

CHAPTER-5

CONCEPT OF DHĀRAṆĀ, DHYĀNA, AND SAMĀDHI IN PRASTHĀNATRAYĪ AND PATAÑJALI YOGA SŪTRA

5.1 DHĀRAṆĀ, DHYĀNA, AND SAMĀDHI IN BHAGWAD GITA

The Śrīmadbhagavadgītā, a revered and widely known Indian scripture, emphasises the Dhāraṇā, Dhyāna, and Samādhi stages as well as the fundamentals of yoga and meditation. In order to reach a state of consciousness free from suffering and ignorance, Lord Krishna goes into further detail on the significance of these three phases.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ “2.41”॥

“vyavasāyātmikā buddhir ekeha kuru-nandana

bahu-śhākhā hyanantāśh cha buddhayo ’vyavasāyinām” ॥ 2.41॥

“In Chapter 2”, Verse 41 of the Śrīmadbhagavadgītā, Krishna advises Arjuna to prioritize his duty and detach himself from the outcomes of his actions. He underscores the importance of focus and concentration in spiritual practice, emphasizing that those who remain dedicated to their duties demonstrate unwavering devotion.

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ६-३॥

“*āruruṣor muner yogaṃ karma kāraṇam ucyate |
yogārūḍhasya tasyaiva śamaḥ kāraṇam ucyate*” || 6.3 ||

In Chapter 6, Verse 3, Krishna advises Arjuna to practise yoga in order to master mental control and achieve inner calm. He stresses how crucial focus and concentration are to this activity.

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥ ६-१४॥

“*praśāntātmā vigata-bhīr brahmacāri-vrate sthitaḥ |
manaḥ samyamya mac-citto yukta āsīta mat-paraḥ*” || 6.14 ||

Chapter 6, Verse 14 explains yoga as a way to master the mind and emphasises the need of concentration and focus in reaching this goal.

श्रेयो हि ज्ञानमभ्यासात् ज्ञानाद्द्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागः त्यागाच्छान्तिरनन्तरम् ॥ १२-१२॥

“*śreyo hi jñānam abhyāsāj jñānād dhyānaṃ viśiṣyate |
dhyānāt karma-phala-tyāgas tyāgāc chāntir anantaram*” || 12.12 ||

In Chapter 12, Verse 12, Krishna advises seekers to cultivate single-pointed devotion, known as bhakti, as a means of attaining union with the divine. This practice requires unwavering focus and concentration on the object of devotion.

These verses, in addition to numerous others throughout the Śrīmadbhagavadgītā, emphasize the importance of focus and concentration in spiritual practice. While the term "Dhāraṇā" is not explicitly mentioned, the concept is implicitly present in the text.

The Śrīmadbhagavadgītā explicitly discusses the concept of Dhyāna, or meditation, in various verses. Here are a few examples:

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ ६.१०॥

*“yogī yuñjīta satatam ātmānaṃ rahasi sthitaḥ |
ekākī yata-cittātmā nirāśīr aparigrahaḥ”* ||6. 10||

In Chapter 6, Verse 10, Krishna characterises yoga as a technique to focus the mind on the divine and remove it from outside distractions. He emphasizes the importance of Dhyāna in achieving a state of focused concentration.

प्रयाणकाले मनसाचलेन भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्स तं परं पुरुषमुपैति दिव्यम् ॥ ८.१०॥

*“prayāṇa-kāle manasā'calena bhaktyā yukto yoga-balena caiva |
bhruvor madhye prāṇam āveśya samyak sa taṃ paraṃ puruṣam upaiti divyam”* || 8.10 ||

Chapter 8, Verse 10 emphasises the technique of meditating on the divine form to break free from the cycle of life and death.

श्रेयो हि ज्ञानमभ्यासात् ज्ञानाद्‌ध्यानं विशिष्यते

ध्यानात्कर्मफलत्यागः त्यागाच्छान्तिरनन्तरम् ॥ १२-१२॥

*“śreyaḥ hi jñānam abhyāsāj jñānād dhyānaṃ viśiṣyate |
dhyānāt karma-phala-tyāgas tyāgāc chāntir anantaram”* ॥ 12.12 ॥

In Chapter 12, Verse 12, Krishna advises seekers to engage in meditation on the divine as a pathway to achieving union with the divine.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ १३-२४॥

*“ya evaṃ vetti puruṣaṃ prakṛtiṃ ca guṇaiḥ saha |
sarvathā varttamāno'pi na sa bhūyo'bhijāyate”* ॥ 13.24 ॥

In Chapter 13, Verse 24, Krishna explains that realising one's actual self—a self apart from one's body and mind—is the ultimate aim of meditation.

