



International Journal of Sanskrit Research

अनन्ता

ISSN: 2394-7519
IJSR 2017; 3(2): 66-70
© 2017 IJSR
www.anantaajournal.com
Received: 18-01-2017
Accepted: 19-02-2017

Dr. Surabhi Verma
National Institute of
Technology, Rourkela, Odisha,
India

Philosophical physiology of dreams and their precognitive capability

Dr. Surabhi Verma

Abstract

Dreams have always been a matter of interest to mankind. They form an important part of the total scheme of understanding of mind in psycho-analysis and meditation. There are significant evidences to show that the Indian thinkers took great interest in dreams and their interpretation right from earliest times. Many references are found in Vedas and Purāṇas. Many works in Sanskrit literature denote the narrations of the capacity of human brain to precognize the events in dreams. To the level of much advance study, the best and elaborated study about the phenomenon is present in the texts of Kāśmīra Śaivism. If investigated deeply, these texts of KS are the richest treasure of exploring the mystics of higher states of expression of consciousness and energy. The vast and expanded analysis of the states of consciousness has explained this innate capacity of precognition and many more altered states like intuition, premonition, and other extra sensory perceptions; which are still a point of speculation for medical science these days. Each and everything which cannot be concluded on the basis of the visible facts can't be negotiated to exist. The attitude of negotiation and superficial rejection of capacities and functioning related with human psyche and behaviors narrows the field of learning and investigation; and more or less delimits the ways of thinking beyond the circumference of possibilities and compels one to be fixed on the acceptance of impossible. But reality is not bound in the means of its cognition, it surpasses them. In the investigation procedures also we have to accept this fact, only then a true, ultimate discovery, understanding and realization can be reached. This is the main point need to be considered in understanding the phenomenon of dreams and the capacity of precognition. Here we are going to enlighten both of them on the basis of the expositions laid down by Kāśmīra Śaivism.

Keywords: Reality, ultimate, consciousness, energy, psychology.

1. Introduction

The energy of the whole universe is summed up in the Einstein energy equation $E=mc^2$. Here the total energy is represented by 'E' and mass is represented as 'm'. In the field of science this equation is understood in many realms. The philosophy of this equation is very clear. E is the total energy; philosophically it is the Ultimate expression of Reality. In this equation, 'm' is the mass; philosophically it is the delimited reality. Kāśmīra Śaivism explains the Ultimate Reality as '*Parama Śiva*' and '*citi*' as the power of '*Parama Śiva*'. In its ultimate nature, '*Parama Śiva*' is 'Universal consciousness' and '*citi*' is the functional aspect of '*Parama Śiva*'; i.e. Energy. Scientists are engaged in understanding the relationship of Energy and mass. In the field of philosophy it is well established. The metaphysics of KS establishes the ultimate or universal consciousness and its functional aspect by explaining their attributes of omnipresence, omniscience and omnipotent and the mass as delimited consciousness having delimited *icchā*, *jñāna* and *kriyā*. Thus this philosophy makes a clear picture of understanding about universal non-delimited infinite reality and delimited finite mass (reflection) and their inter-relationship, inter-connectedness and inter-dependence. 'E' is ultimate Energy; 'm' is mass which varies from zero to infinite. If m is zero then E will also be zero. It means the power of '*Parama Śiva*' i.e. '*citi*' stops functioning and no grossness appears; this stage is known as of '*pralaya*' (*layam gacchati*). If mass is infinite, then energy will also become infinite; which denotes that the functioning of *citi* becomes infinite. So in this phase infinite manifestations of grossness of different degrees evolve.

Correspondence
Dr. Surabhi Verma
National Institute of
Technology, Rourkela, Odisha,
India

2. Stages of Expression of Ultimate

The Ultimate Consciousness expresses itself into diverse forms through functioning of *citi* or total energy 'E' and passes through five stages of manifestations i.e. *jāgrat*, *svapna*, *suṣupti*, *turīya* and *turīyātīta*. *Jāgrat* is the waking state of expression and occupies maximum grossness with maximum delimitation of powers; while *turīya* is the seeded form present in all the states of manifestation and *turīyātīta* is the transcendental state, can be called as '*Parama Śiva*' itself. The constituents which are responsible for the delimitation of powers of Ultimate Consciousness are three impurities known as *malas* and five concealments known as *kañcukas* of *Māyā*. The three *malas* are named as *Ānava*, *Kārma* and *Māyīya*; and five *kañcukas* of *Māyā* are named as *Kalā*, *Vidyā*, *Rāga*, *Niyati* and *Kāla*.

