

Session 70 Nidra Vrutti, part 2

Namaste. Welcome to the new session in education about yoga, education in yoga, education through yoga. We were dealing with Nidra Vrutti. That is 'Abhava-pratyaya-alambana vrutti nidra'(Y.S. 1.10). To put it in English — A vrutti where chitta takes support of cause of absence.

So, in sleep, sushupti, that support of cause of absence of jagratavastha, we need to take support of absence of a-wakeful state. So, that, I said from a neurological perspective, a nerve in the heart, pericardium, and the mind entering in it, is the cause of absence of a- wakeful state. Well, an upanishadic philosophy, this has spoken about a similar thing that in heart there is a nadi called puritat nadi, puritat, and when the mind enters puritat nadi that is the cause of absence of a wakeful state and sleep ensues, sushupti ensues. So also, about other states which I said, can be deduced as nidra vrutti, quite logically, is svapna, is dream. Because the dream is very much part of sleep, unless you are in sleep you don't get dream.

And therefore, it is part of sleep, it is a phase in sleep, it is very much subsumed by sleep. Then only the dream phenomenon occurs. So therefore, it is a phase in sushupti, it is phase in sleep and therefore that is also nidra, in the sense, taking support of cause of absence. Then the daydreaming is also a similar thing. The daydreaming, the mind takes support of absence of sensing reality around us. The reality around us is that we are in a particular time, space, situation, etc., etc. And we are not aware of it, we are not aware of the time/space reference in which we are at that point in time, so we cross that frame, we go beyond that frame, and going beyond that frame of being aware of where am I now, the time/space references, and the condition that we are in, our condition, given condition. So, we cross that frame and then we want to be in what we call figuratively, a dream world. Dream world is the world which is outside the frame of physical reality.

When you are within physical reality you don't see dream world. So, when you are outside the frame of physical reality that you are in, and that is around you. Then, that is the cause of creating absence of your being aware of physical reality, actual reality, that you are in and that is around you.

Hope you are trying to get what I am saying. So, we have such a thought process whereby there is absence of awareness for, the physical reality, actual reality that we are in, and actual reality that is around. And then we say that is dream world. So, in daydreaming, similarly there is a taking support of cause of absence of awareness of physical reality, actuality in us and around us. And that's why we say that's a dream world.

A dream world is usually understood as a fantasy. So, what is fantasy? Fantasy means that which is really breaking the barriers of the framework of physical reality, actual reality. So, there must be a function of the mind or state of the mind whereby you are able to escape the frame of actual reality within you and around you so that you have no sense of your own actual conditions and you have no sense of the time and space in which you are. You have no advertence of the time moment of that particular situation. So, you break the barriers which gives you awareness that this is this time of the day, this is three o'clock afternoon, this is Monday evening or Monday afternoon, or this is 2021.

So, you lose that all sense of time. And sense of actual condition in you that you are a person in particular framework of life, life conditions. So, you always have daydreaming about what you are not. You don't have daydreaming about what you are. What you don't have is the matter of daydreaming. What you already have actually, is not the matter of daydreaming.

So there also, the cause of absence, of being aware of actuality that one is in and the actuality that is around in terms of space and time. Therefore, that is also nidra. That is also nidra.

So also, the state of unconsciousness, comatic state. So, there is also that cause whereby you lose the consciousness. So, there is support of taking cause of that by which one loses consciousness and therefore one becomes unconscious. So, see the definition, how it is circumscribing even these states. And of course, a deep sleep is also nidra technically, circumscribed here. So nidra means sleep, nidra means dream, nidra means daydreaming, nidra means unconscious state, comatic state, where one loses consciousness. So there, that taking support of cause of absence is needed. Taking support of cause of absence, now cause of absence of what? A wakeful state, consciousness, conscious state, or the awareness for actuality about one's physical conditions and actuality about physical conditions around.

So, this absence has to be taken, support of cause of absence has to be taken, and then only the vrutti becomes nidra vrutti. So, the point to be noted is that the sutra is not merely speaking about sushupti, or sleep, or dreamless sleep, but including that, it is also circumscribing so many other states.

