

## Samadhiyoga.

Some friends have been pressing me to write on Samādhi as depicted in the *Yoga-Darśana* of Mahārṣi Patañjali. Though the persistency of their request has induced a desire in me to deal with the subject, I so far refrained from making the attempt. The subject of Samādhi is extremely deep as well as difficult. What was Mahārṣi Patañjali's real view on Samādhi does not become absolutely clear even after a careful study of the commentaries on his aphorisms. Moreover, Yogīs who have attained perfection in the disciplines laid down by Mahārṣi Patañjali seem to have become extremely rare nowadays. In any case, I never enjoyed the privilege of coming across such a Yogī. Under the circumstance, I possess neither the capacity nor the qualification to write anything on the subject of Samādhi. And yet I attempt in this article to place before the reader some thoughts on the subject arising out of the aphorisms of Patañjali mainly for my own delectation. I hope the learned reader will excuse me for the defects and shortcomings of the article.

According to the Aphorisms of Patañjali, Samādhi may be generally divided into two classes or types:—  
(1) Samprajñāta (cognitive) and  
(2) Asamprajñāta (non-cognitive).  
Of these two, the former is external in comparison with the latter.

BY JAYADAYAL GOYANDKA.

तदपि बहिरङ्गं निर्बीजस्य ।

(*Yoga-Sutras* III. 8)

“That, *i. e.*, Samprajñāta Samādhi, which represents the unification of the three internal disciplines of Yoga—Dhyāna, Dhāraṇā and Samādhi—is also external to Seedless (निर्बीज) Samādhi.”

It is this Asamprajñāta Samādhi which has been variously styled in the Aphorisms of Patañjali as Seedless Samādhi, final emancipation or beatitude (कैवल्य), absolute consciousness (चितिशक्ति) and the soul in its state of absolute-ness (स्वरूपप्रतिष्ठा). The Yogī who attains this state gets eternally established in the soul, freed from all connection with the world. That is why it is called Seedless Samādhi (निर्बीज समाधि).

Yoga of the Samprajñāta (cognitive) type has four main divisions:—

वितर्कविचारानन्दासितानुगमात् सम्प्रज्ञातः ।

(I. 17)

Samādhi attained with reference to Vitarka (objects of sense perception) is called Vitarkānugama; with reference to Vichāra (the five elements in their subtlest forms) is called Vichārānugama; with reference to Ānanda (the senses and ego) is called Ānandānugama; and with reference to Asmitā (union between mind and Self) is called Asmitānugama.

(1) Samādhi with reference to the five elemental objects—ether, air, fire, water and earth, and the five

objects of sense—sound, touch, form, taste and smell is called Samādhi of the Vitarānugama type. This includes only the gross body consisting of the five elements and the whole of the objective universe consisting of the sun, moon and stars. This Vitarānugama Samādhi, again, is divided into two types or classes—(A) Savitarka, consisting of the element of thought; and (B) Nirvitarka, state of complete negation of thought.

( A ) SAVITARKA

एव एतद्विचारकः एतन्निर्विकल्पः । ( I. 42 )

Concentration or absorption in an object of sense brought about by the unification of the name and form of the object together with knowledge (derived from its form) is called Savitarka Samādhi. For instance, one takes up the practice of concentration on the sun; now in this concentration the consciousness of the name, form and knowledge (derived from form) and knowledge (derived from form) that is why it of the sun co-exist;\* that is why it

( B ) NIRVITARKA

एतन्निरव्ययं एतन्निरविकल्पं निर्विकल्पं । ( I. 43 )

When the mind is wholly free from remembrance of the sound, form and knowledge (derived from sound and form) of an object, and through loss of consciousness of the self, feels only the existence of the object of meditation, all by itself, it is called the state of Nirvitarka form of unification or Samādhi. For instance, a practitioner meditating on the sun forgets consciousness of his self and begins to feel the existence of the sun and the sun alone, it will be called the state of Nirvitarka Samādhi. As this state indicates a total negation of Vikalpas (conception produced by sound) it is known also as Nirvikalpa Samādhi.

