

# Yoga-Darshana

## (To Grow into a Complete Person)

*Continued from March 2019 issue...Article by Swamini Sadvidyanandaji*

### 12. समाधि: उपाय

समाधिसिद्धिः ईश्वरप्रणिधानात् । 2,45

ईश्वरप्रणिधानात् वा । 1,23

Or else one can achieve Nirbijasamadhi through profound devotion in the form of surrender to the Lord, Isvara. 1.23, 2.45

विरामप्रत्ययअभ्यासपूर्वः संस्कारशेषशून्यः । 1,18

Preceded by the practice of stopping the mental activities through the natural fruit of the highest form of Vairagya or Renunciation, but it still contains a residue of latent impressions. 1.18

### 13. समाधि: अवस्था

तद-वात् संयोगा-वः हानं तद्दृशेः कैवल्यम् । 2,25

When there is absence of union or alliance of the seer and seen which is arising from the absence of the ignorance there is a destruction of the cycle of birth-death that is the Kaivalya, oneness for the seer, the pure consciousness. 2.25

सवार्थताएकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः । 3,11

Diminution of attention to all the thoughts of objects and the emergence, development of onepointedness into the nature of the self is the result of Samadhi of mind. 3.11

क्षणतत्क्रमयोः संयमाद् विवेकजं ज्ञानम् । 3,52

Through the control or having command on the moment and its sequence or succession a knowledge which arises from that discernment or discrimination is acquired. 3.52

### 14. समाधि: फलम्

निर्विचारवैशारद्ये अध्यात्मप्रसादः । 1,47

On getting skill or proficiency in Nirvicara-samadhi also known as Nirvicara Samapatti, there is cheerfulness or purity in the mind and Intellect. 1.47

तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम् । 3,54

Knowledge which arises due to discernment or discrimination is one which helps to cross the cycle of birth-death, comprehensive of all objects, appearing at all times (knowing the objects in all manners) and without sequence. 3.54

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यम् । 3,55

When Buddhi sattvic Buddhi (sAttvika) and Puru\_a (pure consciousness) equally pure there is a oneness. 3.55

Then, due to the infinity of knowledge of oneness which is free from all veiling and impurities, objects of knowledge appear to be finite. 4.31

ततः कृतार्थानां परिणामक्रमसमाप्तिः गुणानाम् । 4.32

After that (removal of the ignorance, veiling) those who have accomplished their all purposes there is cessation of the mutative sequence of those very guNA-s that is gaining new body or the cycle of birthdeath. 4.32

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशे-ः इति, 4.34

And then for such wise men there are no more duties or accomplishments left out, (no further purpose to fulfill) and all guNA-s would return to their cause that is they resolve into their cause so the seer gains oneness or seer has established into one's own nature that is pure consciousness. 4.34

On getting skill or perfection in the NirvicAra-samAdhi, seedless absorption also known as Nirvicara Samapatti, there is cheerfulness or purity in the mind and Intellect. (1.47) The Knowledge which arises due to discernment or discrimination is one which helps to cross the cycle of birth-death, comprehensive of all objects, appearing at all times (knowing the objects in all manners) and without sequence. That is Yogi is Jivan-mukta, while living he is free and after leaving this body he gains Videha-mukti, freedom from the cycle of birth-death. (3.54) When Buddhi sattvic Buddhi (sAttvika) and Puru\_a (pure consciousness) equally pure there is a oneness. (3.55) Then, due to the infinity of knowledge of oneness which is free from all veiling and impurities, objects of knowledge appear to be finite. 4.31

After that (removal of the ignorance, veiling) those who have accomplished their all purposes there is cessation of the mutative sequence of those very guNA-s that is gaining new body or the cycle of birth-death. (4.32)

And then for such wise men there are no more duties or accomplishments left out, (no further purpose to fulfill) and all guNA-s would return to their cause that is they resolve into their cause so the seer gains oneness or seer has established into one's own nature that is pure consciousness. (4.34)

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