Now, another point to be considered, I said that plain sleep, dormancy, sushupti, cannot be klishtha or aklishtha. Either you may have a very good sleep or may not be having good sleep. So, there is also mention about the sleep that is not very good or disturbed sleep. So, Vyasa has given certain expressions about these kinds of sleep, that sometimes our sleep is such that we say, "I had a very good sleep." And sometimes we say, "No, I did not have a very good sleep." Or sometimes we say, "I had a very inert sleep." And that inert sleep is not giving comfortable condition once we are out of it. That heaviness is still there, that hangover of heaviness, inertia, dullness, still it is lingering and it's not a comfortable state or we become heavy, it's also

heaviness in our mind after, what do you call, inert sleep, very thick sleep. It's not a comfortable state also.

So, there are these three kinds of sleeps which are explained by Vyasa also in his commentary. So also, in case of dream sometimes we say it was a good dream, not so good dream, so about dream also it can happen like that. A clear conspicuous dream or an ambiguous dream, so many dreams actually we don't remember. It is said that we cannot be having no dream state at all. Because that is also a postulation which has come in Upanishads. It's called, *sundhya*. That means state between *jagrati* and *sushupti* and state between *sushupti* and subsequent *jagrati*. And there is *svapnavasta* anyway, for everyone. We don't go to sleep with the snap of fingers. So, it's the blanket of sleep, slowly envelopes us. And then of course also natural awakening, the blanket of sleep, *sushupti*, slowly is off us. Unless it is an emergency, some alarm and therefore immediately we wake up by that sound etc., but in a natural process we always have a transitory period between our a-wakeful state to sleepy state. That is called *svapnavasta*.

And from sleep to a-wakeful state again it is a transition, it is not just with the snap of fingers. So that is called *svapnavasta*, which is always there. It might be lingering and it might be little slow motion or fast motion but you cannot really say it is not there. *Svapnavasta* is always there. That's why you know, it is shown with a pendulum of a clock. The pendulum of a clock swings from right to left and left to right and right to left and both the cases it comes to the middle. From right to go to left it goes to the middle, from left to right it comes through middle.

So, if the middle one is considered as *nidra vrutti*, on either side of it there is *svapna*. The space of pendulum going to the right and the space of pendulum going to the left, if that is considered, that should be considered as *svapnavasta*. So *svapnavasta* is on either side of sleep, it is cushioned with both the sides having *svapnavasta*. That doesn't mean there is necessarily a dream. So *svapnavasta* is a different thing, which is a state of consciousness.

We confuse between *svapna*, *svapnavasta*, and *svapna vrutti*. *Svapna* and *svapnavasta* are not the same. *Svapnavasta* nobody can escape. But *svapna*, maybe sometimes we don't have a dream at all and so it is possible that you can have a dreamless sleep, but you can't have absence of dream state of consciousness. So not to confuse between dream state of consciousness and dreamy state of consciousness and dream itself.

The dreamy state of consciousness may not have any dream that you can identify in it. However, you can't escape dream state of consciousness. That's why it is one of the four states of consciousness. We all go through it, but it doesn't mean that we have to have dreams every time and the dreams that would remember. We all have dreams; it is also said that we all have dreams but the dreams are not so conspicuous and we forget the dreams by the time we wake up. With the impressions of the dream experiences are not as strong. The dream will be always there, but

the dream is not so bright enough, or conspicuous enough for us to remember and say that, “I had a dream last night.”

So sometimes we remember our dreams and more often we don't remember our dreams. Sometimes our dreams are very, very, clear and conspicuous and sometimes they are not so conspicuous. There is ambiguity and therefore they don't leave a deep impression. That's why we don't remember dreams many times. So don't think that the dreams are only those which you know you dreamt, and apart from that you did not have any dreams. It is not true.

The dream would be there, because the svapnavasta is inescapable. You will have to go through the dreamy state of consciousness. So, in dreamy state of consciousness, either you will have clear dreams or unclear dreams, registered dreams or unregistered dreams or registerable dreams or unregistrable dreams. So, this is to be understood here.

So, we should be clear about svapna, which is svapna vrutti and svapnavasta, which is a state of consciousness. And svapnavasta is unescapable, when you have come to a wakeful state, you have come to svapnavasta. When you have gone to dormant state or sushupti state or sleepy state, you have gone through svapnavasta. We can't escape that, like the pendulum of a clock will have to go to right and left, and left and right.

So, that was one more clarification was necessary with regard to nidra vrutti of the nature of svapnavasta, which is a part of it, which has invariable concomitants with it. And it should be understood that there is also invariable concomitants of svapnavasta with jagratavasthata. Because to come to a wakeful state we'll come through a dormant state, sleepy state or state of sleep and therefore you can't be escaping svapnavasta.

