

Session 72: Nidra Conclusion & Smriti Vrutti Commenced

Namaskar. Welcome to this new session. We have been dealing with nidra vrutti. And towards the end of last session, I spoke about, the very creation. We know only one creation that is around us. We only know one creation which the modern science speaks about, talks about. That this is boundless universe, expanding for some fifteen, sixteen, billions of light years and ever growing. And then it contains those billions and trillions of stars. Many nebulae, many galaxies, and then we are in Milky Way, and then we have a solar system, and then we have earth in solar system. And then, on the planet there are five continents and in one of the continents, in one of the countries of that continent, and in one of the cities of that country, in a locality of that city, we reside.

But that is about this physical creation. The modern science doesn't speak anything about beyond the physical creation. But, in mysticism and the oriental philosophies, there is definitely mention of other creations. So, the other creations mean, the creation about, apart from one that we know about and can be knowing about, and can be inferring about in our a-wakeful state. An a-wakeful state is only one of the states of consciousness.

There are other states of consciousness too. And, therefore, like we say, a-wakeful state, dream state of consciousness, and then dormant state of consciousness, and then the fourth state of consciousness, turiya-avastha.

So, there are creations in others, or for others, states of consciousness also. This physical creation doesn't remain, although it is very much around, it doesn't remain to us, it is of no significance to us, when we are fast asleep.

And then in dream state of consciousness, to this physical creation, manifest physical creation, tangible physical creation, is of no meaning. We have similar creation taking place in state of dreams.

We can see an elephant in a zoo, we can see an elephant in safari while we are in forest, we can see a real elephant. But then, what about the elephant that we see in dreams? From which world is that? Is it from biological world? Is it from zoological world? Yet we see that elephant.

So, material of that elephant is totally different. The material of that elephant is your consciousness. The material of elephant outside, the physical elephant, the real elephant, the species, live species, in the form of elephant, its material is its body, body matter. Whereas this elephant in dream, doesn't have skin, flesh, muscles, bones, tissues, blood, etc., etc. Yet, there is an elephant.

So, in mysticism it is spoken about, svapna śṛṣṭi, creation in sleep. The creation of sleep consciousness. The entire creation of the sleep consciousness is totally different than physical consciousness. You might see a lotus, you might see a rose, you can see a person, you can see a creature, you can see mountains and rivers and, what not in dream? but there are not of the same material.

So, they are actually light effects. Like, you are aware of these laser shows. Might have attended some of the laser shows. So, this is a laser show kind of thing within ourselves in dream. These are all light effects, prajna, that's why it is called as prajna, or Pradyumna.

These are all terms which come in metaphysics and mysticism. Svapnavastha is called Pradyumna. Pradyumna means a form of Vasudeva, Para-Vasudeva, and 'yum' means light. So, it is light show. Dream is a light show.

So therefore, it's a totally different creation, according to very intriguing levels of philosophy, and therefore it is called svapna śṛṣṭi. It is very creation. It has its own creation. Like you have, as I said last time, you have roads on which you perhaps will walk in dreams. You will sight some lakes and rivers and mountains and trees and animals and, what not in dreams? So, those objects of dreams are totally of different material and therefore it is a different śṛṣṭi, it's a different creation. So, there is svapna śṛṣṭi. It is a creation by itself.

Then, in state of sleep, also there is a creation. There is a śṛṣṭi in which we go, and once we are there, we don't have to be seeing anything. We don't want to see anything, we don't want to hear anything, we'll not be hearing anything, we'll not be sensing anything, we don't want to be sensing anything. So, it is such a creation.

Nidrāvastha, state of consciousness of sleep. Which we call as dreamless sleep in psychology. We exist, where do we exist while we are in fast asleep? So, it is a state of consciousness and that state of consciousness itself has its own creation. Where there is nothing to be seen, nothing to be heard, nothing to be felt, nothing to be tasted, nothing to be sighted.

