

## **Yoga Science and Life Philosophy-I**

### **BSCCS-307**



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# Yoga Science and Life Philosophy-I

Dr. Babasaheb Ambedkar Open  
University



## Yoga Science & Life Philosophy - I

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### Course Writer

<b>Dr. Aditya Joshi</b> Research Analyst & I/c-Assistant Professor-Public Administration Dr. Babasaheb Ambedkar Open University
<b>Dr. Rima Upadhyay</b> Research Assistant, Research and Development Cell(RDC) Dr. Babasaheb Ambedkar Open University

### Content Editor & Reviewer

<b>Prof. (Dr.) Nilesh Modi</b> Professor and Director, School of Computer Science, Dr. Babasaheb Ambedkar Open University, Ahmedabad
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## **Yoga Science and Life Philosophy-I**

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**Block – 1**

**Foundation of Yoga Philosophy**

# Unit-1 Meaning of Yoga

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## Unit Structure

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## 1.1 LEARNING OBJECTIVES

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After studying this unit, the learner will be able to:

- Understand the basic meaning and concept of Yoga.
- Explain the conceptual background of Yoga as presented in Indian philosophical tradition.
- Understand the definition of Yoga given by Maharṣi Patañjali.
- Explain the meaning of *Citta-Vṛtti* and its role in Yogic practice.
- Identify and describe the different states of *Citta*.

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## 1.2 INTRODUCTION

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Yoga occupies a central and respected place in the Indian philosophical and spiritual tradition. From ancient times, Yoga has been regarded as a systematic method for understanding life, disciplining the mind, and realizing the true nature of the Self. The Yoga-Sūtras of Maharṣi Patañjali are considered the foundational and authoritative text of Yoga philosophy. The wisdom of Yoga developed through the direct experience and realization of ancient sages. These sages explored the nature of mind, consciousness, and existence, and presented Yoga as a practical path for self-knowledge and liberation. Yoga is not merely a theory but a disciplined method of living that helps an individual understand one's own nature and purpose. In everyday life, human beings experience mental unrest, stress, and emotional disturbance. Yoga provides practical means to understand and regulate the mind and senses, thereby leading to inner peace and balance. Through Yogic practice, an individual can harmonize physical, mental, and spiritual dimensions of life. Thus, Yoga is both a philosophy and a practical discipline. It guides a person toward self-realization (*ātma-sākṣātkāra*) and liberation (*mokṣa*). This unit introduces the fundamental concept of Yoga, its meaning, and its definition as explained in the Yoga-Sūtras.

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## 1.3 CONCEPTUAL INTRODUCTION TO YOGA

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Yoga is one of the most ancient and comprehensive systems of thought developed in the Indian tradition. It is not limited to religious practice or physical discipline alone;

rather, it is a complete way of life that aims at the harmonious development of the individual. The concept of Yoga evolved through deep contemplation and experiential realization of sages who sought to understand the nature of mind, suffering, and liberation.

The word *Yoga* is derived from the Sanskrit root *yuj*, which means “to join,” “to unite,” or “to integrate.” In a broader sense, Yoga signifies the union of the individual consciousness with the universal consciousness. This union is not physical but spiritual and experiential, achieved through discipline of body, mind, and intellect.

In Indian philosophy, Yoga is closely associated with self-knowledge and self-control. It emphasizes inner transformation rather than external ritual. The central concern of Yoga is the human mind—its tendencies, disturbances, and potential for clarity. By understanding and regulating mental activity, Yoga helps an individual overcome ignorance and suffering.

Yoga also recognizes that human life is influenced by mental habits, emotions, desires, and attachments. These factors create restlessness and imbalance. Through systematic practice, Yoga provides methods to calm the mind, purify conduct, and develop discrimination between the permanent and the impermanent.

Thus, Yoga can be understood as a practical science of inner development. It guides the aspirant from ordinary awareness to higher states of consciousness. This conceptual understanding of Yoga forms the foundation for its formal definition as given by Maharṣi Patañjali, which will be discussed in the subsequent sections.

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## **1.4 BRIEF INTRODUCTION TO PĀTAÑJALA YOGA-SŪTRAS**

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The Yoga-Sūtras composed by Maharṣi Patañjali are regarded as the most authoritative and systematic text of Yoga philosophy. This text presents Yoga in a concise and scientific manner through aphorisms (*sūtras*) that explain the nature of the mind, the causes of suffering, and the means to attain liberation. The Yoga-Sūtras provide a practical framework for self-discipline, mental control, and spiritual realization.



The Yoga-Sūtras consist of **195 sūtras**, divided into **four chapters (pādas)**. Each *pāda* deals with a specific aspect of Yogic practice and philosophy. Together, they form a complete and integrated system of Yoga.

The four *pādas* of the Yoga-Sūtras are as follows:

- **Samādhi Pāda** – explains the nature of Yoga, types of mental modifications, practice (*abhyāsa*), detachment (*vairāgya*), and various states of Samādhi.
- **Sādhana Pāda** – discusses the practical means of Yogic discipline, including *Kriyāyoga*, the *kleśas*, and the eightfold path (*Aṣṭāṅga Yoga*).
- **Vibhūti Pāda** – explains the inner limbs of Yoga and the extraordinary attainments that arise through deep concentration, meditation, and absorption.
- **Kaivalya Pāda** – describes liberation (*kaivalya*), the nature of consciousness, and the final state of freedom from bondage.

Patañjali presents Yoga as a methodical discipline rooted in direct experience rather than speculation. The Yoga-Sūtras emphasize self-effort, ethical living, mental discipline, and insight. They guide the practitioner step by step from ordinary mental states toward higher awareness and ultimate liberation.

Thus, the Pātañjala Yoga-Sūtras serve as the philosophical foundation of classical Yoga. Understanding their structure and purpose is essential for grasping the true meaning and definition of Yoga, which will be explained in the following section.

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## 1.5 DEFINITION OF YOGA

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After understanding the conceptual background of Yoga and the structure of the Pātañjala Yoga-Sūtras, it is essential to examine the formal definition of Yoga given by Maharṣi Patañjali. This definition is concise yet profound and forms the foundation of classical Yoga philosophy.

Patañjali defines Yoga in terms of the functioning of the mind. According to him, Yoga is not merely physical discipline or ritual practice; it is primarily a method for regulating and mastering mental activity.

## Yoga-Sūtra I.2

### Sanskrit (Devanāgarī)

योगश्चित्तवृत्तिनिरोधः ॥

### IAST

yogaś citta-vṛtti-nirodhaḥ ॥

### Śabda-artha (Word Meaning)

yogaḥ = Yoga

citta = mind or mental field

vṛtti = mental modification or fluctuation

nirodhaḥ = cessation, restraint, or control

### Sūtrārtha (One-line Meaning)

Yoga is the cessation of the modifications of the mind.

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## EXPLANATION

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This definition states that Yoga is the disciplined control or restraint of the various modifications (*vṛttis*) of the mind (*citta*). The mind is constantly engaged in thinking, imagining, remembering, perceiving, and reacting. These activities create restlessness and disturbance, preventing clear perception of reality.

Through Yogic discipline, the practitioner gradually learns to restrain these mental modifications. When the mind becomes calm and free from fluctuations, it reflects reality as it is. In this state, the true nature of the Self is revealed without distortion.

Patañjali's definition emphasizes that liberation is not attained by acquiring something new but by removing mental disturbances. When *citta-vṛttis* are restrained, the mind becomes transparent, and pure awareness shines forth. Thus, Yoga is essentially a process of inner purification and self-realization.

This definition highlights the psychological and experiential nature of Yoga. It establishes Yoga as a practical method for attaining inner clarity, peace, and freedom from suffering.

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### 1.5.1 Citta-Vṛtti

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To understand the definition of Yoga clearly, it is necessary to understand the concept of *citta-vṛtti*. The term *citta* refers to the total mental apparatus, including intellect, ego, and mind. *Vṛtti* refers to the various modifications or movements that arise in the mind.

*Citta-vṛttis* are the mental processes through which the mind interacts with the world. These include perception, thought, imagination, memory, and conceptualization. As long as these modifications dominate consciousness, the mind remains restless and outward-oriented.

Yoga aims at understanding and regulating these *vṛttis*. By practicing discipline, awareness, and meditation, the practitioner reduces mental disturbances and gains mastery over the mind. This prepares the ground for deeper insight into the nature of the Self.

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### 1.5.2 States (Levels) of Citta

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In Yogic psychology, the mind (*citta*) does not function in a uniform manner at all times. Depending on its level of control, purity, and awareness, *citta* operates in different states. Understanding these states is essential for comprehending the process of Yogic discipline and mental transformation.

Maharṣi Patañjali explains that the mind passes through different levels based on the dominance or restraint of mental modifications (*vṛttis*). These states indicate the condition of the mind and its readiness for Yogic practice.

The five principal states of *citta* are described below:

#### (1) Kṣipta Citta (Restless State)

*Kṣipta citta* refers to the restless and scattered state of the mind. In this condition, the mind continuously jumps from one object to another due to strong desires, passions, and sensory attractions. Concentration is not possible in this state, and the mind remains unstable.

This state is dominated by activity and distraction. Most ordinary individuals experience this condition in daily life, where the mind is constantly engaged with external stimuli.

## **(2) Mūḍha Citta (Dull State)**

*Mūḍha citta* is the dull or confused state of the mind. In this condition, the mind lacks clarity and alertness. Ignorance, lethargy, attachment, and delusion dominate mental activity.

In this state, the mind is neither actively restless nor capable of concentration. It remains clouded and unresponsive, making Yogic practice difficult.

## **(3) Vikṣipta Citta (Distracted State)**

*Vikṣipta citta* represents a partially focused but distracted state of the mind. At times, the mind becomes calm and concentrated, but this stability does not last. Distractions frequently interrupt focus.

This state is considered an intermediate condition. Although concentration is possible for short durations, the mind easily slips back into distraction. With regular practice, this state can gradually evolve into higher levels of mental control.

## **(4) Ekāgra Citta (One-pointed State)**

*Ekāgra citta* is the one-pointed and focused state of the mind. In this condition, the mind remains steadily fixed on a single object without distraction. Mental clarity and stability are well developed.

This state is highly favorable for Yogic practice, especially for concentration (*dhāraṇā*) and meditation (*dhyāna*). Most higher Yogic practices become possible when the mind reaches this level.

## **(5) Niruddha Citta (Fully Restrained State)**

*Niruddha citta* is the highest state of the mind, in which all mental modifications are completely restrained. In this condition, the mind becomes perfectly still and transparent.

This state leads to *Samādhi*, where pure awareness shines without obstruction. The practitioner experiences direct realization of the Self, free from mental disturbance and ignorance.

Through Yogic discipline, the practitioner gradually moves from lower states of *citta* toward higher states. The ultimate aim of Yoga is to attain *niruddha citta*, where complete mental mastery and liberation are achieved.

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## 1.6 SUMMARY

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This unit introduced the fundamental concept and definition of Yoga as presented in the Indian philosophical tradition, particularly through the Yoga-Sūtras of Maharṣi Patañjali. Yoga was explained not merely as a physical or ritual practice but as a disciplined method for understanding and regulating the mind. The unit emphasized that Yoga aims at inner purification, mental clarity, and realization of the true nature of the Self.

The conceptual background of Yoga was discussed by highlighting its origin in deep contemplation and experiential wisdom. Yoga was explained as a process of integration that harmonizes the body, mind, and consciousness. The role of Yoga in overcoming mental unrest, ignorance, and suffering was also emphasized.

A brief introduction to the Pātañjala Yoga-Sūtras provided an overview of their structure and significance. The four *pādas*—Samādhi, Sādhana, Vibhūti, and Kaivalya—were explained as forming a complete system of Yogic philosophy and practice.

The formal definition of Yoga, “**Yoga is the cessation of the modifications of the mind**”, was examined in detail. The concepts of *citta*, *vṛtti*, and *nirodha* were explained to show that Yoga is essentially a method of mental mastery. When mental modifications are restrained, pure awareness becomes manifest.

Finally, the five states of *citta*—*kṣipta*, *mūḍha*, *vikṣipta*, *ekāgra*, and *niruddha*—were described to illustrate the gradual process of mental refinement. The unit concluded by emphasizing that the ultimate aim of Yoga is to attain complete control over the mind, leading to self-realization and liberation.

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## 1.7 CHECK YOUR PROGRESS

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### (A) Long Answer Questions

1. Explain the meaning and concept of Yoga in the Indian philosophical tradition.
  2. Discuss the importance of Yoga as a practical discipline for mental control and self-realization.
  3. Describe the structure and significance of the Pātañjala Yoga-Sūtras.
  4. Explain the definition of Yoga given by Maharṣi Patañjali and discuss its philosophical implications.
  5. Describe the concept of *citta-vṛtti* and explain its role in Yogic practice.
  6. Explain the five states of *citta* and discuss their significance in the process of Yogic discipline.
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### (B) Short Answer Questions

1. What is meant by Yoga?
  2. Define Yoga according to Maharṣi Patañjali.
  3. What is meant by *citta*?
  4. Explain the meaning of *vṛtti*.
  5. What is *nirodha*?
  6. Name the four *pādas* of the Yoga-Sūtras.
  7. What is *ekāgra citta*?
  8. What is meant by *niruddha citta*?
- 

### (C) Fill-in-the-Blanks

1. Yoga is defined as the cessation of \_\_\_\_\_ of the mind.
2. The Yoga-Sūtras were composed by \_\_\_\_\_.
3. The restless state of the mind is known as \_\_\_\_\_ citta.
4. The one-pointed state of the mind is called \_\_\_\_\_ citta.
5. Complete restraint of mental modifications is known as \_\_\_\_\_ citta.