( 2 ) Sound, touch, form, taste and smell; mind, intellect, ego, primordial matter and the ten senses of perception and action—a Samādhi (concentration or absorption) attained on any of these is called Vicharānugama Samādhi. Some authorities speak of the Samādhi on the senses as Anandānugama Samādhi, but this does not appear to be supported by reason. Maharṣi Patanjali himself says:—

एतन्निरव्ययं एतन्निरविकल्पं निर्विकल्पं । ( I. 44 )

From the analogy of Savitarka and Nirvitarka Samādhi, the difference between Savichara and Nirvichara

\* With reference to the object of concentration of the *Yogi*, its name is called the *Shabda*, the thing signified or the object itself is the *Artha*; and that which brings both the word and the thing signified within the purview of understanding is called its knowledge. For instance, the word 'sun' is the signifier of sun; the luminous orb in the sky which lights up the whole world is the object signified by the word 'sun' and the knowledge from a sight of the orb that this is the sun is called its knowledge.

objects of sense—sound, touch, form, taste and smell is called Samādhi of the Vitarkānugama type. This includes only the gross body consisting of the five elements and the whole of the objective universe consisting of the sun, moon and stars. This Vitarkānugama Samādhi, again, is divided into two types or classes—(A) Savitarka, consisting of the element of thought; and (B) Nirvitarka, state of complete negation of thought.

#### (A) SAVITARKA

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ।

(I. 42)

Concentration or absorption in an object of sense brought about by the unification of the name and form of the object together with knowledge (derived from its form) is called Savitarka Samādhi. For instance, one takes up the practice of concentration on the sun; now in this concentration the consciousness of the name, form and knowledge (derived from form) of the sun co-exist;\* that is why it

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is called Savitarka Samādhi. It is known also by the name of Savikalpa Samādhi.

#### (B) NIRVITARKA

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ।

(I. 43)

When the mind is wholly free from remembrance of the sound, form and knowledge (derived from sound and form) of an object, and through loss of consciousness of the self, feels only the existence of the object of meditation, all by itself, it is called the state of Nirvitarka form of unification or Samādhi. For instance, a practicant meditating on the sun forgets consciousness of his self and begins to feel the existence of the sun and the sun alone, it will be called the state of Nirvitarka Samādhi. As this state indicates a total negation of Vikalpas (conception produced by sound) it is known also as Nirvikalpa Samādhi.

(2) Sound, touch, form, taste and smell; mind, intellect, ego, primordial matter and the ten senses of perception and action—a Samādhi (concentration or absorption) attained on any of these is called Vichārānugama Samādhi. Some authorities speak of the Samādhi on the senses as Ānandānugama Samādhi, but this does not appear to be supported by reason. Maharṣi Patañjali himself says:—

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ।

(I. 44)

From the analogy of Savitarka and Nirvitarka Samādhi, the difference between Savichāra and Nirvichāra

Samādhi on subtler forms of matter has to be understood. Now, omitting the gross elements and the gross forms of objects, the limit of the subtler forms of matter extends up to matter in its primordial state. According to this, the senses come under the category of subtle matter.

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ।

( I. 45 )

The region of subtle matter extends upto Primordial Prakṛti. That being the final limit of subtle matter, all objects of the subtle region become subject to the Samādhi known as Vichārānugama Samādhi.

This Vichārānugama Samādhi, again, has two divisions or classes— ( A ) Savichāra and ( B ) Nirvichāra.

( A ) Savichāra—Leaving apart all gross matter, practice of Samādhi on any form of subtle matter upto primordial Prakṛti through a unification of its conception through name ( word ), form and its knowledge ( derived from name and form ) is called Savichāra Samādhi. Because this Samādhi unifies all the three conceptions of name, form and knowledge, it is given also the name of Savikalpa Samādhi.\*

( B ) Nirvichāra—This is Samādhi on subtle matter which negates the conceptions of name, form and knowledge ( derived from name and form ) and which being devoid of even the consciousness of self, retains only the consciousness of the subtle matter on which Samādhi is practised. Being free from all conceptions, it is known also as Nirvikalpa Samādhi.

Means to knowledge or comprehension of an object ( ग्रहण ) are thirteen in number, *viz.*, the five organs of perception, the five organs of action, mind, intellect and the ego. These being the means or doors to the knowledge of an object are comprehensively known as 'ग्रहण', means of acquiring knowledge.

Apart from them all objects, gross and subtle, are objects of knowledge ( ग्राह्य ). They are called 'ग्राह्य' *i. e.* objects to be grasped, because they are grasped by the thirteen means of knowledge as stated above. The intention of bringing out this distinction is to show that all objects, gross and subtle, are part of matter, and a Samādhi practised on anything belonging to the region of matter should be called Vitarkānugama or Vichārānugama Samādhi.

