CHAPTER - VIII

DHYĀNA

VIII.1 INTRODUCTION:

Dhyāna is the seventh stage of Pātañjali Yoga. The word Dhyāna is derived from the root: ध्य - ध्ये ध्येयति and meaning of the term is meditation, thought, reflection or mental representation of the personal attributes of a deity. Pātañjali Yoga Sūtra is called as Indian Psychology, so it is indicated through the word Psychology that it is the science of the mind. Therefore when Patañjali explains about the eight folds of yoga every stage is related to mind. Dhyāna is the second last stage of Aṣṭāṅga Yoga which has been most important stage for a yoga practitioner, because after achieving that stage of Dhyāna then only he will enter into part of Samādhi which is the last stage of Yoga after which nothing remains for achievement. The initial aim of yogi ends up at that stage, therefore the second last stage of Dhyāna is essential to climb up to the last step. Dhyāna, Dhāraṇā and Samādhi are the advanced stages of yoga which are dependent on each other i.e. without Dhāraṇā that is fixing of the mind on particular object, one cannot start meditation and if one cannot meditate upon that object and become one without object the stage of Samādhi will not come. Therefore it is clear that there is a thin line of
line of distinction between these three stages where involvement of the mind is more important than the physical effort. This process of Dhyāna starts actual from the first stage of Aṣṭāṅga i.e. Yama.

Where the Yogi starts controlling his activities through Ahimsā, Satya etc., so that physical control leads to mental control which start from the maturity level of Prāṇāyāma i.e. Kevala Kumbhaka. In Hata Yoga it is clearly stated that in Kevala Kumbhaka where the Yogi neither inhales nor exhales he fixes his mind on various parts of the body and starts concentrating his mind on that particular object and tries to know the true knowledge and the state of mind is called Dhyāna, which is the mature state of Dhāranā. Here one must understand that one cannot distinguish properly between these two stages of Dhāranā and Dhyāna; because they dependent on each other. They are progression in Prāṇāyāma ; related to the duration of Kevala Khumbaka. But Patanjali clearly gives the description in one Sūtra and differentiates these two stages and also Samādhi. Though one cannot differentiate this through sense organs, but can experience through the intelligence. Patanjali gives separate definition describing the state of mind. But doesn’t explain them in detail as to how one can practise those. Only one Sūtra indicates the whole meaning of the term. Each word in the Sūtra of Dhyāna expresses the meaning of

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that state. So this is the basic difference between these two branches of Yoga that according to Hatha Yoga as well as Yoga Upaniṣhads state of Dhyāna is only the progression advancement in the duration of Prānāyāma i.e., state of Kevala Kumbhaka; but according to Patanjali it is only the prerequisite for advance stages of Yoga. He clearly says that after describing the state of Kevala Kumbhaka i.e.:

बाध्याभ्यान्तर विषयाक्षेपी चतुर्थः।

He says: धारणास्तु च योगयता मनस्।।।. The mind also becomes fit for concentration. He also says: ततः स्वयंते प्रकाशावरणम्॥\textsuperscript{4} Prānāyāma removes the veil covering the light of knowledge and herds the dawn of wisdom. Though the yogi is now fit for concentration, the state of Pratyāhāra described where yogi withdraws the sense organs, mind and consciousness from contact with the external objects and then draws them inwards the seer. Then only his mind is fit for the stage of Dhyāna and after that state of Dhyāna is described. So Patanjali expects from the Yoga practitioners to achieve state of ‘Keval Kumbhaka’, then only he is able to be in the state of concentration. This concentration is not the stage only related to mind but it is continuous process where yogi has to sit for at least three and half hours in a ‘Padmāsana’posture and take an object in front of his eyes where he has already restrained his vital air
i.e. Prāna. And also the mind then he will become Sthita-prajñā i.e. stand still state of mind then only he is able to dissolve himself in that object and become one with that object that is the state of Dhyāna. Patañjali in Samādhi Pada describes this as premature state of Samāpatti i.e. Samādhi essential for Samādhi. Dhāranā, Dhyāna and Samādhi these three stages are dependent upon each other. One cannot develop one of them. The process of concentration starts only for achieving ‘Samādhi’ and to achieve Samādhi concentration matures that becomes meditation i.e. Dhyāna and the mature state of Dhyāna means Samādhi. So for ‘Samādhi’ first one has to achieve the state of Keval Kumbhaka in particular sitting posture, then controlling the sense organs fixing the mind on a particular object and when that process continues for long time it becomes the state of Dhyāna. So in Samādhi every state of Aṣṭāṅga Yoga Āsana, Prānāyāma, Pratyāṭara Dhāranā and Dhyāna is included and every stage is essential. In yoga Upaniṣads Dhyāna is the state, which is advanced stages of Prānāyāma and clearly given the duration for achieving the state of Dhyāna. But in Yoga Sūtra nothing is said about the time or any particular position but only described Dhyāna as:

