CHAPTER IX

SAMĀDHĪ

IX.1 INTRODUCTION

Samādhi is the last and most important stage of Astāṅga Yoga¹. This eighth stage of Yoga is the aim and objective of every Sādhaka to be achieved. The seven stages of Astāṅga Yoga are the seven steps to reach upto this stage of ‘Samādhi’ which leads to final liberation (Moksa). Astāṅga-Yoga is one of the path-way to achieve the state of liberation and Samādhi is the final step to reach there². The ‘Samādhi’ is the base of Astāṅga-Yoga and Yama, Niyama etc., are the various tools as if used by the pactitioner. Samādhi means complete absorption and Yoga means Union of body, mind and soul with God. So Yoga and Samādhi are one and the same

IX.2 THE GENERAL MEANING AND GRAMMATICAL DERIVATION OF TERM

The term Samādhi, is derived from the word Samadha-sam-ā Ṛdhā- dādham and it means to place or put or to hold or to fix together. So Samādhi means union and that is nothing other than Yoga.

i) Samādhi means concentration of the thoughts profound or abstract meditation; intense contemplation of any particular object and so as to identify the contemplator with the object meditated upon and is the eighth and last stage of Yoga³.

341
ii) According to Buddhists *Samādhi* is the fourth and last stage of *Dhyāna* or intense abstract meditation. It also means a kind of France in Buddhist literature⁴.

iii) There is another meaning of *Samādhi* described in rhetoric i.e. Name of various figures of speech (defined as आरोहअवरोहकर्म, अर्थ-वृत्ति, अन्यधर्मानाम, अन्यासाधिरोधन ect.)⁵

iv) According to *Kavyadarsa, Dandin, Vamana’s Kāvyālangakar, Sūtra, Kāvyaprakāśa* etc: *Samādhi* is the name of the 17th *Kalpa* of the 17th *Arhat* of the future *Utsarpini*⁶.

v) In dictionary ‘*Samādhi*’ means ‘silence’ or religious vow of intense devotion or self imposed abstraction, support, upholding, continuance, preservance in difficulties, attempting impossibilities, collecting or laying up grain in times of dearth⁷. So it is observed that the word *Samādhi* has various meanings described in various literature.

vi) But Patanjali uses this word as *Samādhi Yoga* - the employment of meditation, the efficacy of contemplation⁸. It is a matured state of meditation. ‘*Samādhi*’ is the end result of the practice of *Aṣṭāṅga Yoga*. But the state of *Samādhi* which Patanjal defines in *Vibhuti Pāda* is the pre-mature state of *Nirbijja Samādhi*. Patanjali in *Samādhi Pāda*, explains why the intelligence is hazy,
sluggish and dull and gives practical disciplines to minimize and
finally eliminate the dross which clouds it. Through these, the
‘Sādhaka’ develops a clear head and on untainted mind and his
senses of perception are then naturally tamed and subdued. The
Sādhaka’s intelligence and consciousness can now become proper
instruments for meditation on the soul. When the mind becomes
ripe for meditation, the senses rest quietly and stop importuning
the mind for their gratification. Then the mind, which hitherto
acted as a bridge between the senses and the soul, frees itself
from the senses and turns towards the soul to enjoy its spiritual
heights. This is the effect of disciplines laid out in Sādhana
Pāda; Pratyāhāra, the result of the practice of Yama, Niyama,
Āsana and Prāṇāyāma, form the foundation for Dhāraṇā, Dhyāna
and Samādhi⁹. Through practice of these five stages of Yoga, all
the layers or sheaths of the self form the skin to the Citta are
penetrated, subjugated and sublimed to enable the soul to diffuse
every throughout. Then in Vībhuti Pāda Patañjali describes the
subtle disciplines Dhāraṇā, Dhyāna Samādhi, with their help,
the intelligence, ego and ‘I’ principle are sublimated and this may
lead either to the release of various supernatural powers or to
self realization. Yoga Upaniṣad explains Samādhi differently, still
the end result or description is similar to Yoga Sūtra¹¹.
Patañjali defines Samādhi thus:

तदेव अर्थात्मानिनिभावं स्वस्वप्नस्यामिव समाधि: !

When the attentive flow of consciousness merges with the object of meditation, the Citta of the meditator i.e. the subject, appears to be dissolved in the object. This union of subject and object becomes Samādhi. Here object can be anything and oneness with that object of the subject through the meditation is the state of Samādhi. Therefore there are various types of object from gross to subtle and various types and levels of Samādhi’s also. When the object is gross the level of that state of Samādhi is primary and when the subtleness in the object increases, there is the advancement in the level of Samādhi, which leads to liberation (Kaivalya).

vii) Yoga Upaniṣads defines Samādhi as follows:

समाधि: समतावस्था जीवात्म परमात्मन: ।

निर्जुण ध्यान दुर्वस्य समाधिश्च ततो भवेत। ॥

Samādhi is Samatā or the equipoised state of the Jivātman and the Paramātman. And that will be attained by the Yogin who resorts to meditation of the unqualified kind. So it is clear that when the Yogi meditate upon the qualified kind i.e. ‘Saguna’ he will not attain the state of Samādhi but he remains in the state of
‘Saguṇa Dhyāna’ which leads to Nirguṇa Dhyāna. Then the seer says:

विन्द्रादवशके नैव वायु निरूधव नेधावी।
समाधि समवान्पुरात्र जीवनमुक्ती भवत्याम्।

By restraining the vital air in the course of twelve days one will surely attain Samādhi, becomes a Jivanmukta. So Yoga Upaniṣad describes a perfect time duration along with the method of attaining Samādhi which is not described in Pāṇaṭjala Yoga Sūtra. Patañjali describes various types of Samādhi but does not prescribe the duration of attaining them. Yoga Upaniṣad defines Samādhi as equiposition of Jīvātmā and Paramātmā which is very high state of Samādhi according to Pāṇaṭjali Yoga Sūtra but the way of attaining it is restraining the vital air i.e. Keral Kumbhaka which is fourth stage of Aṣṭāṅga Yoga, the final state of Prāṇāyāma. So one can not understand how it is possible to attain the state of Samādhi through Prāṇāyāma.

345
IX.3 DESCRIPTION OF ADHIKARI OF PRACTICING SAMĀDHĪ

I) Yoga is the restraint of fluctuations in the Citta. ¹⁵ It is the art of studying the behaviour of ‘Chitta’, which has three functions cognition, conation or volition and motion. Yoga shows ways of understanding the functioning of the mind and helps to quiet their movement leading one toward the undisturbed state of silence which dwells in the very seat of Citta. Yoga is thus the art and science of mental discipline through which the mind becomes cultured and matured.

And to restrain the fluctuation in the Citta. Patañjali suggest two ways:

अभ्यास वैराग्यां तत्रित्सः। ¹⁶

The fluctuations of ‘Chitta’ are to be controlled through repeated Yogic practice. Practice and detachment are the means to still the movements of Citta. Now the question arises what is meant by Practice? Patañjali answers that question in next sūtra; he says:

तत्र स्थितो यत्नोभ्यासः। ¹⁷

Practice is the steadfast effort to still these fluctuations in the ‘Citta’ towards silencing it to attain a constant, steady, tranquil state or mind. In order to free the mind from fluctuations and oscillations and to reach a state of steadiness, the practitioner is advised to practise intensely all the Yogic Principles from Yama to Dhyāna.
Patañjali about on the duration of practice says:

स तु दीर्घकालेनैरन्तरसत्त्कालेवितो दृढ़भूमिः 18

Long, uninterrupted, alert practice in the firm foundation for restraining the fluctuations as Citta when the effort is continued in accordance with Yogic principles consistently and for a long time, with earnestness, attention, application and devotion, the Yogic foundation as firmly established. So there is no fix duration described by Patañjali one has to practise Yoga for longer time uninterruptedly. Then only those who are supremely vigorous and intense in practice the goal is near for them -

तीव्रसंवेगानामास्तः! 19

Samādhi is within reach for him who is Tīvra Saṁvegī ‘Saṁvega’ is a technical word like ‘Saṁyama’.

