

Diving in the Domain of Spirituality Through Dreams

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On this planet, life is like a colossal vision which enfolds abundant dreams that classify and contour our existence in this materialistic world. Many psychologists and philosophers, scientists and saints, seers and literary bards dive deep into the '*dream-world*' of unconscious venture in order to reveal and reflect the factual nature of truth and reality in their own respective ways. Psychologists like Sigmund Freud, Carl Gustav Jung and Jacques Lacan move down into the unconscious for a better understanding of physical and spiritual system of the self and the external universe. Philosophers with their rational and spiritual thinking accumulate an inventive dream world. With the assistance of their thoughtful and pensive practice great saints and seers commence the interior journey within their spiritual- self through spiritual dreams for the realization of spiritual reality. Dreams replicate our real self as E. R. Pfaff rightly asserts, "Tell me your dreams for a while and I will tell you what you are really like". (Pfaff 192) Lucretius and Cicero are also of the opinion that people dream about the things that concern them in waking life'. (Freud 1965 Introduction, xii) Shakespeare echoes on the nature of life in this world as he articulates in *The Tempest*, "We are such stuff / As dreams are made of; and our little life// Is rounded with a sleep" (Act IV, Sc.I: 171-173).

In *Queen of Dreams* Rakhi, from the Dream Journals of her mother, realizes her mother's celestial uniqueness which offers a fresh color to the dream world. Divakaruni looks like crossing the limitations of Freudian dream world restricted to *libido* as in her *Dream Journal*, through Rakhi, she presents her manifestation by writing that "She (Rakhi) started Freud's Interpretation of *Dreams* but lost interest because it focused too much on Western methodology." (49) An explorative insight illustrates that Divakaruni has categorized dreams into three types—waking dreams, sleeping dreams and spiritual dreams. Stating that "In

troubled moments, the elders would recite from the *Brihit Swapana Sarita*” she magnificently sums up all three sorts of the dreams in the following lines:

The dream comes heralding joy.

I welcome the dream.

The dream comes heralding sorrow.

I welcome the dream.

The dream is a mirror showing me my beauty.

I bless the dream.

The dream is a mirror showing me my ugliness.

I bless the dream.

My life is nothing but a dream.

From which I will wake into death,

Which is nothing but a dream of life. (19-20)

The initial four lines converse regarding the temperament of waking dreams which may fetch delight or grief as they are intertwined in the text of life and both of them are suitable in this life, therefore they are hailed. After that another four lines echo on the nature of sleeping dreams as they are associated with desire fulfillment, and work as mirror showing gorgeousness or ugliness of the dreamer. In the last three concluding lines where Divakaruni surpassing the boundaries of the Western dream world reveals the spiritual nature of the dreams which are associated with “inner realm” and appear “so Indian”. (35) Life itself is an immense dream whose waking is death that yet again directs to a dream of life. Rakhi also realizes that her mother instinctively knew that “A dream is a telegram from the hidden world” and she heard her mother say once that “Only a fool or an illiterate person ignores it”. (34) Investigating the authenticity of the veiled dream world, Divakaruni contemplates on the spiritual nature of the dreams which are ingrained in altruism as Rakhi’s mother utters “I dream the dream of other people, so I can help them live their lives”. (7) The *Dream Journals* of Rakhi’s mother include these divine dreams in abundance and the anecdote of Neehar also confirms them.

Neehar who was “in the trance of seeing, with a care for nothing but the truth” (128) exhibits a move from common dream to spiritual dream as the story of Neehar the Unfortunate from the Dream Journal records it:

Neehar began to read the dreams of the dead. She went from home to grieving home and kissed the newly dead on their foreheads, or sat with their heads in her lap... people who had the ability to see such things said that a current of white would leap from the forehead of the corpse to her forehead. After a time she would open her eyes with a sigh and say, ‘Ah, so it is’. But she never spoke of what she saw . . . Only once . . . when asked what she had seen, she could only remember a sweet scent, as of lotus flowers.(129)