These verses, along with others, underscore the crucial role of Dhyāna as an essential aspect of spiritual practice. They stress that in order to understand one's actual nature and achieve connection with the divine, one must develop a focused and concentrated mind.

Śrīmadbhagavadgītā delves into the concept of Samādhi, deep concentration, and absorption, in several verses. Here are a few examples:

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ २-४८॥

“*yoga-sthaḥ kuru karmāṇi saṅgaṃ tyaktvā dhanañjaya |
siddhy-asiddhyoḥ samo bhūtvā samatvaṃ yoga ucyate*” ॥ 2.48 ॥

In Chapter 2, Verse 48, Arjuna is advised to perform actions with a state of Samādhi, marked by equanimity and a balanced mind, free from attachment and aversion to the results.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ ६-१५॥

“*yuñjann evaṃ sadātmānaṃ yogī niyata-mānasaḥ |
śāntiṃ nirvāṇa-paramāṃ mat-saṃsthām adhigacchati*” ॥ 6.15 ॥

In Chapter 6, Verse 15, Krishna describes Samādhi as a state of perfect concentration and absorption, where the mind is fully engrossed in the divine.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ ६-२०॥

“*yatroparamate cittam niruddham yoga-sevayā |
yatra caivātmanātmānaṃ paśyann ātmani tuṣyati*” ॥ 6.20 ॥

Chapter 6, Verse 20 portrays Samādhi as the ultimate goal of yoga, wherein the seeker achieves complete union with the divine.

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तते पदं सङ्ग्रहेण प्रवक्ष्ये ॥ ८-११ ॥

*“yad akṣaram veda-vido vadanti viśanti yad yatayo vīta-rāgāḥ |
yad icchanto brahmacaryaṃ caranti tat te padaṃ saṅgrahaṇa pravakṣye”* || 8.11 ||

Chapter 8, Verse 11 portrays Samādhi as a way to break free from the cycle of life and death.

These verses, along with others from the Śrīmadbhagavadgītā, emphasize the significance of cultivating a state of Samādhi marked by deep concentration and absorption in spiritual practice. This state acts as a pathway toward achieving union with the divine and ultimate liberation.

5.2 DHĀRAṆĀ, DHYĀNA, AND SAMĀDHI IN THE UPANISHADS

The principles of Dhāraṇā, Dhyāna, and Samādhi, denoting concentration, are discussed in several key Upaniṣads. Here are a few examples:

अधीहि भगव इति होपससाद सनत्कुमारं नारदस्तं होवाच यद्वेत्थ तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति स होवाच ॥ ७.१.१ ॥

“adhīhi bhagava iti hopasasāda sanatkumāraṃ nāradastaṃ hovāca yadvettha tena mopasīda tatata ūrdhvaṃ vakṣyāmīti sa hovāca” || 7.1.1 ||

In Chāndogyopaniṣad, verse 7.1.1, Dhāraṇā is described as a concentration technique when the attention is fixed on a single meditation object.

यच्चक्षुषा न पश्यति येन चक्षूषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ६ ॥

“yaccakṣuṣā na paśyati yena cakṣūṃṣi paśyati |
tadeva brahma tvam viddhi nedaṃ yadidamupāsate” ॥ 6 ॥

In the Kenopaniṣad, verse 1.6, Dhāraṇā is depicted as a method to achieve self-knowledge. It says that one can discover the true nature of oneself by focusing intently. This is the thing that the eyes are able to view, even if it is invisible to them. One should identify Brahman with that alone, not with what most people here worship.

रसादयो हि ये कोशा व्याख्यातास्तैत्तिरीयके
तेषामात्मा परो जीवः खं यथा संप्रकाशितः ॥ 3.११ ॥

“rasādayo hi ye kośā vyākhyātāstaittirīyake |
teṣāmātmā paro jīvaḥ khaṃ yathā samprakāśitaḥ” ॥ 3.11 ॥

द्वयोर्द्वयोर्मधुज्ञाने परं ब्रह्म प्रकाशितम् ।
पृथिव्यामुदरे चैव यथाकाशः प्रकाशितः ॥ 3.१२ ॥

“dvayordvayormadhujñāne paraṃ brahma prakāśitam |
pṛthivyāmudare caiva yathākāśaḥ prakāśitaḥ” ॥ 3.12 ॥

Māṇḍūkya Upaniṣad, verses 3.11-12, delve into Dhāraṇā as a method to realize the ultimate reality, Brahman, by directing one's concentration on the sacred syllable "Om".