II) In Jain Philosopy it is stated that not all Yogis are capable of performing Dhyāna (They include Samādhi in higher state of Dhyāna) but only those who are possessing bodies of the best order can have all types of Śūkla Dhyāna20. So they are the Tīvrasmavegī. They are honest and pure at heart, enthusiastic, intense and supremely energetic. They quickly reaches the highest goal of Yoga aided also by their residual accumulated virtues.
III) In the *Siva Samhita* also aspirants are categorized as feeble (mādu), moderate (madhyama), sharp in understanding and vigorous (adhimātra) and having colossal energy and supreme enthusiasm (adhimātrafama). Similarly Patañjali also describes three types of ‘Sādhakas’ they are:

शुद्धमध्याधिमात्रात्म ततोदयि विशेष: ॥

These are difference between those who are mild, average, and keen in their practices. ‘Sādhakas’ are of different levels of cagerness and intensity. For them, the goal is time bound, depending on their level. This *Sūtra* further amplifies the distinction between Yogis whose practices are feeble, average or keen and who progress according to the level of their practice. Therefore one cannot clearly tell the exact duration required for the Sādhana to attain Samādhi. *Yoga Upaniṣad* like *Yogatattva* etc. describes duration of attaining Samādhi i.e. twelve days in the state of retaining vital air but it doesn’t describe the qualification of the ‘Sādhaka’ or emphasis on intensity of the practise one should do. Therefore one cannot get a clear idea as to - how one should be able to attain Samādhi in only twelve days become ‘Jivanmukta’ *Yoga Upaniṣads* doesn’t describe much about Samādhi. But *Yoga Sūtras* are based on Samādhi.
All the four chapters are interwoven in one thread i.e. \textit{Samādhi}. The attainment of \textit{Samādhi} is the basic aim, so Patañjali in first Chapter i.e. \textit{Samādhi Pada} describes various types of \textit{Samādhi} theoretically and then from \textit{Śaḥdhana Pāda} onward he discusses the ways of attaining it and that is \textit{Aṣṭāṅga-Yoga}. Therefore \textit{Pālañjala Yoga} is called as \textit{Aṣṭāṅga-Yoga}, but actually it is \textit{Samādhi-Yoga}.

\textit{(Vide. Table No. IX.1)}
<table>
<thead>
<tr>
<th>Levels of sādhaka</th>
<th>Abhyasa (practice)</th>
<th>Body, mind, soul</th>
<th>Vairāgya (renunciation)</th>
<th>Four stages of evolution</th>
</tr>
</thead>
<tbody>
<tr>
<td>a Mrdu (mild)</td>
<td>Slow, indefinite, undecided practice</td>
<td>Physical (annamaya) (indriyamaya)</td>
<td>Yatamana (disengaging the senses from action)</td>
<td>Ārambhāvasthā (The state of commencement (surface and peripheral movement))</td>
</tr>
<tr>
<td>b Madhya (medium)</td>
<td>Methodical, disciplined practice</td>
<td>Physiological (prāṇamaya, cells, glands, circulatory, respiratory and other organs)</td>
<td>Vyatireka (keeping away from desire)</td>
<td>Ghaṭavasthā (The state of fullness (using the physical and physiological sheaths to understand the inner functions of the body))</td>
</tr>
<tr>
<td>c Adhimaṭra (intense)</td>
<td>Scientific, meaningful, purposeful and decisive practice</td>
<td>Mental, intellectual (manomaya) (vijñānamaya)</td>
<td>Ekendriya (stilling the mind)</td>
<td>Paricayāvasthā (the state of intimate knowledge. Mind linking annamaya and prāṇamaya kośas to vijñānamaya kośa)</td>
</tr>
<tr>
<td>d Tīrva samvegīn adhimaṭrataman (supremely intense)</td>
<td>Religiousness and purity in practice</td>
<td>Practice with attentive consciousness surrender to the Supreme Soul (citta maya) (ātma maya)</td>
<td>Vāsikāra (freeing oneself from cravings)</td>
<td>Nispattyāvasthā (the state of perfection and ripeness) (consummation)</td>
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IX.4  THE OBSTACLES IN ATTAINMENT OF SAMĀDHĪ

Patañjali in Samādhi Pāda describes various obstacles to the mastery of the inner self. He term them as ‘Cittavikṣepa’ i.e. a scattered or oscillating mind causing distraction in the consciousness - ‘Citta’. They are described as:

स्थायित्वघातस्थायित्वगतिरै भ्रमणित्वादिरै विमार्श्यत्वादि विचित्रित्वादिरै

This Sūtra describes the nine obstacle or impediment which obstruct progress and distract the aspirants consciousness. The obstacles to healthy life and Self-Realization are disease, indolence of body and mind, doubt or scepticism, corelessness, laziness, failing to avoid desires and their gratification, delusion and missing the point, not being able to concentrate on what is undertaken and to gain ground, and inability to maintain concentration and steadiness in practice once attained. They are further aggravated through sorrows anxiety or frustration, unsteadiness of the body, and laboured or irregular breathing.

Patañjali describes them in the next Sūtra as:

हृ:स्वस्थ्यविनिर्गमनम: ज्ञात्वादिरै प्राप्तवान विकृत्यवेष्ठमवः

These cause further distractions which agitate the mind and the Citta.
These impediments are of three types: self inflicted (*adhyātimika*), imbalances of elements in the body (*adhibhoutika*) and problems brought about by fate, e.g. genetie defects (*adhidaivika*). They need to be fought and conquered through yogic disciplines. The first nine obstacles can be divided into physical, mental, intellectual and spiritual types:

i) **व्याधि -** disease

ii) **स्त्यान -** lack of interest or sluggishness — Physical

iii) **संज्ञाय -** lingering doubt

iv) **प्रमाद -** Pride or carelessness

v) **आलस्य -** idleness — Mental

vi) **अविरलति -** Sense gratification

vii) **प्रलतिवर्धिनि -** living in a world of delusion — Intellectual

viii) **अस्थिरत्व -** lack of perservance or not being able to hold on to what has been undertaken — Spiritual

ix) **अनवस्थितत्व -** inability to maintain the progress attained due to pride or stagnation in practices
IX.5 THE WAYS OF SURMOUNTING THE OBSTACLES AND REACHING THE GOAL

Patañjali indicates that Self-Realization is possible only when consciousness is free from impediments. And the meditation on Ṣvāra with the repetition of the ‘Prāṇava Mantra’ with feelings and understanding of its meaning removes obstacles to the mastery of the inner self. To remove the thirteen obstacles and prevent their recurrence, several specific methods have been described. But to conquer all the obstacles only one ‘tattva’ a principle has to be followed and that is ‘Abhyāsa’ - ‘Practice’. And for that all the eight stages of Yoga must be followed.