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\* In meditation the threefold consciousness of the meditator, act of meditating and object meditated upon continues, and in Savitarka Samadhi only the conception of the object of meditation which is a unified conception of the name, form and knowledge of the object, or in other words only the form of the object of meditation exists. It is, therefore, a higher stage than meditation and marks the preliminary stage of Samadhi; it is also known as the attainment of the state of soul's aloofness ( तदस्य ), therefore it should be included as part of Samadhi.

Prakṛti together with her extension as objects of the world, both gross and subtle, is known as Bija (seed). Therefore, a Samādhi (intense concentration) attained on any aspect of Prakṛti is known as Samādhi with seed.

ता एव तद्विज्ञः समाधिः ।

( I. 46 )

( 5 ) Samādhi or complete absorption in joy or delight produced through purification of the heart is called Ānandānugama Samādhi. The types of Samādhi known as Vitarka and Vichāra take place with reference to material objects, but not so this last type of Samādhi, because the origin of joy lies in the connection between matter and consciousness. Through the contemplation of the soul in this joy and development of the power of discrimination between reality and unreality,\* it may be

\* Existence of an object and knowledge about its existence—these are the two means whereby ownership and knowership grow, and through dispassion towards the object grows stainless knowledge or power of discrimination between reality and unreality ( विवेकख्याति ). It is also called 'सर्वथा विवेकख्याति' and leads to Dharmamegha Samadhi, which through annihilation of hindrances like Klesha and Karma leads to final liberation.

This 'Dharmamegha' is not the same as Samprajnata ( cognitive ) Samādhi. It is the preliminary state of Asamprajnata ( non-cognitive ), or Seedless Samādhi, inasmuch as through annihilation of all Klesha and Karma, it is said to lead to the state of final or absolute liberation.

possible to realize the Self in this Samādhi.

( 4 ) The unification of the element of consciousness ( चिन्मय ) of the knower with his intellect ( बुद्धि ) is termed Asmitā ( अस्मिता ).\*

दृग्दर्शनशक्तयोरेकात्मतेवासिता ।

( II. 6 )

The sense of identity through error between Puruṣa and intellect is Asmitā. Therefore, the Samādhi produced through the unification of the intellect with the element of consciousness of Puruṣa is called Asmitānugama Samādhi. Ānandānugama is produced through absorption in the joy resulting from the relation between Puruṣa and intellect. But Asmitānugama is the result of a state of unification between Puruṣa and intellect. In this Samādhi knowledge of Puruṣa and knowledge of Prakṛti are separately realized, and through this knowledge itself knowledge of, and mastery over, all objects of creation, are attained.

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च ।

( III. 49 )

And then through cultivation of dispassion towards them, Avidyā which is the source of all Kleśa and Karma is annihilated, and Puruṣa, the soul,

\* Ananda and Asmita also may be divided into two types, just as Vitarkānugama and Vicharanugama Samadhi have been divided into two types, e. g., Savitarka and Nirvitarka, or Savichara and Nirvichara.

attains the state of Kaivalya, final emancipation or beatitude.

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ।

( III. 50 )

Asamprajñāta ( non-cognitive ) or Seedless Samādhi, being a state which totally negates all thought is no doubt Nirvikalpa, but even the Nirvitarka and Nirvichāra types of Samprajñāta ( cognitive ) Samādhi, come under the category of Nirvikalpa because of the lack of any Vikalpa ( doubt ) in those states.

Thus far we have dealt with the Samprajñāta aspect of Yoga which consists of concentration in objects external to the soul, objects which are grasped by the soul ( ग्राह्य ), as well as in the act of grasping ( ग्रहण ), which includes joy and intellect. And now we come to Asamprajñāta Yoga which takes place only in the subject. Samādhi of the subject, who is consciousness itself, in his own self, is called the Asamprajñāta type of Yoga. In this state, in the absence of any object, the subject gets absorbed in his own soul or self.

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ।

( I. 18 )

The state produced out of the negation of all faculties of the Chitta ( mind ), when the residue left is nothing more than a sense of the suspension of Chitta, is the other, *i. e.*, the Asamprajñāta type of Samādhi. In this Samādhi all the faculties of the Chitta cease to function and what is left is only an impression of the suspension of faculties.