## Unit - 2: CITTA–VṚTTI: TYPES & CHARACTERISTICS

2

### Unit Structure

2.1. Learning Objectives

2.2. Introduction

2.3. Condition of Citta in the State of Vyutthāna

2.4. Types of Citta–Vṛtti

2.4.1. Pramāṇa Vṛtti

2.4.2. Viparyaya Vṛtti

2.4.3. Vikalpa Vṛtti

2.4.4. Nidrā Vṛtti

2.4.5 Smṛti Vṛtti

2.5. Summary

2.6. Check Your Progress

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## 2.1 LEARNING OBJECTIVES

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After studying this unit, the learner will be able to:

- Understand the functioning of *citta* in the ordinary active state (*vyutthāna avasthā*).
- Identify the five types of *citta-vṛtti* described by Maharṣi Patañjali.
- Explain the characteristics of each type of *vṛtti* with suitable examples.
- Distinguish between *kleśa-producing* and *non-kleśa-producing* mental modifications.
- Understand the importance of restraining *citta-vṛttis* in Yogic practice.

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## 2.2 INTRODUCTION

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In the first chapter (*Samādhi Pāda*) of the Yoga-Sūtras, Maharṣi Patañjali defines Yoga as the restraint of the modifications of the mind (*citta-vṛtti nirodha*). To understand this definition clearly, it is essential to study the nature, types, and functioning of these mental modifications. In ordinary life, the mind is constantly engaged with objects, thoughts, emotions, and experiences. Due to desires, attachments, and impressions, the mind remains restless and disturbed. This disturbed condition of the mind gives rise to suffering and ignorance. Therefore, understanding the nature of *citta-vṛtti* becomes necessary for Yogic discipline. Yoga teaches that mental disturbances arise not from external objects themselves but from the way the mind reacts to them. When *vṛttis* dominate the mind, the individual becomes identified with mental activity and loses awareness of the true Self. As a result, the mind moves away from inner peace and clarity. Through Yogic practice, these *vṛttis* can be observed, understood, and gradually restrained. This process leads the practitioner toward inner stability and self-knowledge. Hence, the study of *citta-vṛtti* is central to understanding the philosophy and practice of Yoga. This unit explains the condition of *citta* in the active state and presents a detailed classification of the five types of *vṛttis* as explained by Patañjali.



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## 2.3 CONDITION OF CITTA IN THE STATE OF VYUTTHĀNA

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In Yogic psychology, *vyutthāna* refers to the outward-oriented or active state of the mind. In this condition, the mind is constantly engaged with external objects through the senses. Most individuals remain in this state during ordinary waking life, where attention is directed toward sensory experiences, thoughts, emotions, and actions.

In the state of *vyutthāna*, *citta* is dominated by mental modifications (*vr̥ttis*). These *vr̥ttis* continuously arise in response to sensory inputs and internal impressions. As a result, the mind remains restless, scattered, and outward-looking. This condition prevents inner awareness and self-realization.

Maharṣi Patañjali explains that when the mind is not restrained, it becomes identified with its modifications. In such a state, the individual mistakes mental activity for the true Self. This misidentification leads to ignorance and suffering.

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## YOGA-SŪTRA I.4

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### Sanskrit (Devanāgarī)

वृत्तिसारूप्यमितरत्र ॥

### IAST

vr̥tti-sārūpyam itaratra ॥

### Śabda-artha (Word Meaning)

vr̥tti = mental modification

sārūpyam = identification or similarity

itaratra = otherwise (when not in Yoga)

### Sūtrārtha (One-line Meaning)

At other times, the seer becomes identified with the modifications of the mind.

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## EXPLANATION

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This sūtra explains the ordinary condition of human consciousness. When Yoga is not practiced, the seer (*draṣṭā*) identifies with the mental modifications (*vr̥ttis*). Thoughts, emotions, perceptions, and memories dominate awareness, and the true nature of the Self remains concealed.

In the *vyutthāna* state, the mind continuously reacts to experiences. Pleasure and pain, attachment and aversion, success and failure disturb mental balance. Because of identification with *vṛttis*, the individual experiences fluctuation and dissatisfaction.

Yoga aims to reverse this condition. Through disciplined practice, the practitioner learns to observe *vṛttis* without identification. When mental modifications are restrained, the seer abides in its own nature. Thus, understanding the state of *vyutthāna* is essential, as it highlights the need for Yogic discipline and the practice of *citta-vṛtti nirodha*.

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## 2.4 TYPES OF CITTA–VṚTTI

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After understanding the outward-oriented condition of the mind (*vyutthāna avasthā*), it is necessary to examine the different types of mental modifications (*citta–vṛttis*). Maharṣi Patañjali classifies all mental activity into five distinct categories. These five *vṛttis* account for the entire range of mental experience.

The mind constantly functions through these *vṛttis* while interacting with the world. Some *vṛttis* are based on correct knowledge, while others arise from error, imagination, sleep, or memory. From the Yogic point of view, all *vṛttis*, whether correct or incorrect, bind the mind as long as they are not restrained.

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## YOGA-SŪTRA I.5

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### Sanskrit (Devanāgarī)

वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ॥

### IAST

vṛttayaḥ pañcatayyaḥ klišṭā-aklišṭāḥ ॥

### Śabda-artha (Word Meaning)

vṛttayaḥ = mental modifications

pañcatayyaḥ = fivefold

klišṭāḥ = afflicted or painful

aklišṭāḥ = non-afflicted or non-painful

### Sūtrārtha (One-line Meaning)

The mental modifications are five in number and are either afflicted or non-afflicted.

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## EXPLANATION

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This sūtra states that there are five types of *citta-vṛttis*. These *vṛttis* can be either *kliṣṭa* (afflicted) or *akliṣṭa* (non-afflicted). *Kliṣṭa vṛttis* give rise to suffering, ignorance, and bondage, while *akliṣṭa vṛttis* do not directly cause suffering and may even support spiritual progress.

However, from the Yogic standpoint, both types of *vṛttis* need to be restrained. Even *akliṣṭa vṛttis* keep the mind active and prevent complete stillness. Liberation is attained only when all *vṛttis* are brought under control.

The five *citta-vṛttis* described by Patañjali are:

- **Pramāṇa** (Right knowledge)
- **Viparyaya** (Wrong knowledge)
- **Vikalpa** (Imagination)
- **Nidrā** (Sleep)
- **Smṛti** (Memory)

Each of these *vṛttis* will be explained in detail in the following sections. Understanding their nature and characteristics helps the practitioner recognize mental activity and progress toward mastery of the mind.

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### 2.4.1 PRAMĀṆA VṚTTI (RIGHT KNOWLEDGE)

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*Pramāṇa vṛtti* refers to the mental modification that arises from correct or valid knowledge. It is the first of the five *citta-vṛttis* described by Maharṣi Patañjali. When the mind cognizes an object as it truly is, without distortion or error, the resulting mental modification is called *pramāṇa*.

In Yogic psychology, right knowledge plays an important role in understanding reality and guiding correct action. However, even correct knowledge is considered a *vṛtti*, because it involves mental activity. As long as the mind is engaged in any form of modification, complete stillness is not attained.

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## YOGA-SŪTRA I.6

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### Sanskrit (Devanāgarī)

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥

### IAST

pramāṇa-viparyaya-vikalpa-nidrā-smṛtayaḥ ॥

### Śabda-artha (Word Meaning)

pramāṇa = right knowledge

viparyaya = wrong knowledge

vikalpa = imagination

nidrā = sleep

smṛtayaḥ = memory

### Sūtrārtha (One-line Meaning)

Right knowledge, wrong knowledge, imagination, sleep, and memory are the mental modifications.

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## YOGA-SŪTRA I.7

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### Sanskrit (Devanāgarī)

प्रत्यक्षानुमानागमाः प्रमाणानि ॥

### IAST

pratyakṣa-anumāna-āgamāḥ pramāṇāni ॥

### Śabda-artha (Word Meaning)

pratyakṣa = direct perception

anumāna = inference

āgamāḥ = authoritative testimony

pramāṇāni = means of right knowledge

### Sūtrārtha (One-line Meaning)

Direct perception, inference, and authoritative testimony are the means of right knowledge.

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## EXPLANATION

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Patañjali explains that *pramāṇa vṛtti* arises through three valid means of knowledge. The first is **direct perception (*pratyakṣa*)**, which occurs when the senses perceive an object clearly and accurately. The second is **inference (*anumāna*)**, where knowledge is derived logically based on observation and reasoning. The third is **authoritative testimony (*āgama*)**, which refers to reliable knowledge obtained from trustworthy sources such as scriptures or realized teachers. These three means help an individual understand the world correctly and avoid confusion. Knowledge gained through *pramāṇa* supports ethical living and spiritual practice. Therefore, *pramāṇa vṛtti* is generally considered *akliṣṭa* (non-afflicted), as it does not directly produce suffering.

However, from the Yogic point of view, even *pramāṇa vṛtti* must eventually be restrained. Correct knowledge still involves mental movement and keeps the mind engaged with objects. Yoga aims at transcending all *vṛttis*—whether correct or incorrect—so that the mind can rest in complete stillness and pure awareness.

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### 2.4.2 VIPARYAYA VṚTTI (WRONG KNOWLEDGE)

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*Viparyaya vṛtti* refers to wrong or erroneous knowledge. It is the second type of *citta-vṛtti* described by Maharṣi Patañjali. In this form of mental modification, the mind apprehends an object incorrectly and perceives something other than what actually exists.

Wrong knowledge arises when perception or understanding is distorted due to ignorance, illusion, faulty reasoning, or incomplete information. Although the mind may appear active and confident in such knowledge, it does not correspond to reality.

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## YOGA-SŪTRA I.8

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### Sanskrit (Devanāgarī)

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥

### IAST

viparyayo mithyā-jñānam atad-rūpa-pratiṣṭham ॥

### Śabda-artha (Word Meaning)

viparyayaḥ = wrong knowledge

mithyā-jñānam = false knowledge

a-tad-rūpa = not corresponding to the real form

pratiṣṭham = based upon

### Sūtrārtha (One-line Meaning)

Wrong knowledge is false knowledge based on a form that does not correspond to reality.

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## EXPLANATION

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This sūtra explains that *viparyaya vṛtti* is knowledge that appears valid but is actually false. Such knowledge does not arise from the true nature of the object. Instead, it is based on mistaken perception or misunderstanding. A common example is mistaking a rope for a snake in dim light. The perception is vivid, yet it is incorrect.

*Viparyaya vṛtti* is considered *kliṣṭa* (afflicted) because it leads to fear, attachment, aversion, and suffering. When the mind operates under wrong knowledge, actions are guided by error, resulting in confusion and dissatisfaction. In Yogic philosophy, ignorance (*avidyā*) is the root cause of *viparyaya*. As long as ignorance dominates the mind, wrong perceptions continue to arise. Yoga aims to remove ignorance by cultivating right understanding and mental clarity. Through disciplined practice, the practitioner learns to distinguish between correct knowledge (*pramāṇa*) and wrong knowledge (*viparyaya*). Gradually, the tendency toward error is reduced, and the mind becomes capable of perceiving reality as it is. Ultimately, even wrong knowledge must be restrained to attain complete mental stillness.

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### 2.4.3 VIKALPA VṚTTI (IMAGINATION)

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*Vikalpa vṛtti* refers to imagination or conceptual construction of the mind. It is the third type of *citta-vṛtti* described by Maharṣi Patañjali. In this mental modification, the mind creates ideas or notions based solely on words or concepts, without any corresponding reality.

Imagination arises when the mind constructs meanings through language, assumptions, or mental images, even though there is no actual object to support such cognition. This type of *vṛtti* plays a significant role in ordinary thinking, planning, and abstract reasoning, but it does not always represent reality.

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### YOGA-SŪTRA I.9

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#### Sanskrit (Devanāgarī)

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥

#### IAST

śabda-jñāna-anupātī vastu-śūnyo vikalpaḥ ॥

#### Śabda-artha (Word Meaning)

śabda = word

jñāna = knowledge

anupātī = following or dependent upon

vastu = object or reality

śūnyaḥ = devoid of

vikalpaḥ = imagination

#### Sūtrārtha (One-line Meaning)

Imagination is knowledge that follows words but is devoid of any real object.

---

### EXPLANATION

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This sūtra explains that *vikalpa vṛtti* arises when the mind depends on verbal knowledge or conceptual understanding without reference to an actual object. For example, notions such as “the horn of a hare” or abstract ideas formed only through language fall under

imagination. Although such ideas may appear meaningful, they do not correspond to reality.

*Vikalpa vṛtti* is generally considered *akliṣṭa* when it does not directly produce suffering. However, when imagination leads to false assumptions, expectations, or mental projections, it can become a source of confusion and disturbance.

In Yogic practice, imagination is recognized as a subtle form of mental activity that keeps the mind engaged. Even when imagination does not cause immediate suffering, it prevents the mind from attaining stillness. Therefore, Yoga emphasizes observing and restraining *vikalpa vṛtti* along with other mental modifications.

By cultivating awareness and discrimination, the practitioner learns to recognize imaginary constructs and avoid becoming entangled in them. This helps in reducing mental clutter and progressing toward deeper concentration and clarity.

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#### 2.4.4 NIDRĀ VṚTTI (SLEEP)

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*Nidrā vṛtti* refers to the mental modification associated with sleep. It is the fourth type of *citta-vṛtti* described by Maharṣi Patañjali. Although sleep appears to be a state of absence of mental activity, Yogic psychology recognizes it as a distinct modification of the mind.

In sleep, the mind does not actively perceive external objects, nor does it engage in deliberate thinking. However, the experience of sleep itself leaves an impression on consciousness, which can later be recalled. Therefore, sleep is considered a specific *vṛtti* of *citta*.

