



# A Summary of the Stages of Samadhi

There is a natural progression as we continue to meditate moving into ever more subtle aspects of Prakriti. In essence we are retracing the creation/evolution of perception as a form of 'involution'. Samadhi differs according to the subtlety of the object being perceived and the degree to which the mind and the subconscious impressions are involved in our perception.

Also known as the state of Ritambhara Prajna (1.48) as there is only internalised perception where the reflection of Purusha can be experienced on the screen of the mind giving flashes of self-knowledge. But identification with the mind remain, although the mind may feel quieter.

**Samprajnata Samadhi**  
We are uncovering inner truths of aspects of creation by identifying with an object of creation. This is knowledge received through insight and intuition.

**Savitarka Samprajnata**  
With observation & associated memories understandings arise spontaneously in direct perception to deepen our knowledge of a **gross object**

**Nirvitarka Samprajnata**  
The observation is complete and memories have receded so we just experience the **gross object**, knowing it as it is

**Savichara Samadhi**  
Through insight & associated memories The **subtle essence of an object** can become known in direct perception

**Nirvichara Samadhi**  
Beyond insight  
The observation is complete and memories have receded the **subtle essence of an object** can become known in direct perception

**Sananda Samadhi**  
With joy  
Experience of the sattvic mind, here is only the thought 'I am Blissful'

**Sasmita Samadhi**  
Pure I-am-ness where the object of examination is the sense of ego, I am  
There is only the realization of 'I am'

**Asamprajnata Samadhi**  
There are no objects in the mind to be meditated upon, only the latent subconscious samskaras are present (1.18). These can later rise up again so although close to freedom we can again become enmeshed in identification with the modifications of the mind

**The state of Dharma Megha Samadhi**  
Constant state wherein all 'concepts' of the Self release & all disappears

**Nirbija Samadhi**  
State of Unclouded Truth  
Kaivalya or Liberation of realizing the Self (no seeds to sprout!)

At the level of the Mahabhutas, the gross elements of space, air, fire, water & earth. Objects that can be known by the senses.

At the level of the Tanmatras, the subtle elements of sound, touch, sight, taste & smell. Insights into causes of gross objects, subtle elements and factors of time & space.

This is the realisation that the same 'I' resides in all beings. At this stage the siddhis may begin to become active as the practitioner takes on some of the qualities of the qualities of the cosmic mind (Mahat).

No longer identified with Prakriti, direct realisation of being the Self, Purusha, unaffected by the mind, body & senses

Now samskaras in body/mind are burnt away to some degree or completely. There can be Rebirth.