तत्र प्रत्यय एकतान्तर ध्यानम् ॥५॥

Here in this sutra the word ‘Tatra’ represents all those places of
concentration, so Dhāranā is described as:

\[\text{देशान्य स्थिर्य धारणा} \]

And 'Deśa' means above said places of concentration. So Dhāranā is already included in Dhyāna because in Dhyāna, experience taken in the state of Dhāranā or concentration has been stretched and that experience becomes uninterrupted flow called as meditation. So one cannot surely tell exact duration required to achieve the state of Dhyāna, because, it is based on experience and not physical activity. When progression in practice matures according to every individual 'Sādhaka' it happens automatically. What one needs is continuous practice of concentration. Patanjali only talks of the 'Deśa' but doesn't describe the types of 'Deśa' because the place which is chosen for concentration is not only related to concentration process but is continues with meditation and remains the same unto the stage of Samādhi. So the aim for concentration is to achieve Samādhi and meditation is the part of it. Therefore Patanjali doesn't explain about the various places when he explains Dhāranā. But describes various places after describing Dhyāna and Samādhi. And also described the power achieved by the 'Sādhaka' by practicing these three stages together on one particular object. Now here one has to admit the fact that one cannot break this concentration process and tell the fix
duration about any of them. There is a very thin line in between any of the three, and the *yogi* who is practicing can only experience, where he surpasses the previous stage; but that experience where he becomes one with that object has to be interrupted. Therefore he cannot judge the time or period taken for achieving the state of oneness with the object.

**VIII.2 DESCRIPTION OF DHYĀNA IN YOGA UPANIŚADS**

While going through the sūtras of Patañjali along with the *Yoga Upaniṣads* one comes across detail discussion and analysis of this concept of *Dhyāna* with regard to its notion, process, method its types, period taken and also the purpose of doing *Dhyāna*. One notices as stated elsewhere in this work that it is very difficult to maintain the distinction among the last three stages of yoga namely, *Dhāranā*, *Dhyāna* and *Samādhi*. It looks that Patañjali in the context of *Samādhi* gives theoretical explanation about Samadhi which requires *Dhyāna*. But in *Yoga Upaniṣads* *Dhyāna* is related to *Prāṇāyāma* as similar to *Hatha Yoga*. In seven *Yoga Upaniṣad* one finds different information about *Dhyāna*. This information is about the purpose of *Dhyāna*, the technical method of performing *Dhyāna*, kinds of *Dhyāna*, and duration of practice about the places to meditate upon. Through this description one gets the clear picture of *Dhyāna*. This discussion is based more on *Hatha Yoga* rather on
RājaYoga; so there is some dissimilarity regarding the interpretation of
the concept. There are some basic differences between Yoga Sūtra and
Yoga Upaniṣads though every one of them describes that the stage as
Dhyāna in Yoga Sūtra, rather with the practice of that Dhyāna, which is
described in Yoga Upaniṣad. One can achieve the state of meditation
described in Rājyoga, after mastering the state of Dhyāna in
YogaUpaniṣad. The state of Dhyāna described in various Yoga Upaniṣad
is easy to understand because the process is clearly described in detail.

1) Śanḍilya Upanisad describes two types of Dhyāna i.e. :

अथ ध्यानम् । तत्त्वविधं सत्यां निदुरुपं चेति। सत्यां मूर्तिः ध्यालम् निदृश्यमात्रमयाधातुम्॥

That Dhyāna is of two kinds, qualified and unqualified. The qualified
variety consists in the meditation on the Ātman alone remaining and the
existence of the non-Ātman i.e. everything other than the Ātman having
been denied.

