

Sūtra 20

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥२०॥

Śhraddhā-vīrya-smṛiti-samādhi-prajñā-pūrvaka itareṣhām

For others [*upāya pratyaya yogis*], it [*samādhi*] is preceded by reverential faith, energy, remembrance, meditation, and the awakening of wisdom.

श्रद्धा	śhraddhā	faith, reverential faith
वीर्य	vīrya	energy, strength
स्मृति	smṛiti	memory
समाधि	samādhi	meditation
प्रज्ञा	prajñā	awakening of wisdom
पूर्वक	pūrvaka	preceded by
इतरेषाम्	itareṣhām	of others

Other yogis, who are not *bhava pratyaya* (born with higher consciousness, which includes *videhas* and *prakṛitilayas*), attain *asamprajñāta samādhi* through *upāya* (method of concentration). This *upāya* (method) has a five-fold means as explained in this *sūtra*. Vyāsa explains:

1. **Śhraddhā (faith)**. Profound faith brings full clarity and tranquility of the mind. By such faith, a desire to know more and more about the venerated object is developed. Vyāsa says this kind of faith is like a mother who protects the yogi. *Śhraddhā* develops when a yogi's interest and attraction towards knowledge of the true reality increases. The yogi, by the teachings of the guru, by the study of scriptures, and by applying rational processes (*anumāna*), achieves *śhraddhā*.
2. **Vīrya (energy)**. Enthusiasm to achieve the goal produces strength, energy, determination, and courage, which all together constitute *vīrya*. *Śhraddhā* develops *vīrya*. The word *vīrya* comes from the root word *vīra*, which means a brave person. *Vīrya* also means seminal fluid, so it refers to the energy that is accumulated by practicing celibacy. It is physical as well as mental energy.
3. **Smṛiti (memory)**. *Vīrya* produces *smṛiti* (memory). But in this *sūtra*, *smṛiti* is used for repeated remembrance or recollection of the spiritual goal. The word *smṛiti* comes from *smṛi*, which means "to remember." It is a practice of continuous awareness or recollection of the spiritual object or of the outgoing and incoming breath. One-pointedness of the mind is developed. When the memory of the object is continuously experienced, or when the memory is permanently established, it is called *smṛiti sādhana*. The object of *smṛiti sādhana* can be a *mantra*, a deity, or Om, or any of the *tattvas* (principles) such as the elements, the senses, or *ahamkāra*. The highest *smṛiti sādhana* is constant remembrance of the discrimination between *puruṣha* and *prakṛiti*,

called *viveka khyāti*. In Buddhism the same *smṛiti sādhana* is called mindfulness of exhalation and inhalation (*ānāpānna sati*).

4. **Samādhi (super-conscious absorption).** When *smṛiti* (remembrance of the spiritual object) becomes firmly established and body consciousness is completely removed, there follows an engrossment in the Self only. This is the real *samprajñāta* yoga.
5. **Prajñā (wisdom).** When the yogi's mind is free from all agitations, it rises from the *vikṣhīpta* (distracted) state to *ekāgratā* (one-pointedness). The mind of the yogi becomes harmonized and established in *samādhi*. *Prajñā* is the fruit of *samādhi*. The culmination of *samprajñāta samādhi* produces the ultimate wisdom, which is the discriminative knowledge of the difference between *puruṣha* (pure conscious principle) and *buddhi* (the reflection of consciousness in the mind).

Śhraddhā, vīrya, smṛiti, samādhi, and *prajñā* constitute the *upāya* (means) for attaining *samprajñāta samādhi* and its fruit *viveka khyāti*. When a yogi develops supreme dispassion, which is dispassion even towards *viveka khyāti*, it gives rise to *asamprajñāta samādhi*.

Samprajñāta samādhi serves as the *upāya* (means) for *asamprajñāta samādhi*.