There are some remedies which are also described in the Śūtra to minimize or eradicate these obstacles. They are:

मैग्नीत्युपविषुपेयक्षा युक्तुः क्षुप्यवहीनविद्यां भावनात्सिन्धुत्प्रसादद। ॥

Through cultivation of friendliness and goodwill towards all creation, compassion, joy, indifference and non-attachment to both pleasure and pain, virtue and vice. These diffuse the mind evenly within and without and make it serene and pure. After discussing that Patañjali also suggests some methods in Samādhi Pada to be adopted by various types of practitioners to diminish the fluctuations of the mind. ॥
They are as follows:

i) Retaining the breath after each exhalation:

The study of inhalation teaches how the self gradually becomes attached to the body, the study of exhalation teaches non-attachment as the self recedes from the contact of the body/retention after exhalation educates one towards detachment.

ii) Involving oneself in an interesting topic or object

iii) Contemplating a luminous, effulgent and sorrowless light

iv) Trading the path followed by noble personalities.

v) Studying the nature of wakefulness, dream and sleep states and maintaining a single state of awareness in all three.

vi) Meditating on an object which is all-absorbing and conducive to a serene state of mind.27

Any of these methods can be practised on its own. If one observes all these methods they are slages of Aṣṭāṅga Yoga i.e. Prāṇāyāma, Pratyāhāra, Dhāraṇā and Dhyāna but described in a different way and if the Sādhka religiously meticulously practised these methods, then passions are controlled and single mindedness develop. The Sādhaka becomes highly sensitive, flawless and transparent as crystal. Patañjali termed this stage as Samāpatti. There he realizes that the seer, the seeker and the instrument used to see or seek are nothing but himself and he resolves all divisions within himself.28
IX.6 DESCRIPTION OF SAMĀDHĪ IN YOGA UPANIŚADS

In Yoga Upanisadas state of Samādhi is not described in detail. In every Yoga Upanisad the description is some way or the other one and the same. But the spiritual level described is very high and which can be attained by few days of practice of restraining the vital air. So more or less Samādhi is the progression in Prāṇāyāma and it is clearly stated in Yoga Upanisad

I) Kṣurikopanisad, the seer says:

प्राणायामसूतीक्रोण माताधारेण योगवित्।

वैशान्योपपलघुस्तेन चित्त्वालतल्लु न बहयते॥२९

The knower of Yoga adept, having cut the thread of his knowledge with the knife of the syllable. ‘OM’ sharpened by the practice of the control of breath and whetted on the stone of stern discipline, does not bind it again. The above descriptions does not express the state of Samādhi but describes how Prāṇāyāma is the tool to attain the state of total freedom (Mukti) when this state is achieved then the Sādhaka is free from all bondages. So it is clearly state that Prāṇāyāma is the basic requirement to achieve the state of liberation.
II) Similarly in *HaṭhaYoga Pradipikā* *Samādhi* is described as follows:

यदा संक्षीयते प्राणो मनसं च प्रलीयते
तदा समरसतः च समाधिरभिधियते II<sup>30</sup>

When the *Prāṇa* is without any movement in *Kumbhaka* i.e. state of Keval Kumbhaka and the mind is absorbed in the self that state of harmony is called *Samādhi*. In the commentary *Jyotsnā* of *Brahmānanda* on the same text this state of *Samadhi* is composed with the state of ‘*Samāptti*’ in *Patañjali Yoga Sūtra*<sup>28</sup>. Here in the above text ‘*HaṭhaYoga Pradipikā*’ *Śvātāra*rama clearly describes ‘*Keval Kumbhaka*’ as the essential part on prerequisite for attaining *Samādhi*. He further writes:

तत्समं च व्ययोरैवं जीवालम्पर्मात्मनोः I

प्रनष्टसर्वसंकल्पं: समाधि: सोऽभिधियते II<sup>31</sup>

The state of equillibrium which is the union of the *Jīvātman* and *Paramātman*, in which there is the end of all desire is called *Samādhi*. And again in the commentary *Brahmānanda* describes this state of *Samādhi* as the state of *Asmāprajñā* *Samādhi*. In some *Yoga Upaniṣads* like *Darśan*, *Yogakāṇḍali*, *Yogatattva* and *Sāṅdilya* the above described *Asmaprajñāna* *Samādhi* is described as the state of *Samādhi*, the last stage of *Yoga*. But the
Yoga Upānisads do not give clear, detail description of it and also do not discuss anything about Samprajñāta Samādhi or the state of Samāpatti, the premature state of Asamprajñāta.

III) In Yoga Cudāmaṇi the seer clearly says:

समाधी मोक्षमान्यति त्यक्त्वा कर्म शुभाशुभम् ॥

In Samādhi Yogi acquires marvellous consciousness and with the renunciation of observances, auspicious and inauspicious, attains liberation. And this state of samādhi will be attained by twelve Dhyānas. Here the seer does not explain what is meant by twelve Dhyāna and how one should achieve that state of Samādhi often that. It is also not clear as stated above as to how one should attain ‘Mokṣa’ through Samādhi.

But in Yoga tattvāpanisad the seer describes:

दिनक्राक्षकैव समाधि समवान्यात्
वायुनिर्रच्य मेधावी जीवन्युक्तोभवति अयंम् ॥

In the course of twelve days will be surely attain Samādhi. This man of intellect, by restraining the vital air, becomes a ‘Jivanmukta’. It is also state in the same Upaniṣad that through meditation of unqualified kind one should attain Samādhi. So it can be related as after twelve days of Keval Kumbhaka in the
state of meditation of unqualified kind i.e. ‘Nirguna Dhyāna, one should attain Samādhi and therefore in Yoga Cuḍāmaṇi śutras it is stated that by twelve Dhyāna one should attain Samādhi i.e. twelve days of Nirguna Dhyāna with restraining vital air.

IV) It is stated earlier in the present work that Yoga Upanisads describe only Asmpraṇāta Samādhi therefore they define Samādhi in Yogatattvopaniṣad as:

समाधि: समतावस्था जीवात्मपरमात्मनोः ||

and also in Śāḍīlyopaniṣad it is described as:

अव समाधि । जीवात्मपरमात्मः ऐक्यावस्था त्रिपुँजीरहिता
परमात्मस्वरूप सुधवैतन्यामिका भवति ||

Samādhi is Samatā. It is the equipoised state of the Jivatman and Paramatman. The state of union of the Jivatman and Paramātma, brought about with the vanishing of their special causes, flimsy and radical ignorance and therefore non-differentiated, which is devoid of the three aspects of the knower, knowledge and what is known and also devoid of three Guṇas (Satva, Rājas, Tāmas) and is of the form of exquisite Bliss, partakes of the character of pure sentience (and hence known as Asamprajñata-Samadhi or ecstatic trance of unconscious variety).
In *Nirguṇa Dhyāna* one meditates on the *Atman* and then attains the state of equilibrium, which is the union of that *Atman* and *Paramātman* and that is *Samādhi*, where one dissolves oneself with the object. Here object is *Atman*, one meditates on and then *Atman* unites with *Paramātman* that is dissolution of oneself leads to total observation means *Samādhi*. *Patañjali* describes this state as:

\[ \text{वियमप्रत्ययाभासपूर्वः संस्कारोदोऽक्षयः।} \]

This state is describing after the state of *Smaprajñāta Samādhi* and in between *Sabija* and *Nirbija Samādhi*, *Patañjali* describes an intervening state called as *Asamprajñāta Samādhi*. It is a spiritual plateau, a transitory state or a resting place before one plunges into *Nirbija Samādhi*.

So the state of *Samādhi* described in *Yoga Upaniṣads* still higher up that the state of *Samādhi* described in the *Yoga Sūtras Vibhuti Pāda*, but similar to the description of *Samādhi* in *Samādhi Pada*.

V) *Samādhi* is also defined differently in *Amṛutnādopanisad*. The seer says:

\[ \text{सम मन्येत यं समाधि: प्रकृतित:।} \]

When, one having attained ‘It’ the supreme self looks upon himself as the same as that, that state is known as *Samādhi*. 
In the commentary of this definition of *Samādhi, Upaniṣad Brahmayogain* says:

\[ \text{ब्रह्मांहे, अहं एव ब्रह्म इति यं परमात्मानं मत्वा स्वविकल्पित प्रपूर्वजातं समम आत्मानेव मन्येत स समाधिरिति श्रृतिभि: परिकीर्तितः॥}^{40} \]

The seer says that in state of *Samādhi Yogi* realises the ultimate truth that there is no difference in 'oneself' and 'Parabrahma' and that equality means *Samādhi*. This is Advait-Philosophy. This is higher state of spirituality, where knower and knowledge is one and the same which can be achieved in the state of *Samādhi* or when one knows this knowledge that state is called *Samādhi*.

