

"SAMĀDHI PĀDA"

I.1 Atha Yogānushāsanam

Now, after having done prior preparation through life and other practices, the study and practice of Yoga begins.

I.2 Yogashchittavrttinirodah

Yoga is the control (nirodhah, regulation, channeling, mastery, integration, coordination, stilling, quieting, setting aside) of the modifications (gross and subtle thought patterns) of the mind field.

I.3 Tadā drashtuh svarūpé avasthānam

Then the Seer abides in Itself, resting in its own True Nature, which is called Selfrealization.

I.4 Vrttisārūpyam itaratra

At other times, when one is not in Self-realization, the Seer appears to take on the form of the modifications of the mind field, taking on the identity of those thought patterns.

I.5 Vrittayah panchatayah klisha-aklishtāh

Those gross and subtle thought patterns (vrittis) fall into five varieties, of which some are colored (klisha) and others are uncolored (aklishta).

I.6 Pramāna-viparyaya-vikalpa-nidrā-smritayah

The five varieties of thought patterns to witness are: 1) knowing correctly (pramana), 2) incorrect knowing (viparyaya), 3) fantasy or imagination (vikalpa), 4) the object of void-ness that is deep sleep (nidra), and 5) recollection or memory (smriti).

I.7 Pratyaksha-anumāna-āgamah pramānāni

Of these five, there are three ways of gaining correct knowledge (pramana): 1) perception, 2) inference, and 3) testimony or verbal communication from others who have knowledge.

I.8 Viparyayo mithyā-jānam a-tadrūpa-pra-tishtham

Incorrect knowledge or illusion (viparyaya) is false knowledge formed by perceiving a thing as being other than what it really is.

I.9 Shabdajnāna anupātī vastu-shūnyo vikal-pah

Fantasy or imagination (vikalpa) is a thought pattern that has verbal expression and knowledge, but for which there is no such object or reality in existence.

I.10 Abhāva-pratyaya-ālambanā vrttir nidrā

1.10 Dreamless sleep (nidra) is the subtle thought pattern which has as its object an inertia, blankness, absence, or negation of the other thought patterns (vrittis).

I.11 Anubhūta-vishaya-asampramoshah smritih

The memory is the process where objects of past experiences still occupy the present. This identification from the past obscures and interferes with the mind-field creating disturbances.

I.12 Abhyāsa-vairāgyābhyām tan-nirodhah

These are completely dissolved, cancelled out, and cease by sustained and continuous application in All Our Relations of letting go, non-attachment, non-craving, non-grasping and non-expectation to results.

I.13 Tatra sthītau yatno 'bhyāsah

Through continuous and sustained dedication, devotion, zeal, and concentrated enthusiasm yogic practice, will then become steady, stable, strengthened, and balanced. A self supporting and naturally self instructing spiritual practice will unfold and become self perpetuating capable of supporting itself in itself.

I.14 Sa tu dīrghakāla-nairantarya-satkāra-ādara-āsevito dridha-bhūmih

Then after a sustained period of time, with attentiveness, and continuous dedication and attention, then the practice itself will become innate, self perpetuating, spontaneous, and inner directed establishing the practitioner on firm ground.

I.15 Drishta-anushravika-vishaya-vitrshnasya vashikāra-samjāa vairāgyam

When the mind loses desire even for objects seen or described in a tradition or in scriptures, it acquires a state of utter (vashikara) desirelessness that is called nonattachment.

I.16 Tat-param purusha-khyāter guna-vāitrsh-nyam

Through that practice where total non-fixation and freedom from attachment to the seemingly independent reality of differentiated physical objects, the Gunas, there occurs simultaneously the recognition and realization of the universal indwelling and omnipresent Source of consciousness and creation as a single process the clarity of the Universal Infinite Mind - the Great Integrity shines forth.

I.17 Vitarka-vichāra-ānanda-asmitā-rūpa-anugamāt samprājnatah

Heretofore attachment still manifests from subject/object dualistic tendencies due to the egoist ownership sense that accompanies the grasping onto form/objects either coarse or subtle which produce a temporary sense of fulfillment or pleasure.

I.18 Virāma-pratyaya-abhyāsa-pūrvah samskāra-shésho anyah

The other kind of samadhi is asamprajnata samadhi, and has no object in which attention is absorbed, wherein only latent impressions remain; achievement of this state is preceded by the constant practice of allowing all of the gross and subtle fluctuations of mind to go back back into the field from which they arose.

I.19 Bhava-pratyayo vidéha-prakrti-layānam

By melting into the true nature of nature a special spiritual transcognitive asamprajnata Samadhi full feeling awareness permeates and replaces the normal three dimensional content of the mind, allowing the practitioner to directly merge into a non-dual transpersonal experience and relationship which entirely transcends the idea of a separate corporeality having identified with the larger body of creation and its stainless formless source less nature the true nature of nature,

purusa. This allows conscious awareness to be informed directly from the source of the created universe taken as a whole, free from vritti .

