

OM SAI RAM

WELCOME TO PRASANTHI SANDESH

PODCAST 264, "SEARCH FOR TRUTH"

October 31, 2024

*The following text contains excerpts from Prof. Anil Kumar's book
"Sai Vedam," pg.133-139.*

SEARCH FOR TRUTH

In the previous chapter, we considered the various aspects of the mind. We explored how the mind acts, how it reacts, how it receives and how it reflects.

First, here is a bird's eye view of the whole subject. There are several aspects of the mind. The first aspect is what we call direct cognition, *prathyakshapramaana*. This is where you receive things directly by seeing and listening. Another way mentioned of receiving information is inference, *anumanapramaana*. The final way is *apthavaakyapramaana* (believing in and following the sayings of those who are close and dear to you). The mind receives the right knowledge through these three ways.

The second aspect of the mind relates to how it is capable of receiving wrong knowledge. The third aspect of the mind is imagination, *vikalpa*.

THE FOURTH ASPECT OF THE MIND IS SLEEP (DREAM STATE)

The fourth aspect of the mind is sleep. In Sanskrit, sleep is called *sushupthi*, the sleeping state of the mind. What is sleep? Let me speak a few words about this. Do most of us really sleep? Do we really know what sleep is? To tell you honestly, we have identified ourselves with our body and mind. We totally react to the external world – people, society, stature, class, politics, business and so on. Even when we go to bed, we go on dreaming of the waking state! What happens here in the waking state is dreamt about there in the dream state. The action is here, and then the reaction comes there! The desires that are not fulfilled here are fulfilled there. So, a dream is a continuity of the waking state.

I don't want to dream of a person attacking me. I don't want my enemy to appear in the dream and kick me. Still, my enemies appear in the dream. Why? It is because the enmity is so deep and so intense that my enemy also wants to give me trouble even in dreams! The wife nags me in the waking state and she continues to go on nagging me in the dream state also! The son goes on pressuring me for money. In the dream also, he appears asking for a money order to be sent. So, dreams bring forward all the aspects of the waking state. They may be positive or negative. But, in either case, they are only concerned with worldly, mundane things. For that reason, that kind of sleep, is not (real deep) sleep. It is a dream state only.

We are happy and unhappy both in the dream state and in the waking state. I am happy when I am successful and miserable when I am a failure in both these states. The dream experiences are the same as those of the waking state. In other words, a dream is a carbon copy, a prototype of the waking state. They are both nothing but the different moods of the dancing mind. It is the East and West, South Pole and North Pole, obverse and reverse. That's all. The instrument (mind) is the same. But the notes, reeds and tunes are different.

Similarly, the dream carries the effect of the waking state. This is why we do not experience non-dual bliss in dreams. Thus, dreaming is not real sleep. Real sleep should not be like the waking state. Sleep peacefully. Sleep happily. Have a sound sleep, a sleep that is dreamless, a sleep that has no duality. Have a sleep that is neither sweet nor hot, neither happy nor unhappy, neither successful nor unsuccessful, neither with profit nor loss. Have a sleep with no experiencing at all. When is this possible? It is possible only in the 'no-mind' state.

THE NO-MIND STATE IS DEEP SLEEP

In the 'no-mind' state, the mind does not act. The mind remains stagnate, passive, inert, inactive or dull. You sleep well when the mind is in that inactive, dull state. This is called sound sleep or *sushupthi*. *Shupthi* is sleep; *sushupthi* is good (deep) sleep. This good sound sleep is possible when there is no experience at all, neither happiness nor unhappiness. Simply nothing! When the mind is non-functional, in a 'no-mind' state, this is called *sushupthi*.

By God's Grace, we get that experience now and then, maybe once in a week. Very busy politicians may have this good sleep once in a year – only annually! For some, it is weekly; for others, it is quarterly. But in any case, *sushupthi* is the 'no-mind state'.

Let us examine certain important points concerning *sushupthi*. Some people ask, "Did you have a good sleep last night? Why? Why do you ask that question? "Oh did you have a nice sleep last night?" Does this mean that you were not bitten by a scorpion or a snake in the dream? Does it mean that you were not beaten by anybody or that you did not cry in the dream? No! This means that there were no dreams at all. Yet, we did not experience that consciously, only unconsciously.

The mind is not functional in deep sleep. You are not aware or conscious of it. The next morning someone may ask. "Oh, how did you sleep?" (Your response;) "Ah, wonderful! Oh it was a fantastic sleep! So good that I feel very fresh now."

However when you are in that deep sleep or 'no-mind' state, you are not conscious. You are unconscious at that point in time. It is only later; in the conscious waking state, that you are able to talk about how that deep sleep experience was very wonderful and good. Only later, will you be able to say that, not during the deep sleep experience.

THE CONSCIOUS DEEP SLEEP OR SAMADHI

The conscious experience of deep sleep is called Samadhi. This is the fulfilment, fructification, the objective and the end of meditation. This state of Samadhi is reached when I am conscious of my deep sleep state. It is when I experience the 'no-mind' state right now, (in this conscious waking state).

Unfortunately, people have different connotations and perverted versions about Samadhi. Instead of being transcendental, it becomes mental. Transcendental and mental are different. Transcendental means beyond. So, *Samadhi* is transcendental. This means that it is beyond the body, mind, the senses and the intellect. Many people think it is Samadhi if they forget their body consciousness. It is not.

Forgetfulness of the body is not *Samadhi*. Non-identification with the mind and being free or absent from the mind is called *Samadhi*. The whole thing is a game of the mind. When the mind becomes a non-entity, when it becomes pacified and cooled down, that state is called *Samadhi*. Therefore, *Samadhi* is not a separate state or a separate goal. It is not sold in the market nor can anybody give it to you.

I once met a friend who said, "My guru gave me *Samadhi*." Oh-ho! I can give you my pen, but not Samadhi. Perhaps *Samadhi* has another meaning. Perhaps the guru gave him some plot in the graveyard, a reservation now itself! *Samadhi* is not given, received, manufactured or generated. *Samadhi* is a state of having 'no-mind'. The conscious experience of deep sleep is what is called *Samadhi*. Bhagawan went a step further when He said, "*Dhi*" means intellect and '*Sama*' means equality. If you have that intellect which treats everybody of any country, nationality, community, cadre or race equally, it is *Samadhi*. What a wonderful definition that is!

Instead, we have different titles for *Samadhi*. There are different people talking about *Samadhi* so much that we become vexed and not at all interested in knowing more about *Samadhi*. It is not like that. It is such a natural thing, which is given to everybody. We all sleep; don't we? Yes! The one who is denied sleep becomes weak. He cannot work. He loses his health and nears his doomsday. Sleep is essential. We all sleep. We all enjoy a good sleep but we are unaware and unconscious of it. When we are aware of the experience of deep sleep, even in the waking state, it is called *Samadhi*. It is a merger. We have to merge, melt and become dissolved.

Here is a simple example. A drop of water is just a drop when it is in my palm. It has a size, shape and a taste. When you throw this water drop into the ocean, that drop becomes the ocean. So, all the stories and experiences that we have are like a drop. The drop will not last long. It is not permanent. It will evaporate. Similarly, the individual experiences are not the end. They are only the means.

There'll be more Divine revelations for us in the next session.
Thank you for your time.

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