

समाधिसिद्धिरौखरप्रणिधानात् ॥ ४५ ॥

भाष्यम्—ईश्वरापितसर्वभावस्य समाधिसिद्धिर्यथा सर्वमौप्सितमवितथं जानाति देशान्तरे देहान्तरे कालान्तरे च, ततोऽस्य प्रज्ञा यथाभूतं प्रजाना-
तोति ॥ ४५ ॥

From Devotion To God, Samādhi Is Attained. 45.

The Yogin who devotes all his thoughts to God, attains Samādhi (1). By attainment of Samādhi, the Yogin knows all that is desired to be known, whatever happened or is happening in another life, in another place or at another time. Thereby his insight definitely knows things as they are.

(1) Constant devotion to God easily leads to the attainment of Samādhi. Other practices and regulations conduce to attainment of Samādhi by other means, but devotion to God directly leads to Samādhi, because it is a form of thought which is favourable to Samādhi. That thought deepening makes the body motionless and leads to the withdrawal of the senses from their objects. Surrender of all thoughts to God means mentally merging oneself into God.

Ignorant people raise the doubt that if the practice of devotion to God is the cause of attainment of Samādhi, then the other branches of Yoga must be unnecessary. This is not correct. If one runs about without restraint, or during distraction caused by knowables, Samādhi cannot be attained. Samādhi itself means the state of deep meditation (Dhyāna) which again means deepening of Dhāraṇā or fixity. Thus attainment of Samādhi implies the practice of all branches of Yoga. What is meant is that instead of taking up other objects of meditation, if the aspirant takes to the practice of devotion to God from the very beginning, Samādhi is easily attained. After the attainment of Samādhi one gains emancipation through Samprajñāta and Asamprajñāta Yogas. This is what has been said by the commentator.

If there is a lapse in the observance of a single item in