UNIT 12 – CONCEPT OF SAMYAM AND VIBHUTI

UNIT STRUCTURE

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12.1 LEARNING OBJECTIVES

After going through this unit, the students will be able to:

know the meaning of Samyam.

know about the Vibhutis.

know about the various super natural powers like Ashta siddhis.

promote themselves into the deep sadhana.

12.2 INTRODUCTION:

The eight limbs of yoga are yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and samadhi. All the limbs are together known as Ashtanga Yoga. Ashtanga Yoga is a spiritual practice and conscious life method with eight limbs. It leads to self-awareness, emancipation and the cessation of personal suffering. Sage Patanjali organized the many levels of Yoga in the Classical Age with the Yoga-Sutras, a 196-verse treatise composed. All 196 verses are organized into four chapters. Ashtanga is a Sanskrit word that means eight-limbed. The very first five limbs are called as Bahiranga Yoga and last three are called as Antaranga Yoga. Here in this unit, we are going to discuss about the last three limbs dharana, dhyana and samadhi.

12.3 CONCEPT OF SAMYAM

Sage Patanjali defines Samyama as the culmination of his eight-fold path, which includes dharana, dhyana and samadhi. These three comprise samyama. Sage Patanjali define Samyama in chapter three verse four as-

त्रयमेकत्रसंयमः॥

Trayamekatrasamyamah –3/4 P.Y.S.

Trayam: the three; ekatra: together; samyamaḥ: Samyama.

Samyama is the culmination of the three stages discussed above. It has two parts: Sam indicates flawless or thorough, whereas yama denotes control. So samyama refers to complete mastery of the psychic process or perfect control of mental attention. This is an extremely significant issue in yoga. It exposes the secret behind yogic powers. The application of samyama to different objects or thoughts will give rise to psychic powers called vibhootis. The samyama cannot be said to be complete without the merger of the three concentration processes. The object of meditation must become incredibly clear, with no personal consciousness. The object may be related to the body, mind, society, or personal property, among other things, but these two factors must exist. The samyama begins with subjective and objective consciousness, which is a dual awareness. You are aware of your object of meditation both internally and externally, yet the outer doors eventually close and you see only what is inside. That's dhyana. Then the item seen inside becomes clearer and clearer, while you lose your personal consciousness.

Higher awareness emerges through mastery of samyama. Samyama is the state of continuous thought on any object until the object becomes exceedingly clear and there is no personal consciousness for the time being. It increases awareness of the focus of attention. When focusing on Aum, it appears most vividly in the higher awareness. When I perceive something with my eyes, it is sensuous consciousness. When I close my eyes and try to view an item, I am experiencing mental consciousness. When an object, such as

Aum, appears in the form of a shadow, it represents deeper consciousness. Higher consciousness is what happens when it suddenly shines through from inside with all of its clarity and vividness. The learner may be aware of his body, existence, consciousness and the external environment, yet he also blinks. The symbol or thing shines brilliantly and consciousness returns. Following that, the object shines brilliantly in the chidakasha, but self-consciousness is lost. In such situation, prajna manifests itself. This is known as prajnaloka, which means the activation of the light of higher awareness, in which the object of meditation is most clearly visible.Patanjali states that Samyama combines the last three elements of his eight-fold path: dharana (concentration), dhyana (meditation), and samadhi (unity).

Dharana (concentration): Dharana is the process of limiting the mind to a specific region. Place here refers to either a mental or physical location. According to numerous faiths, a student has three options: objective, subjective, or visionary. So dharana refers to the mind's confinement to a particular location, object or area. The Mahabharata is an excellent example of focused attention. While teaching the Pandavas archery, their guru Drona questioned as to what item they could see. Arjuna claimed that he could only see the bird's eye, which was the target. This is a demonstration of concentration. When the mind is focused on a certain location, perception becomes intense. When the eyes are closed, the item, which could be a concept, an idea, or a word, appears vividly in consciousness. The mind does not move or leave the focus of concentration. Vikshepa denotes something that moves. Vikshepa represents oscillation. Concentrate entirely on the desha. It is sometimes thought that you can have two areas of concentration. For example, when practicing japa, the mantra is one component and the form is another. For a beginner, concentrating japa on two factors is preferable. Later, one may concentrate without japa. While blood flows into the brain, there will be vibrations and trouble focusing. Blood flow should be reduced and there should be no vibrations. We accomplish this via an optical technology. The visual system dampens the vibrations of the physical brain. If you look at one location with your eyes open, don't blink for a while and then close your eyes, you'll fall asleep in five minutes. Just as you may stop the waves or ripples on the surface