Svapna may not be there, as I said svapna may not be registerable or registered dream or memorized dream or you might have nothing of that sort, yet the dream would be there because you have gone through the dreamy state of consciousness. So that's another thing. Now, Patanjali's perspective we have to understand that this nidra vrutti, as spoken of by Patanjali, will be and should be either klishtha or aklishtha. So, another question will be that we do have nidra vrutti in the sense of sushupti but then where is klishtha /aklishtata? So then, this is the vrutti perhaps which is possibly not having aklishtha/aklishtata or klishtha/klishtata.

So, and as I said, if vrutti is klishtha what does it mean? That it should add to bondage, bhava bandha. It should add to bondage, it should give rise to indriya vasana, manasic vasana, so it should give rise to these vasanas, visaya vasana, karma vasana, these are bondage shackles. So, when these shackles are reinforced then it is called klishtha vrutti.

That you become more and more mundane, more and more worldly, more and more bound, reinforced in your binding to mundanity. Then it is klishtata or increasing your mundanity, then it is klishtata. Aklishtata is opposite of it, it gives you a kind of wisdom, viveka, and therefore it weakens your karma vasana, visaya vasana, indriya vasana, or your own vasanas.

So, it is something illumination, it is illumination of the nature that your bondage shackles are weakened, attenuated, enfeebled. That is aklishtata. Now, the question can be with regard to identifying this klishtata and aklishtata. The thing is that, according to philosophy we are not really absolutely clear about even a wakeful state of consciousness, we have not explored the realm of wakefulness, of consciousness, because you and me being awake, and a sagacious person, a saint, sadhu, santa, being awake, there is a big difference.

In a-wakeful state what does the consciousness of sadhu, santa, saint, sagacious person, what is the outcome of it? What is the function of it? And your wakefulness and my wakefulness, what is the function of it? What do we do by being awake? And what does a saintly person do by being awake? They're poles apart. So, we are only aware of a-wakeful state that if awake, what do I do? If awake, how do I appear and how do I conduct myself? So, we know only our a-wakeful state, which is being in a lake of consciousness and just floating in it.

Like ocean, you can be floating on the ocean and you can't claim you know whole ocean. You'll have to dive into the ocean and see, not only know the expanse of ocean from one edge of ocean, beach on one side, beach on opposite side. So, it's not that ocean joins two beaches, from east to west and west to east or north to south and south to north. There's depth for ocean. We should not look at the ocean as a two-dimensional phenomenon, but three-dimensional phenomenon, it has a depth. So, our idea of a-wakeful state is by the surface of consciousness. Looking at the surface of the ocean we know this ocean, looking at the surface of the sea we declare, "I know this sea. I have seen this sea." Have you really seen the sea? Because the sea you have claimed you have seen, up to horizon you have seen it. It extends beyond horizon, but even within the horizon, we have not explored the sea at it's depth which can be five hundred meters, to thousand meters, to five thousand meters, to ten thousand meters and more.

So similarly, we are not in a position to circumscribe even a-wakeful state. That is why the philosophers say that the svapna srishti, the dream world, is vaster than our a-wakeful world and that is to be accepted. Our wakeful world has limited diameter if you consider the ball of a-wakeful state consciousness. It's a ball, not just circle, a-wakeful state ball. So, it is quite limited compared to the ball of dream state consciousness. It is huge, many times larger diameter than a-wakeful state.

And nobody really has any idea of the ball of srishti and we can't expect that to be realized by our empirical process. And that's why sleep is a mystery and also to some extent dream is a mystery, the dream world is a mystery. We don't bother in our mundanity engagement to investigate about our dream world. We want to explore our wakeful world. We want to explore the a-wakeful world, investigate the a-wakeful world, we want to explore the a-wakeful world. Nobody says that, "I want to explore my dream world." And that there is no even enticement, inducement, to explore the dream world. Because we do not see material benefit in the dream world because figuratively, I have given the meaning to dream as fantasy, something that is not true.

And since we considered the dream as not true, lots of limitations on our psyche, consciousness, to be exploring about. But the philosophers have, the yoga philosophers, particularly yoga, and Vedanta, they have explored, they have not just dubbed it, tagged it, as something false. They have explored it. The svapna need not be considered as something as fantasy, there are so many kinds of dreams again.

There are so many kinds of dreams like we have seen three kinds of sleeps, rarified sleep, a normal sleep and good sleep, and a very thick sleep. So, we know that the best is the normal sleep and good sleep and the thick sleep is not so good. And of course, rarified sleep is also not a good experience. So that's why we say not a good sleep, a bad sleep, etc., etc.

