusagar, Jhansi (India) had gone to Mathura in connection with the publicity of a charity school named "Parshwanath Digambar Jain Vidyalaya". One evening during his sojourn, a snake had bitten him when he was strolling in the Gandhi Park there. Onlookers took him to the Ramkrishna Mission hospital in Vrindavan. One night, in the hospital, he dreamt that a saintly man with a white beard took him to a nearby village and asked to unearth the idol of the Jain God Parshwanath at one place. Driven by his religious faith and natural curiosity, Mr. Hukumchand did go to the indicated spot soon after he was discharged from the hospital. He also arranged for the digging operation with the permission of the local collector. A majestic idol of Parshwanath was found after three days.

The idol was made up of gold and jasper (touchstone) and costing worth 1,25,000 rupees at that time - in 1962. This was handed over to the Archeology Department, Mathura. As such, there may occur some fraud cases where the 'self-styled' swamis may hide an idol beneath earth's surface and later on claim to have seen an idol at such and such place in a divine drea. However, they won't generally hide it so deep, nor could one risk using such an expensive idol for this purpose. Most importantly, a fraudulent would not hand-over such a rare piece of art to the Archeologists so easily. Mr. Hukunmchand's authenticity stands beyond question in this respect. The idol found by him is still

consecrated and worshiped in the local Jain Temple and stands as a monument of the hidden realities reflected through the dreams.

The following incident was reported in a Marathi magazine entitled "Purushartha" -- Dr. S. S. Azgaonkar was a renowned ophthalmologist of Bombay. His wife, Lalithabai died in 1952 on the auspicious day of Vat Purnima. She was pretty old still she had observed a fast that day as she used to do every year since her marriage. A day after her demise, her brother Mr. R.G. Sawant who was an advocate in Bombay saw her at the doorstep of his house. He was a bit shocked but neglected it as an illusory reflection. A couple of months passed. Then Lalitabai appeared in the dream of Mrs. Sawant and said -- "Go to the doctor and have a check up. You are pregnant! I will be (re)born from your womb as a baby girl. Please call me as "Lalita" in this birth too"

Mrs. Sawant was nearly 40 years at that time. She had no child and there was no hope left as several gynecologists had declared that because of some defect in the uterus she can't deliver a baby. However, because of her late sister-in-law's instructions in the dream, she insisted her husband to take her to their family doctor. The doctor was stunned to see the new development. Her uterus was now perfectly suitable for its natural purpose. Not only that, she was pregnant too! In due course, Mrs. Sawant gave birth to a baby girl, and, as per her latent desire (conveyed in the dream) this child was named "Lalitabai".

Incidents of the above kinds are of special interest to the Indian people. The illiterate villagers may not understand the philosophical deliberations on religion, but they do discuss and infer the implications of dreams with great confidence. Their sincere faith is often exploited by the so-called experts of esoteric knowledge who claim to foretell the fate of innocent ones by deciphering the latter's dreams in an arbitrary manner as per the requirements of smooth running of their 'business' of astrology.

The extremes of blind faith in dreams as "messages from the other world", on the one hand, and narrow interpretations of dreams as "expressions of mental complexity and unfulfilled sensual desires" on the other, have impeded a true scientific research on dreams. In view of the subliminal nature of the unconscious mind, it would be desirable

to review the ancient science of spirituality for in-depth research on the genesis and expansion of dreams.

The Indian scriptures illuminate deeper knowledge on the eternal relation between the soul, the mind and the omnipresent consciousness and describe dreams as the expressions and mode of subtle linkage between them.

The Kathopanishda states --

Swapnantam Jagaritantam Chobhau Yenapupāyanti | |
Mahantam Vibhumatmanam Matwa Dhiro Na Socati | |2| |1| |4| |

Meaning: That, which sees the dream like the vision of an awakened state, is the omnipresent soul. The wise men, who know its secret, overcome all worries and ignorance.

The state of dreaming is described as one of the four natural states of the existence and expression of the individual consciousness. In the awakened state, we receive information and knowledge with the help of our sense organs. However, this knowledge is incomplete because of the limited range of perception of these bodily sensors. For example, our ears can listen to only the sounds falling in the small range of audible frequencies. The domain of vision of eyes is limited too. During the state of dreaming, the individual consciousness manifests itself in the subtle body (the inner core of the sheath of mind). The unconscious mind is for the subtle body, what the conscious mind is for the physical body. It can 'perceive' knowledge from anywhere in the limitless expansion of the cosmos and within and beyond the barriers of time, because of its extrasensory existence. It can be linked with the cosmic consciousness and receive transcendental signals. However, how efficiently this supernatural power of the mind could be expressed and used via dreams depends upon its inner strength and spiritual radiance. The latter augment with the piety and serene depth of thoughts, sentiments and conduct.

No image could be clearly seen in a stained mirror. The same is true about the reflections of dreams in the mirror of human mind. Because of the intimate relationship between

the body and the mind, the lethargic or unhealthy state of the body, or its erogenous stimulation etc, also malign the sensitive 'screen' of mind. This results in disturbed, vague or obscene dreams. It is a pity that majority of the people -- the preposterous as well as the brighter or sagacious ones, do not care for sentimental refinement and righteous orientation of thoughts.

Moreover, the extrovert attitude, frequent excitations and depressions of mood, excessive attachment, uncontrolled lust, etc disturb the natural stability, vitality, trenchancy and harmony of mental activities. As a consequence, almost 90% of the dreams appear to be blurred on an average and cannot be retraced by people's memory in general. The rest (10%) are usually vague imaginations of the subconscious mind or reflections of the intra- body conditions and suppressed emotions.

We may recall that pure, honest and saintly minds are more likely to be charged by the spiritual force of the soul. Vision of the depth of life and its transcendental realities and realization of its divine realms becomes possible through the dreams appearing in such enlightened minds.

The Unfolded Secrets of Dreams

The incidents of extrasensory perceptions through dreams have posed interesting problems before the scientists who consider that all the functions of the brain and hence of the mind too, are a result of some biochemical or physiological processing. The potentials of human mind demonstrate that the difference between man and other vertebrates is far more than that between the animals and plants. Human mind is a remarkable expression of the extraordinary evolution of consciousness. Evidences of precognition and telepathy by dreams signify the impulse of the absolute consciousness of the soul existing in the inner cores of human mind.

If mind were a mere expression of the bio-electrical and physiochemical reactions, its activities of the awakened state should have stopped or changed drastically during the state of deep sleep! Then, one would not have remembered his own identity in the dreams! How could one recognize different objects and the contextual relations so well in the dreams, as one would in the awakened state? What remains active when the conscious mind -- the entity which perceives knowledge through the sense organs and controls the behavioral and intellectual interaction etc is asleep? Is this the unconscious or subtle mind? The experiments conducted in some modern laboratories support the second hypothesis. The distinct patterns of brain waves recorded by EEGs in the awakened, sleeping and dreaming states of the mind provide the basis for modeling and analyzing the activities of brain in the dreaming state.

Dr. Klettman has carried out extensive research in this area of neuroscience. He has found that the deeper and more stable the state of smooth sleep, the greater would be the chances of clear and meaningful dreams. During the last phase of night, surrounding atmosphere becomes cleaner and calmer. In this phase one is more likely to get complete sleep. Perhaps this is the reason why the early morning dreams often prove to be important. Dr. Klettman defines dreaming as a natural activity of life like that of breathing.

One might argue that if dreams are reflections of the eternal linkage of the soul with the unconscious mind then why couldn't everybody experience the supernatural dreams that express transcendental realities of life? Observations of the scientists like Dr. Klettman explain the reason to a great extent. Stability of sound sleep is described by their experiments as an essential condition for experiencing thorough dreams. The deeper the conscious (external) mind would sleep, the sharper the reflections of the inner mind could be in this state. Dr. Klettman also points out that consumption of stimulating and spicy drinks or food disturbs the natural pattern of sleep and prevents the possibility of the expression of the natural mind. What one thinks, feels and does in the awoken state also has significant impact on his sleep and conditioning of mind.

Research on dreams has gained momentum in Europe -- especially in Poland in view of the popular instances of supernormal dreams that elucidated facts beyond the reach of human intellect and scientific instruments. The following incident is often cited and discussed in the above context.

Marena was a Polish girl engaged to a young soldier of her town. Her fiancé, Stanislas had come to their hometown on vacation to marry her. Few days before the wedding ceremony, he got an emergency call in wake of an unprecedented war. He had to leave the city of Zarnak and join his battalion at Ameiski. The untimely separation with the beloved one was unbearable to both of them. The heart throbbing pain of separation lived in their memory with the awakened thought of each other.

On the battlefield, Stanislas was once caught in severe attack of the enemy's army. Hundreds of his fellow soldiers either died or were found missing after this battle. No one could trace his whereabouts either.

It was sometimes in October 1918, when Marena first dreamt that her fiancé is trapped inside an underground canal, there is a candle lit there; he is calling her for help while trying to remove the rocks to find a way out. Marena could not sleep after this dream. Her pulse rate shot up and she felt severe mental fatigue.

Dr. Eugene Aserensky, a colleague of Dr. Klettman has, in one of his research reports, analyzed the effects of body-conditions on dreams and vice-versa. He has found that the phase of rapid eye movement (RAM) occurs about 4 to 5 times during sleep. Sometimes this process continues for hours. It is an indication of an active dream. His experiments also show that the nature of dreams affects the emotional center and the sensitive organs of the body accordingly. This shows that the soul remains 'active' in the gross body when it also traverses (in subtle body) in the limitless cosmic expansion. Marena's condition after the tragic dream also demonstrates the sensitive effects of dreams.

One day, in the beginning of 1919, Marena's mind reached a remote place in the dream. She saw a huge fort. Then suddenly she saw a broken wall in one corner of this fort. She also recognized Stanislas' face hidden beneath the debris. Again she felt that he is trying to remove the stones to come out but his efforts go in vain. He looks pale; his cloths are torn. He is praying for help in a meek voice. Marena could not tolerate his agony any more. She screamed! The dream was over. Her mother too was awake because of her scream.

Marena was in such a trauma that she kept calling for her fiancé. Family members were worried. They called a doctor; also took her to a local church. The priest and the doctor both described the dream as a reflection of her excessive love and attachment with the missing man. They advised her to adjust with circumstances and engage herself in creative activities.

Next night again Marena experienced the same dream. The cycle continued for several days. Even in the awakened state, Marena used to talk about it to everyone she met. She also requested her relatives and friends to search for the fort and Stanislas.

Dr. Edwards, who had analyzed and reported this unusual dream, writes that -- people thought Marena has gone mad. Even those who sympathized with her could not offer any help, as it was impossible to identify the specific fort in a country like Poland, which is known to be a land of royal forts.

Driven by some inner force, Marena decided to search the fort on her own and rescue her fiancé. She traveled for nearly a month and visited many forts on the way. At last, she glimpsed a light of hope when she reached the city of Zlota., in south-east Poland on the 25th April 1919. A fort on the mountain there resembled the one she saw in the dreams. She shouted in excitement and fainted for few minutes. Local residents gathered and came forward to help her after hearing the tragic story. A police officer on duty however said -- “There is nobody inside this fort. I have been keeping a guard on it since more than a month”. But, Marena’s confidence was unperturbed.

She climbed up. Walked around the fort and found the broken wall. The heap of the debris also was the same what she saw in her ‘by now popular’ dreams. She started removing the bricks and stones in haste. Some others, who had come there to support her, as well as those, who had climbed up out of sheer curiosity, also joined this seemingly hard attempt. Half of the debris was cleared when they saw a secret door to go inside. By now they were also able to hear a man’s crying voice. Once the door was opened a bit, a couple of them went in and brought the man out. Yes! He was Stanislas! His cloths were torn; body paled. He could hardly stand. His eyes were unable to bear light after such a long period of ‘burial’.

He narrated his horrifying experience, after being brought to somewhat better condition. He said, he was guarding the Army’s store in this fort when this portion was damaged by the enemy’s bombshells. He miraculously survived the attack and could remain alive so long just with the support of the stock of dry eatables, water and wine kept in the store. Candles helped him locate the things and also kept the hope -- of seeing the real light --lit in his heart. His heart was naturally anxious all these days to see Marena at least once before he dies. Perhaps this had connected their subtle minds with the subliminal thread of dreams and made the impossible materialize indeed.

This miraculous incident had made great news in the entire nation and across Europe. It had almost compelled people to accept the reality of the inner mind and its immense potentials and linkage with the soul expressed in higher realms of dreams. The Officers of the Polish Army too were quite amazed. They allowed Stanislas to take voluntary

retirement and join the administrative work. His marriage with Marena was an occasion of great joy for everyone in the town.

Mr. M. B. Campbell, Director of Campbell & Co., Richmond, had also referred to an incident which had made him believe the reality of dreams and their intense linkage with deeper domains of mind. His friend, Mr. A. A. German had told him in London on the 10th November 1947 that a horse numbered 20-20 is going to win the Lchester race. German's prediction was based on a dream. On the 17th of the same month, the Lchester racecourse showed that the winner was 20-20 indeed. The accuracy of German's predictions of this sort was also highlighted in some new papers.

The linkage of dreams with the invisible or extrasensory domain of life is described as a natural phenomenon of human life in the Indian scripture. Maharshi Vasishtha states this fact in Yoga Vashishta as --

Idam Jara Dayam Swapna. Iti Nasyeva Bhinnata |
Satye Vastuni Nihasesa Samayoryanubhutih | |

-Yo. Va. 6 | 2 | 161 | 24

Adirurgehi Citswapno Jagradityabhishabadyate |
Adyah Ratrau Citeh Swapnah Swapna Ityabhidhiyate | |

-Yo. Va. 6 | 2 | 55 | 7

Meaning: There is no difference between the awakened and the dreaming states. The flow of the impulses of the unconscious mind generates dreams. The awakened state too is a dreaming state for the soul. In both the states, the soul remains the same.

Events Folded In Dreams

Mr. Jagan Prasad Rawat was a dedicated freedom fighter who had also served as a minister in the Public Welfare and Construction department of the government of Uttar Pradesh in India. He had had remarkable experiences of reflections of the future events well in advance. The collection of his dreams is so vast that it might be compiled in the form of a thesis. Below we cite excerpts from his experiences. He writes -- "I was a student of 10th standard in Ajmer. Matriculation examinations were conducted those days by the Allahabad University. The day after I reached there was my history paper for which I was least prepared. I was a bit tensed, thinking -- what I will do tomorrow when the paper will be in my hand? I slept with this juggling of thoughts. Little did I know that a new phase of my life was to be unfolded by a dream that night."

"In my dream I saw that, I entered the examination hall at the last moment -- running and gasping! The invigilator gave me the paper. It had two sections A and B; few questions of choice were to be attempted from each section. I read the paper carefully, and planned which questions are to be answered in what order? Now, I was a bit confident. I began writing my paper. But the dream was over by then. Surprisingly, I remembered the entire paper seen in the dream. I was thrilled...! I woke up some of my friends (in the hostel) and told them what I dreamt. They thought the paper might have been 'leaked' to me as I belong to Agra, (also in UP like Allahabad is), and therefore took my information seriously. They thoroughly revised the important portion of the course material as per the paper 'dictated' by me. I was amused; I did not care. After all it was my dream only!"

"Next morning, I was stunned to see the paper. It was a ditto of the paper seen by me in the dream. What a fate!! I could not benefit from the boon bestowed upon me in the dream! It was like a person suffering from malaria had not taken the tablet of Quinine lying besides him just because of his ignorance of the use of this medicine."

The dreams of this kind remind us that the truth of life is hidden within our own self. But we, the ignorant ones keep searching for it in the external world. The Prashnopanishad (4|5) states --

Atraisa Devah Swapne Mahimanamanubhavati |
Yad Drastam Drastamanupasyati |
Srutam Srutumevarthamanusrañoti |
Desadigataraisca Pratymanubhutam
Punah Punah Pratymanubhavati |
Drastam Ca drastam Ca Srutam Casrutam Ca
Anubhutam Cananubhutam Ca
Saccasacca Sarvam Pasyati

Meaning: The soul experiences its limitless existence in the dream. It sees what it (individual consciousness) has already seen (in awakened state), listens what it has already listened. It also sees, listens, and experiences what it has not yet.

The dreams of the kind experienced by Mr. Rawat above do reflect this fact and imply that the soul may exist everywhere, beyond the limits of time or space. It can also be omniscient like its eternal source.

Let us see what more Mr. Rawat writes about his experiences in dreams --

“It was sometime in May 1942, when our (India’s) freedom movement was at its peak. My friend Krishna Jivandasji’s wife, Smt. Pushpaben was seriously ill. Her treatment was to continue at Ramagadha of Nainital district. Dasbabu’s family’s stay was arranged there. I left my daughter Saroj with them and returned with a hope that I would go back to see them in 10-12 days.”

“I was the principal secretary of the Uttar Pradesh Congress Committee at that time. Former Prime Minister, (Late) Shri Lal Bahadur Shastri and Shri Keshava Devji Malviya were also holding the same post. I had to attend the state working committee meeting in the last week of May. Around the same time, a district level political conference was held in the Chauri-Chaura district of Gorakhpur. This meeting was presided over by the

former President, (Late) Dr. Rajendra Prasad initially. Because of some urgency elsewhere, he could not be present the next day. So, I was sent to chair the conference there. “

“Soon after I completed my speech as the chairman of the second session, I was arrested by the British government. I spent that night in Chauri-Chaura jail and was shifted to the Gorakhpur jail later. The Quit India Movement had begun in August before I was released. With this, thousands of freedom fighters were arrested in almost every district. The jails were over crowded and unmanageable. There was no possibility of correspondence of the prisoners with their family members.”

So long as one lives a routine, casual life with extrovert attitude, his thinking and mental inspirations and experiences remain confined to the ordinary, worldly activities and materialistic knowledge in general. Howbeit, once the deep sentiments of compassion, love, or the pains of loneliness etc, touch the heart and inner cores of mind, the flow of thoughts begins to move inwards. This paves the way for realizing the subliminal world of consciousness. In such a state dreams set a lively linkage of the inner mind with the expressions of truth any where in the limitless expansion of the cosmos as per the impulses of the dreamer's sentiments.

Sometimes when we are trying to set the pointer of the radio set for the “state news” we suddenly start hearing a film song from some other station because, at that moment, it catches the frequency range in the bandwidth of another broadcasting station. Similarly, the random fluctuations and varieties of expressions -- sometimes clear, sometimes unclear -- in dreams result from variations in the focus and intensity of the impulses of our subconscious and unconscious mind.

As a radio receives and transmits the waves in the frequency range matching with what it is tuned for, dreams too express the extrasensory signals as per the conditioning of the inner (unconscious) mind at a given instant. Suppose a person is worried and is remembering his beloved ones through heart while being far away from them, that too in a state of helplessness. Then the vibrations of his sentiments would intensify and would be more likely to expand to activate the subliminal ‘channels’ of communication

with them; this might even allow him to meet them in dreams through the unconscious mind.

A similar effect of expanded 'telepathic' connection of sentiments seems of have worked in Mr. Rawat's dream that allowed him to 'meet' his daughter and Dasji's family when he was very worried about them. He writes -- "It was 9th September 1942. I was badly missing my family and friends since morning. I was kept in the European barrack in the Gorakhpur jail whereas other freedom fighters were in the different parts of the jail. So, there was no body around with whom I could share my pains. I could hardly eat anything and lied down in the barrack after lunch. The mind, which remains confined within the body in the awakened state, gets an opportunity to reach far away as per will in the state of sleep. During the nap, my mind too satisfied "mana durak jagam" and reached Rudragadh where I had left my daughter Saroj and the children of Dasbabu."

"The truth of 'Mano Jutih' - mind exists in the form of eternal motion (Yajurveda 34) - was indeed reflected in my dream. I saw Malati, the 15 years old daughter of Mr. Das in Rudragardh. She looked quite tensed and gloomy. She was pointing at her ailing mother. I felt as though she was telling that her mother is in critical condition. The dream broke. I found that my heart was beating unusually fast and I was perspiring." [Such reactions of the dreams on body functions indicate that the inner mind sends the 'currents' (subliminal signals) from remote places via its impulses in the gigantic ocean of consciousness. Likewise the flow of electricity, the mind also remains connected with the 'pole' of the body during this process.]

"I was awake. Suddenly the thought occurred, "may be the condition of Mrs. Das is serious". I called up the British jailer and requested him -- as every citizen of an enslaved country ought to -- to arrange for sending a telegram with the kind permission of the District Collector. Well, the telegram was sent. After 7-8 days, I received the reply too. I got the details from the younger brother of Shri Das when he came to see me. His information revealed that -- Shri Das also was arrested around the same time when I dreamt of being in Rudragadh. His wife's health deteriorated that afternoon and the children felt helpless. They were hoping that I would come (as they were not aware that I was already under police custody) there. Malati being the eldest among them was

more worried and was standing on the road outside to get some help to reach the Doctor. She too was remembering me badly when I saw her in my dream”.

“My faith in the reality of dreams had further increased after the above experience. I had realized that when the impulses of the inner minds of two persons get linked, the message of one soul reaches the other like a wireless system. I sincerely feel that man should respect this supernatural potential blessed by the Almighty and should carefully orient the transcendental powers of mind for spiritual elevation of the self and welfare of others.”

“Another incident -- depicting reality through dreams -- also occurred when I was in the Gorakhpur Jail. My father was in his village Kagarol (district Agra) that time. My uncle was a doctor in the city. One night I dreamt of my father. I felt that he was very ill and worried because no body was around. He was telling that he does not get medicines on time and was panicked that he may not survive any more. I could not hear more; my dream was over; I could not sleep later that night. By now, dreams had become my source of inspiration and guidance. I quickly arranged to send three telegrams -- first one to my father-in-law, who lived near my hometown; requesting him to urgently visit my father for necessary help. Second to my uncle, Dr. Rawat, so that he could arrange for proper medicines and cure. I also sent a telegram back home, inquiring my father’s well being”.

“My attempt did not go in vain. The telegrams indeed helped due care and treatment at the right moment and saved my father’s life. He was alone and seriously ill that time when I met him in the dream! I had once again realized that our soul is our greatest friend. It is the nearest relative and mentor, always residing in our own inner selves. How unfortunate are we, who, because of sheer ignorance, keep hunting for help outside and spend the whole life with scarcities, weakness, dissatisfaction and worries of one kind or the other.”

Rawatji continues describing the incidents of premonition through dreams --

“These two incidents are also associated with my father and my uncle. My father had religious mentality. He had great faith in the divine disciplines and limitless love of

thou. Once he planned to go to Lucknow to help my uncle. My uncle had completed his medical graduation few months ago. He had sent application to several places but was still jobless at that time. He was therefore a bit upset.”

“On his way to Lucknow, my father got down at Kanpur to take a dip into the holy Ganges. After ablution and worship of Lord Shiva he sat on the banks of the river for meditation. Then he felt as if someone was murmuring in his ears -- “Now there is no need to go to Lucknow. The first appointment signed today in the state office will be that of Dr. Rawat”. My father thought it to be an illusion of wishful thinking. But, when he reached Lucknow, he was happy to find that what the subtle message conveyed to him was indeed true.”

“In a similar experience, my father once heard his inner voice. It was when one of my aunts fell seriously ill in our village. Her condition worsened in want of proper medical facilities. When my father was thinking of calling a doctor from the city, he heard someone guiding him from within -- “There is a good herb hidden in the shrubs near the fields a few steps ahead of your house. Extract the juice of its roots and give to the patient.” My father searched at the indicated spot and found the plants of a special variety of onions. The juice of its roots had magical effect. My aunt became normal in a short span of 2-3 days. Later on it was found that she was attacked by cholera and she might not have survived without this timely medicine, had my father and family waited for the doctor to arrive from the city.”

Each one of us gets an opportunity to have precognition or inner inspiration in some critical moment. But, hardly a few listen and understand the voice of the inner self or comprehend the meaning of divine dreams and act accordingly.

Dreams lie at the juncture of the externally awoken and internally enlightened state of mind. Soul is regarded an eternal, omnipresent, subliminal expression of the Supreme Consciousness. The reality of dreams is not the ultimate truth. These are only reflections of specific kind of linkage of the inner self with the cosmic consciousness and the subtle world beyond the limits of time and space. When and how this extrasensory connection will take place and what realities will be reflected in the corresponding dreams depends

upon which layer of the deeper depths of our mind is activated or what kind of sentiments or what level of intrinsic charge of the soul has inspired it?

Why Some Dreams Are So Real?

August 28, 1883! Samson had worked till late night in his Boston office. He was a Press Reporter for the daily "Boston Globe". He had been working practically round-the-clock since last couple of days. So he wanted to relax well for few hours. He warned the watchman of the press not to disturb him before 3am and went to sleep in his rest room there. Soon he was fast asleep. He saw a horrifying dream that depicted the worst ever calamity in the world since past millenium. He saw a burning mountain in an island. Dreaded volcano was exploding out of its heart! Within few minutes, the entire island was trapped in its boiling stream. It looked as if everything would melt forever. Samson asked someone in his dream about the name of that place. He heard "Pralep". The dream was over with this.

The dream had churned Samson's mind. He could not sleep any more that night. He felt so restless that he took a pen and depicted the disastrous scenes of the dream in words. He thought of publishing this story somewhere in the context of narrative expression of the tragedy of active volcanoes. This was a unique experience of his life so he marked this article as important (for his future reference). It was the time of dawn by then. His duty was over so he went home.

Later in the morning, when the editor saw the folder tagged "important" on Samson's table, he thought it to be an important report to be published that day. He glanced through it and found this 'first hand coverage of a natural calamity' as the top news item for the day. Thus, the 29th August issue of "Boston Globe" brought this stunning news on the front page. No other newspaper or agency of the world had published or received this news. Though there were news of cyclones and mild earthquake reported from Mexico, Australia and America, no one had heard of the volcanic disaster anywhere. Hectic inquiries and frantic calls kept pouring in the "Boston Globe" office the whole day. The experienced editor too was baffled at how he could commit this blunder! He summoned the reporter. The newspaper had to clarify the 'confusion' with an apology in the next issue.

The most amazing part of this unprecedented episode was yet to be unfolded before the world. After a few weeks, the news broke from different parts of the globe that a strong earthquake and consequent outburst of a huge volcano had ruined the 'Krakato' island at a remote corner of the earth. Sailors of some merchant ships passing through that route had brought this news to their respective hometowns; they confirmed that the island had reduced into a skeleton and submerged completely in the gigantic ocean around. Notably, this tragic disaster took place on the same night around the same time when Samson was 'watching' it through his 'super telescopic' dream.

Now "Boston Globe" republished the news with a correction to the earlier 'clarification'. It also published the details of the actual incident with Samson's photographs on the front page. He had become a global man overnight! His dream had made people accept the possibility of the supernatural powers of Nature.

The mystery of the name of the above island again made a news when the archeological records revealed that about a century ago, the 'Krakato' island was "Pralep" -- the name heard by Samson in his dream!

If compiled, the collection of miraculous realities of dreams experienced by people in different ages of human history in different parts of the world, may turn out to be heavier than hundreds of thousands of books and volumes. Those published or authentically reported since the past century alone would suffice for commencing research on the science of dreams and rediscovering the deeper aspects of human mind that were studied by the rishis of ancient India.

Some of the ancient philosophers and yogis of India have compared the soul with the Sun. When the (unconscious) mind, which regulates the body functions and realizes the soul, moves with the subliminal currents of vital force in the *susumna nadi* it gets linked with every nerve, every vein and each of the 33 bony structures in the body. Vision of the inner body during higher yoga sadhanas indicates the presence of manifold layers of subtle vibrations inside the *susumna nadi*. These are assumed as connected with cosmic flows of different streams of divine powers.

In general, our mind accumulates the malice of untoward thoughts, prejudiced attitude and unhealthy life-style. Therefore, even in the state of deep sleep, it often remains insulated from the currents of vital force and extrasensory vibrations in the *susumna nadi*. Refined and enlightened mind, free from the thralldoms of ego, anger, excessive attachment and other negative tendencies, can in the state of deep sleep or trance link its unconscious (inner) core with the subtle vibrations within the *susumna nadi*. In this condition, it (our mind) can see or experience what is happening in a remote corner of the cosmic creation or a future event hidden in the folds of time.

In the state of trance, the yogis sometimes feel the eternal glow of the moon and the sun and the subtle body of the sun in the inner layers of the perpetual currents of consciousness. This is regarded as a lively glimpse of the soul. Clairvoyance and precognition are experienced in such moment of trance or deep sleep. Dreams of pure mind are often associated with such experiences.

Paraselcus, the renowned savant of Bible has given similar explanation of the extrasensory perceptions in dreams. He states -- the sun crosses the equator and falls in the Aquarius on the 21st March and the 21st September. The region of moon begins here. The subtle powers of the moon have connection with the heart (the sentimental core). If one's mind is pure and introvert, it can feel these movements (of the moon and the sun) in the state of dream. Thus, the state of deep sleep takes it in the higher orbits of the sun and connects it with the broader domain in the gigantic universe. This realization becomes possible by the glow or subtle element of the moon present in the human mind.

It is said that the state of supernormal experiences via dreams results from the movement of the unconscious mind in the higher orbits of the sun. In that state, when the light of the sun is not visible the subtle light of the sun affects the ionosphere. Therefore, most often our dreams fall within the periphery of the earth. But, because the individual consciousness is expressed in its eternal form in this state, the experiences of dreams are of different nature than what one perceives in the physically awakened state.

If our inner self is pure, bright and enlightened like the eternal radiance of the sun, it can experience divine dreams too. Such dreams carry divine messages and prove to be true.

They often serve great purpose of welfare as well. The spiritually elevated *sadhaks* (devotees and *yogis*) of Gayatri Mantra often experiences such dreams because this mantra has generated from the enlightened cosmic vibrations of *savita* -- the subtle body of the sun. It elevates and enlightens the inner cores of mind and heart (sentiments) with the divine glow of *savita*. Anybody having piety of character, sentiments and thoughts and whose inner self vibrates with the impulses of pure love and compassion can experience the dreams of this kind.

The *siddhi* of Gayatri Sadhana and the Yoga Sadhanas of this level is usually reflected in clear vision or experience of the sunlight and moonlight emanated from within. This is why it is said that -- “*Ya Nisa Sarvabhutanam, Tasyami Jagarati Samyami* meaning: A true *yogi* never sleeps. An expert *yogi*, in his state of dream, resides in its subtle body in that part of the earth where the sun is bright. His consciousness remains linked with the eternal consciousness of the sun. This is why an accomplished *yogi* can communicate in the state of dream and transmit divine messages and light to any conscious being. Mental telepathy between serene souls, clairvoyance and premonition via dreams are the widely known examples of this super natural connection.

Scientific basis of the above description would become clear by in-depth study of the *susumna nadi* and the extrasensory power centers present in the endocrine system. Each of the centers is said to have a correspondence (in the subtle world of consciousness) with specific planets and cosmic power centers. The cosmos is said to be subliminally reflected in the region of *susumna*.

In a state of dream, the unconscious (or the subconscious, as often used in scientific terms) mind enters the upper region of *susumna*. This region is called ‘Aquarius’ and is supposed to be the repository of the subtle power of the sun (of the inner cosmos). The flow of this power is the source of the vital currents in the *susumna*. The sympathetic nerves are also spread parallel along the two sides of the spinal cord in chain like structures. The nerve-fibers emanated from these are connected to the heart, stomach, intestine and other major organs. The reflex arc of the brain, which is also associated with the bundles of these nerve fibers regulates, via *susumna*, certain nerve-muscle activities without direct communication with the central processor of the brain in the state of

dream. In this state, when the conscious mind is practically 'dead', the individual consciousness gravitates towards the 'hollow' core of the *susumna nadi* and experiences extrasensory functions there.

Modern medical science has certified the presence of about forty-nine special glands along the spinal column. Of these, the seven endocrine glands are of significant importance. It has also been accepted that the extrasensory perception is possible through the subliminal power centers that regulate these glands. Howbeit, medical science has not been able to prove or annul the possible linkage between these centers and the planets. The *yogis* of yore had however, realized (in the spiritually charged state of trance) this subtle connection inside the human body.

They had described how the cosmic power currents reflected in the vibrations of these extrasensory centers are flowing through the majestic network of 72000 nerves, and the ribs, and joints of the bones. As the soothing fragrance of rose spreads in the surrounding region, the charge of cosmic powers – attracted by the force of the (subtle) consciousness of the inner mind, also flows everywhere within the *susumna* region. Transmission of the inner-light and sentiments anywhere in the cosmos also becomes possible in such a state. This state is attainable in *yoga-nidra*, or trance (still meditation) like deep sleep.

Thorough research on the supernormal experiences in dreams in the light of the above aspects would help scientific elucidation of the secrets of astonishing dreams. This category of dreams includes those, which depict the future or unseen realities snapped from the other end of the cosmos and which also educe divine instincts knowledge in pure intellect.

Junction of the Gross and the Subtle Dimensions of the World

Dreams appear to be the expressions of a world at the junction of the perceivable (gross) and the invisible or the subtle world. Quest for deciphering the origin and expansion of dreams and their relation with the state of mind has been the focus of research in the science of spirituality and yoga. Modern psychologists and neuroscientists too have been attracted towards this rather esoteric field of research.

The name of Sigmund Freud is often referred as the modern psychologist who carried out extensive analysis of the dreams with respect to the role of suppressed emotions and aspirations. His interpretations and inferences advocated dreams as reflections of unfulfilled desires -- especially those of sensual pleasure, which might have been restrained because of the social norms, fear of law, or circumstantial compulsions.

To some extent Freud's hypothesis and arguments presented in support of it sound logical and appropriate. Because, often the dreams of most people are realized in a subconscious state when the conscious mind and its perceptions are not totally dormant, or when the subconscious (or unconscious) mind is not linked with the deeper core of the inner self. In such cases, the dreams reflect variegated expressions of what the body experiences or what is assimilated in the outer layer of the subconscious mind because of the mental and emotional excitations, depressions and suppressions -- generated in the awakened state. Howbeit, as many of the dreams cited earlier -- including those from the collection of 900 odd reports on dreams compiled by Freud -- indicate, the roots of dreams could be much deeper in the high realms of consciousness.

The scenes of flying birds or airplanes etc in dreams are attributed by Freud to the natural ambition of people to fly high in the sky. But, as the human body has its limitations, these hidden desires are fulfilled via dreams. He interprets different kinds of experiences of -- falling down from the bed or from the top of a hill, etc, as the expressions of the fact that man's nature resembles that of a monkey. Freud argues that -- "man is a descendent of apes and monkeys. In the Stone Age, he too used to live on

the trees. Many a times he used to fall down from the trees... Despite evolution of his body and mind, his inherited instincts resemble that of the monkeys. His inherent fear of falling down (from the trees) is the cause of the experiences of falling down in the dreams". Although, everything seems to be possible for the arbitrary imaginations and endless agility of the human mind, on many occasions, Freud's interpretations appear to be superficial, prejudiced, and imposed, especially, when he tries to link wide varieties of experiences in dreams with a common cause of suppressed concupiscence and associated animal instincts.

How would Dr. Freud explain the dreams that led to great scientific discoveries -- for instance, the dreams Albert Einstein, Elias Harve, Niels Bohr, etc, discussed earlier. Bolar's dream had brought into light the paramount linkage of organic and biochemistry. He had shown the essential presence of carbon in the vital components of the living body and the predominant role of carbon based activities in the cell. Despite its discovery and chemical analysis of over 700,000 compounds containing it, the atomic structure and mode of action of carbon was not known to the scientific community until Dr. Kekule's unique discovery. The advancement of research in biochemistry and molecular biology would not have been possible without his history-making dream, which unfolded the 'elegant' atomic structure of carbon.

Dreams associated with clairvoyance and premonition also reveal the internal linkage of the unconscious mind with the deeper cores of the inner self and the soul. The Indian Philosophy affirms eternal linkage of mind with the soul. Its four subtle layers - *mana*, *buddhi*, *citta*, *ahamkara*, connect the soul with the expression of individual self in a living form. Dreams are described here as the bridge between the visible and the invisible worlds of human mind. The Brahdaranyak Upnishad (4 | 3 | 9) states --

Sa Hi Swapno Bhutvemam Lokamatikramati |
Tasya Va Etasya Purusasya Dwe Eva Sthane Bhavatah Idam Ca,
Parloka Sthanam Ca Sandhyam Tratiyam Swapna Sthanam |
Tasmin Sandhe Sthane Tisthannete Ubhe Sthane,
Païyatidam Ca Parloka Sthanam Ca | |

Meaning: The soul can move beyond the periphery of this world. It can express itself in this gross (physical) world, in the invisible (extrasensory) world beyond, and also in the Junction State. The Junction State is the state of a dream in which the individual self can experience either or both the worlds.

The greater the purity and depth of emotions and strength of mind, the more it is likely to experience the subtle world. The mind of a yogi is conditioned to sense the subtle vibrations. In the state of trance yogis can experience the omniscient consciousness and also view the past and future with ease. Their dreams happen to be the reflections of reality. Because of this Gnostic ability, they remain unperturbed by the ups and downs of life and are truly victorious. Dreams experienced in yoga nidra unfold the mysteries of life, of the eternal existence and manifestations of the soul before a yogi, whose mind stays in high realms of pure consciousness.