In *AmṛtNādapaniṣad* the seer doesn't explain about *Dhyāna* at this stage and only defines *Samādhi*. The seer also doesn't discuss the process of *samadhi* along with the definition. But in further discussion the seer describes meditation. He says the wise man who knows the efficacy of *Mantras* should meditate as explained previously first through the gross state, traversing the gross and subtle states beginning from the navel upward.\(^{41}\) So this discription of *Dhyāna* which is similar to the state of *Samādhi* in *Samādhi Pāda* of *Yoga Sūtra*. But in this *Upaniṣad* the seer doesn't describe the mature state of *Dhyāna* i.e *Samādhi* after discussing *Dhyāna* and the description of *Samādhi* is totally
different and there is no connection between the process of Dhyāna and Samādhi. Because the object taken for the meditation are similar to Savitarka, and Savicāra Samādhi i.e. gross and subtle respectively. And three stages of Samādhi are premature stage as compared to the state of Samādhi discussed in AmṛTādapanisad. So the state of meditation is on lower level and attained state of Samādhi is on very high level.

Although it is not stated anywhere that one will attain Samādhi after above said meditation. So one can say that the stage of meditation is different and defined state of Samādhi is different, there is no relation between these two descriptions, Because as described in Yoga Śūtra in Vibhuti Pāda as Samayama Patañjali describes that in the process of Dhāraṇā, dhyāna and Samādhi, they are the three steps of one ladder. So to attain Samādhi, one should fix the mind on one object that first step called Dhāraṇā, after fixing the mind then one should meditate on the same object to attain steady continuous flow of attention directed towards the same point or object called as Dhyāna the second step, and when the same object of meditation engulfs the meditator, appearing as the subject and self awareness is last. This is Samādhi the third step of the ladder.
Here on observes that object taken for the whole process is one and the same. One cannot fix the mind on one object, meditate on another object then achieves Samādhi of the same object. These three work together termed as ‘Samyama’ a technical term, there only one will achieve Various power etc. Even if one attain the higher stages of Samādhi he requires the object to meditate and then the object will be Ātman or ‘mahat’ he will attain the state of ‘Jivanmukta’. Where he realises that ‘I am Brahman’. This is the state of ‘Asmrājñāta Samādhi’. So in AmṛtNādopaniṣad objects taken of meditations are different for achieving state of Samādhi described in same Upaniṣad, they are for Samprajñāta Samādhi. So, now after the above discussion one can say that in AmṛtNādopanisad the seer defines Samādhi but does not discuss the state of Samādhi in detail.

VI) In Yogakāṇḍalyupaniṣad, the seer describes that with the attainment of Samādhi it leads to achive nectar like Brahman.:

समाधिमेकेन सममृत वान्तियोगिनः।

So in AmṛtNāda Upaniṣad the Yogin realises ‘I am Brahman’, similarly Yoga kaṇḍalini Upaniṣad describes that one will achieve the necter like Brahman through Samādhi. And for that one should do practice of Yoga. Then only the light of knowledge can be
lit ⁴³. The seer also says like the light placed inside a pot does not at all shine outside the pot but when the pot is broken the flame of the light makes itself manifest. One’s own body is said to occupy the place of the pot, even as the Ātman, the place of lamp but without practice of (Nirvikalpa) Yoga one can not get rid off pain and pleasure which enlighten ‘स्वात्मप्रकाश’ ⁴⁴ And to achieve this state the seer describes ‘Dhyāna’ which is employed as the means of attaining the ‘Brahman’. To attain it one should meditate upon the Ātman. When Yojin continues to meditate he attains the state of ‘Jivanmukta’ ⁴⁵ giving up his Jivanmukta state when his body meets with dissolution in course of time he enters upon the state of Videhamukta ⁴⁶ and remains as the Brahman alone. The moment wisdom dawns on him the lapse of the misconception that the body and the like are the Ātman and things pertaining thereto, even as wind attains the state of motionlessness⁴⁷. Then there remains that alone, where in all sound is stands dissolved, touch, form decay, taste, smell are stand dissolved, which has neither beginning nor end, which transcends the most vast which is constant, which is devoid of impurities and ailments.

Patanjali says though a Yogi reaches upto the stage of Videhamukta he should not leave the practice of Yoga. If he does, so he again gets involve in cycle of birth and death and
cannot attain the last stage of liberation, (Moksa) (भवप्रत्ययो विदेहप्रकृतितिलयानाम)⁴⁸. So videhamukti is the second last state of Nirbiya Samādhi. We have examples of RamaKrisha, Parmahamsa, Ramana Maharshi and Śri Aurobindo, who remained in that state for a long period without the awareness of their bodies, but merged later to reach Nirbiya Samādhi.

VII) Darśanopanisad also describes Samādhi which destroys worldly existence. The seer says:

समाधि: सत्वदृष्टिः पररीविक्कल्प मृति।⁴⁹

Samādhi is the birth of consciousness relating to oneness of the Jivātman and the Paramātman. And those who understands that the Atman is verily the eternal, the all embracing, the perfectly identical, Supreme Brahman devoid of flows⁵⁰. The one Being is divided out of delusion, on account of Illusion and not in its real form. They also have knowledge that I am not the body, not the vital air, nor the senses, nor the mind, being always of the form of the witness, I am only Śiva alone, that is known as Samādhi in this world⁵¹. Hence there is only non-dualism, these is no phenomenon world, there is no cycle of births and deaths. When one does not see all the beings, remaining as he does in Samādhi⁵². Such a person having become one with the transcendent i.e becomes the Brahman alone, and attains final bliss⁵³.
Patañjali describes this state as ‘Dharma-Megha Samādhi, where Yogi has no interest in this highest state of evolution and maintains supreme attentive, discriminative awareness, he contemplates, the fragrance of virtue and justice. When the stream of virtue pours in torrents and the consciousness is washed clean of bias, prejudice and ambition, the light of the soul dawns, this is ‘Dharma-Megha Samādhi. The yogi whose personality has been transformed, he becomes divine lives forever in ‘Dharma Megha Samādhi’, unsurpassed bliss.

He has renounced everything and he is a Viveki’ one who distinguishes the invisible soul from the visible world, he has attained Nirbiya Samādhi. Here one observes that Yoga Upaniṣads describe Nirbiya Samādhi without using the term ‘Nirbiya’ And to attain that state, Nirguṇa Dhyāna of Atman is described, then the state of VidehaMukti is described and then described the attainment of Samādhi, Yoga Upaniṣad discuss more about Brahman. Patañjali doesn’t use the world ‘Brahman’. Still both of them describe Samādhi for the attainment of liberation (Kaivalya) Patañjali says When the purity of intelligence equals the purity of the soul, the Yogi has reached Kaivalya perfection in Yoga.

364
The Yoga Upanisad says:

यदा प्रक्ष्यति चाल्मानं केवलं परमार्धतः
मायामात्रं जनात् कुस्तर्वं तदा भवति निवृत्ति : ॥ ५६

When one looks upon his Ātman in the light of the transcendent Brahman alone, then all the world is Illusion alone and there is attained final bliss. So Patañjali called this stage ‘Kaivalya’ and Yoga Upaniṣad called it as ‘Nirvṛtti’.

IX.7 DESCRIPTION OF SAMĀDHĪ IN YOGA SŪTRA

In Vibhuti Pāda, patanjali first shows the Sādhaka the need to integrate the intelligence, ego and ‘I’ principle. He then guides him in the subtle disciplines. Patañjali begins this pada with Dhārṇā concentration and describes it as: वेशवन्धितस्त्रधारणा। ५७

Fixing the ‘Citta’ on one point or region, these places are within and outside the body to be used by the seeker for concentration and contemplation. If Dhārana is maintained steadily it flows into Dhyāna i.e.

