

MEDITATION

Theory in the Sutras

PRATYAHARA “sense” a preparatory stage to concentration and meditation. It is the fifth limb of **PATANJALI'S** eightfold path of yoga, 'Raja Yoga' of Book 1 sutra 2

In present day terms we say that our relaxation practice is Pratyahara, sense withdrawal. In the context of Patanjali, it refers to a withdrawing of the senses from the external to subsequently unite Purusha with Prakriti. The inner with the outer .

SAMYAMA = ‘constraint, control’, defines the three stages of:

Book 3 sutra 4 on:

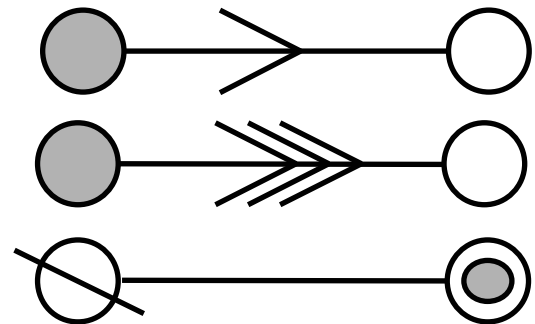
DHARANA concentration

DHYANA meditation

SAMADHI total absorption

SUBJECT → OBJECT

- 1 **Dharana** binds the mind to one place,
- 2 **Dhyana** flows, an uninterrupted stream of consciousness
- 3 **Samadhi** a 'merging', subject and the object of contemplation become one



Patanjali Mind control, through route of body and mind. Yama and Niyama, a moral code to help with emotional clutter, posture, and sense-withdrawal for control of both to open up to and quieten the mind.

Samyama The 3 stages: dharana, dhyana, Samadhi (concentration, meditation, ecstasy) See Patanjali 3.4

SCIENCE

What is the view of Science? Does the brain pattern change during Yoga practice. Has music a measurable effect. Are there other activities which predispose us to Meditation.

‘... and this act of awareness is not blissful but consists in bliss. While we ordinarily speak of pleasure as a reaction to **us**, to **things**, the meditator in samadhi experiences no distinction between himself, the world and the quality of his experience, because he **is** his experience and experience is the nature of bliss’ (Claudio Naranjo, Psychology of Meditation).

As well as Patanjali, The Upanishads, Bhagavad Gita and the Hatha Yoga are rich sources and should be referred to.