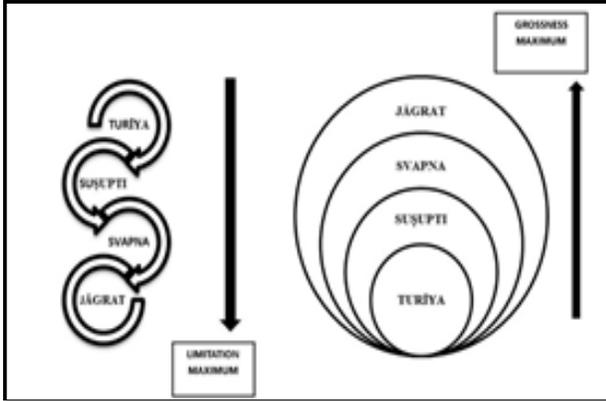


Fig 1

2.1 Jāgratāvasthā

Jāgratāvasthā or waking state represents the third level of maximum delimitation of the powers of ultimate and shows maximum grossness. This state is full of determinate and discriminative knowledge based on the triad of *pramāta*, *pramāṇa* and *prameya*. This state is *meva*^[1] (objects of cognition) dominant because delimited consciousness is continuously engaged in the sensory and motor perceptions of external objects. In this phase delimited consciousness considers all the external objects something different from itself.

2.2 Svapnāvasthā

Svapnāvasthā or dreaming state represents second level of delimitation of powers of the ultimate. This state is full of unstable knowledge. This state is *māna* (means of cognition) dominant because here the means of cognition i.e. *manas* is dominantly functioning and creates different *vikalpas* (optional knowledge) which are reflected one after the other and changes rapidly. The knowledge of different *vikalpas* is unstable^[2] in this phase because of the absence of *māyīya mala*. *Māyīya mala* is a binding constituent which delimits the infinite power of knowledge of ultimate and generates restricted knowledge of everything. When this *mala* is absent, infinite knowledge power starts functioning and the process goes so rapidly that it becomes impossible to be recorded in the memory lane of gross structures and person becomes unable to recollect all of them clearly and separately. Cognitive process in this phase achieves such a high velocity that it surpasses the recording capacity of the instrument (*buddhi*) and the recorded results become abrupt and hazy. This is why maximum dreams are a mirage of different snapshots.

2.3 Suṣuptyāvasthā

Suṣuptyāvasthā^[3] or deep sleep state occupies first level of delimitation of powers of ultimate where *Māyīya* and *Kārma* both *malas* are absent. This phase is *pramāṇ* (cognitor) dominant. *Kārma mala* is a binding constituent which delimit the power of action. So in this phase the knowledge power and action powers are out of bonds of *Māyā*. Thus an infinite knowledge and action powers do not present any recordable memory which can be recalled after coming in the wakened state. This is the most important point of understanding that in absence of desires of infinite, the infinite knowledge and action powers are not useful i.e. they will not produce any resultant work.

2.4 Turīyāvasthā

Turīya is the fourth state which is seated in every state of manifestation just like latent seed in the fruit. It is just a representation of ultimate going to be reflected in the other three states of manifestation.

2.5 Turīyātītāvasthā

Turīyātītāvasthā is the one that pure consciousness who is ultimate and is represented in the language as a term of '*turīyātīta*' and denotes the meaning of something beyond the *turīya*. It is somewhat passive and pure form of consciousness which equates the '*Parama Śiva*' itself.

3. Svapna

Śivasūtra explains *svapna* as '*Svapno Vikalpaḥ*^[4]'. It explains *vikalpa* as '*viśeṣeṇa vividhena va kalpanam*'. It means that *vikalpas* are the differential knowledge containing specifications. The thought process consists of continuously gyrating and rapidly flowing ideas which are called as *vikalpas*. They are generated through the sensory stimulus of external realities. The complete psychological process consists of *vikalpas*. All the stages of manifestation of pure consciousness are full of the play of *vikalpas*. In wakened state, *vikalpas* are the center point of functioning of sensory and motor responses; thus generating the knowledge through the processes of direct perception, inference etc. In dreaming state also these *vikalpas* are present.