Esa Swapne Mahipa Manasca Ravesa Atmeti |

--Chand. Up. 8 | 10 | 1

Tadyatraitat Suptah Samast Saprannah Swapnam, Na Bhivajanatmesa atmeti

--Chand. Up. 8 | 11 | 1

Meaning: That, which manifests itself in the dreams of yoga nidra is the soul. The bliss of the soul is deeper than that experienced in the dreams; it is eternal, it never diminishes.

In scientific terms, we may conceptualize the soul as a subliminal 'wave' of universal force and view the mind -- which is associated with the activities of the brain and the body -- as a force of vital current. As the electrical charge of a transistor can be made the instrument catch the radio waves of specific frequency, the vital charge of the mind can also be used to link the individual consciousness with the flow of universal force in the omnipresent expansion of consciousness. A transistor is used for the transmission or reception of radio signals within its feasible range. The human mind too, could be used for 'communication' in the domains of consciousness as per its trenchancy, concentration and inner powers.

Spiritual refinement and subtilization of mental potentials elevate its vital charge, which can be linked with the deep depths of the subtle world and which can enable supernatural experiences too. The incidents of precognition and clairvoyance in dreams indicate these extrasensory facets of human mind and open up new horizons of scientific research. Scientific analysis of dreams to promote self-evaluation, guidance for righteous progress and altruist welfare, and realization of the purpose of life, would be the important outcomes of this research.

The science of dreams is not merely a subject matter of psychology. It incorporates the philosophy and science of consciousness and the inner domains of mind beyond the known laws of nature. Research on the Indian Philosophy of continuity of life and on the supernormal potentials of clairvoyance, telepathy and premonition, etc, would become possible by deeper understanding of the science of dreams. These may offer new directions to scientific research too.

[Do You Understand the Language of Your Mind?](#)

The growth of knowledge gained by human society in this age of information is truly remarkable. What is achieved in the 20th century alone is more than that acquired in the past 5000 years of human civilization. Modern Science claims to have deciphered the secrets of Nature. This does sound substantial, looking at the way science and technology have allowed today's man use the hidden resources and powers of Nature and bestowed enormous comforts on human life. However, the complexities of life, its deep roots and eternal linkage with Nature yet remain far beyond the reach of human intellect.

The ocean of knowledge traversed by modern age largely pertains to material based sentient world. The inner world of life is yet to be known. It is amazing the today's man, despite knowing so much about the world around him, knows so little about his own self! The more one tries to know the subtle world, the more mysterious it appears. Let the human mind alone. What it is? What it is 'made up of'? How it functions? How and why it thinks and feels? Nothing is known about it.

"How the other creatures communicate?", and "How do they express their needs?" etc, has been studied to a large extent. But, it remains to be answered how the human mind communicates within its silent world? Research on human mind so far is mainly focused on the conscious mind and brain functions. While a lot more is still required to be known on these aspects, the inner cores of the unconscious mind appear to be impossible to be thought about.

People's conceptions of the unconscious mind are usually based on sheer imagination, illusions, or guess work. However, it appears to be a common belief that the unconscious mind expresses itself via the language of dreams. But, there does not appear any sound scientific basis to answer -- What are dreams? What is their genesis and nature? The enormous live examples of experiences associated with dreams seem to pose Nature's challenge before us, the intelligent beings.

The 'language' of the unconscious mind and the world of dreams is as interesting and hypnotizing, as intractable are its complexities and mysteries. A large proportion of erudite psychologists opines that -- as the complications of human life cannot be resolved without experiencing its multiple dimensions in the worldly context, the same way, it would be necessary to experience the reflections of the unconscious mind before attempting an analysis of dreams. The savants of yore seemed to have a good hold on this rather occult field of knowledge. Study of dreams was an established discipline of research and practical use in the ancient times. Scriptures mention of many instances when the seers and sages had made trend-setting predictions and guidance based on the analysis of dreams. The rishis were known to acquire clear visions of the past, present, and future through the 'mirror' of dreams. Understanding of the language of dreams was also popular in the ancient times as a therapy.

The impact of the unconscious mind in unfolding secret knowledge via the medium of dreams has been realized in the modern times too. A significant number of scientific discoveries of this age had also materialized through the inspirations, clues, ideas, or implications, received in the dreams. We had described a few of them earlier. Interestingly, the method of large-scale production of bullets was also 'learnt' through a dream.

Until about two centuries ago, lead balls were used in the 'pull and press' type guns. These types of guns may now be seen in some backward villages, where people use them to scare away the wild animals. These guns were used in the battlefield those days. Production of the bullets was a tedious task as these were prepared by stretching lead wires or cutting lead sheets and then shaping them round. James Watt found this process unnecessarily long and hard but he had no alternate solutions. His scientific instinct began searching for easier mechanisms. One of these days he dreamt that he has been blown away by stormy winds. Suddenly it started pouring. He was amazed to see (in the dream) that instead of water or snow this was a rain of tiny balls of lead. It clicked him that this is what he wanted to make as bullets. He was awakened the next moment. The dream did not convey much to him. However, as he has written at one place. "I saw the same dream for four nights in a sequel. It forced me to think and decode the message conveyed by it". Blow of wind, rains (stream of water) and lead

balls! One idea flashed that -- all this is an indication of blowing the drops of melted lead in water with the help speedy winds!"

The above idea materialized soon after, when James Watt experimented near a water pond. Unlike today, there were no well-equipped laboratories for scientific experiments in his times. James was looking for a pool of water near a huge tree or wall. He found a pond right behind a church. The place was breezy too. He got the permission to climb up the wall. From there he showered the droplets of melted lead into the pond. To his surprise, these drops were getting converted into tiny solid balls in the pond. These were indeed the 'bullets' he saw in the dream.

Renowned philosopher of mathematics, Henry Feihar had compiled the views and experiences of about sixty-nine scholars. Remarkably, he found that 61 of them had resolved difficult problems in mathematics, or had proved abstract propositions, with the help of the derivations seen in the dreams.

The reach of human mind is indeed infinite. Its potentials could be limitless. However, it is unfortunate that most of us know the least about this nearest 'companion'. Our attentions and efforts remain directed externally in every aspect of life. We hardly find time to focus on this inner reflection of our own self. If we ever realize its subtler existence -- the unconscious mind, its miraculous powers would not remain esoteric for too long.

The collective expansion of human minds is as naturally associated with the supreme consciousness as the energy cycle of the living body is with the sunlight. Elucidation of the hidden facets of mind -- expressed in the language of dreams, could therefore open up a limitless source of enlightenment.

Secrets of Life Hidden In Dreams

President Lincoln was in an unusual mood that morning! He cancelled his post breakfast walk and called his biographer Wards Lemon to the White House for some urgent discussions.

He welcomed Mr. Lemon with a question -- "Do you believe in the reality of dreams? Please come and note down what I dreamt last night. I do not know why I feel that it is going to be true. It appears to contain the message of some divine power". Then the president narrated the dream (described earlier) about his own death. This dream of Mr. Lincoln and a similar premonitory dream of his wife got special mention in the history of his life and hence have become integral part of the world history too. These precognitive dreams also seem to convey -- the reality and importance of dreams -- to the entire human society.

Mrs. Nadia Doris, wife of an American Con. has been quite popular for her supernatural power of premonition through dreams. One of her talks delivered in a convention of the Society for Physical Research, London is worth mentioning here. This talk was also published under the heading "I Have No Choice." Mrs. Doris has cited some important experiences of her dreams here. She writes --

"I was seriously looking for a compatible life-partner those days. One night the phone rang in my dream. The caller introduced himself and proposed to marry me. I also agreed and even invited some of my friends around to announce my engagement. The dream ended with the party. While awake, I recalled Freud's conclusion that dreams are mere reflections of our unfulfilled desires. I could not help laughing at my own dream, which implied my 'eagerness' to marry. However, the later events of the day made me change my opinion."

"Several of my friends had come to meet me in the afternoon that day. We were busy chit-chatting when my phone rang. There was a call from the 'same friend', who had

proposed me in the dream! Well, everything happened exactly the way that I had experienced in the above dream. How and why I do not know! I recall this special dream on every anniversary of my wedding day. It reminds me the supernatural powers of the subliminal vibrations of mind”.

The dream of Cornelia that ‘informed’ her of her husband, Caesar’s murder ‘well in advance’, also falls in the category of precognitive dreams. Shakespeare had effectively presented this dream in his celebrated play “Julius and Caesar”.

It is said that Mahatma Gandhi too had had a premonition (through a dream) of his assassination, several days before the unfortunate incident. Paul Burton reviews such experiences of many great personalities in “Wisdom of Elf”. He concludes that -- “Modern Science and the intellectuals of this age might neglect it as mere imagination, or blind faith, but the importance of dreams remains significant in human life in many respects. Dreams can help a great deal in understanding subliminal aspects of consciousness and the soul.

Sleep is an integral component of our daily routine. No normal person could survive without sleeping for too long. On an average, about one-third of our life goes in sleeping. It is said that the phase of sound sleep is a period of recharging the vital power in our brain and body system. It is well known that the conscious beings do not become inanimate in the unconscious state of deep sleep. Several changes are observed in the physical and mental activities during this phase. Pulse rate becomes mild, the flow rate of blood reduces and the activities of the sense organs too fall ‘asleep’. But the beating of heart and the cycle of blood purification and supply continue at normal pace. The thinking of the conscious mind weakens and almost vanishes. The control of the unconscious dominates over the conscious one. This is what makes us experience the movements and other activities – similar to those of the conscious state – during dreams. This shows that the conscious force of life continues to function even in the unconscious state.

How does the unconscious mind utilize the vital power? Does it have any connection with the subliminal flow of the cosmic consciousness too? This quest had inspired the

rishis to investigate the deeper depths of human mind and consciousness and helped them unfold the secrets of life beyond the 'physical' dimensions. The study of dreams is pertinent in the investigations conducted by these psychologists of yore. The scriptures created by them compare the experiences of the dreaming state with those of the conscious (physically awakened) state as --

Jagratswapadaibhedo Na Sthirasthirate Vina |

Samah Sadaiva Sarvatra Samastanubhavoanayoh | |

- Yog. Vasishtha 4 | 19 | 11

Meaning: There is no difference between the experiences and activities of the (unconscious mind) in the awakened and the dreaming states. Although the experiences of the former appear to be real and consistent while those of the dream are hazy and unstable.

Yathodit Thata Tatra Tad Drasyam Khatmakamsthitam | |

- Yog. Vasishtha 6 | 2 | 62 | 27

Meaning: All (awakened and active dreams) are a reflection of the cosmic roots of consciousness.

The experiences of dreams appear to be momentary and unreal as compared to those of the awakened state. However, a little deeper thinking would reveal that no activity of life is long lasting. The aspirations, expectations and states of the conscious mind too are momentary. The same physical conditions or circumstances may induce different effects on different people or on the same person at different times or in different states of mind. Then what is their consistency? What could be regarded as stable and true in this dynamic world of relativity?

The Indian philosophy describes the soul and its omnipresent origin as eternal. It is only the supreme consciousness, which is absolute and which is eternally expressed in every soul. The activities of the unconscious mind reflected in the supernatural experiences through dreams give only a glimpse of the limitless existence of consciousness. We may

not realize the existence of this 'esoteric' world (of the unconscious state of dreams) because our sense organs do not seem to perceive it the way they do the physical world in awakened state. But the fact remains that this subtle world also belongs to our life as much as the physical world. It exists in the subliminal domains of our lives beyond the limits of time and space.

Dreams experienced in the state of complete linkage of mind with the pure state of the inner self are said to account for the supernatural realizations of clairvoyance and precognition etc. Thus, piety of thoughts and conduct and depth of sentiments in every phase of life should naturally enhance the possibilities of such experiences. This purity of character and deeds is also a prerequisite for the origin and evolution of spirituality. Righteous intellect and saintly heart of spiritually enlightened great personalities enable their minds realize the absolute vibrations of Supreme Consciousness and communicate with *thy* expressions.

Revered sage Samarth Guru Ramdas had dreamt of Shabasta Khan's deceptive plans and had therefore advised his disciple Shivaji to go prepared with a hidden weapon during the 'friendly meeting' arranged by Khan. History of India would have been deprived of the great Maratha without this noble dream of his noble master. The supernormal motivations inspired by Sri Aurbindo and Swami Vivekanand had brought divine transformations in the lives of their respective disciples -- madam Yagu-Chiclere (Sri Ma) of France and Margaret Noble (sister Nivedita) of Ireland. These great exponents of spirituality used to guide their disciples in dreams in the moments of emergency when no direct contact or communication with the latter was possible.

From the view point of spiritual sciences, the dreams of an enlightened and peaceful mind - experienced during deep sleep - could serve as 'tools' for measuring the depths of life and unfolding its secret. These could also bestow divine inspirations.

Existence of Dreams: Some Scientific Views

Freud had compiled the descriptions and analysis of about 2900 dreams in his popular book entitled “The Interpretations of Dreams”. He had emphasized on some limited aspects of Human Psychology and described dreams as an expression of unfulfilled desires – particularly those pertaining to sensual pleasure. He opined that in the awakened state humans are compelled to follow familial and social norms. These compulsions or disciplines enslave the freedom of mind. Hence the latter expresses all its suppressed emotions and passions in the dreamy world created by its own imaginations. This is what gives rise to varieties of dreams. In his other book entitled “The Emergence and Development of Psychoanalysis”, Freud states that dreams are the consequences of the collective impact of -- sentimental pressure, assimilated memory of the past, and mental weaknesses and disorder.

Dr. Sherman infers that the conjugation of the body and mind are expressed in dreams with enormous colors and shades of imaginary creations of mind. The views of another eminent psychologist, Dr. Richard of Germany, are however quite different. These also encompass broader and higher domains of human life. He relates dreams with Extra Sensory Perceptions (ESP) as well. He opines that the hidden effects of the environment of life -- beyond the worldly activities, circumstances and associated psychological impacts, also influence the experiences in dreams. The aspirations and tendencies of one’s own mind may have minimal effect -- viz., how one regards and gets affected by the events in the real world or in dreams.

Dr. Fisher also supports the role of ESP in dreams. He regards the latent character of the subtle environment of a place also an important factor here. He argues that every activity creates some effect on the hidden atmosphere of the place where it occurs. The assimilation of similar effects remains dense and dominant at that place forever... This is what accounts for the pious feeling and peace of mind in the silent, soothing atmosphere of a temple or any shrine, and for the feelings of gloom and fear in the solitude of a

graveyard. The experiences of dreams are affected by what kinds of 'effects' the mind captures from the horizons of its bond-less movements.

Among the researches of recent times, the theory of American Astrophysicist, Dr. Karl Sagen is quite innovative. He has attempted explaining the existence of dreams, vis-à-vis the Theory of Evolution. He surveyed the dreams of a large sample of Under Graduate students. He found three major categories of experiences in their dreams -- (i) falling down; (ii) being chased and attacked by someone; (iii) successive failures in some endeavor. He has analyzed these dreams in his hot seller book "The Dragons of Eden".

He says that the first category of dreams signifies that stage of human evolution when man was living in the forests as "Primate". This man of Stone Age might have made some arrangements to live on the trees to protect himself from the wild animals. However, the fear of falling down must have predominantly prevailed in his mind all the time, even while sleeping. This fear must have thus become his natural instinct. This basic instinct remained assimilated in the inner layers of his mind even when he had evolved as the man of today. The frequent experiences of 'falling down' in dreams are expressions of this primitive instinct. It is interesting to note that people often experience such dreams while sleeping on the upper berths or a speedy train.

Sagen further asserts that the frequent chase and violent attacks by the wild animals would have given rise to another instinct of cautiousness for protection in the minds of the primate. The accumulated effects of which are reflected in the second category of dreams.

He further describes that in the subsequent stages of evolution, the Primates developed a bipedal locomotion. Then they had to face great difficulty in hunting for food without any weapon or tool. They would have suffered frequent failures in this struggle for survival. The impact of which would have 'inscribed' despair and uncertainty in their minds. The effects of such impressions are expressed, according to Dr. Sagen, in the third types of dreams recorded in his survey.

Carl Gustav Jung has been renowned in the fields of Psychology, for his thorough analysis of the variegated tendencies of the human mind. His rational theory had helped annulling the single-tracked views of Freud's school. His studies and interpretations give due considerations to the unbounded expansion of the reach of the unconscious mind. In his views, many a times dreams convey the rare messages or inspirations gathered by the unconscious mind from the cosmic signals. He had emphasized the need to give greater importance to the understanding of the multiple causes and mechanisms of dreams, together with their multiple implications. He opines that deeper analysis of dreams would be useful for better insight of human life and for unfolding its complications.

The ideas and opinions of Italian psychologist, Ugadiyani are similar to those of Jung. He too concludes that we can have premonition of future events; decode the otherwise unknown or esoteric knowledge and look in the past or future anywhere in the cosmos by deciphering the indications and meanings of dreams.

Dr. Haffner Morris believes that by thorough refinement and training of mind one can attain the power to see meaningful dreams, which would convey useful information and help resolve difficult problems. The "Bon Magicians" of Tibet are supposed to be masters of this talent. They seem to perform special ritual (experiment) called "Mi-Lagme" to have control over their dreams. It is said that they can attain the state of dreaming at will. Not only that, they can hypnotize others' minds too to go into deep sleep and dream about the past or future. They may also make the 'subjects' remember the details of the dreams seen (experienced) in this state.

Albert Einstein -- the most fertile brain of the modern sciences, had proved by his "Theory of Relativity" that the events and activities of the past can be recaptured and experienced as those of the 'present' somewhere in the cosmos. Because, the subtle waves of the vibrations ever generated by any movement or speech etc, are never lost. This possibility has motivated the hypothesis of "Archaeo Videophone", which might enable the future generation of scientists to view the events of past at will. On similar lines, research is being planned to develop a supersensitive device to see the future events as clearly as the happenings of the present moment.

Dr. Eric Greenphil, an eminent scientist of California has developed a 'Laboratory of Dreams' for recording the indications and experiences of events in near future with the help of dream-analysis. His research group believes that this study would enable them investigate scientific methods for 'Dream Therapy' and offer applications of dreams in day-to-day life too.

Swami Vivekanand has explained in his books on "Raj Yoga" that prana (source of energy, vital force, and conscious activities) is the fundamental form - the origin, of all kinds of powers working in this world. Thus, for improvement in the level of consciousness and hence for amelioration of knowledge attained by it (in the awakened or dreaming state) we ought to refine and enhance the charge of prana in our minds. The spiritual practices devised by the scholars of yore focus at these experiments under Raj Yoga. Spiritual transmutation of prana and the hidden powers of consciousness in the inner mind naturally endows trenchant knowledge -- including that of the past or future, and enriches the mind with supernormal talents.

Higher Realms of Intellect and Dreams

It is said that Rishi Valmiki had written the 'Ramayana' -- describing the life of Lord Ram, much before the latter's incarnation. The 'Bhavishya Purana' and the 'Kalki Purana' are supposed to highlight the global events of future -- hundreds of thousands of years ahead. The rishis were known to have reached high realms of spirituality and attained —atambhara pragya -- ultimate realization of pure, righteous intellect and enlightened prudence.

It is the presence of pragya that leads to the realization of exceptional knowledge from the 'ordinary' instances and experiences of life. Isaac Newton's discovery of the "Laws of Gravity" is perhaps the most popular example in this context. Falling of ripped fruits from the tree was a routine event for every one else. But, this observation was special for Newton, as he had seen it through the exceptional vision and inquisition of his awakened intellect.

Divine vision, clairvoyance and scientific discoveries become possible by the activation of pragya in human intellect. The presence of pragya illuminates higher domains of thinking in every aspect of life. Refinement of sentiments -- the subtle core of consciousness, coupled with righteous conduct accelerates further evolution of inner intellect and enables its eventual reach up to the supreme level of what could be termed as omniscient in human incarnation.

The creation of Vedas is said to be eternal. These were not written or narrated by any being. The refined pragya of the rishis of pre-historic times had expressed the Gnostic knowledge of the Vedas through afflatus in their inner selves. Similar is said about the holy Quran that its teachings were graced on Hazarat Mohammad Sahib as thy inspirations. The first scriptures of several other religious philosophies are also believed to have divine origin.

The noble inspirations received in dreams also reflect the role of pragya in the active layer of the unconscious mind.

Noted scientist Luis Eigaschnize has highlighted interesting facts associated with his distinguished research findings on fossils. He acknowledged the motivations and guidance received through dreams in carrying out this research work. Nobel Laureate, Dr. Pauling had also signified the role of his dreams in flashing of new ideas and timely guidance in his research. Great mathematician Ramanujam too had resolved complicated formulae in his dreams.

The optimal design of the stout railway-bridge of Allahabad was 'found' by a British engineer in his dream. Prof. Lumberton was the president of the University of Pennsylvania (USA) when he had found the solution to an intractable problem of mathematics in his dream. He was working on this problem since long time. One day he found the complete solution written elegantly on a white wall -- in his dream! After waking up he remembered everything what he saw in the dream so clearly.

Great musician Mozart had got one of his most popular tunes while taking a nap on a horse cart. Many of his compositions were 'heard' by him in his dreams. Violinist Taratini had heard his celebrity tune "The Devils Sonnet" entirely in a dream. In this dream, he gave the violin to the devil. The devil played a sonorous tune. The melody of this composition had almost hypnotized Taratini. After waking up he played the same tune and named it after the 'pioneer' -- Devil. Chaupinese also used to get inspiration and guidelines for his innovative musical creations from dreams. Dance Master Mary Wingman had designed the dance sequel "Pastoreille" based on what she saw in a dream. Dreams had played significant role in shaping the creativity of celebrity painters like Henry Moore, Pablo Picasso, Andrew Veith, Rene Gong, Salavador Dolly, etc.

The impact of dreams has been more dominant in the literary creations of all ages. Pushkin, Tolstoy, Goethe, Shakespeare, Ban Bhatta, Rabindra Nath Tagore, Homer, Karl Ritz, Edgar Allen, Nietzsche, Dante, Wegner, William Black, William Butler, Keets, Quebin, and thousands of other writers and poets often used to mention of the inspirations, suggestions and guiding messages from the 'unknown' through the medium of dreams. That, the Mathematicians like Ramanajunam, Henry Fo, Descartes,

Poincare, etc, had resolved intractable formulae and derivations with the help of hints and explanations received in the dreams -- is well known to the researchers.

Noted embryologist, Dr. Otto Lobe had hypothesized significant role of chemical changes in neuronal connections in affecting the excitatory functions during the embryonic stage. However, despite 17 years of dedicated research in USA, he could not confirm his hypotheses by experiments. It was in the night of Easter in May 1920, when he saw an unusual dream related to his experiments. He could recall it next morning. Out of sheer curiosity he noted down what all he had seen in the dream. While analyzing the relevance of these notes with respect to his research, he realized that many points were missing.

He was caught up by nap while relaxing after lunch in the lab that day. The same dream reappeared. He could now find all the missing links and later added them in the earlier notes. He was amazed to find that this sequel of dreams had depicted the procedure for a new experiment! He conducted this experiment first on frogs. It was successful! The results strongly supported his hypotheses. He had repeated this experiment several times on different species. Each validated his assumptions. This had led to remarkable contributions in biological sciences and opened up new dimensions for the treatment of cardiac patients too. He was awarded the Nobel Prize in 1936 for this pioneering research.

Dr. Luis Eigaschnize had also found enlightening clues from specific experiences in dreams. This had helped him make pioneering success in embossing the fossil of a fish onto a stone.

The above examples further indicate that inspiring and informative dreams do appear in some what specific or extraordinary minds. Mental concentration, dedication to a field of knowledge or creative talent seem to account for better conditioning of the mind to receive and understand the cosmic message through such extraordinary dreams.

It may be noted that the mental tendencies, suppressed desires, bodily conditions, surrounding atmosphere, etc also influence dreams. A wide variety of dreams therefore

do not convey any meaning and are hardly remembered. However, the power of refined and awakened intellect may supersede all and link the individual consciousness with the higher realms of unconscious mind. The experiences and views of great personalities indicate that such possibilities cannot be annulled. And that, there is a need to investigate the subtle levels of intellect with respect to the reflections of the unconscious mind in dreams.

Impulse of the Unconscious Mind

When one is sleeping, the state of his body and mind are hardly given any importance as compared to their activities in the awakened state. Dreams are usually neglected as arbitrary imaginations of the agile mind or the mirage of its ever-new desires. Howbeit, ever since the studies in psychology and brain-sciences have begun looking into the deeper aspects of human mind, and have encouraged systematic analysis -- of authentic reports on premonitions, discoveries and clairvoyance through dreams, the significance of dreams and the unconscious mind has increased for the frontline researchers. In this respect, the future focus of brain-sciences appears to be reaching closure to the science of spirituality.

The Indian Science of Spirituality emphasizes the role of the *samskaras* -- assimilated in the inner cores of mind, in the expressions of dreams. Every sentiment and thought, every action of an individual accounts for intensifying the *samskaras* of the corresponding (matching) qualities. Ideal transmutation of the *samskaras* by spiritual experiments and training excels the influence of the eternal impulse of the inner most self, and empowers the charge of the unconscious mind; enabling its linkage with the cosmic consciousness.

The serene state of mind during deep sleep in the *Brahm Muhurta* is supposed to be most peaceful and free from the disturbances of the conscious and the subconscious states. It is regarded as naturally conditioned for trenchant experience of dreams. Because of their faith in such implications of the ancient sciences, people in India often believe the dreams of *Brahm Muhurta* as indications of truth that is likely to be realized in near future.

In order to understand the science of dreams, the language of the unconscious mind -- expressed via dreams -- needs to be deciphered. Endeavoring this would be equivalent to measuring the depths of human mind. The outer layers of unconscious mind reflect only what could be termed as subconscious expressions. The psychologists have

extensively studied the dreams associated with these reflections. The experiences of the pains, pleasures, fears, or desires of the body and the conscious mind dominate the dreams of this kind. This is just an impulse of the outer surface of the gigantic ocean of the subliminal vibrations of the unconscious mind. Its depths cannot be achieved without the support of the science of spirituality.

The large number of live examples and views (some of which have been described earlier) of eminent scholars, scientists and other great talents of the modern age express the need to accelerate thorough research on dreams, taking into account the yet unknown dimensions of human mind.

Gestalt Psychology focuses on the weakness of mind and on psychological aberrations that are expressed through dreams. It is emphasized here that the unconscious mind reflects - through dreams, a glimpse of the subtle disorders, deficiencies and complexities of mental tendencies and intrinsic character. Thus, a systematic analysis of dreams could be useful in psychic treatment and also in personality development. Gestalt therapy is developed along this idea. Dr. Fredric Pearls is a renowned expert of this therapy. His book entitled "Gestalt Therapy Verbatim" highlights several characterizations of dreams, which could help diagnosis and treatment of psychological problems. The book also presents guidelines for training the mind to see or recall specific dreams, at will, in a state of deep sleep.

Noted Psychologist, Hemlock Alice had carried out thorough research on dreams. He infers that dreams are collective expressions of our past experience, sentiments, hidden tendencies and psychological complications. In his views, experiences of dreams signify the fact that our conscious mind is only a puppet, which is moved by our sentiments and inner instincts. In this context, the dreamologists like Dr. Carl Sherman opine that, although the pains and discomforts of the body may affect the experiences in dreams, the latter are not bound under the activities and experiences of the body and the conscious mind. Dreams are expressions of the limitless span of the imaginations and reflections of the (unconscious) mind.

The name of Carl Gustav Jung is prominent among the distinctly reputed Psychologists and thinkers of the modern age. His research on human mind – especially on dreams – has signified the loopholes in Freud’s single tracked theory. In his noted book “*Memories, Dreams and Reflections*”, Jung explains that the origin and expansion of dreams is not confined to the experiences and desires of the body and the conscious mind. These encompass the unlimited reflections of the unconscious mind too. The information gathered by the conscious mind relies on the perceptions through the sense organs.

The unconscious mind has infinitely many sources and sensors – in the subliminal world of consciousness – for acquisition of knowledge beyond the constraints of time and space. Jung further comments on the continuous flow of thought waves and the impulses of cosmic consciousness, which could be experienced in the subliminal domains of the unconscious mind. However, how many of the ‘subtle signals’ will be reflected in one’s dreams and in what form, depends upon his or her inner nature. Many experts of psychology have supported his views in the later times too. Dr. W. Steschell elaborates on such views with practical guidance in his books -- “*How to Understand Your Dreams?*” and “*Techniques of Analytical Psychotherapy*”.

‘*The Dictionary of Dreams*’ by G. H. Miller presents an analysis of over ten thousands dreams. The author highlights that in most cases, the excessive influence of worldly attachments, sensual desires, and egotist tendencies dominate over the wider expressions of the unconscious mind via dreams. This is why the dreams of most of us usually appear as vague or arbitrary mingling of imaginations associated with worldly pleasures and pains and emotional fluctuations. In his views, if the conscious mind is made introvert and inspired towards the realization of the soul, the above kinds of negative effects and disturbances could be reduced sharply. Dreams of those having devotional mentality and the strength of piety and moral character often convey divine messages and ideas, which could contribute to altruist welfare.

Dr. Narias has also presented thorough psychological analysis of dreams in his book on ‘*Dreams and Their Meanings*’. What are dreams? Why do we dream? What are the types of dreams? What is the importance of dreams in human life? His research group

investigates queries of this kind. He regards dreams as some sort of personal guides. If we understood their implications and messages, dreams would prove to be our intimate friends. Dr. Narias has highlighted ample examples where the inspirations and guidance received by dreams transformed ordinary people into scientists, discoverers, writers, artists, visionary leaders, etc -- of excellence. This list of examples here includes that associated with -- the creation of the masterpiece of English Literature "Pilgrim Progress" by John Bunyan; "Macbeth", "Hamlet" and "A Midsummer Night's Dream" by William Shakespeare; Hilarious advent of tremendous bravery and confidence in Alexander the Great, Adolph Hitler, Joan-of-Arc, Napoleon, etc; Some of the historic discoveries of Newton, Einstein, Franklin, Kekule, etc.

The real-life experiences of the truth of dreams evince the immense powers of our inner mind. It is this layer of mind, which coordinates the development of personality. The astral power of the soul is activated in this core of mind. The level of this astral charge and enlightenment depends upon the piety and spiritual elevation of the inner mind. The roots of the conscious power controlling the human mind appear to be as vast and mysterious, as those of the Nature and its cosmic expansion. Unfolding the secrets of human mind is therefore a challenge, which should be accepted by the true seekers of science and ultimate knowledge.

Subliminal Nature of Dreams

While dreaming, one's mind indeed lives in the particular phase of time and domain of space, which is depicted or experienced in the dream. Sometimes, though rarely, one might find himself as another creature in a dream. It is said that the events seen in such dreams are associated with certain instants of time in the past or future journey – of his eternal consciousness, when his soul might have descended in the form of that particular creature.

Vedant describes life as a dream because in the life after physical death, the present life would become 'unreal' and might be experienced only as a dream. During the span of present (physically 'real') life, one's mind usually remains so occupied in extrovert and worldly activities that one hardly realizes the continuity of the life of his soul. It is only after death and before reincarnation into another 'physical' life that the individual self realizes that it has been taking births in infinitely many forms and will continue to do so for ever. In each of the past lives it would have indulged in enormous kinds of worldly activities. In this process it must have met uncountable types of relatives and friends; must have worked and earned for materialist gains and left it for others after death.

Having realized the ultimate truth of the eternity of soul, the present life would appear like a dream. The great yogis and spiritual saints attain this absolute knowledge in their present life itself. For them, this life is nothing more than a dream. That is why they remain unperturbed by the ups and downs of the worldly life. They regard the present life as an opportunity bestowed by thee for the refinement and elevation of the inner self and for the graceful welfare of thou creation – the world. They would therefore devote their talents for altruist service of the world and endeavor attainment of high realms of spirituality and ultimate knowledge.

The science of our physical body -- especially the brain is too complex to be deciphered completely. More complicated and esoteric is the knowledge of our subtle body and

subliminal domains of our life. The gamut of our dreams belongs to the physical as well as the subtler world.

The problems of worldly life are resolved with the help of the knowledge, experience, and activities of the physical domains of our life. We will have to look into the subtle world of inner self in order to understand and resolve the complications arising at the level of mind and deep psychology. Knowledge of the science of dreams may provide substantial guidance in this respect. The rishis -- the Indian yogis and savants of yore were adept masters of this field of subtle sciences. They were known to be trikaladarsi and swapnadarsi because of their unique abilities to visualize the past, present, and future through decipheration of dreams.

The perpetual flow of consciousness does not pertain to any specific phase of time or horizon of space... It is eternally present in the subtle as well as the gross existence of life. At the gross level, it is reflected in the body as the *pranasakti* (source of vital force). Every function, activity, and experience of the body is governed by this power at the root. Because of its time independence, this fundamental source can manifest every reaction, every effect within the body a priori as specific symptoms and signs. For instance, yawning before sleep, fatigue or chill before fever, cramps and labor-pains before the delivery of a child etc are obvious examples of such manifestations. The viruses and bacteria enter the body much before the visible expression of an infection or disease impregnated by them. This presence is however, detected by the specialist doctors with the help of specific symptoms, signs, and pathological tests. This makes possible the early diagnosis and treatment of the malfunctioning of the body system.

At a higher level (on the mental scale) than the above kinds of gross 'premonitions', lie the inferences based on statistical and probabilistic analysis, experience based reasoning, speculations, and intuitions. Predictions and forecasting of weather, outcomes of elections, horserace, stock-prices, etc fall in this category of 'precognition'.

The premonitions received through dreams are of further higher (in the subtle world) kinds of reflections of the consciousness. Purity, peace, and perspicuity of mind are essential for possible realization of such dreams. Dreams of this category, seen in the

Brahm Muhurta are often found to be true. This is attributed to the fact that the body and mind are relaxed under utmost peace in this phase after few hours of sound sleep. The early hours of morning before dawn also offer significant support to spiritual experiments because it is in this Brahm Muhurta that the cosmic signals of consciousness could be received without any fluctuations in the external and internal (subtle) worlds of mind.

Here we enlist few more authentic examples of dreams, which proved to be precognitive. A. German of London heard in a dream on the night of 17th November 1947 that horse "twenty-twenty" has won the combated race organized by Campbell Company with fabulous amounts. Next morning he met Mr. M. B. Campbell, the director of this company and asked for putting his lot for horse number 2020. As there was no horse with this number in the race, he was asked to gamble for some other number. Then Mr. German narrated his dream – stating that he feels horse number "twenty-twenty" only would win this race. Well, he did not participate in the race.

After a couple of days he read in the newspaper that a horse nicknamed "Twenty-Twenty" had won the Campbell race with huge amounts. Although Mr. German missed the gains because of his misinterpretation of the clue given in the dreams, Mr. Campbell had published his dream because of its precognitive nature.

Eden Smith of Scotland had dreamt several times that someone -- appearing to be a man of 17th century from his satire, is digging his house right beneath the steps at the entrance. On repeated requests of this teenager, his parents agreed to arrange for digging at that particular spot. To everyone's surprise, a pot containing 80 gold coins of the 17th century was found there!

A Railway employee of Spain had three cute daughters. His wife was a humble lady and an affectionate mother. They were living happily in a modest life-style. The girls were shocked and scared one day when each of them experienced the same dream during the same period of night. The dream had depicted their mother as a witch who is chasing to kill them. They just discussed the dream among themselves and kept quite. However, when the same dream recurred twice or thrice, they were frightened and narrated it

before their father. As there was no basis to trace any reason of this vague and impossible dream, he too paid no attention. He regarded this to be an after-effect of watching some horror film. Few months later, the mother fell seriously ill and became mad because of some nerve damage. One day, she indeed attacked her daughters in the excitement of insanity and severely injured them.

On 2nd October 1966, the Hindi weekly "Dharmayuga" had published a stunning report by Uday Kumar Verma. The report described an unbelievable but true incident -- "Doma Asporantira, a graduate student in Tashkant (Russia) was eager to meet Mr. Lal Bahadur Shastri, the then President of India when the latter was on official visit to Tashkant in January 1966. She had keen interest in India and had also read about Mr. Shastri. Doma had seen Mr. Shastri's dead body in her dream few months ago. Because of this she was a bit upset. She also was somehow skeptical that if she does not meet him this time, she might never get this opportunity again. At last, her wish was fulfilled when she could attend Mr. Lal Bahadur Shastri's lecture in the Ancient Language Institute on the 9th January 1966. She was extremely happy that day."

This girl was a neighbor of Mr. Uday Verma. She had described her dream about Mr. Shastri to him some time back. Mr. Verma further writes in the above report -- "After coming back from Mr. Shastri's lecture on the 9th January, I dreamt in the night that we all have gathered at the Air Porte to offer a warm send off to him and the Indian delegation on their return to India. Suddenly Doma comes there and tells us that now Mr. Shastri is not more. Why have you people gathered? To see off his dead-body?"

"Next morning I met Doma and told that the narration of her dream had created an apprehensive impression in my subconscious mind because of which I also had seen the gloomy dream of Mr. Shastri's death."

"On the 11th January 1966, our beloved Prime Minister was to leave for Kabul. Some of us -- the Indians residing in Tashkant, were leaving for the Air Porte to see him off... But, minutes before our departure, my friend Dr. Pande came and informed us about the untimely, sad and shocking demise of Mr. Lal Bahadur Shastri."

