

YSP-Sutras1.41-1.50

Chapter 1: Samadhi Pada (cont.)

Author Abbreviations

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Sutra I.41

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनतासमापत्तिः ॥४१॥

kṣīṇa-vṛtter-abhijātasy-eva maṇer-grahītṛ-grahaṇa-grāhyeṣu tatstha-tadañjanatā samāpattiḥ //41 //

[HA]: When The Fluctuations Of The Mind Are Weakened The Mind Appears To Take On The Features Of The Object Of Meditation—Whether It Be The Cogniser (Grahita), The Instrument Of Cognition (Grahana) Or The Object (Grahya) —As Does A Transparent Jewel, And This Identification Is Called Samapatti Or Engrossment.

[VH]:

In the case (of a citta) whose vṛtti-defintions have diminished, which is like a perfect gemstone, samapatti-cognitive bleinding is the focusing on that (object) and the saturation by that in reference to the experiencer, the experience, and what is experienced.

[BM]: When the turnings of thought stop, a contemplative poise occurs, in which thought, like a polished crystal, is colored by what is nearby – whether perceiver, process of perception, or object of perception.

[SS]: Just as the naturally pure crystal assumes shapes and colors of objects placed near it, so the Yogi's mind, with its totally weakened modifications, becomes clear and balanced and attains the state devoid of differentiation between knower, knowable and knowledge. This culmination of meditation is samadhi.

[SP]: Just as the pure crystal takes color from the object which is nearest to it, so the mind, when it is clear of thought-waves, achieves sameness or identity with the object of its concentration. This may be either a gross object, or the organ of perception, or the sense of ego. This achievement of sameness or identity with the object of cencentration is known as samadhi.

[SV]: The Yogi whose Vṛttis have thus become powerless (controlled) obtains in the receiver, receiving, and received (the self, the mind and external objects), concentratedness and sameness, like the crystal (before different coloured objects.)

Sutra I.42

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ॥४२॥

tatra śabdārtha-jñāna-vikalpaiḥ saṁkīrṇā savitarkā samāpattiḥ //42 //

[HA]: The Engrossment, In Which There Is The Mixture Of Word, Its Meaning (i.e. The Object) And Its Knowledge, Is Known As Savitarka Samapatti.

[VH]:

there (in such a case), samapatti-cognitive blending which is savitarka-with thought, is mixed with words, meaing, knowledge and conceptualization.

[BM]: When concepts formed from knowledge based on words and their meanings taint it, contemplative poise is broken by conjecture.

[SS]: The samadhi in which name, form and knowledge of them is mixed is called savitarka samadhi, or samadhi with deliberation.

[SP]: When the mind achieves identity with a gross object of concentration, mixed with awareness of name, quality and knowledge, this is called savitarka samadhi.

[SV]: Sound, meaning, and resulting knowledge, being mixed up, is (called Samadhi) with reasoning.

Sutra I.43

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥४३॥

smṛti-pariśuddhau svarūpa-śūnyeva-arthamātra-nirbhāsā nirvitarkā ॥43॥

[HA]: When The Memory Is Purified, The Mind Appears To Be Devoid Of Its Own Nature (i.e. Of Reflective Consciousness) And Only The Object (On Which One Is Contemplating) Remains Illuminated. This Kind Of Engrossment Is Called Nirvitarka Samapatti.

[VH]:

Upon the purification of memory, samapatti-cognitive blending is nirvitarka beyond thought when, as if empty of its (citta's own form) it shines forth as the object alone.

[BM]: When memory is purified, then contemplative poise is free of conjecture, empty of its own identity, with the object alone shining forth.

[SS]: When the memory is well purified, the knowledge of the object of concentration shines alone, devoid of the distinction of name and quality. This is nirvitarka samadhi, or samadhi without deliberation.

[SP]: When the mind achieves identity with a gross object of concentration, unmixed with awareness of name, quality and knowledge, so that the object alone remains, this is called nirvitarka samadhi.

[SV]: The Samadhi called without reasoning (comes) when the memory is purified, or devoid of qualities, expressing only the meaning (of the meditated object).

Sutra I.44

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥४४॥

etayaiva savicārā nirvicārā ca sūkṣma-viṣaya vyākhyātā ॥44॥

[HA]: By This (Foregoing) The Savichara And Nirvichara Engrossments Whose Objects Are Subtle Are Also Explained.

[VH]:

Specifically, by this (the previous 2 sutras), savichara (with reflection), and nirvichara (beyond reflection), samapatti-cognitive blending is explained with regard to subtle visaya-objects.

[BM]: Contemplative poise that is both reflective and intuitive, with subtle elements as its objects, is explained by this.

[SS]: In the same way, savichara (reflective) and nirvichara (super or non-reflective) samadhis, which are practiced upon subtle objects, are explained.

[SP]: When the object of concentration is a subtle object, two kinds of samadhi, called savichara and nirvichara, may be distinguished in the same manner.

[SV]: By this process (the concentrations) with discrimination and without discrimination, whose objects are finer, are (also) explained.

