

Yoga vidya is an invaluable gift inherited to us by our ancient saints. Maharshi Patanjali has described Yoga shashtra in the granth named Yoga darshan. As eight organs (angas) are included in Yoga, it is called Ashtang Yoga. Ashtang Yoga is distributed in two parts as Bahirang (External) and Antarang (Internal).

First five Angas of Ashtang Yoga :

1. Yama
2. Niyam
3. Asana
4. Pranayam
5. Pratyahar.

These five angas are called Bahirang Yoga. These five angas are associated with external activities. Hence they are called Bahirang Yoga. The remaining three angas: Namely Dharana, Dhyana and Samadhi are related to the conscience. Hence they are called Antarang Yoga in the Yogashashtra.

Antarang Yoga starts with Dharana. Pratyahar, its preceding anga is known as the door of Antarang yoga study of the Antarang Yoga. Dharana, Dhyana (Meditation) and Samadhi, all together are known as sanyam (control).

The body, senses and the mind are well - organised by Bahirang Yoga, while the consciousness is internally organised through Antarang Yoga. Control can be established on the material body through the study of Bahirang yoga, while control on the spiritual body can be established through the study of Antrang Yoga. Study of Antrang Yoga is also called as Raj-Yoga.

Now we would study all the three angas of Antarang yoga in detail.

● Dharana

Dharana is the first anga of Antarang Yoga : Maharshi Pantanjali has said in the Yoga-Shashtra.

‘देशबन्धश्चित्तस्यधारणाः ।’

That is to say :

To control the mind in limit of one region is called Dharana. The mind purified with the adequate study of Bahirang yoga gets concentrated at one place. It is called 'Dharana'. The general meaning of Dharana is concentration. Sadhana to increase the concentration of the mind is called Dharana. With the help of Dharna only, the mind can be concentrated successfully at one point.

‘धारणा पञ्चनष्टिका ।।’ That is,

The mind remains in the contemplated aim for five 'ghadi' (moments) is called Dharana. In other words to get the pure mind concentrated in some object or idol of one's favourite deity is called Dharana. Concentration is very important in life. With the help of concentration situation, mind and senses can be controlled.

Dharana can be performed internally and externally. First of all, the sadhak should practise external Dharana and then internal Dharana.

In External Dharana, the mind can be concentrated on some idol, jewel, gem, torch (Jyoti) by making vision steady at one place through Tratak with eyes open, while in internal Dharna the mind can be concentrated on material objects with closed eyes. In the same way effect can be made to see the sun, the star, God etc. with open eyes. The followings three things are inevitable for getting success in Dharana. (1) Patience (2) Enthusiasm (3) Holiness

- **Importance of Dharana**

Antranga yoga begins with Dharana. Hence it is very important.

- (1) If the sadhaka yogi has performed dharana properly, he can attain meditation first and then samadhi. Steady Dharana is the pre-condition of meditation and Samadhi.
- (2) If the mind has concentration, unsteadiness prevalent in the student gets removed. Concentration is very much essential in studies. Dharana removes unsteadiness of the mind and brings steadiness and concentration, which is very useful for the student in his studies.
- (3) Regular practice of Dharana brings steadiness in the mind and thereby increases self-confidence.

- **Subjects of Dharana**

Subjects of Dharana are of five different forms:

(1) **External Subjects** : Idol, picture, Omkar, Jyoti (torch) etc.

(2) **Mental Subjects** : Branch of a tree, sea, sky, idol of the God. External subjects imagined mentally.

(3) **Subjects** in the form of external organs of the body. The tip of the nose, eye-brow etc.

(4) **Internal subjects of the body** : The heart, the navel, chakras etc.

(5) **Subjects beyond the reach of the senses**: Hearing the sound (Nada), Flame darshan etc.

- **Methods for Dharana**

Maharshi Pantanjali has described various beautiful methods in Yoga sootra:

- (1) Keeping the mind continuously associated with some special distinguishing thoughts.
- (2) Remembering some object, or mental recitation of one's favourite God.
- (3) Taking support of some hint attained in dreams during sleep.
- (4) Concentrating the mind on any distinguished person who is completely non-attached.

Dharana is a process of all these three: Sadhaka (One who practises Dharana), Aim (Subject of Dharana) and Dharana (Concentration). All these three have independent existence in Dharana. Subjects (Aims) can be of three types. Tratak included in shatkriyas is also considered as the best means of Dharana.

(1) Relating to material (Aadhibhautik)

(2) Relating to fate (Aadhidaivik)

(3) Spiritual (Relating to the soul) (Adhyatmik)

(4) If Dharana is practised everyday faithfully and regularly, there is restraint in the tendencies and thoughts of the mind.

‘चित्तवृत्ति निरोधस्य।’

Hence the negative thoughts are removed and it helps in purification of nadi.

Meditation (Dhyan)

Maharshi Patanjali has considered meditation as the seventh anga which is included in Antranga Yoga but after practising Bahiranga angas continuously it becomes easier to practise Antaranga yoga.

