

त्रिपुरारहस्यम्

TRIPURAAARAHASYAM

JNAANA KHANDAM
[KNOWLEDGE SECTION]

BOOK FOUR

[ASHTAAVAKRA'S EMANCIPATION (3)]

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

WHY NOT SLEEP BE THE MODE OF KNOWING CHITI?

इति राज्ञेरितं श्रुत्वा त्वष्टावक्रः पुनर्जगौ।राजंस्त्वयोक्तमन्येभ्यः परावृत्तिर्हि मानसी केवला चेत्सा परा चिद्वनसा प्रविभासते।तत्सुषुप्तौ विभासेत परावृत्तं मनस्तदा।ततः किं साधानैरन्यैः सुप्तिमात्रात्कृतार्थता।इति पर्यनुयुक्तोऽथ विप्रेणोवाच भूपतिः।

Hearing these words of the king, Ashtaavakra again asked. 'Raajan! You said that if the mind is removed of all other thoughts, then it is pure and so becomes a means of revealing the Chit. In the deep sleep state, mind is removed of all thoughts however; therefore why need to practice other methods, since sleep itself can fulfill the purpose of Chit-vision?' Thus countered by the Brahmin, the king said.

समाहितः शृणु ब्रह्मन्समाधानं वदामि ते।

सत्यं सुषुप्तौ मनसः परावृत्तिस्तु सर्वथा।लीनं मनस्त्वं चाप्यस्य कथं तामवभासयेत्।

'Listen with attention, hey Brahmin; I will answer your query. It is indeed an undeniable fact that mind is removed of all thoughts in the Sushupti state of deep sleep. Mind's nature to reveal the Chit-essence is covered by Tamas (dormant agitations); how can it reveal the Aatman?

(Chit at that time is covered by the Tamas nature of the mind, like the mirror covered by the soot. Other reflections are absent no doubt, but the Tamas, the switched off state of agitations, blocks the Chit in this state. In the sleep state, the thoughts are not completely destroyed, and the mind is not pure.

Memories, desires, ignorant thoughts are all in a dormant state, and are not dead.)

कज्जलेन समालिप्ते दर्पणे गगनं न हि अन्येभ्यस्तु परावृत्तिमात्रेण भासते क्वचित्।

When the mirror is covered by the collirium paste, no reflections are seen, and the mirror-space also cannot be seen though removed of all the reflections, which are actually not reflected at all!

(Sleep is like a room where the dust is pushed off into the dark corner; the room looks clean on the surface, but still is ready to be filled with dust once again, when the wind blows.)

एवं विलिप्ते मनसि निद्रयाऽन्यपरावृतेः अयोग्यत्वादेव मनो भासयेन्न चितिं क्वचित्।अन्यथा लोष्टकुड्यादेरपि भायात्कृतो न सा।तस्माद्योग्येन मनसा शुद्धेन भासते हि सा।अतः सद्योजातशिशोर्भासते नहि किञ्चन।

In a mind which is lost in Tamas (non-reflecting state) during sleep, it is of course removed of all thoughts, but it has no capacity to reveal anything, and so cannot reveal the Chiti also.

If such an inert state could reveal Chit, then why will not she (self-awareness) shine through the inert objects like mud-lump and stone walls also? Therefore, she shines through a mind which is fit and pure only.

That is why, she does not shine through a baby just-born (which is almost thoughtless, but has not developed the thinking ability to remove its dormant Vaasanaas.)

अथापि शृणु वक्ष्यामि।

Even so, I will explain in detail; listen.