So also, we have tagged dream, a good dream, not so good dream. We have not really bothered to explore dream world. It is fascinating to explore dream world and Patanjali has drawn our attention to this. In a sutra of the first chapter itself, "svapna nidra jñāna alambanam" (1.38). He says for yogic process you will have to take recourse of knowledge about svapna jñāna as to what is really svapna and what is really nidra? This jñāna will not be ever available to you for an empirical process.

You can't say, "I will keep awake and try to know what is dream." "I will keep awake and know what is sleep." It's contradiction, it is senseless to say that, "I am going to explore what is dream by being awake." and "I am going to explore what is sleep by being awake." There is contradiction in it, antara virodha.

Then how will you get the knowledge about it? You can't have direct perception, you can't have even inference, it will not sufficiently give you knowledge which can be really valid and sufficient. It will be insufficient if it is proper and then it will be more often improper. So, Patanjali's means of knowledge which are pratyaksha anumana are not the means to get this knowledge about the svapna jñāna and nidra jñāna. Therefore, Patanjali implies that you can only depend on this jñāna which comes through agama.

Our Upanishads, our Upanishads and the literature of the lore has really explored it. Because those rishis', munis', yogis', have really realized sleep in its entirety and dream world in its entirety and therefore, they have mentioned it, and therefore you get all that in your scriptures. Upanishads will tell you about, Vedanta will tell you about, Yoga will tell you about.

So, there is something, knowledge about nidra and knowledge about svapna. This is so important that it is one of the major contributing factors for chitta prasadana needed for yoga. The chaitic culture, input for chitta required for you to have your yoga actualized.

Anyway, we go to yoga institutes and learn our yoga. If I say, "You must go to dream world and learn your yoga." You will say, "Nonsense." If I say, "Go to your sleep world and learn your yoga." You will say, "Nonsense." Is that right? Because this is our idea of learning our yoga. We must have a wakeful state and then we must go to a teacher, go to an institute whatever and learn yoga or read a book and know yoga. But the dream world is fabulous, which is revealed. I'll just give you a couple of examples to tell you a marvel about this dream world.

Dream world will break the barriers of your actuality. That's the power of dream world. Otherwise, when we are in a wakeful state, you know we have tremendous limitations cast by our actual conditions, what we call as real conditions, we call them as real conditions.

So, they are actually factual conditions, actual conditions and factual conditions. Philosophically we should not call as real conditions. So, whatever is class, caste, creed, gender, status, stature, caliber, condition of mind etc., is not real! It is true, it is true that you are a man or woman, you are young, you are old, you are oriental, occidental, or you have a caste, or creed and gender, status, stature, etc., yes, it is real, it is real. But what kind of reality?

That's why reality is classified as vyavahita reality. That is real in business plane of activity of life. So, we don't cross these barriers. Now I'll give you an example, you know what is your economic status and social status but however you can have a dream in which you can be a global emperor. Is that right? You can be a global emperor; the whole globe can be your possession. You can get such a dream that everything, whole globe belongs to you and your ruler of the globe. This is possible for you to have in your dream. And now since it is far from being factual, actual condition, that you are an ordinary person, ordinary citizen, you dub it as fantasy and you brush it aside. However, it can give you experience, it can give you experience of being a global emperor, global monarch, a global owner. It can give you experience of that state.

So, it should be noted that even karma phala, fructification of our karmas, there is great scope for so many things to fructify in our dream state which doesn't have scope to get actualized in our wakeful state. In a-wakeful state, you and me, ordinary citizens, average, ordinary citizens cannot become global monarchs. Because these shackles are there, these physical limitations that is there by way of our body, physical body, its castes a lot of limitation on our consciousness and therefore we cannot be that.

However, if there is a fructification of your karma, which should give you that delight and joy, at that point in time that you are global emperor, it is possible when you are in sleep and you get your dream that you are global emperor and global possessor. The whole globe is possessed by you, you are owner of the globe and you are ruler of the globe. So, dream can fructify. After all what is fruition? Is to give you delight and sorrow, or happiness and pain etc. It is inflicted inside dream and you get your experience of joy, you get experience of delight, you get your experience of pain, sorrow, that's all.