The subject of Dharana and Meditation (Dhyana) is the same: i.e. concentration of the mind. In Dharana, concentration of the mind is not maintained continuously, but the mind can be concentrated through constant practice. It is called Meditation (Dhyana) i.e.

“तत्र प्रत्ययैकतानता ध्यानम् ।”

- i.e. to keep the mind steady without any type of thought in any situation is meditation.
- Concentration of tendencies of the mind is meditation

“ध्यानं स्यात् षष्टिघटिकम् ।”

The mind remains steady for sixty ghadi in the aim. It is meditation.

● **Types of Meditation**

In Goruksh method there is a description of two types of Meditation :

- (1) Meditation with attributes
- (2) Meditation without attributes

(1) Meditation with attributes

Meditation of which the subject is the three attributive (Maya) i.e. to meditate on ShriVishnu, Fire, the Sun, Image etc. is called meditation with attributes (or attributive meditation)

It is of three types:

(i) Feet (charan) Meditation

Meditation on feet (charan) of the God or Sadguru is called charan Meditation.

(ii) Form Meditation

To meditate on the sun, moon, God-Goddess or shri sadguru and to see their form within heart with closed eyes is called the form meditation.

(iii) Meditation on the tip of the nail

Join mutually fingers of both the hands performing kumbhak and keep both the thumbs parallel to each other. Hold the hand high and arrange it such that it is in straight line of sight of the nail of the thumb. Keeping both the hands in the same position, bring them downward, while performing Rechak. At last, bring both the hands in the lap. Mind that, during this whole process your vision (sight) should be on the tip of the nail of the thumb.

If your attention gets diverted inbetween, repeat the experiment from the very beginning.

(2) Meditation without Attributes

The meditation of which the subject is Para-brahma beyond three attributes is called meditation without attributes.

It is of four types:

- (A) Tip of the nose
- (B) Middle of the eye-brows.
- (C) Chanting of the mantra
- (D) Breathing in and out (Respiration)

(A) Meditation on tip of the nose : In this type of meditation the vision is to be made steady on the tip-part of the nose.

(B) Meditation on the mid-part of both the eye-brows : Sight is to be made steady on the mid-part of both the eyebrows.

(C) Chanting of Mantra- Chanting meditation : Sight is to be on the tip of the nose and then to chant the mantra. It is called meditation with chanting of mantra.

(D) Breathing in and out (Respiration). The mind is to be made steady on respiration and then it is to be observed.

● **Form and importance of meditation in yoga**

When the sadhaka has developed purity of the mind through Bahirang yoga, then Meditation in Anrang yoga is possible. If maturity is achieved in meditation, it becomes easy to achieve Samadhi stage. The sadhaka has to achieve condition of thoughtlessness of the mind through meditation. When the meditator disappears and there remains only the aim (Subject of meditation) and meditation (Process), that condition is nothing but meditation.

The Yoga-sadhan a keeping meditation in the centre is known as meditation-yoga.

In the adhyaya-6 of the Bhagvad-Gita, explanation about where to sit, how to sit in meditation is given.

- The Yogi stays in a lonely place, makes his mind steady and senses free from sensory subjects and tries to unite his Atma with the God (Paramatma)

- Sit on a carpet spread in well ventilated, holy place and make the mind quiet and meditate for purification of Atma. Meditation be done continuously for long, on the contrary it happens naturally. The sadhaka can remove the unsteadiness of his mind by practice of regular meditation and through renunciation (non-attachment) and devotion to God.

● **Benefits**

- By chanting 'omkar' (Chanting of mantra- Meditation) the process of breathing becomes efficient. Blood- circulation, digestion and efficiency of nervous system improves.

- Negative thoughts are removed and low mental condition can be eradicated.

- Meditation makes breathing process easy and thereby gets relief in diseases like Asthma, hysteria, forgetfulness

- Happiness in the mind without (any) reason, smile on face and humbleness of nature - this is the result of meditation.

-Bodily healthfulness is achieved and new diseases are kept aside

- Power of remembrance and concentration is enhanced Mind becomes controlled.

- The practitioner Sadhaka of Yoga becomes fearless and of sound mind.

- The sadhaka goes far ahead in the spiritual path and he comes and stands at the door of achieving God.

Thus, Meditation gives happiness, peace and satisfaction. Thereby, what life is, can be understood and enjoyed.

Samadhi

In Maharshi Patanjali Yogadarshan, Samadhi is the eighth and the last step and it is the third step in the Antranga yoga. The subject of Dhrarna, Dhyana and Samadhi is one and the same, but the degree of concentration with the subject goes on increasing.

When the Meditator (One who meditates) and meditation (Process)- both get engrossed in the aim, samadhi is realized. Then only the aim (Dhyeya) is experienced in Samadhi.

That is to say Samadhi is fulfilled as a result of continuous and constant meditation and mastery therein i.e. the Sadhaka automatically gets absorbed in samadhi.

• Definitions of Samadhi

According to Maharshi Patanjali

‘तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥ ’ i.e.

When the Meditation becomes enlightened in the form of aim only and free from its own self, it is called samadhi i.e. Meditation becomes similar to the aim (Dhyeya) and free from the process of meditation means Samadhi.

