

The Path to Samadhi: Sutras 1.17 – 1.22

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Please read my first post in this series, before continuing.

Covered in this article: Sutras 1.17-1.22. These Sutras pertain to the path to Samadhi.

Sutra 1.17

वितर्क विचारानन्दास्मिता रूपानुगमात् संप्रज्ञात
vitarka vicārā ananda asmitā rupa anugamāt saṁprajñātaḥ

Reasoning, deliberation, bliss, and consciousness of the Self are the forms that happen regarding Samadhi with consciousness.

Samadhi with consciousness happens in these forms: reasoning, deliberation, bliss, and consciousness of the Self.

Samadhi = *Sam*, meaning together, complete. *Adha* means to hold, to place. *Samprajñātaḥ* means Samadhi with consciousness.

Samadhi is meditative absorption, being in that pure state of mediation, either alone or connected to the Gods. Some forms of trance give the feeling of not being aware of your Self, the Samadhi described in this Sutra is Samadhi with consciousness of your Self.

Vitarka means reasoning, examination. Debate and questioning are also interpretations of this word. *Vicara* is a more refined form than *Vitarka*, meaning deliberation, inquiry, reflection, introspection, investigation.

With reasoning and deliberation you have a stronger consciousness of your Self, and a feeling of *ananda* (bliss, joy, happiness) happens.

Asmita translates to egoism (in the healthy connotation of that word), the sense of “I am”, your identity.

Sutra 1.18

विराम प्रत्यया भ्यास पूर्व संस्कार शेषो ऽन्य
virāma pratyaya abhyāsa pūrvaḥ saṁskāra śeṣo anyāḥ

Another type [of Samadhi] is through the consistent practice of stopping the effort of the mind, and only the unmanifested past (including past lives) impressions (*samskaras*) remain.

With karma (cause and effect), causes are stored as seeds in the chakras, and manifest (sprout) when the correct time arrives. The type of Samadhi described in this Sutra refers to when your mind is still, and you can see through the unconscious to the past impressions (*samskaras*) that are in seed form.

Hidden impressions, samskaras that you are not consciously aware of, lie dormant until the time comes for them to manifest. In certain moments of meditation and trance, these can be brought to your attention in order to be corrected. Malefic samskaras can then be removed or re-programmed *before* they manifest as negative karma. This is a good reason to have a consistent meditation practice.

And beneficial samskaras that you were oblivious to can come to light during this type of Samadhi, such as a talent or skill you were not aware of in this life, and you can begin working on it, thus continuing that talent from a previous life.

Sutra 1.19

भव प्रत्ययो विदेह प्रकृति लयानाम्
bhava pratyayo videha prakṛti layānām

Caused by existence or origin, incorporeal or bodiless consciousness, merged with matter/nature.

For some people, they can attain Samadhi through their birth, heritage, lineage. These are the people who are born into families of spiritual awareness and have an advantage in that way. But read the following Sutra:

Sutra 1.20

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम्
śraddhā vīrya smṛti samādhi prajñā pūrvaka itareṣām

For others than the previously mentioned, they can reach Samadhi through dedication, will power, memory/mindfulness, meditation, self-awareness.

In relation to the previous Sutra. For people not born with that advantage given by birth or lineage, they can attain Samadhi through dedication, will power, mindfulness, meditation, and self-awareness.

Sraddhā means dedication with trust and confidence. *Vīrya* means vigor, strength, power with determination, will power, directed towards a goal.

Sutra 1.21

तीव्रसंवेगानामासन्न
tīvra saṁvegānām āsannaḥ

Intensive, vigorous, passionate, enthusiastic practice brings to the proximity of Samadhi.

The goal is near for those who intensively practice with enthusiasm and passion.

Vigorously following the path of meditation and spiritual advancement with passion and enthusiasm will also help bring you to Samadhi.

Regardless of who you are, regardless of where you came from in life, you can attain Samadhi simply by practicing with intensity, vigor, passion, and enthusiasm!

Sutra 1.22

मृदुमध्याधिमात्रत्वात् ततोऽपि विशेष
mr̥du madhya adhimātratvāt tato'pi viśeṣaḥ

From these [the previous Sutra] there are types: mild, moderate, and extreme.

There are differences between those who practice mildly, moderately, or ardently.

From the intensive, vigorous, passionate, enthusiastic practice (Sutra 1.21), these can be further classified as mild, moderate, or extreme. Some people will have a more mild interest in advancement, some will be moderate, and some people are intense in their goal of advancement. The eagerness of the path is unique to each individual.

Mr̥du means mild, feeble, fickle. These are the people who might practice every now and then but aren't devoted to advancement. To them, meditation is a chore that they would rather not do.

Madhya means middle, moderate, average. These are the people who do some meditation daily or close to daily, and some yoga, but allow other areas of life to be priority. Their spiritual practice has a place in their life, but is not their life.

Adhimātratvāt means ardent, extreme, strong, intense. These are the people who prioritize their advancement. They see life as a chance for personal growth and advancement, and they look forward to their meditation practice.

The depth of one's commitment and practice determines the pace and results of spiritual progress.

The goal is nearer for some, and farther for others...

Covered in the next article: Sutras 1.23-1.29. These Sutras pertain to our link to the Universe.