तत्र प्रत्यय एकतानता ध्यानम् ॥ ५८

The maintenance of an uninterrupted flow of attention on a fixed point or region is Dhyāna; And when the meditator and the object meditated upon become one, Dhyāna flows into samādhi i.e. total absorption.
It is defined as:

तत्त्ववार्तमात्रात्मिः स्वरूप्यज्ञानमिव समाधि।

When the attentive flow of consciousness merges with the object of meditation, the consciousness of the meditator, the subject appears to be dissolved in the object. Thus union of subject and object becomes Samādhi. When a musician e.g. loses himself and is completely engrossed in his music or an inventor makes his discoveries when devoid of ego or a painter transcends himself with colour, shade and brush they glimpse Samādhi. So it is with the Yogi; when his object of contemplation becomes devoid of himself, he experiences Samādhi. But the difference is that the artist or musician reaches this state by effort and cannot sustain it whereas the Yogi, remaining devoid of ego, experiences it as natural, continuous and effortless. Consequently it is difficult for an artist to infuse his vision of the sublime, which is associated with the performance and realization of a particular art form, into his ordinary daily existence. For the Yogi however, whose ‘art’ is formless and whose goal has no physical expression like a painting, a book or a symphony, the fragrance of Samādhi penetrates every aspect of his ‘normal’ behaviors activities and state of being. Uninterrupted flow of attention dissolves the split between the object seen and the seer who sees it Citta appear to have ceased and have
reached a state of silence. It is devoid of ‘I’ and merges into the core of the being in a profound state of serenity. In *samādhi*, awareness of place vanishes and one ceases to experience space and time.

This state of *Samādhi* in *Vibhutiśāda* is described by Patañjali in *Samādhi Pada* as ‘*Nirvitarka Samapatti*’

Now let us see first how one should contemplate on an object that helps to maintain steadiness of mind and citta and then present the description *Samādhi* in *Samādhi Pāda*. A contact between the object and the subject produces pain or pleasure. Since pain is unwanted one wishes continuance of pleasure for which prerequisite is contact between object and subject. The natural barrier does not permit this to happen. The external pleasure ends into pain. Therefore the only answer is the absence of direct contact between object and subject. One should be able to enjoy pleasure by continuous stimulation of the pleasure mechanism of the memory centre. One should fix the mind on the points in the body to achieve this. These are as follows -i) for smale, element is Prithvi, and point is tip of the nose, ii) for taste, tip of the tongue and element is ‘Apa’ iii) for vision top of the palate element is *Tejas, Agni*. iv) For touch the centre of tongue element is ‘Vāyu’ v) for speech the root of tongue, element is Ākāśa
Flowchart of Understanding & awareness

I) In this flowchart one can observe that the direct contact of sense organ and object in above case knowledge of fragrance of known flower taps the memory centre and recall the memory of that particular smell and then special knowledge occurs that, this smell is of that particular flower say for example a rose. but without smelling the fragrance of Rose one should able to have the pleasure of smelling in Rose flower.

II) This can happen in a dream where one experiences the smell of rose flower. There is absence of direct contact between the subject and the object and one does not have the control on that dream through intelligence.

III) And also by concentrating the mind on tip of the nose and thinking that he is having smell of Rose. So there is neither object nor any contact of subject and object; still one experiences pleasure.
It is called as ‘विद्यंब धर्मं' which is helpful for steadiness of mind. (Above discussed stages are shown in the picture on next page). Patañjali describes various ways to attain the steadiness of mind.

And there he describes:

विषयवति वा प्रवृत्ति उत्पन्नः मनस: स्थितिनिबन्धनी ॥६१

Concentrating mind on various places of the body is the way to attain this type of supernatural powers like. It is very simple technique which can be experienced by anybody who wants to achieve this power.

(Please refer diagram No. IX.1)
Understanding & Awareness

1. Controlled State
   Object + Subject contact produces Pleasure & Pain
   Subject Memory
   Combined during state

2. Uncontrolled State
   Subject Memory of object
   Continued in a dream state

3. In state of meditation
   Subject experiences same joy
   Without Object
   I.e. Self knowledge

Diagram No. IX. 1.
JĀGRṬĀVASTHĀ

NIDRĀVASTHĀ

DHYĀNĀVASTHĀ
Patañjali presents in first chapter named as Samādhi Pāda a detail description about Samādhi. And to attain that state of Samādhi one has to take various types of object for concentration and meditation and the types of Samādhi Patañjali has described here are divided on the same basis - Patañjali describes four types of Samādhi as Samprajñāta Samādhi. To attain the state of Samādhi there are four steps one has to go through.

STEP I:

Non-attachment of mind towards the direct contact achieved maturity of memory, because Citta is a part of mind complex - (अन्तरकरण) which broods over the selfishness through direct contact between object and subject which leads to pain and pleasure. To achieve permanent state of bliss non-attachment of mind towards the direct contact of the object is essential.

STEP II:

Second step is sticking to invisible bliss. Fixing of mind on the particular object i.e. Dhāraṇā.

STEP III:

Experiencing the oneness with the object and uninterrupted flow of that experience is Dhyana the third step.

STEP IV:

Fourth step is to become one with that object is Samādhi.

So this is the process of attaining Samādhi.
IX.8 CLASSIFICATION OF SAMĀDHI

Patañjali describes the types of Samādhi as follows:

\[ \text{विनेतर विचार आनंदमुच्छितारूपानुग्रहातः संबंधनात्} \]

Practice and detachment develop four types of Samādhi: Self-analysis, synthesis, bliss and the experience of pure being. Here distinction is recognized between the seer and the seen. ‘Samprajñāta Samādhi’ consists of vitraka - engrassment in analysis, ‘Vicāra’ - engrasement in reasoning Ānanda-experiencing a state of bliss and Astmita experiencing the state of ‘I’

**Samprajñāta Samādhi**

1) Savitarka - तर्क logic - logical state of mind
2) Savicāra - विचार thought - thoughtful state of mind
3) Sānanda - आनंद joy/bliss - joyful state of mind
4) Sāsmita - अस्मित ‘I’ - ‘I’ness of mind

Videha is a state of ‘I’ Asmprajñāta Samādhi

The first expression of vibration in the universe is the palpable expression of matter. The state of Samādhi is the purification process of mind where a lythargic physical state and violent state of mind are cultured into rhythmic natural vibrations of matter i.e ‘I’ which is an image of big ‘I’ the Paramesvara.  

(Please refer diagram No. IX.II)
Diagram No. IX. 2.