Mr. Verma concludes the report expressing the pains of his heart and putting an open question before us -- "The thought of above dreams and their dolorous materialization continues to distress and puzzle my mind." How to reveal the secrets of these exceptional dreams?

The instances of precognitive dreams cited here and in the earlier sections evince that dreams could be true and carry substantial messages from the subtle world too. However, this can not be generalized as the only reality of dreams. Very often, the dreams of people are hazy, abrupt and reflect vague mingling of imaginations and experiences of the subconscious mind. For example, few years ago, a cloth merchant of Sholapur (India) had dreamt of a treasure beneath his house... He thought the dream to be true. In his excitement, he arranged for digging the house next day onwards... The house was demolished completely but no signs of treasure could be traced even deep beneath its foundation.

We will throw light on some symbolic messages of dreams later in this Chapter. However, it should be kept in mind that most often, the language of dreams is rhetoric. Even the clear, repeated and creative messages heard or experienced in dreams therefore need to be analyzed cautiously.

Because of its linkage with the subtle world, the science of dreams is more a subject matter of spirituality than that of behavioral psychology or neurology. Research in this area should give new dimensions to the ongoing scientific research on human mind and consciousness.

Facts behind Dreams

Sometimes dreams are clear and continuous like the relay of a film. Quite often, the dreamer is the viewer as well as an actor in this film... Sometimes, the dreams display incidents, which have connection with the dreamer's past or present life. These are neither vague imaginations of the subconscious mind, nor do they have any linkage with the subconscious memory or hidden desires. Such dreams may facilitate telepathy, clairvoyance, and premonition. The dreams of this kind also pose intractable questions before us, as -- "What is the difference between the origin and nature of such dreams and the other? From where do the messages of the future, or creative inspirations, etc, are transmitted through such dreams -- from the mind? From the subtle world? Or, do they generate from the knowledge bestowed by the divine powers?"

The dreams, which gave rise to the great scientific discoveries and excellent creations of noted talents in the fields of arts, music and literature, have been thoroughly analyzed by some experts. They attribute the associated reflections of the dreams as the consequences of the concerned person's past experience, inclination and training of the mind, and their long-term dedicated thinking and endeavors towards specific problem or idea. This hypothesis sounds reasonable. Even then, the basic question remains as to why the particular ideas or experiences are expressed in the dreams and not in the awakened state like the other contributions of the same individual? Moreover, sometimes the person is unable to get the same idea again if he fails to decode and note down the creative message of the dream completely and does not act according to what was guided in the dream. These points remain unexplained in the above hypothesis.

The poetic creation of "Kubala Khan" is popular among the unique creations gifted by the dreams. Celebrity poet Samuel Taylor Karl Ritz of English Literature once took a dose of a strong tranquilizer in late hours of night. In the intoxicated state, he muttered -- "Kubala Khan had ordered to design a palace here", before falling asleep. When he got up after few hours of deep sleep, the 300 lines of a new poem, which he heard in the dream, were fresh in his memory. He was fascinated and began writing it on a piece of

paper. Surprisingly, he felt no heaviness of head or usual drowsiness induced by soporific tranquilizers! He titled this poem as "Kubala Khan". He had noted down the first 54 lines of this peerless poem when a friend came to meet him. After an hour or so, the poet again sat to note down the remaining lines. But, the original text was wiped out from his memory by then. He could never recall the 'missing' part again.

Noted musician Taratini of Italy, who too had had similar experiences in dreams for some of his best tunes, had once remarked that Karl Ritz does not deserve the credit for "Kubala Khan", as it was not his poem. Rather it was an outcome of his dream. But then, who then wrote the poem while the poet was asleep?

French thinker Marks Des Candoret was so confident of his dreams that often he used to leave the resolution of intractable mathematical problems incomplete before going to bed. It was an easy way out for him, as he would get the complete solution or derivations concerning the specific problem in his dreams.

Renowned novelist Sherlock Brontez had informed her biographer that many a times when she was not able to express some complex issues in her writings with satisfactory projection and lucidity, she used to just close her pen there and go to sleep. Often she used to get nice ideas and subject matter in the dreams to continue the article or book with excellent presentation of her thoughts and imaginations. Italian writer Jerome Cardona was a renowned writer in Italy. His most popular book in the 16th century was based on the knowledge he acquired in some special dreams. Interestingly, he used to get these dreams in a sequence, which would continue till his book was over. Eighteenth century writer, Redclift was known for her gothic romantic novels. All these novels were written by her based on the reveries as depicted in their dreams. Before commencing her writing, she used to eat lavish food and go to bed. Next morning she would rhetorically describe whatever she dreamt last night.

The experiences of Robert Luis Stevenson are just the contrary to those concerning the poet of Kubala Khan. These are also exceptional in the above context. This popular writer of yesteryears had 'created' many of his literary masterpieces in dreams. He used to claim that he could get the complete script of a story in parts through a sequence of

dreams seen on different nights. Suppose he saw the prologue in a dream today and got up as per regular schedule. When he would sleep after the day's work, the story would continue (from wherever it was left) in the dream again. Not only that, he also used to say that whenever he fervently felt like writing on a specific ideas or imaginations, the dreams occurred in the nearest future would present the related plot or story up to his contentment. His unparalleled creation -- "The Strange Case of Dr. Jackal and Mr. Hyde" -- on dual personality, had emerged from such a dream. Similar was the case with some other popular novels like "Little Pupil" and "Bunnies". How it could happen? Was it the rare anatomy or electro-physiology of the author's brain? Was it some awakened power of his mind or a supernormal talent?

The psychologists and the analysts of human mind have recognized the significance of its unconscious core. Some researchers of the Science of Dreams also attribute the extra sensory experiences and messages received in dreams to the unconscious mind. They argue that it is the unconscious mind, which generates or gets specific information and knowledge in a state of deep sleep. However, the question remains pertinent as to -- what is the basis of the supernormal experiences in dreams? How does the 'thinking' of the unconscious mind supercedes that of the conscious mind and unfolds a scientific discovery or new horizons of literary or musical domains? Why is it so rare to happen?

The dreams associated with premonition and telepathy pose greater difficulties in deciphering the science of dreams. The large number of authentically reported dreams of this kind has always been a center of attraction for the researchers of the arcane world of dreams. Here we cite few more examples in this series.

J. W. Dunne was a highly qualified, talented and energetic pilot of Britain. He had compiled a book on his thrilling experiences of seeing the future via dreams. He was posted in South Africa during the battle of Baccar when he saw a dramatic dream. He found himself standing a top the hill, frightened and helplessly watching a gigantic volcano near by. Heat waves and vapors blown from there surrounded him in this dream. Then he found himself on an Iceland where he was requesting some French officers to arrange for a ship to rescue the ill fated people captured and charred in the devastating natural calamity. He even got the 'message' that the toll of the dead ones has

risen up to four thousands. Suddenly he was awake - found himself sweating and shivering in fear!

The first news he saw in "Daily Telegram" the next morning was about a dreaded volcanic outburst in Martique Iceland. About forty thousands people were reported missing or died in this region, which was under the reigns of France at that time. Many of the victims were rescued by the French naval services. Dunne has described the above dream as a live illustration of telepathy. He opines that while reporting or typesetting this news, the unconscious mind of the editor or the correspondents of a newspaper might have 'inadvertently transmitted' this message via 'telepathy'. The sensitive core of his (Dunne's) inner mind might have received these 'signals' because of some frequency matching in the ocean of subtle vibrations.

In another dream reported by Mr. Dunne, he saw himself in the Bay of Khartus in Sudan. There he saw three British men in Unity Satire. They told him that they were coming from South Africa. He recalled this dream in the morning when, at the breakfast table he read the news item that some officers of British Intelligence Services have been sent from South Africa to carry out some special investigations in the Bay of Khartus. In yet another dream, which came true a few days later, he had (fore)seen the tragic fall of the fast train "Flying Scotsman" from the 'fourth bridge' of a dam. Dunne used to regard dreams as indicators or signs of future events. In his views, every one should write down his dreams somewhere and check whether or not, and which of them materialize in near future?

One is naturally perturbed by the dreams, which show his own death or the demise or severe illness of some near and dear one. Possibilities of tragedy or distress in familial or social life depicted in dreams also upset the dreamer. People often remember such dreams for long because of the implicit fear hidden in some corner of the memory. Sometimes repeated dreams of this kind also prove to be indicators of future realities.

Chamesle, the seventeenth century hero of French Theater, once dreamt that his mother, who is no more, is calling him to meet her. He regarded this as a sign of his demise in near future. He was so frightened that he called all intimate friends and relatives and

even arranged for his own post mortal rituals. He took care to make advance payments for all the arrangements. After all the rituals were over, he came out of the church and died all of a sudden on the stairs outside.

Mothers are usually worried about the wellbeing of their children -- especially if the child is away from home. They often dream of the child's sickness, accident, etc. In most cases, such dreams are nothing more than the subconscious reflections of their excessive affection, concerns and cautiousness. However, sometimes these dreams could arise from telepathic effects and therefore prove to be true. In an incident of this type, Mrs. Griffith of North Wales had dreamt sometime in 1884 that her son is seriously ill in South Africa. She heard as though he was calling her. She naturally very worried. She could not eat any thing even the day after. Finally she told her husband about the dream. He, despite being sick at that time, promised her that he would arrange to bring his son home at any cost.

A day later, the couple received a letter from their son, stating -- "I was suffering from fever since quite some time. But, now my health has improved." The Griffiths felt relieved there after. Unfortunately their hopes did not last long. Few days later, they received another letter informing about his death. Surprisingly, their son had died on the same night when Mrs. Griffith had seen and heard him in the dream.

King Richard III of England had seen his defeat and death in the battle of Borsbeareth well in advance through a dream. Kings Hannibal, Napoleon and Hitler had also experienced premonitions of victories or defeats in many of the major wars of their lives via dreams of different kinds.

Dreams also are found to convey divine messages. An Egyptian Scripture (supposed to be written in 1350 BC) on dreams describes dreams as the carriers of the messages of God. It also highlights interpretations of a wide variety of dreams. As per the guidelines cited here, the scenes of woodcutting in dreams imply death of an enemy while those of falling of teeth indicate death of a near and dear one. Incidentally, one of the Dukes of England had died within an hour after his beloved teacher and mentor had experienced falling of a tooth in a dream. (The Duke could not even know about this dream!)

Greek Scriptures also relate dreams with divine voice and premonitions. Conventions of several kinds -- of rituals and modes of worships and prayers associated with the Gods of dreams -- are still popular in Greece.

Archaemidoras has been a renowned astrologer of ancient Greece. It is said that he used to view the future days with the help of dreams. He also used to analyze other's dreams and foretell their fate accordingly. In his views, the interpretation of the same kinds of dreams may vary from person to person. Because, one's intrinsic character, training and conditioning of mind, mode of living, mental and physical health, etc also influence the reflections of mind in dreams. For example, if someone sees himself in clean-shaved head in a dream, this would be a warning against misdeeds for the criminals; this would imply a bad omen for a sick person; for a sailor, this would indicate possibility of an accident on board.

Archaemidoras has classified dreams in two broad categories -- those related with day-to-day life, aspirations, moods, etc; and those associated with premonition, divine inspirations, etc.

Snoya community of Malaysian tribes is known to possess extraordinary powers through some magic. These peace loving people are surrounded by some terrorizing communities of tribes in the thick forests. However, the Snoyas remain safe as the others are scared of their magic. The secret of this 'magic' lies in their exceptional ability of psychologically healthy interpretations of dreams; which the Snoyas seemed to have learnt from their ancestors. They believe that every important event of life can be foreseen through dreams. Every body - including the children, reports his or her dream to the experts. The 'masters' of dreams advise the dreamers for best preparation accordingly.

Elimination of fear that might arise because of the 'dangers' depicted in the dreams -- is emphasized in the Snoyas' methods of dream therapy. For instance, if a child sees himself as running out of fear after seeing a Leopard in the dream. Then, he is advised to make an effort to see the same dream again and use his will power to make sure that in this dream he is not scared, rather, he sits firmly in front of the animal and even attacks

the latter if needed. If the dreamer is unable to view this, he is advised to see a dream in which he meets the Leopard but not alone. This time he has many friends and guards to protect him from any eventuality. This way the child is trained in autosuggestion, self-defense and bravery.

Snoyas affirm sexual freedom as a natural necessity. Therefore, even obscene dreams are given due importance in their analysis. The secret of their 'magical strength' perhaps lies in their positive thinking and psychologically elevating interpretations of dreams. For instance, if one of them were seen injured in a dream, they would not regard this as a sign of bad omen. Rather, describe it as a sign of the loss of energy and might of his enemy, who might have injured him. And also advise the dreamer to take precautions so that he himself does not suffer such an injury in reality.

Inspired by the ancient theories and above kinds of healthy conventions associated with dreams, Dr. Eric Greenleaf has opened a laboratory in California for scientific research on dreams. Thorough studies of the broad based psychological analysis of dreams presented by the savants like Carl G. Jung have also generally boosted the interests of scientific community in investigating the nature of dreams.

Dr. Vacilie Nikolaevich of Russia has focused on specific aspects of dreams, which enable prior indication of a disease or a psychosomatic disorder through dreams. One of his patients, who was a college student, used to dream that a boa has captured him in its tight folds and made him totally handicapped and devoid of energy. Although no sign or symptom of any disease was detected by medical examination, the boy suffered from spinal tumor in a year's time. Another patient, who was later treated for tuberculosis often used to feel suffocated in her dreams. These cases had motivated Dr. Vacilie to research on the possibilities of early detection of sever diseases via the study of dreams. In his views, the outermost layers of neuronal cells are hypersensitive to the tiniest variations in the body functions and the surrounding atmosphere. Synergist accumulation of such effects is depicted in the rhetoric language of dreams.

Dr. Vacilie has studied a large number of dreams, which confirmed to be the signs of diseases and disorders much before the manifestation of the latter. His book entitled

“Principles of Dreams” is an integral part of medical education in Russia since 1960. The book also presents some easy to understand logical interpretation of dreams, with evidential analysis. For example, he says that repeated experience (in dreams) of attacks or heavy pressure on the chest ribs indicates the possibility of tuberculosis, lung-cancer, or some other problem with lungs. Similarly, scenes of injury and wounds in dreams imply the presence of some internal damage in the body.

His work gave new dimension to modern research on dreams and related brain-sciences in 1975, when his interview by Grisch and Dick was publicized worldwide.

Research on the possibilities of telepathy through dreams had begun in the modern age since 1882. The British Society of Psychologists has also collected and analyzed over five thousands dreams for this purpose. The writings of C.Y. Jung had given impetus to the research on subtle aspects of the unconscious mind. The summed up conclusion today generally favors that some extrasensory power works at the root of the supernormal experiences of the unconscious mind.

Dr. Robert Nelson has focused on registering the reports of dreams, which gave glimpses of future and which were authentically tested and verified. The reports are invited through the media and are registered after substantial scrutiny and verification. His group has registered over 8000 dreams since 1968.

Front line researchers of psychology have now begun with a positive attitude towards the ancient theories -- on the role of unconscious mind in dreams. The occidental scientists appear to have accepted the scope of oriental scriptures in promoting rigorous research on multiple aspects of dreams. The science of dreams is now an important part of the syllabus of Human Psychology in many of the North American and German Universities. This is indeed a positive and welcome sign for better understanding of the miraculous powers of the human mind.

Occidental History of the Philosophy of Dreams

Dreams have had a unique history in human civilization. The book entitled “The Epic of Gilgamesh” is referred as the oldest document (in western history) on dreams. This book is believed to be written (compiled) in Babylonia about 4000 years ago. The stories of Joseph in the “Old Testament” are regarded as representing the divine powers of dreams. Joseph used to have premonition of forthcoming calamities through his dreams. Reports on divine messages received by ancient saints in their dreams are also available in these scriptures. It was around 600 BC when King Nebuchad of Babylonia had seen the fall of his emperor in a dream. The dream had also ‘appraised’ him about his insanity in near future.

As described earlier, a king’s dream and its proper interpretation by an ancient philosopher had saved the Egyptians from the disastrous consequences of seven years long famine, because the state had taken all precautionary measures with substantial care well in advance, in view of the precognition offered by the dream.

King Asyages of Madiya once saw in a dream that his only daughter Princess Mendane has married an out-caste intrepid man, who later on dethrones him. The King was so frightened by the dream that, while the princess was only in her teenage, he arranged her marriage with a dull, poor, and physically weak boy, who could hardly challenge the Kingdom of Madiya. In another dream, the King saw that when his daughter gets pregnant, a creeping plant emerges from her womb and expands over the entire state of Madiya and larger regions of Asia too. The crazy, cruel King interpreted this as an evil sign and ordered that each of his grand child be killed the day he or she is born. This heinous act of atrocity did not succeed in the case of one male child of the Princess. This boy grew into a gallant, stout soldier and eventually became the mighty king -- Cyrus the Great.

Greek historian Herodotus has described a tragic dream of King Kroes of Lediya. The king had only two sons. One of them, named Otiez was brave and talented while the

other was deaf, dumb and mentally weak. When the boys were quite young, the king dreamt one night that someone has killed Otiez by a sharp weapon made up of iron. The old king was naturally upset and terrified because of this dream. He arranged for strict security around Otiez. The Prince was bored of this practically 'imprisoned' life. The bravery of this youth could not be captured inside the palace for too long. He once requested his father to allow him to go for hunting the wild pigs in their own forests.

As the king was not so concerned about the attack of wild animals and had confidence in the hunting skills of the prince, he permitted the latter to go along with some of the king's personal security guards. Astradus was the senior most among them and was also the king's closed confidant. During the hunting operation, they surrounded a wild pig and attacked him with bullets. Unfortunately, Astradus missed one shot and his bullet pierced the prince's heart. The horrid dream of king Kroes had unfortunately come true!

Sigmund Freud is regarded by many to be the first among the modern psychologists to have studied the effects of bodily, mental (subconscious), and emotional conditions on dreams. However, as the history remarks, much before him the ancient psychologists had studied these aspects of dreams and made use of this knowledge in 'dream therapy'. Archeological data suggest that around 200 BC, Asculapius -- "The Greek God of Medicine" -- was worshiped in Greece and several neighboring countries, as the originator of dreams. Similar traditions had dominated common convictions in Egypt and Mesopotamia too. People used to worship the 'Dream-God' to get rid of the 'terrors' of evil souls in dreams. Even today, people in some parts of Egypt cure the so-called 'attacks' and 'apprehensions' of Ghosts with the help of the guidelines received in dreams. Tribal cultures and black communities in these countries regard the messages of dreams as God's order and take all their important decisions based on what was seen or heard in the dreams of their religious leaders.

In ancient Egypt, the shrines also used to serve as centers for 'Dream Therapy'. People used to come with their physical and mental ailments and pains to the priests. The latter -- popularly known those days as 'Masters of Sacred Things', used to treat the patients by what could be broadly described as "dream-analysis and therapy". This mode of therapy seems to have been 'commercialized' in the later years. Archeologists have one

inscription (of over 200 years BC) which appears to contain “professional tips” or “formulae” for cure of chronic diseases by dream therapy. The ruins of the Hathore Temple of Egypt also give archeological evidences of practice of ‘dream therapy experiments’ there.

Historical data suggest that a rite of “Dream Incubation” used to be processed in the temple of Asculapius under very strict disciplines. The patient had to live like a spiritual disciple, restraining himself from the use of non-vegetarian food, wine, several types of beans, etc. He also had to maintain chastity of mind and body in the prescribed period. At the end of this preparatory phase of one to two weeks, the patient was offered ablution with sacred cold water inside the shrine. After performing some special rituals of worship and prayers of the God (Asculapius) of dreams, the selected dreamer (patient) had to sleep on a special bed cushioned by yellow, poison-less snakes. Next morning, he used to narrate his dream. The experts of dream therapy used to decode the ‘message of God’ depicted in the dream and used to offer treatments accordingly. It is said that many of these patients used to get completely cured in the night (of this ritualistic dream) itself.

Claudeus Gellen has been a popular Greek Surgeon of thousands years ago. His surgical skills (of the 130AD – 200 AD) still remain subject matter of curiosity and surprise. He used to attribute his talents to the knowledge and guidelines received in dreams. He often used to acknowledge the ‘God of Dreams’ as his divine mentor.

About 400 years ago, Aristotle had taught that dreams could sometimes prove to be excellent medium for knowing further and deeper across the unconscious layers of mind. He had described that -- “When the external excitement and agility of the conscious mind diminishes and the mental power (consciousness) moves introvert, it can bring immense knowledge from the depths of the inner self. This is what gets expressed in the serene dreams of steady and peaceful sleep.” He had thus presented a scientific view of dreams -- in terms of the role of unconscious mind.

Plato’s views on dreams were different from those of Aristotle in the sense that he had given importance to the possibilities of divine origin of dreams and had also accepted

the role of inner instincts and suppressed desires in some dreams. His historic volume "The Republic" describes these aspects with his philosophical ideas and serves as a milestone for further generation of knowledge on the science and philosophy of dreams.

At one place, Plato writes here that -- "Apparently moral and modest gentlemen may also possess hidden instincts of immorality and wild tendencies, which might be expressed in the state of sleep." This view of Plato was overemphasized and projected as the 'Icon' of the Psychological Theory of Dreams by Sigmund Freud about 2300 years later in his popular book "Interpretations of Dreams".

In his book entitled "On Divination", the Roman savant Cesaro had extended Aristotle's philosophy of dreams. Archaemidoras was another Roman thinker and expert on dreams. He had visited several countries in 200 AD and inspected the centers (or their reminiscent) of 'Dream Incubation' and 'Dream Therapy'. He had also collected original reports on varieties of dreams and interviewed many of the concerned people. His compilation and analysis is presented in his unique book 'Onirocritica'. This book classifies dreams into five major categories -- (i) symbolic; (ii) precognitive; (iii) expressions of suppressed desires; (iv) nightmares; (v) divine dreams. Dreams have also been classified here based on the state of sleep, as -- (a) insomnium and (b) somnium. Of these the first kind of dreams are reflections of the bodily and mental (subconscious) experiences. The other kind implies dreams of deep sleep. These are expressions of the unconscious mind and therefore prove to be true in general.

C. G. Jung had further expanded these ideas and researched on the broad classes of 'ordinary' and 'divine' dreams. The historic dream of French Philosopher and Mathematician Rene Descartes stand as unique evidences of the exceptional creativity of dreaming. His philosophy had dominated the occidental science from mid seventeenth to early twentieth century.

The Vedic literature is regarded as the most ancient source of knowledge on every faculty of human mind. The unconscious mind and the science and philosophy of dreams too was originated and developed in this era. Large number of scriptures and ancient volumes of the post Vedic era are also available in India, China, Japan and other

Asian countries, which reconfirm that the history of the human quest -- for deciphering dreams and benefiting from the knowledge of this unique power of unconscious mind -
- has been as old as the very origin of the human life!

Hidden Messages of Dreams

In normal course, a child's activities through out the day carry no special meaning for most of us. However, sometimes these may provide useful information to a child - psychologist. It is also true of the enormous experiences of dreams. These may most often appear to be baseless, arbitrary, or rhetoric display of bodily and mental status. Nevertheless, these could prove to be informative, important and illuminating in extraordinary sense.

Till a child learns to speak, he expresses his needs, pains and joys through crying, screaming, or laughing. His parents -- especially the mother, understand his symbolic language. They know well, when his cry implies hunger or pain, or when it expresses a demand, or anger. Experienced experts similarly decipher the messages hidden in the symbolic language of dreams.

It is not likely to find anyone who does not see (experience) dreams except perhaps for the spiritually elevated yogis, who can have control over the activities of the conscious as well as the unconscious mind. All men and women of all age groups naturally experience dreams. Although, it might happen that someone may not remember them at all; or, the dreams might be so hazy and baseless that one can't store or link them in the memory. Most of the dreams of most people appear to be arbitrary reflections of the agile mind in a subconscious state. Quite often, these are generated as reflections of the pains and experiences of the body in a half-asleep state or happen to be the expressions of the hidden or suppressed emotions. However, as the series of example described earlier shows, the instances of telepathy, precognition, inspirations conveyed by dreams are not less in comparison with other kinds of dreams.

We continue with adding some more reports on dreams, which carried glimpses of future and hidden messages of historical importance or welfare of people.

The twenty five popular stories cited in “Vetal Pacchisi” are based on the experiences of King Vikramaditya of Ujjayini in a subconscious state of dream.

Scriptures of Jainism have given significant importance to divine implications of dreams associated with the life of the Tirthankars. It is said that when Mahavir Swami slept for some time during his arduous ascetic *sadhanas*, he saw ten different dreams in a sequel. In these dreams, he defeated one demon; saw a silver white nightingale; talked with a divine bird of multi-colored wings. In successive dreams he saw -- a sparkling necklace of heavenly pearls; group of cows; a beautiful pond full of lotuses. He further saw himself crossing an ocean by a continuous swim. Next, he saw -- rising Sun; cluster of clouds on White Mountains. In the last (tenth) dream in the sequence, he saw the sacred illumination of the Sumeru peak of the Himalayas. The Jain scriptures describe in detail how he interpreted the messages hidden in these dreams and chose the path of divine life accordingly.

Among the other dreams discussed in the above scriptures are the thirty great dreams of Arihant Chakravati. It is said that she had molded her life as per the guidance received through these dreams to be blessed by a divine child. When Acharya Bhikshu was in his mother’s womb, she once dreamt that her son would be the King of the entire globe.... He indeed grew with all virtues of a noble king of the world. However, he preferred renunciation of royal comforts and initiated the life of a sanyasi (sagacious hermit). He explained to his worried mother, as -- “A sanyasi is the king of all kings. His domain of influence is wider than that of a king. A king rules over only the land and the people within the territory of his emperor. A sanyasi on the contrary, is respected around the world beyond any political or regional boundary. He remains alive (in people’s heart) even after death”. Sanyasi Bhikshu’s life proved that he was truly a great ‘King’ of the kings across the globe.

Jain literature describes 62 kinds of dreams in detail with their interpretations and specific implications. An important stream of knowledge of the future based on palmistry and experiences of dreams is also contained in these treatises. The divine dreams associated with the sacred lives of Gautum Buddha, Jesus Christ and Hazarat Mohammad have also been of unique significance in making of the history of the world.

The descent of these angels and the origin and expansion of their religious teachings were seen by their parents and great saints in dreams much before their births.

King Chandragupta's regime is referred as the golden period of the pre-medieval history of India. It is said that he saw sixteen amazing dreams in a short span of few days after being enthroned as the king of united India. He narrated these dreams before Acharya Bhadra Bahu. The latter studied the interpretations and the implications of these dreams and guided the King accordingly for the disciplines, precautions and endeavors of the latter's life. Chandragupta sincerely followed his advice and reached high horizons of glorious success.

It is well known in history that the World War I commenced with the assassination of Austrian Prince Arc Duke Francis Ferdinand. It may not however be known to many people that Father Joseph Lennie, a former teacher of the Duke had seen this incident in a dream. One night Joseph dreamt that the Arc Duke has been shot dead in a crowded place at Sorajevo, Yugoslavia around 3am on 28th June 1914. When Joseph's sleep broke, he looked at the clock. It showed 3:15am. He suddenly realized that it was the 28th of June! In the morning Joseph described this dream to his mother and other family members. Few hours later, they received a telegram informing the cruel assassination of the Arc Duke. It had happened at the same place, at the same time, and the same way as the Bishop had seen in the dream.

16th April 1912, the morning issue of "The New York Times" published the sad news of the tragic accident of "Titanic". This huge ship -- weighing 66000 tons, carrying about 2207 people, was destroyed and immersed in the Atlantic ocean after collision with an ice berg while sailing at a speed of 23 Nauts. Although the passengers were equipped with lifeboats, only 886 of them could be saved.

It is amazing to note that fourteen years before the above tragedy, Morgan Robertson had described this historic accident in his popular novel entitled "The Wrack of The Titan"! Not only the name, size, and weight, but also the type of the accident, its speed, the number of passengers etc in his novel were almost the same as those of the real "Titanic". Was Robertson's 'imagination' a vision of future through the clairvoyance of

his unconscious mind? Was the incident taking place somewhere in the extrasensory world before it occurred in real life? Questions of this sort have been churning the minds of people ever since the remarkable 'coincidence' between the fiction and facts of the ill fated "Titanic" came into light.

Eva Hailstorm, the founder of the Swedish Society for Psychical Research had seen an 'impossible' dream sometimes in 1954. She saw herself flying with her husband above the busy roads of Stockholm. When they looked down, they saw a green metro (train) colliding with a huge truck. Eva described this 'funny' dream to her husband the next morning. Out of habit she had also noted it in her diary. There was nothing to think about it as the metro trains of Stockholm those days were brown. Surprisingly, about a month later these trains were painted in green. This reminded Eva of her dream. Although she intuitively felt that this dream was a glimpse of future..., she had no clue to prevent the accident. Two years later, on the 4th March 1956, a huge blue colored truck had collided with a green metro-train named "Yurushalon". Large number of people were injured or died in this accident. Remarkably, the spot (Valhaha Vegon) of the collision was also what Eva had seen in the above dream.

Caesar's army was camping near Rubican before attacking Rome. During this sojourn Caesar dreamt one night that he is sleeping like a small child in his mother's lap. His adviser had interpreted this dream as implying that he can vigorously attack his motherland Rome; victory will embrace him. Soon after this incident, Caesar had bravely attacked the Roman emperor and triumphed.

A similar dream of Karthgenian General Hannibal -- who also ruled over Rome, is described by renowned historian Belorius Maximes. He writes -- Hannibal dreamt that an angel like prince has appeared before him saying that -- "I have been sent from the heavens to inspire you to attack Italy." Hannibal also saw in the dream that a grand serpentine is moving ahead of him and removing all the hurdles on his way. The clouds had scattered in the sky paving the way for bright rays of sunlight. The message of the dream was crystal clear to General Hannibal. He attacked and ruined the then empire of Italy. Victory had made him mightier.

Encouraged by a dream, the young intrepid Prince of Persia named Jerracsus had won over Greece after heavy bloodshed. His regime was short as seen by him in yet another dream. Greek historian, Herodotus has cited several dreams of the prince.

When he was only ten years, Alexander the Great had dreamt that a winged dragon is offering him a huge white egg to eat. This dream is counted among several others of his dreams, as a prior sign of his hilarious victories. Jean Pichen, a leader of the French Revolution had seen a horrifying dream in the childhood. This dream materialized later when he was attacked and eaten away by wolfs.

A giant lady had told young Oliver Krommer in a dream that he would be a great king of England. She had also shown him important events of his future. Eventually, he had won over all adversities, defeated his enemies and became a successful king of England as 'predicted' in that dream. In 1485, a night before heading for the decisive battle in Bosaworth, King Richard-III saw a devil soul dancing in his dream. The same dream was recurred several times that night. It was indeed a premonitory sign of his defeat. Richard-III was killed in the battlefield the next day.

Loren was a reputed astrologer of France. His prophecies include that of his own death. Years before, he had dreamt and declared that he would die of suffocation beneath a glacier and his body will be found two years later on the same spot. History has witnessed that his predictions were indeed true.

Based on what he saw in his dream, Abdul Razak of Rivad (Jordan) had once predicted the assassination of Badshah Abdullah. He realized the extraordinary power of his dreams when his words came true. He had observed long silence for thirteen years after this incident in order to avoid such unfortunate predictions in future. This penance had further refined his acumen and intuitions. He is renowned in history as a visionary who could see the future through the window of dreams.

Sincere endeavors of spiritual refinement can arouse and activate the otherwise dormant powers of the unconscious mind. Experience of divine dreams then becomes as natural as that of soothing peace during deep sleep.

Dreams aren't Always Baseless

31 October 1898, Bertha Huge went out of her house in Infield, Belmont town for some work. When she did not return till late evening, her distraught and worried parents searched in different parts of the town with the help of hundreds of friends and relatives. Finally they all gathered near the Shaker Bridge where she was last seen. Professional divers continued the hunting operation in the Maskova Lake for the whole night but, in vain. There was no trace of the girl for three days!

On the fourth day, Mrs. Titus, who lived in a nearby village came to meet Bertha's parents. She said that last night she saw Bertha in her dream. She also saw the spot where the girl is lying unconscious, captured in thick mire beneath the lake. The divers were tired of the rigorous operation; they had lost hopes. But the confidence and persistent request of this lady forced them to dive again. A diver entered eighteen meters deep in the direction guided by the dreamer. Within a minute he came out holding Bertha's dead body in his hands. The body was found hidden in thick mire in a corner. Thousands of people witnessed this incident, which was termed by William James -- a psychologist and dream researcher, as -- an evidence of supernormal faculties of the unconscious mind.

The Red Barn murder mystery was also resolved by supernatural vision through a dream. It happened some time in 1827. A young girl Maria Martin of Sophoka village in England had run away from her house with a young farmer named William Carter of a nearby town. They lived together for few days... Maria's parents had also accepted their marriage. However, their love life ended shortly when William's affair with another woman came in light. William brutally killed Maria and buried her body in the compound of his barn. He kept writing to Maria's parents that - "we are happily married." For about a year no one could suspect that Maria is no more.

One night Maria's mother dreamt that William has murdered her daughter and buried her beneath the floor of the barn. The dream was so unprecedented, clear and horrifying

that the Martins could not help rushing to William's house the next morning. They found something fishy in William's excuses about Maria's absence there. They called the neighbors and dug up the floor based on the guidance of Maria's mother (as per her dream). Well, the victim's dead body was found there in a distorted state. The court sentenced William to death upon his confession of this heinous crime.

Dante, the celebrity poet of "The Divine Comedy" had died before completing this great volume of classic poesy for publication. Some portions of the last section "Paradise" were missing. His relatives, friends, and students tried their level best to search the manuscript of this missing portion. But, no clues were found. It was then assumed that Dante has passed away without writing this section. His sons, Jackpeu and Perrow were poets of the modern style. Their friends inspired them to attempt completing their father's unparalleled work.

One of those days, when Jackpeu slept thinking about his father, he dreamt that the last 13 stanzas of the last section of "The Divine Comedy" are kept inside a cupboard in his father's house. Stunned Jackpeu was awake the very moment. Middle of the night he called on his father's old friend Pierre Giardini. He told how his father took him in the dream to the room where he (Dante) had written most of the great volume. He narrated that -- "my father was holding my hand. He touched a wall and told me that the thing you are eagerly searching is hidden here."

With the descent of dawn, Giardini and Jackpeu reached the rented house where Dante lived in his last days. With the permission of the owner, they searched around the place indicated in the dream. There was a wooden curtain on the wall. Behind this was a small niche in the wall. They found some hand written papers covered by fungus due to moister and dust. After cleaning the papers it was found that these were indeed the last 13 stanzas of the great poesy, which they were all hunting for. Thus a rare dream had helped perfection of a unique gift of literature.

Chancellor Bismarck is known in the history for his heroic efforts in uniting the shattered states of Germany after three deadly wars. He used to attribute the secret of his triumph to the inspirations received from a dream. His "Thoughts and Memories"

mention a great deal of this dream. Bismarck saw in this lifetime dream that -- he is riding on his favorite horse. While climbing on the Alps, they were caught in a narrow path between straight blocks of huge rocks on one side and sliding slope of smooth stones on the other. The horse refused to move ahead. There was no possibility of turning him back either. The place was so small and steep that he could not even attempt coming down from the horse's back. In this state of helplessness (in the dream) he prayed before the Almighty while facing the mountain peak and holding the lash in his hands. Soon after the prayer, the horsewhip became so long that Bismarck could climb up with its support and even view the forests and plain land of Bohemia State on the other side. He further saw in the dream that -- he and his troops had crossed the mountains through this route and have succeeded in holding the command of Bohemia.

Three years after this dream, Bismarck had led his army in a war with Austria. He and his troops had entered Bohemia along the same route (shown in the dream) and defeated the enemy in a decisive battle.

William Oliver Stevenson is known for his writings and expertise in Human Psychology. He has cited several live examples of clairvoyance through dreams in his book entitled "The Mystery of Dreams". One of these is an unusual experience of his son. It happened in 1938 when the Stevenson family was enjoying summer in Nantuket Iceland about 1600 Kilometers from Florida. One night, his son saw a car accident in his dream. He saw that a tall, fair man driving this car was severely injured. A lady sitting besides was also hurt. The boy was so upset by this dream as if it had happened live in front of his eyes. He kept describing how that car and the passengers looked like etc.

As the vacation villa of the Stevensons was situated in a remote Iceland and there was no other mode of communication available there, the daily newspapers were the only source of information of the world around. A couple of days later, the newspaper reported the tragic death of the Count of Kovagonga -- the prince and heir of Spain's throne, in a car accident in Florida. It had also published few pictures of the incident along with those of the victims and the car. The prince was traveling with a woman from Miyamae in that car. Stevenson's son could recognize them from the photographs. He

also identified the car. The accident occurred the same way as was seen by this boy in his dream. The date and timings of the accident were the same too!