What is karma phala? Karma phala is by way of giving you pain and pleasure, delight and sorrow. Now, that volume of delight and sorrow, if it is not possible to be given to you in your a-wakeful state during lifetime and it is time to fructify. There is a scheme that you are in sleep and therefore you break so many barriers and you get that experience. So, you have the same joy, becoming a king, actually, really, and then becoming king in dream, there is no disparity in the delight and joy of that status, acquiring that status.

So anyway, it is quite interesting to really understand dream world, we are so much engaged in our mundanity of life, business activity of life, that we find no time or it is not worthwhile to spend time on what is sleep and what is dreamy world. What is svapnavasta and svapnasrishti?

Just as is actual shupti is there, this creation, this called, srishti, vyakta srishti. Then there is svapnasrishti, it is a world by itself. So, we who are engaged in business activity of life, and so many things actually. Paltry things have become so much important that we do not identify importance of so vital things. What is important for us? Happiness in this body, happiness in this mind, and the wealth etc., the money, wealth, recognition, name, fame etc., status. So that's our happiness and we try to use entire resources to be happy in this actual conditions, physical conditions, and we want to be in this world with those conditions. And then we do not want to spare anytime to know what is really svapnasrishti. It is a universe by itself, it's not dream world, as we are used to that expression. It is dream universe. We know what is universe that is visible to us and that is graspable to us and our a-wakeful state and empirical state of mind, we can understand the expanse of universe.

The svapnasrishti is definitely equal to that, or perhaps greater than that. So, there is a srishti, svapnasrishti, which is the term which comes in philosophy, mysticism, yoga, Vedanta. So also

dream, as a dream of world, dream is part of sleep, you know. That means that the sleep must be a larger universe, because dream is only a part of it, a fragment of it. But it is only mystic philosophers who are interested in those states and exploring those states.

Anyway, there is scope for a lot of knowledge about, called, svapna jñānam and nidra jñānam. Patanjali has just mentioned it and that is important measure to actualize our yogic potentials and be in a yogic state. That's why it comes in chitta parikarma. Chitta parikarma is a precursor to samadhi processes.

You can't be going for samadhi processes without any chitta parikarma. It's a precursor, it's mandatory, mandatory, that you must go through chitta parikarma and then only you qualify, and then you flow towards samadhi world, samadhi universe.

So there, he mentions svapna jñānam, nidra jñānam. What is a resource for this knowledge is agama — Upanishads, Vedanta, Sankhya, Yoga Shastra, Adhyatma Shastra. So, they will speak about all this because the seers and rishis and munis have mentioned as to what they are. They will only have these eyes to describe those, those worlds actually, those universes actually, because they have been into it and have come out of it. That's why they are Rishis and Munis.

So, they have that wisdom and then we can get the wisdom from their Gospels, from their Shastras, from what they have said, because their realm of experience is incomparably, exponentially greater than our radius of experience or diameter of experience. We have very, very, limited diameter or radius of our experience, compared to someone like Vasishtha, Yajnavalkya, Patanjali, Vyasa, these Rishis 'and Munis'.

And the divinity, Itself, has given us scriptures — Veda, Vedanta. They are out breaths of Divinity — Nishvasa. So, the Vedas, the Veda Shastras, the Vedanta Shastras, they have mentioned all this and that's only this source for us to understand what is svapna jñāna, what is nidra jñāna, what is the dream world and what is sleep world and what is dream universe and what is sleep universe. They are indeed universes greater than our actual universe that you might get to know, by looking into a book of astrophysics, astronomy. Anyway.

So, there is certainly enormous scope for vruttis by svapna jñānam and nidra jñānam. We do not know what really is state of sleep although we all experience every day, invariably. So, experience is one thing and knowledge is another thing, don't mess up here between experience and knowledge. Don't claim that if you have experience of something, you have knowledge of something.

We all have experience of sleep but none of us have knowledge of sleep. And even if we have knowledge of sleep, with the help of whatever modern science is divulging about, that's all limited, because you can Google and try to know what is sleep. You can seek this information today because information resources are so huge that you can download those informations and get to know as to what is the state of sleep, by looking into a neurological book or book on neurology or talking to a neurologist.

But that will be a paltry bit, because dream and sleep are really mysteries, even for modern science they are great mysteries. They have no clue as to what sleep is. Now the question is, "Will you have aklisha vrutti in sleep?" Is it possible to have aklisha vrutti in sleep is a moot question? So, if you have nidra jñānam you will know what it is and then you can't really argue saying there is no aklisha vrutti in sleep. It is there but we don't experience it. The reality is not only what to experience, there are so many things of reality which are beyond your experience, not that all the realities, physical realities are experienced.

