

SAMADHI PADA IN THE SUTRAS OF PATANJALI THE INFLUENCE OF SAMYAMA ON THE QUALITY OF THE HUMAN MIND

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Abstract :

Yoga teachings No regardless from texts ancient as handle and base in do yoga. One of very text important is the Yoga Sutra compiled by Maharsi Patanjali. Patanjali's Yoga Sutras as composed text of 196 sutras and also 4 On as supporting and basic a inner yoga practitioner operate his sadhana . Patanjali's Yoga Sutras provide demands in a way gradually What just have to performed by a yogi or inner yogini do Yoga. All started from discipline and concentration , letting go all attachment and control wild thoughts . 51 Sutras provide understanding deep about thought That Alone . How to control it and also the aspects that influence it thought . All writer summarize in A discussion . Every the silk each other bound One form each other A pattern . In Journal This writer review about Samadhi Pada and its influence on the mind . Experience about thoughts and everything matter enter in realm of samadhi on and giving bright path for We all . Thought Alone experience different circumstances in circumstances written meditation direct in Samadhi Pada.

Key Words : Patanjali, Mind , Yoga

I. INTRODUCTION

Orderly life become dream everyone from various circles . All thing you want achieved in life also has its source from coordination between what you think and what you do . So from that , before action is also necessary think so as not to make a wrong step or be careless take something action . Necessity something procedure systematic in arrange thoughts and actions . Man No escape from attachment since somebody live , karma will always accompany it . In manage life required style the life that can be accepted in various circles and one of them is yoga. Published literature show that the majority of people do yoga because reason health and well-being in a way whole . Survey results focused period short This disclose that style modern living can considered as challenge main for yoga practitioners for obey regular yoga practice regular (Hv, Ilavarasu, & Sk, 2014) .

Effect profitable from yoga in part big observed in patients with disease Respiratory like asthma bronchial and also helps reduce fatigue , anxiety , and response emotional others to those who suffer cancer and disease cardiovascular (Jayawardena & Ranasinghe, 2020) . Yoga can practiced by various people with background behind different . Yoga also includes aspect

thoughts and deeds , deep the practice thoughts and actions become One unity . Yoga takes root from very civilization ancient and widespread to various parts of the world, since era past until now (Surpi, 2021) . Yoga is knowledge ancient source from the Vedas and consists from Lots branch For makes it easier in study and practice (Surpi, 2022) .

In an era of everything sophisticated , everyone has the gadget each as support various activity like order food and listening music . Along with development technology , yoga also continues develop until now . Frequent notifications from gadgets and devices electronic make thought difficult very to focus on something matter . Post era The Covid-19 pandemic has also brought Lots change Good literacy and also a person's level of focus in operate something matter . All yoga practice using relaxation as deep as it can be release all tension and pressure For prevent emphasis supposed immunity weaken response to attack infectious bacteria and viruses (Nagendra, 2020) .

Yoga itself interpreted as unification or combine between individual with high self or between Atman and Brahman. Yoga is one of them the path that is universal is road spiritual through customized stages with level a person's spiritual abilities (Sumertini, 2021) . Like statement that's yoga itself provide stages or capable discipline We run For reach something objective especially objective people Hindu that is moksha .

Yoga integrates practice very mind- body advanced , such as asana (yoga poses), pranayama (exercise breathing), dhyana (meditation), and practice relaxation (Farrier & Lewis, 2020) . (Prasāda , 1998) states that Maharishi Patanjali 's Yoga Sutras have being the most authentic scripture detailing Ashtanga Yoga principles . In 196 Sutras, or verse short concise , wise man give encompassing picture all about definite principles of Yoga currently popular at the time (Surpi, 2021) .

Yoga Sutras contain the ideas you have meaning deep proper For dived into for those who want happiness eternal . Because without dive deeply into yoga sutras difficult For understand What actually want to submitted by Pataanjali , a must dive done there is no other need carry out yoga discipline based the instructions that have been given outlined in a way systematic by Patanjali (Sumertini, 2021) . Patanjali stressed teachings of Bhakti to Lord with method fully deliver self to Him so ravaging diseases humans (klesa) do not capable binding the self (Atman) as is called in the sutra yogas citta vrtii nirodhah namely the yoga of cessation seeds the mind (citta) of taking various form change ; vrtti . Patanjali teaches way of devotion to Lord with say script holy OM over and over again . Because the Om character is symbol from those who don't limited (Isvara) (Sumertini, 2021) .

Dozens of puranas explain the duties and obligations of a Brahmachāri which is the first foundation of human life. It can be concluded that a Brahmachāri must perform asceticism in three aspects, namely the mind (tapa bhatin), asceticism of the mouth and asceticism of

actions. The mental asceticism in question is disciplining oneself to focus on learning, without being distracted by pleasure tendencies, such as thinking about the opposite sex or things related to the sensual (Surpi, 2019). Yoga discipline can also be applied in the life of a Brahmachari in carrying out his dharma or obligations in order to remain focused in learning.

The practice of the eight branches of Yoga begins with the dharmic values and disciplines of Yama and Niyama, such as ahimsa (non-violence) and satya (righteousness). Apart from this general branch of Yoga is Yoga Darshana - Yoga as one of the Hindu philosophical thoughts, as explained in Patanjali's Yoga Sutra, is considered the main text on Yoga (Surpi, 2022). This article will review the influence of Patanjali's Yoga Sutras, especially Samadhi Pada, on efforts to improve the quality of the human mind..