The above dreams further support the fact that the unconscious mind, which is active during these dreams, can receive thought waves and subtle signals of consciousness from any where in the cosmos. But, “how these receptions activate the brain and make the visual cognition of the dream possible?” -- is a basic question of scientific research on hidden aspects of human brain. It has been observed that in certain stage of dreams, the K-neurons are exceptionally active. This happens especially in the Parietal Cortex during the REM phase of sleep. Researchers believe that if this center responds to the signals during dreams, the unconscious mind might be active in this region of the brain. It is notable that the *sadhanas* (spiritual endeavors) of awakening supernormal powers also focus and attempt activating the *chakra* (extra sensory center) in this part of the brain.

Notice Your Specific Dreams!

The esoteric domain of dreams has been the focus of human inquisitiveness since long. The convictions and theories associated with dreams seem too large in number as compared to those with any other aspect of human mind. In some parts of the world, dreams are regarded as experiences of the soul when the latter roves out of the body during sleep. For some people, dreams are expressions of communication of invisible beings. Varieties of illusions and blind faiths of this sort continue to persist in want of thorough scientific knowledge of dreams.

Since past couple of centuries, the psychoanalysts, as well as the brain scientists have begun systematic research on dreams. Attention is also being paid to the ancient philosophies and practices in this regard. A lot more remains to be grasped and pursued in this 'less understood' area of research.

Psychologists describe two broad categories of dreams: (i) active or agile and (ii) still or unconscious. In the first kinds, the dreamer sees himself as a part of the movements and activities taking place in the dream. In the other class of dreams, he remains a silent and still viewer. Most often our dreams happen to be active. These include -- the abrupt or vague expressions of the random flow of our flickering thoughts, subconscious reflections of the agility of conscious mind; impulses of memory and bodily and emotional variations etc. The expression of suppressed desires and emotional changes also takes shape via active dreams. Dreams of the other category are rather rare. One might get new ideas, inspirations, or precognition, or gain extrasensory (supernormal) knowledge through such dreams.

Savants of the subtle science of human mind describe the potentials of the unconscious mind as immeasurable. The talents of intellect and capacities of the conscious mind are negligible as compared to the immense powers of the unconscious. Psycho-Neurological research also supports these views in terms of the findings that only 12% of the human mind appears to be conscious (external); rest all (88%) is hidden in the subliminal layers

of the unconscious (inner) mind. In most of us, even the 12% of the conscious mind is not fully active and frequently falls in the subconscious domains.

Our conscious and partly subconscious mind dominates our activities in the awakened state. We therefore do not realize the presence of the unconscious mind, which is the regulator of the 'autoregulatory' functions of the brain too. Understanding this inner mind and experiencing its enormous potentials becomes possible by higher level spiritual endeavors. Sometimes its subtle role becomes apparent via extrasensory experiences and knowledge gained in dreams.

The Indian scriptures of yore mention a great deal on the reflections of the unconscious mind and the hidden world of dreams. They describe dreams as the images of events -- subliminally stored in the eternal flow of time -- depicted on the absolute 'screen' of the unconscious mind. Atharva Veda, Devgya, Kalpadrum, Sushruta Samhita, Agni Puran, etc, give details on the nature and interpretations of dreams with special focus on "Dream Therapy".

The Upanishadas state that -- when the mind sets active linkage with the soul, it can experience the world beyond the limits of space and time. Super natural realizations of future and divine inspirations through dreams are natural outcomes of this process.

In "Strange World", Frank Edward has compiled varieties of dreams, which augment the list of examples of the above kinds of dreams. We shall glance through some of these examples here.

Lady Leadenbury of an elite family in London had seen a dream associated with Sir Henry Wilson when he was a member of the House of Commons from North Town, Ireland and was also holding the position of the Chairman of the British General's staff. The lady saw (in the dream) that Wilson clad in a military uniform is entering a taxi. Before he could sit properly, some hoodlums, hiding on the back seat, fired a series of bullets on him. The scene of bloodshed was so terrifying that the lady screamed in her dream. All the family members were awake. Noting that it was only a dream, nobody paid any attention to it. Ten days later, they were shocked to read the news of Mr.

Wilson's horrid assassination. Every thing happened as Lady Leadenbury had seen in the precognitive dream.

Another case pertains to sudden gains gifted by dreams. It happened in April 1956. Ohio's Cleveland Parktaking Corp. had started some construction work near the warehouse of a stores owned by Julius Dittman. About a weak after the initiation of this project, Dittman dreamt that the Parking Garage built by this corporation has suddenly collapsed and his godown is also buried under the debris of this 'new' construction. Dittman's clever mind followed the message of the dream rightly. Soon he got his warehouse insured under a policy (dated April 6,1956) One Hundred Twenty Thousands American Dollars. The very next day, on Saturday 7th April 1956, the newly constructed parking building began falling down as if its base was being shifted downwards. It finally collapsed completely. The debris fell on Dittman's warehouse and destroyed it too. He got full compensation against the insurance policy. The possibility of foresight offered by dreams became a new cause of concern for the insurance company too.

Mrs. Earnest Top of East Orange, New Jersey once saw in a dream that her husband has been seriously wounded by knife. The dream left such clear mark in her memory that she got scared and asked her husband to take leave and be at home that day. He did not care and went out for a week as per his planned schedule. Couple of days passed without any problem, but then, on 16th May 1938, a stranger killed him by knife while he was traveling in a Ferry.

On 29th January 1963, Mrs. Baltic of Long Beach (USA) saw a tragic plane crash at San Francisco international airport in a dream. She could not sleep any more that night. She was more worried as she also dreamt that her husband, who was away on a tour, too had died in that accident. She immediately rang up the airport authorities and also called up the Independent Press to find out whether there was any news of a plane crash. The Long Beach office of the press asked her the source of her information and noted down her dream. On February 4, 1963, the press received the news of 'the same' plane-crash. It confirmed that Mrs. Baltic's husband too was among the ill-fated passengers. It published the news along with a short narration of Mrs. Baltic's

premonition under the heading -- "Mate's Plane-Crash Seen in Wife's Dream". Several other agencies had also published interviews and reports on this rare dream.

Sir Oliver Lodge writes in "Survival of Man" that we can perceive extrasensory world in dreams through the medium of our unconscious mind. Among other examples, he has also cited historic dreams of American President Abraham Lincoln. Elimination of bounded labors or enslaved servitude materialized in the USA because of Lincoln's dedicated efforts. As described by Oliver Lodge, Robert James Lease, and some other historians, Lincoln was inspired, guided, and consistently encouraged for this noble cause by his dreams. The dream associated with Lincoln's premonition about his death is also an important piece of his own biography and several publications on the history of America and of the modern world.

Excerpts from Tipu Sultan's diary (kept in safe custody in the Library of India House, London) indicate that he used to design and implant his major plans based on the guidance received from dreams.

The inspiring and precognitive dreams are referred as "Tejas Swapnas" - enlightened dreams - in the Paramhans Parivrajakopnishad. Experience of such dreams is a natural consequence of disciplined, morally sedate, and spiritually wary life that is dedicated to higher objectives. We all can endeavor molding our attitude and life in the righteous direction and thus condition our mind to 'observe' such enlightened dreams.

Where Do Future Events Exist?

Prediction of the weather of the next twenty-four hours or so with the help of meteorological data analysis has become possible since about two centuries. With the help of computers and satellite communication links, the accuracy and duration of such predictions have significantly increased. Still, in most places of the world – especially in the villages of the developing and under-developed countries, people still infer the change of weather based on natural means like observations of the behavior of certain animals and birds.

Birds and animals can sense the changes in nature's conditions well in advance. Certain species are hyper sensitive to certain kinds of variations in nature. In many parts of the world, animals are seen running out of the village and forests prior to a seismic tremor. It is said that, if a cat is residing in a house that is going to collapse in near future, it moves away from this house with its kitchen several days before. If a wolf is seen returning to the village from a crematory soon after a funeral, it is believed that there will be another death in the same village in the near future. Collective cry of dogs is night time is regarded as a sign of some untoward event -- such as accident, riot, burglary, robbery, arson, etc, in the near by area in near future. Varieties of such beliefs and superstitions are also associated with the arrival of monsoon, snowfall, famine, etc.

“How many of these convictions are valid and to what extent?” -- is difficult to answer without a thorough scientific analysis. Nevertheless, a large number of authentically reported cases have been reported where the predictions based on such implications are found to be correct -- suggesting a need for scientific studies of these areas.

What we see or perceive as happening today has been actually developing in the womb of the past. We see the collapse of a house when its parts start falling down. But the subtle process of its fall begins much earlier -- with vibrations in its foundation, widening of air gaps in its wall, etc. Diseases too are manifestations of the deficiencies, disorder, and transformations that occur before people visibly fall sick or suffer from a

disease. The physical birth of a child begins right since the ovum conceives the sperm, although he is seen as born only after nine months or so. The process of death is also not instantaneous. One might be seen dying all of a sudden, but even at the physical level – e.g. in the brain and heart, the process of death would have begun earlier. What we observe is only an outcome of that process. The generation and variations, or the causal effects, at the level of consciousness are far too subtle. These originate much before the corresponding processes or causes are manifested in the physical world, in the case of every event associated with life -- including birth and death.

The animals, birds, and wide varieties of lower organisms, although not equipped with a developed brain like the humans, are endowed with some sensors -- such as those for perceiving the activities of other creatures and signals of nature from a long distance. Subtle vibrations of specific changes in the above mentioned 'causal processes' are also sensed by specific sensors of some of these creatures. Crowing of a cock -- even if it is captured in a dark room -- at regular time instant before dawn, is a well-known example of such abilities. The "piu" (warbling) of a peacock in a special tone usually makes the farmers in the nearby areas happy as it indicates rainfall in near future. Peacocks sense the formation of clouds well in advance -- when the dense vapors above the sea begin to cluster. A tiny bird of Southern Russia is found to sense earthquake much earlier than any sophisticated equipment. It leaves the place several weeks before the rise in seismic vibrations could be sensed or recorded by any instrument. Similar is said about some species of rats that they sense the pulsation in the earth's core!

In human beings, it is the awakened layers of the unconscious mind, which sense the "precognition" of events. Research on these extrasensory faculties of human mind has opened up a new branch of "Precognitive Science" in the areas of Parapsychology. Dr. Puharich of USA is among the pioneers of systematic research on this topic.

Dr. Puharich has analyzed large number of incidents of premonitions. Significant samples of these belong to "Precognition through Dreams". The cases studied by him include -- premonition of President Kennedy's assassination by Prof. Allen Badham through a dream about a week before the actual incident; precognitive dream of

President Lincoln about his own death in advance prophesies of Jean Dixon, Peter Hercamps, Prof. Hatter, Jack Anderson, etc.

“The Times of India” dated 23rd May 1967 had published news of train accident together with a report sent by the Parapsychology Department of Rajasthan University. The report dealt with examination of the truth behind the precognitive abilities of a woman of Jaipur, named Ratnamani Jain. This lady was popular in Jaipur and nearby areas for her extraordinary experiences of premonitions. A reporter of “The Times of India” interviewed her on 16th May 1967. In the end, he asked her to tell about a recent experience of premonition, which has not yet materialized in reality. Then Mrs. Jain narrated -- “I saw a severe train accident, which would occur because of the collision of the engine of a high speed train with some thing on the station. The engine will be totally deformed. The accident would occur because of some disorder in the railway track. Over 50 passengers would die on the spot. About a hundred injured. I feel that this accident would occur within 10 days from now. It will happen at some western railway station on Bombay-Delhi route.

The reporter had noted down Mrs. Jain’s descriptions in his diary and had also sent the same to his Jodhpur office in an Inland letter so that the postal stamp (UPC) would provide an extra proof of the date of the interview. The reporter had also appraised several authentic persons, holding responsible positions, in Jaipur. Just 6 days later, a train mishap occurred on a Western Railway station between Ratlam and Delhi on the Bombay-Delhi route. Sixty-two passengers had died on the spot and about one hundred were injured. Every thing -- including the cause and type of the accident had happened the way Mrs. Jain had ‘seen’ a fortnight ago!

The Dutch society for psychic research in Holland has focused on “precognition”. It has found that in most cases precognition or premonition takes place via dreams.

Which experiences of dreams are premonitions? How to decode the meaning or implications of dreams in order to take precautionary measures or benefit from such knowledge -- these are subject matters of deep research. What is clear by now is the fact that the ‘transmitters’ of the unconscious mind can catch the flow of future events from the infinite ocean of cosmic consciousness. Its messages are received clearly if the entire

domain of thoughts and emotions -- the mind, intellect and the inner self -- is cultivated righteously. Spiritually elevated faculties of human mind can see everything in the infinite as clearly as the views of clear sky through a giant telescope.

Travel In the Past and the Future via Dreams

The frequency of baseless, abrupt and haphazard dreams seen by most of us is so high in general that it appears to be the natural characteristic of dreams. The dreams conveying some knowledge, inspiration, premonition, etc are therefore usually termed either as fraud or illusion on the one extreme, or as supernatural, on the other. Albeit, as we have seen earlier, there exist ample examples evincing the truth of such 'extraordinary' dreams in natural course of life. Authentic reports of these live examples have also spurred research on the biological, physiological, and deeper psychological aspects of human mind.

A perennial question associated with the so-called 'super normal' dreams, which has also been the focus of the parapsychological research is -- whether such dreams carry the messages and information of the past or of the future? Dr. J. C. Walker has collected, verified, and analyzed a large number of dreams of such kinds. He had founded "The British Premonition Bureau" and established its branches in America and in other parts of Europe too. Here we cite some of the dreams, which were verified as true by the investigators of this institution and which demonstrate multiple shades of the journey of the unconscious mind beyond the barrier of time.

In a tragic collapse of a coal-mine on the hills of Eberfun Village in Britain, a nearby primary school located at a lower height also got buried beneath the associated landslide. It happened on the 21st October 1966. The rescue operations were hampered because of heavy rains. It was only after several days that the dead bodies of 140 children could be dug out from the debris. Incidentally, the indications of this calamity had reached the parents and relatives of some of the victims several months ago through dreams. Despite staying far away from this village, a few of them had also seen the horrifying scenes of the digging operation in those dreams.

Thomas Chechus of New York once dreamt the air-crash of a passenger craft no. 1290. The incident indeed took place after three months in which about 80 persons were killed in a crash of the 'same' airplane.

When the two sons of an American billionaire Charles Lindeberg were kidnapped and the police was unable to trace their whereabouts, he sought the help of two researchers at the Harvard University. These investigators of the "Science of Dreams" were able to see (through dreams) that the Lindeberg sons had been killed. They could also locate where the dead bodies were hidden and under what conditions?

It was sometime in 1955 when Victor Goguard, the chief of the British Air Force dreamt that his small aircraft has met with an accident, but all the seven members (including the crew) on board are safe. His dream came true four days later except that, instead of his plane, it was a small, chartered plane, which was crashed on way from Shanghai to Tokyo. All the seven passengers and crew were rescued safely.

Prount Velle, a resident of Martinemy had had precognition of a landmine explosion. He did try convincing the people and the local administration about his premonitory dreams, but nobody paid any attention. About four thousands people had later died in this explosion. Dr. Hans had similarly foreseen the sequence of major events of the World War II. The 'possible truth' of the 'supernormal dream' became a reality for him when the war began, progressed, and ceased with those events happening exactly as he had seen in the dreams. Film actress Christine Meleuss had sent a compiled report of about two hundreds of her dreams to the group of dream-research in her country. More than halves of these dreams were found to be true.

Gestalt Psychology and Gestalt Theory of Dreams highlight the possibilities of dreams of different kinds -- ranging from vague and arbitrary imaginations or subconscious experiences to the precognitive and supernatural ones. It attributes the realization of the dreams of higher order to the activation of the deeper layers of (unconscious) mind.

Two pre-teenaged boys of Manchester were lost one night. Despite desperate attempts and thorough search operations of the local police, no one could trace their whereabouts.

There were no signs of kidnapping either. Few days later, the mother of these missing children saw an 'eye-opening' dream. She saw that her husband, who was a stepfather of these boys, had taken them to a very crowded station. Somehow she could see the name of this station as Chester City. She further saw the three going towards the ruins of some old structures away from the main town. She screamed in the dream after watching the horrifying scene of her husband brutally killing her sons there. She was awake in a state of shock. She could not help suspecting her husband who was away out of town at that time.

This lady reported her dream to the police but they did not accept to lodge a complaint and accuse her husband on the basis of a dream alone. She insisted that she be taken to Chester City and claimed that though she has never been there, she would be able to recognize everything she saw in the dream. A police team accompanied her to the said city. She guided them through narrow lanes and crowded spots and finally reached near an old broken house at the outskirts. They found the signs of burnt bodies and traced the bones buried there. Investigations proved these to be those of the two missing minors. Every thing seemed to have taken place the way this lady had seen in the dream.

The culprit might have thought he would never be suspected or caught, as there was no witness or clue. Little did he know that the omnipresent power of thee is always awake and keeps record of every action even in the tiniest fraction of time. It also conveys the right information at the right moment through the subtle medium of the unconscious mind provided we let the latter arouse. Sooner or later, one has to bear the punishment of the heinous crimes and sins because of this universal witness.

In yet another incident of a "mother's dream" in Manchester, a woman saw the same dream three times one night. Each time she was awake shivering after the dream and had woken her family members up in a state of panic. She had dreamt that her daughter, who was away on a picnic trip, had died in a car accident. Next morning, the relatives and friends were stunned to receive the dolorous news of this girl's untimely demise in a car accident. Incidentally, her mother had seen this accident in advance in her first dream. The second dream appeared around the time of this tragedy. The third replayed

the scene when it had already become a 'past event'. The dreams of this kind reaffirm that, in the state of dream, the individual consciousness could rove freely in the past or the future, and it could also be in touch with the world far away from the present milieu.

"The Book of Dreams" contains the first-hand reports of the patients, who used to inform, while in deep sleep, about their own ailments and mode of treatment. These cases came to light and received wide attention, because the patients' diagnoses were often found to be quite different from those of the attending doctors. Surprisingly, although the laboratory tests and medical examinations by the experts used to favor the doctors' conclusions, the patients could be cured only after the diagnosis, medicines and method of treatment were changed according to the dreamer's (patient's) advice.

There have also been cases where healthy people have foretold about the possibilities of their critical illness and eventual death in near future in view of their precognitive dreams. At the outset, their dreams appeared to be mere consequences of some phobia or depression. However, their premonition indeed materialized in due course of time.

The Jewish scriptures affirm the possibility of deciphering the secret links of previous births. Several examples have been cited there, in which people got the knowledge of their earlier lives via dreams.

The Indian scriptures are regarded as the most ancient source of knowledge on supernatural faculties of human mind. Dreams have been given special significance there. Several Puranas have been generated from the insight acquired by the sages of yore through the dreams. Premonition of the future, experiences of the past -- including the past lives and clairvoyance by dream is described as a natural phenomenon there.

Dreams – Moments beyond Life and Death

Dr. Gladica of Saint Wilson Hospital (U.K.) has focused his research on the mental state of the people on deathbed. He discusses with the critically ill patients about their experiences in sleep, about their dreams, etc and analyses their responses based on his in-depth study of the wide information collected by him and other researchers. He thus attempts to 'predict' the likely time of the final departure of this patient. He has observed that natural death often occurs during sleep – especially in the wee hours of early morning when one is in deep sleep. Dr. Gladica has also researched on the patients who were declared dead but were found to be alive after several hours or so. It has been found that in such cases, the mind of the person concerned falls into 'extremely deep sleep' of unusual unconsciousness because of which he is mistaken to be dead.

The news of someone being alive after death, often sets a plot for comic stories; e.g., describing -- "when Mr. X died, he was produced before the God of Death. The latter looked into his records and fired his assistant for the mistaken identity of Mr. X. He ordered to return this Mr. X back on the earth and bring the right Mr. X. Thus, suddenly the dead body of Mr. X is found alive and other Mr. X, perhaps the right one, dies the vary moment in some part of the earth." These dramatic exaggerations may be nothing more than mythology or random imaginations, but, they can not deny the truth about the continuity of life and the scientific evidences supporting the possibility of "deeper unconsciousness" at a junction of life and death. The following authentic reports show that one could experience the moments of death and life beyond death, and one could also realize the life beyond his present gross body, in some specific states of rare sleep and dreams.

Experiences of life outside the gross body are often termed as mere offshoots of blind faith. On the other extremity, many people indeed have unreasoned or false faith in the truth of such dreams. However, some true incidents, like the one reported by renowned writer, J. B. Priestley, show that the experiences of the outer or transcendental life in the

dreams during specific phase of deep sleep are not always illusory or outcomes of blind faith.

It happened in Kradiffe. A lady in Priestley's acquaintance dreamt that she has met with a road accident. When she was awake, she felt severe pain of injuries in different parts of her body. She was feeling lifeless and could not even get up from her bed in the morning. Her family was worried of this unprecedented sickness.

The local news column of the morning newspaper then brought the news of a woman's death due to a road accident. The name of the deceased was same as that of the above-mentioned dreamer. The location and cause of the accident, the vehicle etc, were all exactly what were seen in the dream.

The bodily conditions influence the subconscious experiences of the dreams is well known. The following incident, reported with photographs in the 15th March 1970 issue of the daily "Navabharat Times", proves the converse too. It evinces that the power and activities of the source behind dreams could be so intense that it may sometimes affect the body functions.

This incident is associated with Father Piagyo, a priest in South Italy. One of his disciples named Angel-La-Toa was living in Sisli those days. One night she saw her religious master, Father Piagyo in the dream. She was awake instantly, as she got wounds in her palms and center of the chest after this dream. She was stunned because Father Piagyo had got deep marks of similar wounds in his palms and chest. In normal course these would remain dried. But, whenever the priest meets an injured or physically handicapped person, and his compassionate heart would feel the pains of others' sufferings, these wounds would become fresh and start bleeding too.

The above incident demonstrates the remarkable effect of intense sentimental linkage between the inner selves of the disciple and the revered mentor on their unconscious minds and of the latter mind on their brain and body functions. It also sets a live example of the power of the total surrender of the devotee as highlighted in the Indian Philosophy of Upasana. For instance, in a state of trance during the Gayatri Upasana with

meditation on rising sun, the individual self indwells in the glow of the subtle body of the sun and is blessed by divine inspiration, strength, and illumination too.

In the earlier sections we had described how dreams had cured the deafness of an ex army-man, James, at Liverpool, and straighten the crippled legs of Reverend Freeman. These examples showed the rather rare effects of dreams on the physical body. The above described dream of sister Angela-Tona is higher in terms of such supernatural effects, as here the dream had 'transmitted' the pains and wounds of one body into another.

While commenting on the above report of "Navabharat Times", a journalist had also cited an example of a Chinese, who was living in Calcutta. This fellow dreamt of winning the first prize of a lottery. He purchased a ticket of the same scheme the next day and indeed won huge sums of the first prize. The journalist further discusses the powers of the inner world of mind in the context of such dreams and puts a question before the readers -- "Today, when man has reached on the surface of the moon and resolved many mysteries of Nature, has he come out with a confirmed theory or scientific explanation of the above kinds of supernormal dreams?" "Certainly not", he continues -- the facts of the subtle world of sentiments can not be proved by material based physical or life sciences. The "Science of Sentiments" needs to be experimented and experienced at the level of sentiments only. The ancient Indian philosophy and science of spirituality is endowed with deeper knowledge on these extrasensory powers of the inner self. The incidents of above kinds, in his opinion, offer a glimpse of only the "tip of an iceberg" in this regard.

Daniel Beaver was a prominent thinker and scholar of Russia during the period of communist revolution. He once went to China to meet a Buddhist Lama who was known for his trantik powers. It was said about this Lama that he could let people watch and experience their past lives. Beaver met this sage in a Buddhist Monastery and expressed his desire to see such experiments. The Lama then conducted this experiment on another visitor named Pal. He hypnotized this young man and sent him into a state of dreaming. Then he asked the subject to describe what all he was watching (in the dream). The fellow narrated - "I am in Saint Pittsburgh City of Russia. My beloved girl

friend is standing in front of a dressing mirror. I feel pleased after meeting her. Her maids are decorating her with ornaments. They are now putting the “Cross of Alexander” ring in her finger. Somehow I don’t like it. I am telling her (in Russian language) not to wear that ring.”

After a while, Pal started watching another dream. Now he found himself in a solitary desert with his two kids who were crying of starvation. He was so helpless that he could do nothing for them. He also experienced the horrifying incident of his own death there after being bitten by a camel.”

When Dr. Beaver returned to Russia, he visited Saint Petersburg City. He could not help entering a palatial house, which resembled the one described by Pal in his first dream. He was amazed to see that the internal design of the building was also similar to what was narrated by that young chap. There he met an elderly woman and explained his curiosity. The lady was stunned to hear about Pal’s dream. She said, I am the owner of this house. I have a ring of the diamond called “Cross of Alexander” since the days of my youth. Ramputin, my boyfriend of those days never liked this ring. He used to prevent me from wearing this ill-omened ring.

Dr. Beaver was excited to find a proof of Pal’s second dream. He wanted to go to Sahara too, in order to confirm it although, it was practically impossible to gather information about an incident that occurred in a desolate desert – not inhabited by any one. Nevertheless, what all information this researcher could gather about the last days of Ramputin did affirm that he and his two children were lost forever in the deadly sands of Sahara. Dr. Beaver was now convinced of the continuity of life and the possibility of reincarnation. He has described such experiences and investigations in his book entitled “The Maker of Heavenly Trousers”.

The yogis possessing higher spiritual attainments can send specific messages, inspirations or knowledge to others via dreams. They can even cure the ailments in other’s body by generating desired effects in the latter’s brain during his dreams. The Almighty too may bestow divine enlightenment on our inner self via our dreams if we purge the malice of our passions and thoughts and refine our conduct in every

dimension of our life. It is because of the insulation of our untoward sentiments, thoughts, and deeds that our (unconscious) mind is unable to link itself with subliminal vibrations of the Cosmic Impulse of the Supreme Consciousness.

Implications of Dreams

The multiple effects of subconscious instability, mental excitations, and emotional complexities, together with the infinite domain of connectivity of the unconscious mind make the Science of Dreams rather esoteric. Nevertheless, some dreams are so clear and consistent in their 'rhetoric depictions' that the study of such dreams offers convincing implications, interpretations, or logical inferences that can be verified.

As discussed earlier, the research work of Dr. Kasatkin Nikolaevich on dreams associated with the hidden - not yet manifested or in the early stage of a disease - ailments and disorders in the body, has brought out many important implications. These are useful in predictions, early detection, and cure of several diseases - including the ones, which are manifested only in the advanced stage.

Largely accepted and verified experiences of the above kinds include the following. If one dreams that a particular portion of the body is being pressed, pinched, or being examined by someone, and if there is no problem with that organ in reality, there is a likelihood of some disease, internal damage or deficiency in the corresponding part or function of the body. Sometimes the possible attack of a disease is indicated in the dream as -- someone (in acquaintance or even a stranger) is asking the dreamer about his health, or, is suggesting some medicines for a disease, or the dreamer is meeting a patient of that disease etc.

While interpreting the above kinds of dreams, care should be taken that the dream is not an exaggerated subconscious expression of the present condition of the body or an offshoot of the dreamer's false doubt. For example, the heaviness of stomach caused by indigestion may also give rise to the experiences in dreams that might be interpreted as indications of cancer in stomach or so.

The same could also be advised in the context of the precognitive dreams.

Very often one's daydreaming, wishful thinking, hidden fear, or suspicion is also reflected in the dreams. But, these are reflections of the conscious or the subconscious mind only. This is why the dreams of gamblers that depict winning a lottery or race are hardly found to be true. Lazy students, who don't study through out the year, usually dream of failing in the exam. This also is predominantly a consequence of their inherent apprehension rather than being a precognition.

If it were so easy to guess about winning a lottery or to infer the level of examination paper via dreams, most of the gamblers would have become billionaires and controllers of world's wealth without industriousness, or, students would have been exhaling in their schools without any effort in their studies.

Then what distinguishes a precognitive or 'visionary' dream from the subconscious manifestations of bodily functions, mental, or emotional reflections? This still remains a debatable issue and subject matter of deeper investigation for the researchers today.

As general tips, the clarity of dream, its occurrence in a state of deep sleep without any visible or currently existing cause that might trigger similar reflections, recurrence of the same dream, thorough analysis vis-à-vis expert guidance, etc, may be regarded as the prerequisites for proper interpretations of the dreams with respect to the popular implications - extracted from the experiences of the dream-seers of India - of the kind cited below.

(1) Wearing a ring (in dream) indicates the possibility of meeting a charming friend or an amour. (2) Flying in the sky = possibility of long distances travel or higher achievements. (3) Falling down from the sky = loss or suffering in near future. (4) Eating mango = possibility of monetary benefits. (5) Finding pomegranate = chance of substantial gains. (6) Seeing a camel = possibility of benefits in trade. (7) Riding a camel = likely to fall ill. (8) Watching the sun = opportunity of meeting a great personality. (9) Putting collyrium in the eye = risk of a disease. (10) Seeing white clouds = chances of promotion. (11) Seeing dark thick clouds = likelihood of a successful meeting with the king or the boss. (12) Holding fire on hands = may gain by unfair means. (13) Riding a horse = fortune in business. (14) Falling down from a horse-ride = risk of loss. (15) Seeing a cyclone or

storm = hardship or troubles in voyage. (16) Watching a mirror = progress in love affair. (17) Seeing fire (in a man's dream) = chances of falling in love with a strange woman. (18) Sliding down from a height = demotion or loss. (19) Seeing a broken or slaughtered arm = possibility of a brother's or a supporter's death. (20) Seeing blossoming gardens or flowers = symbol of happiness and joy. (21) Seeing leafless trees or deserted land = sorrow and gloom. (22) Watching or attending a marriage = unlucky, if seen by a man but, lucky if seen by a woman. (23) Scenes of heavy rainfall = shortfall in seasonal crop. (24) Seeing one's own head clean shaved = chances of getting rid of a debt. (25) Snowfall = possibility of bad weather. (26) Playing flute = symbol of grievance. (27) Falling sick = likelihood of distress and pain. (28) Seeing a hefty ox = chances of loss in agricultural production. (29) Seeing a lean old ox = likelihood of good crop. (30) Untidy hair = possibility of monetary loss. (31) Seeing a pig = symbol of distress or diminished life span. (32) Making bed = symbol of gains, better health. (33) Seeing a nightingale = possibility of receiving beneficial guidance from a learned person. (34) Seeing a buffalo = symbol of risking a trouble. (35) Encountering a wolf = possibility of danger from the higher officials or landlords. (36) Eating chestnut = chances of materialistic gains. (37) Watching a king's death = ill omen for the state. (38) Eating hen-eggs = likelihood of a son's birth. (39) Finding white hair on one's own head = symbol of increased life span. (40) Seeing a scorpion = likelihood of being honored. (41) Climbing up a hill = chances of progress, success. (42) Seeing quivering mountains (landslide) = possibility of an outbreak of an epidemic. (43) Smearing the body by feces or eating its dirt = possibility of excessive gains. (44) Seeing a slaughtered paw = risk of severe loss or sufferings. (45) Discharging excreta = growth of wealth. (46) Urination with bleeding = a good sign for female dreamers and bad sign for male dreamers. (47) Bunch of flowers = symbol of cheerfulness. (48) Seeing a cage = likelihood of sufferings due to imprisonment or bindings. (49) See open chest = sign of amorous pleasure. (50) Feeling thirsty = symbol of increase in lust. (51) Eating *pooris* = possibility of general pleasure. (52) Walking on a bridge = chances of engagement in noble activities. (53) Eating betel-leaf = likelihood of meeting a charming woman. (54) Immersion in water pool = symbol of industrious engagements. (55) Seeing copper = chances of irritating surprise. (56) Seeing an open sword = symbol of victory over enemies or rivals. (57) Green vegetables = sign of prosperity. (58) Drinking oil = possibility of leprosy or sever skin disease. (59) Chewing sesame seeds □ likely to be blemished. (60) Seeing a cannon □ possible downfall of

enemy. (61) Targeting the arrow of a bow = sign of fulfillment of a hope. (62) Climbing on a chair or table = likely to be honored. (63) Seeing saliva = sign of troubles, hardship. (64) Watching a partridge = chances of rise in status or dignity. (65) Laughing = symbol of worries in near future. (66) Crying = likely to be cheered up soon. (67) Pulling a wire or a rope = sign of tension and worries. (68) Receiving an amulet = likely to be trapped in attachment. (69) Eating watermelon = symbol of sorrow. (70) Bathing in a pond = sign of worries. (71) Watching a ship = possibility of a voyage. (72) Seeing a hoisted flag = sign of religious progress. (73) Roving in a green forest = symbol of all round happiness. (74) Seeing deserted forest = sign of gloom and adversities. (75) Flying above a forest = possibility of liberation from sufferings or problems. (76) Seeing a corpse or a dead body = sign of good health or relief from a disease. (77) Wearing over-tight (small sized) shoes = likelihood of quarrel with a partner. (78) Seeing jewels = chances of fulfillment of hopes. (79) Flirting a woman = chances of monetary gains. (80) Quarreling = sign of peace and happiness. (81) Dying in a battle field = symbol of triumph. (82) Eating black plum = likelihood of relief from pains. (83) Getting a hair cut = sign of diminished age. (84) Gambling = good sign for traders. (85) Capturing animals = chances of a new job or project. (86) Watching the moon = sign of dignity. (87) Watch a breaking star = an ill omen. (88) Watching lunar eclipse = likelihood of grievance for the chief of the state. (89) Watching a kite-bird = possibility of distress. (90) Watching ants = series of troubles ahead. (91) Seeing a flour mill = sign of problems in store. (92) Seeing silver = symbol of prosperity. (93) Seeing rice = possibility of relief from agony.

[Watch Tomorrow, Today!](#)

The eleventh chapter of the volume of a psychological treatise entitled "Understanding Human Behavior" presents the experiences of several eminent personalities in their most significant dreams. The collection of their premonition through dreams is covered in this chapter under a heading "Tomorrow, Today". The dreams of a renowned British pilot and engineer J. W. Dunne also fall under this category (of precognitive dreams). He had compiled ample number of such experiences of his own in -- "Dunne's Dreams". Glimpses of future via dreams as experienced by him and several other authentic personalities are presented in a separate book entitled "An Experiment with Time".

"Dunne's Dreams" was first published in 1930. When this edition reached Dr. J.C. Barker, a contemporary British Psychologist, he had read it with keen interest because he too had experienced such dreams. A thorough reading inspired his inquisitive mind. He was thrilled by the idea of doing research in these 'supernormal' aspects of dreams. He questioned himself -- "why can't one make use of such precognitive dreams in saving people or preventing the severity of natural calamities?" "How to acquire this expertise?" His significant contributions in this regard have glorified his name in the immortal history of altruist services.

In one of his dreams sometimes in 1966, Dr. Barker watched a horrifying scene of a natural calamity. He saw a village in the valley of the high mountains of Wales being ruined in a disastrous landslide. Thousands of people were buried alive under the heaps of rocks; houses, shops, and school buildings were mashed in the soil. The tragic cry of children pierced his heart. He was awake the very moment. He was so sure of the dream that he did not want to waste time. He wanted to initiate precautionary measures to save lives and property before the outbreak of the horrifying calamity. He also wanted to convey an important message to people to make them realize the importance of the reflections of the unconscious mind and dreams.

Because of his timely efforts, the very next morning issue of the leading local newspaper "Evening Standard" published the thrilling news on the front page under the heading "Awaiting Calamity -- Warning, Immediate Clearing of Houses". Although, the issue reached the remote village a bit late, a large number of people had evacuated their homes and reached to safer places with their belongings within a day. Dr. Barker himself had gone there to help the precautionary steps. The landslide began by next evening. Despite his best efforts in averting the losses, lives of many people could not be saved, as they had not left the village on time. What a tragedy! The great savior, "the prophet of dreams", Dr. Barker himself lost his precious life while helping the rescue operations there.

Julius Dittman of Cleveland once dreamt of the collapse of a dam in a nearby area. He saw the entire area submerged. He too was drowned in that rapidly rising pool of water. He got up instantly. It was in the last hours of night. In a state of unprecedented panic he rushed to the dam authorities early morning. Because of his sincere requests, four officers went to the spot for urgent inspection. They found a big crack in the dam wall. Though, the leakage was not alarming, the local people were warned as a precautionary measure. The repair work began at the earliest but the crack had expanded into a big hole by then and the flow of water became uncontrollable. Realizing the risk, even the labors and engineers on work had to leave the spot in a hurry. Within few hours the dam collapsed. The entire area, all the crops, the fields, the houses, etc, were immersed in the turbulent flow of water.

Thanks to the dream and the timely action of Dittman, every inhabitant of the small town had left the place well in advance. Thus, a single dream had blessed thousands of lives.

Betty Fox of Schreffshire, England was a poor farmer's wife. Hard work in the fields was the only source of their bread and butter. Betty was a saintly woman. One night she dreamt that, some people clad in soldiers' uniform are hiding a pot beneath the ground of their small field. She did not pay much attention. The dream recurred a week later. Now, she told her husband about it. Out of sheer curiosity, they dug up the specific spot and found an earthen pot full of silver and gold coins. They used this blessed wealth for the welfare of their village.