Here ‘Saguna Dhyāna’, is the state similar to Savitark Samādhi
described in Yoga Sūtra where the yogi takes any gross element or deity
as an object for meditation and when he reaches the state of oneness with
that object that is called ‘Savitarkā Samādhi’.

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2) Yoga Tattvopanisad prescribed the duration for ‘Saguṇa Dhyāna’.

The seer says:

समभ्यसेतु तथा घटिकावष्टिमेव च।

वायु निरूध्व आकाशो देवतामिद्वामिति॥

सनुणध्यानमेतत् स्त्यादर्शिमाविगुणप्रदम्।

सनुण्णध्यानुपुक्स्य समाधिभ्य ततो महेत्॥ङ

The Yogi should practice meditation for sixty Ghātikās i.e. one whole day, restraining the vital air in Ether (Ākasa), on the deity, which would grant his desires. This is known as Saguṇa Dhyāna or meditation of the qualified kind which has the power of bestowing Yogi powers, such as Aṇimā or attenuation and the like.

In Yoga sūtra it is described that these powers will be achieved only after state of Samādhi and not after only ‘Dhyāna’ one should concentrate on one object and then meditate on the same object and then being one with that object these three activities have been practised with the same object. Patañjali has coined the word ‘Samyama’ for that he says:

अयम् एकत्रः संयमः ॥९

When these three i.e. Dhāranā, Dhyāna and Samādhi practised together then only powers will be achieved.
Patañjali describes it in Sūtra 44 and 45.

स्थूलस्वरूपसूक्ष्मान्वार्थवित्त्वसंयमात् भूतजयः \textsuperscript{10}.

And when ‘Bhutjaya’ will be achieved then only the devine powers will arise:

तत्त्वं अणिमास्तिरुपायेऽपि: कायस्परत् तश्वरभूमिनिमित्तः \textsuperscript{11}.

From Samyama on the elements, their counterparts form, conjunctions and fruits, the yogi develops the eight supernatural powers and gains the perfect wealth of the body without falling victim to the obstacles posed by the elements.

Thus Patañjali describes: powers like 'Aṇimā' act will be achieved only practicing three stages Dhāranā, Dhyāna and Samādhi together and Yoga Upaniṣad describes that will be achieved only after practicing 'Saguṇa Dhyāna'. So this is the difference in view of Yoga Sūtra before achieving the state of Samādhi the powers will not be achieved, then question arises : Why Yoga Upaniṣad describes them in the state of Dhāyāna, which is the premature state of Samādhi?

Yoga Upaniṣad also prescribes exact duration required to achieve these powers. So it becomes very difficult to identify these two contradictory views. Yoga Upaniṣads are more influenced by Haṭha Yoga ;
therefore, the views of *Haṭha Yoga* are reflected in *Yoga Upaniṣads*. *Haṭa Yoga* which is more practical also describes the duration of *Dhāranā, Dhyāna* and *Samādhi* on the basis of their practice. It is very difficult for a common reader to identify what is correct and what is incorrect. According to *Haṭha Yoga*, *Dhāranā, Dhyāna* and *Samādhi*; these are related to *Prānāyāma* and the last state of *Prānāyāma* i.e. *Keval Kumbhaka*. is the stage where, the Yogi neither inhales nor exhales and then that stage prolonged for longer duration and progression in that time duration are the stages of *Prātyāhāra, Dhāranā, Dhyāna* and *Samādhi*. So it is merely progressions in the *Prānāyāma* i.e. the state of *Keval Kumbhaka*. It is clearly stated in *Haṭha Yoga Pradipikā* that when *Prāṇa* stays in the *Brakmarandhra* for about 60 *Ghatikā-s* or one day it is *Dhyāna*.13.

So one thing is clear that there is difference of opinion between *Yoga Śūtra* and *Yoga Upaniṣad* regarding the power like ‘*Aṇīmā*’ etc. But still there is one similarity that each text considers that each power comes only after taking *Sthūla* or *Saguṇa Murthi* as ‘*Ālaṁbana*’ for meditation. Over there one more important thing is that one has to admit that only power of ‘*Aṇīmā*’ etc will be achieved after meditating upon ‘*Saguṇa Murti*’ but other powers have been described after discussing
'Nirguṇa Dhyāna' and 'Samādhi'. It is clearly stated that Samādhi will be attained by the qualified kind. In the course of twelve days he will surely attain Samādhi. Here the seer says, by restraining the vital air the Yogi becomes a 'Jivanmukta' but doesn't give description about Ālambana for Nirguṇa Dhyāna.