What is being experienced today by a modern man, what was experienced by a man of last century, last millennium, big difference. The realities were there, the realities were there even a millennium ago, or millennia ago but there was no experience of it but today we have experiences of so many things, because of our advancement of technology and science. So, they existed but we did not have experience.

For instance, bacteria, was there all through, but now we have knowledge about it. We, all our ancestors, experienced the bacterial infections, but the bacteria was unknown, bacteria was very much part of reality, it did exist. Then, bacterial infections also did exist, the bacteria was not known but today we know bacteria. It's because of the advancement of science. So, the reality, the experience and knowledge, are all different things.

So, about nidra vrutti, or nidra state, upanishads have very interesting revelation, and if that is the case then you will certainly know that aklisha chitta vrutti is not aklisha mano vrutti. Because we very well know that every day, we sleep our minds do not evolve, we don't see evolvement of our mind by going to sleep.

And therefore, we can't trace any aklisha vrutti, in the sense you getting viveka, etc., nitya, nitya viveka, atma and atma viveka. So, it doesn't happen in our sleeps, however that is there, it is a probability, it can happen, it has its potentials to give you viveka. And some clue we get in dream experience. I will tell you after a real kind of a case, that a person who has deemed to be an average intelligent person, he was stupid person, solved a difficult mathematical problem in dream, it is possible, because you know your physical strength but you can't really have a fight with elephant and you can fell the elephant, topple the elephant, you can kick the elephant, you can drive away the elephant, blow the elephant. That can happen in dream, not in a wakeful

state. In a wakeful state the condition is that it will smash you, it will stampede on you and it will kill you.

But in dream it can happen that you have a duet with elephant and you come victorious. So, you have that endless physical prowess in dream. You have endless intellectual prowess in dream, you can solve a very difficult mathematical problem where you can't solve mathematical symbol, mathematical problem, when you are a-wakeful, and you are stupid to be solving any problem mathematical. So, you are dubbed and tagged as stupid person and you can't solve such problems, but in dream it can happen. Therefore, they say what is not possible in dream but I've already told you about what is not possible in dream, we have discussed that earlier in the last session. But in one sense it is true that nothing is impossible in dream in the sense, physical power, intellectual power, emotional power, mental power. All these powers really hit the level of infinitude that you will be successfully performing certain feats in dreamy state.

You can win a duel with a world title holder, Mr. Universe, in dream, otherwise you know in a wakeful state you can just smash your knees/palms. You're helpless, hapless, hopeless, but in dream you can topple the person. You can come victorious in a duet. So also, intellectual problems for which we don't have caliber, in dream solutions have come. So, dreams will have lots of solutions to many of the intellectual problems. It is because the shackles are broken, the framework of that empirical world, empiricism is broken in dream and therefore you can do so many things which are out of box.

So, such marvels can happen in dream but we dub them as something, fantasies. Because for our business activity of life and business status of life, those are fantasies. If I won the whole globe in my sleep last night, today I'm where I am, same, almost a pauper man.

So, vyāvahārik satkar, vyāvahāric satya, it is so dazzling bright that so many things that are otherwise even true, they are out of sight as true. Like there are many bright stars in the sky, thousand million times brighter than the sun but what is their fate in the daytime? They are almost distant, you don't see them; they will be billion times brighter than the sun, billion times larger than the sun, but during the daytime what is their fate? They are nonexistent almost. Because all the stars are nonexistent during the daytime, do they really not exist? Do they only appear at night? They are very much there in the sky, they are very much in the sky, but we don't see them, so much so that we say they are not there. Nobody says I see stars during the daytime except one star that is sun. Other stars are very much in the sky, or in the space, we don't see them. But even at night when it is their time, which star is as bright as sun at night? Then it won't be night for you. While the fact is that there are stars which are billion times brighter than the sun, sun but they are just twinkling and their status is twinkle, twinkle, little star, little star. That's not true, they can be thousands of times, ten thousand times, million times, billion times larger than the sun, brighter than the sun, hotter than the sun.

So, what is the reality? But we will not sight the reality at all. So, the realm of reality expands in dreamy state. And further in sleep, dormancy, it is further exponentially greater because dream is part of sleep, dream is just part of sleep, fragment of sleep. So, sleep universe is further larger.

