



Meru Institute
Yoga ~ Ayurveda ~ Community Ministry

Meditation Intensive

Dhāraṇā, Dhyāna, Samādhi

Yogacharya Ellen Grace O'Brian

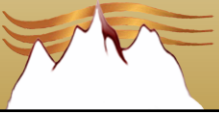
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Sūtra 3.1

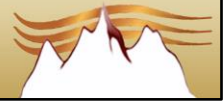
deśa-bandhaś cittasya dhāraṇā

Concentration is the fixing of the mind's attention to one particular point



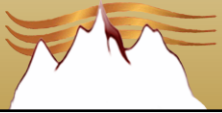
The practice of concentration and prāṇāyama are interdependent. If you practice prāṇāyama you will also achieve concentration. Prāṇāyama removes the veil of ignorance (avidyā) and inertia (tamas) that cover the pure state [essence].

—Sturgess



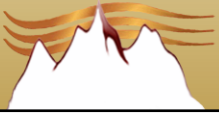
Dhāraṇā

- What happens during dhārāna
- What supports it?
- What hinders it?
- Why is it necessary?



Nature of the Mind & Meditation

- Instrument of perception and cognition
- Expresses evolutes of Prakṛiti
- Pervaded, and influenced, by the guṇas
- Both obscures and reflects the Self
- Becomes transparent and is transcended

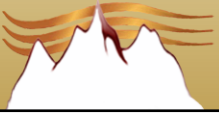


Antaḥkaraṇa: ***Mind as Internal Instrument***

Citta

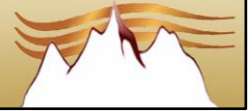
- Buddhi
- Manas
- Ahaṁkāra

How does the mind work?



Dr̥g Dr̥śya Viveka

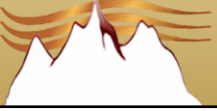
*The form is perceived and the eye is the perceiver.
It (eye) is perceived and the mind is the perceiver.
The mind with its modifications is perceived and
the Witness (Self) is the perceiver. But It
(the Witness) is not perceived (by any other).*



Sūtra 3.2

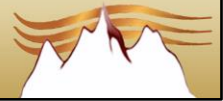
Tatra pratyayaika-tānata dhyānam

Meditation (dhyāna) is an uninterrupted flow of attention and awareness to the object of concentration.



Ordinarily a thought wave (vṛitti) arises, remains in the mind for a moment, and then subsides, to be succeeded by another wave. In the practice of meditation, a succession of identical waves are raised in the mind; and this is done so quickly that no one wave is allowed to subside before another arises to take its place. The effect is therefore one of perfect continuity.

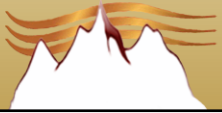
—Sw. Prabhavananda



Samādhi Sūtra 1.41

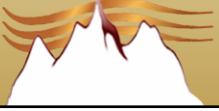
Samapatti, complete absorption of the mind when it is free from its vṛttis, occurs when the mind becomes just like a transparent jewel, taking the form of whatever object is placed before it, whether the object be the knower, the instrument of knowledge, or the object of knowledge.

(trans. Bryant)



Direct Experience Sūtra 1.49

The knowledge which is gained from inference and the study of scriptures is knowledge of one kind. But the knowledge which is gained from samādhi is of a much higher order. It goes beyond inference and scriptures.





Samādhi and Saṁyama

2.3 *Samādhi is when that same dhyāna shines forth as the object alone and [the mind] is devoid of its own [reflective] nature.*

2.4 *When these three are performed together, it is called saṁyama.*

(Bryant, trans)



Samyama and Kriyā Yoga

Metaphorically, samyama is another name for Kriyā Yoga...

- **Tapas** (path of action) – dhāraṇā (concentration)
- **Svādhyāya** (state of knowledge) – dhyāna (meditation)
- **Īśvara praṇidhāna** (the art of divine love) – samādhi (realization)

Kriyā Yoga

O Seeker! Human life is very short and is infested with many troubles and difficulties. Do not waste such a precious life with procrastination and postponement. Kriyā Yoga is the quickest means of success. Practice it with love and devotion, and reach with goal with samyama.

—Paramahansa Prajnananda