Yogi Aurbindo once met one of his disciples in dream. The face of this disciple appeared utterly ugly and loathsome. The yogi even recognized him. Surprisingly, in reality, this disciple's face was quite normal and charming. Six years later, this fellow met with an accident and due to severe damage his face indeed became what his master had seen in the dream. Had he been more careful, in view of the mater's implicit warning when the latter had narrated this dream before him, perhaps this tragedy could have been averted.

It is notable in the above examples that the dreamers lived a serene and austere life endowed with piety of thoughts and sentiments. These virtues naturally purify the mind and condition its inner consciousness to receive the rare cosmic signals via dreams for the great purposes of altruist service and enlightenment. Their dreams should also illuminate our knowledge of the enormous potentials of our unconscious mind and arouse our sense of responsibility towards the dignity and duties of human life.

Research on Dreams -- The World of Unconscious Mind

Physiologists, Neurologists, Psychologists and Parapsychologists describe the origin and nature of dreams in the light of their domains of expertise. For the physiologists and neurologists like Dr. Evans, dreams are among the multiple effects of brain functions. For them the science of dreams is a part of brain physiology. Medical scientists like Dr. Nikolaevich Kasatkin have advanced the idea of dream therapy. Geophysicist Karl Sanya has tried connecting dreams with evolutionary theories. Hypnotism and hormonal treatment with the help of psychological impact of dreams have also been successfully experimented by some researchers of psychology and neuroscience. Psychologists like Freud affirm dreams as expressions of hidden emotions and suppressed desires while those like Jung describe them as glimpses of future. Parapsychologists have focused on precognition and extrasensory perceptions through dreams.

Albert Einstein -- the pride of modern scientific archives, always acknowledged the role of dreams in clicking extraordinary clues and ideas for resolving intractable scientific problems. Significant number of scientific discoveries made through the special dreams of enlightened minds supports his views. He opined that -- at some point in time while in deep sleep, our mind reaches in the highest realm of intellect and gets sparks of supreme knowledge in dreams. In his last interview (before his death) to the "Life" magazine, he once said -- "who can be absolutely sure that the tree, which you and me are seeing in front of our eyes is a real tree? It can also be a dream (in some horizon of life)?"

Einstein's above statement agrees with the Indian Philosophy of Vedanta, which describes the Brahman as the absolute truth and everything else - the entire world, as a dream that is a creation of the imaginations, thoughts, and the subtler and grosser vibrations of the Omnipresent Consciousness.

The vedika scriptures contain a more comprehensive approach to the study of dreams vis-à-vis the multiple layers of human mind and its relations with the gross, subtle and the astral (causal) body. The science of spirituality emanated from the vedika knowledge describes the subtle and the astral bodies of a human being as infinitely more powerful than its all wonderful gross (physical) body. The amazing powers of consciousness -- expressed in the auto-mechanisms of the brain and body functions and in the creativity of the conscious mind -- assume greater dimensions in the context of the subtle body and the unconscious mind. The subtle body is a source of supernatural talents. Still deeper in the subliminal ocean of consciousness lies the astral body. Spiritual enlightenment and linkage of the unconscious mind with this eternal core of the inner self arouses super-consciousness and bestows the opportunity of divine elevation of the soul.

Conjugation of the unconscious mind with the subtle world is a natural outcome of the process of refinement and activation of the subtle body. Supernatural dreams -- conveying divine messages, precognition, clairvoyance, etc, materialize through this linkage. The above kinds of dreams have been described and discussed in noted books like -- "New Frontiers of Mind" by J.B. Rhine, "Survival of Man" by Oliver Lodge, "An Experiment with Time" by J. W. Dunne, "Universal Pattern of Collective Unconscious" by C.G. Jung, etc. These have motivated the modern researchers to study the ancient findings on dreams, subliminal layers of mind, and spirituality.

Let us have ready reference of some of the dreams reported in the above context.

In 1774, when postal communication and transportation were unheard of, Father Alphanzo Liguadary of an Italian church in the countryside dreamt in a half-asleep state that the Roman Pope is no more. He discussed it with the other priests and some of his senior disciples. No one really believed any possibility of truth in this dream. To their surprise, this truth came into light several weeks later when a messenger from Rome brought the news of the Pope's demise. The Pope had died the very moment when Father Alphanzo had 'seen' this event in the dream.

Madam Eleanor Merit was then the editor of "Washington Herald". Once while taking a nap during lunch hours, she felt as if her husband Mr. Kansy is standing near her. But, he suddenly disappeared. Although it was a dream, she was a bit upset because her husband was away to some other city. Back to work, she also told some of her friends about this dream. Everyone took it casually, as people generally feel concerned of their beloved ones when the latter is away. Next day, Mrs. Merit received a telegram informing sudden demise of her husband. He had passed away around the same time when her dream had brought him (his soul!) near her.

In 1765, a dream 'wrote' the destiny of a nation. This was a dream of soldier Romenus, who was then a prisoner in the Y. Zantium Jail. This young man dreamt that the queen of his country has fallen in love with him... Jokingly, he talked about this dream with some of the inmates there. The news of this dream reached a jail-guard, through him to some royal officers, and finally to the king Contestaine-X. His coterie concluded it as an act of 'day-dreaming'. The king ordered him death sentence for this insult of the royal family. However, her highness convinced the king to forgive the fellow as it was after all a dream and what had reached the palace might have been an exaggeration or rumor. The young man (the dreamer) was thus pardoned.

Two years later, the king Constestaine-X died. By then, Romenus was out of jail. Somehow he also got a chance to meet the young queen on some occasion. Later on she had not only fallen in love with him, but even tied the nuptial knot with him. As a result this dreamer also became a king -- known in the history as Romenus IV Diyoginez.

It was during the early days of postal services in France. A postman in the countryside had to walk about 13 kilometers on foot every day. He had no choice, as it was essential to earn bread and butter for his family.

One night this man dreamt that -- "he has started cutting the rocky mountain that he climbs every day; he has built a majestic rocky building there." At the outset it might sound laughable, but this 'impossible dream' sparked a new blow of zeal in him. He began working on this 'dream project' on holidays. The progress of this 'unimaginable' task was just sufficient to encourage him to put all his efforts and savings in this

recreating activity. Well, after thirty-three years of hard work, he could indeed create “Le Palace Ideal” as he once dreamt. This architectural monument of Heterin in France is a center of attraction for tourists even today and is a perfect mark of what could be called a “Dream Palace”.

What makes such dreams possible? Where do such dreams originate from and how? Let us hope that advancement of research on dreams and unconscious mind would elucidate the ancient knowledge on these topics in new scientific light in the years to come.

The Spectra of Dreams

The origin and expansion of dreams is as vast and astonishing as the existence of the cosmos and the depth of consciousness. Ever since its emergence dreams have been the integral and common component of human life. The experience of dreams in human life begins with the genesis of thoughts, emotions, imaginations, and intrinsic tendencies (samskaras) of mind.

The cycle of life in the mental domains revolves around the hexagonal (six edged) pivot of raga-dwesa, sukha-dhukha, and sat-asat. The cycle of dreams too moves eternally with the gamut of sensory and extrasensory experiences in life, as cited in the following shloka --

Anakrantendriyacchidro Yatah Ksabdhoanantareva Sah |
Savidanubhavatyasu Sa Swapna Iti Kathyate | |

--Yoga Vasishtha 4 | 19 | 33

Meaning: The spectrum of dreams is limitless. It encompasses all the conscious, subconscious, unconscious, and super conscious experiences and their timeless assimilation in the eternal flow of life.

Each one of us might experience a variety of dreams every day. If we remember and compile them, the world might turn out to be too small to accommodate the volumes so generated. The collection of experiences in dreams may range from imaginary world of fictions and fairy tales like "Alifa Laila" and "Chandrakanta" to the literary giants like "Paradise Lost", "Kadambari", or "Kubalakhana" from theses on scientific discoveries to the treatises on the unfolding of the unknown, subliminal world.

In the earlier sections, we have seen ample examples of authentic reports on dreams encompassing -- the dreams pertaining to ordinary and extraordinary subconscious experiences, reflections of the mind-body conditions and hidden disorders; dreams that

led to the revolutionary discoveries in scientific development and masterpiece creations in art and literature; the history-making dreams of world leaders and great personalities; and the precognitive and elevated souls. Ancient and modern research approaches to dream-analysis, dream-therapy, and elucidation of esoteric aspects of dreams, etc, were also discussed there at length. We summarize some important points here before we look into the higher realms of sleep, dreams and spirituality.

I. Popular Convictions:

Each one of us experiences dreams of unlimited varieties. The ever-vibrant agility of mind, the infinite colors of its imaginations together with the subconscious experiences and the hidden impulses of the unconscious mind make the world of dreams mysterious. The gamut of illusions and convictions on dreams is therefore as vast as the 'esoteric' domains of their existence and reality.

In some parts of the world people believe that dreams are experiences of the soul when the latter leaves the body during the state of sleep and traverses across the world within and beyond our reach... For some, the subtle body of a person goes to another world in search of peace when he is asleep. The soul uncovers the darkness of the physical world and experiences the transcendental world. Flashes of these experiences appear in one's memory as dreams.

Yet another class of convictions describes dreams as the subtle or coded message of the departed souls of the near and dear ones. Because of their friends and relatives on the earth, these well-wishers send -- through dreams, the glimpses of future events and warnings of danger in their subtle (or symbolic) language. For most people, dreams are believed to be the indications of the happenings in near future. The so-called "dream-readers" often make arbitrary interpretations of people's dreams in terms of their domestic problems, concerns, and aspirations. The medieval era of Indian history has witnessed disastrous mistakes made by some of the mighty and intrepid kings in view of the 'implications' of dreams conveyed by their astrologers and dream-interpreters. Varieties of superstitions and blind faiths prevailing in the post-medieval era continue to flourish in one form or the other in the modern times too.

There is another class of opinions that surfaced and expanded in the modern era. Here, dreams are attributed only as the reflections of the experiences of the sense organs and desires of mind that are assimilated in the memory.

A comprehensive analysis of the above kinds of popular convictions would indicate each one as incomplete. The theory of traversal of the soul outside the body during dreams is not possible as such an event would lead to the death of the physical body of the dreamer every day. If dreams were only pertaining to the subtle experiences of the soul or the messages from the 'other world', then how could one feel the presence of the body or perceive the physical effects of sound or heat, etc in the surroundings during sleep? Also, most of our dreams would not have been so vague and abrupt if they always carried divine messages.

If on the other hand, dreams had no linkage with extrasensory experiences, the annals of world history would not have evinced the authenticity of so many precognitive dreams. The extrasensory experiences and enlightened ideas -- of scientific discoveries and creativity - sparked in some of the epoch-making dreams also account for newer, wider, and deeper look into the existence and reality of dreams beyond the world of our perceptions and intellectual reach.

II. Subconscious Effects of the Body and Mind:

Bodily and mental excitations during or before sleep are found to have immediate and prominent impressions on dreaming experiences. If one sleeps peacefully in a calm and soothing atmosphere, he is most likely to experience clear and meaningful dreams. Sleeping in a stinking room or on untidy bed would on the contrary, aggravate the possibility of unpleasant and abrupt or disturbing dreams. If his clothes are tight, one is likely to experience suffocation in the dreams as though someone is pressing his chest or trying to kill him by stifling. Even a mosquito-bite is sometimes experienced in the dreams as an injection of a needle or an attack of a sharp weapon etc....

Elders advice us not to cover the face while sleeping. This is harmful, as we would inhale the toxic gas thrown out of the body with each breath. Moreover, this poisonous

effect is also found to depress our mind – perhaps due to diminished energy supply to the brain, and result in dull and frustrating dreams.

Sound in the surroundings also has significant impact on dreams. A ring of alarm or telephone might be heard as an instrumental music in the dream for instance. It has been found that playing a melodious music or singing in low and sonorous volume near a sleeping person helps the latter sleep well; the dreams seen in this state are soothing too. Harshness, quarreling, or noise on the contrary has negative effect on one's dreams. It has also been observed in some research laboratories that lessons taught during sleep with special sound effects are grasped deeper and clearer by the children's minds. Such findings have motivated the techniques of hypnopaedia for biofeedback control and personality development since past two decades.

The excitations and unusual variations (or disorders) inside the body also generate significant effects on dreams. For instance, the pressure on bladder due to long gap in urination might trigger an erogenous dream because of the excitation of the penis. Deficiency or disorder at physiological or biochemical levels at the emergence of a disease also result in dreams pertaining to exaggeration of associated experiences. Excessive excitation or depression of the nervous system often gives rise to aggressive and horrifying or frightening and dolorous dreams respectively. Studies of such bodily and subconscious effects forms the basis of dream based therapies.

Our mental domain is more sensitive to the temperamental tides. Even a splash of anger, worry, jealousy, fear, avarice, etc disturbs the peace of mind and storms the otherwise smooth flow of mental impulses. Our thought process and emotions too are churned with it. Equally prominent are the effects of selfish attachments, anxiety, and passions. The inscriptions of such effects accumulate in our memory too. These have predominant reflections in our dreams.

Eagerness to meet a beloved one, imminent fear of a punishment, or serious concern about the child who is away etc give rise to corresponding expressions in dreams, such as -- seeing the beloved one in the dreams, some horrifying dreams or dream of the child's accident, etc. The mental excitations of this kind are temporary and might have

instant or short-lived impact on dreams. The interpretation and analysis of dreams driven by such effects is quite explicit and clear in most cases.

The other kinds of excitations are generated in the inner cores of memory. These include the deeper assimilation of the suppressed desires and emotions. The psychological complications together with the hidden force of the inner instincts and these kinds of subtle excitations of mind give rise to the dreams that are difficult to be deciphered. Roots of such dreams are often intractable. If identified, these offer excellent means of understanding, refinement and elevation of the dreamer's personality.

III. Pernicious Effects of Dreadful Dreams:

Bodily and mental excitations triggered by negative thinking and untoward desires and emotional complexity often lead to unpleasant and frightening dreams. If one had committed a murder or theft, cheated someone in some respect, or indulged in any other kind of misconduct and has not confessed it, the memory of the misdeed is bound to have severed effects. Often, this results in frequent experience of horrifying dreams with obnoxious consequences.

Swami Shivanand has described an interesting anecdote to explain how one's own suspicion and hidden fear sometimes create a world of 'reality' for him in his imaginations: A man was walking under sun in a warm afternoon of summer. He suddenly noticed a huge tree at a distance. He ran to rest beneath its shed. It was indeed relaxing. Then he felt - "Oh! It would have been great if there were a stream of cold water around." What a wonder! The next moment he heard the rippling sound of the flow of a water stream nearby. As the sweet cold water satisfied his thrust, he wished for eating some dry fruits. Magically, his wish was fulfilled again.

Now he was scared. And doubted -- "It looks like a devil's show. With this thought he started experiencing the voices of ghosts dancing around him. His suspicion aggravated - "May be this place is a graveyard. Some ghost would now appear before me." Well, a giant awful 'ghost' was roaring in front of him the next moment. The man shivered terribly. He closed his eyes and uttered -- "Oh God! Now I am gone. The ghost will eat me." The ghost promptly 'obeyed' him and gulped this man instantly"

The above story explains the power of our mind, our imaginations and internal aspirations and sentiments. The experiences of ghosts, witches, etc are creations of our own fears and doubts. Some houses are labeled “ghostly” by people if tragic instances of ill-omen or sequential deaths are associated with them. Nobody likes to inhabit such houses. One begins to feel the presence of ghost, if he goes to live there in night. The chances of such experiences are more if the house is located in a forest or in a lonely area. Because the solitude and darkness of night naturally invigorate one’s hidden fears in such cases.

If we study the psychiatric patients in a mental hospital, we will find that in most cases, their insanity is an offshoot of deep impressions of vulgar, horrifying, and untoward imaginations in their minds, which blocks their memory and reasoning completely. Dreadful dreams are also creations of mind. Negative attitude, unhealthy thinking, and hidden impressions of immoral deeds generate such effects. Frequent recurrence of such dreams is pernicious for the bodily and mental health.

John Murray has cited several examples of exaggerated experiences of dreams due to subconscious effects of bodily and mental excitations and responses. For instance, when the bamboo supporting the mosquito net fell on a man’s bed. In his sleep, this man experienced the scenes of French Revolution that moment. The inclined bamboo sticks and the net tied on them ‘appeared’ to him (in the dream) like prisoners tied with a rope. He saw thousands of prisoners of war in the same dream and felt as if his head has also been put on the gallows. The moment the bamboo-chip hurt his neck in sleep, he felt in the dream as though he was being beheaded by a sharp knife.

At times the exaggerations and excitations or fears caused by dreams result in irreparable losses. Mr. Shankar Rao Joshi has cited some such tragic experiences.

Dr. Bell of Stanford was out of town that night. His son and daughter were alone at home with a maid in the house. Around midnight, someone knocked their room. Thinking that their father is back and calling them for some urgent work, they opened the door with a jerk. Miss Mary, the maid was standing in front of them. She was asleep but felt in the dream as though the master has asked for a glass of water. She walked

towards the kitchen and knocked the children's room in this virtual state of somnambulism. The jerk of the door-handle shook her. She was awake that very instant but was so shocked to find herself there that she fainted, fell down and died of a heart failure on the spot.

A train was speeding at 40 miles per hour when a French passenger in its special compartment dreamt that the train has arrived at his destination and other passengers are getting down with their luggage. He was used to walking in sleep. He stood up in the dreaming state, took his baggage, and jumped down from the door of the running train. Instead of a platform, he fell into a ditch. Although he suffered multiple fractures and injuries, he was indeed fortunate to survive this 'self-invited' sever accident.

The son of the owner of the Ethmil Inn once dreamt that a police constable has arrested him because he is dead-drunk and was trying to force his entry in someone's house. He pushed the constable aside and ran away. He felt as though many policemen are chasing him from different directions. Now there is no escape! He will be in the jail. This will be so disgraceful for his family. He thought (in the same dream) that he should better end his life rather than being arrested. With this thought, he picked up a knife from the table near his bed and stabbed it in his stomach. He was awake the next moment because of the intolerable pain. Then he realized the blunder he had committed in the dreamy excitement. He was hospitalized immediately but succumbed to the injuries after a few days.

Two friends were staying in a hotel that day. They had had hot arguments over some political topic in the night before going to bed. One of them dreamt that his friend is trying to attack him with a weapon. He jumped and caught the neck of his friend who was asleep on the other bed. In that dreaming state he stifled the neck of the innocent fellow in the excitement of anger and defense. Before the latter could realize what is happening, he screamed and died of suffocation on the spot. His scream woke the dreamer. He could not believe what he had done? How could a dream drive him mad? People from the neighboring rooms had gathered by now. The 'strange' culprit was sent to the jail. He narrated the dream in the court and appealed for mercy but the jury could not accept this truth. He was sentenced to death for the murder of his friend.

John William was employed in the 8th Kingston Regiment of America. He had come home on a vacation when he dreamt of a war. He found himself on the battlefield. He saw a soldier of the enemy approaching him with a revolver. He jumped over the latter to catch hold of the revolver. Suddenly he woke up and felt terrible pain because of a head-injury. In his attempt (in the dream) of capturing the enemy, he had jumped from the bed and hit the glass of a window in the bedroom. A broken piece of glass had pierced his forehead. He was given First-Aid by the family-members instantly and was cured within a fortnight before he had to depart for the real battlefield.

During the American War-for-Freedom, the soldiers had to live in a state of terror all the time. Whole day they would fight on the front. In the night there was a danger of gorilla attack from the enemy. The memories of this war remained so alive in the minds of these soldiers that some of them had to pay heavy price for it in the later age.

After retirement, one of them dreamt at home that the enemy is following him in the darkness of night. He ran frantically. Suddenly he found himself in front of a river. There was no way to cross it. He took his revolver (from beneath his pillow) and fired the enemy abruptly (in the sleeping state). He heard a scream and felt relieved that his target was successful; he had finally killed the enemy's spy. But, by now he was awake and noticed that he had pointed the bullet towards his wife who was sleeping besides. Her chest was bleeding profusely. She was no more! The former soldier was stunned. Could think of nothing! Could see nothing except endless ocean of despair ahead in life. He shot himself that very instant and slept for ever.

III Impact of Psychology:

Dreaming occurs between the awakened state of mind and that of sound sleep. As dreams are experienced in the domains of mind, these have inevitable connection with psychology.

Goswami Tulasidas says in the holy Ramayana that -- "Jaki Rahi Bhavana Jaisi, Ta Dekhi Prabhu Murata Taisi "; Meaning: One sees (perceives the presence of) God as per his faith and conceptions. The saying may also be applied to the case of dreams. What one dreams largely depends on his psychological makeup.

The natural effects of righteous thinking and conduct coupled with purity of thought lead to positive psychology and bestow soothing and precognitive dreams in general. The seeds of sins or misdeeds grow fast and so are their negative effects. The dreams driven by negative psychology are usually awful, obscene, gloomy, or depressing. Apart from the implicit impact of the specificity of an individual's psychology, some broad classification has been identified by the dream-experts based on natural psychological developments of a normal person with respect to age and gender.

At what age one starts dreaming is not known precisely. Some psychologists and dream-analysts like G. Kempiere opine that a child starts experiencing dreams from the age of four months. Children in the age group of 4 to 24 months are often seen smiling in dreams. Sometimes they suddenly scream or start crying while in sleep. These observations indicate that the dreams of the little ones are short-lived and frequent. Their dreams too are sometimes pleasant and sometimes strange and horrifying.

The dreams of young men are often associated with amorous thoughts and sexual desires. It has also been found that the dreams of women are more frequent and wider in expansion than those of men in general. According to celebrity dream-psychologist, Dr. F. Megarmote, women see clearer dreams and their dreams leave sharper impressions (on memory) because, their mental built-up is more sensitive and delicate, and they are more emotional. Men in general are more concerned about the external world and have varieties of extrovert experiences, whereas the focus of women often revolves around focused domain such as family and children, etc. These are some gross observations and views. But, as far as the specific experiences and depth of dreams is concerned, they very much depend upon the individual's psychology – which could be as complicated in a man as in a woman.

On an average, a healthy man or woman experiences about 7 to 9 dreams every night until the age of 65 years or so. As one grows older, his memory weakens and the (mental) sensors of consciousness become less sensitive. Emotional and sentimental variations too stabilize by this age in general. The external effects (of the surrounding) and reflections of the memory of the young age and childhood often generate the dreams of old age.

It is a principle of thought-process that inter-linked and focused thoughts and serious thinking have deep impact on our memory. Whenever we start recalling or thinking a point or topic, the associated pieces of memory begin to revive subsequently. Our thoughts in the awakened state therefore flow in a systematic manner in the focused direction and update the concerned assimilation in memory and add to our knowledge and learning.

The experiences in dreams are however so arbitrary and vague that there appears to be no connection of one scene with the other. However, as psychoanalysts put it -- the principle of associativity of thoughts, memory, and mental reflections applies in the case of dreams too; although, we do not often notice or experience this linkage and sequence in the dreams because, we are unable to trace their meanings accurately. Also, the retrievals and reflections of hidden memory - which are not possible in the awakened state, also influence the events generated (experienced) in dreams. Further, it is difficult to decipher how a particular depiction of the dream is related to a particular thought, or which image or expression of dream corresponds to what kind of thought or mental reflection? This is because it usually does not match with what we know or experience in the awakened state.

Our thoughts, conceptions, and perceptions all fall in the common domain of knowledge acquisition by the conscious mind. This is not the case with dreams. In normal case, we do not get any opportunity to know or realize the transcendental knowledge and hidden memory of our inner (unconscious) mind. Even the subconscious role of our suppressed emotions and desires - coupled with the dynamics of our psychology and mental condition - is so complex that we could hardly imagine or think why, when, and which of our intrinsic instinct is excited and how? How could we then analyze or decipher the 'reasonable' basis or meaning of our dreams? Research on dreams has therefore been a subject matter of great curiosity and challenge for the neuroscientists, physiologists, psychologists, parapsychologists, and philosophers of all ages...

IV Trends in Modern Research on Dreams:

Sigmund Freud's theory has been most revolutionary in the fields of modern psychology. The interpretations and psychoanalysis of dreams presented by him

hypothesized the role of subconscious and unconscious domains of human mind. He described dreams as the manifestations of psychic complexes, complications, and tensions generated by unfulfilled desires and suppressed emotions. However, he focused mainly on the sensual passions and animal instincts hidden in human nature.

Freudian school of psychoanalysis interpreted almost every activity, every experience of dreams as a colorful expression of concupiscence and other desires of sensual pleasure, which, one cannot satisfy in the awakened state because of the social norms, fear, and restrictions. Even the imaginations of mind and assimilation of memory reflected in dreams were described under this theory as -- diverse modes of expression of the natural power of sex and the otherwise suppressed cruel instincts. For a long time, the research on psychological front was dominated by Freud's theory.

The deeper analysis of a wide variety of dreams carried out by the eminent researchers like Carl G. Jung, Homerland, etc brought into light the other dimensions and immense potentials of the unconscious mind. This led to new directions of research on dreams. It was found by broader research that not only the sensual desires and passions, rather, every other kind of excitation, intense experience - of the body or the mind, emotional tide, sentimental force, aspiration, inscriptions in the memory, could be expressed in the dreams. In fact, dreams were viewed here as natural remedy for cleansing and relaxing the mind. J.J. Mayer has compiled a large sample of authentic reports supporting the broader origin and expansion of dream.

For instance, a young woman always used to dream of wearing golden shoes with torn cloths. Psychoanalysis of this whimsical dream revealed it to be a reflection of her internal urge for possessing wealth and a gorgeous life-style. It was found that she used to be jealous of the happy and prosperous married life of a friend. This lady had once refused the marriage proposal of a man who later on married this friend. When the lady visited the friend's house after the latter's marriage, she saw the friend in golden shoes. This pinched her heart. She repented not marrying that man, as else, she would have also been living in posh style, wearing golden shoes. This jealousy, together with a sense of inferiority about her own status, gave rise to the peculiar impression in her subconscious mind leading to the frequent occurrence of that 'funny' dream.

In yet another case reported by Mayer, a person used to dream of the death of his uncle who had passed away several years ago. Investigations revealed that he used to experience this dream whenever he was financially restrained. This man never got along well with his affluent father and often used to think of inheriting the parental wealth after the latter's death. His uncle used to help him from time to time and he had received good sums after this uncle's death. However, it offered only a temporary relief to the extravagant life-style of this fellow. His hidden desire of possessing his father's property (after the latter's death) clubbed with the memory of the gains offered by the late uncle were reflected in his 'unusual' dream.

Study of the broader aspects of the inter-linked influence of bodily and mental conditions on dreams have set up the basis of diagnosis and treatment of psychosomatic disorders via analysis of dreams. The dedicated efforts of psychologists like Mayer and physiologists like Dr. V. Kasatkin Nikolaevich had boosted research on 'Dream Therapy' in the modern times.

The experiences of precognitive, supernatural, and divine dreams were the focus of research by several sagacious psychologists like Jung, Haffner, and Baker in the modern age. They emphasized on the enormous possibilities of extrasensory powers of the unconscious mind and its linkage with the cosmic consciousness. This has paved the way for collaborative research - since past two decades or so, in psychology, parapsychology, and the ancient science of spirituality and yoga. We shall summarize these aspects in the section VI below.

V Dream Therapy:

The Indian Shastras convey - "Maneva Manusyanam Karanam Bandha Moksane" (Mind is the source of all thraldoms and attachments and it also contains the key to ultimate liberation and bliss). The inner force of mind governs the bodily and intellectual activities and experiences of life. Any disorder or disturbance in this core could cause serious problems to the normal (healthy) functioning of life. The roots of psychosomatic disorders lie in this subliminal component.

If let unexpressed, the hidden complications and suppressed emotions and desires may lead to varieties of problems ranging from hypertension, cancer, etc to hysteria, depression, and insanity. Dreams provide a natural system for free expression and manifestation of the internal condition and the inner tides of mental impulses and also offer a 'measure' of the internal health of the body and mind.

Psychotherapists and psychiatrists often peep into the patient's mind by analyzing the reflections of the 'lens' of the latter's dreams. Their method of treatment is usually based on effective counseling and autosuggestion.

Night-discharge due to sexual excitation in dreams and Nightmares are most common among the abnormal dreams experienced due to unhealthy psychology or mental weaknesses and complexes. Erogenous thinking, erotic attitude and lust lead to obscene and vulgar dreams. The excitations of concupiscence felt by sensual and erotic people in such dreams are sometimes so strong that these trigger night-discharge. Watching sexually inciting movie or reading erotic literature also cause untoward impressions on the delicate screen of mind and give rise to similar experiences in dreams. Unnatural and frequent stimulation of the genitals and loss of semen due to night-discharge are serious disorders, which have pernicious effects on diminishing mental and physical strength - virtually inviting death.

Austerity of food, piety of living habits, and serenity of thoughts, are the best remedies and preventive measures against the problem of night-discharge. Auto-suggestions like - "the beauty of the body is perishable; the charm of sensual pleasure is poisonous" etc, are very effective if these kinds of messages are pondered repeated by the patient in the conscious state of mind with full concentration. Greater impact could be observed if these messages are conveyed to him by hypnopaedia techniques in the subconscious and unconscious state of sleep.

One should stop reading erogenous literature and restrain from watching obscene movies and TV shows. Contemplation on pious thoughts, and divine qualities before sleep is extremely important, as it weakens the hidden effect of maligned assimilation and suppressed desires via educating the inner domains of self-consciousness.

Confession of misdeeds, mental weaknesses, and fears, before an authentic psychiatrist or a saintly master, and cultivation of positive thinking under the adept guidance of the latter, are found to be the best and easiest remedies for getting rid of nightmares of horrifying dreams. The yoga exercises of *sithilikarana* and *savasana* are very helpful in this regard and can be practiced by anyone without the help of a guide and psychotherapist: Lie down in a relaxed posture. Breathe slowly at a steady pace and conceptualize that all fears and malice of mind are being thrown out with each exhalation. Renunciation of some religious hymn or reverse counting, etc are supportive in eliminating the untoward thoughts and agility and letting the mind focus on harmonious breathing required for the prior conditioning for *sithilikarana* and *savasana*. One often gets sound sleep in this process (of conditioning) for the above *yogasanas*.

Thoughts of the limitless love and mercy of the Almighty God and thy presence in the inner self give instant light and courage and help moral strengthening of the mind. Positive thinking, peace of mind, sound sleep, and experience enlightened dreams are natural outcomes of spiritual elevation initiated by the above practices of yoga with meditation.

VI Learning through Dreams:

At a gross level, dreams could be classified in three categories - (i) dreams generated by the subconscious effects of bodily experiences; (ii) dreams reflecting the reaction of the mental assimilation and impulses of the unconscious mind; (iii) the spiritually charged dreams.

Disorder of the physiological or the biochemical processes, indigestion, thirst, etc or the subconscious perceptions through the sense organs during sleep give rise to varieties of rhetoric expressions of the bodily experiences. These kinds of dreams fall in the first category. The dreams of the second category in the broad classification include those of "Indipus Complex" - corresponding to the hypotheses of Freud and several other psychologists. Accumulated effects of stresses, compulsions, suppressed desires, etc, are depicted in the symbolic language of such dreams. Signs of hidden psychological disorders and subliminal impulses of the unconscious mind are also expressed in the

dreams of this broad category. A vast majority of dreams fall in an overlap of the two categories.

According to the dream-analysts like Carl Charnel - "Every defect, disorder, or fluctuation in the mind-body system gives rise to specific effects in the dream. Though dreams may have factual basis or reason to take place, the limits of what is a fact or reasoning... do not bind them. The same effect or purpose could be fulfilled by dreams under different colors of liberated imaginations and rhetoric expression of the mind".

In the words of renowned scientist and psychoanalyst Dr. Hevlock Alice -- "Dreams are usually the outcome of accumulated experiences, memory, mental and bodily variations, etc. The unrestrained depiction of dreams without any control of intellect indicates that our conscious mind could simply be a toy in the hands of our sentiments and inner mind."

There is yet another class of dreams that could be recognized as the borderline between the dreams generated by the unconscious mental inspirations and the supernormal dreams. Gamut of artistic, literary and poetic creations often emerges from this kind of 'dreaming' state of the mind. It is said about celebrity writers and thinkers like Homer, Karl Ritz, Edgar Allen, Nietzsche, Dante, Wegner, William Black, Keets, Quebin, William Butler, etc, that most of their creations were inspired and generated in an almost unconscious (or dreaming) state. Several writers of the present times are known to induce such a state with the help of LSD and other intoxicating substances to create the 'mood' for writing.

The spiritual or divine dreams are associated with extrasensory perceptions, unfolding of transcendental realities, and expression of the voice of the soul. The spectra of dreams of these kinds are gigantic like the infinite depth of the inner sentiments and the unconscious mind, or the limitless expansion of cosmic consciousness.

"The Making of Heavenly Towers" by the Russian author Daniel Bayer describes some experiments of *yoganidra* conducted by a Tibetan Lama. We had reviewed some of his

experiences in the earlier sections together with several other examples and details on the ancient science of yoga-sadhanas dealing with yoganidra and supernormal dreams.

Some variations of partial yoganidra are being attempted by the modern researchers to help treatment of psychosomatic abnormalities by autosuggestion and teaching for personality development. 'Hypnopaedia' is popular among the methods devised recently for 'indirect teaching'. This is based on conditioning of the subject's mind via transmitting specific kinds of signals and charging the surrounding atmosphere. No verbal or visual communication link is set directly with the 'student' (subject) in this mode of teaching, rather, a self-hypnosis, with the help of controlled mental stimuli is experimented.

Over two thousands of English in Czechoslovakia were taught ten lessons through distance education by hypnopaedia. Their bedrooms were set for wireless reception of the radio transmissions from the educational center. The lessons were relayed through radio broadcast when the students would be sleeping. Each lesson had about 12 hours duration - it used to be relayed in parts. It was first transmitted around 8 p.m. when the students were asked to listen to it quietly. They could have their dinner or relax on a easy chair, but were supposed to pay attention to the particular broadcast.

At around 11 p.m. a special musical tune and lullaby was relayed to make the children (students) sleep well. Once they were fast asleep, the same portion of the lesson would be transmitted through the wireless set at a very slow pace and in very low volume (almost silently) for about 3 hours. This was repeated over a week (five days). Then a new lesson would start after a gap of one week. The results were very encouraging as the students could learn every lesson through heart and did not have to repeat it before exams.

In the recent times, hypnopaedia is also successfully tried in several other laboratories in the Europe and the USA. It has been found effective in 'teaching' languages and acting. However, this technique is risky, as pointed out by Dr. E. Uchakova of the Soviet Medical Academy and a renowned Russian dream-analyst, Prof. M. Sumarkova. They opine that little mishandling or misuse of such techniques could be dangerous as these

create sensitive impressions on the unconscious mind. The experts suggest a thorough study of the patterns of sleep and dreams – including the subtlest variation in the mental signals, as essential for ‘standardizing’ the ‘mode’ and ‘dose’ of hypnopaedia for a subject – be that a student or a patient.

Self-hypnotism, biofeedback techniques, or auto-suggestive methods have also been effective in the experiments of the above sort. These have helped children get rid of some bad habits and fears. In one such experiment, Dr. Lawrence Lotion had selected students of different age-groups who had the habit of chewing their nails. When the children fell in sound sleep, they were sent an ‘auto-suggestion’ (through a tape recorder as in case of hypnopaedia) stating – “my nails are very bitter.” The experiment was repeated for two to three hours, everyday. Within a few days, all subjects had left the ‘otherwise permanent’ habit of putting their nails in the mouth.

The success of above experiments further approves that the unconscious mind acquires knowledge and information more intensely and at a rapid pace. One may have expertise in what he would otherwise find difficult or uninteresting if his unconscious mind is trained in the corresponding subjects. More important are the extrasensory effects of the unconscious mind in molding the inner tendencies. It would be more useful if research is focused on positive orientation of its power in harmonious treatment of psychosomatic disorders and for the development of virtuous personality. Thorough analysis of one’s dreams would be important in order to study his intrinsic character and decide optimal mode of charging his unconscious (hidden) mind.

VII Precognition and Extrasensory Experiences:

Reflections of dreams seem to embrace in their folds, the unlimited expansion of mind. While most often the dreams of most people appear to be haphazard and vague, there do exist ample examples of clairvoyance, precognition, and extrasensory experiences and afflatus in dreams.

The thought and concern of the wellbeing of a child who is far away from his mother always remains alive in the back of her mind. She often dreams of him – the scenes of his

accident are reflections of her excessive worry while those of his extraordinary success are depiction of her natural expectations.

Sometimes our reverence for a great personality and inner urge to meet him carry us near him in some dreams. We might even reach a different place and phase of time and find everything alive in the dream. It's amazing to note that, many a times such experiences of dreams indeed correspond to reality rather than being a replay or our aspirations and imaginations. We have seen several examples of this sort together with those of clairvoyance through dreams. These include those of some trend-setting scientific discoveries, technological developments and artistic and literary creations. Many times great thinkers and scientists had found solutions to intractable problems in a sequence of such dreams. These experiences demonstrate that the unconscious mind could be more trenchant, prudent, scrupulous, and thorough than the conscious mind in intellectual processing.

It has also been found that the memory and grasping power during the state of deep sleep – or, the state of activity of the unconscious mind – are sharper than those of the conscious (intelligent) mind.

