

PODCAST 223, THREE STATES OF CONSCIOUSNESS

Om Sri Sai Ram

Prasanthi Sandesh welcomes you.

We sincerely trust that you had a nice time during Christmas and the New Year. We sincerely pray that Bhagavan should bless you all with long life, healthy life and spiritual life. May Bhagavan Baba be with you forever and ever.

After some vacation, we decided to restart our podcasts. And the vacation was needed because of a long period of strenuous work and also for self-evaluation and assessment. We sincerely request you to continue to extend your cooperation and support in the coming years also. Thank you very much.

Guided by the actions of past lives, man returns again from *sushuptha awastha* to *swapna awastha*, to *jagratha awastha*, *Sushupta awastha* means the state of deep sleep to *swapna awastha*, meaning the dream state, to *jagratha awastha*, meaning the waking state. So it is a question of return from *sushupti*, deep sleep to *swapna*, the dream and back to *jagrath*, the wakeful state.

Thus, the embodied soul dwells in three cities. The gross body, the subtle body and the causal body. And the web of all illusions is born out of this condition. Only when the three bodies have dissolved will the embodied soul become free from the web of illusion. It's only our imagination, illusion. That's all.

We should be free from all the three states. The soul will then realise eternal bliss. It is out of this that *prana*, the life energy, the mind and all the senses emerge. It is out of this that all the world is created, which includes sky, air, fire, water and the earth. This is the quintessence of the teachings of Maharishi.

We talked about how a man in his **hypnotised** state of mind falls into imaginary joy or suffering during the waking, dreaming and sleeping states. We talked about how man creates illusions of happiness and then suffers unhappiness during *jagrath*, *swapna*, *sushupti* - waking, dreaming and sleeping.

Well, India has done much research on these three states. And let me remind you again that these three words present yet another aspect of India's research into the number three. Man's so-called outer visible state is a combination of these three states. It might seem visible, yet we embody all these three states.

But the essence which is hidden behind man's life is beyond these three states. Only the **world** is a creation of these three. Hence we will need to understand this principle very clearly in order to go into the deeper aspects of Vedanta.

Firstly, waking, dreaming and sleeping are not only states of mind but they are also the foundation pillars of life. Life is based on these three pillars, but we are a fourth pillar. The house is created out of these three pillars but the one who lives in the house is separate from it. Therefore, it is the fourth.

This is why in India this fourth state has been called *turiya*. *Turiya* means 'the fourth'. It has not been given any name. It is simply called the fourth state. That's all. The other three have been given names but the fourth cannot be given any name. Nobody knows its name and it cannot be compared with anything else. So it has been called the fourth.

We pass through the other three states every day. When you wake up in the morning you enter *jagrath*, the waking state. In the evening when you go to bed, first you enter *swapna*, the dream state. Then when the dream state has also been crossed, you enter *sushupti*, the deep sleep state.

During each twenty-four hour day, you go on passing again and again through these three states. And if you look into it a little more deeply, you'll find that you are passing through one of these three states almost all the time. From the outside you appear to be in the waking state when suddenly inside you a dream begins, which you call day-dreaming. Sometimes it seems as if for a moment you are not in this world at all, as if you have lost all consciousness. Then, the other state is *sushupti*, the sleep state, which is over.

During a twenty-four hour cycle, you move through these three states on a bigger scale, but you also move through them each moment. Your whole life is a moment through these three states. Also, you have moved through these three states through many, many lives.

The moment of death happens in *sushupti*, the deep sleep state. A dying person first enters from the waking state to the dream state. From the dream state he enters the deep sleep state, and death happens only in the deep sleep state.

Hence the people of ancient times have called the sleep that happens each day a mini-death. They have understood sleep to be a small glimpse of death. Sleep is a glimpse of death!

When you are in *sushupti*, the deep sleep state, you are in the same state as and when death happens or can happen. Death cannot happen in any other state. Yes, death cannot happen outside the state of *sushupti*. This is why in *sushupti* you lose all perceptions. You don't even perceive the pain of death.