SIX STAGES OF SAMĀDHI

Asamprajñāta (Nirbija)

I' Five sense organs

Samprajñāta (Sabija)

- Ātaman - 'I' ness - Sāsmita
- Ānandamaya Kośa - Spiritual Body - Sānanda
- Manomaya Kośa - Psychological Body - Savicāra
- Viśṇāna Kośa - Physiological Body
- Prāṇamaya Kośa - Physical Body - Savitarka
- Annamaya Kośa
i) *Savitarka Samādhi*:

In culture the logical state of mind i.e. सवितर्क one uses the organce of perception and their respective object which are capable of producing pleasure; the contact between the two exists. In a state of *Samadhi* one taps the memory centers to precipitate the state of joy without physical contact between the two. In state of ‘*Savitkara Samādhi*’ the object taken for meditation is ‘*Sthula*’ e.g. any statue of *Devatā* or picture of frame of a God. So it is a *Saguṇa Dhyāna* or *Murti Dhyāna* as described in *Yoga Upaniṣad*. This very primary state of *Samadhi* where one has to have atleast ‘*Sthula Alambana*’ in front of the eyes and when in the reprocess of meditation one gets involve in that object, he forgets all other things and become one with that statue of Īshvāra. This state is called *Savitraka Samādhi*.

ii) *Savicāra Samādhi*:

In continuous process of *Savitraka Samādhi* one gets used to that particular state repeatedly and then doesn’t need any ‘*Stula*’ object for meditation these *Savitraka Samādhi* matures and enters into further state of *Samādhi* i.e *Savicara Samādhi* (thoughtful state of mind) In culturing the thoughtful state of mind without actual exisstance of object and the subject on thought of joy gets
precipitated by continuous uninterrupted practice of the earlier state i.e savitarka. In Savicara Samadhi one starts meditating on the object which is not the actual but it is in his thought. Here the process of meditation is subtle; therefore requires ‘Suksma Alambana’. This process of Savicara Samadhi can be continued anytime because one does not require any statue of God for meditation only thought of that particular God and the process starts so it is a continuous process wherever one gets time when mind is not involved in any other work, the Citta attaches to that thought and process of meditation starts and state of joy continuously experience by the ‘Sadhaka’.

iii) Sanada Samadhi:

The joyful state of mind i.e Sananda Samadhi has began, when Savicara Samadhi matures. In culturing the joyful state of mind one does not require either actual form of the matter infront of the yes or the effect concluding into state of joy thoughtful process, in continuous uninterrupted efforts in ‘Sādhana’. This state of uninterrupted joyfulness of mind is a natural occurrence being experienced by the ‘Sādhaka’. Here the Sādhaka becomes one with that state of joy and experiences continuous flow of joy.
iv) Sasmita Samādhi:

The state of Sasmita samādhi, the higher state of oneness is dissolution of ‘I’ into universal matter and the Sādhaka experiences oneness with the whole. Here the state of joy becomes the state of ‘I’ness only experiencing the ‘I’ness and being with that ‘I’ness called a ‘Asmitarūpa’. As the growing body of experience brings maturity, fulfillment is reached and a state of bliss, Ānanda ensures, freeing the Sādhaka form the mechanism of study, investigation and fulfillment and leading him to dwell in the self alone. This state is ‘Asmita Rūpa Samprajñāta Samādhi’.

IX.9 DESCRIPTION OF SAMAPATTI.

After describing the methods of overcoming through obstacles Patañjali describes the state where the Sādhaka becomes highly sensitive as flawless and transparent as crystal by practising the method of diffusing the obstacles perfectly and that state he terms it as Samāpatti. Patañjali says:

क्षीणवृत्तियज्ञातस्त्वमयोज्वीत्ततेऽहुष्टोऽवि तत्त्वतद्वृजनता समापति: ।

The yogi realizes that the knower, the instrument of knowing and the known are one, himself, the seer. Like pure transparent jewel, he reflects an unsullied. The perceiver and the instrument of perception and the perceived object, clearly reflected, are nothing but the seer.
Like an object reflected flawlessly in a clear mirror, the perceiver, the perceived and instrument are reflected as one. This transparent reflecting of Citta is termed Samāpatti' means assumption of the original form of the seer. Patañjali's description of 'Samapatti' underlines the subtle distinction between Yoga, Samādhi and Samāpatti. Yoga is the employment of the means to reach Samādhi. Samādhi is profound meditation, total absorption. Samāpatti is the balanced state of mind of the seer who, having attained Samadhi, radiates his own pure state Yoga and Samādhi, in other words, can be regarded as practices, Samāpatti the state toward which they lead. These are the four types of Samāpatti - (i) Savitarka Samāpatti (ii) Nirvitarka Samāpatti (iii) Savicāra Samāpatti and (iv) Nirvicāra Samāpatti.

1) Savitarka Samāpatti defined as:

\[ \text{तत्र शब्दार्थज्ञान विकल्पः संकीर्णा सवितर्का समापति} : \]

At this state, called Savitarka Samāpatti, the word, meaning and content are blended and become special knowledge. In Savitarka Samāpatti with the help of gross objects one should practice to acquire proper knowledge in Citta; So Citta becomes engrossed in a new kind of knowledge e.g. for meditation the object taken in statue of Viṣṇu, the word Viṣṇu, the word Viṣṇu doesn't mean that
Statue is different also the knowledge acquired from listening the word Viṣṇu is different, so it is called Vikalpa. But still there is a relation between the object Viṣṇu and the deity and the name Viṣṇu. When one resites a mantra 'अं नमो भगवते वासुदेवय': This mantra belongs to the deity Viṣṇu, and not the man whose name is Viṣṇu. So there is अमेद्भ्रम of the mantra for Viṣṇu, and the statue of Viṣṇu, and lord Viṣṇu. Everything is related to one object. Therefore while meditating Lord Viṣṇu all above things included in the one object. i.e. the statue of Viṣṇu, and therefore it is said that Savitarka Samāpatti established with the help fo gross elements in this world, so the Citta reflects in that gross object and becomes one with that object. When the state of Savitarka Samāpatti matures that state is called Nirvitarka Samāpatti, which is more or less similar to state of Samādhi described in VibhutiPāda.

ii) Similarities in the state of Nirvitarka Samāpatti and Samādhi described in Vibhuti Pāda:

Nirvitarka Samāpatti defined as:

स्मृतिपरिशुद्धौ स्वरूपसून्यवाच्यमात्रानिर्मिर्दा निर्विवर्त्क ॥

And Samādhi in Vibhuti Pāda is defined as:

तदेवाच्यमात्रानिर्मिर्द्धं स्वरूपसून्यमिव समाधिः ॥
In *Nirvitarka Samāpatti* there is absence of *Vitarkas* i.e. gross elements so there is neither any object nor even the thought of that object for meditation. The difference between memory and intellectual illumination is disclosed, memory is cleansed and *Citta* shines without reflection. Memory is the recollection of past thoughts and experiences. It is the storehouse of past impression. Its knowledge is reflected knowledge. As memory is purified, intelligence becomes illuminative and moves closer to the seer losing its identity. This is *Nirvitarka Samapatti*.

In the state of *Samādhi* when the attentive flow of *Citta* merges with the object of the *Citta* of the meditator, the subject appears to be dissolved in the object. This union of subject and objects becomes *Samādhi*. So there is distinction between the object and subject in this state of mind; One does not think that he is meditating on such object but *Citta* becomes one with that object and continuously be there with that though the object is absent. So in *Nirvitarka Samāpatti* also there is no need of the object for meditation but the memory becomes so sharp that *Citta* become engrossed with the object. Therefore these two stages - *Nirvitarka Samāpatti* and *Samādhi* are similar to each other. In this *Samādhi Citta* becomes one with the object in absence of the real object.
iii) *Sāvicāra Samāpatti* and *Nirvicāra Samāpatti* are described by Patañjali as the following:

एतत्वैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्यातम् ॥ ६८

In this *Savikara Samāpatti* the object taken from meditation is subtle elements and *Citta* becomes stable there in that subtle object though it is in the thought or may be they are part of the body or *Tanmatras* like speech, touch, sight, taste, smell, and acquires the shape of the seen or known is called *Sāvicāra Samāpatti*. This is the primary stage, and when it happens again the again *Citta* becomes engrossed in that subtle object regularly, the memory cleans up and remains nothing but still *Citta* is engrossed in the object that is called as *Nirvicāra Samāpatti*.