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#### YOGA-SŪTRA I.10

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##### Sanskrit (Devanāgarī)

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥

##### IAST

abhāva-pratyaya-ālambanā vṛttir nidrā ॥



### Śabda-artha (Word Meaning)

abhāva = absence or non-existence

pratyaya = cognition or mental content

ālambanā = based upon or supported by

vr̥ttiḥ = mental modification

nidrā = sleep

### Sūtrārtha (One-line Meaning)

Sleep is a mental modification that is based on the cognition of absence.

---

## EXPLANATION

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This sūtra explains that *nidrā vr̥tti* is a mental modification supported by the experience of absence. During sleep, there is an absence of knowledge of external objects and conscious mental activity. However, this absence itself becomes the content of awareness.

For example, after waking up, a person may say, “I slept well” or “I slept deeply.” This recollection indicates that sleep was experienced and registered by the mind. Hence, sleep is not a state of complete non-awareness but a subtle modification of *citta*.

*Nidrā vr̥tti* is generally considered *akliṣṭa* (non-afflicted) because it does not directly cause suffering. However, excessive sleep, ignorance during sleep, or attachment to sleep can hinder spiritual progress. From the Yogic point of view, even sleep must be observed and regulated.

Yoga aims at cultivating awareness even in subtle states such as sleep. Through advanced practice, the practitioner develops clarity and alertness that reduce the dominance of *nidrā vr̥tti*. Ultimately, like all other *vr̥ttis*, sleep must also be transcended to attain complete mental stillness.

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## 2.4.5 SMṚTI VR̥TTI (MEMORY)

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*Smṛti vr̥tti* refers to memory. It is the fifth and final type of *citta-vr̥tti* described by Maharṣi Patañjali. Memory arises when past experiences leave impressions (*saṃskāras*) on the mind, which are later recalled. When the mind brings back a previously experienced object or event, the resulting mental modification is called *smṛti*. Memory plays an

important role in daily life, as it enables learning, recognition, and continuity of experience. However, from the Yogic perspective, memory is also a form of mental activity that binds the mind to the past.

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## YOGA-SŪTRA I.11

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### Sanskrit (Devanāgarī)

अनुभूतविषयासंप्रमोषः स्मृतिः ॥

### IAST

anubhūta-viṣaya-asampramoṣaḥ smṛtiḥ ॥

### Śabda-artha (Word Meaning)

anubhūta = experienced

viṣaya = object

asampramoṣaḥ = not lost or not forgotten

smṛtiḥ = memory

### Sūtrārtha (One-line Meaning)

Memory is the retention of experienced objects.

---

## EXPLANATION

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This sūtra explains that *smṛti vṛtti* arises when the impressions of past experiences are retained in the mind and later recalled. Whenever an object that was previously perceived is remembered, the mind recreates that experience in the form of memory.

*Smṛti vṛtti* can be either *kliṣṭa* or *akliṣṭa*. Pleasant memories may give rise to attachment, while unpleasant memories may produce aversion, fear, or sorrow. In both cases, the mind becomes entangled with past experiences, which disturbs present awareness.

In Yogic practice, memory is recognized as a subtle but powerful mental modification. Constant recollection of past events keeps the mind active and prevents it from remaining in the present moment. Therefore, Yoga emphasizes observing memories without becoming attached to them.

Through disciplined practice, the practitioner weakens the influence of past impressions. As awareness deepens, the grip of memory loosens, and the mind becomes free from habitual patterns. Ultimately, *smṛti vṛtti*, like all other mental modifications, must be restrained to attain complete stillness of the mind.

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## 2.5 SUMMARY

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This unit explained the concept of **citta–vṛtti**, which refers to the various modifications or movements of the mind as described by Maharṣi Patañjali. Understanding these mental modifications is essential for comprehending the Yogic definition of Yoga as the restraint of *citta–vṛttis*. The unit emphasized that the mind in its ordinary outward-oriented state (*vyutthāna*) remains constantly engaged with these modifications.

The condition of *citta* in the *vyutthāna* state was explained to show how identification with mental activity leads to ignorance and suffering. When the seer becomes identified with *vṛttis*, the true nature of the Self remains concealed. Yoga aims to reverse this condition by cultivating awareness and restraint of mental modifications.

The unit presented a systematic classification of the five types of *citta–vṛttis*: **pramāṇa** (right knowledge), **viparyaya** (wrong knowledge), **vikalpa** (imagination), **nidrā** (sleep), and **smṛti** (memory). Each *vṛtti* was explained with its meaning, characteristics, and role in mental functioning.

It was also emphasized that *vṛttis* may be either *kliṣṭa* (afflicted) or *akliṣṭa* (non-afflicted). While *kliṣṭa vṛttis* directly produce suffering, even *akliṣṭa vṛttis* must be restrained to attain complete mental stillness. Yoga does not reject mental activity but seeks mastery over it.

Overall, the unit highlighted that recognition and regulation of *citta–vṛttis* form the foundation of Yogic discipline. By observing and restraining these mental modifications, the practitioner progresses toward inner stability, clarity, and self-realization.

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## 2.6 CHECK YOUR PROGRESS

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### (A) Long Answer Questions

1. Explain the concept of *citta-vṛtti* and discuss its significance in Yogic philosophy.
  2. Describe the condition of *citta* in the state of *vyutthāna* and explain why Yogic discipline is necessary.
  3. Explain the classification of *citta-vṛttis* given by Maharṣi Patañjali.
  4. Discuss *pramāṇa vṛtti* and explain the three means of right knowledge.
  5. Explain *viparyaya vṛtti* with suitable examples.
  6. Describe *vikalpa vṛtti* and explain how imagination affects the mind.
  7. Explain *nidrā vṛtti* and justify why sleep is considered a mental modification.
  8. Describe *smṛti vṛtti* and explain its role in mental functioning.
  9. Distinguish between *kliṣṭa* and *akliṣṭa vṛttis*.
- 

### (B) Short Answer Questions

1. What is meant by *citta-vṛtti*?
  2. Define *vyutthāna avasthā*.
  3. What is *pramāṇa vṛtti*?
  4. What is *viparyaya vṛtti*?
  5. Define *vikalpa vṛtti*.
  6. What is *nidrā vṛtti*?
  7. Define *smṛti vṛtti*.
  8. How many types of *citta-vṛttis* are described by Patañjali?
- 

### (C) Fill-in-the-Blanks

1. The outward-oriented state of the mind is known as \_\_\_\_\_ avasthā.
2. The five *citta-vṛttis* are classified as *kliṣṭa* and \_\_\_\_\_.
3. Right knowledge is known as \_\_\_\_\_ vṛtti.
4. Imagination without a real object is called \_\_\_\_\_ vṛtti.
5. Retention of past experiences is known as \_\_\_\_\_ vṛtti.

# Unit – 3: Practices (*abhyāsa*) and Detachment (*vairāgya*)

3

## Unit Structure

- 3.1 Learning Objectives
- 3.2 Introduction
- 3.3 Meaning of *abhyāsa*
  - 3.3.1 Characteristics of *abhyāsa*
  - 3.3.2 Effects of *abhyāsa*
- 3.4 Meaning of *vairāgya* (Detachment)
  - 3.4.1 Characteristics of *vairāgya*
  - 3.4.2 Effects of *vairāgya*
- 3.5 Characteristics and Effects of *abhyāsa*
- 3.6 Higher *vairāgya* (*para-vairāgya*)
- 3.7 Comparative Notes / Table

---

## 3.1 LEARNING OBJECTIVES

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After studying this unit, learners shall be able to:

- Understand the meaning of *abhyāsa* within Yogic discipline;
- Explain the concept of *vairāgya* and its relevance for Yog;
- Examine the relationship between *abhyāsa* and *vairāgya*;
- Describe the characteristics of sustained practice;
- Interpret the significance of non-attachment in regulating *vṛtti*.

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## 3.2 INTRODUCTION

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According to classical Yogic understanding, the restraint (*nirodha*) of the modifications of the mind (*vṛtti*) requires continuous discipline. Patañjali presents *abhyāsa* and *vairāgya* as two fundamental means for attaining such restraint. *Abhyāsa* refers to sustained practice that leads to steadiness of awareness, while *vairāgya* refers to detachment or non-attachment toward objects of desire. Together, they constitute the essential method for regulating the activity of the mind and advancing in Yogic discipline.

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## 3.3 MEANING OF ABHYĀSA

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The term *abhyāsa* refers to sustained and continuous practice undertaken for the purpose of attaining steadiness in awareness. According to Patañjali, *abhyāsa* involves persistent effort directed toward maintaining stability of the mind (*citta*) and restraining its modifications (*vṛtti*). The essence of *abhyāsa* lies in repeated engagement with Yogic discipline over an extended period of time.

### 3.3.1 Characteristics of *abhyāsa*

In the Yogic context, *abhyāsa* is characterized by continuity, firmness, and prolonged engagement. *Abhyāsa* is not a single act but a sustained process that involves commitment and discipline. The continuity of *abhyāsa* ensures that the mind becomes capable of remaining steady and undisturbed, while firmness reflects the quality of dedication required for progress.

### 3.3.2 Effects of *abhyāsa*

The effect of continuous *abhyāsa* is the gradual reduction of fluctuating *vr̥tti* and the development of stability in awareness. Through *abhyāsa*, distraction is reduced and steadiness is cultivated. This condition supports the refinement of *citta* and establishes the foundation for restraint (*nirodha*). *Abhyāsa* thus plays a central role in advancing Yogic discipline.

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## 3.4 MEANING OF VAIRĀGYA (DETACHMENT)

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The term *vairāgya* refers to detachment or the absence of desire toward objects of enjoyment or possession. In the context of Yog, *vairāgya* indicates non-dependence on sensory objects and withdrawal from attachment that leads to distraction. Detachment is regarded as an essential means for restraining the modifications of the mind and for attaining steadiness in awareness. According to Patañjali, *vairāgya* is cultivated when interest in external objects diminishes and awareness becomes free from craving.

### 3.4.1 Characteristics of *vairāgya*

The characteristics of *vairāgya* include detachment, non-dependence, and the absence of craving toward objects of desire. Detachment does not imply denial or rejection of objects, but rather a state in which the mind is not disturbed by attraction or aversion. In this condition, awareness remains stable and capable of restraint. The cultivation of *vairāgya* supports Yogic discipline by reducing disturbance arising from desire.

### 3.4.2 Effects of *vairāgya*

The effect of *vairāgya* is the reduction of desire-driven *vr̥tti* and the establishment of clarity in awareness. Through detachment, the mind becomes free from the influence of craving and distraction. This leads to steadiness, restraint, and refined awareness. In conjunction with *abhyāsa*, *vairāgya* supports the process of controlling the modifications of the mind and advancing in Yogic *sādhana*.

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### 3.5 CHARACTERISTICS AND EFFECTS OF *ABHYĀSA*

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The practice of *abhyāsa* becomes effective only when it is pursued with specific qualities. Patañjali explains that mere effort is not sufficient; the practice must be sustained over time, without interruption, and with firm dedication. These characteristics determine the effectiveness of *abhyāsa* in stabilizing the mind.

#### Sanskrit (Devanāgarī)

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥ १४ ॥

#### IAST

sa tu dīrgha-kāla-nairantarya-satkārāsevito dṛḍha-bhūmiḥ || 14 ||

#### Śabda-artha (Word Meaning)

saḥ = that (practice)

tu = indeed

dīrgha-kāla = long duration

nairantarya = continuity, without interruption

satkāra = reverence, sincerity

āsevitaḥ = practiced, cultivated

dṛḍha-bhūmiḥ = firmly grounded

#### Sūtrārtha (One-line Meaning)

Practice becomes firmly grounded when it is pursued for a long time, without interruption, and with sincere dedication.

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### EXPLANATION

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Patañjali states that *abhyāsa* attains firmness only when it is cultivated over a long period of time (*dīrgha-kāla*), without breaks (*nairantarya*), and with sincere respect and commitment (*satkāra*). Practice that is irregular or casual does not lead to stability of awareness. When practice is continuous and sustained, it establishes a firm foundation (*dṛḍha-bhūmi*) in the mind. Such firmly grounded practice gradually reduces distraction and strengthens steadiness. Thus, the effectiveness of *abhyāsa* depends not merely on effort, but on the manner in which it is pursued.



*Vairāgya* refers to detachment or absence of craving toward objects of enjoyment. In Yogic discipline, detachment does not mean rejection of objects, but freedom from attraction and dependence. When attachment toward objects decreases, the mind becomes calm and less disturbed. Thus, *vairāgya* plays a crucial role in restraining the modifications (*vṛtti*) of the mind.

### Sanskrit (Devanāgarī)

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥ १५ ॥

### IAST

dr̥ṣṭānuśravika-viṣaya-vitṛṣṇasya vaśīkāra-saṃjñā vairāgyam || 15 ||

### Śabda-artha (Word Meaning)

dr̥ṣṭa = seen, directly experienced

anuśravika = heard of, unseen (scriptural or subtle)

viṣaya = objects of enjoyment

vitṛṣṇasya = absence of craving

vaśīkāra = mastery, control

saṃjñā = designation, name

vairāgyam = detachment

### Sūtrārtha (One-line Meaning)

Detachment is the state of mastery in which craving for both seen and unseen objects ceases.

---

### EXPLANATION

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Patañjali defines *vairāgya* as mastery over desire toward objects that are directly experienced (*dr̥ṣṭa*) as well as those that are indirectly known or subtle (*anuśravika*). When craving for such objects diminishes, the mind becomes free from attraction and disturbance. This condition is described as *vaśīkāra*, meaning control or mastery over desire. Detachment, therefore, is not suppression, but a natural outcome of reduced craving. Through *vairāgya*, the influence of desire-driven *vṛtti* weakens, allowing steadiness and clarity to arise in awareness.

