

Samādhi or Trance

— A Stage Beyond Wakefulness, Dream and Deep Sleep —

When one's consciousness is completely purified of the contamination of material existence, gross and subtle, without being agitated as in the working and dreaming states, and when the mind is not dissolved as in *suṣupti*, deep sleep, one comes to the platform of trance. Then one's material vision and the memories of the mind, which manifests names and forms, are vanquished. Only in such a trance is the Supreme Personality of Godhead revealed. Thus let us offer our respectful obeisances unto the Supreme Personality of Godhead, who is seen in that uncontaminated, transcendental state.

One attains the ultimate realization of the Personality of Godhead when one gives up the activities of the mind — thinking, feeling and willing — or, in other words, when mental speculation stops. This transcendental realization is above suṣupti, deep sleep. In our gross conditional stage we perceive things through material experience and remembrance, and in the subtle stage we perceive the world in dreams. The process of vision also involves remembrance and also exists in a subtle form. Above gross experience and dreams is suṣupti, deep sleep, and when one comes to the completely spiritual platform, transcending deep sleep, he attains trance, viśuddha-sattva, or vasudeva-sattva, in which the Personality of Godhead is revealed.

— ŚB 6.4.26+p



One should see that the material world is a distinct illusion appearing in the mind, because material objects have an extremely flickering existence and are here today and gone tomorrow. They can be compared to the streaking red line created by whirling a fiery stick. The spirit soul by nature exists in the single state of pure consciousness. However, in this world he appears in many different forms and stages of existence. The modes of nature divide the soul's consciousness into normal wakefulness, dreaming and dreamless sleep. All such varieties of perception, however, are actually *māyā* and exist only like a dream.

— ŚB 11.13.34



One should know that wakefulness is born of the mode of goodness, dreams from the mode of passion, and deep dreamless sleep from the mode of ignorance. The fourth element, pure consciousness, is different from these three and pervades them. (SB 11.25.20).

— ŚB 11.13.27p



Consciousness acts in three stages under the material conception of life. When we are awake, consciousness acts in a particular way, when we are asleep it acts in a different way, and when we are in deep sleep, consciousness acts in still another way. To become Kṛṣṇa conscious, one has to become transcendental to these three stages of consciousness.

Our present consciousness should be freed from all perceptions of life other than consciousness of Kṛṣṇa, the Supreme Personality of Godhead.

— ŚB 3.27.10p



In transcendence there is no such thing as jāgaraṇa-nidrā-suṣupti — wakefulness, sleep and deep sleep.

— ŚB 7.9.32p