When there is complete dispassion towards Guṇas and the creation of Guṇas, the Chitta is freed from its dependence on objects; thus the faculties of the Chitta no longer running after external objects get suspended; this leads to the destruction of all Kleśas and Karmas. Thus the Yogī completely loses his identification with the Chitta. Prakṛti, which is an embodiment of the three Guṇas—Sattva, Rajas and Tamas—feels to have accomplished her object by granting liberation to that Yogī. This is the state of Kaivalya, final emancipation or beatitude, the soul's return to its own kingdom of consciousness and immortality. This is the state which is termed as the state of Seedless Samādhi.

In the Samprajñāta form of Yoga, the Yogī first of all attains true knowledge of the object which is the proof of his meditation, and then rising higher and higher in the stages of Yoga attains in the end the knowledge of Prakṛti and Puruṣa. Then, developing dispassion towards all objects of Prakṛti, attains Kaivalya, or final liberation. But in the Asamprajñāta form of Yoga dependence on objects is renounced in the very beginning, thus all objects being negated what remains is only consciousness or Puruṣa, and this is the state of Kaivalya ( liberation ) in this case. In other words, the main point of difference between Samprajñāta and Asamprajñāta lies in the fact that in the former there is an object to meditate upon, which forms the support or prop of meditation. This is the seed; there-

fore, when there is Samādhi through meditation of an object it is called Samādhi with a seed (सबीज समाधि). But in Asamprajñāta, there is absence of a prop. Through the process of negation of all props, Samādhi is attained when the very faculties which negate cease to function. This is the Asamprajñāta form of Yoga. Being devoid of any prop, it is called Seedless Samādhi.

There are two ways of attaining perfection in Asamprajñāta Yoga as described above; one of these is termed 'Bhava-pratyaya' and the other 'Upāya-pratyaya'. The Yogī who in his previous birth had reached the state of Videha (transcendence of the various sheaths) and dissolution of Prakṛti alone is qualified for 'Bhava-pratyaya' in the present birth. Others are all eligible for 'Upāya-pratyaya'. 'Bhava-pratyaya' is as follows:—

भवप्रत्यये विदेहप्रकृतिलयानाम् ।

(I. 19)

“Yogīs who had attained Videha and dissolved Prakṛti attain Bhava-Pratyaya.”

'Bhava' is the equivalent of birth; 'Pratyaya' is manifestation of conviction or settled belief. In other words, belief which manifests itself from birth is 'Bhava-pratyaya'. The other derivation of the word is 'भवात् प्रत्ययः' meaning knowledge, or Asamprajñāta Yoga which manifests itself from birth is 'Bhava-pratyaya'. In short, Yogīs who had reached the state of Videha and dissolution of Prakṛti become eligible for the knowledge of Asamprajñāta Yoga

even from their birth. They have not to go through the practices of Śraddhā, Vīrya, Smṛti, Samādhi and Prajñā because they completed these disciplines in their previous birth.

Therefore, through the power of impressions of their previous birth\* they develop supreme dispassion which brings about complete cessation of all faculties and negates all dependence on objects and automatically leads them to Asamprajñāta or Seedless Samādhi.

(1) Videha is one whose identification with the body is as good as nil. Through Samādhi in the fourth stage of Samprajñāta Yoga known as 'Asmitā', Puruṣa (soul) and intellect are realized as two distinct entities. Then the soul is perceived as the knower and the intellect as object of knowledge, and the soul is observed as separate from the body. The Yogī who attains this state is called a Videha.

\* While delineating the fate of the Yogi who falls from the path of Yoga Lord Sri Krishna says in the Gita:—

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।  
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥  
पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।

(VI. 48-44)

“O Arjuna, there he regains the understanding acquired by him in his previous birth and begins to strive still further for God-Realization. By the force of habit formed by him in his previous birth, he is led on towards God in spite of himself.”

(2) Prakṛtilaya (dissolution of Prakṛti) indicates the state of the Yogī who has the capacity to control even Prakṛti through the practice of Nirvichāra Samādhi. Yogīs of this type through possession of spiritual composure attain Ṛtambharā Prajñā (Knowledge or Truth in its stainless state).