Yet, that means it is an intriguing concept to really understand what are these three states of consciousness. We are just looking at those very superficially in our modern psychologies. Awakeful state of consciousness, dream state of consciousness, sleep state of consciousness, and transcendent state of consciousness. We are not really looking into it.

We very much exist in all those. Now, if we exist in all those, that means just as we live in creation now, if this creation is totally removed, then we also perish. But we don't perish in sleep, we don't perish in dream, we very much exist. And therefore, there is that creation as well. And with regard to sleep you might wonder, how is it that there is a creation you see?

So, there is a statement made by Vyasa which nobody really dives into it. Say, even when we make such an expression that I had a very good sleep. Now, it's not that we say I had a very good sleep, you are happy with that sleep, sukham-aham-asvāpsam.

When you are at party, a very delicious food, you don't just say that I ate so many delicacies. I ate a lot of delicacies. Can you wield the truth that there was happiness in relishing that party? That means you're happy? When You say I enjoy the party or I had a party, that means there was that delight and happiness. It is very much there, it is implied. So, when we say, I had a very good sleep, very good, nice, wonderful sleep. That means what? There was pleasure, there was happiness, there was delight, there was sukha. Now what is this kind of sukha that you have in such a deep sleep, which Vyasa has stated. But then, we are not really penetrating the depth of it.

Now, what is that kind of sukha? Because we never only have a good sleep and say, I had a very good sleep. There is invariably that concomitance of happiness and delight and sukha. Now, what is that kind of sukha? If you recall I quoted Upanishadic words, not words, but as I told you, the register of upanishadic mentioned that the finite soul is in very fast and thick embrace with its Beloved.

Now, and that's a dating as I said. Lover and Beloved. They are in a dating; they are in a date. Now, you can really see, the degree of happiness. There's an enormous degree of happiness which we really don't quantify. Now, let's make an attempt to quantify. What is that volume of happiness. It's such an infinite happiness, immeasurable happiness. Which we'll only realize if we really ponder over it and little analyze, as to quantity of sukha. See, there is quantification of the weights and distance, etc., etc. You know, kilograms and centimeters and millimeters, grams, etc. But we never think of measuring sukha. We don't quantify our sukha/dukha. There are no units. There are no units, but, see this sukha in nidra avastha of consciousness, or nidra state, or nidra vrutti, sukhamahamasvāpsam. Then, what does Vyasa explain there? So, Vyasa says, sukhamahamasvāpsam prasannaṁ me manaḥ prajñāṁ me viśāradīkaroti. So, this is the description.

So, it is not just saying that I slept well, I did not know anything, I did not hear anything. But there are positive symptoms whereby we say, I had a very good sleep. And we have happiness and delight. What is that happiness? If you try to understand, what is that happiness, then you will have to have some idea of the quantification of that happiness. The volume of that happiness.

One of the mystic poet Saint says the following: He says, even if somebody is a very sensual person, cupidity, carnality, sensuality up to brim, materialistic to brim, looking for only material wealth, etc. And he has happiness in money, let's say. Because we are all familiar with this and we too have this, our happiness with money is immeasurable. Money is most coveted to we commoners. Then, our happiness lies in all those wealth, you know, the gold, silver, diamond, pearls, etc., etc., and money, wealth, estate. You ask someone, even who is a stark materialistic, absolutely materialist to brim. You ask that person, that I will go on giving you wealth continuously, continuously, continuously. But he should not go to sleep. So, even a cupid person, a carnal person, will give up sensuality, he will give up that consumption, which is so favorite to him. He will say, No, I have enough, I want to sleep. Let me go to sleep.

So, any amount of wealth, the happiness that you get by any amount of wealth, any amount of glory, any amount of name, fame, recognition, etc., etc., is nothing compared to have a sleep. And having a sleep, the happiness that the sleep gives. So, the person will kick away all those washeries, relishes, he will say: No more, thank-you, thank-you, let me go to sleep.