Anyway, aklishata, you can get aklishata in svapna. There are examples, they are called allegorical dreams, drishtānta svapna. Most of wisdom of yogis, they have got in dreams, drishtānta. That's called drishtānta. All these great sages had enormous baggage of drishtānta for them to be wise and sagacious and sagely.

It will be strange for you to conceive this, at most of their knowledge has come in svapnavasta. And that is why it is called, drishtantara svapna. Drishtantara, drishta- antara, beyond the end of seeable. And then it has such meanings, like allegorical dreams. To put it in modern man's language, there's allegory. So, there are many dreams that we can't interpret, or we misinterpret. We say, "I had this dream and that it was petrifying dream." Actually, what it was, the real interpretation was not known to us. Therefore, there are some, what do you call? devarshis, they are called devarshis. They interpret your dreams, they will say, this is the meaning of your dream. The meaning that you took is absolutely, has no relation with what it really meant.

So, there's allegory or something is, symbolically appearing to you. So, you catch the symbol, and the symbolic meaning is not really caught. And therefore, you said you had a petrifying dream and this was what was in my dream but then somebody said this was the meaning of the dream, therefore do some things, do this and that. Don't just brush it aside saying it was dream experience.

So, we can't interpret the dream, that's a problem. So, see the problem that we have, we don't remember the dreams, we don't understand the dreams, and if we think we have understood, our interpretation is not right. So, we can be committing a mistake in interpreting the dream. And therefore, somebody tells us this is the meaning of your dream and this is what you need to do.

There is some kind of prāyaschitta (expiation) or some karma to be done. I'll give you a simple, but very popular example: If somebody is getting a cobra in dream or snake in dream, we say, just it was dream, and therefore we brush aside, but somebody comes and says, "No, no, no, go to Shivalaya, go to Shiva's temple, and do some abhisheka there, or just go and visit and just salute the pindi of Shiva, Shiva pindi, and then because there is some significance to the snake coming in dream, or sometimes more often, the snake or cobra coming in dream, so it cannot just be brushed aside and therefore somebody tells, a wiseman tells us, "You need to do this."

“Offer this in a Shiva temple.” “Offer this on Shivalinga.” or do this kind of abhisheka to Shiva linga or just go and do Namaskar to Shiva linga.

So, the interpretation can be different. So, there will be aklisha vrutti perhaps but we do not interpret that way, and therefore it doesn't touch the surface of our mind. We don't get the aklishata surfacing on the mind. You can't say there is no potential of aklishata. There can be aklishata vrutti even but our interpretation goes wrong and therefore we don't have it. But then there can be aklishata in case of drishtānta svapna because that has transformed many people. Many people have transformed by dream experiences.

This is real, is a very, very long history of spiritual history, adhyatmic history, paramarthic history. That's why it is called, drishtanta svapna, and then you can understand it is aklisha vrutti. So, it is possible that svapna has aklishata and klishata, both, because that is a chitta vrutti. Being a chitta vrutti, it will be either of the class or could be a blend of the two. A mixed kind of vrutti. But however, that is there.

But in our claim, sometimes we can say, “I'm very happy by what dream I had.” You have some sublime dream experience and you are happy, whole day goes wonderfully well for you, just because one dream, that you were in some temple situation, temple shrine condition, visiting a shrine, and then you had wonderful darshan, etc., and you had wonderful Japa there, etc., etc. So, you can have this in dream. The dream works well and your whole day is wonderful, excellent day, exclusive day for you in your life. So even for us, we can have good dreams and they can be so good dreams. We can have bad dreams and they can be absolutely bad dreams. So, klisha/ aklisha on the plane of that sukha/dukha is traceable.

Anyway, coming to finally, to sushupti, for today's session, let me tell you here: What is this dreamless sleep? You know we all say that after a sleep, “I'm energized.” Now we think we get energized, it's not just that we had a good rest, because after a good rest it doesn't mean that you become energetic, you have to do something else to become energetic. Like you recover after being very, very, tired. If you recover, that doesn't mean that you become absolutely electrified, energetic. So, you'll have to do something and slowly get into the groove of being energetic.

So, the sleep is not just giving us rest to come out of the fatigue. You don't just say, “My fatigue is gone. I slept well.” You can go far beyond just overcoming fatigue. So, neurology doesn't really explain this. It will say that you will have a good rest, body will rest, although the physiology is functioning, metabolism is functioning, they say it has rested well. Where is the rest? Because there is autonomous system working, insistently working, keeps on working, even in your good sleep or dreamless sleep.