In Amṛt Nāda Upaniṣad it is stated that one should meditate first through the gross state traversing the grass and the subtle states, beginning from the navel upwards.14. The Upaniṣhad says that before meditating on these object one should meditate upon the devine Māntra ‘Om’. One should not discontinue it when one should meditate many times for ridding one's own impurities then only one knows the efficiency of the Māntrās.14. Here in this Upaniṣad the seer doesn't explain what is meant by 'Sthūla' i.e. gross state where one should meditate but discusses about the 'Sūkṣhma' i.e. subtle states. He describes that one should start meditating from the first element, i.e. 'Earth' which is one of the five Mātrās; then water of four Mātrās, Fire is of three Mātrās, Air is of two Mātrās while Ākāśa is of one Mātrā.15. He says one should meditate Amrita Brahman, what is of no Mātrā. In this Upaniṣhad the seer doesn't explain the meaning of the term Mātrā, but in the commentary of Upaniṣads Brahmayogin he describes it in detail.

पार्थिवद्वाकाशान्तम् एकौक गुणापकर्षत: सूक्ष्मत्वं प्रत्यक्षतं व्यापकत्वम् ।
इत्यं मांसविविषिष्टमृत्वृत्तात्मिकजातप्रायसिद्धम् अमात्रं ब्रह्म निर्मातियोगिन्यस्वमात्रम् ।15.

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So in case of five elements Prthivi, Āpa, Teja, Vāyu, Ākāśa; later ones are included in earlier ones, therefore earth is of five Mātrās i.e. all five elements are included in earth. So it is the most gross and then subtlety increases and Ākāśa is in subtletest form out of five elements and therefore meditating upon Ākāśa has become higher stage of meditation and highest stage is meditate upon Amātra Brahman. Every time when the level of practice increases the practitioner is able to meditate on the subtletest form of the object in that case he starts concentrating upon various parts or points of the body and the direction will be from the navel upwards. Because in the body upto navel point from the feet dominate of Earth is there. The navel region is of ‘Āpatattva ’; above the navel unto the heart that is the region of ‘Tejatattva’ , in the chest dominance of ‘Vāyu’ and from the heart upto head region is of ‘Ākāśatattva’.17 (Vide. diagram No.VII ).

So here also direction of meditation is from gross to subtle .And the subtletest form upon which one should meditate is ‘Ātman’. In various Upaniṣads ‘Ātman’ is described as the object on which one should meditate.

3) In Amrutnāda Upaniṣad itself says:

संधिकृत्वा तु मनसा चिन्तयेवात्मनात्मनि

Having made the connection with the mind ,one should meditate on the ‘Ātman’, through his own ‘Ātman’. 324
4) In Yogakundalapurisad also it is stated:

ध्यात्मा मध्यस्थमातमानं कल्पान्तर दीपवत् ||
अह्सुष्थमातमात्मानमध्यज्ञोतिरूपकम् ।
प्रकाशयन्तमन्तरस्य ध्यायेत् कूटस्थलयम् ॥१॥

Having at first meditated on Atman inherent in the middle of the Sahasrara in the Dwadasana, as on a lamp placed inside a pot, one should meditate upon the Atman of the form of smokeless radiance, that takes its stand in the interior of the body as the imperishable (Supreme Atman) and that is the eternal able Kūṭāstha. Here in this Upanisad the seer has described measurement of ‘Atman’ also. One must observe one thing here that above description of Atman the seer has described he has experienced or seen in the transcendent state of meditation so it is necessary; to take this description as guideline for the practitioner who is practicing meditation. One has to have faith in the above description because Atman cannot be shown to every body but one has to realize and experience and that is dependent upon ones own practice. When practice matures automatically one experience all above things. So one has to take it, as it is. One cannot prove such things but has to trust only.