मषीलिप्ते हि दर्पणे अलक्षितं चापि मषीप्रतिबिम्बनमस्ति वै।संश्लेषान्न विलक्षयेत् स्वभावस्यानपोहनात्।तथा

मनः सुषुप्तिस्थं संश्लिष्टं निद्रयैव हि।अतोऽन्येभ्यः परावृत्तेरभावाद्भासयेन्न ताम्।अतो निद्रास्मृतिरपि व्युत्थितस्य हि संभवेत् मूढतापि च या तस्यां दशायामनुभूयते।

In a mirror which is covered by the soot, though not seen, the reflection of the soot is still there; is it not so? The reflection of the soot is not seen because it is stuck to the mirror, though the mirror is reflecting it still, as per its very nature of reflection; and this nature of it cannot be destroyed whether it is covered with soot or not. Similarly, the mind that is asleep is stuck to the sleep (blankness). Though removed from all the other objects, it still will not reflect the Chit-state. That is why, even the sleep gets remembered, after one wakes up only. Blankness alone is experienced in that state, for no other experience is there in that state, and that alone is remembered as the sleep state at a later stage.

(You do not know of the sleep when you are sleeping. Sleep is just a recollection of some blankness; dream is a recollection of some vague discontinued experience; Jaagrat is just a process of continuous recollection. Where does anything happen except the recollecting process?)

तते सम्यक्प्रवक्ष्यामि शृणु सम्यक्समाहितः।

I will explain the same in a more detailed form; listen with attention.

PRAKAASHA AND VIMARSHA

मनसस्तु द्विधाऽवस्था प्रकाशमर्शभेदतः।

Mind has two levels of functioning; one is 'Prakaasha' (pure revelation, or rather the 'ready to reveal' state); and the other is 'Vimarsha' the deliberation or the conception level where objects are understood as having certain qualities.

(Before anything was there, there was only the absence of manifest world, like the sleep-state.

It was a blank state like the sleep state.

Prakaasha is the Chit shining as the awareness of oneself.

Vimarsha is the manifest world that rises as the information processing.

Whether creation in a macro-level of Brahmaa, or a micro-level of an individual Jeeva, it is always the same.

There is only Prakaasha and Vimarsha.

Prakaasha means extreme brightness that reveals; and Vimarsha is the intellectual rubbing or agitation.

There are no divided states apart from Chit, like the mind, senses, ego etc;

Chit alone is the sense-knowledge, Chit alone is the information processing function called the mind, Chit alone is the 'I' that you hold on to always as your limited identity.

This Chiti, when producing and processing the sense-information is known as the mind.

This information processing happens in two levels. At first, there is just the self-awareness that is ready to manifest, and the second is the same awareness with the manifest thoughts.

This Revelation state, namely 'Prakaasha' is the base of Jaagrata and Sushupti both; and also of the creation in a totality level.

There is no world at all, but the Prakaasha and Vimarsha states of Chit.

Chit always shines forth as the Prakaasha and Vimarsha states.

If you want to be in the pure state of Chit, then transcend the Vimarsha,, and also the Prakaasha, and stay without agitation, by the practice of Vichaara.)

बहिरर्थेषु विश्रान्तिर्या प्रकाशः सा उच्यते।यस्तद्विचारः स्वस्मिन् वै स विमर्श उदाहृतः।

(How does the world of objects gets conceived by us?)

At first, there is just the awareness of the 'outside with objects', as presented by the senses. This resting of the sight on the 'divisionless-totality' of the vision of objects, is known as 'Prakaasha', the illumination. Here, there is just the awareness of only some outside with the varied sense information that are ready to be understood. When the information-data of the senses is processed inside, or deliberated within, then it is known as 'Vimarsha' (the reflection of what is seen.)

प्रकाशो निर्विकल्पःस्याद्वस्तूनामविभेदतः।विमर्शः वस्तुसंभेदाद्विभेदात्सविकल्पकः।

(Vikalpa mans disturbance, agitation, thought, duality sense etc. Savikalpa is the Chiti state with Vikalpa, and the Nirvikalpa is the Chiti state without Vikalpa. When your self-awareness is always in a disturbed state, it is Savikalpa; when it is undisturbed and quiet, it is Nirvikalpa. Samaadhi is the complete absence of agitations of all sorts, whether awake to the world or not.)

'Prakaasha' is Nirvikalpa, and is without any thought of the perceived, and the objects stay undivided (in a ready to manifest state). 'Vimarsha' is 'Savikalpa' and is the idea of the perceived, with the conception of the divided objects (in the manifest state).