The Upaniṣads emphasize the importance of concentration and focus in spiritual practice, frequently highlighting Dhāraṇā as a method to attain this state. Dhāraṇā is regarded as a foundational step leading to deeper stages of meditation and spiritual realization.

Likewise, the concept of Dhyāna, signifying meditation, is explored in several key Upaniṣads. Here are a few examples:

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः
सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वाश्च लोकानाप्नोति सर्वाश्च
कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच ॥ ८.७.१ ॥

“ya ātmāpahatapāpmā vijaro vimṛtyurviśoko vijighatso'pipāsaḥ satyakāmaḥ
satyasamkalpaḥ so'nveṣṭavyaḥ sa vijijñāsitavyaḥ sa sarvāṃśca lokānāpnoti sarvāṃśca
kāmānyastamātmānamanuvīdya vijānātīti ha prajāpatiruvāca” || (Chāndogyopaniṣad,8.7.1)

Chāndogyopaniṣad, verse 8.7.1, describes Dhyāna as a means to realize the ultimate reality, Brahman, through deep meditation and focused concentration.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।

बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥ 2.3.१० ॥

yadā pañcāvatiṣṭhante jñānāni manasā saha |

buddhiśca na viceṣṭate tāmāhuḥ paramāṃ gatim || 2.3.10 ||

In the Kathopaniṣad, verse 2.3.10, Dhyāna is depicted as a method for acquiring self-knowledge. It asserts that through deep meditation, one can perceive the true essence of the self.

संघाताः स्वप्नवत्सर्वे आत्ममायाविसर्जिताः

आधिक्ये सर्वसाम्ये वा नोपपत्तिर्हि विद्यते ॥ 3.१० ॥

“saṅghātāḥ svapnavatsarve ātmamāyāvisarjitāḥ |
ādhikye sarvasāmye vā nopapattirhi vidyate” ॥ 3.10 ॥

Māṇḍūkya Upaniṣad, verse 3.10, shows Dhyāna as a method of realising Brahman by way of prolonged, intense meditation on the sound "Om".

The Upaniṣads highlight the significance of meditation as a pathway to spiritual realization, with Dhyāna regarded as a more profound form of meditation than Dhāraṇā. It is considered an indispensable component of spiritual practice.

The principal Upaniṣads include numerous references to Samādhi, denoting the highest state of consciousness and absorption. Here are a few examples:

तथैतद्ब्रह्मा प्रजापतये उवाच प्रजापतिर्मनवे मनुः प्रजाभ्यः आचार्यकुलाद्वेदमधीत्य
यथाविधानं गुरोः कर्मातिशेषेणाभिसमावृत्य कुटुम्बे शुचौ देशे स्वाध्यायमधीयानो
धर्मिकान्विदधदात्मनि सर्वेन्द्रियाणि सम्प्रतिष्ठाप्याहिंसन्सर्व भूतान्यन्यत्र तीर्थेभ्यः स खल्वेवं
वर्तयन्त्यावदायुषं ब्रह्मलोकमभिसम्पद्यते न च पुनरावर्तते न च पुनरावर्तते ॥ ८.१५.१ ॥

“tadhaitadbrahmā prajāpatayai uvāca prajāpatirmanave manuḥ prajābhyaḥ
ācāryakulādvedamadhītya yathāvidhānaṃ guroḥ karmātiśeṣeṇābhisamāvṛtya kuṭumbe
śucau deśe svādhyāyamadhīyāno dharmikānvidadhadātmani sarvairīyāṇi
sampratiṣṭhāpyāhimsansarva bhūtānyanyatra tīrthebhyaḥ sa khalvevaṃ
vartayanyāvadāyusaṃ brahmalokamabhisampadyate na ca punarāvartate na ca
punarāvartate” ॥ (Chāndogyopaniṣad,8.15.1)

In Chāndogyopaniṣad, verse 8.15.1, It is said that the realisation of Brahman leads to the highest state and ultimate peace that is constant and one with the Self.

नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ इतिहासपुराणः पञ्चमो वेदानां वेदः पित्र्यो
राशिर्देवो निधिर्वाकोवाक्यमेकायनं देवविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या नक्षत्रविद्या
सर्पदेवजनविद्या नामैवैतन्नामोपास्स्वेति (Chāndogyopaniṣad,7.1.4)

“nāma vā ṛgvedo yajurvedaḥ sāmaveda ātharvaṇaścaturtha itihāsapurāṇaḥ pañcamo
vedānāṃ vedaḥ pitryo rāśirdaivo nidhirvākovākyaamekāyanam devavidyā brahmavidyā
bhūtaavidyā kṣatraavidyā nakṣatraavidyā sarpadevajanavidyā nāmaivaitannāmopāssveti” ||
(Chāndogyopaniṣad,7.1.4)

In the Chāndogyopaniṣad, verse 7.1.4, Samādhi is defined as the highest condition attained when the mind and all five sense organs become still and the intellect stops functioning.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।

बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥ 2.3.१० ॥

“yadā pañcāvatiṣṭhante jñānāni manasā saha |
buddhiśca na viceṣṭate tāmāhuḥ paramāṃ gatim” || (Kāṭhopaniṣad, 2.3.10)

In the Kāṭhopaniṣad, verse 2.3.10, the highest state, Samādhi, is defined as the state attained when the five organs of perception, mind, and intellect are pacified and at rest.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ 2.2.८ ॥

“bhidyate hrdayagranthiśchidyante sarvasaṃśayāḥ |

kṣīyante cāśya karmāṇi tasmindr̥ṣṭe parāvare” || (Muṇḍaka 2.2.8)

In Muṇḍaka Upaniṣad, verse 2.2.8 It is said that one can reach the ultimate objective, the ultimate actuality of Brahman, through Samādhi, which is attained by untangling all of one's heart's knots and dispelling all doubts.

The Taittirīya Upaniṣad explores a reality that surpasses the mind and intellect, accessible to both yet imperceptible to the senses.

These references from the principal Upaniṣad underscore the importance of Samādhi as the pinnacle of spiritual attainment. It is characterized by supreme peace, transcending the ordinary faculties of perception, and leading to the realization of the ultimate truth, Brahman.

5.3 DHĀRAṆĀ, DHYĀNA, AND SAMĀDHI IN THE BRAHMASUTRA

The Brahmasūtras predominantly delve into Vedantic philosophy, yet they do address the concepts of Dhyāna (meditation) and Samādhi (state of deep absorption) to some extent. Here are a few examples of sutras from the Brahmasūtras that explore these concepts:

अबाधाच्च ॥ 3.4.29 ॥

abādhācca || 3.4.29 ||

Brahmasūtra 3.4.29: "By meditation on Brahman, (comes) fitness for the perception (of Brahman)."

सर्वथापि त एव, उभयलिङ्गात् ॥ ३४ ॥

sarvathāpi ta eva, ubhayalingāt ॥ 34 ॥

Brahmasūtra 3.4.34: "The concentration (on the supreme Self is) meditation (Dhyāna)."

अपि च स्मर्यते ॥ 3.4.37 ॥

“api ca smaryate” ॥ 3.4.37 ॥

Brahmasūtra 3.4.37: "Meditation is a means (to attain Brahman), as it leads to the direct perception (of Brahman)."

अनाविष्कुर्वन् अन्वयात् ॥ 3.4.50 ॥

anāviṣkurvan, anvayāt ॥ 3.4.50 ॥

Brahmasūtra 3.4.50: "Through the meditation on Om (Aum), one realizes the individual self as Brahman."

These sutras underscore the importance of Dhyāna (meditation) as a means to attain realization of Brahman, the ultimate reality. They emphasize that through focused meditation and contemplation, one can achieve direct perception or realization of Brahman.

While the Brahmasūtras may not provide extensive elaboration on meditation techniques and practices like the Yoga Sutras of Patanjali, they do acknowledge the significance of Dhyāna and its role in the spiritual journey toward understanding and realizing Brahman.

In addition, the Brahmasūtra includes a number of Sūtras that address the idea of meditation, particularly in relation to achieving spiritual emancipation and realising Brahman, the ultimate reality. Here are a few instances.:

अस्मिन्नस्य च तद्योगं शास्ति ॥ 1.1.19 ॥

asminnasya ca tadyogaṃ śāsti ॥ 1.1.19 ॥

Sūtra 1.1.19 underscores the importance of meditation in the pursuit of liberation. It says that the method to spiritual freedom is to meditate on the nature of Brahman.