of water in a vessel by keeping the water calm, you can also stop the vibrations in your brain by removing various irritating stimuli. Even the physiological brain will be stopped. For this, we focus the attention on a single place, such as a chakra in the body like mooladhara, manipura, or ajna and fix our consciousness on it. Do not allow the thoughts to fluctuate. Thus, cerebral activity ceases for a period of time, during which concentration occurs. Initially, it is impossible to concentrate the mind for an extended period of time. Concentration is not forgetting. Shoonya samadhi or laya occurs when you forget everything, even the object, whereas concentration requires awareness of a single object. If you're concentrating on a mantra, you should be aware of it at all times. If there is a gap, it is concentration; otherwise, it is dhyana. It is important to remember that when concentrating, you are always aware that you are doing so. Meditation is not unlike concentration; it is simply a greater level of it. Dharana involves awareness of the object, which is occasionally broken throughout the process. Hearing an outside sound or having diverse thoughts enter the mind might disrupt one's awareness. Thus, dharana combines concentration of consciousness with pauses. Sometimes the breaks are so overwhelming that it is impossible to refocus. This is called vikshepa. It's an annoyance and a distraction. This is usually a challenge for a beginner. He may occasionally bring his thoughts back to the region, but not always. This is because the physical body is unstable. With the slightest movement of the body, the heart starts to beat faster and respiration increases, causing disturbance. Concentration becomes firm when the body is completely still, as if it were a stone. This is why maintaining a consistent posture is essential.

Dhyana (meditation): Dhyana is the continuous flow of conscious content. Pratyaya refers to the foundation of consciousness, which can be a notion, a sound, or anything else, whether subtle or coarse. When the consciousness in dharana becomes continuous, with no breaks or interruptions caused by other thoughts, it is replaced or transformed into dhyana. Dhyana can occur while performing dharana. Dhyana involves an uninterrupted flow of consciousness. Dhyana is defined as 'pratyaya-ekatanata', which means 'an unbroken continually stretched awareness of a very exactly uniform experience of the subject' and was chosen for these meditational processes. The subject's

consciousness should be so consistent throughout the dhyana process that there should be no variation in its awareness or cognition. Clearly, there will be a pure awareness of the subject's pleasant existing or 'blissful beingness', which is incompatible with the concept of pratyayaikatanata, or dhyana. That is, there will be no thinking about the subject during dhyana, because any thinking or ideation will immediately result in the possibility of an alteration, even little, to this concept. If the modification occurs, the pratyayaikatanata will be broken, resulting in an interruption of dhyana and a return to the dharana state. As a result, we might conclude that dhyana happens when nirvicarasamapatti reaches perfection. On the other hand, the meditation subject's thoughtless, or idealess, consciousness of pure pleasure-giving existence (in the citta) lasts for a long time. Finally, it develops into a samadhi.

Samadhi (Unity): Samadhi is the final stage of the octa-partite discipline known as Ashtanga yoga. Samadhi is the complete stilling of the mind, allowing the individual to be one with the universe. At this point, the yogi is completely disengaged from the material world and focuses entirely on uniting his or her awareness with a higher spiritual power. It is a wonderful form of total meditative concentration that comes after the practitioner has finished the first steps of Patanjal's eightfold path. Samadhi has deep spiritual importance since it represents self-realization and the ultimate relationship with the Divine. It is worth noting that dharana transforms into dhyana, which transforms into samadhi. In dharana, consciousness is interrupted; in dhyana, it is continuous and in samadhi, it merges with the artha, or object of focus. It could be a large or subtle thing. In samadhi, there is no awareness that one is practicing focus. It is commonly believed that in intense concentration, the object disappears, yet this sutra teaches us that the thing does not disappear; rather, it alone triumphs. Thus, if you concentrate on Aum, the symbol Aum, also known as artha, will appear in Samadhi. It will not vanish, but it will become the exclusive center of attention. As you progress through the stages of samadhi, the object of meditation becomes more distinct and vivid. Another important point to remember is that you are unaware of your own existence or that you are exercising focus.