Yoga Upanisad have tried to bring philosophy into practice. Yoga Upanisad have clearly discussed it in detail so that one can easily follow
the way of Yoga. YogaUpaniṣad-s not only have described Dhyāna as
employed as the means of attaining the ‘Brahman’. It is clearly stated
that if yogin continues to meditate thus, till he attains his sleep, till he
attains his death, should be known as a Jīvanmuktā; he is blessed and has
discharged his duty. So ‘liberation’ is basic, ultimate aim of every Yoga
practitioner and if he gets this assurance through such text like Yoga
Upaniṣad that will definitely build up his courage and faith on Yoga.

5) In Darśana Upaniṣad also it is clearly stated that Dhyāna or
meditation destroys Samsāra or worldly existence and for that the seer
suggest that one should with due respect meditate on Īśvara, who is the
truth, the real, the transcendent Brahman, the penance for all the ills of
worldly experience, the eternal who has multiform eyes and an all
pervading form, on the great Isvara with the conception ‘He and I’.²⁰ And
this is the oneness with the object i.e. objectless subjectivity and this is
the state of Samāpatti’.²¹ But this will be the mature state of Dhyāna but
only through Dhyāna one can achieve that state. Therefore every
philosophical text of Yoga, ‘Dhyāna’ is most important stage. After
meditating upon Īśvara’ the seer says one should meditate upon the truth,
Īśana, the non-dual wisdom and has neither the beginning nor the middle
nor the end, the not gross, the non ethereal, the intangible, the imperceptible,
that is neither taste, nor smell, the immeasurable, the peerless and that is
‘Ātman’. It is existence consciousness and bliss, the endless, as ‘The Brahman I am’ for the attainment of Videhamukti (disembodied Liberation)\textsuperscript{22}.

So again Dhyāna is used to reach to the state of Videhamukti. The seer suggest if one can meditate upon Ātman then he will be free from all worldly existence and that is part of liberation. i.e. Mokṣa. The seer says:

\textit{आत्मानं सचिवालयन्नमस्तं ब्रह्म सुन्दरं।
अहमस्मीत्वभिध्वायेहैहातीसत्वं विमुक्त्ये॥} \textsuperscript{23}.

Here that ‘I’ becomes the ‘Brahman’ then the state of Videhamukti will be achieved as described in \textit{Yoga Upāniṣad}. Patañjali in Samādhi Pāda discusses various types of Samādhi-s and one of them is Sāsmitā Samādhi. After describing this state of Samādhi, he describes in text two Sūtras the state of Videhamukti. He gives some clauses for attaining that stage

He says:

\textit{भवप्रत्ययो विदेहप्रकृतितिल्यानाम्॥} \textsuperscript{24}.

Here the Sādhaka takes ‘Mahātattva’ or ‘Ātman’ as ‘Ālaṁbana’. When Sāsmitā Samādhi evolves then part of ‘Asaṁprajñātā Samādhi’ begins, where the Sādhaka achieves the state of Videha’.
But this is not the final stage of ‘Asaṃpraṇātā Samādhi’ but ‘Sabija Asaṃpraṇātā Samādhi, Videha means:

‘विगतः देहाभास्वात्: यस्य सः विद्वेद्वांश्च’

So this is the state where Yogi has only understood that this body is not Ātman. Yogi doesn’t have any pain or pleasure i.e. Rāga and Dveṣa regarding any activity. He has reached a state of isolation but not emancipation. He must come out of it only if he is not to loose the path of ‘Kaivalya’. This is the state of Asaṃpraṇātā but still it requires ‘Ālaṃbana’, therefore it is ‘Sabija Samādhi’ where one does not have the experience of total liberation. Here one observes the difference between YogaSūtra and YogaUpaniṣads. Yoga Upaniṣads describes the state of Videha Mukti in the state of Dhyāna and Patañjali describes it as the part of ‘Asaṃpraṇātā Samādhi’. In both cases ‘Mahatattva’ or Ātman is the object taken to meditation but the state of Asaṃpraṇātā Samādhi is for more higher stage and it is not possible to achieve only in the state of meditation, but can be achieved through meditation. It is not the mature state of Dhyāna but mature state of ‘Sāsmita Samādhi’, so it is not comparable to Dhyāna.
6) In *Kṣurikapaniṣad* the seer says that one should meditate on that form identical with that of the 'Marman' which is in the big toe of the foot, transcending the mind, latent, very keen and discerned only with the clear intellect. He also says that by constantly resorting to such *Yoga* with keen *Dhāranā* of mind of the form, 'there is nothing beyond the *Brahman*', then only one should cut asunder his ignorance, (*Avidyā*), and knot of the heart etc.²⁵. The seer says that one should cut 'Marman' by resorting to such *Yoga*, intensified by meditation. There are seventy two thousand *Nāḍīs* the projecting of the eyes, the mind and the vital air and every one of them is to be cut off by 'Dhyāna - Yoga' except the connection with *Suṣumna*. This description is from *Kaśurikaponiṣad* and *Kṣurika* - means knife ; therefore, *Dhyāna-Yoga* is used as a weapon and described that it will cut off all the bandages and also cut off cycle of birth and death and Yogi will be free from rebirth. This is a total new aspect which has never been discussed anywhere else.