अन्तस्तद्धर्मोपदेशात् ॥ 1.1.20 ॥

antastaddharmopadeśāt ॥ 1.1.20 ॥

Sūtra 1.1.20 emphasizes the significance of meditation as a method to acquire knowledge of Brahman. It confirms that real knowledge can be attained by meditating on the nature of Brahman.

भावं तु वादरायणः, अस्ति हि ॥ 1.3.33 ॥

bhāvaṃ tu vādarāyaṇaḥ, asti hi ॥ 1.3.33 ॥

Sūtra 1.3.33 delves into the diverse stages of meditation and their significance in attaining spiritual realization. It asserts the essentiality of meditating on the nature of Brahman for liberation, outlining the distinct phases of meditation.

तर्काप्रतिष्ठानादपि; अन्यथानुमेयमिति चेत्, एवमप्यनिर्मोक्षप्रसङ्गः ॥ 2.1.11 ॥

tarkāpratiṣṭhānādapi; anyathānumeyamiti cet,
evamapyanirmokṣaprasaṅgaḥ ॥ 2.1.11 ॥

Sūtra 2.1.11 discusses the importance of meditation in realizing the knowledge of the Self, affirming that meditation is necessary to gain self-knowledge and recognize the ultimate reality.

The mentioned Sūtras within the Brahma Sūtra emphasize the vital role of meditation in attaining spiritual realization and realizing Brahman, the ultimate reality. They offer guidance on cultivating meditation practices and comprehending the various developmental stages, underscoring its central significance in Yoga and the pursuit of spiritual liberation.

Additionally, the Brahma Sūtra delves into the concept of Samādhi, denoting a profound state of concentration or absorption during meditation. Several related Sūtras elaborate on this concept.

In Hinduism, the concepts of Dhāraṇā, Dhyāna, and Samādhi found in Prasthānatrayī play a crucial role in influencing yoga and meditation practices. These stages are viewed as essential steps toward the ultimate goal of spiritual awakening and enlightenment – the realization of Brahman. It's crucial to note that the practice of Dhāraṇā, Dhyāna, and Samādhi transcends Hinduism, extending to various other traditions of yoga and meditation.

5.4 DHĀRAṆĀ, DHYĀNA, AND SAMĀDHI IN YOG DARSHANA:

The practice of meditation has a rich history, with varied interpretations and purposes among individuals. For many, meditation serves as a simple method to relax and alleviate stress. However, there are diverse forms of meditation, ranging from straightforward techniques used by ordinary people to complex practices like Samādhi, which involves breath control.

These meditation practices can be religious or secular, and attempts have been made in the scientific community to explain their effects. Despite scientific efforts, certain aspects of meditation, such as Samādhi, remain controversial and lack a definitive scientific explanation.

This research provides a comprehensive analysis of meditation and Samādhi within the philosophical framework of Yogadarśana, or Yoga philosophy. Yogadarśana, an ancient Indian tradition, explores the principles and practices of meditation. Through a meticulous examination of key Yoga texts, including the Yoga Sutras, this article delves into the multifaceted dimensions of meditation and Samādhi. It sheds light on their profound significance in spiritual development and self-realization, exploring various stages, techniques, and benefits of meditation. The article particularly elucidates Samādhi as the ultimate transformative state in meditative experience. By synthesizing the teachings of Yoga Darśana, this research enhances our understanding of the profound wisdom embedded within the concepts of meditation and Samādhi.

देशबन्धश्चित्तस्य धारणा ॥ ३.१ ॥ योग दर्शन

desa-bandhaṁ cittasya dhāraṇā. (“Yogadarśana -3/1”)

Focus fixes attention on a certain region or Concentrated attention anchors consciousness in a particular place by guiding awareness there.

तत्र प्रत्ययैकतानता ध्यानम् ॥ ३.२ ॥ योग दर्शन

tatra pratyayaika-tānatā dhyānam. (“Yogadarśana -3/2”)

The whole flow of perception is in line with that object when engaging in contemplative absorption..

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥ ३.३ ॥ योग दर्शन

“tad evārtha-mātra-nirbhāsaṁ svarūpa-śūnyam iva samādhiḥ”. (“Yogadarśana -3/3”)

When the fundamental essence of the object becomes apparent, appearing almost formless, integration has been achieved.