Thus, samadhi has two characteristics: first, only the object shines and second, there is no awareness of the process or the self. Because there is no consciousness except for the object in samadhi, the mind appears to be inactive, but it is not blank; thus, the term iva is used. Samadhi is considered the pinnacle of all spiritual and intellectual activity, as well as a prerequisite for achieving samsara (freedom from the cycle of death and rebirth). In yoga, samadhi is thought to be the state at which individual and universal consciousness merge. It is a delightful kind of total meditative absorption that occurs after the practitioner has completed the early steps on Patanjal's eightfold path.

12.4 CONCEPT OF VIBHUTI

Vibhuti Pada is committed to the deeper development of yoga practice, with an emphasis on the mind's ability to materialize. Vibhuti Pada, which has been controversially interpreted as supernatural powers, refers to the supposedly super-human powers or siddhis that can be attained by following the eight-limbed path of yoga. In this pada the sage mentions variousVibhutis. Vibhutis are the fruits of samyama, when a sadhaka performed samyama on any subject or thing in this universe, the sadhaka attained Vibhutis on that particular subject or item. For example, by mastering the five elements as stated in the previous sutra, the yogi develops the eight psychic powers: anima, laghima, mahima, garima, prapti, prakamya, vashitwa and ishitva. His body becomes perfect and he overcomes all of the obstacles caused by physical and spiritual limits. Thus, there are three factors: the manifestation of the anima and other forces, the completion of the body and the removal of all obstacles.The ashta siddhis are eight different types of psychic abilities that work together.

Anima: Anima is one of the eight primary siddhis (abilities or magical powers) that can only be obtained via extensive samyama on the five elements. This skill refers to the yogi's ability to shrink to the size of an atom or smaller. The yogi can also modify the density of their body using this siddhi, allowing them to pass through solid objects. Achieving anima siddhi requires years of dedication to yoga, meditation and spiritual growth. Anima siddhi is one kind of yoga Vibhuti.

Laghima: The term "Laghima" comes from the Sanskrit word "laghimā," meaning "lightness" or "subtleness." In the context of yoga, Laghima Siddhi refers to the transcendence of the physical body's gravitational pull, which allows the practitioner to float or levitate easily above the earth. Patanjali's Yoga Sutras shed light on the Siddhis phenomena, which includes Laghima. According to these texts, Siddhis are not simply Parlor tricks or magical feats, but rather signs of heightened consciousness and spiritual progress accomplished through focused yogic practice of samyama.

Mahima: The term "Mahima" is derived from the Sanskrit word "mahimā," which means "greatness" or "expansiveness." Thus, Mahima Siddhi refers to the supernatural capacity to expand one's physical size to huge proportions that appear to be beyond the bounds of the human form. The Yoga Sutras of Patanjali shed light on the phenomenon of Siddhis, especially Mahima. According to these writings, Siddhis are more than just magical feats or exhibitions of superhuman power; they are signs of heightened consciousness and spiritual progress obtained through focused yogic practice.

Garima: Garima Siddhi has a certain fascination. The term "Garima" originates from the Sanskrit word "garimā," which means "heaviness" or "weight." Garima Siddhi refers to the magical capacity to become extremely heavy or considerably increase one's physical weight while seemingly defying gravity. Garima Siddhi is one of eight basic Siddhis referenced in ancient yogic literature, such as Patanjali's Yoga Sutras. These Siddhis are not simply magical feats, but expressions of heightened consciousness and spiritual progress attained through focused yogic practice.

Prapti: Prapti refers to the ability to travel anyplace. Prapti Siddhi allows the practitioner to travel to any location or collect any object instantly, regardless of distance or barriers. This means that the practitioner can overcome physical constraints like distance and hurdles. Those who achieve Prapti Siddhi are thought to have control over space, allowing them to travel long distances in an instant. They have the same ease of access to remote places or objects as they do to adjacent ones. Prapti Siddhi also bestows the capacity to fulfil any desire or wish immediately. The practitioner can easily

manifest desired items, experiences or outcomes, in accordance with the concept of manifestation through focused purpose.