(First there is just the undivided state of perception or revelation, and within an instant mind manages to give the idea of an object because of its imagining, guessing and remembering functions.)

अयमेवं विध इति शब्दसंभेदवर्जितः वस्तुदर्शनरूपोऽसौ प्रकाशो निर्विकल्पकः।

अयमेवं विध इति वस्तुदर्शनमूलकः शब्दसंभिन्नरूपोऽसौ विचारात्मावभासनः।

In Prakaasha level, there is no such divisions of words like, 'This is of such and such qualities, and so is such and such object'; and so 'Prakaasha' is Nirvikalpa, and is without the agitation of the division-sense.

In the Vimarsha level, there rises the conclusion that reveals the object with a particular shape and some allotted name like, 'This is of such and such qualities, and so is such and such object';

Names and definitions are just various sound-modifications that get produced by the deliberation within.

TWO LEVELS OF VIMARSHA

अन्तरोऽभिनवोऽन्योवा विमर्श इति कीर्तितः।तत्र योऽभिनवाभासः स प्रोक्तोऽनुभवात्मकः।अन्यः

स्मृत्यनुसन्धानात्मकः संस्कारसंभवः।एवं मनो द्विप्रकारशक्तियुक्तं सदा स्थितम्।

The inner deliberation is said to be of two kinds, one is fresh and the other is the opposite (not fresh).

That which is said to be fresh is of the nature of direct experience (of sense information). The other one is made of memory and remembrance, and is based on the past impressions. In this manner, the mind is always endowed with two types of powers.

(The first is the new data received as sense input; the second is what you believe it to be.

For example the sight of a woman is just a shape, and some sense input only, in the first level; but later the superimposition is conceived as per the mind-set of the person; for some minds, she is mother; for some she is a daughter; for some, just an inert object of pleasure; and for the wild animals she is just a lump of meat. So it is with every object that is seen in the world.

At first, the sense information is received as a fresh data; and on that the memories and past impressions produce the qualities of the object. What is an object but its defined qualities!

The five types of sense information and the information you add up yourself, together bring about the object experience, though there exists only the Prakaasha alone always as a ready to manifest state.

निद्राप्रकाशरूपाऽसौ सुषुप्तिश्चिरसंस्थिता।

(‘In the Nidraa’ state, the mind is dragged to an almost dissolved state, but is dormant with Vaasanaas that are in an unmanifest state, and nothing gets experienced.

In Nidraa, you have just the revelation, the Prakaasha; but nothing else that is revealed.

There is no Vimarsha possible in this state, because there is no information at all produced by the senses.

If even a slight disturbance rises in the form of say an ant prick, immediately the Vimarsha state rises up with its two levels. Dream is just an edited limited version of world-experience only; but is discontinued when waking up. ‘Prakaasha’ is present as a continuous screen of revelation, in all the three states of Jaagrat, Svapna and Sushupti.)

Sleep belongs to the first type, and is of the nature of ‘Prakaasha’ state of Nidraa. Deep sleep is experienced for a long time continuously; and is later remembered as sleep, as an experience of nothingness.

(The same Prakaasha continues in the waking state also, but now with the manifest Vaasanaas, and now, ‘Vimarsha’ takes over as the perception of the world.)

जागरामर्शबहुला च इति अमूढदशोच्यते।

Waking state is made of only of the abundance of deliberation. *(Waking state is full of anxieties, apprehensions, imaginations, doubts, joys, sorrows, etc. It overflows with agitations.)*

Therefore, it is said to be not blank like the sleep state.

प्रकाशनिबिडा यस्मात्सुषुप्तिर्मूढतात्मिका। अत एव हि दीपादेः प्रकाशनिबिडत्वतः निश्चिता मूढता सर्वैर्विद्वद्भिरपि सर्वथा।

In the deep sleep state, there is the denseness of ‘Prakaasha’ only, and so it is of the nature of blankness (or absence of thoughts). That is why the lamp etc which are sources of illumination are considered as insentient by all the learned men, because of the denseness of luster in them; they just reveal and do no other action.