So, now understand, what is the sukha in having billions and trillions of rupees with you? What is the happiness of that? And that happiness, you are prepared to kick for your state of sleep. That is actually, it is not that we want to sleep and therefore we want sleep. Actually, there is sukha, because just now I gave you the expression that we have it and Vyasa has made it, sukhamahamasvāpsam. And then, the whole expression which I told you, prasannaṁ me manaḥ. So, now try to have your imagination to quantify the pleasure out of state of sleep. We will not like to have any pleasure, any sensual pleasure, any mental pleasure, by keeping the sleep at stake. We will keep all those at stake and we will opt for this sleep. Because, there is that happiness.

What is this happiness? The essential you, the core aspect of you, has a dating with this Beloved. Now, you can understand what is the pleasure of having a dating. A lover having a dating with Beloved. Beloved having a dating with the lover.

Now, that is why Upanishads have described and given us some kind of clue to measure the happiness that is there in good sleep. Good sleep is not just good sleep. It is enormous touch of happiness and delight immeasurable, of immeasurable volume, and that's why now try to understand that sleep, which is a creation, which is a śṛṣṭi, which has boundless, immeasurable happiness. You won't get that in this terrestrial plane. If you are possessing millions. You are given billions; you will expect trillions. If you are given trillions, you will expect quadrillions. If you are given quadrillions, you will expect pentillions, if you are given pentillions, you will expect sextillions. If you are given sextillions, you will expect septillions. If you are given septillions, you will expect octillions. If you are given octillions, you'll be expecting nonillions. If you are given nonillions, it is endless. It is endless.

But this exceeds all those happinesses, those grades of happinesses. So, there is therefore, every day when we have a sleep, we are given a kind of sip of immeasurable pleasure. We are given a dip into immeasurable pleasure, immeasurable, absolutely immeasurable. And that immeasurable pleasure is called brahmananda. Brahmananda, if you look into the table given in Taittiriya Upanishad about various levels of ananda, bliss.

Now, where will this bliss come? It will not come in this terrestrial plane. So, we have for higher kind of bliss and joy, we imagine heavens. Any amount of terrestrial happiness will not give you that bliss, joy. Then, we look for celestial planes, svarga loka. And then we have higher quantum of bliss and joy and then something that is beyond that heaven even. So, this is beyond the joy of heavens, exponentially greater joy than heavens. So, it's a different creation. It's a different plane. You can't get celestial pleasures on this plane, on the terrestrial plane. To have celestial pleasures, you have to go to celestial planes, bhūha, bhuvaha, svaha, maha, janaha, tapaha,

satya loka. So, you'll have to go to various planes which are mentioned by our ancient wisdom and by wisdom of the lore.

So, we will get the incremental joys. And we ourselves get incremental joys by being on the terrestrial plane while going to sleep, by being in sleep. That's the sukham, that's the quantum of sukham. When you say, sukham-aham-asvāpsam, it is not that I had the basundi and jalebis (kinds of sweets), and that amount of happiness I got. No. It is certainly more. It is certainly immeasurably more.

The sukha there, try to understand what is that sukha and try to measure the sukha. Then, you will try to have some imagination as to what this is. And then of course upanishads tell you about what is this and that's why the metaphor that the karana, the karana śarīra in you, goes in embrace with Maha karana. And it is, it's Beloved. And it goes into bosom of It.

So, it is a śṛṣṭi., you can't get that quantum of sukha here on this planet, on this paltry planet of the solar system, of this galaxy. You will have to go to some other plane. Of course, there is some other plane, and that is śṛṣṭi. So, there is svapna srishti, there is nidra śṛṣṭi. Because it gives us experience. It may not be coming as a bhoga to psychological self or peripheral chitta. But somewhere in the deeper plane of chitta there is that enormity of sukha. It's not just sukha.