Vikalpas are classified into two categories- 1. *Viśpaṣṭa* 2. *Aviśpaṣṭa*. In the knowledge process sometimes, whatever is seen or heard and comprehended becomes very much clear and doubtless but sometimes the knowledge is somewhat unclear and doubtful. In the first case when the knowledge is clear and doubtless, *viśpaṣṭa vikalpas* are present while in the other state, *aviśpaṣṭa vikalpas* play their role. When the *vikalpas* are clear, delimited consciousness assumes the things and creates many more *vikalpas*. *Vikalpas* have a tendency to generate themselves one after the other continuously. In this sequence dreams are also having rapidly generating and dissolving *vikalpas* one after the other. The process of decision making also contains the same process because *buddhi* analyses one *vikalpas* and then moves on to the other on the basis of the analysis of the first; and this process continues till the last most appropriate *vikalpa* is not seized and established in *buddhi*. The process of memory also inculcates the same procedure of evolving and dissolving *vikalpas*. In the memory nothing is stored as a complete movie as a single shot rather there are multiple shots preserved one after the other; when *buddhi* recalls them they come sequentially one after the other and evolves the complete scenario. Insanity is also the expression of these clear, transparent *vikalpas* where they move rapidly; and at

that time *buddhi* becomes unable to relate those with the factual conditions, when *buddhi* entangles into the *vikalpas* generated due to fear or shock, nothing becomes persistent to explain but the impact of those *vikalpas* becomes visible on the psychological behavior of the person.

The *avispaṣṭa vikalpas* also take the shape of desires, fears, pains, insanity and theft (staling/hiding). These *vikalpas* are not clear. They contain vague impressions and cannot be made as a visible sequential movie. They can only be felt and indicated through some kind of symbols. These symbols vary according to the cultures and psychological constructs of the persons. So these are needed to be handled and interpreted as per the norms and impact of the culture, civilization and communities. If these *avispaṣṭa vikalpas* are generated in dreams, they are also needed to be understood as the same way as they are understood during the reactionary responses of the psychological behaviors during wakened state. Thus in *Svapna*, *vispaṣṭa* and *avispaṣṭa vikalpas* play their role and reflect many types of dreams.

4. *Suvikṣiptam Svapna* (Precognitive Dreams)

Kāśmīra Śaivism defines the precognitive dreams as '*Dūrataraḍeśakālolikhyamāna padārtha saṁsparśāt*', which means if delimited consciousness is able to access the knowledge of the distant places and time, they are termed as *suvikṣiptam svapna*. All over the world, people have experienced certain dreams which predict the coming events. This is a worldwide phenomenon. Cosmic or Ultimate Consciousness (*Parama Śiva*) is the source and goal of all the units of delimited consciousness (*jīvas*) in the universe. Similarly, Cosmic Energy is the source and goal of all the units of energy in the universe. Everything is governed by the cause and effect relationship except this Cosmic Consciousness which controls the Cosmic Energy. It transcends all the laws of matter, time and space. If one develops a touch with this Cosmic Consciousness, one may develop extra-ordinary powers. One may cure an incurable disease without medicine, one may produce mangoes out of the season, one may read the minds of others, one may see the things at a far off distance or in the far off future. Those who continue doing meditation for years together know perfectly well that there is nothing surprising about it. It is indeed very logical. As a tiny flame by mixing into a big assumes the powers of the big fire, so the individual delimited consciousness by getting into touch with Cosmic Consciousness attains the enriched powers of upper levels of consciousness. Thus assumption of the powers of higher level means transcending the laws of matter, time and space of the lower stratum of this stratified or layered universe on one hand and utilizing the cosmic energy at will on the other hand.

5. *Deśādhvā* and *Kālādhvā* (Time and Space)

Though more or less Indian Concept of time is described same in all the philosophical and *purāṇic* concepts. *Kāśmīra Śaiva* Philosophy explains the concept of stratified universe and time. As explained in *Tantrāloka*^[5] space is a stratified universe composed of 36 principle constituents. For a better understanding this can be described into three levels. Level 1, the space consists of 25 principle constituents from *puruṣa* to *prthivī*; Level 2 contains *Māyā* and its 5 coverings, and Level 3 is of two constituents- *Śakti* and *Śiva*.