WHAT WAS THERE BEFORE CREATION?

निद्रा प्रथमजाऽव्यक्तं महाशून्यमिहोच्यते नास्ति सामान्यपदवी सुषुप्तिस्तत्प्रकाशनम्।

(Creation also rises from such a blank state only.)

This sleep state is the first state of creation and is known as unmanifest (ready to manifest state of dormant Vaasanaas) and also as great void. *(Avyakta and MahaaShunya)*

‘Nothing is there’ is the common experience of all here, and Sushupti is the Prakaasha state of that nothingness. (‘Nothing is there’ is the revelation here.)

(Nothing was there before all this, and there was only the hunger, the ready to manifest state of Prakaasha; quote the Upanishads.)

वस्तुदर्शनकालेऽपि जाग्रत्येवंविधं मनः। किन्तूत्तरक्षणोद्भूतविकल्पौघैस्तिरोहितम्।

(When you wake up, this Prakaasha does not disappear, but continues with Vimarsha.)

In the Jaagrat also, when any object is seen, the mind functions the same way; but this ‘Prakaasha state’ is blocked by the hosts of thoughts that rise the next instance.

(Prakaasha reveals blankness, and that is sleep.

Prakaasha reveals the deliberation state; and that is the waking state.)

सुषुप्तावव्यक्तशक्तिप्रकाशनिबिडत्वतः मनो विलीनमित्येवं विविञ्चन्ति विवेचकाः। वस्तुदर्शनकालेऽपि चैवं लीनं मनो भवेत्।

The scholars are of the opinion that in the Sushupti state, the mind remains dissolved because of the denseness of the power of the unmanifest. However, in the Jaagrat also, when seeing the objects, the mind stays dissolved only.

(The mind stays dissolved both in the Sushupti and Jaagrat both.)

If one can experience Prakaasha, the pure awareness state without the blankness of deep sleep, then it is known as Samaadhi. Samaadhi refers to a state where all agitations are subdued, and only the quiescent awareness state is left back.)

शृणु ब्रह्मन् रहस्यं ते वक्ष्यामि स्वानुभूतितः यत्र मुह्यन्ति विद्वांसोऽप्यतिसूक्ष्मविवेचकाः।

Hey Brahman! I will tell you a secret that I have understood by my experience, which confuses even great scholars who debate subtle topics.

निर्विकल्पसमाधिश्च सुषुप्तिर्वस्तुदर्शनं त्रयमेतच्चैकविधं प्रकाशनिबिडत्वतः।विमर्शभेदाद्भेदो हि लक्ष्यते व्यावहारिकैः।तत्र हेतुर्भास्यभेदादित्येव प्रविनिश्चयः।समाधौ केवलचितिः सुसाव्यक्तमेव च दर्शने भिन्नभासो हि भास्यमेवं त्रिधा स्थितम्।

Nirvikalpa Samaadhi (of the realized Knowers), Sushupti (made of the nothingness-experience) and the sight of an object (produced by Vimarsha), all these are of the same type because of the denseness of Prakaasha.

(Prakaasha is the revelation state of awareness which makes you experience nothing in sleep, makes you experience a world in the waking state, and is completely in its own awareness in Samaadhi.)

All these three states are supported by Prakaasha only, the Chit as your 'existence awareness'.)

Later the differences are observed based on their recapitulation.

The cause for such a difference is indeed is because of what is seen, or what gets illumined.

(Prakaasha alone reveals different states of Sushupti, Jaagrat and Samaadhi.)

The illumined stays as three kinds; in Samaadhi it is the pure state of Chiti; in the sleep state, it is the unmanifest dormant Vaasanaas; when seeing the objects it is the awareness of difference (and duality).

(Duality is the sense of limitation and separateness you feel as a body-entity.)

भास्यभेदेऽपि भासस्तु केवलं निर्विकल्पकः।अतः प्रकाशनिबिड इत्येव संप्रचक्षते।

Though that which is illumined is different, that which illuminates is faultless and free of all the agitations. Therefore, it is known as the denseness of Prakaasha only.