- Meditation, its excellence and mature stage means Samadhi.

- According to Maharshi Yagnyavalka, the stage of oneness (unity) of the individual soul (Jeevatma) and the God (Paramatma) is Samadhi.

- When in meditation only the aim (Dhyeya) is experienced and the consciousness (sense) of one's own form becomes zero, that stage is called samadhi.

- Samadhi means restraint from tendencies of the mind.

- It is said in Hath -yoga Pradeepika that the salt dissolved in water is in the water itself, even then it does not appear in the form of salt, as it has become one with water. Only water appears. In the same way in the stage of Samadhi, meditator (Sadhaka) and meditation have become one and identical with the aim. Hence there is only presence of aim.

Thus in Samadhi the mind controlled from its tendencies attains equality i.e. there remains no existence of the mind. In other words in the stage of Samadhi, the 'mind' becomes 'no- Mind'.

The mind gets absorbed. There is complete concentration in the stage of meditation, Even then the sadhaka is conscious about his own natural stage. But in Samadhi, there is only the feeling of existence of mind. The consciousness of natural existence is removed. The Yogi experiences himself only in the form of spirit (Soul), which is the pure and true form of the Atman. At last the feeling of non-duality of the Atma in Paramatma manifests and the yogi gets completely absorbed in it i.e. he attains liberation (emancipation) or Moksha.

In Samadhi the aim, the meditator and the meditation become one i.e. direct experience of Brahma becomes possible. He becomes free (liberated) from the bondage of place and time. It is called Samadhi in which the aim alone is awakened.

In Shri SkandhPurana.

‘दिनद्वादशके नैव समाधिरिह भण्यते । ’ i.e.

The mind becomes steady for twelve days., it is called Samadhi.

● Types of Samadhi

Samadhi is mainly of three types:

- (1) Sabeerj samadhi or sampragnyat (not free from thought) samadhi or Savikalpa samadhi
- (2) Nirbeerj samadhi or Asampragnyat (Free from thought) samadhi or nirvikalpa samadh.
- (3) DharmaMedha Samadhi

(1) Sabeerj Samadhi or Sampragnyat Samadhi :

In this samadhi the subject of the aim is present. Sadhaka enters in the region of pragnya (Intelligence) beyond the mind. Hence it is called sampragnyat samadhi.

(2) Nirbeerj Samadhi or Asampragnyat Samadhi :

When the dependence of Aim-subject also drops down (liberated) because of continuous practice of sabeerj samadhi along with aim-subject and there is only the experience of one's own pure form then Asampragnyat samadhi or nirbeerj samadhi is accomplished.

● In Nirbeerj samadhi the seeds (Beej) of Sanskara in the mind also get destroyed. Now the sadhaka is liberated from turning round of birth - death

● i.e. the mind is concentrated in sabeerj samadhi, While in Nirbeerj samadhi, the mind is restraint i.e. all the tendencies of the mind become inactive.

(3) **DharmaMedha Samadhi:** The Sadhaka gains knowledge of deep mysteries in the mind through continuous practice of Sabeerj and nirbeerj samadhi. He who is free from desire of this knowledge also attains vivekbuddhi (power of discrimination) awakened and with the strength of knowledge of vivekbuddhi the sadhaka accomplishes DharmaMedha samadhi.

With fulfilment of DharmaMedha Samadhi the sadhaka becomes free from panch clash (Five pains) viz. Avidya (Ignorance), Existence (Ego), likes and dislikes and firm attachment (strong desire to live) are destroyed. and the actions (with their seeds) also get destroyed with the fulfilment of DharmaMedha samadhi pains and actions end.)

That's why it is said the great aim of yoga sadhana is restraint from mind - tendencies.

: 'योगः चित्तवृत्ति निरोधः। '

Exercise

1. Answer the following questions in detail.

- (1) What is meant by external Dharana and internal Aadhibhautik Dharana (relating to material)
- (2) Explain the subjects of Dharana.
- (3) State and explain the types of meditation.
- (4) State and explain the types of Samadhi.
- (5) Explain the form and importance of Meditation in Yoga.

2. Answer the following questions in short

- (1) What is Dharana ?
- (2) Sadhana of which anga is essential for increasing concentration of the mind ?
- (3) What is Nirbeerj Samadhi ?
- (4) What is meant by 'restraint of tendencies of mind' 'चित्तवृत्ति निरोधः ' ?
- (5) State the types of Meditation.

3. Answer the following questions by selecting correct option from the options shown below:

- (1) With what is the Antarang Yoga related ?
(A) Bahirang (B) Bahirmukh (C) Niyam (D) Conscience
- (2) From which anga does the Antarang yoga start?
(A) Dharana (B) Dhyan (C) Samadhi (D) Pranayam
- (3) What is the first Anga of Antarang Yoga?
(A) Samadhi (B) Dharana (C) Yama (D) Meditation
- (4) What is ordinal numeral of the Dhyan in Antarang Yoga ?
(A) Sixth (B) Fourth (C) Second (D) Fifth
- (5) What is the last anga of Ashtang yoga ?
(A) Pranayam (B) Asana (C) Pratyahara (D) Samadhi

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