

Light on the Yoga Sūtras of Patañjali

त्रयमेकत्रसंयमः ।४।

III.4 trayam ekatra saṁyamaḥ

<i>trayam</i>	these three
<i>ekatra</i>	jointly, together
<i>saṁyamaḥ</i>	defining, holding together, integration

These three together – dhāraṇā, dhyāna and samādhi – constitute integration or saṁyama.

Saṁyama is a technical word defining the integration of concentration (*dhāraṇā*), meditation (*dhyāna*) and absorption (*samādhi*). In *saṁyama* the three are a single thread, evolving from uninterrupted attention to *samādhi*.

Dhāraṇā is single-pointed attention. It modifies into *dhyāna* by being sustained in time whilst dissolving its one-pointed character implicit in the word ‘concentration’. When it becomes all-pointed, which is also no-pointed (that is to say equally diffused, but with no drop in attentiveness) it leads to total absorption (*samādhi*). Continuous prolongation of these three subtle aspects of yoga thus forms a single unit, called *saṁyama*. *Saṁyama*, is a state of immobility, and a *saṁyami* is one who subdues his passions and remains motionless.

The following analogy shows the organic relationship between *dhāraṇā*, *dhyāna* and *samādhi*. When one contemplates a diamond, one at first sees with great clarity the gem itself. Gradually one becomes aware of the light glowing from its centre. As awareness of the light grows, awareness of the stone as an object diminishes. Then there is only brightness, no source, no object. When the light is everywhere, that is *samādhi*.

As *dhāraṇā* is external to *dhyāna*, *dhyāna* to *samādhi*, *samādhi* to *saṁyama* and *saṁyama* to *nirbīja samādhi*, so the mind is external to intelligence, intelligence to consciousness and consciousness to the seer.

Dhāraṇā brings stability in mind, *dhyāna* develops maturity in intelligence and *samādhi* acts to diffuse the consciousness.

Dhāraṇā, *dhyāna* and *samādhi* intermingle to become *saṁyama*, or integration. The intermingling of mind, intelligence and consciousness is *saṁyama* of the three. The vision of the seer is equivalent to *nirbīja samādhi*.