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### 3.6 HIGHER VAIRĀGYA (PARA-VAIRĀGYA)

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When detachment matures further, it develops into higher detachment, known as *para-vairāgya*. At this stage, detachment is no longer limited to external or subtle objects alone, but extends to the very qualities (*guṇa*) of nature. Awareness becomes free from inclination toward enjoyment arising from both gross and subtle sources.

#### Sanskrit (Devanāgarī)

तत्परं पुरुषख्यातेर्गुणवैतृष्यम् ॥ १६ ॥

#### IAST

tat param *puruṣa-khyāteḥ guṇa-vaitṛṣṇyam* || 16 ||

#### Śabda-artha (Word Meaning)

tat = that

param = higher, supreme

puruṣa-khyāteḥ = through knowledge of *puruṣa*

guṇa = qualities of nature

vaitṛṣṇyam = absence of craving or thirst

#### Sūtrārtha (One-line Meaning)

Higher detachment arises when craving for the *guṇas* ceases through knowledge of *puruṣa*.

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### EXPLANATION

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Patañjali describes *para-vairāgya* as the highest form of detachment, in which even attachment to the subtle qualities of nature is absent. This state arises through clear knowledge of *puruṣa*, the principle of pure consciousness. When such knowledge is attained, attraction toward the *guṇas*—whether manifest or unmanifest—ceases naturally. At this stage, detachment is complete and spontaneous, not forced. Awareness becomes fully established in clarity and steadiness. Higher detachment thus represents an advanced condition of Yogic discipline, where the influence of desire no longer disturbs the mind, and restraint of *vṛtti* becomes stable and enduring.

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### 3.7 COMPARATIVE NOTES / TABLE

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Abhyāsa (Practice)	Vairāgya (Detachment)
<i>Abhyāsa</i> refers to sustained and continuous effort.	<i>Vairāgya</i> refers to detachment from objects of enjoyment.
It emphasizes regular and disciplined practice.	It emphasizes freedom from craving and attachment.
The aim of <i>abhyāsa</i> is steadiness of the mind.	The aim of <i>vairāgya</i> is reduction of desire-driven disturbance.
It requires long duration, continuity, and sincere dedication.	It requires mastery over attraction toward seen and unseen objects.
Practice strengthens stability and concentration.	Detachment weakens the influence of desire and aversion.
It operates through effort and repetition.	It operates through understanding and non-dependence.
<i>Abhyāsa</i> builds a firm foundation for Yogic discipline.	<i>Vairāgya</i> removes obstacles to restraint of <i>vṛtti</i> .
Both together support restraint ( <i>nirodha</i> ) of the mind.	Both together support restraint ( <i>nirodha</i> ) of the mind.

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### 3.8 SUMMARY

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In this unit, the concepts of *abhyāsa* and *vairāgya* were explained as fundamental means for restraining the modifications of the mind in Yogic discipline. *Abhyāsa* was described as sustained and continuous practice aimed at attaining steadiness of awareness, while *vairāgya* was presented as detachment from objects of enjoyment. The characteristics and effects of *abhyāsa* were discussed, highlighting the importance of long duration, continuity, and sincere dedication. Detachment (*vairāgya*) was explained as mastery over desire toward both seen and unseen objects. The concept of higher detachment (*para-vairāgya*) was introduced as an advanced state arising from knowledge of *puruṣa*. Together, *abhyāsa* and *vairāgya* were shown to function as complementary means for achieving restraint (*nirodha*) of the mind and advancing in Yogic *sādhana*.

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### 3.9 CHECK YOUR PROGRESS

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#### **(A) Long Questions**

1. Explain the meaning of *abhyāsa* and discuss its characteristics.
  2. Define *vairāgya* and explain its role in Yogic discipline.
  3. Discuss the relationship between *abhyāsa* and *vairāgya* in the context of restraining *vṛtti*.
- 

#### **(B) Short Questions**

1. What is *abhyāsa*?
2. What is *vairāgya*?
3. State one characteristic of *abhyāsa*.
4. State one characteristic of *vairāgya*.
5. How do *abhyāsa* and *vairāgya* support Yogic *sādhana*?

# **Block – 2**

## **Higher Dimensions of Yoga**

# Unit - 4: Samādhi: Meaning, Types, and Attainment

4

## Unit Structure

- 4.1 Learning Objectives
- 4.2 Introduction
- 4.3 Samādhi
- 4.4 Samprajñāta Samādhi
- 4.5 Asamprajñāta Samādhi
- 4.6 Who Attains Samādhi? (Types of Yogīs)
- 4.7 Summary
- 4.8 Check Your Progress

---

## 4.1 LEARNING OBJECTIVES

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After studying this unit, learners shall be able to:

- Understand the concept and meaning of *samādhi*;
- Explain the nature and characteristics of *samprajñāta samādhi*;
- Describe the features of *asamprajñāta samādhi*;
- Distinguish between different types of *samādhi*;
- Explain who attains *samādhi* according to Yogic texts;
- Understand the role of effort and practice in attaining *samādhi*.

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## 4.2 INTRODUCTION

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In the system of Yog, *samādhi* represents the highest stage of mental discipline and concentration. It is the culmination of sustained practice (*abhyāsa*) and detachment (*vairāgya*). When the mind becomes fully absorbed and free from distraction, *samādhi* arises. In this state, awareness becomes steady, clear, and unified. Patañjali explains *samādhi* as a progressive condition, attained through disciplined practice and refinement of consciousness. The Gujarati SLM introduces *samādhi* step by step, beginning with its general meaning and then explaining its types and the means of attainment. This unit follows the same pedagogical approach, helping learners gradually understand the depth and significance of *samādhi* in Yogic discipline.

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## 4.3 SAMĀDHI

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In Yogic discipline, *samādhi* refers to the state in which the mind becomes fully absorbed in the object of concentration. In this condition, distractions and fluctuations cease, and awareness attains a unified and steady form. *Samādhi* is not an abrupt state, but the result of gradual refinement of concentration, practice, and detachment.

When *samādhi* arises, the distinction between the knower, the process of knowing, and the object known becomes subtle. Awareness becomes clear and focused, and the mind rests in a state of balance and steadiness. According to Patañjali, *samādhi* represents the culmination of Yogic discipline.

## Sanskrit (Devanāgarī)

वितर्कविचारानन्दास्मितारूपानुगमात्सम्प्रज्ञातः ॥ १७ ॥

## IAST

vitarka-vicārānandāsmitā-rūpānugamāt samprajñātaḥ || 17 ||

## Śabda-artha (Word Meaning)

vitarka = gross thought or reasoning

vicāra = subtle reflection or contemplation

ānanda = bliss

asmitā = sense of individuality or “I-am-ness”

rūpa = form or nature

anugamāt = accompanied by

samprajñātaḥ = cognitive or conscious *samādhi*

## Sūtrārtha (One-line Meaning)

*Samprajñāta samādhi* is accompanied by vitarka, vicāra, ānanda, and asmitā.

---

## EXPLANATION

Patañjali explains that *samādhi* initially manifests in the form of *samprajñāta samādhi*, where awareness remains associated with an object. This form of *samādhi* is accompanied by stages of cognition such as gross reasoning (*vitarka*), subtle reflection (*vicāra*), bliss (*ānanda*), and the sense of individuality (*asmitā*). Although awareness becomes refined and concentrated, it still retains a subtle connection with cognitive processes. This indicates that *samprajñāta samādhi* is an advanced but not final stage of Yogic absorption.



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#### 4.4 SAMPRAJÑĀTA SAMĀDHI

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*Samprajñāta samādhī* is the form of *samādhī* in which awareness remains associated with an object. In this state, the mind is concentrated and refined, yet cognition has not completely ceased. Awareness is accompanied by specific modes of understanding, which gradually become subtler. Patañjali explains that *samprajñāta samādhī* progresses through four distinct stages, namely *vitarka*, *vicāra*, *ānanda*, and *asmitā*.

These stages represent successive refinement of concentration. As the practitioner advances, gross cognitive activity diminishes and subtler awareness emerges. Although this form of *samādhī* leads to deep clarity and stability, it is still considered *sabīja* (with seed), as traces of cognition remain.

##### (i) Vitarka Samādhī

*Vitarka samādhī* is the initial stage of *samprajñāta samādhī*. In this stage, concentration is associated with gross objects. The mind engages in reasoning and analysis related to form, name, and function of the object. Awareness becomes focused, but cognitive activity in the form of thought and conceptualization is still present.

In *vitarka samādhī*, the object of concentration is clearly perceived, and the mind remains steady upon it. However, the presence of gross reasoning indicates that awareness has not yet transcended conceptual boundaries.

##### (ii) Vicāra Samādhī

*Vicāra samādhī* represents a subtler stage of concentration. Here, the mind moves beyond gross objects and focuses on subtle elements. Cognitive activity becomes refined, and contemplation replaces reasoning. The mind reflects upon subtle aspects such as underlying principles or causes.

In this stage, awareness is deeper and more stable than in *vitarka samādhī*. Although subtle cognition continues, distraction is greatly reduced, and the mind attains increased clarity.

### (iii) Ānanda Samādhi

*Ānanda samādhi* is characterized by the experience of bliss. In this stage, awareness is no longer engaged with reasoning or reflection on objects. Instead, a state of inner joy and contentment arises. This bliss is not sensory pleasure, but a refined state of mental satisfaction.

Despite the experience of bliss, a subtle form of cognition remains. Awareness is still associated with an internal experience, indicating that this stage has not yet transcended all mental activity.

### (iv) Asmitā Samādhi

*Asmitā samādhi* is the subtlest stage of *samprajñāta samādhi*. In this condition, awareness is centered on the sense of individuality or “I-am-ness.” External objects and experiences no longer occupy attention. Awareness becomes focused on pure self-consciousness.

Although this stage represents a high degree of refinement, the presence of *asmitā* indicates that subtle identification still exists. Therefore, even this stage is included within *samprajñāta samādhi* and is considered *sabīja*.

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## 4.5 ASAMPRAJÑĀTA SAMĀDHI

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*Asamprajñāta samādhi* is the state in which all forms of cognitive activity cease. Unlike *samprajñāta samādhi*, this state is not associated with any object, thought, or experience. Awareness becomes free from cognitive content, and the mind rests in a condition of deep stillness. This form of *samādhi* is therefore described as *nirbīja* (without seed), as no mental impressions remain active.

### Sanskrit (Devanāgarī)

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥ १८ ॥

### IAST

virāma-pratyayābhyāsa-pūrvah saṃskāra-śeṣo'nyah ॥ 18 ॥

### Śabda-artha (Word Meaning)

virāma = cessation

pratyaya = mental content or cognition

abhyāsa-pūrvah = preceded by practice

saṃskāra = latent impression

śeṣah = residue

anyaḥ = other, distinct

### Sūtrārtha (One-line Meaning)

The other type of *samādhi* is preceded by practice leading to cessation of cognition, leaving only residual impressions.

---

## EXPLANATION

---

Patañjali explains that *asamprajñāta samādhi* arises when cognitive content (*pratyaya*) comes to complete cessation through sustained practice. In this state, only latent impressions (*saṃskāra*) remain in a residual form. Awareness is free from objects and mental processes, and the mind attains profound stillness. This form of *samādhi* represents an advanced stage of Yogic discipline, where the influence of cognition has been transcended. Although subtle impressions may persist, they no longer disturb awareness. Hence, *asamprajñāta samādhi* is considered *nirbīja* and marks a significant progression beyond *samprajñāta samādhi*.

---

## 4.6 WHO ATTAINS SAMĀDHI? (TYPES OF YOGĪS)

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Patañjali explains that *samādhi* is attained by different types of practitioners, depending on their background, effort, and intensity of practice. Some attain *samādhi* due to innate dispositions, while others attain it through sustained discipline, faith, and effort. The following Yoga-Sūtras explain these distinctions.

### Sanskrit (Devanāgarī)

भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥ १९ ॥

### IAST

bhava-pratyayo videha-prakṛti-layānām ॥ 19 ॥

### Śabda-artha (Word Meaning)

bhava-pratyayaḥ = mental condition arising from existence or birth

videha = bodiless beings

prakṛti-layānām = those absorbed in nature

### Sūtrārtha (One-line Meaning)

For bodiless beings and those absorbed in nature, *samādhi* arises due to birth.

---

## EXPLANATION

---

Patañjali states that some beings attain *samādhi* due to innate conditions resulting from previous births. Such attainment is not the result of present effort, but of prior dispositions. These beings are described as *videha* or *prakṛti-laya*, indicating absorption without conscious Yogic discipline. This form of attainment lacks deliberate practice and therefore does not ensure liberation.

### Sanskrit (Devanāgarī)

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूरवक इतरेषाम् ॥ २० ॥

### IAST

śraddhā-vīrya-smṛti-samādhi-prajñā-pūrvaka itareṣām || 20 ||

### Śabda-artha (Word Meaning)

śraddhā = faith

vīrya = effort

smṛti = memory or mindfulness

samādhi = concentration

prajñā = insight

pūrvakaḥ = preceded by

itareṣām = of others

### Sūtrārtha (One-line Meaning)

For others, *samādhi* is attained through faith, effort, mindfulness, concentration, and insight.

---

## EXPLANATION

---

For most practitioners, *samādhī* is attained through disciplined practice supported by faith (*śraddhā*), effort (*vīrya*), mindfulness (*smṛti*), concentration (*samādhī*), and insight (*prajñā*). These qualities function together and gradually lead the practitioner toward higher states of awareness. This form of attainment is deliberate and progressive.

### Sanskrit (Devanāgarī)

तीव्रसंवेगानामासन्नः ॥ २१ ॥

### IAST

tīvra-saṁvegānām āsannaḥ || 21 ||

### Śabda-artha (Word Meaning)

tīvra = intense

saṁvega = urgency or zeal

āsannaḥ = near or immediate

### Sūtrārtha (One-line Meaning)

For those with intense urgency, *samādhī* is attained quickly.