समाधिश्च सुषुप्तिश्च चिरकालभवत्वतः अनन्तरं स्पष्टतया सर्वैरपि विमृश्यते।क्षणिकत्वदर्शनं तु स्पष्टं न हि

विमृश्यते। एवं समाधिः सुप्तिश्च क्षणिका न विमृश्यते।

(Though Prakaasha alone exists as the basic revelation state in all these three states, why do we recapitulate Samaadhi and Sushupti as different experiences? Is it because they are experienced without break in longer time-spans? Suppose they were fleeting like the waking state experiences, will we forget them, as not having much value?)

Samaadhi state and Sushupti are experienced as if for a long time, and are later recapitulated by all as different experiences. The momentary experiences (of Jaagrat) are not explained later, because of their short-span. In this manner, if the Samaadhi and Sushupti also were momentary, then they will not be recapitulated.

सुषुप्तिः क्षणिका तद्वत्समाधिरपि विद्यते।सुषुप्तिर्लक्ष्यते सूक्ष्मदृग्भिः परिचयात्खलु।समाधिस्त्वपरिचयात्सूक्ष्मो न हि विमृश्यते।

(But, the Sushupti and Samaadhi are experienced momentarily also in our day to day life; but we do not bother to recapitulate them as separate experiences.)

Sushupti and Samaadhi both get experienced momentarily even when awake to the world.

Since deep sleep is commonly experienced by all and all are acquainted with it, deep sleep can be identified even if it is momentary, by those with subtle intelligence.

All are not acquainted with the Samaadhi state; so it is not recapitulated, and so gets missed by all.

सर्वेषां प्राणिनां ब्रह्मन् व्यवहारदशास्वपि सूक्ष्माः समाधयः सन्ति चाव्युत्पत्त्या विभान्ति नो।

Hey Brahman! The subtle Samaadhi states exist in all the beings when they are engaged in the worldly activities, and are not comprehended because they are not familiar with it.

जाग्रत्यविमृशिर्या स्यात्स समाधिरुदीरितः।विमर्शाभावमात्रं तु समाधिरभिधीयते।

When awake to the world, the state where thoughts are absent, is known as Samaadhi. That state where there is absence of 'Vimarsha' (conception and conclusion about the sense perception) is indeed known as Samaadhi. *(In the Samaadhi state, mind is completely freed of its dormant Vaasanaas.)*

सुषुप्तौ दर्शने चापि समाधित्वमतः स्थितम्। किन्तु मुख्यसमाधित्वमनयोर्नहि विद्यते।

भेदामर्शनसंस्कारगर्भितत्वान्न मुख्यता।

In the deep sleep, and at the time of seeing the objects in the waking state, there is the Samaadhi state for sure; but it is not considered as the established Samaadhi state. It is not given prominence because it is pregnant with the ready to manifest state of conceiving differences. (*Vaasanaas are still dormant.*)

दर्शनं जाग्रति भवेदविमर्शनरूपकं तथापि ते प्रवक्ष्यामि मुनिपुत्रादराच्छृणु।

(*Chiti alone is there as your self-awareness as the revealing nature namely Prakaasha.*

It is always without the cogitation of Vimarsha, and the blankness of sleep.)

The seeing of an object in the Jaagrat is actually of the nature of 'absence of thoughts' only; yet I will explain this in detail, listen with attention.

अव्यक्तं यत्प्रथमजं नास्ति सामान्यकं हि तत्।

(*What is Sushupti?*) The first level namely the unmanifest state of pure awareness is common to all; it alone rises as 'there is nothing'; this alone is known by the name of Sushupti.

(*The self-awareness is aware of nothing; there are no senses, no sense-information, no conception, nothing at all. But this awareness is turned outward and sees only the absence of everything.*

Even that is recapitulated in the waking state only. Sleep is just a memory, when deliberated in the waking state. Since it is there for longer span of time, it gains some value as an experience.)