So in *Yoga Upaniṣad* it is observed that *Dhyāna* -meditation is described differently. The main aim and objective of the meditation is the same and that is to know the 'Brahman' which is the basic philosophy of every Upaniṣad. *Yoga Upaniṣad* use the Yoga as a tool to achieve that knowledge. In each Upaniṣad of Yoga it is described that at the higher or advanced stage of meditation 'Ātman' is the 'Ālambana' and then only that is the attainment of *Videhamukti* (disembodied Liberation)
VIII.3 CONCEPT OF DHYĀNA IN JAIN PHILOSOPHY

In the book called ‘Ethical Doctrines in Jainism’ by ‘Kamal Chand Sogni’, there is a vast description about Dhyāna according to Jain philosophy which helps to understand the various aspects of the term Dhyāna. The author gives references from various sources but some of them have been taken as per considering the need of the present work. The special references are taken as it is from the text i.e. Jñānārṇava’ by ‘Subhacandra’. To define Dhyāna it represents the concentration of the mind on a particular object whose concentration is possible only for an Antar Muhurta (time below forty-eight minutes) to the maximum and that too in case of such souls as are posing bodies of the best order. The stability of thoughts on one object is recognized as Dhyāna and passing of mind from one object to another is deemed to be either Bhāvanā or Anupreksa or Cintā.

Now the object of concentration may be profane or holy in character Subhacandra describes in Jñānārṇava various types of Dhyāna e.g. good, evil, and pure in conformity with the three types of purposes viz; the auspicious, the inauspicious and the transcendental self may own that. He also classifies Dhyāna in two types: Praśasta and Apraśasta. The former represents the psychological view, the later, and the practical or
ethical view. Praśasta type of Dhyāna may be called Dhyāna proper. This type of Dhyāna is conducive to Mokṣa or final liberation. The author of Ānarnava in addition elaborately expands the process of Dhyāna into 1) Pindastha, 2) Padastha, 3) Rupastha and 4) Rūpātita. The description of these four is similar to some points to Yoga Upaniṣads, They are as follows:

1) The Pindastha Dhyāna comprises the five forms of contemplation called as five types of Dhāranā, similarly in Yogatattvopaniṣad where the seer describes Dhāranā of five elements represented in the body.28 (already described in previous chapter in detail)

2) The Padastha Dhyāna means contemplation by means of certain Matrices syllables such as ‘Om’, Arahanta etc. This is similar to Amrt Nādopaniṣad 29

3) The Rupastha-Dhyāna consists in meditating on the divine qualities and the extraordinary powers of the Arahantas. The yogi by virtue of meditating on the divine qualities imagines his own self as the transcendental self and believes that ‘I am that omniscient soul and not any thing else’. The above description is similar to Darsanopaniṣad 30
4) The Rūpātita Dhyāna implies the meditation on the attributes of Siddhātman, where yogi meditates upon the self as blissful consciousness, pure and formless Yoga Upaniṣad called this as ‘Nirgūṇa Dhyāna’\textsuperscript{31}

Jain philosophy doesn’t distinguish between Dhyāna and Samādhi; rather it includes these under Śūkla Dhyāna. It says Dhāranā is fixation of mind on a particles object Dhyāna implies the continuous flow of thought on that object. When Dhyāna becomes free from the distinctions of subject, object and the process of meditation, that becomes the state of Samādhi. This Śūkla Dhyāna is of four types. Not all yogis are capable of performing this type of Dhyāna. Only those who are possessing bodies of the best order can have all the four types of Śūkla Dhyāna. These four types of Dhyāna s are similar to Asaṃpraṇāt Samādhi and Asaṃpraṇāt Samādhi described in Patañjali Yoga Sūtra\textsuperscript{32}