Prakamya: Prakamya means desires or wishes, and "Siddhi" means attainment or accomplishment, therefore one could interpret its meaning as the attainment or fulfillment of desires. Praakamyam Siddhi emphasizes that through spiritual practice and consciousness mastery, individuals can actualize their wants or intentions. The capacity to manifest anything through will. However, it is critical to approach such thoughts with caution and humility, acknowledging that the ultimate goal of spiritual practice is frequently perceived as transcending desires and ego identification rather than achieving personal needs.

Vashitwa: Vashitwa refers to the power to manage one's own thoughts and emotions, as well as the minds of others. The word vashitwa comes from the Sanskrit word "Vash," which means "to control or subdue." It reflects the ability to regulate one's emotions, ideas and behaviours while leading a disciplined lifestyle. Self-control and self-discipline are emphasized in Hindu philosophy as essential for spiritual progress and enlightenment. Vashitwa is seen as an essential stage in the route to self-realization.

Ishitva: The ability to create of destroy at will. Ishitva is derived from the Sanskrit root "ish," which meaning lord or king. "Siddhi" refers to accomplishment or attainment. As a result, "Ishitva Siddhi" denotes the power to exercise lordship or dominion over various parts of life. Ishitva is the ability to exercise total dominion over all creation. This siddhi gives the yogi the ability to generate, sustain and destroy matter at command. Ishitva Siddhi may involve the power to control or command natural forces, manipulate elements, influence occurrences, or exercise dominance over other entities. This Siddhi is commonly connected with higher phases of spiritual development and is seen as a byproduct of profound inner transformation and realization.

These eight siddhis arise as a result of total mastery of the five mahabhutas. In addition to these abilities, there is the possibility of achieving physical perfection. The final success is that the yogi is unaffected by prakriti or

the elements. Sage Patanjali in his third chapter known as Vibhooti pada mention that various types of yoga vibhutis and all those vibhutis are achieved by a practitioner only with the practice with samyama.

Patanjali's Yoga Sutra 3.48 describes the profound Vibhuti that a yogi acquires via mastery over Samyama that is-

ततोमनोजवित्वंविकरणभावःप्रधानजयश्च॥

*Tato Manojavitvaṁ Vikaraṇa-Bhāvaḥ Pradhāna-Jayaś ca*3.48-P.Y.S.

When a yogi obtains complete mastery over their sense organs through samyama (the combined practice of focus, meditation and absorption), they receive three importantvibhutis: That is-

Mano-javitvam (Speed of the mind):The yogi's subtle body and chitta (mind-stuff) can travel at the same astonishing speed as the mind itself. This is not necessarily physical teleportation, but rather a tremendous cerebral agility and vigor that defies regular physical constraints.

Vikaraṇa-bhāvaḥ (Trans-sensory perception):The yogi achieves perception that transcends the ordinary bodily senses. This means they can see things that are independent from or outside the range of the normal sense organs (eyes, ears, etc.).

Pradhāna-jayaḥ (Mastery over primary nature):The practitioner obtains control or mastery over Prakriti (primordial nature or the subtle field of nature) and its constituent parts (gunas). This leads to an understanding of how all material existence is formed, giving the yogi a profound degree of control and non-dependence on the material world.

Accordingly, in the Vibhuti Pada of Patanjali’s Yoga Sutra, Sage Patanjali describes various kinds of vibhutis that arise as a result of Samyama practiced on different objects.Vibhutis manifest when a sadhaka establishes samyama on various objects, such as the threefold transformation (pariṇama), the correlation of word, meaning and cognition, celestial bodies such as the sun and moon,

vital centres like the navel, throat and heart, and the discernment between sattva and puruṣa, as described in the Vibhuti Pada of the Yoga Sutra.