निर्विचारवैशारद्येऽध्यात्मप्रसादः ।

(I. 47)

Through perfection in Nirvichāra Samādhi one attains spiritual composure (अध्यात्मप्रसाद). When the impurities of Rajas are exhausted and the covering formed by Tamas is removed, then begins a constant flow of the light of pure बुद्धि (intellect), which is known as वैशारद्य (proficiency). This brings direct knowledge, free from all doubts and errors, of Prakṛti and objects belonging to Prakṛti. The composure which is brought by this knowledge is 'अध्यात्मप्रसाद'. It marks the stage of Nirvichāra Samādhi of Samprajñāta Yoga.

Now, we come to 'Upāya-pratyaya', which is the method to be adopted by ordinary men for the attainment of Asamprajñāta Yoga.

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ।

(I. 20)

Those who do not belong to the Videha or Prakṛtilaya type of Yogīs have to adopt Śraddhā, Vīrya, Smṛti, Samādhi and Prajñā for the attainment of Asamprajñāta Yoga.

Śraddhā—The faith that generates intense desire for pursuit of Yoga is called Śraddhā. The brighter the heart and the more it is free from

impurities, the greater is the Śraddhā.\* Śraddhā is at the root of one's spiritual growth; therefore, those who desire their spiritual welfare should make the greatest effort to develop and increase their 'Śraddhā'.

Vīrya—That which creates enthusiasm for the practice of Yoga is called Vīrya. One's faith is the measure of one's enthusiasm; and enthusiasm measures one's Devotion to spiritual practice. This Devotion gives one power to exercise control over mind and the senses.

Smṛti—Not to forget an experienced truth, and constant remembrance of it is called Smṛti. Therefore, the term has been used here to indicate mind's concentration on, and fixity and unification with the subtle experiences of the spiritual world.

Samādhi—Forgetfulness of self and Consciousness of the existence of the object of meditation alone to the exclusion of all other objects is called Samādhi.

Prajñā—This Prajñā is otherwise called Ṛtambharā Prajñā. The Yogī

\* The Lord says in the Gita:—

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ।

(XVII. 8)

"O Bharata, the faith or Sraddha of every being is in accordance with the condition of his heart, and every man is of the nature of his faith; therefore, what the condition of the faith of a man is, he is verily that. In other words, man is an image of his faith."

attains it as the result of his Samādhi as mentioned above.

ऋतम्भरा तत्र प्रज्ञा ।

(I. 48)

“That state is known as Ṛtambharā Prajñā.”

‘Ṛta’ is another name for Truth. The Prajñā, Knowledge, which holds Truth is called Ṛtambharā.

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ।

(I. 49)

“This Prajñā, Knowledge, being of a special kind, is different from the knowledge derived from the Śrutis and inference.”

In other words, this Knowledge gives a more special or a truer experience of objects as compared to what is gained by a study of the Śrutis and Smṛtis, or by inference through the exercise of ordinary intellect.

The Knowledge gained from Ṛtambharā Prajñā brings dispassion or indifference towards worldly objects and this negates the appearance of distractions in the pursuit of spiritual discipline or Self-realization.

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धः ।

(I. 50)

“The impression of Knowledge produced by Ṛtambharā Prajñā destroys all other impressions on memory.”

Therefore, with the help of the impressions created by the above Knowledge one should begin to practise cessation of the mental function, *i. e.*, erase from the mind all impressions of objects and thus stop the faculties of the mind. Through continued practice on this line there will be total negation of objects. When objects are thus totally negated, the faculty which negates them will automatically cease to exist and this cessation will bring Seedless Samādhi. This is the state of the Yogī’s existence in the Self, or it may be termed as his attainment of Kaivalya or final liberation.\*

In a nutshell, it appears to us that purification of the heart develops Śraddhā or Faith; Faith produces zeal or enthusiasm for spiritual practice; through zeal in practice functions of the mind and senses are controlled and constant meditation on the Form of God becomes habitual; Meditation brings exact Knowledge about the truth of God; and Knowledge leads to Supreme Peace. This has been described in the *Gītā* as God-realization, attainment of the Supreme Abode and similar other names. And the aphorisms of Patañjali have described this very state as the state of Seedless Samādhi, or realization of Kaivalya or final emancipation.

\* The statement of the *Gītā* runs to all interests and purposes on the same line:—

श्रद्धावाँछभते ज्ञानं तत्परः संयतेन्द्रियः । ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥

(IV. 39)

“He who has conquered his senses and is full of eagerness and faith attains (Divine) Knowledge; and when he has obtained it, he soon gains Supreme Peace in the form of God-realization.”