I.20 Shraddhā-vīrya-smṛiti-samādhi-prajñā-pūrvaka itareshām

Others follow a five-fold systematic path of 1) faithful certainty in the path, 2) directing energy towards the practices, 3) repeated memory of the path and the process of stilling the mind, 4) training in deep concentration, and 5) the pursuit of real knowledge, by which the higher samadhi (asamprajnata samadhi) is attained.

I.21 Tīvra-samvégānām āsannah

Such practices will increase the passion and strength of one's overall practice. Samadhi is most close at hand and reachable to those whose passion for it is the most intense for they are less likely to be dissuaded from it. Those remain centered in their core energy and claim their natural position in the greater scheme of things. They find success, grace, and poise in the greater integrity of All Our Relations which is always near at hand.

I.22 Mridu-madhya-adhimātratvāt tato (a)pi vi-shéshah

For those with intense practices and intense conviction (I.21), there are three more subdivisions of practice, those of mild intensity, medium intensity, and intense intensity.

I.23 Ishvara-pranidhānād vā

From a special process of devotion and letting go into the creative source from which we emerged (ishvara pranidhana), the coming of samadhi is imminent.

I.24 Klésha-karma-vipāka-āshayaīr a-parām-riśtah purusha-vishésha īsvarah

Isvara is the untouched and unblemished and most pure aspect of beginning less undifferentiated universal seed consciousness which is unaffected by affliction, karmic residues and/or the seed germs that result from ordinary actions based on the kleshas, lack of vision, the egoist mindset, craving, antipathy, and attachment to solidity.

I.25 Tatra-nir-atishayam sarvajñā-bījam

In that pure consciousness (isvara) the seed of omniscience has reached its highest development and cannot be exceeded.

I.26 Sa ésha pūrvésham api guruh kāléna anavacchédāt

Unlimited by time this great boundless integrity is the primal eternal teacher even the teacher of the most ancient teachers. Being all inclusive, unlimited, eternal -- not subject to time or place. Isvara is found within the unobscured instantaneous eternal moment -- here and now as Now awareness -- ever accessible to the true devotee.

I.27 Tasya vāchakah pranavah

Isvara is expressed and represented by the vibratory energy contained in the sacred syllable, OM.

I.28 Taj-japas tad-artha-bhāvanam

Through constant repetition of the OM the meaning and purpose behind the sound is absorbed and realized manifesting and emanating here and now.

I.29 Tatah pratyak-chétanā-adhigamo (a)py antarāya-abhāvash cha

Through the practice consciousness is redirected inwards, shining light upon and destroying inner hindrances and obstructions thus catalyzing inner realization.

I.30 Vyādhi-styāna-samshaya-pramāda-ālasya-avirati-bhrāntidarshana-alabdhabhūmi-katva- anavasthitatvāni chitta-vikshépās té antarāyāh

The ordinary neurotic human being lives in a world of almost constant distraction, avoidance, denial, and ignorance from "reality" -- from a deep connection with their true creative potential which manifests in now awareness. There are countless modalities of distraction, many of which the ego holds onto as dear and mistakes as pleasure, prideful possessions, enjoyment, or self gratification.

I.31 Duhkha-daurmanasya-angaméjayatva-shvā-saprashvāsā vikshépa-sahabhuvah

Concomitant to the manifestations of these disturbed and distracted states are the physical and mental suffering of psychic frustration, despair, and anguish; turmoil, mental and physical unsteadiness and unstableness, and rough, uneven, and/or erratic breathing.

I.32 Tat-pratishédha-artham éka-tattva-abhyāsah

To prevent or deal with these nine obstacles and their four consequences, the recommendation is to make the mind one-pointed, training it how to focus on a single principle or object.

I. 33 Maïtri-karunā-muditā-upékshānām sukha-duhkha-punya-apunya-vishayānām

bhāva-nātash chitta-prasādanam In relationships, the mind becomes purified by cultivating feelings of friendliness towards those who are happy, compassion for those who are suffering, goodwill towards those who are virtuous, and indifference or neutrality towards those we perceive as wicked or evil.

I. 34 Pracchardana-vidhāranābhyām vā prānasya

The mind is also calmed by regulating the breath, particularly attending to exhalation and the natural stilling of breath that comes from such practice.

I. 35 Vishayavatī va pravrittir utpannā manasah sthitinibandhinī

By inclining, directing and guiding the meandering distracted individual mind back toward a specific place or process of observation prevents the birth of further vritti or distractions. This gates the wanderings of the ordinary discursive mind and thus steadies, balances, and strengthens it by creating an integrity and wholesomeness which removes its infirmities.