Most widely experienced instances of extrasensory acquisition of knowledge and information are those of precognitive dreams. Each one of us experiences such dreams sometime or the other though we do not remember or interpret them properly. The spectrum of precognition through dreams encompasses premonition of the occurrence of a disease, death or the self or a near and dear one, future events associated with great personalities, natural calamities, or, those concerning the future of a society or of the world as a whole.

If we want to benefit from the messages of the unconscious mind, we should cultivate a habit of recalling and noting down our dreams in a diary every day.... The study and analysis of our own dreams would help self-analysis of our bodily, intellectual, and mental conditions... Self-analysis (under expert guidance, if needed), proves to be more effective and thorough as compared to the analysis carried out by the expert. Careful revision of our routine, mode of living, attitude, and conduct accordingly and adoption

of the modes of necessary refinement and elevation support the righteous development of personality and consequent rise and success in life towards higher goals.

Self-hypnotism also helps study of the unconscious (inner) domains of mind and hidden memory of the distant past. The ancient science of *yoga* and spirituality harnessed by the *rishis* offers effective and naturally harmonious modes of analysis of the inner mind and methods for its refinement and control. It has been experienced that by sincere endeavors of such *sadhanas*, one can change the direction and level of the dreams too.

The Indian Philosophy emphasizes on righteous thinking and moral elevation of thoughts, sentiments, and conduct. Knowing or deciphering the unconscious mind may be difficult and involve sincere endeavors of *sadhanas* and self-analysis. But the present, the conscious mind, the thinking, the activities of the awakened state are all in our hand. We could certainly be the architects of our own destiny by taking care and making righteous use of the conscious mind and intellect too.

Simple living, high thinking and purity of thoughts and sentiments is a boon, which prohibits the occurrence of dreadful or obscene dreams as it wanes the evil instincts and prevents untoward impressions on the memory and emotional core. It also soothes the mental impulses and refines the inner domains. Positive thinking, creativity, and altruist attitude and deeds naturally restrain our passion and thus eliminate the chances of related desires, complexes, and emotional imbalance.

Stability and peace of mind ensures good sleep and also conditions its internal layer for subliminal linkage with the inner self. Solutions to the problems of today, guidance for tomorrow, precognition, and supernormal attainments through dreams are natural consequences of gradual refinement and spiritual elevation by piety of mind and conduct. Dreaming itself becomes a *yoga* in this state, which enables the *yogi* communicate with the divine self and be blessed by *afflatus* and messages of *thou*.

Interrelationship of Sleep and Dreams

It has been widely experienced that in a state of deep sleep, dreams either do not appear or, they appear with sharp impression and continuity. Haphazard or vague dreams are experienced during the 'subconscious' or 'disturbed' sleep. Such dreams are often short lived and perplexing or excitatory. Insomnia, disturbed sleep, or any other hindrance or disorder in sound sleep is an indication of unhealthy patterns of psychological and bodily functions. Its roots lie in the artificial mode of living, which is against the discipline of nature. Irregular eating habits, uncontrolled sensual excitations, stress and strain are the major causes of disturbed sleep. The hazy and abrupt dreams are like the barometer of the level of disorder in the dreamer's sleep and could be regarded as the early symptoms of a wide variety of diseases driven by psychological disorders and undisciplined or unsystematic routine.

Regular and sound sleep is essential for sustenance of good health. It serves the dual purpose of relief from fatigue and recharging of the mind-body machinery. As the engine of any motor needs to be cooled to avoid overheating due to continuous work, the body too needs rest after substantial use of bio-energy in mental and physical works. Good sleep is the only natural source of rest for rejuvenation and recycling of the vital energy after hard work and stress.

Excess of comfort and rest without work, and over work without essential rest, both perturb the natural cycle of sleep. Industriousness is a virtue provided one does not burn one's energy in continuous over-work without sleep. It should also be noted that the necessity of rest and good sleep by no way justify laziness or shirking away from work. In fact the real joy of sleep comes only after hard work. Those who live in luxuries and keep off from physical labor or mental assiduity do not get this opportunity. Rather, they often suffer from lack of sleep or insomnia.

The loss to the brain and mental health due to insomnia is equivalent to lack of blood or food supply to the body. Persistence of this disorder risks insanity and eventually to

untimely death. The Nazis used to torture the prisoners by not letting them sleep. As a result, the victims used to lose mental control and even die within few weeks.

On an average, every man or woman spends about one third of his life in sleeping. At a superficial level, it appears to be sheer wastage. One may even feel that productivity in the work would have doubled if there were no nights or sleep. However, the facts convey quite the contrary. Human body is not a perpetual machine. Nor can the conscious mind remain equally active without proper rest. Fatigue and stress intensify the need of sound sleep.

Experts like Dr. Michael Juvet specify the important interconnection between sleep and metabolism, respiration, and bio-electrical flows. Perturbations or deficiencies in the latter affects the natural cycle of sleep. Disorder in sleep or lack of sound sleep in turn disturbs the digestive system and hormonal secretion significantly. These (negative) effects also account for nightmares and excess of dreams.

The ever-increasing use of tranquilizers in the modern age is an alarming sign of risk to people's health. In the U.S.A. alone, the daily sale of such drugs amounts to about several hundred thousands dollars. These tablets are usually prepared by synthesis of chemicals like Valium, Bromide-Chloride, Hydrate-Paraldehyde-Phenobarbitone, etc. Initially, these drugs offer excellent relief to the patients of insomnia. However, as the body gets immune to them, even heavy doses of tranquilizers do not cause sleep. Instead, their use begins to increase the harmful effects pertaining to drowsiness, anxiety, depression, etc.

Psychiatrists pay special attention to the patients' dreams. They identify three major categories of dreams as -- (i) dreams triggered by imagination; (ii) dreams associated with unconscious reflections during sleep; and (iii) visionary dreams. The first category corresponds to the dreams that are reflections of our own imaginations. For example, lovers might dream of each other in heavenly surroundings. The feelings of fear, hatred, or revenge might, on the contrary, depict 'enemies' in horrifying postures in someone's dreams.

The other class of dreams encompasses the subconscious effects of mental and bodily experiences and the wide varieties of dreams, which are hazy and short-lived in the memory. In normal case, the dreams seen during a state of sound sleep are attributed to the recreating activities of the unconscious mind. One hardly remembers such dreams. The visionary dreams are deeper reflections of the subtler levels of the unconscious mind.

In the awakened state, as we all might have experienced, favorable circumstances induce self-confidence and enthusiasm. The same is true of the dreams, which 'portray' positive and encouraging instances. For example, a dream of success and brilliant achievements would certainly boost the dreamer's morale and spark new light of hope in his mind. Scenes or expressions of terror, quarrel, insult, loss, failure, etc, in the dreams would cause negative effects as they would in the real life.

Given a choice, every one would like to dream something pleasant, soothing, or something that fulfils his 'dreams' literally. Can one have a control over what one dreams during sleep? The answer is partly affirmative in the sense that one can certainly reduce the frequency of vague and disturbing dreams. This can be achieved by adopting a life-style and attitude that harmonizes the cycle of sleep. Balanced and austere diet, regularity of work, positive thinking, honesty and simplicity of character lay the foundation of a happy and healthy life. The joy of sound sleep and soothing dreams is a natural consequence of such a mode of life, which grants natural freedom to the unconscious mind too.

Dreams could prove to be excellent guides and friends if we be careful about proper sleep and pay little attention and try understanding the language of our dreams in the light of our own psychology. As discussed earlier, dream based therapy may indeed be of special help in preventive care, and diagnosis and treatment of many diseases and psychosomatic disorders.

On higher levels, spiritual dreams could be of significant importance in enlightening wider domains of life and offer long-term welfare to the human society. Noted psychologist C.G. Jung has analyzed dreams in view of his principle of "Universal

Pattern of Collective Unconscious". The studies of this kind have helped reorienting the thinking and direction of research of modern psychologists and have motivated them to see the truth beyond the narrow line of Freud's theory.

Whether one remembers them or not, dreams do appear in specific phase of sleep of every person. The kinds, duration, clarity and depth of dreams may be different, but it is true that every normal human being dreams during sleep. Even animals also dream during sleep. Changing reflections and postures on their face during sleep indicate their 'feelings' or 'responses' in this state.

As the day is divided in four periods, the duration of night also is divided in four consecutive phases. This division is of special relevance in the analysis of dreams. The phase of 'sound sleep' lasts for about five to six hours on an average. In normal course, there are four sequential instances of one hour each of dreams during this period. One kind of dreams or reflections of the unconscious mind may appear and expand during one hour, to be followed by another cycle of some dreams, etc. This may continue for about three to four hours of 'sleep with dreams'. This is like successive rise and depression in the level of boiling milk. Sometimes the same dream may appear repeatedly. The duration of dreams may sometimes be shorter or sometimes be longer. The nature, expressions and impressions of dreams in the above phase may also vary from person to person.

In general, dreams should be treated as natural reflections of the unconscious mind or as part of the latter's recreating or refining activities. However, clear, continuous and repeated occurrence of the same or similar dream(s) should be paid special attention. Expert advice may be sought to decipher the implications of such dreams and get righteous guidance from the same.

Avoid Extremes in Sleeping Habits

Shrona, a disciple of Buddha lived a highly luxurious life of a Prince before being inspired by the teachings of Buddha. His thrust for penance was so invigorating that he renounced all comforts and essential facilities and began a tough ascetic life in Buddha's asylum. Other disciples were surprised to see how a Prince could all of a sudden become a dedicated hermit? The news reached Lord Buddha too. He one day called upon Shrona and asked -- "I know that you are good at playing Vina. Tell me, will its music be enchanting if the strings of this instrument are let loose?" Shrona negated. "What if the strings are stretched over-tight?" They will break down - replied the disciple. Then Buddha explained -- "The music of life also cannot flow in sonorous tune unless kept away from extremities. Don't let it be undisciplined or plump it with comforts. Neither suppresses it by excessive restrains and imposed asceticism. The medium path of natural balance and harmony is the best for you."

The above advice applies well in case of sleep too. The researchers of mental sciences have found that the average level of sleep is suitable for most people. Excess of sleep, or persistent lack of sleep, are bound to upset the physical and mental health. Austrian psychologist named Austin Frost and his associates have found the negative effects of over-sleep on metabolism and hormonal secretions. Their results suggest that about 6 to 7 hours of sleep per day is sufficient for a normal youth. They especially warn the office goers, bureaucrats, writers, etc - who spent most of their time sitting on a desk, to be more careful about regular sleep. The researchers view that, such people, unless they compensate for physical work by appropriate exercises, would require even lesser hours of sleep. The people engaged in physical labor most of the day, would on the contrary, require more sleep for healthy maintenance of their body and mind.

Dr. Austin's group has studied the changes in the patterns of hormonal secretion during sleep. They have conducted experiments on several species of animals. Excess of sleep is found to reduce the normal rate of secretion of some hormones in the awakened state too. For people engaged in mental work alone and who do not exercise their body, it is

advised by the doctors to practice short but sound sleep. Else, the perturbation in hormonal secretion levels would aggravate and risk multiple disorder in the bodily and brain functions.

Some researchers argue that the most essential contribution of sleep is fulfilled in about 2 to 3 hours of sound sleep. With regular practice, this could be reduced even to 5 to 10 minutes of REM sleep. However this habit should be adopted only for emergencies. Soldiers are required to be awakened day and night on the battlefield. They are accustomed to manage the fatigue by 5 to 10 minutes of REM sleep at regular intervals of few hours.

Brain researchers describe REM sleep as the most effective phase of sleep because the disordered functions of mind – caused by tension or stress etc, are best controlled in this period. About 60% of the sleep in an infant is recorded to be REM sleep. This proportion decreases with age. By the age of 30 years or so, only 35% of the total sleep amounts to this phase. This ratio becomes around 20% by 50 years and remains only 10 to 15% above 60 years of age. Reduction in the duration of REM sleep, below 5% of one's sleep, accounts for different kinds of psychosomatic problems, which are usually seen in old people.

While the elderly people suffer from the problems generated due to lack of sleep, the youths are often found to spoil their active health and vigor by over-sleep. Both the extremes should be avoided. The scientific investigations of today seem to have approved, in the context of sleep, the ancient saying – “Ati Sarvatra Varjayeta” (extremist approach should be always avoided). Proper sleep of average duration, keeping in harmony with balanced diet and exercise set the foundation of healthy and progressive life.

Sleep is necessary but not inevitable

We have discussed earlier, the necessity of proper sleep for sustenance of good health. Most of us do realize the necessity and importance of sleep in our day-to-day life. However, hardly a few know about the process of sleep and its effects in detail. In general, people eat without bothering about its scientific aspects. A more careless attitude is observed towards sleep.

Balanced diet and balanced mind support good sleep, which in turn helps harmonious regulation of the biological clock and brain functions. Sleep is a state of total rest. But, neither the body-functions, nor the mind become inactive in this state. It is only the conscious (external) mind that rests during this state. The unconscious mind never sleeps! It rests only when one is dead or one attains the sublime state of absolute trance (nirvikalpa samadhi). A natural question arises here that, if sleep pertains only to inactivity of the conscious mind, could one substitute it by some other process, which also relaxes the latter? If so, this alternative mode would offer immense relief to those suffering from insomnia. It would also be a boon to those who do not have sufficient time to take normal sleep due to urgency of work or some emergency.

In order to search for an alternative, let us first look in greater detail at the process of sleep -- especially the REM sleep, which is crucial in relaxing the conscious mind. The period of REM sleep is also the time when dreams of the unconscious mind are experienced. The respiration patterns are found to become irregular in this phase. Breathing might even stop for few seconds, but soon regains the normal pace. The temperature of brain fluctuates and so does the flow of blood in the cerebrum. These processes may stop or stabilize for few minutes to an hour and again continue for same amount of time during the above phase. The likewise observations show that sleep does not relax or stop the brain activities. The expression of dream and the functioning of the brain and the body imply that the (unconscious) mind is not asleep in this period.

In the period of 6 to 7 hours of sleep, one can traverse the whole world and beyond through the medium of dreams. For most people, the average duration of sleep is about 7 hours. However, for some it is found to be exceptionally short. Many of the great scientists, leaders and warriors of the modern age also fall in this category. Thomas Edison, Mahatma Gandhi, Jawaharlal Nehru, and Frederick The Great of Persia, were among those, the normal duration of whose daily sleep is about 2 to 4 hours only. These people used to get good and complete sleep in this rather short stretch of time. Dr. Yon Oswald of Scotland has researched on people who do not/cannot sleep for more than 3 to 4 hours in a day. He has reported several cases in different age groups where the subjects enjoyed good physical and mental health despite sleeping for such a short duration. For one of the subjects, who was 54 years old, this duration was only 2 hours 47 minutes on an average; For another, 30 years old, it was shorter by few more minutes. These live examples make us feel that usual sleep may not be an absolute necessity for relaxation of the body and the mind.

Study of brain-body-functions during sleep reveals that the rate of secretion of several hormones – like the growth hormone responsible for puberty, thyroid, etc, increases and so do the concentrations of phosphorous, calcium, etc. The activation of digestive system accelerates but the rate of basal metabolism decreases. The heartbeat reduces by 10 to 30 per minute. Blood pressure also lowers down. During the last phase of night, the body temperature of a sleeping person is also found to reduce sharply in general.

The recording of significant effects of the above kinds in the laboratories have led to newer directions of scientific investigations. It is being tried by some experimentalists to induce similar kinds of effects in the body externally. Experiments are being conducted on the patients of insomnia so that despite lack of sleep, their body and mind may get substantial rest in this artificial sleep-like state.

Natural sleep cannot be imposed or attained at will – except perhaps in the case of yogis. Many a times one just can't sleep during the regular hours in spite of the consistency of the day's routine. People suffering from insomnia -- due to tension, psychosomatic disorder or because of some hidden stress of no obvious cause, often tend to depend on tranquilizers. These sleeping tablets induce an artificial relaxation of the nerves and

muscles. The sleep thus caused is some kind of intoxication. This effect diminishes with time and the patients accustomed to the use of tranquilizers tend to consume heavier doses. The side effects of which are more nefarious than the pains, fatigue and irritations of insomnia.

Naturopathy and yoga based treatments offer healthier substitutes to tranquilizers. Soft massage of selected energy centers in the body – prescribed under naturopathy, generates soothing relaxation of the nerves and muscles and helps relief from mental and bodily fatigue. The yoga practices of *sithilikarana* and *savasana* provide excellent and natural substitutes of sleep. The deep sleep like states of *yoganidra* generated during these *asanas*, though being of short duration, refresh and recharge the body and mind -- as one would experience after a good natural sleep in normal course.

It is said about Napoleon that while on a war front, he used to nap for few minutes on the back of his horse with the support of a tree. This used to work like a good sleep of few hours in recharging his energy. Arjuna is referred in Mahabharata, as *gudakesa*, meaning the one who has won over sleep. He hardly used to sleep. *sithilikarana* type trance of few minutes was sufficient for this intrepid prince to work for weeks without pause.

Apart from the biological clock of 24 hours, the circadian rhymes in the body also have a 90 minutes cycle. Hundreds of activities – including hormonal secretions and sleep – in the biological system of the neuronal network and the body are regulated through this cycle.

It is important to note that the necessity of specific duration and type of sleep depends upon one's psychology and mental and physical (bodily) conditions. The positive effects of *yoganidra* in relaxing people's mind and generating soothing energy indicate that usual sleep may not be essential. The structure of the living system of the brain and body is such that most of its functions run naturally by the perpetual activity of the unconscious mind. As the sublime power of the inner mind regulates its unconscious functions without any pause, it could allow the conscious activities too to move smoothly without the recessing phase of sleep. The long years of awakened trance

practiced by the yogis evince this possibility and set reasonable basis for research on these aspects of human mind.

[He Didn't Sleep For 71 Years!](#)

An article in Akhand Jyoti of June 1971 had reported about the long sleep of 27 years of a young woman. There also are the cases where one does not sleep for years and still keeps in vigorous health. This may sound impossible to most of us as we do not know the deeper domains of human mind.

In the higher stages of ascetic and spiritual practices, the vital force of an individual reaches the subtler domains of unconscious mind and the gross body becomes practically devoid of all activity and energy. This is a very special kind of trance known as *nirvikalpa samadhi*. The Indian yogis and sages of yore had devised the *sadhanas* by which they could retain their individual self (conscious powers and vital source of life) in its eternally awakened and enlightened, astral body. In this state, the yogis would not even need any kind of *yoganidra* or trance. Their body would not require any kind of sleep or relaxation. In the holy Gita, Lord Krishna describes the attainment of this state as absolute victory over sleep. The functions of the body and the mind, and every activity of one's life remain normal disregard of whether one sleeps or not after mastering this *yoga sadhana*.

The example of Armanda Jacques seems to be a live illustration of the possibility of sleepless normal life. This lawyer of Paris was only two years old when his mother carried him along when she went to watch the capital punishment of King Luis XIII on 21st January 1793. The kid felt horrified there and screamed. Back home, when he was trying to climb up a chair, something fell on his head and he fainted because of severe head-injury. He regained normal consciousness after several days of coma. He had however lost his sleep forever there after. What arcane transformation had caused this peculiarity remained a mystery for the doctors and psychiatrists.

Initially, his parents tried all kinds of entertainment, lullabies, relaxation exercises, medicines, etc, to help him get sleep. Months passed away without sleep, but the boy's health remained otherwise normal. All therapies -- from massaging to use of

tranquilizers -- were tried by the experts, but none could drop sleep in his eyes. In normal case, if one does not get proper sleep for a single day, he feels tired. Mental irritation, heaviness, and fatigue become unbearable without good sleep for another couple of days. Jacques' case was truly exceptional. Even total lack of sleep had no negative effects on his physical health or mental efficiency. He grew up like any other child in all other respects and later on became a successful lawyer of France.

In nights, when most people would be enjoying sound sleep, he used to prepare for the next hearing of the court cases undertaken by him or spent time on his bed, reading a book, or listening to music. Armanda died at the age of 73 in 1864. How and why the 71 years of his life could pass normally without a single moment of sleep? This mystery is yet to be unfolded. Nevertheless, it indeed exposes our ignorance about the unlimited wonders hidden in our own minds.

The ancient scriptures describe the healthy but sleepless state of life as the determined and awakened state of the individual self (soul).

Kasminicitraktane Kalpe Kasminicijjagrati Kwacita |
Anidralava Evantah Samkalpaikaparah Sthitah | |

Meaning: This state (of absolute sleeplessness) is attained, when the individual consciousness is established in a state of absolute determination of mind, in the higher realms of consciousness, since its previous or present life.

The evolution of this kind of awakened trance helps the individual self of a yogi realize the omnipresent Supreme Consciousness in its original form. It is in this state that the great yogis endeavor stimulating the sashatrara chakra - the extra sensory source of absolute knowledge and ultimate bliss.

Sleep of Childhood Broke in the Old Age!

As we all might have experienced, sleep is an integral part of our routine. On an average, a man aged 60 years, would have spent about 20 years in sleeping. Proper sleep is regarded essential for healthy functioning of the body and mind in general. However, this usual process of our brain and body-functions may at times become astonishingly abnormal.

Caroline Cody was the daughter of a rich man residing in Mosterize near Stockholm. This 13 years old girl used to study in a girl's high school in the posh area of that town. On day she was feeling drowsy since morning despite sleeping well the previous night. The attack of unusual sleep was so intense that she slept during a lecture putting her head on the desk. Her friends attempted waking her up after the class but in the vein. Her teachers too could not help much. She was sent home in that sleeping (unconscious) state with some staff. Days, weeks, and months passed, but her sleep did not break even for a second. She was being fed liquid diet through injections and tubes. Excreta of the body too used to be removed with the help of external attachments. Trained nurses and her parents were looking her after. Large number of specialist and different kinds of therapies were tried, but none could effectuate any remedy.

She finally woke up after the long span of wait, distress, eagerness, and constant care for over 26 years. Now she was 39 years old. However, for her mind it was a matter of few moments! As soon as she was awake, she started searching for the lesson and the notebook, which she was working on in the class before falling into this 'historical' sleep. She indeed continued her studies from that day onwards and lived a normal and happy life there after.

The state of ignorance and that of absence of conscious activity and enthusiasm is referred in the Indian scripture as *nidra* (sleep). Patanjali's *Yogadarshana* (1 | 10) states -- "Abhavapratyayalambanav—attirnidra". Meaning - The tendency or state of mind, which

is captured in the smog of ignorance, or which relies on the lack of true knowledge, is **nidra**.

The yogis describe **nidra** (sleep) as the state induced by the **tamoguna**. For them death and sleep are similar. Sleep is driven by the fatigue imposed due to **tamoguna**. This is a state of successive transitions between the inactive and active states of body in the span of night (when one sleeps). Death is more subliminal, intense, and long lasting state of sleep, which is caused by the greatest impact of **tamoguna** when lust, passions, ego, and ignorance block and diminish the glow of vital charge of consciousness completely. It is a state of transition (of the soul) from the physical life to the subliminal life. Ordinary sleep lasts for few hours at a stretch. But, the sleep of death may continue for years.

One retains his memory, his abilities, deficiencies, and desires and resolutions every day before and after sleep. The individual consciousness accumulates the subliminal impressions of the sentiments, thought, and deeds of the present life. This assimilation is retained in its next life too – after the ‘sleep’ of death. The aspirations and activities of the present life influence the tendencies of the individual self and shape its manifestations in the successive lives.

Kale Kale Cita Jivastvanyoanyo Bhavati Swayam |
Bhavitakara Vananta Vasina Kaliko Dayat | |

–Yoga Vasishtha 6 | 1 | 50 | 30

Meaning: The **jiva** (individual self, the soul) changes its gross manifestations as different kinds of living beings, as per the hidden tendencies, aspirations, and deeds, of its previous lives.

In this context, the above example seems to illustrate that the memories, desires, and resolutions of a person do assimilate in his hidden consciousness in the forms of **samskaras** (intrinsic tendencies). These, when awakened or stimulated -- even after several years or the entire life-span or so, are expressed in the mental and intellectual activities. One’s intellectual level begins from where it was in the previous instant of creative consciousness.

Intellectual Significance and Optimal Use of Sleep

Biologically, sleep is a natural process for relaxation of the mind-body system and rejuvenating its vital energy distribution. It helps reduce mental strain and fatigue too. In psychological and parapsychological terms, it is the only possible phase for the expression of the unconscious mind and hence for the linkage of mind with the subliminal world.

Aerial and antennas of radio, television sets, or the communication devices catch the electromagnetic waves at specific frequencies. Our unconscious mind also works like a sensor, which receives vital currents of cosmic consciousness during sleep and thereby maintains its subliminal energy level that is essential for its auto-regulatory activities in the brain and rest of the body. The mental disturbance caused by lack of sleep is termed by the psychologists, as --'starvation of the mind due to the lack of supply of conscious power'. Excess of this deficiency therefore risks insanity, or psychosomatic or mental abnormalities.

Insomnia not only causes fatigue and disorder of the internal functioning of the body and mind in general, it also deprives the inner self of the supernatural powers that could be sparked in the unconscious mind during deep sleep. Balanced sleep and the harmonious recycling of the flow of vital energy gained thereby, allow for successively higher levels of vital activities. This also gradually augments the possibility of finer expression of the unconscious mind during specific phases of deep sleep. The chances of experiencing supernormal domains of the unconscious mind also increase accordingly. The yogis therefore focus on elevating the vital power of hidden consciousness by practising to regulate their sleep by special yoga sadhanas.

Pranayama is basically practised to harmonize the breathing pattern and thus optimize the flow of prana (the source of vital energy). The yoga sadhanas of restraining sleep on the one hand, and endeavoring deep sleep through active trance, on the other, similarly help harmonizing the currents of consciousness and the subliminal powers of the inner

mind. The success of these endeavors enables realization of supernormal potentials and talents (*riddhi-siddhi*) through further higher levels of spiritual *sadhanas*.

Pranayama is the first phase of the above kinds of *yoga sadhanas* associated with sleep and unconscious mind. The progress of this *sadhana* gradually accounts for better (more sound) sleep and it sharpens the intellectual potentials too.

It is a common belief that the time spent in sleep is a loss in terms of intellectual growth, though it offers rest to the body and the mind. This is because, while asleep, one cannot read, write, or think. However, the psychological researchers, who study the power of the unconscious mind too, sometimes claim the contrary. They opine that human mind can learn as much in deep sleep, as it could in the physically awakened state. Further, under specific conditions, it might even acquire or demonstrate more knowledge or intellectual potentials as compared to that in the physically awakened state.

The Novotsy News Agency of former USSR had published the above kinds of views several years ago. This report had fueled critical reactions. Physiologists and brain scientists had shunned it as illusory conjectures or imaginations. Some of the renowned psychologists of Russia too had criticized these 'speculations'. However, the subsequent experiments by the researchers, whose views were published in that report, had significantly reduced the counter reaction. Some of the ardent critiques also evinced the validity of these experiments.

The research on mental and intellectual development during sleep, began with an interesting episode. It happened a couple of years ago when distinguished psychologist, Dr. Igor Ivanovich was discussing about the psychological process of dreams with his colleagues. Suddenly a new idea thrilled his mind! He pointed out --"As the human mind is capable of receiving extra sensory information through dreams, why can't it be trained or taught via subliminal signals transmitted externally during its sleep? Thorough study by his group made possible the unique line of experimental research on "learning during sleep."

A specialized research lab was set up at Duhana, near Moscow for this purpose. Several parameters – like, age, medical history, mode of living, habits, etc, were identified by the researchers to standardize the selection of subjects. Out of those meeting all the criteria, a few subjects were selected, who satisfied the most important constraint -- that of getting deep sleep. Several experiments were conducted on different samples of selected subjects.

In these experiments, sonic signals from the taped records of lessons in different languages were transmitted to the subject's mind when the latter were in sound sleep. The next day, the subjects were asked a common set of questions based on the lessons 'taught' during sleep. Several of them answered the questions correctly -- even for the lessons pertaining to the languages or topics, which they were not exposed to earlier. Some subjects could not fair so well. It was found that these people happened to have a less adaptive mind. Even in the awakened state, they used to grasp the lessons rather slowly. Further experiments were successfully conducted to improve the adaptability of their mind by repeated teaching during sleep.

The success of the above kinds of experiments has opened a new dimension of research on human mind. Whatever be the conclusions and whenever they are derived, one point has become clear by the initial results that our mind is not really asleep when we sleep. Its unconscious counterpart becomes most alert and continues to function with increased efficiency. The greater the refinement of consciousness, the sharper would be the trenchancy and adaptability of mind during sleep.

The sublime and elevated consciousness of great personalities and eminent scientists thus appears to be the principal cause of their precognition and attainments of exceptional knowledge and enlightenment through dreams. It may therefore be possible to also train the deeper layers of mind and spiritually transmute the intrinsic tendencies of the individual self. The yogis endeavor to attain this power. This not only enables their spiritual rise, but also endows them with activation of the hidden potentials of the inner mind. We too should realize the importance of our sleep and attempt best use of this rather routine phase of our life.

What Drives You Do That in Sleep

The modern civilization has witnessed a rising trend in the frequency, types, and intensity of psychosomatic disorders. Somnambulism is a common manifestation of such disorders. People suffering from it usually talk and walk in sleep. They are often engaged in activities during sleep as though they were awakened. While awakened later on, they do not remember what all they while they were asleep. This disorderly state of mind is likened with that during the attack of epilepsy or hysteria.

Under the excitement of hysteria, one becomes unconscious although his bodily activities and movements remain quite normal. Epileptic attacks are coupled with convulsions. One faints for some time, his teeth get unusually tightened and a lot of salival foam is released from the mouth. In several other kinds of disorders of brain or of mental functions, one neither faints, nor falls in unusual unconsciousness of hysteria. In these cases, one 'unconsciously' continues the same activity for long, however senseless it might be. Suppose one was cutting a sheet of paper before the 'attack' then, he would continue to move the seizure even when there is no paper left. When his mind regains normalcy, he feels as if he has just now finished cutting the paper. In such disorderly states of mind, people seem to work mechanically like a puppet under the control of some external key. Somnambulism is an aggravated form of such abnormalities.

It is often observed that people suffering from somnambulism in the childhood get rid of it in the youth. In such cases it is argued that proper manifestation and control of consciousness -- aroused with proper development of the brain and neuronal network -- overcomes the deficiencies or disorder of the subconscious mind. However in quite a few cases it continues to occur or even begins in young age. And thus poses greater challenge before the brain scientists and psychiatrists. This disordered sleep or mental disturbance in sleep could sometimes be very dangerous or risky.

Dr. Jane, a renowned psychiatrist of France has cited thrilling experiences of several patients in his book on "Somnambulism". He describes the peculiar case of a twenty years

old girl. She was caught by this 'disease' since the instance of her mother's death and suffered it for a long span of several years. While asleep, she used to behave as though her mother has passed away moments ago. Her cry, her restlessness, all actions used to be a perfect repeat of what she did at the time of the real incident. Sometimes, she even used to walk up to her mother's grave and pray for her peace. The abnormal activity often used to last for few hours; after which, she used to come back to the bed and continue her sleep normally. In the morning, she would not be able to recall what happened to her last night.

One lady used to sit and sing in her sleep. A man used to enjoy horse ridding in sleeping state. Once a lady was found grinding flour during sleep. She felt as though she is driving a car. Suddenly she felt that her child has fallen from the car and crying. She was awakened by his scream. Then she was awake and realized that she was moving the grinder (instead of the steering!) and that her son was crying on the bed in the same room.

In yet another case, the attack of somnambulism appeared like the forceful order of some hidden devil or some intrinsic instinct. This was the case of an established doctor in London. The gentleman often used to commit brutal murders while under the 'control' of his hidden criminal instincts in sleep. He could never realize, how, why, and what he did during sleep. This was sometimes in 1888 when his somnambulism driven killings of innocents had generated terror in the city of London. He used to tear off the bodies of the victims, like in the operation of postmortem examination or dissection of the dead-bodies.

The police was unable to trace the culprit despite hundreds of murders of similar kind reported within a year. The newspapers had nicknamed the mysterious killer as "Jack, The Ripper". Incidentally, a supernormal dream of an ordinary citizen named James Liz helped the police at last.

James saw in a dream that -- "a tall hefty man is chasing a young girl on a lonely street. He attacked over the girl like a Leopard. He first cleaved her neck with the help of a big knife, and then tore her stomach, chest, and the dissected her legs and hands too. He

wiped his hands with the victim's clothes and disappeared in the darkness". Horrified James went to the police next morning and reported this awful dream. The police thought of it as an expression of extreme fear.

One day, when James was traveling in a tram with his wife, he recognized a man sitting on the next seat. Oh! This was the cold-blooded killer he saw in the dream! He asked his wife to reach home straight and himself got down at an earlier stop where the 'strange man' left the tram. James followed this man up to the latter's residence in a posh colony. While he saw some policemen on duty on the way, he even requested them to chase and arrest this man. But who would believe him on the basis of a dream? Nothing was done. Poor James returned home in the evening. Puzzled and tired.

That very night, he again dreamt of the same man committing another ghostly murder. He narrated the dream to the local police once again and described how that cruel chap has cleaved the ears of the victim. The police officer was stunned to hear that, because, minutes before they had received a mysterious parcel carrying bleeding ears! A typed note from the killer - challenging the police, was also attached with this parcel. The police now took the dreamer seriously. He took them to a palatial bungalow where he had seen the victim entering the other day. He had already narrated the looks of the 'killer' clearly and with substantial details.

This was the house of an elite doctor. The police team hesitated a bit initially; they entered the house to make a general inquiry as to whether the doctor had heard of the series of heinous crimes. To their surprise, the doctor's face resembled that described by James. So they began interrogating the doctor and his wife. The former showed ignorance. However, during the conversation, his wife revealed that -- "sometimes my husband walks in sleep and even goes out of the house; comes back and sleeps again after several hours. If I wake him up - thinking that he might have gone to attend some emergency case, and ask what had happened, he says he does not remember anything. Sometimes, he does not remember who he is?" The police searched the bungalow thoroughly and found a knife in his kit, which was used for the brutal dissection of living beings. Some other clues - including an overcoat with blood spots, and further investigations proved that the doctor was indeed the dreaded killer.

The court-case was however quite complicated and unique in several respects. The doctor used to commit the ghostly crime in a state of somnambulism. He used to be a different one – an inhuman butcher or an animal – in this state. He used to wear a special overcoat while killing someone and used to hide it in the basement of the house before going back to his bedroom. During the court proceedings, when the doctor heard about his ‘unconscious’ devil character, he cried and demanded a death penalty for himself.

In view of philosophy, every individual self life in a state of ignorance – like that of somnambulism – under the thralldom of worldly attachments. Distinguished thinker, Ivankizen asks -- “We travel the entire span of life but reach nowhere! Why is it so? What is the purpose of our life? If we do not know, who we are and why we are, aren’t we then living in a state of dream?” The ignorance about the self, about the origin and purpose of life, has indeed put us in a state of “lost identity”. We want happiness but we keep searching its source in the mirage of passion for comforts, lust, and ego. Our worldly achievements and knowledge prove futile in the end unless we endeavor knowing our own self. Shouldn’t we seek the answer and be alert before the time is gone?

Dreams – Expressions of Nature

Dreams of the awakened state are called imaginations. The imaginations of the sleeping state are called dreams. This is the commonly accepted broad classification between dreams and imaginations. However, the difference between the two quite vast than what is represented in above definition. Dreams also encompass deeper reflections of Nature in the inner domains of life. These could be as real as the perceivable world. As we have discussed earlier, dreams express the enormous power of the unconscious mind.

Many a times, the unconscious mind appears to be 'thoughtless' as it depicts what could be totally illusory or impossible with respect to the reasoning of our 'intelligent' conscious mind. For example, we feel having fallen down from a steep mountain top in one scene of the dream and the next moment see ourselves walking unhurt in the same dream. Or, we see our dead body and at the same time find ourselves talking with the relatives at the time of funeral in some dream. These types of dreams reflect either the subconscious impact of disturbed sleep, mixture of several short-lived dreams, or, the uncontrolled movement of the unconscious mind.

It may be noted that the subliminal world of the unconscious mind is not bounded by the reasoning of the conscious mind or active intellect. It is driven by the inner force or the subliminal power of Nature, beyond the peripheries of our conceptions and perceptions in the awakened state. Its extrasensory intelligence is expressed in the dreams that lead to resolution of hard mathematical problems, scientific discoveries, or literary creations. Precognition and clairvoyance through dreams also reflect the omnipresent communication links of the unconscious mind. We have seen many authentic examples in this context in the earlier sections. Here we shall review some more reports of experiments – including those on dreams of animals. These imply the wider dimensions of dreams as responses and reactions of Nature.

A compilation of dreams by Eire Crombi describes that when a hot water bag was kept on the feet of a sleeping man, he dreamt as though he is walking in the warm land near the volcano of Etna. In another case, when the window of a person's bedroom was opened and the cold breeze touched his body in sleep, he dreamt that he is spending winter holidays near the Hudson Sea and the snowfall is troubling him in that chilled weather. These kinds of dreams illustrate that the subconscious and the unconscious mind can experience the perceptions of the gross body too but their reactions and expressions are quite different from those of the conscious mind.