नास्तीत्येव हि यद्भानमत्यन्ताभावरूपकम्। एषा सुषुप्तिरित्युक्ता जडशक्तिर्भवेच्चितः। दर्शने भासमानं च

नास्त्याभासपदं यतः। अतः सुषुप्तिरेव स्याज्जडदर्शनसङ्गता।

'There is nothing'; this illumination (awareness) is the complete absence of everything.

This alone is known as Sushupti, and is the Chit-power of staying inert.

Nothing is seen because nothing is there.

Therefore, Sushupti stays as a state of inertness where nothing is seen.

समाधौ भासमाना या चितिः सा ब्रह्मरूपिणी भक्षिणी कालदेशानां नास्त्याभासविनाशिनी। सर्वथाऽस्तिमयो देवी

सुषुप्तिः सा कथं भवेत्। तस्मात्सुषुप्तिमात्रेण न भवेद्धि कृतार्थता।

The Chiti which shines forth in the Samaadhi state is the form of Brahman; is the consumer of the space and time (in the Jaagrat); is the destroyer of the state of 'there is nothing' (in Sushupti).

(*Jaagrat is state of object-perception and is filled with Vimarsha; Sushupti is the state of 'no Vimarsha' since the objects are not perceived. Absence of Vimarsha is Sushupti; presence of Vimarsha is Jaagrat.*

Chiti is neither of them.

Chiti state of Samaadhi is the absence of Vimarsha and the absence of blankness also.)

There is no 'Vimarsha' there; and no nothingness' there in Chiti.

How can the Supreme Chiti be a state of blankness and inertness, even if the object-perception is absent there?) How can the Goddess who exists always be a state of sleep?

Therefore, the fulfillment is not achieved by just the sleep state.'

बोधयामास जनक इत्यष्टावक्रमुक्तिभिः। श्रुत्वैवं जनकेनोक्तमष्टावक्रः पुनर्नृपं पप्रच्छ यत्तद्वदामि शृणु भार्गव यत्नतः।

In this manner Janaka taught Ashtaavakra the Knowledge of Chiti. Ashtaavakra listened to the amazing instruction spoken by Janaka, and again asked the king like this. Listen Bhaargava with attention.

राजन् यदुक्तं भवता व्यवहारदशास्वपि सूक्ष्माः समाधयः सन्तीत्येवम्। तन्त्रे वद स्फुटं दशासु कासु ते सन्ति निर्विकल्पचिदत्मकाः।

Ashtaavakra spoke: 'Raajan! You mentioned that the Samaadhi states exist even in the ordinary day to day life situations; explain in which situations such states of Nirvikalpa Chit shines, so that I can understand the technique of Samaadhi properly.'

एवं तेनानुयुक्तोऽथ प्राह राजा महाशयः। शृणु ब्रह्मन्प्रवक्ष्यामि व्यवहारे समाधयः।

Then the noble king who was questioned thus, spoke to him.

'Listen Brahman, I will explain to you how Samaadhi states exist in the day to day situations.

(*In situations which are sudden, shocking, and unexpected, the mind stops its 'Vimarsha' function, and reverts back to its dissolved state; and is not asleep also.*

Such moments are fleeting, but are just the glimpses of Samaadhi state only.)

प्रियया संपरिष्वक्तो नव्यया प्रथमं यदा तदा न वेद बाह्यं वाऽप्यान्तरं वा क्षणं नरः तिष्ठेन्न निद्रयाक्रान्तः स समाधिरुदीरितः।यच्चिराद्वाञ्छितं किञ्चिदलभ्यत्वेन निश्चितं अकस्मात्तस्य संप्राप्तिर्यदा भवति वै मुने तदा न वेद बाह्यं वाऽप्यान्तरं वा क्षणं नरः तिष्ठेन्न निद्रयाक्रान्तः स समाधिरुदीरितः।अतर्कितं व्रजन्ववापि निर्भयो हृष्टमानसः अकस्माद्यदि संपश्येद्व्याघ्रादि मृत्युसम्मितं तदा न वेद बाह्यं वाप्यान्तरं वा क्षणं नरः तिष्ठेन्न निद्रयाक्रान्तः स समाधिरुदीरितः।अतिप्रियं स्वपुत्रादि विभुं च गृहकर्मणि अरोगिणं यदाऽकस्मात्संशृणोति मृतं किल तदा न वेद बाह्यं वाप्यान्तरं वा क्षणं नरः तिष्ठेन्न निद्रयाक्रान्तः स समाधिरुदीरितः।