---

## EXPLANATION

---

Patañjali explains that when the intensity of aspiration and effort is strong, attainment of *samādhī* becomes near. Intense commitment accelerates progress and reduces obstacles. The degree of earnestness directly influences the pace of advancement in Yogic discipline.

### Sanskrit (Devanāgarī)

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ॥ २२ ॥

### IAST

mṛdu-madhyādhimātrtvāt tato'pi viśeṣaḥ || 22 ||

### Śabda-artha (Word Meaning)

mṛdu = mild

madhya = moderate

adhimātra = intense

tvat = degree

viśeṣaḥ = distinction

### Sūtrārtha (One-line Meaning)

Differences in attainment arise due to varying degrees of intensity.

---

## EXPLANATION

---

The level of attainment in *samādhi* differs according to the degree of effort applied. Mild, moderate, and intense practice lead to corresponding results. Patañjali emphasizes that greater intensity yields faster and deeper attainment. Thus, the quality and degree of effort determine progress in Yogic discipline.

---

## 4.7 SUMMARY

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In this unit, the concept of *samādhi* was explained as the highest stage of Yogic discipline. The meaning and nature of *samādhi* were introduced, followed by a detailed discussion of its types. *Samprajñāta samādhi* was described as a cognitive form of absorption, progressing through the stages of *vitarka*, *vicāra*, *ānanda*, and *asmitā*. *Asamprajñāta samādhi* was explained as a state beyond cognition, characterized by the cessation of mental activity. The unit also discussed who attains *samādhi*, highlighting the roles of birth, practice, faith, effort, and intensity. Overall, the unit emphasized that *samādhi* is attained through disciplined practice and sustained commitment in Yogic *sādhana*.

---

## 4.8 CHECK YOUR PROGRESS

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### (A) Long Answer Questions

1. Explain the meaning and significance of *samādhi* in Yogic discipline.
  2. Describe *samprajñāta samādhi* and explain its four stages.
  3. Explain *asamprajñāta samādhi* with reference to the Yoga-Sūtra.
  4. Discuss who attains *samādhi* according to Patañjali.
- 

### (B) Short Answer Questions

1. What is *samādhi*?
  2. What is meant by *samprajñāta samādhi*?
  3. Name the four stages of *samprajñāta samādhi*.
  4. What is *asamprajñāta samādhi*?
  5. State any two factors that help in attaining *samādhi*.
- 

### (C) Fill-in-the-Blanks

1. *Samādhi* is the culmination of sustained practice and \_\_\_\_\_.
2. *Samprajñāta samādhi* is accompanied by \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.
3. *Asamprajñāta samādhi* is also known as \_\_\_\_\_ *samādhi*.
4. According to Patañjali, *samādhi* can be attained through faith and \_\_\_\_\_.
5. Greater intensity of effort leads to \_\_\_\_\_ attainment of *samādhi*.

# Unit - 5: Isvara Swaroop

5

## Unit Structure

- 5.1. Learning Objectives
- 5.2. Introduction
- 5.3. Nature of Īśvara
- 5.4. Nature of Praṇava (Om)
- 5.5. Īśvara-Praṇidhāna
- 5.6. Summary
- 5.7. Check Your Progress



---

## 5.1 LEARNING OBJECTIVES

---

After studying this unit, learners shall be able to:

- Understand the Yogic concept of Īśvara;
- Explain why Īśvara is described as *puruṣa-viśeṣa*;
- Understand the meaning and significance of Praṇava (Om);
- Explain the practice of Īśvara-Praṇidhāna;
- Describe the role of Praṇava-japa in Yogic discipline;
- Understand how Īśvara-Praṇidhāna supports attainment of *samādhi*.

---

## 5.2 INTRODUCTION

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In Yogic philosophy, Īśvara occupies a unique and significant position. While Yog accepts the existence of individual *puruṣa*, it also recognizes a special principle known as Īśvara, who is distinct from ordinary embodied beings. Patañjali presents Īśvara not as a creator in the ritualistic sense, but as a *puruṣa-viśeṣa*—a special conscious principle untouched by suffering, action, or latent impressions. The practice of Īśvara-Praṇidhāna, or dedication to Īśvara, is presented as an effective means for attaining *samādhi*. Praṇava (Om) is described as the verbal symbol of Īśvara, and its repetition along with contemplation of meaning plays a vital role in Yogic practice. This unit explains the nature of Īśvara, the significance of Praṇava, and the practice of Īśvara-Praṇidhāna as described in the Yoga-Sūtras.

---

### 5.3 NATURE OF ĪŚVARA

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In Yogic philosophy, Īśvara is described as a special form of *puruṣa*. Unlike ordinary beings, Īśvara is not affected by suffering (*kleśa*), actions (*karma*), the results of actions (*vipāka*), or latent impressions (*āśaya*). Īśvara is therefore considered a unique conscious principle, free from all limitations that bind individual beings.

Patañjali introduces Īśvara as an aid to Yogic discipline, particularly in the attainment of *samādhi*. The concept of Īśvara does not contradict the dualistic framework of Yog, but complements it by providing a focal point for devotion, contemplation, and surrender.

#### Sanskrit (Devanāgarī)

ईश्वरप्रणिधानाद्वा ॥ २३ ॥

#### IAST

Īśvara-praṇidhānād vā || 23 ||

#### Śabda-artha (Word Meaning)

Īśvara = Īśvara (special *puruṣa*)

praṇidhānāt = through dedication or surrender

vā = or

#### Sūtrārtha (One-line Meaning)

*Samādhi* can also be attained through dedication to Īśvara.

---

### EXPLANATION

---

Patañjali states that dedication or surrender to Īśvara (*Īśvara-praṇidhāna*) is one of the effective means for attaining *samādhi*. This sūtra presents an alternative path, emphasizing devotion and surrender rather than effort alone. By directing awareness toward Īśvara, the practitioner reduces ego-centered effort and cultivates steadiness of mind. Thus, Īśvara-Praṇidhāna functions as a powerful support in Yogic practice.

#### Sanskrit (Devanāgarī)

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ २४ ॥

## IAST

kleśa-karma-vipākāśayair aparāmṛṣṭaḥ puruṣa-viśeṣa īśvaraḥ || 24 ||

### Śabda-ārtha (Word Meaning)

kleśa = afflictions

karma = actions

vipāka = results of actions

āśaya = latent impressions

aparāmṛṣṭaḥ = untouched, unaffected

puruṣa-viśeṣaḥ = special *puruṣa*

īśvaraḥ = Īśvara

### Sūtrārtha (One-line Meaning)

Īśvara is a special *puruṣa* untouched by afflictions, actions, their results, and latent impressions.

---

## EXPLANATION

Patañjali defines Īśvara as a *puruṣa-viśeṣa*, a special conscious principle that remains completely free from the afflictions (*kleśa*) that bind ordinary beings. Īśvara is not subject to action (*karma*), the fruits of action (*vipāka*), or the store of latent impressions (*āśaya*). Because of this freedom, Īśvara is eternally pure and unconditioned. This distinction establishes Īśvara as an ideal focus for devotion and contemplation within Yogic discipline.

---

## 5.3 NATURE OF ĪŚVARA (CONTINUED)

Patañjali further explains the distinctive nature of Īśvara by emphasizing the uniqueness and supremacy of divine knowledge. Unlike ordinary beings whose knowledge is limited and conditioned, the knowledge of Īśvara is complete and unsurpassed. Because Īśvara is free from all limitations, the scope of awareness is infinite.

### Sanskrit (Devanāgarī)

तत्र निरतिशयं सर्वज्ञबीजम् ॥ २५ ॥

## IAST

tatra niratiśayaṃ sarvajña-bījam || 25 ||

### Śabda-artha (Word Meaning)

tatra = there (in Īśvara)

niratiśayaṃ = unsurpassed, unlimited

sarvajña = omniscient

bījam = seed or source

### Sūtrārtha (One-line Meaning)

In Īśvara exists the unsurpassed seed of omniscience.

---

## EXPLANATION

---

Patañjali states that Īśvara possesses the highest and unlimited source of knowledge. The term *sarvajña-bīja* indicates the seed or foundation of omniscience, which in Īśvara is unsurpassed (*niratiśaya*). Unlike human knowledge, which develops gradually and remains incomplete, the knowledge of Īśvara is inherent, complete, and eternal. This characteristic further establishes Īśvara as a unique conscious principle and an ideal object for contemplation in Yogic discipline.

### Sanskrit (Devanāgarī)

स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ २६ ॥

## IAST

sa pūrveṣāṃ api guruḥ kālenānavacchedāt || 26 ||

### Śabda-artha (Word Meaning)

saḥ = that (Īśvara)

pūrveṣāṃ = of the ancient ones

api = even

guruḥ = teacher

kālēna = by time

anavacchedāt = not limited, not conditioned

### **Sūtrārtha (One-line Meaning)**

Īśvara is the teacher even of the ancient teachers, being unconditioned by time.

---

## **EXPLANATION**

---

Patañjali describes Īśvara as the eternal teacher (*guru*) of even the earliest teachers. Since Īśvara is not conditioned by time, knowledge associated with Īśvara does not diminish or change. All traditions of Yogic knowledge ultimately trace back to this timeless source. This idea reinforces the position of Īśvara as the original guide and illuminator of Yogic wisdom, beyond historical limitations.

---

## **5.4 NATURE OF PRAṆAVA (OM)**

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In Yogic philosophy, Praṇava (Om̐) is regarded as the verbal symbol of Īśvara. It is not an ordinary sound, but a sacred syllable that represents the essence of supreme consciousness. Praṇava is considered the most universal symbol, encompassing the totality of existence. Through Praṇava, the concept of Īśvara becomes accessible to the practitioner in a concrete and contemplative form.

Patañjali explains that Praṇava serves as the designation (*vācaka*) of Īśvara. The relationship between Praṇava and Īśvara is not arbitrary; rather, it is intrinsic and eternal. Therefore, repetition of Praṇava accompanied by contemplation of its meaning is regarded as an effective Yogic practice.

### **Sanskrit (Devanāgarī)**

तस्य वाचकः प्रणवः ॥ २७ ॥

### **IAST**

tasya vācakaḥ praṇavaḥ || 27 ||

### **Śabda-artha (Word Meaning)**

tasya = of that (Īśvara)

vācakaḥ = verbal designation or symbol

praṇavaḥ = Praṇava (Om̐)

### **Sūtrārtha (One-line Meaning)**

Praṇava (Om̐) is the verbal symbol of Īśvara.

---

## EXPLANATION

---

Patañjali states that Praṇava functions as the verbal expression of Īśvara. Just as a word conveys meaning, Praṇava conveys the presence and essence of Īśvara. The relationship between Praṇava and Īśvara is natural and timeless, not created by convention. Because of this inherent connection, Praṇava becomes a powerful medium for contemplation and meditation. Through Praṇava, the practitioner is able to focus awareness on Īśvara in a subtle yet effective manner.

---

### 5.5 ĪŚVARA-PRAṆIDHĀNA

---

Īśvara-Praṇidhāna refers to the practice of dedication, surrender, or wholehearted orientation of awareness toward Īśvara. In Yogic discipline, this practice does not imply ritualistic worship alone, but a conscious alignment of effort, intention, and awareness with the principle of Īśvara. Through Īśvara-Praṇidhāna, the practitioner gradually reduces ego-centered striving and cultivates steadiness of mind.

Patañjali explains that Īśvara-Praṇidhāna is practiced through repetition of Praṇava (Om̐) along with contemplation of its meaning. This practice purifies awareness and prepares the mind for higher stages of concentration.

#### Sanskrit (Devanāgarī)

तज्जपस्तदर्थभावनम् ॥ २८ ॥

#### IAST

taj-japas tad-artha-bhāvanam || 28 ||

#### Śabda-artha (Word Meaning)

tat = that (Praṇava)

japaḥ = repetition

tad-artha = its meaning

bhāvanam = contemplation

#### Sūtrārtha (One-line Meaning)

Īśvara-Praṇidhāna is practiced through repetition of Praṇava and contemplation of its meaning.

---

## EXPLANATION

---

Patañjali emphasizes that mere repetition of Praṇava is not sufficient. The practice must be accompanied by contemplation of its meaning. When repetition (*japa*) is combined with understanding and reflection (*bhāvanā*), awareness becomes refined and focused. This integrated practice gradually removes distraction and strengthens concentration. Through Praṇava-japa with meaning, the practitioner aligns awareness with Īśvara and advances toward *samādhi*.

### Sanskrit (Devanāgarī)

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥ २९ ॥

### IAST

tataḥ pratyak-cetana-adhigamo'py antarāya-abhāvaś ca || 29 ||

### Śabda-artha (Word Meaning)

tataḥ = from that (practice)

pratyak-cetana = inward-turned awareness

adhigamaḥ = attainment

antarāya = obstacles

abhāvaḥ = absence

ca = and

### Sūtrārtha (One-line Meaning)

From this practice arises inward awareness and removal of obstacles.

---

## EXPLANATION

---

Patañjali explains that the practice of Praṇava-japa combined with contemplation leads to inward-turned awareness (*pratyak-cetana*). As attention moves inward, obstacles (*antarāya*) that disturb concentration gradually disappear. This inward orientation supports steadiness of mind and prepares the practitioner for deeper stages of Yogic discipline. Thus, Īśvara-Praṇidhāna serves both as a method for purification of awareness and as a direct aid to the attainment of *samādhi*.

