

Comparison of States from Individual (*Jiva*) Point of View

State	Waking State	Dream State	Deep Sleep State	Nirvikalpa Samadhi	Savikalpa Samadhi
Causal Body	Active	Active	<ul style="list-style-type: none"> ▪ Physiological <i>vasanas</i> (breath, heartbeat etc.) project into the Subtle Body and are transformed into <i>karma</i> (e.g. breathing, circulation) by the breath sheath (<i>pranamayakosa</i>). ▪ Thoughts and feelings do not arise in the Subtle Body so no <i>karma</i> or <i>vasanas</i> are produced or dissolved. 	<ul style="list-style-type: none"> ▪ Physiological <i>vasanas</i> are active; similar to deep sleep. ▪ The Subtle Body is merged into the Causal Body so there is no mental activity and no <i>karma</i>. <i>Vasanas</i> exhaust. 	Active
Subtle Body	Active	Active	<ul style="list-style-type: none"> ▪ Subtle Body retracted into Causal Body (its 'seed' state). ▪ Only a subtle 'I' thought (<i>suksma ahankara vritti</i>) remains, creating the experience of bliss. ▪ Total ignorance because the Subtle Body is dormant (<i>tamasa adbhuta</i>). ▪ No subject/object relationship. 	<ul style="list-style-type: none"> ▪ No thoughts or feelings (<i>vikalpas</i>). 	<ul style="list-style-type: none"> ▪ A state of pure dispassion and equanimity (<i>sattva</i>). Self knowledge can take place. ▪ <i>Samadhi</i> means that all objects are known (<i>dhi</i>) to have equal (<i>sama</i>) value.
Gross Body	Active	Sense instruments (Gross Body) are inactive but the sense organs (Subtle Body) are active.	<ul style="list-style-type: none"> ▪ No gross or subtle objects experienced because the Subtle Body is not there. 	<ul style="list-style-type: none"> ▪ No experience for <i>Jiva</i> because <i>Jiva</i> is not there. ▪ It is pure consciousness 'experiencing' itself. 	Active

State	Waking State	Dream State	Deep Sleep State	Nirvikalpa Samadhi	Savikalpa Samadhi
Is there an experiencer?	Yes	Yes	There is a subtle ego (<i>suksma ahankara vritti</i>) but there are no discrete objects. The object of experience is limitless bliss.	No	Yes
Can Vasanas be removed?	Yes	No	No	Yes.	Yes
Can Knowledge take place?	Yes	Yes	No, because intellect is inactive.	No, because intellect is inactive.	Yes
Is there memory of the experience afterwards?	yes	yes	Yes, a memory without limiting objects (time or space).	No memory because there is no experience. An inference of no experience is drawn in the waking state.	Yes

Comments:

This chart should be considered from both *Ishvara's* point of view and *Jiva's* point of view.

Ishvara is pure consciousness plus Maya. *Ishvara's* Gross, Subtle and Causal Bodies are always active when *Ishvara* is in the Waking State. When *Ishvara* is in Deep Sleep after billions of years awake, there are no Gross, Subtle and Causal Bodies. Only pure consciousness and Maya remain. When *Ishvara* 'wakes' the three bodies are projected. The word 'in' does not imply that *Ishvara* is a special big *jiva*, a 'cosmic person.'

Jiva is pure consciousness plus the Subtle Body. When *Jiva* is any state, the Causal, Subtle and Gross bodies are maintained by *Ishvara*.

Jiva is eternal. The activities of *Jiva's* Three Bodies are maintained by *Ishvara* so *Jiva* does not die during any state. It appears as three experiencing entities. Both the three states of experience and the three experiencing entities are created by *Ishvara*. *Jiva* experiences a sense of individuality in the waking and dream states. It takes the memories and the *karma* it experiences to be its own when actually all are only *Ishvara's* projections (*Rajas*). Because *Ishvara* maintains the three bodies, other apparent *jivas* in waking state experience the gross body of an individual sleeping *jiva*.

Causal Body: The difference between deep sleep and *nirvikalpa samadhi* is that deep sleep does not burn *vasanas* while *nirvikalpa samadhi* does. “In the state of *nirvikalpa samadhi* the Causal Body does not exist.” Panchadasi (Chapter 1, Verse 41) From Jiva’s point of view the effects of the Causal Body (thoughts, feelings and actions) are not experienced, because the Subtle Body is not active.

From *Ishvara’s* point of view the Causal body does exist or else there would be no world, no individual *jivas*. The heart beats and the breath flows in *Nirvikalpa Samadhi*, because *Ishvara* maintains the vital air sheath, the physiological systems (*pranamaya kosha*). Other *Jivas* can see an individual in *Nirvikalpa Samadhi* breathing. The dissolution of *vasanas* in *Nirvikalpa Samadhi* is called ‘a raincloud of dharma’ because it purifies the Subtle Body. It is not the only useful state for burning *vasanas*. It can happen in the waking state when the mind is *sattvic* and there is sufficient dispassion (*vairagya*) so that the *jiva* need not act on the *vasana* appearing in it as a like or a dislike. When *jiva* does not act out a *vasana* due to *vairagya*, the *vasana* gets weakened or dissolved. *Karma yoga*, a waking state activity, also dissolves *vasanas*.

In a satsang with Swami Dayananda on Deep Sleep, the Swami says that in deep sleep the mind is completely covered by Ignorance (Tamas). No other *vritti* (thought/experience) is there. There is an experiencer (*Prajna*) without discrete objects of experience. *Prajna* experiences limitless bliss. When sleep ends *Prajna* reconstitutes itself as a dreamer (*Taijasa*) or as a waker (*Viswa*).

Subtle Body: In the dream state no *vasanas* can be removed, because there is no doer to remove them. The doer appears as an object in the dream state. There is only the Reflected Knower (*Taijasa*) illumining the dream. In the Deep Sleep State: no *vasanas* can be removed because they are dormant. In deep sleep there is only a subtle reflected I-notion (*Prajna*) that causes pure awareness to experience itself as blissful objectless limitlessness.

Gross Body: There are no experiences or states for the Gross Body because it is inert.