Here it is observed that there are similarities in concept of Dhyāna in Yoga philosophy and Jain philosophy. Now let us take into consideration the state of Dhyāna in Patañjali Yoga Sūtra in detail.
VIII.4 DESCRIPTION OF DHYANA IN YOGA SUTRA:

Dhyāna is the seventh stage of Aṣṭāṅga Yoga and to reach to the stage of Samādhi. Dhyāna is the second last step of the ladder of Yoga. None of the Yoga Upaniṣads give any definition of Dhyāna though describes it in detail. But Patañjali gives clear definition of Dhyāna: -

तत्त्र प्रत्यय एकतानता ध्यानम् ॥

A steady, continuous flow of attention directed towards the same point or region or in those places of concentration is meditation. The characteristic feature of meditation is the maintenance of an uninterrupted flow of attention on a fixed point or region, without intervention or interruption. So it is a continuous thought process. In Dhyāna psychological and chronological time comes to a stand still as the mind observes its own behavior. The intensity of attention in the field of consciousness neither alters nor wavers, remaining stable, smooth and constant. Maintaining the same intensity of awareness, the alternative awareness moves from one-pointed concentration to no-pointed attentiveness. The difference between Dhāranā and Dhyāna is that Dhāranā is more concerned with the elimination of fluctuating thought waves in order to achieve single-pointed concentration; in Dhāyānā, the emphasis is on the maintenance of steady and profound contemplative observation.
But though there is difference between *Dhāranā* and *Dhyāna*, *Dhyāna* is dependant on the *Dhāranā* because, *Dhāranā* means fixation of mind on any object and *Dhyāna* means to maintain that state of mind concentration, continuously to understand the right knowledge of that object in simple manner. This is the meaning of *Dhāranā* and *Dhyāna*. So when one starts concentrating the mind on one object then only one gets knowledge, and when one gets knowledge then one sticks to that experience of knowledge and keeps that experience uninterruptedly called meditation. So before meditation, concentration is necessary; but to achieve the right knowledge concentration is not enough but state of meditation is important. So they are interdependent. *Dhāranā* is ingrained in *Dhyāna* and *Dhyāna* is ingrained in *Samādhi*. According to Patañjali *Ektānatā* is important activity in *Dhyāna*. Now lets see the interpretation of each ward in the *Sūtra* and see how it is depended on *Dhāranā*. Patañjali defines *Dhāranā* as follows:

**देशाबन्धविलत्त्वय्य धारणा॥**

Fixing the *Citta* or consciousness on one point or region is *Dhāranā* (concentration). We have discussed the concept of *Dhāranā* in greater detail in the previous chapter. So one can fix his mind on any object and that will become ‘*Deśa*’ and fixing activity is ‘*Bandha*’ and the mind is
'Citta'. So there are three things involved, required for Dhāranā. One has to concentrate one's mind on any object and hold that mind there; if one does so then that that concentration of mind is called Dhāranā. There while concentrating on one particular object one tries to be with that object or one gets involved in that process and one keeps on doing that process continuously for a longer time and if the attention is steadily maintained in this manner meditation takes place and Dhāranā evolves into Dhyāna. And there one achieves the real knowledge of that object and that experience is sustained without interruption in the state of Dhyāna.

VIII.5 THE DESCRIPTION OF THE DEFINITION OF DHYĀNA IN YOGASŪTRA

In the definition of Dhyāna the term 'Tatra' means -there i.e. in those places of concentration. So one must understand the relation between Dhāranā and Dhyāna. One cannot depart or separate both of them. It will not happen that someone concentrating on an object and meditating on another object. The object for concentration and meditation has to be one and the same; because Dhāranā is the basic prerequisite of Dhyāna. It can be treated as the premature state of Dhyāna. So one cannot distinguish these two stages. Dhāranā merges into Dhyāna and understanding of the knowledge of that object which is experienced in concentration is to be continued constantly in the process of meditation. 'Pratyaya' is that
experience taken in the state of Dhāranā and when that experience becomes uninterrupted flow of knowledge in the mind becomes ‘Ekatāna’. Ekatāna means complete involvement with that object and to become ‘Ekatāna’ with that experience (Pratyaya) is called Dhyāna. Ekatānata implies an unbroken flow of contact between the sādhaka’s ‘Citta’ and his Sādhana. So Dhyāna may be achieved in any activity like Asana and Pranayama.