And, therefore, to be having that, you will have to go to that creation. Unless you go to that shruti and that creation, you won't get it. If you want celestial pleasures, what is called as, amritva (immortality) and ajaratva (everlasting youth). You can't be on the planet and have amritva and ajaratva. You have to go to heavens to be having ajaratva and amritva or ever youth condition. You can't have it on the planet. You will have to go to heavens, so that you are ever young.

So, it's a different creation. In the svapna śṛṣṭi, I told you, you have enormous province and power and strength, and energies. You can't have it on the terrestrial plane. So, it's not only that you're going to dream state, you're going to dream World. And that dream World means dream creation. And in that dream creation you have strength of ten elephants put together. That's why you can wield a duet with elephant.

So, the point is that there are those śṛṣṭis. There are those creations. We are aware of jagrata avastha śṛṣṭi, jagrata śṛṣṭi, but we are not aware of svapna śṛṣṭi. Adhyatma mentions it. Svapna śṛṣṭi and sushupti śṛṣṭi. Sushupti also, as the upanishads have told us, that is enormous, immeasurable joy, delight, sukha. Which is paltry bit. Which is just an iota of sukha compared to you on the planet possessing trillions, and quadrillions and pintillions, and sextillions and septillions of rupees or dollars or euros or pounds.

The point is that it is a śṛṣṭi by itself. So, this is something that would come when we dive deeper into this pancha vruttis. I told you that this is not in our syllabus but yet I've given you a preview. So, that's how we have to understand the nidra, in the form of svapna as well as in the form of sushupti.

Now, let me tell you about few quotations which come: Sushuptikale sakale vilina, tamo abhibhutah sukha rupam eti. Sukha-rupam-eti. Now, I told you about the quantum of sukha here. The grade of sukha already. So, this is what the Kaivalya Upanishad says. This a quotation from Kaivalya Upanishad: Sushuptikale sakale viline. All this jagrata śṛṣṭi is gone into absorption or has merged and it's not there. Where is it merging? It is merging into that plane of creation which is so superior. So, we need to have this imagination to this quotation of upanishads.

Then, let me tell you about a quotation which comes in Bruhadāraṇya Upaniṣad: prajnenatmana-samparisvaktanabahyam kim canaveda nantaram. tadva asyaitad apta-kaman, akaman rupam sokantaram.

So, that is the state of sleep. Prajnenatmana-samparisvaktō. It is an embrace. Whereby nothing from outside, nothing from within, is sensed and perceived. And then we really become apta-kama, atma-kama, akaman. These predicates have very deep meanings.

And then when we cross sorrow, it is not just we cross sorrow, we cross sorrow with these conditions. That we become apta-Kama, atmakama and akama. It is because of the joy, the volume of joy that we have.

Then I told you during the last session that it is brahmarupata sushupti, samadhi sushupti, moksheshu brahmarupatta. That is a Sāṅkhya sūtra. So, those are a few quotations from the texts.

Well, a mystic poet has said that we return to our Creator every time, each day, during the state of sleep. Now, try to imagine what must be the happiness and delight that what it's able to go back to one's Creator for a while. Have an engagement with Creator for a while. And this Creator is said not just to be our Creator but for our metaphysical entity of self. It is Beloved.

And of course, then, just as you know when you have to meet a dignitary or head of the state, etc., we go to their residence, like to be meeting the president of the country, you go to the president's residence and you meet there. So, we go to that Creator's abode. And then we have engagement with Creator in the Creator's abode. Now, we can imagine what must be the Creator's above, like we can imagine what must be the residence of a minister of a country, or a president of a country, big country, rich country. What should be the house of that president or prime minister or head of state? So, we go to that abode in our state of sleep.