Dr. Edwin Diamond, an American dream-scientist of global repute, has carried out extensive research on dreams. He has shown that a normal, healthy human being experiences about 5 to 6 dreams per course of sleep. On an average, these dreams last for about 20 minutes. Dreams, in his view, are part of the natural cycle of life and are essential for maintaining mental health.

Nature does not seem to have any thing without a purpose. Sleep is gifted by it to all living beings for the obvious purpose of rest. Experience of dreams during sleep is also not a part of any useless or abrupt activity or reaction.

The "De Laware" laboratory of Russia and the "Dream Research Lab" of Vishakhapattanam, India are engaged in research on how one could experience higher level dreams. The Russian scientist first tried to spot the region in brain that might be active during the dreaming phase. In the experiments carried out on cats, it was found that the process of dream stopped in these subjects when their brain stem was destroyed. Now some labs are experimenting on the brain stem in higher organisms - including humans. Their objective is to decipher whether and how, if possible, this region of the human brain could receive the cosmic signals, and how this connection could be utilized for precognition and deeper knowledge of the universe.

British psychologist Christopher Evans remarks in his recently published, popular book, entitled 'Landscape of the Night', that -- "The process of dreams unconsciously begins in our awakened state, though we realize it in the sleep." He suggests that if we continue thorough thinking on some difficult problem till we are asleep, we are quite likely to get

the answer or a clue to the answer in the dream that very night. Noted neurologist, Dr. Jonathan Winston, of the Rockefeller University, New York, has also expressed similar views in his book on 'Brain and Psyche'. He opines that -- "If we could stimulate or arouse our unconscious mind, it would not only offer us precognition through dreams, but also benefit us with precognition through dreams, but could also benefit us with its extrasensory potentials, when we are not sleeping".

Both the researchers believe that dreams are not any random 'byproducts' or 'offshoots' of sleep. Rather, these are integral and naturally important parts of the process of sleep. These researchers have also conducted experiments on birds and animals.

Dr. Evans once saw a heron sleeping, while it was standing on one leg in a small pond. He quietly reached near this bird and whispered something. When he also tried touching it slightly, the heron was awake and suddenly flew away, sensing a danger. Dr. Evans questioned himself -- "Why the bird took the risk of sleeping in a position which would risk a threat to its life?" He found an answer noting that dreams are essential components of life of all living beings - especially the warm-blooded organisms, likewise any other physiological process. Therefore, the birds and animals - mammals in particular, are compelled to take such risks in order to have dreams.

In most animals too, dreams occur most frequently during REM sleep. Australian "Pippilika" bird is the only known mammal so far, which lacks REM sleep. Its frontal brain is bigger than that of the other mammals in the animal kingdom (sans humans). Dr. Winston relates this finding with the secrets of dreams. He points out that this organism dreams without REM Sleep because it can naturally experience dreams in the awakened state. This carnivorous bird uses its huge frontal lobe to collect, organize, and process the accumulated and hidden (subconscious) information even when it is fully awakened and active... Other animals have to wait till the phase of REM sleep for this process.

What happens if the REM Sleep of humans is disturbed?

Dr. Winston has investigated these aspects too. In his view, the human brain does not have to do any new programming in this case. Its adaptive functions are adjusted to meet the new conditions and it can as well 'process' dreaming without REM Sleep. For example, people addicted to drugs or intoxication, initially reach a state when they can't sleep or dream properly. REM sleep is impossible in such a state. However, as their addiction and this state of their mind prolong and reach the peak, their dreaming process becomes automatic and continues even when the addict is physically awakened. This is what causes illusion, as often seen in the state of Delirium Tremens in the drunkards.

Being a physiologist, Dr. Winston has focused his research on dreams in connection with the anatomy and neuro-physiological functions. After extensive research, he claims that the 'mind' subtly resides in the Limbic System of the brain. This system is like the Central Processing Unit of the 'Brain Computer', which regulates the retention and retrieval of memory. It decides which parts of the memory are to be assimilated and at what intensity? What is to be waned out from the accumulated information? etc. According to Dr. Winston, it is this unit that 'executes' the process of dreaming to furnish its adaptive memory-update. The linkage of the old (assimilated) and new, the hidden and the exposed pieces of mental information (thoughts and emotional impressions) would not be feasible without the process of dreaming.

Dr. Winston also attributes dreams as an important medium for knowing the intrinsic character of a person. He affirms that one can be very successful in self-analysis if he could remember and study his dreams carefully. He refers dreams as the expressions of the unconscious personality of the dreamer.

Dr. Winston and Dr. Evans both suggest that the 'acumen' of the unconscious self can be of great use in solving practical problems in one's day-to-day life. If one has attained the potential to experience higher level dreams, he could excel in every dimension of life with the help of these enlightened reflections of the unconscious mind.

Great thinkers and writers like Bertrand Russell and Robert Luis Stevenson set live examples evincing the above claim. Russell often used to get practical guidance via

dreams in a state of dilemma or for resolving the complications and problems of his personal life. Stevenson used to dream at will. The precognitive dream that saved him from a serious scandals is cited by Guhan Green in his autobiography entitled “Ways of Escape”.

Dr. Winston argues that our unconscious mind ‘exists’ in the subliminal core of our mind. The unconscious mind is an eternally active layer of mind that constantly records all experiences – from the millisecond-to-millisecond and the usual ones, to the long term and rare ones. It embraces all impulses of our lives and retrieves and expresses them adaptively in its symbolic language through dreams. Prof. Evans also specifies that the unconscious core of human mind is an unlimited repository of knowledge -- of the past, present, and the future.

Swami Vivekanand describes the role of the unconscious power (of the vital force in our minds) with the help of simple examples in his distinct book on “Raja Yoga”. He explains that we can usually see and listen to only those things and sounds, the frequencies of whose signals fall within the limits of our visual and audible perceptions. The broadcasts of different radio stations may be transmitted at different frequencies, but one can listen to a broadcast (program) only if his transistor set catches the corresponding waves or is tuned to do so. The same is true of our minds too.

There could be enormous varieties of microorganisms, energy waves, and subtle signals – including those containing the ‘cosmic blue prints’ of the future events etc present around us all the time, but we cannot perceive them because of the limitations of our sense organs. We can’t even feel their presence, because the frequency of the vibrations of our prana (source of vital force), life-energy, and consciousness does not ‘match’ with theirs. The yogis transform the form of material substances, make things or their own body disappear in front of crowds in broad day light, because of their ability to adjust the frequencies of the subliminal energy vibrations into higher or subtler domains beyond the grasp of our sensory perceptions.

It is said that many a times, the vibrations of our prana occur at exceptionally high (extrasensory or cosmic) frequencies during sleep. It therefore catches higher domains of

subliminal consciousness and bestows the experience of exceptional or precognitive dreams together with the usual 'meaningless' or 'subconscious reflections of memory' in dreams. Subliminal 'blue prints' of the future exist in the cosmic domain of Nature. One may acquire their premonition by elevating the vibrations of his prana accordingly. Such a person can experience supernormal dreams in the awakened state too. The yogis endeavor for mastering the art of controlling and transmuting their prana by means of ascetic sadhanas.

The higher level sadhanas of dhyana yoga, bhava yoga and samadhi enable arousal of the subconscious, unconscious and super-conscious domains of prana. This endows the devotee with the supernormal potentials of extrasensory perceptions, precognition and clairvoyance. This branch of knowledge and experiments on the human body and mind is as scientific as any field of neuroscience or psychology. It may open new avenues for modern research and unfold deeper understanding of the mysteries of the human brain and mind.

Dreams -- The World Beyond Time, Space and Cause

The Indian Philosophy encompasses comprehensive analysis of the genesis and expansion of dreams. Be those the subconscious effects of external conditions of the body or the surrounding atmosphere, the reflections of the intra-body disorders prior to the manifestation of a disease, precognition, clairvoyance and implications of the future events, Freudian concepts of suppressed desires and sensual passions expressed in dreams, Jung's idea of cosmic unconscious, parapsychological interpretations, or the neurological findings on the relation of dreams with the limbic system, etc -- every aspect, every possibility, every dimension of dreams is discussed there in detail.

The Sushruta Samhita of Ayurveda - the ancient Indian Science of Medicine - describes the relations of dreams with the vata, pitta, and kafa tendencies of the internal and external functions and condition of the body. Ideas and modes of treatment under dream based therapy, are also discussed there. The ancient Indian scriptures -- especially the Atharva Veda, Devagya, Kalpadruma, Agni-Puran etc, present thorough knowledge about the origin and science of dreams. The other Vedas, Upanishadas, and Darshanas provide deeper elucidation of the subliminal nature, causal existence, and the unconscious and the super-conscious dimensions of dreams. These also provide the original and most comprehensive source of knowledge of the yoga sadhanas of experiencing and arousing the supernatural potentials of the unconscious mind.

The modern research - in psychology and brain sciences - on dreams has geared up since 19th century onwards. So far, only a negligible fraction and superficial portion of the immense knowledge deciphered by the rishis and yogis of yore, has been rediscovered. Nevertheless, the trends of recent research indicate greater chances of fruitful collaboration between the ancient and the novel approaches.

The Kathopnishad (4|11) also states -- "Yan Mana Saha Indrah". (Meaning: The mind flows like super electrical power).

The Kenopanishada also describes the mind as a subliminal electrical power. Physically electricity flows at a speed up to 201205 KPS. The RigVeda (10|58|11) attributes even higher velocity to the flow of the electricity of mind. It describes the velocity of human mind as cosmic –

Yat Te Visvamidam Jaganmano Jagama Durakam |
Yat Te Parah Parvato Mano Jagama Durakam | |

Meaning: This mind can reach from one corner to the other of the world in a matter of a moment.”

Usually our mind remains engrossed within the peripheries of selfish interests and passions. It therefore experiences only the dreams driven by the tamoguna. That is why our dreams are most often vague and abrupt or haphazard expressions of suppressed desires. When the condition of our body and mind is dominated by the rajoguma, one would experience active dreams and the things and persons encountered in the awakened state would appear in the dreams with slightly rhetoric transformations. The subconscious reflections of the bodily conditions – including those caused by internal disorder (disease) – are also experienced in such dreams.

The divine or supernormal dreams reflecting the transcendental realities are experienced in the turiyavastha, when the aroused influence of satoguna overcomes the raja and tama. In this state the human mind gets an opportunity of direct linkage with the soul. Precognitive dreams, the dreams offering extrasensory knowledge and clairvoyance fall in this category of higher level dreams. A distinct class of such dreams are the tejas swapna (enlightened dreams), which, as described in the Paramhansa Parivrajak Upanishada, are perfect reflections of truth. These are exactly materialized in the future.

Many of the examples cited by Sir Oliver Lodge in his book “Survival of Man” evince the reality of the tejas swapna. For instance, let us look at the following dream of Priest E.K. Eliot.

Father Eliot was on a voyage on 14th January 1886 when he dreamt on board at the ship that his uncle has written to him about the sad demise of his younger brother. He also noticed the date of this letter; it was 14th December 1887. Out of habit, the priest had noted down this dream in his diary. He was a bit concerned because his younger brother was suffering from typhoid when he had left home. He cancelled the trip and returned back from the next port after about a month. Back home, he found that this brother had recovered from typhoid and was keeping in good health. Father Eliot repented on being carried away by the illusion of a dream. After a span of several months, his brother again fell ill. His typhoid had relapsed. His health deteriorated constantly and despite receiving the best possible treatment, he died on the same date, which the priest had noticed on his uncle's letter in the dream.

Boyle was a British officer posted in Simla that time – in 1890's. One night he dreamt that his father-in-law has died in a house in Briston town of England. In the dream Boyle felt as though he was present with the deceased there. He did not pay much attention to this dream as he had heard from his in-laws a week before and every thing was fine with them. However, few days later, he received the news disclosing that his dream was indeed a telecast of reality -- his father-in-law had died that very moment and in the same house as Boyle had seen in the dream.

Mr. Ramesh Choudhari Agripudi had reported a similar incident, when he was the executive editor of an English NewsPaper -- "Indian Republic". This report was published in the 10th February 1963 issue of Dharmayuga (a Hindi Weekly). It happened when India was undergoing its first democratic election exercise.

Mr. Agripudi felt like having a first hand view of the election process at some constituency in his native state of Andhra Pradesh. He reached his in-laws' place Tenali from Madras via Nellore for this purpose. After a busy day, he went to bed a bit early in night. He slept in a relaxed and happy mood. He slept well. Just about two hours before dawn he dreamt that – his father his seriously ill in his hometown at Vijayawada (also in Andhra Pradesh). He is lying on a flat wooden bed. Suddenly he got a heart attack and fainted. His arms were hanging loose from the bed, eyes closed, and salival foam

excreted from the mouth. Then someone said, "He is no more". The dream was over with this.

As per Freud's hypothesis, dreams depict suppressed desires and emotions, or are mere reflections of thoughts accumulated during the day or that are fresh in the memory. All this had no basis in Mr. Agripudi's dream. He was so busy watching and reporting about the election process and so enthused about the democratic experiment in the country that he had no time to think of anything else. Also, there was no hidden tension about his father or family, as everything was perfectly fine with them.

Mr. Agripudi did not give any importance to the dream, but somehow its memory continued pinching his heart since next morning. He kept trying to ignore and forget it. In the evening he left for Calcutta by train as per schedule. The train stopped at Vijayawada station on the way. He had no plans of break-journey as he had some meeting in Calcutta. However, once again the glimpse of the above dream surfaced in his mind. Inspired by some unknown force from within, he suddenly picked his luggage and got down and reached his house. What he saw and heard there was a perfect retake of his dream. This incident had shaken his extrovert thinking. This was his unique and first experience with the precognitive power of mind. He thought of reporting it to the press, so as to make large number of readers realize the importance and possible realities of dreams.

In his lecture series on Vedika Knowledge, Pt. Satwalekar has cited several authentic examples of supernormal dreams. At one place he describes -- Mr. Govind Rao Vabale was a teacher in a English School at Wardha. In 1918, his wife Chandrabai and son Kamal went to his in-laws in Ondha village. It was a casual visit during the child's holidays. Having spent about a month there, Chandrabai wrote about her return journey to her husband.

In normal course, Mr. Vabale wouldn't miss her so much. But somehow, this letter brought him extreme happiness -- as if he is going to meet her after ages. He kept thinking of her. She too was eagerly waiting to reach home and meet her husband again. This unusual mental connection had set some kind of telepathic communication

between them. For couple of days, they both felt as though they were talking to each other in person. Any way, they were to meet in a week's time. All of a sudden, one day Mr. Vabale's mind sank in unprecedented gloom for no obvious reason. His friends were surprised and so was he himself. Something inside was hurting him. He felt like going to Ondha instantly. That night he saw his wife in a dream. She said -- "Perhaps it would not have happened if your would have taken me back home a little earlier. Now I am going." Mr. Vabale could not hear any more. Next morning, he took the earliest possible bus and reached his in-laws' home. He was shocked to see his wife's dead body there. She had died the previous night when she 'met' him in the dream...

The above kinds of authentic records and reports have motivated the scientific community to carry out research on different aspects of dreams. We have reviewed (in the earlier sections) several approaches and results of established dream-research laboratories. The following add new links to that sequence.

Dr. Iswood of America was renowned for his effective treatment of people suffering from the problems associated with dreams. His thorough study of the types and patterns of dreams gave him the idea that -- as the dreams are generated like an impulse of thoughts, it may be possible to record their presence and certain characteristics (in terms of variations in the patterns of brain waves). He had devised an instrument attached with the electroencephalograph (EEG) recording unit for this purpose. His recordings of mental excitations, depressions, and graphs of brain-impulses during dreams provided good support for designing specific experiments for different kinds of subjects in the Mac Fee Dream Research Institute. These experiments had helped correlating people's mode of living, eating habits, psychological makeup, character and purity of thoughts with specific kinds of dreams.

It was observed in above experiments that the dreams of the people who are used to oily, spicy, and non-vegetarian food and intoxicating substances like liquor, wine, etc, are usually dull and hazy, and often comprised of some dreadful experience. Those who followed austere mode of living and whose minds were relatively free from negative instincts of hatred, anger, jealousy, sensual passions, etc, were on the contrary, found to enjoy good sleep and soothing and meaningful dreams. The higher the level of austerity

of life, piety of thoughts and sentiments, and the greater was the frequency of precognitive and inspiring dreams in such people.

Dr. Kelvin Hall had collected the dream-reports of about 30 thousands persons - of different age groups, and socioeconomic backgrounds - from Mexico, Australia, and Nigeria. His statistical analysis had also shown somewhat similar results. For instance, he had found that artificial lifestyle and passions of negative tendencies on an average make 2 out of 3 dreams as horrifying or obscene. Those having instability of mind or stressed by ambitions, often see 7 to 8 vague dreams per night during their disturbed sleep. His survey further showed that saintly people, on an average, experience one dream in rather peaceful sleep and their dreams are usually so clear, long, and sensible, that one could remember them for decades. The dreams of spiritually elevated people are precognitive and soothing or even musical at times.

The Forensic experts of Scotland Yard Police have successfully used dreams for studying the inner personality of criminals. They observe that the culprits may look civilized and manage to pose as honest, but the impressions of a crime, its negative memories in the subconscious or unconscious mind would certainly be reflected in their dreams in one form or the other. The psychological mirror of dreams has helped the experts identify the real criminals among the suspects on several occasions and has also offered important clues to catch the culprits in several complicated cases.

The American Police Department had recorded the dream patterns - by EEG based techniques - of about one thousand well-educated and elite citizens. Thorough analysis of these graphs and the reports of the dreamers' narration of their experiences during the corresponding dreams revealed that about 40% of them were unethical in character in one respect or the other. Some were unfaithful to their wives, some had practiced adulteration, deception, and frauds in their business etc. However, people at large had opposed this practice of analysis of dreams as this would be a 'forced' intervention in one's personal life and might even be misused to malign one's character.

Dreams constitute a world beyond the flow of time and etheric vibrations. Dreams may have their own existence as impulses of life-force in the gigantic ocean of consciousness.

There is no meaning of time, space, or cause in the arcane world of dreams. Within a fraction of a second, we might see the events that would be realized in hours, days, or even years, in the real (physical) world. Dreams exist in the subliminal domain of mind beyond the universe conceptualized by our intellect. Even Dr. Freud, who strongly advocated dreams as expressions of suppressed sensual desires, has accepted the subliminal nature of dreams and their deeper domains in the inner world of the unconscious mind. In his book on "Interpretation of Dreams", he mentions of some dreams as experiences of a state when the subconscious becomes a part of the unconscious.

Dreams do not have any definite cause, as they could be symbolic or rhetoric expressions of the inner mind or of the signals randomly captured from the cosmic vibrations, or these could at times be arbitrary reflections of the subconscious without any basis. No scientific research in the modern times has been able to decipher even partly, as to why (due to what cause) do dreams occur and how?

The ancient sciences largely describe dreams as rhetoric and often-incomplete expressions of the hidden impulses of the soul. We may endeavor, like the yogis do, to realize our eternal existence, our soul, with the help of our serene and pure dreams. The inner self might sometime convey and enlighten -- through specific dreams -- the possibility of evolution of the individual consciousness up to the sublime and divine realms of super consciousness.

[Read the Message of the Inner Self](#)

Human mind is said to be always active. While awake, it is engaged in varieties of thoughts, desires, and imaginations. Its agility bears no limits. While asleep, its agile activity and creativity is expressed in the dreams.

From psychological viewpoint, dreams are excellent source of automatic cleaning of the untoward assimilation of suppressed emotions, desires, thoughts, and memories. At the superficial level, dreams appear to be depicting arbitrary imaginations. However, as the psychoanalysis reveals, experience of particular dreams is an indication of the corresponding cleaning process that goes on at the level of the subconscious and the unconscious mind. For instance, amorous experiences in dreams or obscene dreams would reflect expression or elimination of suppressed concupiscence or related feelings. The hidden pressures of the complications of life, its stresses and worries, bitter experiences, apprehensions, etc, as well as the malice of intrinsic tendencies are relaxed and wiped out by way of dreams.

The research findings on interrelation of dreams with the external and internal conditions of the body have shown effective use of dream-analysis for early detection of diseases and disorders on the one hand, and cure of psychosomatic problems on the other. Ever since the recognition of the impact of one's psychological disorder or mental stress on the physical health, the physiologists and biomedical scientists too have begun research on dreams. Russian doctor V. Nikolaevich Kasatkin has pioneered this research in the modern times. Our earlier discussions on the genesis and expansion of dreams take special account of his contributions and practical guidelines on how repeated experience of similar dreams, associated with the body of the dreamer, could be interpreted for early diagnosis of the severe disease like cancer, tuberculosis, appendicitis etc.

Another Russian researcher of dream therapy has highlighted in his book entitled "Scientific Study of Dreams" that physically fit, healthy and hearty people might also be

sometimes suffering from a disease though, they may not feel its impact until it advances to some extent. The dreams of such 'would be patients' could reveal this fact much before its manifestation in the body or in the mental functions.

Dr. Stencil has focused on the roots of diseases in mental disorders and psychological complexities. He analyzes the patient's psychology thoroughly by studying his dreams and then suggests appropriate mode of treatment. This is how he many times cures people without medicines. For example, consider the following case reported by him.

Once a patient of asthma came to this doctor. He had tried allopathic and several alternate medicines for a long time. He came to Dr. Stencil in a desperate mood. The doctor heard his history patiently. He asked the patient to describe some of his dreams and asked several questions on what he commonly or frequently experienced in dreams.

Incidentally, the patient narrated that whenever he would find himself uttering something in the dream, he used to be awake the very moment in a frightened state -- feeling breathlessness. This feeling used to aggravate into an asthmatic attack. Dr. Stencil was an expert in peeping into the patient's psychology. He took this man in confidence and made him reveal if he had ever been indulged in any untoward act or a crime. Finally, the patient confessed his sinful action in the deceptive excitation of the youth.

The memories of the same used to pinch his inner mind and force him to confess the misdeed in the dream. But the suppressed feelings of fear and shame also used to trigger his mind intrinsically. This inner struggle and associated complication was manifested in his breathlessness. The patient felt relieved after talking to the doctor. He never experienced that dream there after and slowly his breathing also became normal and free from asthma. Thus, Dr. Stencil had cured a severe chronic problem without prescribing any medicines or physical exercises.

The research work of Dr. Martin Roseman and Dr. E. Oval has also made remarkable contributions in understanding the origin of many psychosomatic problems in the hidden layers of patient's mind.

Although the research on dreams in associated fields of medical, neurological, psychological fronts has gained significant momentum since the 19th century, a lot remains to be deciphered about the nature and scope of dreams, about their origin and transcendental reflections. The ancient sciences and philosophies provide invaluable guidance and information in this context.

The ancient Indian science of medicine -- Ayurveda, mentions a great deal on significant role of dreams in understanding the cause and nature of a disease. Dream therapy has been described as "Swapana Adhyayan" in its scripture. The ancient volumes on "Kala-Prakashika" written by Acharya Varahmihir discusses in detail the imbalance of the tridosa - vata, pitta, kafa, as the root cause of all intra-body disorders and diseases and also highlights its reflections in dreams.

For instance, "Kala-Prakashika" describes that excessive effects of vata or pitta are expressed in the dreams as scenes of fire or experience of heat. The reduced levels of pitta in particular, manifests some kind of horrifying scenes in dreams and the dreamer's forehead becomes warm while watching such dreams. Repeated scenes associated with red color or reddish glow in dreams indicate high probability of some blood-related problem. The book also emphasizes that the implications of dreams may vary according to the nature and psychology of the dreamer and these should not be generalized without taking into account the possible subconscious effects of the surroundings or the external condition of the body during sleep.

The Sushruta Samhita compiled by Acharya Sushruta - a surgeon of yore, describes that dreams also help periodic variation of the state of a disease or disorder. For instance, if someone suffering from diarrhea or indigestion dreams of water then his trouble is most likely to advance risking dehydration. If the patients of asthma or cardiac disorder experience rapid gasping while walking or running in dreams, their problems too would be aggravated in near future.

The ancient scriptures on human psychology, yoga, and the science of spirituality elucidate deeper domains of the transcendental world of dreams. Human self is covered in the subliminal sheath of intrinsic tendencies that may be divine or evil or a

combination of the two in nature. The mirror of dreams reflects which of the two kinds is more intense or deeper in one's inner mind.

Dreams are also described as rhetoric excerpts of the communication between the hidden (internal) and the expressed (functional) streams of consciousness existing in a living being. The coded language of a Morse Key used for telegraphic printing could be understood only by its operators. Most of us cannot comprehend the symbols of shorthand scripts either. Only doctors can 'read' the language of heartbeat with the help of a stethoscope or an echocardiogram. The same is true of the language of dreams. It appears meaningless or esoteric to most people but the experts of dream-science can comprehend it and extract the right interpretations and implications.

According to Prof. Charles T. Tart of the Stanford University, dreams are not arbitrary. They do occur with a purpose of psychological cleansing or conveying some secret knowledge. It is a challenge for our intellect to decipher their science and understand their language.

From psychological viewpoint, even the vague or illusory experiences of dreams are not baseless. A dead-drunk may mistake a rope for a snake but this confusion won't arise had there been no rope at all. There is at least some reason -- the resemblance of a rope with a body of the snake! This is how the apparently abrupt dreams too have some reason, some basis, be that the subconscious effects mingled with the outburst or meek retrieval of some suppressed instinct etc.

Ms. Dorothy Martin and Dr. Francis Stirvick of the Colorado University had conducted a special project on psychoanalysis of dreams. About 30000 reports and interpretations of dreams were studied by hundreds of investigators under this project. About 250 subjects had participated in a research experiment organized by Dr. Lucien Warner. Psychoanalyst Mrs. Milhorn Fawell had analyzed their experiences in dreams. Over one third of the dreams were clear and consistent and could be interpreted and explained by the experts quite effectively. The research findings of these sorts give significant support to the purpose and strong basis of the dreams. More meaningful dreams usually appear in sound sleep.

Sound sleep may also be broadly classified as of two types, one that pertains to the routine activities of the unconscious mind. This type of sleep would be sound, uninterrupted, and offer total rest to the body and the conscious mind. However this kind of sleep may not eliminate the hidden stresses. The other kind of sound sleep is also deep and relaxing but may break for few moments after completion of each phase of dreaming. The unconscious mind is more active in this state of sleep and lets the suppressed memories, desires, and internal instincts and emotions express themselves via dreams. In a more peaceful state of the inner domains of emotions, it sets active linkage with the inner self and with the cosmic consciousness. Supernatural dreams are supposed to be generated by this linkage.

The modern research on the supernatural dreams falls in the fields of metaphysics and parapsychology.

Because of their comprehensive approach to life, the rishis - the scientist and sages of yore, had studied the body, mind, and the inner self collectively through yoga and sadhanas. Thus, they had devised the methods of absolute health, and intellectual, sentimental, and spiritual evolution. Dreams were given immense importance in their experiments as the live linkages between the body, mind, soul, and the cosmic consciousness. Deeper understanding of the science of dreams in right direction may bestow new insight into positive effects and benefits of dreams in the present times too. The applications offered thereby may range from dream therapy and personality development to precognition and supernormal potentials.

Signs of the Soul Incribed In the Dreams

Professor Lumberton of Pennsylvania (U.S.A), was trying hard to resolve a research problem since long. One night he saw the complete derivation written on a board. He was thrilled! This was indeed the solution he had been searching so eagerly. Suddenly he realized that it was a dream. There was no board. Nothing was written around him. But, the solution was now inscribed in his memory. He got up and copied it in the notebook. This dream proved to be a milestone in his eminent research career.

We have reviewed a significant number of live examples of the above kind where the supernormal potentials of mind were reflected via dreams.

The individual self resides in a different world (of the unconscious mind) after sleep. The dream experienced during this state are usually forgotten or they appear to be imaginary and meaningless after waking up. However, while dreaming, all that is experienced as real.

Scientific research on dreams since last century has focused largely on different kinds of dreams such as, those associated with psychosomatic disorders – especially those pertaining to the expression of suppressed desires and hidden fears, etc. Napoleon Klettman and Eugene Aserenski of the Chicago University have studied the relation of sleep and dreams and the dynamics of brain and body functions in the state of dreaming. Their findings, likewise those of several other research groups, agree with the corresponding descriptions in the Vedika Literature.

It has now been rediscovered that the activities of the sense organs and the conscious intellect are waned out during a state of sound sleep still, one might be moving and doing things in a dream as though he were awake. On the psychological front, the studies and conclusions of distinguished researchers like Carl G. Jung and Robert Haffner are most remarkable in this respect. Dr. Pavlov of Russia defines dreams as glimpses of the depths of sentiments and immense potentials folded in the unconscious

mind. These researchers have been able to reestablish the prominent role of the unconscious mind and the fact elucidated by the rishis. Namely, that, the knowledge, information, and experience gained by the subliminal impulse of the unconscious (inner) mind is much more than that acquired by the conscious mind with the help of the sense organs.

The rishis – Indian yogis, sages, and scientists of yore, had looked into deeper and wider aspects -- reaching up to the inner most core of the mind and its extrasensory linkages of cosmic order. Most importantly, they had also experienced the subtlest existence of eternal consciousness – the soul, in every being. They had shown that it is the soul, which is the absolute source and ultimate realization of all manifestations, all experiences, all knowledge, talents, and potentials of the body, intellect, and the mind – including its subconscious, unconscious, and the superconscious existence.

For example, the Aitareya Upnishada (3 | 1 | 2) states --

Yadeta Hridayam Manscaitat | Sajnanapajnana Vijnanam, Prajnanam Medha,
rastirghratih Manisa Juti Smratih Samkalpa |
Kraturasuh Kamo Vasa Prajnanasya Namadheyani Bhavanti | |

Meaning: The inner self encompasses all domains of mind. The intellectual ability of the mind, its prudence, powers of decision making, grasping, knowledge acquisition, memory, experience, perceptions – including those of the sense organs, determination, courage, intrinsic urge, aspirations, willpower, and prana (the vital force, the source of existence of life), etc, are all bestowed by the almighty as the subliminal impulse of superconsciousness that exists, in our being, in the form of the soul.

The soul – the envoy or the manifestation of the supreme consciousness of thou in the individual consciousness, is referred as the sole source of unlimited powers of the mind. It is because of the specific impulse of the soul that the unconscious mind sometimes receives specific signals from the cosmic consciousness and generates supernatural experiences like precognition and clairvoyance in dreams.

If dreams were only the imaginations of mind and reflections of hidden memory and emotions then what are the reasons of extrasensory and precognitive experiences through dreams? In this context, rishi Pippalad states in the 5th Mantra of the 3rd Chapter of the Prashnopanishada that -

Anneva Devah Swapne Mahimanamanubhavati |
Yad Drastam Drastamanupasyati Srutam Srutamevarthmanu Srunoti | |
Desadigantaraisca Pratymanubhutam Punah Punah Pratymanubhavati |
Drastam Cadrastam Ca Srutam Casrutam, Canubhutam, Cananubhutam Ca,
Saccasacca Sarvam Pasyati Sarvah Pasyati | |

Meaning: It is the soul that experiences its own existence during the state of deep sleep and reflects the same in the dream. Its active linkage with the inner (unconscious) mind makes possible the experience and expression of the subliminal. It may experience and express its past (including that of the previous lives) and intrinsic assimilation. It may also realize and reflect what it has not yet experienced in its past and present manifestations as a being (individual consciousness) in any life. Whatever could be done and experienced in the real (physical) world that could also be done and experienced in the dream. And, whatever is subliminal, esoteric, or imaginary for the physical world could also be sensed, done, and attained in the dreams.

Our extrovert attitude and thralldom of passions, attachments, and ego, often insulate the active linkage of our mind with our soul. An electrical appliance although in good condition, is nothing more than a toy or a showpiece unless it is connected to electrical power supply. The same is true of the human mind. It remains engrossed in the futile games of worldly activities and mirage of limitless passions, and it does not in general, serve its real purpose or express its miraculous potentials in want of the vital connections with the soul. However, as the radio set sometimes captures the broadcast of a new station just by chance - while we are trying to tune it to some other frequency, our inner mind too sometimes catches the impulses of the inner self during its endless journey in the subliminal world of dreams. This is what makes possible the experiences of precognitive or supernormal dreams.

The consciousness of the soul is eternal. It is free from the barriers of time and space and of the laws of nature as known to us. It is an impulse of the omnipresent, absolute, supreme consciousness of thee.

The following dialogue (in Kenopanishada 1|1) between a disciple and his guru highlights the eternal significance of the soul.

**Kenesitam Patati Presitam Manah, Kena Pranah Prathamah Praitu Yuktah |
Kenesitam Vacamimam Vadanticaksuh Srotam Ka U Devo Yunakti | |**

Meaning: (The disciple questions) Which is the divine power that enables the locomotion, sensory, and other functions of the body, the speech, vision, and other activities of its sense organs? What controls the astonishing functions of the brain, the flow of vital current of prana in the body and the brain? Who educes the feelings in the mental domain and inspirations in the inner self?

The guru replies -

**Srotrasya Srotam Manaso Mano Yadwaco Ha Vacam Se U Pranasya Pranah
Caksusascaksurati Mucca Dhirah Pratyasmalokadramrata Bhavati | |**

Meaning: That, which is the source of prana, mind and the inner self; That, whose power endows life and activity in the brain, sense organs, and other components of the body; That is the soul. Realization of the soul results in emancipation from the thralldom of attachments, passions, worries, tensions and sufferings.

If the smog and malice of our untoward thoughts and conduct is removed, our mind would be more enlightened and charged with the spiritual power of the inner self. The dreams generated by its natural impulses would offer us this rare opportunity - that might, in normal course, be bestowed after years of ascetic endeavors - of knowing our original and ultimate self.

The Majestic Path of Ascent via Dreams

At a gross level, our body and the world around us appear to be made up of matter and energy. However, as we look introvert and peep deeper into the enormous reflections of Nature, the prominent role of consciousness becomes more and more transparent. The presence and creativity of consciousness is not confined to the gross (physical) world. Its dimensions are limitless like the cosmos. Its existence and impact in the subliminal world is far more intense than in the 'dynamic reality' of the mind, the ever evolving expressions of Nature, or the genesis of life itself. This is the reason why the Indian sages of yore had emphasized more on spiritual refinement and self-realization -- as the key to ultimate knowledge, bliss, and peace, rather than extrovert materialistic progress.

Dreams of the pure mind express the communication between the inner self, the unconscious (inner) mind, and the cosmic consciousness. These could serve as the source of realizing and understanding the messages driven by this subliminal connection and of attaining precognition and clairvoyance thereby.

Carl G. Jung was the pioneer among the eminent psychologists and dream-researchers of the modern age, who had brought into light, the limitations and prejudices of Freudian Theory. The researchers like Jung had reaffirmed, in new scientific light, the possibility and reality of premonition and extrasensory experiences through dreams.

The dreams that led to some of the revolutionary discoveries in modern science - e.g. the noble prize winning findings of Otto Lobe on "Chemical Transmission of Nerve Impulses", Elias Howe's discovery of the needle in the sewing machine, Dr. Frederick's model of the Benzene ring structure, etc, as described earlier, had set evidential milestones in support of the conclusions of Jung and Haffner. Dr. N. Faraday had also signified dreams as the reflections of the hidden powers of the unconscious mind.

In her book entitled "Dream Power" Dr. Faraday describes dreams as three staged processes. In her views, our mind appears to be sharper, more intelligent, and decisive

in the state of sleep as compared to that in the awakened state – when it is more agile and extrovert. She mentions that dreams help eliminate our mental and emotional malice and also offer solutions for correct decision in case of confusion or dilemma. Citing her own experience in this context, she continues -- “I saw two houses in my dream. One, on the top of a hill, was made up of glass and was furnished with sophisticated comforts. The other one was a hut near the seashore, surrounded by natural beauty. It had the minimal facilities that are essential for healthy survival. I also got an indication in the dream that I would select the better one of these.”

“Upon analysis, the dream-experts concluded that the above dream reflected my own perplexity about whether to chose the posh and cozy, artificial life style or go in for an austere life, in total harmony with nature? I realized that the dream also offered me the solution. It clearly indicated that the comforts of the modern life-style could be attractive but they would be fragile like a glass. But the Eco-friendly (natural) and simple mode of living would be beautiful and soothing like the expression of nature around the seashore, which sustains the continuity of low and high tides and yet remains blissful.”

We might experience a wide variety of dreams every day but only a few of these get registered in our memory for long time. The dreams, which cannot be interpreted easily, are according to Dr. Faraday like closed envelopes. Every dream in her view brings some message for us – this might be open or close. If we practice and attempt sincerely, we may understand the language of our dreams and find the solutions to our problems with their help. Our dreams could also foretell us a lot about our life and indicate the path of gradual refinement and rise.

Despite their differences on deeper aspects of dreams, the researchers of dream agree on one common point that – dreams are essential for mental health. Dreams offer relief from suppressed emotions and accumulated stress, and untoward memories and fears. Dr. Klettman’s work on EEG recordings of brain in the state of dream and conclusions on the occurrence of dreams during the phase of REM sleep are also widely accepted.