Time is also present in the same stratified mode parallel to the space. In the Level 3, 25 constituents are present where time is constructed from *kṣaṇa* to the *mānava varṣa*. In Level 2, time is measured in *divya varṣa*. In Level 1, time is measured

in the standards of the age of *Brahmā*, *Viṣṇu* and *Śiva*. Thus time and space both are just a constructs and change according to the level of constituents of manifestation. Thus time varies from one point to the other in a single level of space and also from one level of space to the other level of space.

The process of calculation of flow of *prāṇa* is called *Kāla*. The appearance and dissolution are jointly called as *spandana*. This *spandana* is known as – *Samvedya* and *asamvedya*. These *spandana* are universal. Sometimes they are felt and sometimes they are not felt. Even when they are not felt, the process goes on like the state of dreaming. Whatever seen in the dream sometimes becomes memorable sometimes we forget the dream, sometimes the dreaming is prominently expressed and sometimes not.

One breath in which one inspiration and one expiration count, is a natural process to understand the process and movement of *prāṇa*.

The world is full of differentiation and diversity. This differentiation and diversity of forms is due to the functioning of *Abhāsana śakti*. *Deśādhvā* remains completely submerged into the luminosity of pure consciousness. All the objects of the world are shining due to the *svātantraya śakti* of Pure consciousness.

The earth or *prthivī tattva* occupies maximum grossness. It consists of other constituents also. *Brahmaloka* is *Brahmānda*. The *pinda* of vastu is known as *aṇḍa*. The Gross manifestation of subtle elements is *vastu*. It consists of many bodies, *indriya* base and fields. *Piṇḍa* is a group of elements. It is also known as *Golaka*. Our *golaka* is *Brahmānda*. The bearer of *Brahmānda* is *śatrudra* area. The widened area of hundred crores *yojana* is known as *śatrudra aṇḍa*.

There are innumerable *Brahmāndas*. The complete expanded area is filled with the beauty and grace of *pañcabhūtas*. *Jala tattva* is tentimes more than *prthivī tattva*. The covering of *prthivī* is *Ākāśa*. *Ākāśa* contains *dharā*, *jala*, *teja* and *vāyu*. Above them *Pañcatanmātrā*, *dvādaśa indriyā* and *ahaṁkāra tattva* is present. These elements are ten times more than *dharā* sequentially.

In the same way *buddhi tattva* is ten times more than *ahaṁkāra*. *Prakṛti tattva* is thousand times more than *buddhi*. This is known as *Prakṛtyaṇḍa*. Just like *Brahmāndas prakṛtyaṇḍa* are also innumerable and infinite. *Brahmānda* is grossness in which the subtle *prakṛtyaṇḍa* are a subject of experience. There is no demarcation line to separate them from each other.

Puruṣa tattva is ten thousand times more than *Prakṛti tattva*. *Niyati* is lakh times more expanded than *puruṣa*. *Rāga* is ten lakhs times more than *niyatī*, *aśuddha vidyā* from *rāga*, *kāla* from *aśuddha vidyā* and *kalā* from *kāla* occupies wider expansion ten-ten times more. *Māyā* has crore times more wider expansion than *kalā*. The *golaka* which occupies *māyā* is called as *Māyāṇḍa*.

Śuddha vidyā is ten crores times from *māyā*, *īśvara* is hundred crores times from *śuddha vidyā* and *sadāśiva* is thousand times more vast than *īśvara*. *Śakti tattva* occupies ten billion times magnified field and embodies all the *tattvas* in itself so called as *Vyāpinī* and all the constituent which reside in it are called as *Vyāpya*. *Śakti tattva* is also covered by *Śiva tattva*. *Śiva* is Pure Consciousness and incorporated everywhere.

Bhuvanas are situated in *Śiva tattva* and they are placed at *kalās*. Each *bhuvana* has its *adhipati* and they have their separate homes on earth also. They are the determinant of the recycling of *jīvas* in the cycle of birth and death.