Sri Vyasa in his commentary on Dhāranā indicates certain parts of the body as being suitable for concentration. They are the spheres of the navel (Nābhicakra) the lotus of heart (Hṛyada pundarīka), the center of the head (mūrdhāni), the shining light (Jyotiṣi or Ājñācakra), the tip of the nose (Nāssi kāgra) and the root of the tongue (Jihvāgra). As attention is fixed on his inner points, one gradually becomes engrossed first in oneself and then in one’s soul, Ātman 35. So when one starts concentration on those points then one starts understanding those inner points but when one gets totally involved in this process of concentration that becomes the meditation because one does not only fix one’s mind on those points but tries to become one with that object and tries to take the same knowledge acquired in the state of ‘Ekatānata’. The mind dissolves into that activity and contact flow of knowledge gained by the ‘Sādhaka’. Stillness is concentration and silence is meditation. Concentration (Dhāranā) needs a form and this form is ‘Ahamkāra’, one’s own small, individual self. When concentration flows into meditation that self loses its identity and becomes one with the great self.
VIII.6 OBSERVATIONS:

1) It is to be observed here that in this philosophy the usual trend is, that knowledge in the shape of Dhyāna doesn’t take place unless it has recourse of a certain place. Therefore definition speaks of a course of uniform modification of knowledge at this place, where the internal organ is fixed in Dhāranā. So ultimately it is confirmed that the object of Dhāranā and Dhyāna has to be one and the same.

2) But Yoga Upaniṣad as one has observed earlier that Dhyāna has been described differently and the objects taken for Dhyāna are also different from the objects taken for Dhāranā. So this is the basic difference between Yoga Sūtra and Yoga Upaniṣad regarding the concept of Dhāranā, Dhyāna and the objects taken for concentration and meditation.

3) But Jain philosophy agrees that object should be one and the same for concentration and meditation as said in Yoga Sūtra because it is a continuous process of thought where one requires the knowledge in true sense.

4) As else where in the present work it is stated that Pratyahāra etc. is the progression in Prānāyāma but according to Patañjali it is not progression in Prānāyāma, but progression in practice of Yoga where one achieves the higher stages of Antarāṅgas i.e. Dhāranā, Dhyāna and Samādhi.
5) When practice increases the maturity increases so it also is not dependent upon how many years one has spent in practising Yoga but on qualitative practice one has done and quality of that person also. So there is no fix duration described in Patañjali Yoga Sūtra. But Patañjali describes many milestones through Sūtras clearly to indicate how far one has climbed up. And to recognize the position of oneself on the path of Yoga. But that also includes the state of Samādhi. Therefore it is described only after giving the sūtra of Samādhi.

6) The benefits achieved by the aspirant are only after achieving Samādhi and not before that. But in Yoga Upaniṣad the seer describes about the benefits acquired after Dhāranā, Dhyāna and Samādhi are different from each other. But the eight components of Aṣṭāṅga Yoga are interwoven, though each is described individually for the sake of convenience. They are subdivided into the external quest (Bahirāṅga-Sādhanā), the internal quest (Antarātmā Antarāṅga Sādhanā) which enables even the uninitiated to learn concentration, step by step, on concrete forms through systematic practice. Having reached maturity and refinement they are able to penetrate their innermost thoughts and feelings.
REFERENCES - DHYÂNA


2. Y. S. II. 51.

3. Ibid. II. 53.

4. Ibid. II. 52.

5. Ibid. III. 2.

6. Ibid. III. 1.


11. Ibid. Chap. III. 45.


15. Ibid. vs. 30.


17. Y. T. Up. vss. 85, 88, 91, 95, 98.


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23. Ibid. vs. 5.


27. Satkhandagama Vol. XIII. p. 64.

28. Y. T. Up. vss. 84-103.


32. Y. S. I. vss. 17, 18, 19.

33. Ibid. III. 2.

34. Ibid. III. 1.

35. Ibid.