

Clarifications Concerning *Samadhi*

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Orion: I just had some confusion and think I'm able to work it out. You said that a *jnani* is like a machine that is turned off. This deeply relates to my experience.

I practiced oh-so-hard, an extreme case of *mumukshutvam*. Then, at a certain point, everything just stopped and I stood with unshakable conviction in the self. That's when the fan got turned off, in Ramana's words.

Also, there being no *sanchita* and *agami* is really cool. It's like you don't plan, you simply do *Isvara's prarabdha*, no question.

Ted: I'm not sure what *sanchita* has to do with planning anything. *Sanchita* is just the *karma phala* accrued over an infinite number of lifetimes that is abiding in a state of dormancy in the causal body, waiting for the appropriate opportunity to fructify. But, yes, it is pretty cool that the entire store of *sanchita* is resolved upon the negation of the entity to which it belonged. Indeed, it's a "magic trick" of cosmic proportions. ☺

As for not planning anything, this is a subtle understanding. The realization that you are the self reveals the fact that you have never been planning anything all along. Every decision you have seemingly made has come at the behest of *Isvara's prarabdha*, as you put it. That is, the grand mechanism of the manifest universe – including all the component body-mind-sense complexes within it – operates spontaneously according to the *dharma*-governed law of *karma*. Under the conditioning influence of *maya*, *brahman* appears as the manifestation, which functions according to its innate operational design.

That said, an integral aspect of that design is the apparent free will of the *Manusha* (i.e. human *jiva*). Even though all *karma* occurs spontaneously, the instrument of its unfoldment is the apparent person's discriminative intellect, and the means by which that spontaneity unfolds is through the phenomenon of free will. The ramification of this fact is that even though the *jnani* realizes that *Isvara* is running the show, so to speak, the *jnani* still makes decisions having given due consideration the possible – perhaps even likely – consequences of his actions and continues to take care of his worldly responsibilities in a rational manner. Simply put, realizing that one is free from *karma* doesn't give one license to shirk *dharma*.

As you say, however, it is true that life runs smoothly with minimal interference from the mind.

Orion: Also, Ramana says there are three types of *samadhi*. I understand now.

He says *savikalpa* is holding onto reality with effort and disturbances, what you call the "firefly" stage.

Ted: There really is no "holding onto reality" in *savikalpa samadhi*. You realize that you are

limitless conscious existence, and thus your essential nature is unaffected by experience in the same way that the essential nature of water is unaffected by the waves arising and crashing within it. In the wake of having developed non-dual “vision,” the mind ceases to be disturbed by disturbances.

In a manner of speaking, you could say that through understanding the *jnani* “holds on” to reality in the sense of standing with unshakable conviction in the knowledge that he is limitless conscious existence even in the face of *karma* (i.e. effort) and the *vasanas* (i.e. disturbances) that cause *karma* that are inherent aspects of his *prarabdha*.

Orion: *Nirvikalpa* is with effort without disturbance (*nididhyasana*).

Ted: No. *Nirvikalpa* requires no effort. *Nirvikalpa* – i.e. the absence of mental modifications – is the nature of the self. While *nididhyasana* is the conscious meditation upon and application of the teachings of Vedanta to every situation of one’s life, *nirvikalpa samadhi* is a thought-free state of absorption in the self. It is the total resolution of all objective phenomena into a state of dormancy in the causal body. It is similar to deep sleep in that no objects are experienced. But rather than being entirely cocooned in the “darkness” of ignorance, one is fully aware of the “light” of awareness. Because the intellect is in a state of dormancy during *nirvikalpa samadhi*, self-realization is not immediately assimilated. Only upon reflection is it possible for one to assimilate the truth revealed by the experience. Nevertheless, while *nirvikalpa samadhi* is an experience, *nirvikalpa* as such is the essential unmodified limitless nature of the self.

Orion: *Sahaja* is permanent, effortless (actualization). This is when the penny drops, and although there may still be *prarabdha*, one can also say that *karma* is destroyed. This can also be called liberation from birth and death.

Sounds about right?

Ted: Your understanding of *sahaja samadhi* does indeed sound about right.

Orion: Peace out.

Ted: Rock on.