Regarding meditation and Samādhi in Yogadarśana, the Yoga Sutras play a significant role, offering an extensive guide for the practice of Yoga. The following sutras are especially relevant to the concepts of meditation and Samādhi:

Yoga Sutra 1.2: "Yogaḥ citta-vṛtti-nirodhaḥ" ("Yoga is the stilling of the fluctuations of the mind".)

योगश्चित्तवृत्तिनिरोधः ॥१.२॥

“Yogaḥ citta-vṛtti-nirodhaḥ” || (“Yoga Sutra 1.2”)

This sutra emphasizes the core principle of Yoga, which is the cessation of mental modifications, directly linked to the practice of meditation.

Yoga Sutra 1.3 states: "Tadā draṣṭuḥ svarūpe-'vasthānam" ("Then, the seer abides in their own true nature".)

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥१.३॥

“Tadā draṣṭuḥ svarūpe-'vasthānam” || (“Yoga Sutra 1.3”)

This sutra represents the ultimate goal of meditation, focusing on the recognition of one's true nature and the experience of self-awareness.

Yoga Sutra 1.17 states: "Vitarka-vicārānandāsmītā-rūpānugamāt samprajñātaḥ" (The state of deep absorption (Samādhi) is accompanied by reasoning, reflection, bliss, and a sense of 'I'-ness.)

वितर्कविचारानन्दास्मितारूपानुगमात्संप्रज्ञातः ॥१.१७॥

Vitarka-vicārānandāsmītā-rūpānugamāt samprajñātaḥ || (Yoga Sutra 1.17)

This sutra discusses a aspect of Samādhi referred to as Samprajñāta, where the mind remains engaged with cognitive content. "Yoga Sutra 1.18 states": "Virāma-pratyaya-abhyāsa-pūrvaḥ saṁskāra-śeṣo-anyasamāpattiḥ" (The other type of Samādhi is attained through the constant practice of cessation and the residue of impressions remaining in the mind.)

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥"१.१८"॥

"Virāma-pratyaya-abhyāsa-pūrvaḥ saṁskāra-śeṣo-anyasamāpattiḥ" || (Yoga Sutra 1.18)

This sutra clarifies the process of achieving Asamprajñāta Samādhi, a state of absorption devoid of cognitive content. This state is attained through persistent practice and the gradual elimination of residual impressions. Yoga Sutra 1.39: "Yathābhīmata-dhyānād-vā" (Or by meditating on whatever object one desires.)

यथाभिमतध्यानाद्वा ॥१.३९॥ Yathābhīmata-dhyānād-vā || (Yoga Sutra 1.39)

This sutra underscores the flexibility in choosing meditation objects, empowering practitioners to select their focus based on personal inclination and spiritual journey.

These teachings offer insights into the understanding of meditation and Samādhi within Yogadarśana. However, for a more comprehensive exploration of these concepts, the Yoga Sutras of Patanjali delve deeply, providing detailed guidance on the practice, stages, and realization of meditation and Samādhi.

5.5 SUMMARY

The exploration of the concepts of Dhāraṇā, Dhyāna, and Samādhi within the Prasthānatrayī has been a focal point in Indian philosophy, contributing significantly to the diverse schools of thought. These practices entail a systematic approach to concentration, meditation, and contemplation, leading to profound spiritual and psychological growth.

One notable benefit of practicing Dhāraṇā, Dhyāna, and Samādhi is the enhancement of concentration and focus. By channeling the mind toward a singular object or idea, practitioners can eliminate distractions, fostering clarity and tranquillity. This process enhances cognitive abilities and boosts productivity in daily life.

Another valuable outcome of engaging in these practices is the reduction of stress and anxiety. Meditation has proven effective in alleviating stress and inducing relaxation. Regular practice promotes emotional stability and inner peace, enhancing overall well-being.

This summary underscores the research's key findings, emphasizing the significance of meditation and Samādhi within the Yogadarśana framework. It highlights the enduring relevance of these concepts in contemporary society, encouraging further exploration and practice of meditation to foster inner peace, self-discovery, and spiritual growth.

In conclusion, this research offers a comprehensive analysis of the concepts of meditation and Samādhi in Yogadarśana. It stands as a valuable resource for scholars, practitioners, and individuals aiming to deepen their understanding of meditation while exploring the transformative potential of Samādhi within the profound framework of Yoga philosophy.