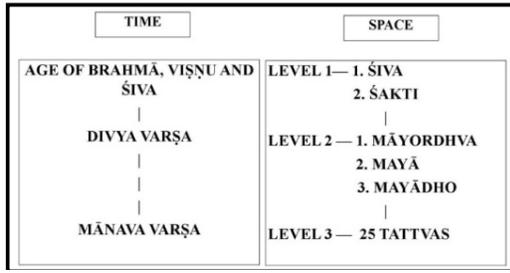


Fig 2

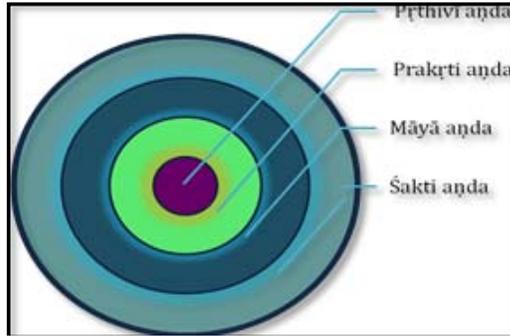


Fig 3

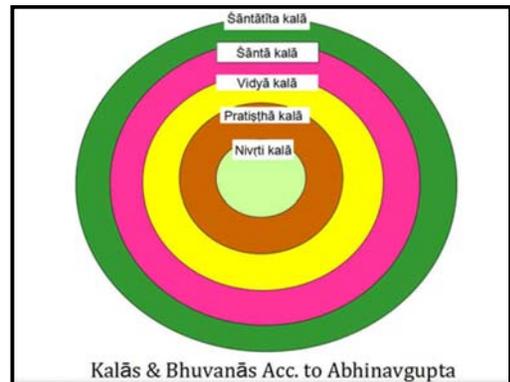


Fig 4

Kālādhvā	
1 ^{1/4} angula = 1 caṣaka	1 mānava varṣa = 1 divya tithi
30 caṣaka = 1 prāṇocāra	Divya 12 haṣira varṣa = 1 cataryuga
1 prāṇocāra = 36 angula	Divya 4 haṣira varṣa = 1 kṛtaryuga
60 caṣaka = 1 ghaṭikā	Divya 3 haṣira varṣa = 1 tretāyuga
1 ghaṭikā = 72 angula	Divya 2 haṣira varṣa = 1 dvāpararyuga
24 angula = 1 tuṭi	Divya 1 haṣira varṣa = 1 kaliyuga
4 tuṭi = 1 prahara	Divya 100 varṣa = end of kaliyuga
4 prahara = 1 din	Divya 400 varṣa = starting of kṛtaryuga
4 prahara = 1 rātra	Divya 500 varṣa = joint of kaliyuga + kṛtaryuga
8 prahara = 1 ahorātra	Divya 700 varṣa = joint of kṛtaryuga + tretāyuga
36 angula = 1 śvāsa	Divya 500 varṣa = joint of tretāyuga + dvāpararyuga
36 angula = 1 nivāsa	Divya 300 varṣa = joint of dvāpararyuga + kaliyuga
1 prāṇocāra = 32 tuṭi	Divya 10 haṣira varṣa = The four yugas
15 tuṭi = 1 pakṣa	Divya 2 haṣira varṣa = joints of four yugas
4 tutyandha = 2 pakṣa sarvāḥyan	71 cataryuga = 8 manvantara
2 pakṣa = 1 māsa	14 manvantara = 1 brāhma dina
12 māsa = 1 varṣa	14 manvantara = 1 brāhmānsā
5 varṣa = 1 samvāntari	Brāhmā ki āyu = 100 varṣa = 1 viṣṇu dina
1 varṣa = 360 tithiyān	Brāhmā ki āyu = 100 varṣa = 1 viṣṇu rātri
60 varṣa = 21600 tithiyān	Viṣṇu ki āyu = 100 varṣa = 1 rudra dina
	Viṣṇu ki āyu = 100 varṣa = 1 rudra nisā
	Rudra ki āyu = 200 divya varṣa (viṣṇu)
	Rudra ki āyu ke divya 100 varṣa = 1 satrudra dina
	Rudra ki āyu ke divya 100 varṣa = 1 satrudra rātri
	Satārudra ki āyu ke divya 100 varṣa = 1 brāhmānsā ka janma asthiva aur vniśā
	1 brāhmānsā ki āyu ke divya 10 varṣa = 1 ṣvara tattva kā dina
	1 brāhmānsā ki āyu ke divya 10 varṣa = 1 ṣvara tattva kā rātri
	1 ṣvara tattva ki āyu ke divya 100 varṣa = 1 Sādāśiva tattva ka dina
	1 ṣvara tattva ki āyu ke divya 100 varṣa = 1 Sādāśiva tattva kā rātri
	Śakti tattva ki āyu ke 1 karoda varṣa = Anāṅṭha tattva ki āyu.