iv) *Nirvicāra Samāpatti*

In *Nirvicāra Samāpatti*, the *Sādhaka* experiences a state verbal deliberation. All the subtle objects reflected in *Sāvicāra* are extinguished. He is free from memory, free from past experiences, devoid of all past impressions. This new state of contemplation is without cause and effect, place or time. The inexpressible states of pure bliss (*Ānanda*) and pure self (*Sāsmīta*) rise to surface and are experienced by the *Sādhaka*. Transformation of *Citta* by contemplation on subtle objects such as ego
(ahamkara), intelligence (buddhi) or the tanmātras of the elements (अभ्य, त्वर्ण, रूप, रस, गांध) or the qualities of luminosity, Vibracy and dormacy of nature, conditioned by space time and causation is Savicāra Samādhi. When the subtle object becomes more subtler that ends into subtlest from of nature that is and there ends the spiritual journey of the Sādhaka. Two subtle objects like Mahat and Prakriti they are Aparichinas therefore Citta con not be transformable but dissolves its identity and remains in the form of impression that is part of Asmaprajñāta samādhi. And those who have achieved the state of Samādhi where object is directly the Ātman or Mahat. That is state of ‘I’ the highest state of oneness Patañjali calls it अन्य: i.e. Asmaprajñātata. In the state of Asmpraṇāta Samādhi of Videhin or Prakritilaya in the object is given to Citta is Atman or they are dissolved in Prakriti respectively. But still they have not experienced or Citta is not totally dissolved in Ātman. The state of liberation has not come yet therefore Yogi has to take the next birth and complete his further practice of Yoga that is called Bhava-Pratya. But if he sticks to his practice of Yoga regularly he will definitely achives the state of liberation (Mokṣa) and that is Nirbiṣa Samādhi or Seedless Samādhi. Savitarka, Savicāra, Sānanda, Sāsmīta, Samādhi, and Savitarka, Samāpatti, Nirvitarka Samāpatti,
Savicāra and Nirvicāra Samāpatti are Samprajñāta Samādhi. And part of Asmpra-jñāta Samādhi where Mahat is the object for Samādhi; up to this level of Samadhi, all these Samādhis are called ‘Sabija Samādhi’ because one need to have object a ‘Bija’ for Samādhi or where one cannot be totally liberated from the cycle of birth and death and has to take next birth and come in this world that is called Sabija Samādhi.

When state of Asmaprajñāta samādhi of ‘sabija’ kind matures it turns into Nirbija Samādhi. Patañjali defines it as:

तत्स्यापि निरोधे सर्व निरोधान्तिनियं ज समाधि: ||

From procefsiciency in Nirvicāra Samāpatti comes purity. Sattva or luminosity flows undisturbed, kindling the spiritual light of the self and there ‘Prajñā’ becomes ‘Rtaṁbharā’. Rtaṁbharā Prajñā is a state of seasoned intelligence of mature wisdom accompanied with intense insight. This truth-bearing knowledge and wisdom is distinct from and beyond the knowledge gleaned from books, testimony or inference. The new life begins with this truth bearing light

आतंभरा तत्र प्रज्ञा ||

Previous impression are left behind and new ones are prevented. When that new light of wisdom is also relinquished, seedless Samādhi dawns. This is the state of absolute identity with the seer.
IX.10  ATTAINMENT OF NIRBIJA SAMĀDHĪ THROUGH SAMYAMA

To achieve this state of Nirbiya Samādhi Patañjali explained Aṣṭāṅga Yoga in Sādhana and Vibhuti Pāda. In Sādhana Pāda dealt with the external quest and Vibhuti Pāda moves on to the inner quest, comprising Dhāraṇā, dhyāna, Samādhi. Patañjali coins the expression or term Samyama Yoga to link them. Samyama explains the disciplines necessary both to live in the natural grace of Yoga and to attend supernatural powers or siddhis. The lesson of Siddhis for all of the practitioner is not to allow themselves to side-tracked from the path of Yoga but to be steadfast. Samyama is the technical word defining the integration of concentration, meditation and absorption. In samyam the three are a single thread evolving from uninterrupted attention to Samādhi. Patañjali describes Samyama as:

अयमेकात्रसंयमः | १७३ |

These three together Dhāraṇā, dhyāna, samādhi constitute integration or samyama. Continuous prolongation of these three subtle aspects of Yoga thus forms a single unit called Samyama; Samyama, is a state of immobility and Samyami is one who subdues his passions and remains motionless. The following analogy shows the organic relationship between Dhāraṇā, Dhyāna and Samādhi. When one contemplates a diamond, one at first sees with great clarity the gem
itself. Gradually one becomes aware of the light glowing from its centre. As awareness for light grows, awareness for the stone as an object diminishes. Then there is only brightness no source, no object. When the light is everywhere, that is Samādhi. As dharana is external to Dhyāna, Dhyāna to Samādhi, Samādhi to Samyama and Samyama to Nirbija Samādhi. The mind is external to (buddhi) intelligence intelligence to Citta and Citta to the seer. Dharana brings stability in mind, Dhyāna develops maturity in intelligence and Samādhi acts to diffuse the consciousness or citta. Three of them intermingle to become Saṁyama. The intermingling of mind, intelligence and Citta is Samyama of the three. The vision of the seer is equivalent to Nirbija samādhi.

From mastery of Saṁyama comes the light of awareness and insight. In Saṁyama the knower comes close and closer to the known and merging in it, loses his separateness. Saṁyama may be applied in various spheres to derive its usefulness. Saṁyama is applied from Samprajñāta Samādhi to Nirbija samādhi. Patañjali affirms that no-one can expect success or mastery without regular practice and also warns one not to jump into higher stages of practice without first stage is establishing a firm, foundation through the primary steps of Yoga. One who was not mastered the lower stages cannot attain the higher, nor can he skip the intermediate stages. If each stage is followed in
turn, one becomes acquainted with them by degrees and full insight develops. Dhāraṇā, Dhyāna and Samādhi these aspects of Yoga are internal, compared to the former five Yama etc. Similarly Saṃyama is external to Nirbija Samādhi. Perfection in Sabija samādhi takes one towards the seedless state of Samādhi or Kaivalya. Patañjali has described the properties of Yoga, commonly known as supernatural powers which accrue by transformations of consciousness (Citta). These supernatural powers discussed from Sutra no 16 to 50 in third chapter are evidence that the sādhaka’s Yoga practice is correct.

Exactly the same discussion is found in Sāndilyopanisad. The Upaniṣad also uses the term Saṃyama and attainments of various powers through them. But it is described before the description of Samādhi. The practitioner is advised to intensity them with sustained faith and enthusiasm and to be indifferent to his achievements, so as to avoid deteriorating into affliction, fluctuation and self gratification.

IX.11 SIMILARITIES AND DISSIMILARITIES: REGARDING SUPERNATURAL POWERS

The description of some of the supernatural powers in Yoga Sūtra is similar to YogatattvaUpaniṣada’s discription of these powers also. But basic difference between them is Patañjali expects Dhāraṇā, Dhyāna and Samādhi three together to working on a same object to attain he supernatural power realated to that object and describes various points for Saṃyama. And YogatattvaUpaniṣad describes that
the Yogi will attain these power only after Samadhi and does not expect former two stages. There the Yogi is in the state of ‘Videhamukta’; this state of Yogi is similar to Yoga Sutra but that the Yogi does not concentrate meditate and absorb on various field to attain Siddhi but only meditate upon Atman then enters into state of Samâdhi and then attains the supernatural powers.

