

Sūtra 19 भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥१९॥

Bhava-pratyayo videha-prakṛitilayānām

The *samādhi* of *videhas* (bodiless) and *prakṛitilayas* (those who have merged into *prakṛiti*) is called *bhava pratyaya*, the *samādhi* experienced at rebirth.

भव प्रत्यय	<i>bhava pratyaya</i>	[the <i>samādhi</i>] at rebirth (<i>saṃskāras</i> of nescience which are the cause of rebirth = <i>bhava</i>)
विदेह	<i>videha</i>	bodiless, discarnates
प्रकृतिलयानाम्	<i>prakṛitilayānām</i>	those who have merged into <i>prakṛiti</i> (nature principle)

Samādhi is of two kinds: *bhava pratyaya*, in which birth is the cause, and *upāya pratyaya*, in which *samādhi* depends upon the practice of a method. *Bhava pratyaya samādhi* includes *videhas* (bodiless) and *prakṛitilayas* (those who have merged in *prakṛiti*). *Saṃskāras* of the previous life are the cause of *bhava pratyaya samādhi*. *Upāya pratyaya* yogis achieve *samādhi* by their regular practice, as explained in the next *sūtra*.

The previous *sūtra* explained about *asamprajñāta samādhi* (*samādhi* beyond knowledge), in which there is total control (*nirodha*) and final cessation of *ṛittis* (movements of mind). *Asamprajñāta samādhi* is also listed as *nirbīja* (seedless) *samādhi*. Without the seed of *saṃskāras* (latent impressions), there can't be *kleśhas* (afflictions), *karma* (action), and *vipāka* (fruition of action).

Bhava pratyaya samādhi doesn't fit as *asamprajñāta* (acognitive) *samādhi*, and it is not possible that *videhas* and *prakṛitilayas* could be a part of *asamprajñāta samādhi* by birth. However, *bhava pratyaya samādhi* cannot be considered *sabīja* (with seed or support) *samādhi* because it is not a result of the mind's absorption into an object of concentration (*bīja*). Instead, the mind was absorbed in *samprajñāta samādhi* in a prior life, and the *saṃskāras* of that absorption are the cause of the current *samādhi*. Therefore, *bhava pratyaya samādhi* is considered *nirbīja* but not *asamprajñāta*.¹

Videhas (bodiless) who attain *vitarka* and *vichārānugata samādhi* and stop at *ānandānugata samādhi* have eliminated identification with all the evolutes of *prakṛiti* below *mahat* (cosmic intellect), from the five gross elements that constitute the body up to and including *aharṅkāra*. After leaving the body, they carry the same *saṃskāras* of non-identification in the next birth and are called *videhas*. Their experience in the past life is like *kaivalya* (absolute isolation). The same *saṃskāras* of the *kaivalya*-like experience are had in the *videha* state.

1 Concerning the relationship between *nirbīja* and *asamprajñāta*, *asamprajñāta samādhi* is always *nirbīja* (without a seed or support for the mind), but *nirbīja samādhi* may occur without the absolute perfection of *nirodha* (control) that is *asamprajñāta samādhi*. For example, some commentators include *nirvitarka* and *nirvichāra* as *nirbīja* (see *Sūtras* I:42–46).

Prakṛitalayas (those who merged in *prakṛiti*) stop at *asmitānugata samādhi*. The mind field is merged in *mūla prakṛiti* and a *kaivalya*-like state is experienced. They reincarnate with the same *saṃskāras*, and the mind remains merged in *prakṛiti*.

The *videhas* and *prakṛitalayas* did not attain *viveka khyāti* in the previous life. The primal ignorance remained in them, and that was the cause of reincarnation. However, due to the natural purity of their minds, they can achieve *asamprajñāta samādhi* much easier than others.