But then it is because of the box that we are in, in a wakeful state, we really can't understand the amount of happiness that the kāraṇa śarīra had in state of sleep. And we try to look at the happiness of the sthula śarīra, the gross śarīra. The gross śarīra cannot be really getting into its grasp the amount of joy that the kāraṇa śarīra has. Like a subhuman creature cannot imagine the happiness of a human being. A palacious house, well equipped house, huge house, with a lot of amenities etc., etc. You see the bedbugs and mosquitos getting in any house. They don't look at whether it is such a house or whether it's just a pavement, because they are only

looking for human blood. Where ever they will get it they will do it. They don't try to go for blood of one who is in a palacious house, sleeping on the bed there.

So, the bedbug whether it is in a pavement or whether it is in a palace, the bedbug doesn't know the difference of joy being in a palace or being in a pavement. And they certainly do not understand the joy of the master of their house, because they are sub humans and then we are humans. Our joy is in what we have in our house or what we want to have in our house or what we can be looking for having in our house, what we can be expecting in our house. We don't have joy in just four walls and one ceiling and one floor.

But sub humans don't look for what we look for, amenities in our house. Similarly, this jagratavastha aham is just a creature, a small creature. And sushuptiavastha creature is not that. Like as I said yesterday that, the one who has dream experience is not the one who comes out and says, I had a dream. Or one who had sleep experience is not the one who comes out and says, I had a very good sleep.

So, if you had a very good sleep, perhaps you were just in a tar, a tar coated condition. But one who really, that sukshma, karana śarīra, which is not in sleep, it is in joy. It is soaked in joy. Your gross and sthula is in sleep but the karana śarīra is not in sleep. It is taking a dip into That Lake of bliss Infinite.

So, well, it is quite intriguing for we temporal people to really conceive these things. But that is the reality. So, as we improve our state of consciousness, we will be able to understand the realities.

Like you as an adult person, if your bank account is swollen by some billions of rupees, your happiness is immeasurable. But then your infant child has no joy in your passbook entry showing that you have some billions of rupees showing in your account. Because that is not it's joy. What is the bank balance is not the joy of that child of one or two or three years of age? Where your joy is? your most of the joy is there as to what my bank balance. Do you understand? These are all relative aspects of sukha.

So also, there is relative aspect of sukha between sthula śarīra, sukṣma śarīra, karana śarīra. Which goes to sleep? Sthula. Not the sukṣma and not the karana. They are awake, and therefore, there are chitta vruttis to them.

The chitta vrutti, which is on the plane of sukṣma śarīra, on the plane of karana śarīra. They have enormous happiness, delight and joy in dreamless sleep. It's not a blank. It is not a blank state. It's not a void. Anyway.

Then, I also made reference to the theories of sleep. There are two theories which come in upanishads. Śramaṇa siddhanta, Laya siddhanta. Śramaṇa means fatigue theory. Śramaṇa means tiredness. Now therefore it is sramaṇa siddhanta.

When all this, your body, mind and senses are tired with the day's activity, naturally they want to go to sleep. And because they're tired, like we feel after a while, tired in our eyes and in our brain and then we just want to take a sleep, a nap. If not sleep, at least a nap, and then we are refreshed. So, even if you are not tired, that is tired and therefore it wants sleep. Now, that's called sramana siddhanta. And that is how the state of sleep is identified in upanishads.

When the body's tired, you want to rest. Yes, but when the body will get tired and your intellect will get tired are two different parameters. So, one who has done physical activity a lot and the body's tired, limbs are tired, the person will go to sleep. But the person who has been at a study table and has been solving mathematical problems, what will get tired is his brain. Without any physical activity, the brain gets tired and therefore the person goes to sleep after a while. Not that person had physical activity and therefore limbs are tired and therefore going for sleep.

So, that is sramana. Intellect had some sramana, labor, and then it is tired. So, body can get tired, mind can get tired, senses can get tired. So, all these various layers and aspects of our factors of our embodiment can get tired and there are different tiring levels. There are different tiring levels.