---

## 5.6 SUMMARY

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In this unit, the Yogic concept of Īśvara was explained as a special *puruṣa* free from afflictions, actions, their results, and latent impressions. The nature of Īśvara was discussed with reference to omniscience and timelessness, establishing Īśvara as the eternal teacher. Praṇava (Om̐) was described as the verbal symbol of Īśvara, possessing deep philosophical and spiritual significance. The practice of Īśvara-Praṇidhāna was explained as dedication to Īśvara through repetition of Praṇava accompanied by contemplation of its meaning. The effects of this practice, such as inward-turned awareness and removal of obstacles, were also discussed. Overall, the unit highlighted Īśvara-Praṇidhāna as an effective means for purification of the mind and attainment of *samādhi*.

---

## 5.7 CHECK YOUR PROGRESS

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### (A) Long Answer Questions)

1. Explain the nature of Īśvara as described in the Yoga-Sūtras.
  2. Describe why Īśvara is called *puruṣa-viśeṣa*.
  3. Explain the meaning and significance of Praṇava (Om̐) in Yogic philosophy.
  4. Describe the practice of Īśvara-Praṇidhāna and explain how it helps in attaining *samādhi*.
- 

### (B) Short Answer Questions)

1. What is Īśvara according to Patañjali?
  2. What is meant by *sarvajña-bīja*?
  3. Why is Īśvara described as the eternal teacher?
  4. What is Praṇava?
  5. What is meant by Īśvara-Praṇidhāna?
- 

### (C) Fill-in-the-Blanks)

1. Īśvara is described as a special \_\_\_\_\_ free from afflictions and actions.
2. The verbal symbol of Īśvara is \_\_\_\_\_.
3. Repetition of Praṇava with contemplation of meaning is called \_\_\_\_\_.
4. Through Praṇava-japa, awareness becomes \_\_\_\_\_ turned.
5. Īśvara-Praṇidhāna helps in the attainment of \_\_\_\_\_.



# Unit - 6: Citta-Viksepa (Mental Obstacles)

6

## Unit Structure

6.1. Learning Objectives

6.2. Introduction

6.3. Obstacles in the Path of Yoga (*Antarāya*)

6.4. Associated Disturbances (*Vikṣepa-Sahabhuva*)

6.5. Practice of One Principle (*Ekatattvābhyāsa*)

6.6. Means for Citta-Prasādana (Mental Clarity)

6.7. Summary

6.8. Check Your Progress

---

## 6.1 LEARNING OBJECTIVES

---

After studying this unit, learners shall be able to:

- Understand the concept of *citta-vikṣepa* (mental disturbances);
- Identify the obstacles (*antarāya*) that arise in the path of Yog;
- Explain the associated disturbances that accompany mental obstacles;
- Understand the practice of concentration on one principle (*ekatattvābhyaśa*);
- Describe the various means prescribed for attaining mental clarity (*citta-prasādana*);
- Apply Yogic methods for overcoming obstacles in practice.

---

## 6.2 INTRODUCTION

---

In the practice of Yog, mental steadiness is often disturbed by various internal obstacles. These disturbances of the mind are known as *citta-vikṣepa*. According to Patañjali, such disturbances obstruct concentration and hinder progress in Yogic discipline. Therefore, understanding the nature of these obstacles and their associated effects is essential for effective practice. Patañjali not only identifies the obstacles that arise in the path of Yog but also prescribes practical methods to overcome them. These methods aim at attaining clarity and calmness of the mind, a condition known as *citta-prasādana*. This unit explains the obstacles (*antarāya*), the disturbances that accompany them, and the Yogic means for removing these disturbances and attaining mental steadiness.

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### 6.3 OBSTACLES IN THE PATH OF YOGA (ANTARĀYA)

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In the practice of Yog, mental concentration is often obstructed by various internal difficulties. Patañjali refers to these difficulties as *antarāya*, meaning obstacles that hinder progress in Yogic discipline. These obstacles disturb the steadiness of the mind and prevent the attainment of concentration and *samādhi*. Understanding these obstacles is essential for recognizing and overcoming them through appropriate practice.

#### Sanskrit (Devanāgarī)

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि

चित्तविक्षेपास्तेऽन्तरायाः ॥ ३० ॥

#### IAST

vyādhi-styāna-saṁśaya-pramādālasya-avirati-bhrānti-darśana-alabdha-  
bhūmikatva-anavasthitatvāni citta-vikṣepās te'ntarāyāḥ ॥ ३० ॥

#### Śabda-artha (Word Meaning)

vyādhi = illness

styāna = mental dullness or inertia

saṁśaya = doubt

pramāda = carelessness or negligence

ālasya = laziness

avirati = sensory craving or lack of restraint

bhrānti-darśana = false perception or misconception

alabdha-bhūmikatva = failure to attain stages of practice

anavasthitatva = instability after attainment

citta-vikṣepāḥ = disturbances of the mind

te = these

antarāyāḥ = obstacles

#### Sūtrārtha (One-line Meaning)

Illness, dullness, doubt, carelessness, laziness, lack of restraint, false perception,

failure to attain stages, and instability are disturbances of the mind that act as obstacles in Yog.

---

## EXPLANATION

---

Patañjali enumerates nine obstacles that disturb the mind and obstruct Yogic progress. These obstacles arise at different stages of practice and affect the practitioner physically, mentally, and psychologically. They prevent steadiness of awareness and weaken concentration.

The nine obstacles (*antarāya*) are explained below:

1. **Vyādhi (Illness)**

Illness weakens the body and disrupts regular practice. Physical discomfort affects mental stability and reduces the ability to concentrate.

2. **Styāna (Mental Dullness)**

Styāna refers to lack of interest, enthusiasm, or clarity of mind. In this state, the practitioner feels mentally inactive and unmotivated toward practice.

3. **Samśaya (Doubt)**

Samśaya arises when the practitioner lacks confidence in the path, the teacher, or the method. Doubt weakens determination and interrupts continuity of practice.

4. **Pramāda (Carelessness)**

Pramāda refers to negligence or lack of attentiveness in practice. Due to carelessness, discipline is relaxed and progress is hindered.

5. **Ālasya (Laziness)**

Ālasya is unwillingness to engage in practice despite knowing its importance. It results in postponement and irregularity in Yogic discipline.

6. **Avirati (Lack of Restraint)**

Avirati refers to continued attachment to sensory pleasures. When desires dominate the mind, concentration becomes difficult and practice is disturbed.

7. **Bhrānti-Darśana (False Perception)**

This obstacle arises when the practitioner mistakes imagination or partial experiences for true realization. Such misconceptions lead to confusion and stagnation.

#### 8. **Alabdha-Bhūmikatva (Failure to Attain Stages)**

This refers to inability to attain higher stages of Yog despite effort. Repeated failure may lead to frustration and loss of motivation.

#### 9. **Anavasthitatva (Instability after Attainment)**

Even after attaining certain stages, the practitioner may fail to remain stable. Loss of steadiness leads to regression and discontinuity in practice.

These nine obstacles collectively disturb the mind (*citta-vikṣepa*) and obstruct progress in Yog. Recognizing them enables the practitioner to apply appropriate Yogic remedies, which are explained in the following sections.

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### 6.4 ASSOCIATED DISTURBANCES (*VIKṢEPA-SAHABHUVĀ*)

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When the obstacles (*antarāya*) arise, they do not remain isolated. They are accompanied by certain mental and physical disturbances that further weaken concentration and disturb steadiness of the mind. Patañjali refers to these accompanying disturbances as *vikṣepa-sahabhuva*, meaning conditions that arise along with mental obstacles.

#### **Sanskrit (Devanāgarī)**

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्लेषसहभुवः ॥ ३१ ॥

#### **IAST**

duḥkha-daurmanasya-aṅgamejayatva-śvāsa-prāśvāsā vikṣepa-sahabhuvāḥ || 31 ||

#### **Śabda-artha (Word Meaning)**

duḥkha = sorrow or pain

daurmanasya = depression or mental distress

aṅga-mejayatva = trembling of the body

śvāsa = inhalation

prāśvāsa = exhalation

vikṣepa-sahabhuvāḥ = disturbances accompanying mental distraction

### Sūtrārtha (One-line Meaning)

Sorrow, depression, bodily restlessness, and irregular breathing accompany mental disturbances.

---

## EXPLANATION

---

Patañjali explains that when mental obstacles arise, they are accompanied by specific disturbances that affect both mind and body. *Duḥkha* refers to a state of sorrow or suffering that reduces enthusiasm for practice. *Daurmanasya* indicates mental depression or dissatisfaction, which weakens confidence and motivation. *Aṅga-mejayatva* refers to restlessness or trembling of the body, reflecting inner instability. *Śvāsa* and *praśvāsa* indicate irregular or disturbed breathing, which further affects mental balance.

These disturbances act as visible signs of mental distraction and indicate imbalance in Yogic practice. They intensify the effect of obstacles and make concentration difficult. Recognizing these associated disturbances helps the practitioner identify internal imbalance and apply appropriate Yogic remedies, which are discussed in the subsequent sections.

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## 6.5 PRACTICE OF ONE PRINCIPLE (EKATATTVĀBHYĀSA)

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To overcome mental disturbances and obstacles, Patañjali prescribes the practice of concentration on a single principle. This method is known as *ekatattvābhyāsa*. By focusing awareness on one chosen principle, the mind gradually becomes steady and free from distraction. This practice reduces mental fluctuation and supports the development of concentration.

### Sanskrit (Devanāgarī)

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥ ३२ ॥

### IAST

tat-pratiṣedhārtham eka-tattva-abhyāsaḥ || 32 ||

### Śabda-artha (Word Meaning)

tat = those (obstacles)

pratiṣedha-artham = for the removal or prevention

eka = one

tattva = principle or reality

abhyāsaḥ = practice

### **Sūtrārtha (One-line Meaning)**

The obstacles are removed by the practice of concentration on one principle.

---

## **EXPLANATION**

---

Patañjali explains that focused practice on a single principle helps counteract mental disturbances. When the mind is directed toward one object or principle, distractions lose their influence. This method strengthens concentration and gradually removes obstacles (*antarāya*). *Ekatattvābhyāsa* serves as a foundational remedial technique in Yogic discipline, preparing the mind for deeper practices and greater mental clarity.

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## **6.6 MEANS FOR CITTA-PRASĀDANA (MENTAL CLARITY): YOGIC ATTITUDES**

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Patañjali prescribes specific Yogic attitudes to cultivate mental clarity (*citta-prasādana*). These attitudes help stabilize the mind by transforming emotional responses toward different situations and people. By consciously cultivating these attitudes, disturbances of the mind are reduced and steadiness is promoted.

### **Sanskrit (Devanāgarī)**

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ॥ ३३ ॥

### **IAST**

maitrī-karuṇā-muditā-upekṣāṇāṃ sukha-duḥkha-puṇya-apuṇya-viṣayāṇāṃ  
bhāvanātaś citta-prasādanam || 33 ||

### **Śabda-artha (Word Meaning)**

maitrī = friendliness

karuṇā = compassion

muditā = joy or gladness

upekṣā = equanimity

sukha = happiness

duḥkha = sorrow

puṇya = virtue

apuṇya = vice

viśayāṇām = toward objects or situations

bhāvanāt = through cultivation

citta-prasādanam = purification or clarity of the mind

### **Sūtrārtha (One-line Meaning)**

Mental clarity is attained by cultivating friendliness toward happiness, compassion toward suffering, joy toward virtue, and equanimity toward vice.

---

## **EXPLANATION**

---

Patañjali explains that the mind becomes clear and calm when appropriate attitudes are cultivated toward different experiences. *Maitrī* (friendliness) is practiced toward those who are happy, preventing jealousy or resentment. *Karuṇā* (compassion) is cultivated toward those who suffer, reducing indifference or cruelty. *Muditā* (joy) is practiced toward virtuous actions, encouraging appreciation rather than comparison. *Upekṣā* (equanimity) is maintained toward vice or wrongdoing, preventing agitation and judgment. Together, these attitudes help purify emotional responses and establish mental balance. Through their cultivation, disturbances are reduced and clarity of the mind is attained.

---

## **6.6 MEANS FOR CITTA-PRASĀDANA (MENTAL CLARITY): REGULATION OF BREATH**

---

Another important means for attaining clarity of the mind is regulation of the breath. Patañjali explains that control and observation of breathing directly influence the state of the mind. Since breath and mind are closely connected, steadiness of breath leads to steadiness of awareness.



## Sanskrit (Devanāgarī)

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥ ३४ ॥

## IAST

pracchardana-vidhāraṇābhyāṃ vā prāṇasya || 34 ||

## Śabda-artha (Word Meaning)

pracchardana = exhalation

vidhāraṇābhyām = retention or regulation

vā = or

prāṇasya = of the breath or vital energy

## Sūtrārtha (One-line Meaning)

Mental clarity can also be attained through regulation of the breath by exhalation and retention.

---

## EXPLANATION

Patañjali states that regulation of the breath is an effective means for calming the mind. Controlled exhalation (*pracchardana*) helps release tension, while retention (*vidhāraṇā*) stabilizes the flow of breath. Through conscious regulation of breathing, restlessness of the body and mind gradually subsides. As the breath becomes steady, the mind also becomes tranquil. This practice prepares the practitioner for concentration and deeper Yogic practices by removing agitation and promoting mental balance.

---

## 6.6 MEANS FOR CITTA-PRASĀDANA (MENTAL CLARITY): SENSE-OBJECT CLARITY

Patañjali explains another means for attaining clarity of the mind through focused awareness related to the senses. When awareness is refined through controlled engagement with sense perception, mental steadiness arises. This method helps the practitioner withdraw from scattered sensory involvement and cultivate concentration.

## Sanskrit (Devanāgarī)

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी ॥ ३५ ॥

## IAST

viṣaya-vatī vā pravṛttir utpannā manasaḥ sthiti-nibandhinī || 35 ||

## Śabda-artha (Word Meaning)

viṣaya-vatī = related to sense-objects

vā = or

pravṛttiḥ = mental activity or awareness

utpannā = arising

manasaḥ = of the mind

sthiti = steadiness

nibandhinī = binding or establishing

## Sūtrārtha (One-line Meaning)

Mental steadiness is established when awareness related to sense-objects arises.