Neehar’s tale concludes into the spiritual zenith where she comes to know about the announcement of the great saint, Vishnu-pada who is about to leave his mortal embodiment. She sets out for his ashram where all his disciples are assembling around him and makes an appeal to him to permit her to touch his head at the time of his demise. Looking towards her with kindness, Vishnu pada giving her consent secretly confers a hint to her by saying “Child, the secret that you seek is not to be known in this way. It is only by looking inward that you will find it.” (129) It is the internal voyage moving towards spiritual dominancy. It is stated that at the time when Vishnu pada passed away, Neehar was sitting close to his head touching his skull with her fingers. Neehar witnessed the splendor and magnitude of the spiritually awakened soul of the great saint with her internal eye which the common world does not identify as Divakaruni’s mother records it in the Dream Journal, “And when his spirit left his body, it passed through Neehar and exited from her forehead in the form of a shaft of lightening.” (130) She stays unconscious for three days and when she came to her senses, she giggled or wept often. Some thought that she had gone nuts as a great spirit passed through her body but some others who were sensible and prudent observed that “the light in her eyes was one of the serenity” (130) and from that moment onward Neehar twisted her back towards money-oriented world and ‘did not tell a single dream’ (130) because they are the concern of the ordinary people in this world. Considering the reality of life and focusing on the spiritual reality she departed from the world in a baffling way.

Stressing the significance of the spiritual dreams Rakhi's mother affirms in her journal "All of you, she said, are blessed because you possess the gift of dreaming, but unless you know what the dream is, whence it comes and what its purpose can be, the gift is useless". (208) Awakening and sleeping dreams are not so significant as they generate some obstacle to the spiritual self as she tells Rakhi, "They will only impede you in your path." (208) Further issuing a warning against these usual kind of dreams she counsels through Elder Samyukta in her journal:

It is true that often times a dream is stitched together from images thrown up by an agitated mind, worries that surface when the body is still. But those are the dreams of ordinary beings and need not concern you, though much of your life will be spent in explaining them. (208)

Stressing on the transformative nature of the spiritual dreams she further remarks:

The dreams that are most important come from another reality-you might call it another *time*, for want of a better term in our limited speech. This is the time of the dream spirits. I lack the capacity to describe it. All I can say is that even an instant of being in that time will transform you the way the philosopher's stone transforms base metal into gold. But I stumble ahead of myself.

As you progress on this path, you will realize that each of you has a guardian spirit. If you are fortunate and careful, the love between you and this spirit will grow into a great and wondrous thing. Through dreams the spirit will tell you who you truly are, although it might have to speak many times before you learn to listen. Unless you observe a life of service and compassion and cultivate the six treasured virtues, you may never learn this skill. But when-no, if- you finally hear, you will see the intricate web of love that binds existence together, and you will never need anything else in order to be happy. The more fortunate among you, blessed by the dreams, will live long in the world after, and help many souls. But for others the message will come at the moment of death, and will be inseparable from it. For those who need extra guidance, a messenger may appear at the time. Do not lose him or her- it will be your last chance to grasp the truth of the dream time. (208-9)

The converting dreams may capture us into a new world. Rakhi imagining the present confused situation of the world ponders “So much hatred unleashed in the world today; where will it end?” (272) She discovers no dream teller in America, the most sophisticated and cultured country in the contemporary world of science and machinery as she believes “Perhaps there were none in this land that believed technology to be the cure of all ills?” (281) Her notion rotates from The West to The East when she notices the man in white whose body moves like a young man but his face is wrinkled and lined. His eyes replicate an extraordinary class of gorgeousness as she depicts “I like his eyes. They ‘re attractive, but not in a sexual way.” (287) The man practicing yoga is a particular kind of ‘Warrior’ as he articulates “This is one of my favorites, a variation of the Warrior. A regular practice of it leads to balance, poise, vision and fearlessness- not to mention strong legs and a straight back.” (289) so it is possible due to yoga that guides to the loftiness of physical, mental and spiritual health. Rakhi sought to identify her mother’s inherent mysticism as her mother writes “She constantly longed to understand who I am, to become who I am.” (297) Divakaruni demonstrates a methodical and systematic scheme that unites the physical and spiritual world through the dreams if they are explored in balanced and logical way. Yoga in its inclusive form may be supportive in this operation. Physical yoga is like a bridge which leads to spiritual yoga and in the course of contemplation the self establishes an amalgamation and accord with the celestial, therefore conscious activates unconscious to reveal spiritual dreams of transforming nature which can generate cheerfulness in the world and prepare a way for the dazzling future of the spiritual self in its extensive expedition for excellence.

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