Otherwise death is a very surgical operation. A surgeon gives you an injection of morphine if he has to operate or remove even a small bone. By injecting morphine he forces you into *sushupti* and only then can the small bone be surgically removed. Otherwise it would not be possible. All surgical operations are done when a person is in *sushupti* and until and unless *sushupti* has overtaken you and you feel no pain, it would become difficult to perform the operation.

Death has always been the greatest surgery because the whole life has to be removed from the body. So death happens only in deep sleep, only in deep sleep or *sushupti*. That's why you don't remember it and the only reason that you have no memory of your past lives is that there is such a profound state of deep sleep between two lifetimes, so all memory is lost at both ends.

Death happens in deep sleep and rebirth also happens in deep sleep. In the mother's womb, the child is in *sushupti*, deep sleep. A child who is not in *sushupti* in the mother's womb will start to influence the mother's dreams. Some children are in the dream state while in the mother's womb. Very rarely, very few, maybe one in a million, are sometimes in the dream state in the mother's womb, but this is a child whose previous death happened in the dream state.

In Tibet much work has been done on this. They call it *Bardo* B A R D O. In Tibet they try to stop the dying person from moving into deep sleep because if he slips into deep sleep, he will lose all memories of this lifetime.

So to make it possible for the person to be able to keep the memories from this lifetime, they do some special experiments near a dying person. In those experiments an effort is made to keep the dying person awake -- not only to keep him awake but also to induce the dying person to stay awake. Not only to keep him awake, but also to induce a dream which will continue so that death can happen to him in that dream state. If a person dies in the dream state, then in the next life he will be born with all the memories of his previous life.

See the wonder of it! How Tibet has done advanced research in this field. So, in order to remember or in order to have memories of the previous life, one should be in a dream state at the time of death, so that he'll be in a dream state at the time of his birth. This ensures that the memory of the previous life will remain with him.

Well, you dream the whole night! Perhaps you may not believe this, however many people say that they don't dream at all! But this is only because they are not aware of their dreams. Many people say that they seldom dream, but it is just that they don't remember. Otherwise, everyone dreams the whole night.

During a whole night of sleep a person dreams an average of twelve dreams. There are people who dream more than this. But it is difficult to find people who dream less. Twelve dreams cover three quarters of your night's sleep. *Sushupti*, deep sleep, covers only one quarter of your sleep. Your dreams cover three quarters of your sleep. But you don't remember them. The reason for this is that if for even one moment deep sleep happens at the end of a dream, then your contact with the memory of your dreams will be broken. I repeat. Even if one moment of deep sleep happens at the end of a dream, your contact with the memory of your dreams will be broken. That's what it is.

The dreams that you remember are mostly the dreams from the early morning or from the morning part of your sleep, when deep sleep has passed and you are beginning to wake up. You don't fall asleep again after these dreams. Instead, you wake up remembering them.

If between dreaming and waking even a tiny period of deep sleep happens, then your link with the memory of it will be cut off. Yes, the memory will be created but normally, you'll not be able to remember it. It is not that no memory is created. The memory is created but it goes on into the unconscious. Even in deep sleep there is memory but it moves into the unconscious, so you are not aware of it.

Only by effort, your memories can be brought up from your unconscious mind. But generally you don't remember them. Note this. It is for that reason that we don't remember in detail all our dreams.

Only the morning dreams will stay in your short term memory. This is why many people think that they only dream in the morning. No, you dream the whole night and now this can be proved scientifically. Now, scientific instruments are available, which can show through the whole night when you are dreaming and when you are not dreaming.

One interesting thing is that your eyes start to move around when you dream, in the same way that they move around when you are watching something which is happening in your waking state. The movement of your eyes is what shows that you are dreaming.

In fact the Hindu Vedanta laid much emphasis on these three states of consciousness - the waking state, the dreaming state and the deep sleep. Adi Shankara, the greatest, always refers to these three states.

This is enough for this session. We'll continue in the next session on the three states of consciousness. We'll make an attempt to know more details in the days to come.

Thank your for your time.