Preface

Dream or Svapna, indeed a mystic, interesting but unconditioned reality, is an expression of Consciousness. The whole universe and all our thoughts are well regulated by the universal laws of nature. Consciousness is the root cause of life in nature. Consciousness descends down to take the shape of gross forms. During each level of manifestation, Pure Consciousness becomes enclosed in a limited zone of powers. Thus in wakened state consciousness is maximally delimited. In dreaming state, consciousness bound in subtle aspects overcomes the bonds of wakened state. Dreaming phase also provides some kind of knowledge because consciousness is functional. The range of this kind of knowledge is determined by the bonds which delimit the consciousness. When consciousness retraces towards forward co-ordinates of time and space in dreams to acquire the knowledge of states of consciousness of those co-ordinates, the phenomenon comes to be known as Precognition. This phenomenon is a natural capability of Consciousness and experienced by many persons. In the field of Indian philosophy, the levels and functions of consciousness indicating the phenomenon have been described. In Sanskrit Literature, this kind of phenomenon is narrated in many contexts like in drama or poetry and in the form of prayer to deities to save oneself from the bad effects of bad dreams. In historical and global perspective, there are a lot of references of precognitive dreams which are responsible for great discoveries and a showcase of big
happenings. This work is an effort to rediscover precognition in dreams with a different way of investigation in the light of the concepts of Indian Philosophy about reality and consciousness. The first chapter lays down a general introduction of dreams and precognition. It re-underlines the evidences of the phenomenon. The second chapter explains the philosophical doctrines of dualistic system (Sāmkhya-Yoga) about Pure Consciousness and Reflected Consciousness. It describes the precognition phenomenon as attainment of spiritual powers in yogic perspective. The third chapter describes the Pure and Reflected Consciousness to enlighten the precognition on the basis of Reflectionalism. It underlines the ways of japa, dāna, tapa, pūjā etc., in general usage to be a means of attainment of spiritual powers like precognition. The fourth chapter reflects the principle stages of consciousness and defines the category of precognitive dreams as a natural sub stage of universal creation. The fifth chapter is devoted to the complete philosophical physiology of precognitive dreams with respect to pramātā, prameya and pramāṇa. It establishes the uniform principle lying in the back of precognition and leaves future scope of investigation and thinking to describe the phenomenon further.