12.5 MEANING OF ANTARANG YOGA

Antaranga Yoga includes final three limbs of the Eight Limbs of Yoga, or Ashtanga yoga: dharana, dhyana and samadhi. These yogic practices are known as antaranga sadhana. Patanjali's Yoga Sutras introduce practitioners to eight aspects of practice, allowing them to access all disciplines, both gross and subtle. The steps are designed to properly guide one through the layers of experience and achieve Oneness and Ananda or bliss. Antaranga pushes us beyond the physical and into the interior practices that enhance our connection to the spiritual parts of yoga that are commonly overlooked, allowing us to connect even deeper with our psychic energy.Antaranga pushes us beyond the physical and into the interior practices that enhance our connection to the spiritual parts of yoga that are commonly overlooked, allowing us to connect even deeper with our psychic energy. These states of being exist beyond the mind and are attained when practitioners pass from pratyahara to the object of focus. Dharana, or the state of concentration, happens when concentration consumes awareness and the object of one's concentration dissolves into oneness, shifting one's focus away from the initial object of attention. Antaranga means internal or inside and it relates to the three angas, or the final three of the eight limbs: dharana (concentration), dhyana (meditation) and samadhi (contemplation).

CHECK YOUR PROGRESS

Q1: What do you mean by Samyama?

Q2: What do you mean by Vibhuti?

Q3: What do you mean by Antaranga Yoga?

Q4: From where the Astha Siddhis are generated?

12.6 LET US SUM UP:

Patanjali states that Samyama combines the last three elements of his eight-fold path: dharana, dhyana and samadhi. The samyama begins with subjective and objective consciousness, which is a dual awareness. You are aware of your object of meditation both internally and externally, yet the outer doors eventually close and you see only what is inside.

Vibhutis are the fruits of samyama, when a sadhaka performed samyama on any subject or thing in this universe, the sadhaka attained Vibhutis on that particular subject or item.

Stablished samyama on the five elements as stated in the previous sutra, the yogi develops the eight psychic powers: anima, laghima, mahima, garima, prapti, prakamya, vashitwa and ishitva.

Antaranga Yoga includes final three limbs of the Eight Limbs of Yoga, or Ashtanga yoga: dharana, dhyana and samadhi. Antaranga pushes us beyond the physical and into the interior practices that enhance our connection to the spiritual parts of yoga that are commonly overlooked, allowing us to connect even deeper with our psychic energy.

12.7 FURTHER READINGS

Saraswati, S. Four Chapter on Freedom, Bihar School Yoga, Munger.

Karambelkar,P.V.Patanjala Yoga Sutra, Kaivalyadhama, Lonavla.

Vivekananda, Swami. Raja Yoga, Calcutta, Advaita Ashram.

Edwin Bryant. The Yoga Sutras of Patanjali, Rutgers University, New Brunswick

12.8 ANSWERS TO CHECK YOUR PROGRESS

Q1: What do you mean by Samyama?

Q2: What do you mean by Vibhuti?

Q3: What do you mean by Antaranga Yoga?

Q4: From where the Astha Siddhis are generated?

Answer to Q1: Sage Patanjali defines Samyama as the culmination of his eight-fold path, which includes dharana, dhyana and samadhi. These three comprise samyama. The samyamabegins with subjective and objective consciousness, which is a dual awareness. You are aware of your object of meditation both internally and externally.

Answer to Q2: Vibhutis are the fruits of samyama. Vibhuti Pada, which has been controversially interpreted as supernatural powers, refers to the supposedly super-human powers or siddhis that can be attained by following the eight-limbed path of yoga.

Answer to Q3: Dharana, Dhyana and samadhi together known as Antaranga yoga. Antaranga pushes us beyond the physical and into the interior practices that enhance our connection to the spiritual parts of yoga that are commonly overlooked, allowing us to connect even deeper with our psychic energy.

Answer to Q4: Anima, Laghima, Mahima, Garima, Prapti, Prakamya, Vashitwa and Ishitva are the example of Astha Siddhi which developed by a practitioner with the help of samyama.

⍰12.9 MODEL QUESTIONS

Short questions:

1.Samyama is the combination of Dharana, Dhyana and ---------?

2. Dharana, Dhyana and samadhi together known as ---------?

3. What do you mean by Antaranga Yoga?

4. What is Anima?

5. In short what is Vibhuti?

Long Questions:

1. What is Samyama? Explain the various limbs found in Samyama.

2. What is Vibhuti? Explain the details

3. What do you mean by Antaranga yoga? Explain.

4. Write a note on Astha Siddhis

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