I) In Yogatattvapaniṣad the seer says:

i) These should be desire on the part of the accomplished Yogan to give up his own body, he will himself renounce it.

ii) He will seek repose in the Parabrahman, but does not desire its (his body’s) annihilation

iii) These should be no inclination on his part to give up his own body

iv) He will roam about the worlds with the yogic powers of attenuation and like and whenever out of his own desire, he becomes a celestial being he will highly esteemed in the celestial world.

v) And will turn himself into a man or a Yakṣa out of his own choice

vi) He can change his form, the various states, such as of a lion, a tiger, an elephant, or a horse or a else

vii) According to his own choice, will attain the state of Mahesvara.
II) Similarly Patañjali describes these types of power like changing the forms as per choice or wish

i) In the *sutra* Patañjali describes this *Siddhi* as:

बधजकारक्षोखित्यावत् प्रचारसंवेदनाभ्व वितस्य पराशर्यादेशः $^{79}$

Through relaxation of the causes of bondage, and the free flow of consciousness the *Yogi* enters another body at will. So this is *samyama* on the causes of bondage: ignorance, egoism, desire, make and fear of death. A perfect *yogi* can enter the body of another individual or, in order to free himself from the bondage of *Karmas*, he can leave his own body at will

ii) Patañjali further describes the another *Sutra*:

कायाकाशयोः संबन्धसंयमालयुतसममाप्तेचाकाशमानम् $^{80}$

By knowing the relationship between the body and the ether, the *Yogi* transforms his body and mind so that they become as light as cotton fibre. He can then levitate in space. This is one of the supernatural powers called *laghimā* or becoming as light as cotton. These are another powers where Yogi can reduce himself to the size of an atom or expand. He can become light or heavy.
iii) He can pierce rocks, have access to everything and master everything, from Samyama on the elements, their counterparts, forms, conjunctions fruits the Yogi develops the above said eight supernatural powers and perfection of the body. The Sūtra says:

तत्तता ग्यामादिष्यां तत्तता ग्यामादिष्यां सम्पत्ति। ८३

Interestingly in Yoga tattvapaniṣad it is described that:

सच्चानाध्यात्मिन्मेतत् स्वयंतत्तता ग्यामादिष्यां श्रवणार्थम् ।

That means these powers are gain only by meditation of qualified kind and there is no requirement of Samyama.

And further describes some powers after the discussion of Samādhi as:

सच्चानाध्यात्मिन्मेतत् स्वयंतत्तता ग्यामादिष्यां श्रवणार्थम् ।

कदाचित् स्वेच्छया देवो वा भूत्ता स्वर्गे नर्त्ये महीनेऽ॥ ८३

After attaining samādhi the seer describes that with these power like anima etc the Yogi can roam about the worlds. Devaloka, Svargaloka, Bhuloka. So this is the difference between Yoga Sūtra and Yoga Upaniṣad. This Yoga Upaniṣad does not mention Samyama and describes that attainment of powers like animā etc. will be attained through only Saguna Dhyāna.
III) The *Upaniṣad* does not describe anything about the qualification to attain these powers. But it clearly mentions:

अभ्यासमेवेतो भेदः कलं तु समेव हि। \(^{84}\)

In all these in difference arising out of the varying nature of the practice, the fruit is however the same: *Kaivalya*, in the case of one who does not hanker after the intermediate psychic powers and nothing but the transient powers is attained in the case of others.

Patañjali also describes that:

तवैराज्यादि दोषविज्ञायो केवलम्। \(^{85}\)

By destruction of the seeds of bondage and the renunciation of even these powers comes eternal emancipation i.e *Kaivalya* and when the purity of intelligence equals the purity of the soul, the Yogi has reached *Kaivalya* perfection in *Yoga*, Patañjali says:

सत्वपुरुषयोः शुद्धिसाम्यः केवलयमिति। \(^{86}\)

The *Vibhuti Pāda* end here and in the next Pāda Patañjali narrates as how *Citta* can become pure, intelligent and ripe and free itself from the clutches of nature, enabling the *yogi* to reach the goal of absolute freedom, auspicious bliss and beatitude. These according to *Patanjāli* are the qualities of a perfect *Yogi*.
IX.12 OBSERVATIONS

1) After going through the description Samādhi it may be observed that although the description of Samādhi in Yoga Sūtra and Yoga Upaniṣads are different from each other, still they are woven over the same nuclei and that is Kaivalya.

2) As it is said in Yogatattvopanisad the level and methods of practice varies from individual to individual but everybody wants to achieve the state of Kaivalya i.e. total liberation.

3) Yoga Upaniṣads define Samādhi but doesn’t clarify its means. The state of Samadhi is also mentioned in Yoga Upaniṣad as progression in Prānāyama as described in HaṭhaYogaPradipikā.

4) Patanjali describes about the eligibility of the Sadhaka for attain Samadhi. Yoga Upaniṣads do not explain it regarding Samādhi but explain it as the eligibility for the performance of Yoga. This is already discussed in chapter IV :

5) Patanjali also describes about the obstacles for the mastery of inner self and describes various methods or ways of surmounting the obstacles. Yoga Upaniṣads does not describe obstacles in the attainment of Samādhi but again in chapter four of Āsana the description about obstacles are discussed. That is again regarding the practice of Yoga and not about the attaining Samādhi. This is
the major difference between Yoga Sūtra and Yoga Upaniṣad. Yoga Sūtra is meant for attainment of Samādhi therefore it describes everything related to Samādhi. And Yoga Upaniṣads are describing Yoga therefore they relate everything to practice of Yoga and not only to Samādhi.

6) Yoga Upaniṣads also do not describe the levels of Samadhi but describe the last stage i.e. Aṣmpraṇāta Samādhi, still donot name it as Aṣmpraṇāta but description of Samādhi is same.

7) As compare to other aspects of Yoga, the discription of Samādhi is on the higher level in Yoga Upaniṣad and not at all similar to the state of Samadhi described in Vibhuti Pada of Yoga Sutra.

8) In Yoga Upanisad, Samadhi is described only after attaining the stage of Nirguna Dhyana and the relation between Pancabhutesu Dhāraṇā, Saguṇa Dhyāna, and Samādhi is not clearly mentioned.

9) Yoga Upaniṣads also describe various supernatural powers. Some of them are attained after Saguna Dhyāna and some after the stage of Samadhi. But in Yoga Sūtra it is described that all these power can be attained only through ‘Saṁyama’. Patañjali does not describe benefits or powers attained through Dhāraṇā, Dhyāna and Samādhi separately. Saṁdilyopanisad also describes about the attainment of supernatural powers to Saṁyama but not after Samādhi.
10) Yoga Upanisad describes a perfect time duration along with the method of attaining Samādhi. And Patañjali does not prescribe the duration for attaining Samādhi but only describes that practice of Yoga should be long, uninterrupted and alert. Patanjali describes various types of Samādhi which are distinguished on the basis of the nature of the object i.e gross to subtle. That means Savitarka Samadhi to Asamprajnata Samadhi.

11) It is clearly stated in Yoga Upanisad that only after the stage of ‘VidehaMukti’, state of Samadhi will be achieved. But Patanjali describes the state of ‘VidehaMukta’ after maturing the state or ‘Sāsmita Samādhi’ YogaUpaniṣads do not describe the intermediate stage in between Dhyāna and Asamprajñāta Samādhi. but directly describe Asamprajñāta Samādhi but do not mention it as Asamprajñāta.

12) Yoga Upaniṣads also do not differentiate between Sabija Samādhi and Nirbija Samādhi as described in Yoga Sūtra. But describe state of Nirbija Samādhi upto Kaivalya in detail without mentioning it as ‘Nirbija Samādhi’

13) Patañjala Yoga Sūtra are mainly written to give the detail description and explanation about Samādhi and Citta Vṛitti Nirodha is the basic aim of Yoga. Therefore one whole chapter
describes various aspects of *Samādhi* and then the ways of attaining *Samādhi* i.e. *Aṣṭāṅga Yoga* are described in other three chapters. It is mentioned that it can be attained by increasing practice of *Yoga*.

14) Patanjali has also described that one should concentrate and meditate and be one with object i.e. *Samādhi* with the same object. And for that he has coined the word ‘Samyama’. That means the three together integrate and that is helpful for attaining various types of Supernatural powers. Patañjali also warns the Yogi not to involve in those powers and get attach to them, which will spoil the whole practice. Because the aim of the *Yogi* is not achieving supernatural power but freedom from all the bondages, free from the cycle of birth and death, and achieve the final state i.e *Kaivalya*. 
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