Fig 5

6. Physiology of Precognitive Dreams^[6]

1. We have understood the concept of stratified and varying space and time as explained in Tantrāloka. When a delimited consciousness visualizes something which later happens as seen before, it can be summed up under these three heads for explanation-

- The first aspect of explanation is regarding the mechanism of that particular event which has been precognized. For example – if a person pre - visualizes any event in the dream, that later comes to be true, then this event may have been initiated in some upper levels of creation which contain the subtle constituents of the gross ones. Therefore the impact of those started procedures on the gross ones or on the lower levels of creation will come into existence in a different measurements of time.
- The second aspect of the explanation of this precognition is regarding the event occurrence in the same level. For example – if a person pre-visualizes any event or thing or place in the dream, which later turns to be true, then this event may have been occurred at the same level and layer of constituent, within the varying degrees of time from one point to another. So the person situated at some distant and different point of time; at some distant or different place in the same level or layer will be able to pre-cognize that as per the time standard of that particular place where he/she is present; which will be definitely different from the actual timing of occurrence.
- The third opinion states that Pure Consciousness in its ultimate nature manifests the complete universe into 36 constituents. Time and space are among them. So these constructs are just modifications of consciousness created by the impact of Māyā. In their ultimate nature, there are no divisions of past, present and future. Everything resides in everything all the time; everything is related to everything all the time. So everything is pre-determined cosmically at a grand level of manifestation. Therefore precognition is totally a natural process.

7. Conclusion

Precognition is not a supernatural capability but it is just a part of normal procedure of cognition. If we try to investigate and understand the process of cognition and manifestation elaborately in the light of Indian Philosophical System especially of *Kāśmīra Śaivism*, we will find that the concepts are clear expositions of metathesis of all the stages of expressions including dreams and their capabilities. This is also a part of the grand play of *Śiva*, going on continuously in the emergence and dissolution of the universe.

8. References

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- ibid*, pp. 608 [viveka commentary of śloka-291]
- ibid*, pp. 594 [śloka-260]
- Singh, J., *Śiva-Sūtra*, Motilal Banarasi Dass Publishers Private Limited, Delhi, 2012, pp. 41
- “Tatraprabhuśaktiḥ.....sarvasya. Tatra ghaṭikā, tithiḥ maso varṣa ca varṣasamūhātma, iti samastaḥ kālāḥ parisamāpyate.” *Tantrasāra*, Caukhambā Surbhārati Prakāśana, Vārāṇasī, 2008, pp.191
- In *Parātrīśikā*, it is expressed that on the occasion of future and past times, the entire corpus of time appearing in the three forms (present, past and future) in accordance with the difference of the categories of existence (*tattvas*) which are slightly distinct (*iṣat-sphuṭa in paśyanti*), more distinct (*sphuṭatara in madhyamā*), and fully distinct (*sphuṭtama in vaikhari*) abides in the splendor of revered *parā* (the supreme transcendental consciousness) in the

form appropriate to *parā*. That which is to arise (i.e. the future *parāparā* state). Futurity is posited only with reference to clear difference that is to rise in what is undifferentiated. For instance the *kalki* (incarnation) will appear and will destroy those who are intent on vice'- if this statement referring to the future had not been experienced in an earlier present, then how could this statement be made in *purānas*? If it is said that he is another one, then how is one to know that he is really another one (lit. How will it be evident to consciousness?) If it is same *kalki*, why is there a difference in the time of his appearance? If it is said 'that he is not bound by time because he, being the very nature of consciousness, is omnifarious (*citvād-viśvarūpatvāt*) then why is not the statement made by me, viz., that there is everything in the vulnerable *Bhairava* who is invariably present on the tip of my tongue and in my heart, who is consciousness and transcending the sphere of time, who is perpetually inseparable from the universal Energy, who is identical with the universally acknowledged hundreds of manifestations and absorptions which appear through the contraction and expansion of Energy exercised by His absolute autonomy and who is the supreme Lord, honorably accepted with open eyes, or why does not one describe it in an open-throated way after having ascertained the truth for oneself? – Singh, J., *Paratrīśikā* of Abhinavagupta, Motilal Banarasidass Publishers Private Limited, 2014, Delhi, pp. 118-119