So, for a student of mathematics, the body is not at all tired but then something else is tired and then therefore he wants to go to sleep. For a laborer, a porter at a railway station or at an airport or a porter who gets tired, that he gets tired in body, not in his intellect, not in his mind. So, understand the launch point of sleep for a porter, for a physical labourer, launch point of sleep for one who is in mental activity, intellectual activity, cerebral activity, emotional activity. So, these are different tired nesses. But anyway, there is that tiredness. The tiredness entails a sleep, sramana siddhanta.

Then, laya siddhanta, absorption. So, these are two dimensions of interpreting a state of sleep. Not that there are two ways of getting sleep but two interpretations, two dimensions of sleep. So, in another dimension they speak about the laya. Grosser getting absorbed into subtle, subtle getting absorbed into subtler, subtler getting absorbed into more, and more subtler. More and more subtler getting into absorption in subtler and subtler and subtler. So on and so forth. So, by that kind of reversal journey, reversal process, somewhere the sleep will ensue.

So, that is the state where everything is absorbed in prāṇa. Everything is absorbed in prāṇa. Now, therefore you understand that prāṇa is not breath. Because prāṇa is the dissolvent in which senses get dissolved, mind gets dissolved, psyche, consciousness, intellect gets dissolved. And then comes sleep. So, these are very interesting theories which upanishads have spoken about.

Let me again finally tell you the interesting theories which Patanjali has spoken about. Let me again finally tell you the meaning of all these scriptural statements depend upon our hierarchies of understanding, hierarchies of consciousness. What does this absorption mean to you and me but what this absorption means to a yogi. Yogi will be able to explain the absorptions differently and will see the effects of absorptions differently.

So, also the sukham of nidra. What are we going to imagine? What is our caliber to imagine? But then what a yogi will interpret the sukha, which I told you just now, it is infinite bliss joy. So, we need to heighten our consciousness to interpret shastras. If you are reading Patanjali for the first time how much will you dive into it? If you dive too deep perhaps, you will choke and you will die. But someone, a yogi can dive deeper without dying. And then we'll come out with greater revelations. That's how these scriptures are. They're meaning is unfathomable.

Bhagavad Gita is not what it means to you. Because it means much more to someone like Janeshwar, someone like Shankaracharya, someone like Ramanujacharya. The verses are same, the words are same. But what the Gita means to them is totally different than what Gita means to us. If we try to dive deeper, we'll get nothing. Or perhaps we'll get choked. But they can dive deeper and get revelations, they can extract the meanings of all those verses of Bhagavad Gita. So that's why in Patanjali's yoga sutras, an accomplished yogi dives deeper. They are the same sutras for even Vyasa and Yajnavalkya and Janeshwar. The sutras are not different for them. Same sutras but they can find deeper purport.

And that is why I have been saying, this is an educative process. The more we get educated, the more we are able to extract the essence. To finally extract the quintessence.

Anyway, that's about the nidra that I want to tell you about. So, with that we will be ending this discussion on nidra vrutti. There's enormous for you to assimilate. Enormous for you to ponder over, ruminate over. And that is so necessary because of the subject matter that has been put forth. So, with that we will end the session and we'll end our session on nidra vrutti.

We will be proceeding to next vrutti which is smriti. Again, wrongly translated as memory. Memory is a pond. Smriti is an ocean. So, it is wiser for education purpose to maintain these terms as far as possible. Smriti as smriti, and not smriti as memory. Memory means, you know, noumenic technics are there. And you will know what is that memory. At what avail is that memory? This smriti has enormous depth. Just with one statement I will explain it to you. Any amount of good memory is not going to give you liberation. Is that right? Any amount of memory, noumenic, noumenic memory, is not going to give you liberation but smriti is going to give you liberation.

SMRUTI LAMBHE SARVA GRANTHINA VI:PRAMOSHAN. Upanishad, Chhandyogya Upanishad. Therefore, don't mistake. What is being spoken of is not memory vrutti but Smriti vrutti and for smriti there is no word in any other language. It's a technical term. So smriti is smriti. Let's try to understand what that vrutti is, but that is for the next time. Namaskar.