Collaborative efforts of psychologists and physiologists on dream-research have strengthened the hypothesis on the vital role of the unconscious mind and its hidden

connection with one's inner personality. Jung's principle of "Universal Pattern of Collective Consciousness" explains the inter-linked display of distant events -- far apart on the spatio-temporal scales -- in a single dream. It also elucidates the potential of the unconscious mind to unfold the subtle layers of sentiments in dreams.

Dreams could be excellent means of self-analysis and guidance for self-development. In this context Jung describes dreams as extrasensory process of diagnosis and remedy of mental complications. Many a times dreams also provide solutions to our personal or familial problems that had caused tension and stress. Study of this arcane process (dreams) driven by the unconscious mind has given new direction to research on neurohormonal secretions with specific focus on remedies for psychosomatic disorders.

The comparative analysis of the levels of serotonin and myelanin hormones (enzymes) during sleep in the patients and the healthy subjects has revealed that the tranquilizers reduce the REM sleep and hence the phase of dreams. The suppression of the natural process of dreams gradually upsets the healthy secretion of these hormones and results in - waning of mental potentials, psychological disorders, and several other negative effects on one's personality.

The best way to benefit from the gift of dreams is to purify our mind by uplifting our attitude, our way of thinking, and changing our mode of living accordingly. If our unconscious mind gets linked with our soul even for a negligible fraction of time, our dreams that moment would reflect the glimpses of our divine origin. Then think of the boons that it would bestow on us, if our austere and serene character and saintly sentiments ideally condition it for longer duration of such dreams?

Little children sometimes foretell things without any intention or efforts. This is because, their mind, being free from the malice of ego and excitements of passions, has greater chances of receiving the inspiration of their inner self in most natural form. As we grow older, the self-created smog of complexities and the circumstances of life 'pollute' the subliminal world of our mind. The world of dreams, the domain-of-expression of the unconscious (inner) mind too gets darkened and complex as a result. This significantly reduces the possibility and frequency of precognitive or supernormal dreams.

The experience of the external (conscious) mind and its intellectual trenchancy help reasoning and resolving difficulties in the external world. Dreams offer this opportunity for eliminating the adversities and complications of the inner world. Realizing the greater importance of the inner world, we must pay greater attention to our dreams. Purity of thoughts and sentiments, altruist orientation of life, and serenity of dreams are mutually supportive. Initiation of the former enhances the chances of the latter... The latter in turn gives greater impetus to the refinement and transmutation of the inner as well as the external faculties of mind. Charging of the mind with the inner force of *prāṇa* too becomes feasible in this case. Realization of the divine power of the soul via dreams then opens the ideal path of arousal and glorious culmination of human life.

Yoga Sadhanas for Dreams and Self-Development

Yoga Nidra is a method of peeling off the subliminal sheath of the conscious (external) mind that covers the inner core of the unconscious (inner) mind. In this state the individual consciousness is able to receive the cosmic signals of the super consciousness. The knowledge and experience of the past or future then become as natural as that of the present. What could be expressed or perceived through the dreams in this state is indeed supernatural.

When one endeavors, with firm determination, the yoga-sadhanas of spiritual refinement of samskaras (intrinsic tendencies), his mind and the inner self gradually get charged with an unprecedented force of prana. His faith and sincerity further accelerate the gravitation and exaltation of his austere tendencies and piety of sentiments. The experiences of vague, horrifying and obscene dreams diminish at a faster pace and that of clear, soothing, and meaningful dreams expand significantly - leading to enlightened dreams.

The rishis - the perfect yogis, had also characterized the criteria of self-analysis and evaluations of spiritual progress in terms of the 'kinds of dreams' the sadhaka experiences during the above sadhanas. "What types of dreams correspond to the elimination (or arousal) of what kinds of tendencies of mind?" -- This is a vast field of research. Four broad categories of dreams are classified in general:- (i) The dreams waning out the accumulated malice and kusamskaras (evil instincts) in the mental domain; (ii) The dreams that imply cultivation, stimulation, or strengthening of the piety of mind, or generation and elevation of divine tendencies; (iii) Precognitive dreams; (iv) The dreams that inspire divine enlightenment and realization of the absolute truth.

As the devotee progresses in the sadhanas of self-refinement and elevation, the arousal of spiritual tendencies and virtues enforces the ouster and elimination of the animal instincts and untoward assimilation of evil tendencies. This in the initial stages gives rise to an excited reaction, a struggle between the good and the bad in the inner world of

mind. This might result in experiencing the awful, unpleasant, or depressing dreams pertaining to the first of the above stated categories. Gradual rise in the strength and integrity of the virtuous tendencies, morality, serenity and purity of the *sadhaka's* mind is reflected in the dreams of the second category. The consistent experiences of these dreams indicate righteous progress of the *sadhana*. The higher level dreams (of the 3rd and the 4th category in the above list) imply corresponding elevation and illumination of the *sadhaka's* personality and spiritual sublimation of his inner mind.

The Shastrika Literature specifies the signs of different categories of dreams in detail. For instance, the *Shwetashwata* Upanishada mentions in the 4th Shloka of the 2nd Chapter --

Nihara Dhumaki Nilmanalpanam, Khadyate Vidyuta Sphatika Sasinam |
Etani Rupani Purahsarani, Brahmanyabhivyaktikarani Yoge | |

Meaning: During his *sadhana* (spiritual endeavor) of reaching the divine realms, the *yogi* sees (in the state of dreams of *yoganidra*) smog, smoke, vapors, fire, glow of electricity, pearls, bright crystals, moon and sun, etc... These indicate gradual success of the *yoga-sadhana*.

The practices of *Sithilasana*, *Savasana*, *Sunyavastha* and *Samadhi* are of great importance in conditioning the body and mind for *yoganidra*. The relaxation of nerves, removal of stress and tension by soothing peace of mind attained during the meditating *asanas* are equivalent to the *yoga* of awakened trance. The science of these *sadhanas* is focused at attaining the highest level of trance (*nirvikalpa samadhi*) via successively higher practices of *pratyahara* and *dhyana-dharana*. These enable the devotee (*sadhaka*) to experience a state of dreaming with autosuggestion.

In usual sleep one does not have any control over his dreams. Autosuggestion is impossible in this case. The practice of *yoganidra* on the contrary allows one to attain a state of 'awakened' sleep. In this state, the body and the external mind (and hence the thought process) are made to sleep as per the order of the inner will. The determination, the willpower of the individual self remain active in this state and endeavor auto-

suggestive experience of the power of the unconscious mind and its linkage with the soul.

The *sadhanas* of *japa* (renunciation) of specific *mantras* with meditation and contemplation are also prescribed for harmonious conditioning of the mental domain for attainment of *yoganidra* and *samadhi*. Depending upon the physical, psychological and spiritual levels of the *sadhakas*, different kinds of training, disciplines, and experiments of different *sadhanas* were devised by the *yogis* of yore and were advised to be practised under the adept guidance of experienced *gurus*. These *yoga-sadhanas* serve the multiple purposes of restraining and relaxing the conscious mind, arousing and controlling the subconscious and the unconscious mind, and elevating and enlightening the inner self. Experiencing (in the normal phase of deep sleep too) divine dreams and attaining supernatural knowledge and potentials of precognition, telepathy, and clairvoyance through them -- are natural outcomes of these *sadhanas*.

Flashes of the Infinity in Dreams

The yogis and rishis describe the unconscious mind as a limitless repository of inner sentiments and extrasensory potentials. Telepathy, clairvoyance, and precognition via dreams are only glimpses of its hidden powers. Experiences of previous lives are also reflected in dreams.

With growing interest of researchers in the science of dreams, the instances of precognition and clairvoyance – in dreams – associated with the present or near future have been verified extensively. The dreams that have led to revolutionary discoveries and scientific developments also fall in this category. Here, the acknowledgement by the scientists themselves stands as evidence. Scientific validation of the truth of dreams associated with reincarnation is not so easy in general except for the collection of ‘proofs’ if possible, of the events from the concerned places where these might have taken place in the dreamer’s earlier lives. Nevertheless, such incidents do elucidate that dreams could be important facets of understanding the subtle science of soul.

Scientific developments on recording the patterns of dreams – via that of the variations in the impulses of the brain – in the state of sleep, trance, and biofeedback auto-suggestive treatment have encouraged the progress of research on the deeper aspects of dreams. The recordings (EEGs and polyphysiographs etc) taken so far correspond to those of the electronic signals of the ‘memory particles’ – patterns of the retrieval and transmission from the active or the hidden layers of memory. Although, every kind of dream or experience cannot be identified by such patterns neither could a dream be analyzed completely with respect to these electronic graphs, this development has made possible the distinction between memory retrieval in the awakened state and that during specific dreams. Advancement of this research may one-day make possible the characterization of one’s previous lives. What kind of living organism the individual was born as, or, what were the major experiences of his earlier life etc... may then be deciphered through the study of his dreams, much like the decoding of one’s identity in the present life with the help of DNA finger-printing.

In "True Experiences In Prophecy", the author Martina Evan has effectively cited some of her 'lifetime' dreams under the heading "Four Black Horses". She writes - "I have had premonition of the deaths of several of my relatives and acquaintances in a peculiar manner in my dreams. First experience of this sort occurred in my dream when I was a young girl. I saw myself riding on a cart driven by four black horses. As soon as I got into it, an unknown unseen power instructed something, which I could not follow. After a while, the cart stopped in front of a house. I suddenly got down and went inside".

"I reached in a bedroom, which was in the middle of two other rooms. There I saw a middle aged man lying on a bed. His breaths were stinking intolerably. I shouted in fear but it did not disturb him. I ran to the other room, there I saw several ladies sitting around a short-middle aged woman. They appeared to be consoling her. The dream broke here. I could not make out why this vague dream remained so fresh in my memory. Now I feel that because of our ignorance, we tend to neglect spiritual experiences and thus distance our lives from the light of truth".

Martina continues - I was in Toronto when I experienced the above dream. The next day my roommate (in the hostel) Olenda, who was from Quebec, informed me that her father is seriously ill. In another couple of days, she received the news of his death. I do not know why I recalled my dream again and a thought flashed - "may be it was a prior sign of this bad news!"

"The same year I went to Quebec City for some work. While walking around the streets of this strange city, I suddenly noticed a familiar house. I stopped there. Yes, it was indeed the house, which I had seen, in that peculiar dream. I went in. The bedroom and the two rooms besides also looked the same. A photograph of the man, whom I had seen in that dream, was hanging on a wall there. It was a pleasant surprise to meet Olenda there. She told it was her father's house and the photograph in the bedroom wall was his too. Now the secret of the dream was crystal clear to me. But this had raised another question - why couldn't Olenda receive the premonition of her father's death in her dream and why and how could I?"

Martina further explains - "Whenever I experience precognition in dreams such questions become more prominent. May be, I am religious minded and think deep of the occult reality of life. As I go deep in my thoughts on life, the existence of the Omnipresent and Omniscient Almighty becomes real and I feel my consciousness has unified with it."

Distinguished writer and philosopher Eric Farm states in "The Forgotten Language" that dreams play multiple roles in human life. These not only depict the interconnection of different aspects and phases of human relationships, but may also unfold the secret knowledge of the future and resolve great mysteries and problems that were intractable otherwise.

As we had discussed earlier, a significant number of epoch-making discoveries in science and creations in art and literature were generated in dreams. For instance, recall the design of the needle in a stitching machine by Elias Howe, technique of manufacturing bullets by James Watt, clue of atomic structure by Niels Bohr, 3-D structural representation of the Benzene by August Kekule, resolution of hard theoretical problems by Einstein, Swami Ramatirth etc - in the scientific domains. The principles of Rene Descartes, Poincare, the violin tune of 'The Devil's Sonnet' by Taratini, 'Patoorel Dance' by Mary Bagman, unique paintings by Henry Moore, Pablo Picasso, Andrew Veith, Von Gong, Salvador Dolly etc, have set such examples in the distinct areas of Mathematics, Philosophy, and Arts. Celebrity writers and poets like Pushkin, Shakespeare, Tolstoy, Goethe, Tagore, etc have also acknowledged the contribution of dreams in their literary novelties. Exceptional dreams of several great personalities and pioneers in different walks of life have also found special place in the world-history.

The great thinkers and sages of the modern age have reaffirmed ancient theories on the linkage of dreams with the inner world of the soul. Emerson has taught that dreams are reflections of our inner world - indicators of our personality. Aristotle's "On Divination" gives importance to the purposefulness and precognitive implications of dreams. In his renowned creation "Fideo", Plato has described dreams as representations of the voice of the soul. The Indian Science of Spirituality defines dreams as a state of mind in

between the awakened and the dormant. According to this theory, the separation of mind from the external world, the bodily perceptions, and the intellect... in this state, connect it with the extrasensory world of inner consciousness. There remains no barrier on its potentials and reach in this state of dream.

The gamut of experiences and deliberations on dreams imply that the vast expressions of dream-signals are indeed the glimpses of the limitless expansion of knowledge, the infinity of consciousness, and the eternity of the soul.

The Unfolded Secrets of the Soul

In “The Human Personality and Its Survival of Bodily Death”, Prof. F.W.H. Myers has cited some “unbelievable but true” incidents of trans-body existence of the soul. The following case discussed by him was also reported in the “Medico Legal” magazine published from Virginia (U.S.A.) in June 1896.

“A healthy and hearty merchant, about 50 years old had gone on a voyage for some trade. After completion of the sales and necessary purchases in a big city, he got the luggage loaded in a cargo ship and also booked his own ticket. This man, known by a nickname ‘Mr. Kay’ was quite an honest, industrious, and sociable businessman. He had some friends in that city who came to see him off on the shore. The ship de-anchored as per schedule, but Mr. Kay was not there. Despite hectic search and help of the police, his friends could not trace him in the town either.”

“Six months later, when he returned home, Mr. Kay was looking lean and pale and was quite upset too. He was wearing the same clothes that he had put on before riding the ship. The keys of the cabin booked by him on that ship and the relevant documents were all lying in his pockets. He remembered entering the ship. He recalled that he had fallen unconscious for few moments after entering the ship. While he regained consciousness, he found himself riding a cart full of fruit packets in a strange town. He could identify himself in this new ‘avatar’ but by no means he could find out or even imagine how he reached there? What he did for the next six months? Where did he reside? He knew nothing about it! His memory appeared to have been switched off for that span of time. He felt as though he has returned home within a moment after the cart experience. He lived a normal life back home after this transcendental experience”.

Yet another incident reported (on page 225) in Myers’ book describes -- “Ilya Zed was a talented and well behaved student. Once she fell ill because of excessive work. Her health continued to deteriorate and she was bed ridden for about two years. She frequently used to become unconscious during this period. Surprisingly, after moments

of unconscious state, her personality would change drastically. She would introduce herself as "Tuai". She would speak a dialect of American Tribes, which she had never known or heard before! In her 'transformed being' she used to look quite happy and energetic. She used to talk about interesting and arcane things - of a distant world. However, after few hours or so, suddenly she used to come back to her 'original' life as Ilya Zed. Then, her body would again become weak and she would feel sick and tired - unable to talk or walk properly."

In the context of such metamorphic experiences, Prof. Myers remarks that -- "How can there be two different beings existing in a singly physically body having a single brain? Instant transmogrification of the mental domain, memory and personality in the same life, evinces the power of the soul and the eternity of its existence... The subliminal memories of the past birth assimilated in its intrinsic reflections - in the inner self - may sometimes be aroused by supernatural stimulation of the unconscious mind. This might result in the mysterious and unimaginable transformations of the individual being in the present life."

Our Shastras affirm the soul as *trikaldarsi* - clairvoyant, which can experience the past, present, and the future with equal ease. The hypothesis of 'Time Machine' appears to be truly materialized in this eternal impulse of life expressed in the individual self. The precognitive power of our inner mind is far more superior to that of our external mind. As evinced in large number of live examples, the predictions based on advanced technology sensors are yet behind several ages in achieving this ability of human mind. The supernormal potentials of our inner mind manifest into reality when the latter is actively linked with the spiritual charge of the soul.

The following incident further illustrates the unimaginable clairvoyance of the inner mind. It was reported in the "Hindustan Times" on 11th May 1941 as extracted from an earlier issue of "Dezens Neihutter" of Stockholm:

"It was July 1940 - a pleasant evening in Stockholm (Sweden). Hans Crazier was enjoying the cold breeze on his balcony on the 5th floor of a building at the seashore. He was sitting on an easy chair. He noticed some light in a flat on the 4th floor of a building

opposite his. He saw a young lady sitting near a window inside that flat. She was engrossed reading a book. Hans stared there several times with a hope to attract her attention. Suddenly he saw a middle aged man entering her room. He was holding a long open knife and appeared awful. Within a minute, he pierced the knife in the woman's stomach. She screamed and died on the spot. Hans could even see the pool of blood spread on the floor. He was shocked! He stood up and shouted from the balcony, but no one could hear him in the opposite building.

Kreyszier rushed there to catch the culprit red-handed, but could not succeed. He then contacted the owner of that building who resided on the top floor. Crazier narrated the whole incident. The landlord did not take him seriously. He thought it to be a dream as the said flat on the 4th floor was unoccupied since long time. There were no tenants. But Kreyszier could not disbelieve his eyes. He kept describing how the couple looked like, what was the setting in the room, etc. He even called up the police and took them to the spot. The flat was locked from outside. He entered there with the police and the landlord. Well the flat was empty, there were no traces of blood spots or even any signs of someone entering there! This was a second shock to him. But, he continued repeating what he had seen, and insisted for catching the culprit. Everyone around thought something is wrong with him, so he was sent to a psychiatric care center.

About a week after this incident, a couple came to occupy that very house on rent. The landlord was stunned for few seconds! The appearance of the duo, their clothing, matched with what Crazier had described the other day! However, he could not refuse them the key as they appeared quite descent; moreover he had no reasonable justification for doubting them. The couple started living there. Nothing happened for couple of months. The owner was happy to have taken the right decision. But, one evening, the tenants on the third floor came running to him, they looked frightened and said that they heard a panic scream of a lady from the flat on the fourth floor. He reached there with some of them. The police also was called.

They found the bloodshed body of the lady on the floor of the 'same house' near a chair. She was killed under the same circumstance and in the same manner as was seen by Crazier more than three months before. Her husband was caught on the basis of

Kreyszier's statements recorded earlier. He (the culprit) confessed the crime, which he had committed because of jealousy and mistrust. Hans Crazier was brought back from the psychiatry health center and was paid the compensation for the trouble he had to face because no one could follow his precognition. Later on, with his permission, some neurologist had researched on his brain with a hope to trace the roots of his clairvoyance. However, they could not identify anything special in his brain or mental functions. They did accept the expression of the inner force of his soul in that unique experience of 'peeping' into the future realities.

Before launching of a space mission, due care and precautionary measures are taken – by thorough research, simulation studies, and rigorous training – to avoid any eventuality. However, sever accidents do take place sometimes and ablaze the efforts of decades in few moments. Precious lives of astronauts and space-scientists are also lost in such tragedies, which silently raise the question -- why can't the advanced science that helps us reach the moon and the mars, also develop an instrument to foresee the reality hidden in the lap of future? Simulation of the hypothesized future and virtual reality is an easy task for today's knowledge based computerized technology. But, the possibilities of premonition, clairvoyance, and telepathy cannot be realized without the conscious force and the Inner Light of the soul endowed in the human mind.

During the infancy of modern scientific development and the industrial revolution, the ancient philosophy of life and the science of spirituality were hidden in the thick smog of misconceptions, and deformed notions and practices of religions in the aftermath of the medieval era. The early enthusiasm of scientific achievements in the materialistic and perceptible (jada) world of Nature coupled with the ignorance, superstitions, and 'unscientific' interpretations in the domain of consciousness (chetana) had led to a near total disbelief in the existence of the soul. The intellectual and progressive sections of the human society had shunned out the possibility of a soul as an illusory imagination or blind faith of lunatic minds.

However, the trends of scientific thinking changed towards the middle of the 20th century with the rising needs of -- experimenting with the subtler and subtler particles

of matter, deciphering the structure and function of the human brain and the endocrine system, and unfolding the human mind.

The authentic reports on experiences of the continuity of life after physical death, and those of existence of soul are now being reviewed in several laboratories, which are researching on the extrasensory perceptions, unconscious mind, and dreams. Attempts are also gaining momentum on rediscovering the knowledge from ancient scriptures in new scientific light.

The scientists and sages of yore were well acquainted with the fact that realization of the soul holds the solutions to all problems and key to ultimate knowledge and absolute truth. The earlier we understand this fact the better it would be, because, one can never attain unalloyed happiness and eternal completeness without realizing the eternal presence of our soul and without illuminating our mind with its divine glow.

The Five Levels of Consciousness, Dreams and the Yoganidra

The Indian scientists of the vedika age had devised the sadhanas of yoganidra and samadhi, which serve the purpose of self-analysis and self-development simultaneously. These sadhana practices are risk-less and effective as they are naturally adaptive as per the physical and mental health, intrinsic nature, and spiritual level of the sadhakas. The progress of these sadhanas, as described earlier, results in gradual arousal of hidden potentials and spiritual transmutation.

The Vedanta philosophy describes the world as a dreamy reflection of the soul. It describes five stages of 'dream' that the individual consciousness experiences while manifested as living beings in this world. These stages or levels of dreams pertain to the temporary connection of mind with five subliminal sheaths (*kosas*) of life --

- (1) In the awakened state the conscious or external mind is awake and remains active in the *annmaya kosa* - the physical sheath of life (pertaining to the gross body and its vital functions).
- (2) The sleeping stage when the sensing of the body and the conscious mind is suppressed. The individual consciousness is practically insulated from the *annamaya kosa* and moves in the *pranamaya kosa* (vital sheath). It may sometimes get the glimpses of the presence of the other three successively higher (spiritually empowered) levels of *kosas* (the *manomaya kosa*, *vijnanamaya kosa*, and the *ananandamaya kosa*). The dreams experienced in this stage mostly pertain to the subconscious effects and activities, imaginations, and expressions of suppressed desires and emotions, etc. Our dreams are of this level in general.
- (3) The higher level dreams are what could be termed as 'still'. For instance, we may find ourselves in front of a lion in the dream, but can't run away or scream for help, as the body and the sense organs and related faculties are almost lifeless for us that time. This is because our individual consciousness has no linkage with the outer

sheaths (the *annamaya* and the *pranamaya kosas*) of life in this state. The individual self mostly moves in the subliminal sheath of *manomaya kosa* (mind cell) in this case. The dreams of this level are expressions of the unconscious mind with a possible linkage with the hidden intellect. The dreams that lead to the flashes of creative ideas and scientific discoveries, etc are experienced in this stage.

- (4) The fourth level of dreams is assigned to those generated from the deeper core of the unconscious mind. In this state the unconscious mind has no connection with the intellect and it resides fully in the *vijnanamaya kosa* (knowledge sheath). The supernatural expression of transcendental realities, experience of the past or the future and clairvoyance, etc materialize in this level of dreams.

While in *yoganidra*, the *sadhaka's* mind and individual consciousness reside in the *manomaya* and the *vijnanamaya kosas* and help arousal of the *satoguna* (divine tendencies) in its core. The *tejas swapnas* (enlightened dreams) experienced in this stage always come true.

- (5) The highest level is that of *samadhi*. In this stage, the individual consciousness enters the subtlest, the innermost, and the divine core of life – the *ananandmaya kosa* (the sheath of ultimate bliss). Realization of the soul and its absolute linkage with the cosmic consciousness is attained in this stage. Divine messages are received in such dreams that inspire sublime transmutation of the individual self.

Further higher levels of *samadhi* leads to the absolute awakening (of the soul). Although residing in the same physical body, the individual self unfolds the five sheaths of life and unites with its eternal origin, the supreme consciousness – the *Parabrahm*. Nothing remains to be known or acquired thereafter.

Subliminal Conjugation of the Mind with the Soul

If at Hardwar one sets the transistor set at 340 KH, it would capture the broadcast of the Delhi Radio Station. Because, in this case, the frequency of the transmission would match with what the receiver is tuned for. And thus set a radio-linkage between the two. If we think of the mind and the soul as some kinds of subliminal fields of the eternal energy of consciousness, then specific dreams under specific conditions (frequency) of the subtle (unconscious) signals of the mind would serve as a connection between the mind and the soul.

In the earlier sections we have described several live examples of the supernormal potentials of human mind... For instance, Ted Cerius and Johanna of Chicago (USA) were able to make use of dreams to draw the exact pictures of incidents that might have taken place hundreds of years ago...! These incidents further illustrate the supernatural speed of mind in the absolute domain of time without any barrier of past, present, and future.

But how to realize and channelize this power of mind?

Meditation is a scientific process that helps focused use of the supernormal powers of mind in the perception, conception, and realization in the physical as well as the subliminal domains of existence. It can set a telepathic connection between two minds, link one's mind with the inner self and also offer linkage between the mind of the sadhaka and the cosmic center (of the divine power) on which the latter meditates deeply.

The Gayatri Mantra is said to be the originator of all the Vedas and knowledge. Meditation on rising sun with sentimental engrossment and continuous renunciation of this mantra connects the sadhaka's mind with savita – the subtle body of the sun. Millions of sadhakas, yogis and great personalities have experienced the astonishing powers of Gayatri Meditation and have witnessed miraculous attainments by this sadhana. These include improved vitality, resistance, and radiance at the level of the gross body; mental

trenchancy, prudence, brilliance, at the intellectual levels; and, arousal of inner strength and enlightenment of the intrinsic instincts at the level of the inner mind. Extrasensory knowledge, clairvoyance, precognition, and immense spiritual elevation of willpower, etc, are most natural outcomes of the Gayatri Meditation.

The sun is the principal controller of our solar system. Every component of this system is like its child. Its brilliance and aura of energy affects all. Mercury, being at a distance of about 5.8 billion kilometers is closest to it. Neptune is over 800 times farther. We can't even get a glimpse of the planets without appropriate telescope. The illumination and energy of the sun has an easy reach everywhere – including our earth. This is about the physical (astronomical) existence of the sun. Its subtle body is far more bright and powerful. Its glow is cosmic and eternal. Gayatri Meditation sets a conscious conjugation between the subtle bodies of the sadhaka and the sun. Culmination of this spiritual endeavor (sadhana) enlightens the sadhaka's intellect and inner mind with the divine glow of savita and thereby his individual consciousness may exalt and expand up to the cosmic dimensions.

The Indian Philosophy and Science of Spirituality presented by the sages and yogis of yore encompass all dimensions of human mind. Dreams had been studied at greater length and deeper depths in the scriptures (Shastras) of the Vedika Age.

The Mondukya Upnishada states --

Swapnasthano Hyantah Pragyah Sahanga Ekonvinsati Mukhah

Praviviktabhuk Tejasau – Dwitiya Padah || 4 ||

Swapnasthana Saujas Ukaro Dwitiya,

Matrotkarshadubhayatwadothkarsati Hwai Gyanasantatisamanasca Bhavati || 10 ||

Meaning: The mind sleeps but the subtle intellect of the inner-self is awakened in the state of dreams. In this state, all the seven faculties of the conscious mind -- namely, those reflected in the five kinds of perceptions, and ego and conscious activities, and the nineteen channels of the expression of mind -- namely, the ten sense organs, five pr³ñās and the four subliminal sources of mana, buddhi, citta and ahamkara -- are absorbed in the

hidden stream of the power of the inner self. In this state, the soul can experience the subtle world as naturally as the body feels the physical world. Dreams represent an intermediate stage between the awakened and total dormant phase.

The shastras refer the sun as the soul of the world. The Atmapujita Upanishada describes – “Suryatmakatva Dipah”. Meaning:- Unification of the mind with the divine glow of the sun is the ultimate self-realization. It gives the vision of the eternal light that is omnipresent in the cosmos.

The cosmos is conceptualized as a limitless ocean of electromagnetic light (energy) waves. To our gross eyes, the sky, and the space beyond may appear to be dark and void. But the fact is quite the contrary. Modern science too has shown that there is no place for darkness in the universe. There is the light (of energy) in the subtlest particle, in the subtlest existence of the space – within and beyond the universe.

Way back in 1800 AD, William Dutchel – the discoverer of Uranus had shown this fact. The development of photo-films (from negative to positive) in the ‘dark room’ is based on the principle of photochemical effect that emerged from this discovery. The photoelectric effect too was an outcome of the universal principle of existence and conversion of light into electricity.

If the core of the energy space of the cosmos is only light and this light also subliminally exists within our inner self, then why don’t we experience the enlightened presence or the charge of our soul? Simply, because our mind, our intellect, remains insulated from it. We do not have the piety, the depth, the absoluteness of vision (insight), to ‘see’ this eternal glow within us. The sheath of our evil instincts, passions, agility and ignorance, prevents us from its illumination. This is also the reason why our unconscious mind does not provide a linkage with the Inner Light. Most of our dreams therefore happen to be the reflections of our unrestrained, haphazard external mind.

As the Atharvaveda cites --

Yastva Swapnena Tamasa Mohayitva Nipadyate |

-Atharva. 20 | 96 | 16

Meaning: We experience *duhswapanas* (vague, obscene, horrifying, and depressing dreams) because of the ignorance and malice of our mind.

The rishis also highlight the remedies in the same scripture --

Swapnam Suptwa Yadi Pasyasi Papam |

-Atharva. 10 | 3 | 6

Paryavarte Duhswapnatpapat Swapnyad Bhutya |

Brahmahamantaram Kranve Para Swapnamukhah Suchah | |

-Atharva. 7 | 100 | 1

Meaning: If negative scenes or feelings are expressed in one's dreams, one should be aware that there are some negative instincts or malice hidden in his mind. He should refine his conduct and mental domain by appropriate spiritual endeavors.

The sincere attempts of purification of thoughts and sentiments coupled with *Brahma Upasana* (devotion to divine virtues) arouses the *satoguna* in the inner self. This also results in higher level (enlightened) dreams that might some time activate the subliminal linkage of the dreamer's mind with his soul.

Modern scientific research on deeper aspects of dreams, psychology and brain is gradually coming closer to the implications and knowledge presented in the *Shastras*. Study of the large number of authentic reports and evidences on truth of dreams, leave little doubt in the reality of the latter beyond sleepy reflections and in the extrasensory power of the unconscious mind. However, until recently the modern scientists knew little about -- whether and how the brain could be associated with experiencing such 'rare' dreams?

Of late, the role of the *susumna nadi* -- as described in the Indian scriptures of yoga and spirituality -- is becoming clearer by deeper understanding of the structure, functions, and the chemistry of the arcane system of the human brain. The protuberated portions of our brain are called *gyrai*. The crack (deep curve like region) between two *gyrai* is termed a *sulcus*. A significantly deep *sulcus* in the forebrain is termed the central *sulcus*.

It has been recently found that in the awakened state (of the body and the conscious mind), the physical and mental activities are controlled by the neurons in the gyrus in front of the central sulcus. These neuronal cells regulate the entire information-processing network of the nervous system. The afferent nerves bring the information and the efferent nerves transmit it via bioelectrical signals in the highly connective and ultra active network. Enormous information may be processed together with multiple decision-making and resolution of complicated intellectual problems by this core of the neuronal network in a matter of a minute fraction of a second in the awakened state.

In the state of sleep, the gray matter in the reticular activating system (in the central core of the brain) is found to perform the regulatory tasks and function like a complete brain. The components of the brain that are usually active during the physically awakened state need not have any information about or any link with the gray matter's activation. For instance, if a bee or mosquito sits on the body of a sleeping person, his hands might fly them off or itch the particular spot, but while awakened later, the brain and the conscious mind need not have any traces of this activity in their memory.

Significantly, the gray matter is found in the region that corresponds to the region of prominent activity of the *susumna nadi* as described in the Indian Scriptures. The *yoga shatras* describe the presence of about 72864 nerves in the human body. The *ida nadi* is defined to be the source of supply of the vital-power to the nerves spread in the left portion of the body. The nerves on the right side emanate and receive vital currents from the *pingala nadi*.

The *susumna nadi*, being in the center, links the negative and positive (bio)electrical currents flowing through the *ida* and *pingala* respectively. It is therefore the prime source of the vital force and controls the bodily functions too. It is the core of the activities induced by the subliminal currents of the 'electrical' impulses of the unconscious mind. It is said to contain the *akasa tatva*, that 'constitutes' our mind. If purified and stimulated by the upward flow of *prana*, it can be illuminated by the same glow of the absolute light, which subliminally pervades in our soul and in the entire cosmos. This is why the purification and vital charging of the *susumna*, via *ida* and *pingala* is given so much importance in the *yoga sadhanas*.

Spiritual endeavors of Gayatri Anusthana are prominent among the above sadhanas. spiritual elevation, righteous enlightenment of intellect, arousal of extrasensory potentials, prudence, and supernormal talents are attained gradually as one succeeds in the Gayatri Sadhanas. The unconscious mind is gradually invigorated by the flow of cosmic consciousness (of prana) through the susumna nadi during these sadhanas. It then helps active connection of the inner consciousness of the accomplished sadhaka (yogi) with the Supreme Consciousness. This results in experiencing the precognitive and enlightened dreams and also propels the divine evolution of the individual consciousness.

We may hope that the modes of refinement and evolution of the conscious, subconscious, and the unconscious domains of mind and realization of the soul would become an integral part of the research on dreams and human brain in the years to come. Then, the study of human mind would be interwoven with the science of spirituality -- as it was in The Age of Truth.

What is indeed important today is that we realize the immense potential of our mind and the divine origin and nature of our soul. We should therefore endeavor attaining the piety of thoughts and sentiments, and morality of character, that would help compatible linkage of our unconscious mind with the soul during deep sleep and accelerate the righteous evolution of the self.

Glossary of Terms from Shastirk Literature

Akasa tatva: The most evolved and subliminal of the five basic elements that make possible the physical manifestation of being is the ether.

Brahm Muhurt: The early hours of morning before dawn.

Ida nadi: is supposed to be an extrasensory canal on the left of the susumna nadi in the lunar nerve hidden inside the endocrine (spinal) column.

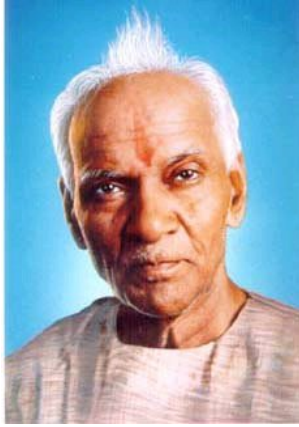
Pingala nadi: is supposed to be an extrasensory canal on the right of the susumna nadi in the solar nerve hidden in the endocrine (spinal) column. This and ida are functionally connected with the pituitary and pineal glands.

Samskaras: The intrinsic tendencies, inherited from the previous lives and the past phase of the present life.

Susumna Nadi (cosmic nerve) refers to an extrasensory energy canal inside the central core of the endocrine (spinal) column.

About the Author:

Shriram Sharma Acharya: A seer-sage and a visionary of the New Golden Era.



His personality was a harmonious blend of a saint, spiritual scientist, yogi, philosopher, psychologist, writer, reformer, freedom fighter, researcher, eminent scholar and visionary. He pioneered the revival of spirituality and creative integration of the modern and ancient sciences and religion relevant in the challenging circumstances of the present times. In 1979, he founded the Brahmavarchas Research Institute, the research center in Haridwar (India) dedicated to the integration of the modern and ancient sciences in a practical way motivated by the noble goal of health and happiness for all. This center houses well equipped laboratories of Haemetology, Biochemistry, Neurophysiology, Cardiology, Phytochemistry, Psychometry, Yagyopathy etc.

At the age of 15, (Jan 18th, 1926) a great Himalayan yogi, Swami Sarveshvaranandji appeared before him in astral body from the flame of the Dipaka (lamp) and guided him throughout his entire life. The next 24 years of his life were devoted to 24 Mahapurashcharanas –each consisting of the rhythmic recitation (japa) of 2.4 million Gayatri Mantra with strictest of disciplines. In 1943, he married Bhagwati Devi, and ever since, the saintly couple dedicatedly pursued the noble mission of spiritual upliftment of humankind.

Realizing the potential of inspiring literature and its relevance in the present era of intellectual evolution, he had chosen writing as the principal mode towards uprooting the evil tendencies and blind faith from people's minds and arousing the indwelling wisdom, strength and spiritual bliss. He wrote about 3000 enlightening books in Hindi on almost all topics concerning human life. He translated the entire Vedic Vangmaya (4 Vedas, 108 Upanishads, 18 Puranas etc.) in Hindi elucidating the tradition, style, universality and history of Vedic Literature. He also practiced higher-level Sadhana on the arduous heights of the Himalayas and established enliven contact with the Rishis of the Himalayas. During 1984-1986, he carried out the unique spiritual experiment of Sukshmikarana, meaning sublimation of vital force and physical, mental and spiritual energies. He authored a special set of 20 books highlighting the future of the world and conveying the message of the dawn of the New Era of Truth during the 21st Century. On 2nd June 1990, he voluntarily shed his physical sheath.

For more information:

To find out more about Shriram Sharma Acharya and his spiritual establishment visit www.awgp.org

Dev Sanskriti Viswa Vidyalaya is a university envisioned by Shriram Sharma Acharya to meet the pressing need to impart global education on scientific spirituality and life style with new thought of ethical, moral and spiritual transformation. Visit www.dsvv.org for more information.

English edition of Akhand Jyoti magazine is available online at www.akhand-jyoti.org.