I.36 Vishokā vā jyotishmatī

Or concentration through the cultivation of the inner light of clear lucidity that knows no sorrow which removes the infirmities and darkness of the ordinary dualistic mind.

I.37 Vītarāga-vishayam vā chittam

Also from cultivation, association, and intercourse with and/or reflection of those dear friends of the path who have achieved release. Those whose Heart Mind's who have achieved clear lucidity, mirror that back into our own lives -- they act as clear channels and vehicles of its further expression .

I. 38 Svapna-nidrā-jnāna-ālabanam vā

Or cultivation of wisdom of direct experience is available while sleeping turning normal dreams into lucid dreams.

I. 39 Yathā-abhimata-dhyānād vā

Or by contemplating or concentrating on whatever object or principle one may like, or towards which one has a predisposition, the mind becomes stable and tranquil.

I. 40 Parama-anu-parama-mahattva-anto (a)sya vashīkarah

When, through such practices (as previously described in 1.33-1.39), the mind develops the power of becoming stable on the smallest size object as well as on the largest, then the mind truly comes under control.

I. 41 Kshīna-vritter abhijātasya iva maner grahī-tri-grahana-grāhyēshu tatstha-tadanjanatā samāpattih

When the modifications of mind have become weakened, the mind becomes like a transparent crystal, and thus can easily take on the qualities of whatever object observed, whether that object be the observer, the means of observing, or an object observed, in a process of engrossment called samapattih.

I. 42 Tatra shabda-artha-jnāna-vikalpaih samkīrnā sa-vitarkā samāpattih

This discoloration persists because when knowledge of an apparently separate object is produced through the process of mixing together words or naming with processes of mere conceptualization, imputation, and logical reasoning, then an unsteady and vacuous state of coarse over objectification is produced which prevents/interferes with the establishment of total integration in samadhi.

I. 43 Smṛti-parishuddhau svarūpa-shunya iva artha-mātra-nirbhāsā nir-vitarkā

However when the mind stream which is normally polluted and conditioned by past impressions (smṛiti) is completely purified (pari-shuddham) from any taint of the mental contents toward a coarse and limited objectivity (nirvitarka) is characterized by (iva) [the absence of wandering (vikalpa)], then the innate natural effulgent light (nir-bhasa) of inner realization devoid of the delusion of an independent or separate self (svarupa-sunye) naturally shines forth. This purification increases our alignment with our true purpose (artha-matra) allowing for the subtle light to brighten ever more.

I. 44 Etayā éva sa-vichārā nir-vichārā cha sūkshma-vishayā vyākhyātā

In a similar fashion, the mental state which is accompanied by subtle thoughts (sa-vicara) and the stage of realization devoid even of the most subtle thought (nir-vicara) upon even the most pure domain (sukshma-visaya) is now illumined and clarified (vyakhyata).

I. 45 Shūkshma-vishayatvam cha alinga-paryavāsanam

As thought wanderings become more rarified and subtle (sukshma), the attachments to objects (visayatvam) subsides and eventually ceases (paryavasanam) in an undifferentiated and attributeless stage -- falling short of (parya-avasanam) any possibility to define, name, or quantify (alinga).

I. 46 Tā éva sabījah samādhīh

These four varieties of engrossment are the only kinds of concentrations (samadhi) which are objective, and have a seed of an object.

I. 47 Nirvichāra-vaishāradyé adhyātma-prasā-dah

As one gains proficiency in the undisturbed flow in nirvichara, a purity and luminosity of the inner instrument of mind is developed.

I. 48 Ritam bharā tatra prajñā

Then Supreme Truth Bearing (rtam-bhara) Inner Wisdom (prajna) self-arises, dawns and prevails.

I.49 Shruta-anumāna-prajñābhyām anya-vi-shayā vishésha-arthatvāt

This innate intuitive wisdom (prajnabhyam) must be differentiated (anya) from the mere objective forms of knowledge based on anumana (inference, deduction, logic) and shruti (scriptures, belief, faith, external or objective authoritative sources of knowledge) [no matter how "seemingly" authoritative], which is always less reliable and more coarse than this very special (visaya) intrinsic wisdom (prajnabhyam) which in turn stems from direct truth bearing wisdom (rtam-bhara), which is based on inner directspiritual experience and knowledge and thus gleaned from practice.

I. 50 Taj-jah samskāro anyasamskāra-pratīban-dhī

From the psychic signature (samskara) born from (taj-jah) [the inner self realization of the Age-old Supreme Truth Bearing Wisdom (rtam-bhara prajna)], all further samskaric seeds are annulled (pratibandhi).

I. 51 Tasya api nirodhé sarva-nirodhān nir-bījah samādhīh

Upon the final dissolution, cessation, and removal of all samskaras (past conditioned latent imprints) thus Seedless Samadhi (Nirbija Samadhi) spontaneously co-arises [from the beginning less pure sky free from any blemish].