---

## EXPLANATION

---

Patañjali states that clarity and steadiness of the mind can arise when awareness becomes firmly connected with sense perception in a controlled manner. When attention is consciously directed toward a chosen sensory experience without distraction, the mind becomes absorbed and stabilized. This focused engagement prevents wandering of awareness and promotes concentration. As steadiness develops, the influence of disturbances reduces, and mental clarity (*citta-prasādana*) is attained. This method supports the practitioner in refining sensory awareness rather than suppressing it.

---

## 6.6 MEANS FOR CITTA-PRASĀDANA (MENTAL CLARITY): LUMINOUS AND SORROW-FREE AWARENESS

---

Patañjali further explains that mental clarity can arise through the experience of luminous and sorrow-free awareness. When the mind encounters such a state, disturbances are reduced and steadiness is naturally established. This method emphasizes inner clarity rather than external control.

### Sanskrit (Devanāgarī)

विशोका वा ज्योतिष्मती ॥ ३६ ॥

### IAST

viśokā vā jyotiṣmatī ॥ 36 ॥

### Śabda-artha (Word Meaning)

viśokā = free from sorrow

vā = or

jyotiṣmatī = luminous, radiant awareness

### Sūtrārtha (One-line Meaning)

Mental clarity may also arise through luminous, sorrow-free awareness.

---

## EXPLANATION

---

Patañjali states that when awareness becomes luminous and free from sorrow, the mind naturally attains steadiness. Such awareness is characterized by clarity, lightness, and absence of emotional disturbance. When the practitioner experiences this inner luminosity, mental agitation subsides, and concentration becomes effortless. This condition supports purification of the mind and prepares it for deeper Yogic practices. Luminous awareness thus functions as a direct means for attaining *citta-prasādana*.

---

## 6.6 MEANS FOR CITTA-PRASĀDANA (MENTAL CLARITY): MIND ESTABLISHED IN NON-ATTACHMENT

---

Another effective means for attaining mental clarity is the stabilization of the mind through non-attachment. When the mind is no longer influenced by attachment or aversion toward objects, it naturally becomes calm and steady. Patañjali explains that awareness established in detachment promotes inner balance and clarity.

### Sanskrit (Devanāgarī)

वीतरागविषयं वा चित्तम् ॥ ३७ ॥

## IAST

vīta-rāga-viṣayaṃ vā cittam || 37 ||

### Śabda-artha (Word Meaning)

vīta = free from

rāga = attachment

viṣayaṃ = objects

vā = or

cittam = mind

### Sūtrārtha (One-line Meaning)

Mental clarity arises when the mind is established in objects free from attachment.

---

## EXPLANATION

Patañjali states that when the mind is oriented toward objects without attachment (*rāga*), steadiness naturally develops. In this condition, the mind remains unaffected by attraction or repulsion. Such non-attached awareness prevents disturbance and supports concentration. By cultivating detachment in perception and thought, the practitioner reduces mental agitation and attains clarity. This state of mind functions as an effective means for *citta-prasādana* and prepares awareness for deeper Yogic practice.

---

## 6.6 MEANS FOR CITTA-PRASĀDANA (MENTAL CLARITY): COGNITION OF DREAM AND SLEEP

Patañjali explains that mental clarity can also be attained through understanding and contemplation of the states of dream and sleep. These states reveal subtle aspects of the mind and help the practitioner observe mental processes without active engagement. Awareness of such states contributes to steadiness and insight.

### Sanskrit (Devanāgarī)

स्वप्ननिद्राज्ञानालम्बनं वा ॥ ३८ ॥

## IAST

svapna-nidrā-jñāna-ālambanaṃ vā || 38 ||

### Śabda-artha (Word Meaning)

svapna = dream

nidrā = sleep

jñāna = cognition or knowledge

ālambanam = support or basis

vā = or

### Sūtrārtha (One-line Meaning)

Mental clarity may also be attained by using cognition of dream and sleep as a support.

---

## EXPLANATION

Patañjali states that observation and understanding of the states of dream and sleep can serve as a basis for mental steadiness. By reflecting on these states, the practitioner gains insight into the functioning of the mind beyond waking consciousness. This awareness reduces confusion and distraction, allowing the mind to become calm and balanced. Such contemplation supports *citta-prasādana* by fostering clarity and continuity of awareness across different states of experience.

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## 6.6 MEANS FOR CITTA-PRASĀDANA (MENTAL CLARITY): MEDITATION ON A CHOSEN OBJECT

Patañjali explains that mental clarity can be attained through meditation on any chosen object that is agreeable to the practitioner. When awareness is steadily directed toward a selected object, the mind becomes absorbed and free from distraction. This method emphasizes adaptability, allowing the practitioner to choose an object suitable to temperament and inclination.

### Sanskrit (Devanāgarī)

यथाभिमतध्यानाद्वा ॥ ३९ ॥

### IAST

yathābhīmata-dhyānād vā || 39 ||

### Śabda-artha (Word Meaning)

yathā-abhimata = as desired or according to one's inclination

dhyānāt = from meditation

vā = or

### Sūtrārtha (One-line Meaning)

Mental clarity may also be attained through meditation on a chosen object.

---

## EXPLANATION

---

Patañjali states that concentration and clarity of the mind can arise through meditation on any object that is suitable and agreeable to the practitioner. This flexibility recognizes individual differences in disposition and capacity. When meditation is practiced with interest and steadiness, distractions diminish and awareness becomes focused. This method supports mental balance and prepares the practitioner for deeper stages of Yogic discipline. Thus, meditation on a chosen object serves as a practical and accessible means for attaining *citta-prasādana*.

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## 6.7 SUMMARY

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In this unit, the concept of *citta-vikṣepa* was explained with reference to the obstacles that arise in the path of Yog. The nine obstacles (*antarāya*) identified by Patañjali were discussed along with their nature and effects on mental steadiness. The associated disturbances (*vikṣepa-sahabhuva*), such as sorrow, depression, bodily restlessness, and irregular breathing, were also explained as indicators of mental imbalance. The unit further described the practice of concentration on a single principle (*ekatattvābhyaśa*) as a primary method for overcoming disturbances. Various means for attaining mental clarity (*citta-prasādana*), including Yogic attitudes, regulation of breath, sense-object clarity, luminous awareness, non-attachment, cognition of dream and sleep, and meditation on a chosen object, were presented. Overall, the unit emphasized practical Yogic methods for removing obstacles and establishing steadiness of the mind.

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## 6.8 CHECK YOUR PROGRESS

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### (A) Long Answer Questions)

1. Explain the concept of *citta-vikṣepa* and describe the nine obstacles (*antarāya*) in the path of Yog.
  2. Discuss the associated disturbances (*vikṣepa-sahabhuva*) that accompany mental obstacles.
  3. Explain the practice of *ekatattvābhyāsa* and its role in overcoming mental disturbances.
  4. Describe the various means prescribed by Patañjali for attaining *citta-prasādana*.
- 

### (B) Fill-in-the-Blanks)

1. Illness, doubt, and laziness are examples of \_\_\_\_\_ in the path of Yog.
2. Sorrow and depression are \_\_\_\_\_ disturbances accompanying mental obstacles.
3. Concentration on one principle is known as \_\_\_\_\_.
4. Cultivation of *maitrī*, *karuṇā*, *muditā*, and *upekṣā* leads to \_\_\_\_\_ of the mind.
5. Meditation on a chosen object helps in attaining \_\_\_\_\_.

# Unit - 7: Samādhi – Its Results and Type

7

## Unit Structure

7.1 Learning Objectives

7.2 Introduction

7.3 Samāpatti

7.4 Sabīja Samādhi

7.4.1 Savitarka Samādhi

7.4.2 Nirvitarka Samādhi

7.4.3 Savicāra and Nirvicāra Samādhi

7.5 Result of Sabīja Samādhi

7.6 Nirbīja Samādhi

7.7 Summary

7.8 Check Your Progress



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## 7.1 LEARNING OBJECTIVES

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After studying this unit, learners shall be able to:

- Understand the concept of *samāpatti* and its role in Yogic concentration;
- Explain the meaning and nature of *sabīja samādhi*;
- Distinguish between *saṁvitarka*, *nirvitarka*, *saṁvicāra*, and *nirvicāra samādhi*;
- Understand the concept of *śāmbharā prajñā* and its significance;
- Explain the nature of *nirbīja samādhi*;
- Appreciate the progressive refinement of consciousness in Yogic practice.

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## 7.2 INTRODUCTION

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In the Yogic path, refinement of consciousness progresses through successive stages of concentration and absorption. After overcoming mental obstacles and attaining steadiness of the mind, the practitioner enters deeper states of awareness that culminate in *samādhi*. Unit-7 explains these advanced stages, focusing on *samāpatti*, *sabīja samādhi*, *nirbīja samādhi*, and the emergence of *ṛtambharā prajñā*. Patañjali presents these states as progressive developments in Yogic discipline, where the distinction between the knower, the process of knowing, and the object known becomes increasingly subtle. The Gujarati SLM explains these concepts with detailed analysis and metaphors to guide learners through the complexity of Yogic absorption. This unit follows the same pedagogical approach, helping learners understand the subtle distinctions and results of advanced Yogic concentration.

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## 7.3 SAMĀPATTI

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*Samāpatti* refers to the state in which the mind becomes fully absorbed in the object of concentration. In this condition, the mind no longer fluctuates between different thoughts. Instead, it takes on the form of the object, resulting in a deep and unified state of awareness. *Samāpatti* represents the transition from sustained concentration (*dhyāna*) toward *samādhi*.

Patañjali explains *samāpatti* through a clear and powerful metaphor, showing how the mind, when purified and steady, reflects the object without distortion.

### Sanskrit (Devanāgarī)

क्षीणवृत्तेरभिजातस्येव मणेर्गहीतृग्रहणग्राह्येषु तत्स्थितदञ्जनता समापत्तिः ॥ ४१ ॥

### IAST

kṣīṇa-vṛtter abhijātasyeva maṇer grahīṭṛ-grahaṇa-grāhyeṣu tat-stha-tad-añjanatā samāpattiḥ || 41 ||

### Śabda-artha (Word Meaning)

kṣīṇa-vṛtteḥ = of the mind whose modifications have diminished

abhijātasya iva = like that which is well-polished

maṇeḥ = a crystal or jewel

grahītr = the knower

grahaṇa = the process of knowing

grāhyeṣu = the object known

tat-stha = situated in that

tat-añjanatā = taking on its colour or form

samāpattiḥ = complete absorption

### **Sūtrārtha (One-line Meaning)**

When the mind becomes pure and steady, it reflects the knower, the process of knowing, and the object known, resulting in *samāpatti*.

---

## **EXPLANATION**

---

Patañjali compares the purified mind to a transparent crystal. Just as a clear crystal reflects the colour of whatever is placed near it, the steady mind reflects the object of concentration without distortion. In the state of *samāpatti*, the distinctions between the knower (*grahītr*), the act of knowing (*grahaṇa*), and the object known (*grāhya*) become extremely subtle.

This does not mean that these distinctions completely disappear, but that they function in perfect harmony. The mind becomes so refined that it faithfully mirrors the object of concentration. This state marks a significant advancement in Yogic practice, where awareness is unified, clear, and stable. *Samāpatti* thus forms the foundation for the deeper stages of *sabīja samādhi* explained in the subsequent sections.

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## **7.4 SABĪJA SAMĀDHI**

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*Sabīja samādhi* refers to that form of absorption in which a subtle seed (*bīja*) of cognition still remains. In this state, awareness is highly concentrated and refined, yet it is still associated with an object and latent impressions. Patañjali explains that *sabīja samādhi* includes various stages, beginning with *savitarka samādhi*.

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### **7.4.1 SAVITARKA SAMĀDHI**

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*Savitarka samādhi* is the initial stage of *sabīja samādhi* in which concentration is associated with gross objects. In this state, awareness involves reasoning and conceptual understanding related to the object of meditation. Although the mind is

steady, cognition still includes elements such as name, form, and conceptual meaning.

### Sanskrit (Devanāgarī)

शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ॥ ४२ ॥

### IAST

śabdārtha-jñāna-vikalpaiḥ saṃkīrṇā savitarkā samāpattiḥ || 42 ||

### Śabda-artha (Word Meaning)

śabda = word or name

artha = meaning or object

jñāna = knowledge

vikalpaiḥ = conceptual distinctions

saṃkīrṇā = mixed or combined

savitarkā = with reasoning

samāpattiḥ = absorption

### Sūtrārtha (One-line Meaning)

*Savitarka samāpatti* is the absorption in which word, meaning, knowledge, and conceptual distinctions are mixed.

---

## EXPLANATION

Patañjali explains that in *savitarka samādhi*, absorption occurs with reasoning (*vitarka*). The mind remains focused on a gross object, but cognition is still mixed with verbal labels (*śabda*), meanings (*artha*), and conceptual knowledge (*jñāna*). Because these elements are intertwined, awareness has not yet transcended conceptual activity. Nevertheless, the mind is steady and deeply engaged with the object, marking a significant advancement over ordinary concentration. *Savitarka samādhi* thus represents the first refined stage of *sabīja samādhi*, where absorption is present but subtle conceptual distinctions remain.

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## 7.4.2 NIRVITARKA SAMĀDHI

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*Nirvitarka samādhī* is the refined stage of *savitarka samādhī*. In this state, conceptual mixing related to words, meanings, and prior knowledge is removed. Awareness remains absorbed in the object alone, without interference from verbal or conceptual distinctions. The mind becomes clear, pure, and undistorted.