The brain is functioning even in your dreamless sleep. Although you may not have psychological vrutti in the dream, the brain is working for autonomous system. So, the rest is also, not in true sense, you don't really rest in sleep as much as one really rests after death.

I don't know why you have to wish someone, "Let the soul rest in peace." Because that's the complete rest that we mortals can think about which comes after death. Anyway, so we go beyond, we feel fresh, we feel energetic, we feel energized even after very good sleep and not just overcome the fatigue of the previous evening. We can go well past just de-fatigued conditions. We can become energetic, very, very energetic. How does that happen? How does that come true? So just coming, having a good rest doesn't do that much. There is something much more than that. What is much more than that? Upanishads have beautiful, beautiful metaphor here.

I will relate that to you and we'll conclude the session today. See, when you go and have a dating with your beloved, what happens? Was it just dating? What happens to your energy levels? What happens to your joy level, delight level, energy level if you're successful dating with your beloved? What happens? You just say that I had dating and completed my dating, just as you have an appointment with a lawyer and physician and you come back and say, "I had an appointment." But when you have a dating, you don't say, "I had a dating with advocate and lawyer." Where you have gone for professional work, or for some judicial work, or your health work. Then, but, when you have a dating with your beloved, what happens to you? It's a great experience.

Similarly, in mysticism, the jivatma has a dating with Paramatma, his beloved. And, not only just dating, he goes in a very fast embrace. So, the lover and beloved have a very, very warm and very strong embrace. What must be the state of that jivatma? Who is having a dating with this beloved at night during sleep? This is the description that has come in upanishads. That he goes in embrace, goes to the bosom of this beloved. And then you can imagine what must be happening to jivatma. Can you measure the elation that would be coming? But this is a description that comes in Brihadāranya upanishad, it's not just we go and close our world and take a recluse. No, oh no, it's not isolation, it's not recluse, it's a dating. Jivatma has a dating with Paramatma. Then you can understand, or if you have met, had that kind of dating with Paramatma, who is satyam jñānam anantam, where is any logic in saying that nothing touched you, satyam jñānam anantam. So therefore, there is definitely that satyam jñānam anantam revelation or something of that touches you, that the embodiment of satyam jñānam anantam touches you, not only touches you, you are in an embrace with it. Then something, you can imagine what is transmitted. Where is the argument to say that there is no akliṣṭa vrutti?

So, sleep has akliṣṭa vrutti. Svapna can have akliṣṭa vrutti. Divasvapna (daydreaming) can have akliṣṭa vrutti. You know some people; they have such a strong imagination and that imagination

gives them a quantum leap. They say they had imagination, we say it is intuition, imagination. But that is out of some daydreaming that they indulged with.

And then, they have a quantum leap in their material life even. Where is the argument to say that there cannot be a quantum leap by svapnavasta in spiritual realm? Or dream world of the spiritual realm. And I have just now told you that dreams can give you such revelations, drishtantara svapna, what is the deficiency of klishtha vrutti in drishtantara svapna? It has high potency aklishtha vrutti in drishtantara svapna. So therefore, it is possible that there is klishhtata/aklishhtata in the whole nidra vrutti as technically mentioned by Patanjali, which circumscribes all those states which I told you.

So, there can be klishhtata/aklishhtata. Anyway, with that, we will conclude today's session, where perhaps you had a little excursion into dream world and sleep world, that is so important in adhyatmic process. The dream and sleep are investigated thoroughly in spiritual process and Patanjali just gives a clue here, svapna jñānam, nidra jñānam, alumbanam, for samapatti process and samadhi process. So don't dub it as a tamasic state, sleep as a tamasic state. Sleep is tamasic state but nidra is not necessarily tamasic state because Drishtantara svapna only comes in that. How can you call it tamasic vrutti? Because some people have interpreted that nidra is a tamasic vrutti. So much tamasic, it is like tar, tar like tamasic vrutti.

But drishtantara will come only out of it. And this kind of dating for our individual finite self with the universal infinite Self, is only possible, the dating is only available there. You know you decide on venue of dating, where to go, where to meet. So that's the venue for this dating. Sleep, nidra, is the venue for the dating. You don't like dating anywhere, everywhere. Is that right? So that's a wonderful zone for dating. Like, these romantic people hunt for such places which is good for dating. So, this is the place for this dating, which is available within us and by a very natural state of nidra. It's a fabulous state to further explore. Anyway, at our level and this level of our education, I think that is sufficient. So, with that, we conclude the session. Namaskar all of you.