When a man is tightly embraced for the first time by a lady who loves him dearly, then at that moment, he loses sense of the outside and inside, yet is not lost in sleep; that is known as a fleeting state of Samaadhi. When a person wants something very dearly for a long time and knows for certain that he will never get that; and suddenly he obtains it, then at that moment, he loses sense of the outside and inside, yet is not lost in sleep; that is known as a fleeting state of Samaadhi.

When a man is happily walking without any apprehension of the least about any danger, and without any fear, and then suddenly faces some wild animal like a tiger which means his immediate death, then at that moment, he loses sense of the outside and inside, yet is not lost in sleep; that is known as a fleeting state of Samaadhi.

When a man very dearly loves a son of noble virtues who handles the house-related affairs excellently and has no diseases of any sort (and who is expected to live long for many years); and suddenly hears a news that he has died, then at that moment, he loses sense of the outside and inside, yet is not lost in sleep; that is known as a fleeting state of Samaadhi.

अथान्यथापि वक्ष्यामि समाधेः संभवं शृणु।जाग्रत्स्वप्नसुषुप्तीनां मध्ये सन्ति समाधयः।

I will tell you more of such momentary glimpses of Samaadhi; listen.

These Samaadhi states exist in the intervals of Jaagrat, Svapna and Sushupti.

(The fleeting moments of awakened state before you fall asleep, or before you start dreaming, or when you are awake from sleep, but not awake to the world, the Chiti shines as pure awareness.)

दूरे किञ्चित्पश्यतस्तु बुद्ध्या चैकाग्रतया मुने मनो दीर्घात्मतां याति जलूकेव तृणालिषु।

देहे देहाभासमयं भावे भावात्मकं तथा। मध्ये तन्निर्विकल्पाख्यं मनो लक्षय सर्वदा।

(When the mind jumps from one object to another, in that minuscule interval-span there is the glimpse of pure self-awareness. When a mind perceives any object, it stays as that object itself.)

Hey Muni! When an object at a distance is seen, the mind is fully concentrated on that object and extends itself like a leech moving on the line of grass-plants. It stays as the body when is seeing the body, and the as the object when it is seeing the object. It moves from the body-state to the object-state by extending itself as each one. It moves from object to object by staying as that itself, at every moment.

In the minuscule time-span that exists between its movement from one object to another, always see the Nirvikalpa state of the mind in-between.

बहुना किमिहोक्तेन शृणु सूक्ष्मविमर्शनम्।

What else is there to explain any more! Listen to this subtle truth.

व्यवहारे न कस्यापि ज्ञानमेकं तु भासते खण्डज्ञानसमूहात्मा व्यवहारोऽयमाततः।अत एव वर्णयन्ति तैर्थिकाः

सर्व एव हि आत्मानं बुद्धिमपि वा क्षणभेदविभेदितम्।तदनन्तरक्षणौघेषु निर्विकल्पदशा स्थिता।

When you are engaged in the world activities, there is no continuous revelation of the world at a stretch. The world-activity that is based on the division sense of objects is just a collection of broken pieces of knowledge only. That is why, many philosophers have the view point that the Aatman, the perceiving awareness, or the intellect that conceives the world is broken at every moment. In the hosts of broken pieces of revelation, the agitation less state of Nirvikalpa, exists as the support of these momentary pieces of understanding.

कहोलात्मज जानीहि जानतां तु प्रतिक्षणं समाधिरस्ति चान्यस्य समाधिः शशशृङ्गवत्।

Son of Kahola! For those realized ones who are endowed with the vision of truth, each and every second is Samaadhi; for the ignorant ones, Samaadhi is like hare's horn (non-existent).