Sutra I.45

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥४५॥

sūkṣma-viṣayatvam-ca-alinga paryavasānam //45 //

[HA]: Subtlety Pertaining To Objects Culminates In A-Linga Or The Unmanifested.

[VH]:

And the subtlety of objects extends to the alinga-the unmanifest state of primary matter.

[BM]: The subtlety of objects results in their being free of defining marks.

[SS]: The subtlety of possible objects of concentration ends only at the undefinable.

[SP]: Behind all subtle objects is Prakriti, the primal cause.

[SV]: The finer objects end with the Pradhana.

Sutra I.46

ता एव सबीजः समाधिः ॥४६॥

tā eva sabījas-samādhiḥ //46 //

[HA]: These Are The Only Kinds Of Objective Concentrations.

[VH]:

These particular (sampatti-cognitive blendings) constitute sabija-samadhi-cognitive absorption with seed.

[BM]: Those modes of contemplative poise are the contemplation that bears seeds.

[SS]: All these samadhis are sabija (with seed), which could bring one back into bondage or mental disturbance.

[SP]: These kinds of samadhi are said to be “with seed.”

[SV]: These concentrations are with seed.

Sutra I.47

निर्विचारवैशारद्येऽध्यात्मप्रसादः ॥४७॥

nirvicāra-vaiśāradye-‘dhyātma-prasādaḥ //47 //

[HA]: On Gaining Proficiency In Nirvichara, Purity In The Inner Instruments Of Cognition Is Developed.

[VH]:

The clarity of the higher self occurs in the lucidity of the nirvicara samapatti, (sampatti beyond subtle reflection).

[BM]: The profound clarity of intuitive cognition brings inner tranquility.

[SS]: In the purity of nirvichara samadhi, the supreme Self shines.

[SP]: In reaching nirvichara samadhi the mind becomes pure.

[SV]: The concentration “without reasoning” being purified, the Chitta becomes firmly fixed.

Sutra I.48

ऋतम्भरा तत्र प्रज्ञा ॥४८॥

ṛtambharā tatra prajñā //48 //

[HA]: The Knowledge That Is Gained In That State Is Called Rtambhara (Filled with Truth)

[VH]: There, prajna is truth-bearing.

[BM]: Here wisdom is the vehicle of truth.

[SS]: This is ritambhara prajna, or the absolute true consciousness.

[SP]: In that samadhi, knowledge is said to be “filled with truth.”

[SV]: The knowledge in that is called “filled with Truth.”

Sutra I.49

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ॥४९॥

śruta-anumāna-prajñā-abhyām-anya-viṣayā viśeṣa-arthatvāt //49 //

[HA]: Is Different From That Derived From Testimony Or Through Inference Because It Relates To Particulars (Of Objects).

[VH]:

Due to the nature of its purpose being distinction (between parusa-self and the gunas-primary forces of creation), that prajna-insight has another visaya-object than both the insights from tradition and inference.

[BM]: It has a different scope than scriptural or inferential knowledge because its object is singular.

[SS]: This special truth is totally different from knowledge gained by hearing, study of scripture of inference.

[SP]: The knowledge which is gained from inference and the study of scriptures is knowledge of one kind. But the knowledge which is gained from samadhi is of a much higher order. It goes beyond inference and scriptures.

[SV]: The knowledge that is gained from testimony and inference is about common objects. That from the Samadhi just mentioned is of a much higher order, being able to penetrate where inference and testimony cannot go.

Sutra I.50

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥५०॥

tajjas-saṁskāro-'nya-saṁskāra pratibandhī //50 //

[HA]: The Latent Impression Born Of Such Knowledge Is Opposed To The Formation Of Other Latent Impressions.

[VH]:

The sanskara-subliminal activator, born of that (prajna-insight) checks other sanskara.

[BM]: A subliminal impression generated by wisdom stops the formation of other impressions.

[SS]: The impression produced by the samadhi wipes out all other impressions.

[SP]: The impression which is made upon the mind by that samadhi wipes out all other past impressions.

[SV]: The resulting impression from this Samadhi obstructs all other impressions.

Sutra I.51

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ॥५१॥

tasyāpi nirodhe sarva-nirodhān-nirbījaḥ samādhiḥ //51 //

[HA]: By The Stoppage Of That Too (On Account Of The Elimination Of The Latent Impressions Of Samprajnana) Objectless Concentration Takes Place Through Suppression Of All Modifications.

[VH]: Upon the nirodha-ending of even that (sanskara born of insight), owing to the nirodha of all (sanskara), nirbija samadhi (samadhi without seed).

[BM]: When the turnings of thought cease completely, even wisdom ceases, and contemplation bears no seeds.

[SS]: When even this impression is wiped out, every impression is totally wiped out and there is nirbija [seedless] samadhi.

[SP]: When the impression made by that samadhi is also wiped out, so that there are no more thought-waves at all in the mind, then one enters the samadhi which is called "seedless."

[SV]: By the restraint of even this (impression, which obstructs all other impressions), all being restrained, comes the "seedless" Samādhi.