### Sanskrit (Devanāgarī)

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥ ४३ ॥

### IAST

smṛti-parīśuddhau svarūpa-śūnyeva artha-mātra-nirbhāsā nirvitarkā || 43 ||

### Śabda-artha (Word Meaning)

smṛti = memory

parīśuddhau = purified

svarūpa-śūnya iva = as if devoid of its own form

artha-mātra = object alone

nirbhāsā = shining forth

nirvitarkā = without reasoning

### Sūtrārtha (One-line Meaning)

When memory is purified, awareness shines as the object alone, giving rise to *nirvitarka samādhī*.

---

## EXPLANATION

---

Patañjali explains that *nirvitarka samādhī* arises when memory (*smṛti*) becomes purified and no longer interferes with perception. In this state, the mind appears as if it has no form of its own and reflects only the object of meditation. The earlier conceptual elements—word, meaning, and knowledge—no longer mix with awareness. As a result, absorption becomes clearer and more direct.

This stage represents a significant refinement over *savitarka samādhī*. Awareness is no longer conditioned by conceptual overlays and becomes transparent. However, the object of meditation is still gross in nature, which means that *nirvitarka samādhī*

remains within the domain of *sabīja samādhi*. The transition from *savitarka* to *nirvitarka* demonstrates the gradual purification of cognition in Yogic practice.

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### 7.4.3 SAVICĀRA AND NIRVICĀRA SAMĀDHI

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After the refinement of absorption related to gross objects (*vitarka*), Yogic concentration advances toward subtle objects. These subtler stages are known as *savicāra* and *nirvicāra samādhi*. In these states, awareness is no longer associated with gross forms but with subtle principles underlying them.

#### (a) Savicāra Samādhi

*Savicāra samādhi* is the stage in which absorption is associated with subtle objects, yet reflective cognition (*vicāra*) is still present. Awareness contemplates subtle elements such as the underlying causes or principles of gross objects. Although the mind is refined and steady, subtle reflection continues.

#### Sanskrit (Devanāgarī)

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥ ४४ ॥

#### IAST

etayaiva savicārā nirvicārā ca sūkṣma-viṣayā vyākhyātāḥ ॥ 44 ॥

#### Śabda-artha (Word Meaning)

etayā eva = by this (same method)

savicārā = with reflection

nirvicārā = without reflection

ca = and

sūkṣma-viṣayāḥ = subtle objects

vyākhyātāḥ = explained

#### Sūtrārtha (One-line Meaning)

By the same process, *savicāra* and *nirvicāra samādhi* related to subtle objects are explained.

---

## EXPLANATION

---

Patañjali states that the method used to explain *savitarka* and *nirvitarka samādhi* also applies to *savicāra* and *nirvicāra samādhi*. In *savicāra samādhi*, awareness is absorbed in subtle objects, but reflective cognition remains active. The mind contemplates subtle realities such as tanmātras or underlying principles. This stage represents further refinement of concentration, as attention moves beyond gross forms into subtler domains of experience.

### (b) Nirvicāra Samādhi

*Nirvicāra samādhi* is the refined form of *savicāra samādhi*. In this state, reflective cognition ceases, and awareness shines forth in relation to subtle objects alone. The mind becomes completely clear and undisturbed by conceptual reflection.

### Sanskrit (Devanāgarī)

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥ ४५ ॥

### IAST

sūkṣma-viṣayatvaṃ ca aliṅga-paryavasānam || 45 ||

### Śabda-artha (Word Meaning)

sūkṣma-viṣayatvaṃ = subtle-object nature

ca = and

aliṅga = unmanifest (prakṛti)

paryavasānam = culminating in

### Sūtrārtha (One-line Meaning)

Absorption related to subtle objects culminates in the unmanifest.

---

## EXPLANATION

---

Patañjali explains that the progression of subtle-object absorption ultimately leads to the unmanifest (*aliṅga*), identified with *prakṛti*. In *nirvicāra samādhi*, awareness is no longer accompanied by reflection or conceptual activity. The mind becomes extremely subtle and transparent, reflecting only the subtle object of meditation. This

stage represents the highest refinement within *sabīja samādhi*, as awareness approaches the threshold beyond cognition. However, because subtle impressions still remain, this stage is still classified as *sabīja*.

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## 7.5 RESULT OF SABĪJA SAMĀDHI

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When *sabīja samādhi* becomes firmly established, it produces profound inner clarity and insight. Patañjali explains that this stage is marked by purification of awareness and the emergence of a special form of knowledge that transcends ordinary cognition. This knowledge is not derived from words, inference, or memory, but arises directly from Yogic absorption.

### Sanskrit (Devanāgarī)

निर्विचारवैशारद्येऽध्यात्मप्रसादः ॥ ४७ ॥

### IAST

nirvicāra-vaiśāradye adhyātma-prasādaḥ || 47 ||

### Śabda-artha (Word Meaning)

nirvicāra = without reflection

vaiśāradye = clarity, mastery

adhyātma = inner or spiritual

prasādaḥ = purity, serenity

### Sūtrārtha (One-line Meaning)

On attaining mastery of *nirvicāra samādhi*, inner purity and clarity arise.

---

## EXPLANATION

---

Patañjali states that when *nirvicāra samādhi* becomes stable and perfected, the mind attains *adhyātma-prasāda*, a state of inner purity and serenity. In this condition, awareness becomes calm, transparent, and free from disturbance. This clarity is not emotional calmness alone, but a deep spiritual refinement that prepares the ground for higher knowledge. *Adhyātma-prasāda* signifies a mind that is fit to receive truth directly.



## Sanskrit (Devanāgarī)

ऋतम्भरा तत्र प्रज्ञा ॥ ४८ ॥

## IAST

ṛtambharā tatra prajñā || 48 ||

## Śabda-artha (Word Meaning)

ṛta = truth, cosmic order

bharā = filled with, bearing

tatra = there (in that state)

prajñā = higher knowledge or insight

## Sūtrārtha (One-line Meaning)

In that state arises *ṛtambharā prajñā*, the truth-bearing knowledge.

---

## EXPLANATION

Patañjali explains that in the state of inner purity resulting from perfected *nirvicāra samādhi*, a special form of knowledge called *ṛtambharā prajñā* arises. This knowledge is called “truth-bearing” because it reflects reality exactly as it is, without distortion. Unlike ordinary knowledge obtained through study or reasoning, *ṛtambharā prajñā* arises directly from Yogic experience. It represents a decisive shift from conceptual understanding to direct insight and marks a major milestone in the Yogic path.

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## 7.5 RESULT OF SABĪJA SAMĀDHI (CONTINUED)

After the emergence of *ṛtambharā prajñā*, Patañjali further clarifies how this form of knowledge differs fundamentally from ordinary means of knowing and how it transforms latent impressions (*saṃskāra*). These distinctions are crucial for understanding the transition from *sabīja* to *nirbīja samādhi*.

## Sanskrit (Devanāgarī)

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ॥ ४९ ॥

## IAST

śruta-anumāna-prajñābhyām anya-viṣayā viśeṣārthatvāt || 49 ||

### Śabda-artha (Word Meaning)

śruta = heard or scriptural knowledge

anumāna = inferential knowledge

prajñābhyām = from knowledge

anya-viṣayā = having a different object

viśeṣa-arthatvāt = because of specific or distinctive meaning

### Sūtrārtha (One-line Meaning)

*Ṛtambharā prajñā* has a different object from knowledge obtained through scripture or inference.

---

## EXPLANATION

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Patañjali explains that *ṛtambharā prajñā* is fundamentally different from knowledge derived through study (*śruta*) or logical reasoning (*anumāna*). Scriptural and inferential knowledge depend upon concepts, symbols, and mental constructions, whereas *ṛtambharā prajñā* arises directly from Yogic experience. Its object is reality itself, not representations of reality. Because of this distinctive nature, *ṛtambharā prajñā* is considered superior and more authoritative than ordinary forms of knowledge.

### Sanskrit (Devanāgarī)

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥ ५० ॥

## IAST

taj-jah saṃskāro'nya-saṃskāra-pratibandhī || 50 ||

### Śabda-artha (Word Meaning)

tat-jah = born from that (*ṛtambharā prajñā*)

saṃskārah = latent impression

anya-saṃskāra = other impressions

pratibandhī = restraining, obstructing

### Sūtrārtha (One-line Meaning)

The impression born of *ṛtambharā prajñā* restrains other impressions.

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## EXPLANATION

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Patañjali states that the *saṃskāra* generated by *ṛtambharā prajñā* has a unique function. Unlike ordinary impressions, which reinforce habitual patterns, this Yogic impression suppresses other *saṃskāras*. As a result, the accumulation of mental impressions is gradually reduced. This restraining effect weakens the seeds of further mental modification and prepares the mind for complete cessation of cognition. Thus, *ṛtambharā prajñā* plays a decisive role in leading the practitioner toward *nirbīja samādhi*.

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## 7.6 NIRBĪJA SAMĀDHI

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*Nirbīja samādhi* represents the highest and final stage of Yogic absorption. In this state, all mental modifications (*vṛtti*) and latent impressions (*saṃskāra*) are completely restrained. Unlike *sabīja samādhi*, no cognitive seed remains. Awareness abides in its own nature without dependence on any object or mental content.

Patañjali explains that *nirbīja samādhi* arises only after the impressions generated by *ṛtambharā prajñā* themselves subside. This complete cessation marks the culmination of Yogic discipline.

### Sanskrit (Devanāgarī)

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ॥ ५१ ॥

### IAST

tasyāpi nirodhe sarva-nirodhān nirbījaḥ samādhīḥ || 51 ||

### Śabda-artha (Word Meaning)

tasya api = of that also (*ṛtambharā-prasūta saṃskāra*)

nirodhe = on cessation

sarva-nirodhāt = through complete restraint

nirbījaḥ = without seed

samādhiḥ = absorption

### **Sūtrārtha (One-line Meaning)**

When even that impression is restrained, complete restraint arises, resulting in *nirbīja samādhi*.

---

## **EXPLANATION**

Patañjali states that when the *saṃskāra* produced by *ṛtambharā prajñā* is also restrained, complete cessation of mental activity occurs. At this stage, no impressions remain to generate further cognition. Awareness stands alone, free from objects, thoughts, and impressions. This condition is known as *nirbīja samādhi* because no seed of mental modification persists.

*Nirbīja samādhi* is not a state of unconsciousness. Rather, it is a state of pure awareness, where consciousness is completely free from limitation. This stage represents liberation from the cycle of mental fluctuation and marks the fulfillment of Yogic practice as described by Patañjali.

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## **7.7 SUMMARY**

In this unit, advanced stages of Yogic concentration and absorption were explained in a systematic manner. The concept of *samāpatti* was introduced as the state in which the purified mind becomes fully absorbed in the object, similar to a transparent crystal reflecting its surroundings. The nature of *sabīja samādhi* was discussed with its progressive stages—*savitarka*, *nirvitarka*, *savicāra*, and *nirvicāra samādhi*—showing the gradual refinement of awareness from gross to subtle objects. The results of *sabīja samādhi* were explained in terms of inner purity (*adhyātma-prasāda*) and the emergence of *ṛtambharā prajñā*, the truth-bearing knowledge. The distinctive nature of this Yogic knowledge and its role in restraining latent impressions was highlighted. Finally, *nirbīja samādhi* was explained as the culmination of Yogic practice, characterized by complete cessation of mental modifications and the establishment of pure awareness.

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## 7.8 CHECK YOUR PROGRESS

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### (A) Long Answer Questions)

1. Explain the concept of *samāpatti* with reference to the crystal metaphor given by Patañjali.
  2. Describe *sabīja samādhi* and explain its various stages.
  3. Distinguish between *savitarka* and *nirvitarka samādhi*.
  4. Explain *savicāra* and *nirvicāra samādhi* and their significance in Yogic practice.
  5. What is *ṛtambharā prajñā*? How does it differ from knowledge obtained through scripture and inference?
  6. Explain the nature of *nirbīja samādhi* and its place in the Yogic path.
- 

### (B) Fill-in-the-Blanks)

1. The state in which the mind becomes fully absorbed in the object is called \_\_\_\_\_.
2. *Sabīja samādhi* is characterized by the presence of a subtle \_\_\_\_\_.
3. Knowledge that arises directly from Yogic absorption is known as \_\_\_\_\_.
4. The impression born of *ṛtambharā prajñā* restrains other \_\_\_\_\_.
5. Complete cessation of mental modifications leads to \_\_\_\_\_ *samādhi*.

યુનિવર્સિટી ગીત

સ્વાધ્યાય: પરમં તપ:

સ્વાધ્યાય: પરમં તપ:

સ્વાધ્યાય: પરમં તપ:

શિક્ષણ, સંસ્કૃતિ, સદ્ભાવ, દિવ્યબોધનું ધામ  
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અભણ રહી અજ્ઞાનના શાને, અંધકારને પીવો ?  
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ઘર આવી મા હરે શારદા દૈન્ય તિમિરના પૂર.

સંસ્કારોની સુગંધ મહેકે, મન મંદિરને ધામે  
સુખની ટપાલ પહોંચે સૌને પોતાને સરનામે;  
સમાજ કેરે દરિયે હાંકી શિક્ષણ કેરું વહાણ,  
આવો કરીયે આપણ સૌ  
ભવ્ય રાષ્ટ્ર નિર્માણ...  
દિવ્ય રાષ્ટ્ર નિર્માણ...  
ભવ્ય રાષ્ટ્ર નિર્માણ

**DR. BABASAHEB AMBEDKAR OPEN UNIVERSITY**

(Established by Government of Gujarat)

'Jyotirmay' Parisar,

Sarkhej-Gandhinagar Highway, Chharodi, Ahmedabad-382 481

Website : [www.baou.edu.in](http://www.baou.edu.in)