II. DISCUSSION

Patanjali's Yoga Sutras

Patanjali's Yoga Sutras are A text that discusses about yoga and consists of 4 chapters or on and 196 silk. Maharshi Patanjali put Samadhi on this as chapter First or at the beginning in the working Patanjali Sutras as introduction the journey of yoga practitioners called Yogi and Yogini. In chap First Here , Patanjali started it with give enlightenment general for yoga practitioners to reach objective end with pursue yoga, enlightenment here interpreted as A discipline self for they started it For look for A road with practicing yoga (Sumerta, Sugata, Widya Sena, & Subagia, 2020) .

Every the silk each other connected One each other and connected form A channel in implementation yogic discipline . Starting from samadhi pada, sadhana pada, vibhuti pada, and kaivalya pada. Samadhi Pada is A beginning commencement A journey a yogi and inner yogini operate yogic discipline . Patanjali composed in a way systematic about the stages carried out a Yogi that is do yogic discipline through Astanga Yoga or often called Raja yoga which includes : Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. Stages the explained in the Sadhana Pada, sutra. 28-55 and Vibhuti Pada, sutra. 1-3 (Sumertini, 2021) .

Freedom highest in Yoga it is Kaivalya that begins from Samadhi Pada. Together , the principles bring somebody through the right way For reach objective end realize Self . We saw so Lots things around us that lead us astray objective main our life (Kaivalya). Obstacle This can removed with help Abhyas & Vairagya. Like in Patanjali Yoga Sutra, Maharshi Patanjali says that abhyāsavairāgyābhyāṁ tannirodhaḥ and maharshi Vyas say that thought flow like river two direction ; He flow For kindness , and he flow For crime (Manisha, 2019) . Yama and Nyama as code ethical must done in operate discipline This . Yama and niyama are code ethical must focus moment We start practice . Code ethics This required For overcoming " disorders emotional on the mind . Because silk begins with goal " citta vritti nirodha " or calm difficult thoughts arranged , that's it appropriately We deal with possibility vrittis (or ,

disturbances) arise from indecision feeling . Vrittis This accumulated during Lots our birth experience . Asana makes body flexible and strong and giving health and healing , creating a solid platform For yoga practice . Pranayama facilitates pranic currents flow without obstacle to all cell body , and pratyahara are interesting sense to in making step First in meditation become Possible (Srinivasan, 2021) .

All started from “ Atha Yoganushasanam ” which means Now concentration explained ”. A The starting sentence a process where concentration emphasized and involved thought . In the Samadhi Pada Sutra II it is explained namely “ Chitta yoga vritti Nirodhah ” which means “Yoga is withhold thought from take various form ”. From here can concluded in matter This thought detained so as not to take Lots the form that Patanjali likens like lakes and also waves . Self we really are is at the bottom the lake is not can seen with clear if the water No calm . Maharsi Patanjali explains thought There is in 3 circumstances , namely Sattvam , Rajas and Tamas. At the Moment wave wave or vritti can controlled , sattvam will appear in form calm thought . Rajas and Tamas themselves is circumstances Where thought active and dark . Based on research characteristic features personality as measured by the VPI has show significant improvement in score characteristic personality satvik among the participants and a significant decrease in score rajas and tamasic properties among arm AY as results from yoga practice (Mewada et al., 2022) .

Samadhi Pada and Mind

Everything that touches about thought Already stated start from the first sutra according to Swami Vivekananda's version and perspective writer (Vivekananda, n.d.) . Here there is results recap writer from Each Sutra in Samadhi Pada is :

1. Atha Yoganushasanam : Here concentration explained . Concentration start explained and concentrated Alone involve thought to focus on something things and concentration as beginning yogic discipline .
2. Yogashchittavrttinirodhah : Yoga is withhold mind-stuff (Chitta) of take various form (Vrttis). There explained that We all own chitta like lake and vrtti like wave his base lake is self we are real . For know self we are real wave his must calm so that the lake water clear and achieving calm towards samadhi. Can also interpreted as for can see self we really are control to thought must done .
3. Tada drashtuh svaroope avasthanam : At the moment that (when concentration) seer (Purasa) rest in the situation myself (no modified). When concentrate seer rest in the situation alone , and when wave stop lake become calm down , we see the ground below lake . Likewise with our mind see self We Alone moment calm without mix matter whatever .
4. Vrittisaroopyam Itaratra : At another time (apart from concentration) seer identified with modification . Thought modified in matter This I feel sad , people blame me and the results is misery . In another side besides concentrate , we view and modify the feelings that we feel it Because Lots sourced thing from ripples .

10. Abhavapratyayalambana vrittirnidra : Sleep is Vrtti which includes feeling emptiness . VRTI class next is Sleep or dream that is circumstances that are not Can perceived , no can remembered Because No felt . Reason main We remember Sleep is that during Sleep There is class wave certain in thought . Memory Alone is other classes than The so -called Vrtti smriti .
11. anubhootavishayasanpramoshah smritih : Memory is when (Vrttis of) the perceived subject No sneak go (and through impressions return to awareness) . Here explained that Dream is another form of deep ripples circumstances awake called memory . When type ripple strange so called Sleep throw Chitta to in ripple memory , that is called dream . In matter This dream become something memory Because given chitta inside it .
12. Abhyasavairagyabhyas Tannirodhah : Control they is with practice and non- attachment . Thoughts , for own non-attachment this , must clear , kind and rational . All something about self We is results from habit . How to train it is Keep going do and think in accordance what do you want? There is make it self You like What . That all will changed become character You . Character is repeated habits .
13. Tatra Sthitau Yatno Abhyasah : Struggle Keep going continuously For guard they (Vrttis) under control perfect is exercise . Exercise This For maintain form chitta and prevent his changed become form wave . With abhyasa or habit continuously without hope whatever , mind will can controlled according to Patanjali.
14. One dirghakalanairantaryasatkarasevito dridhabhoomih : The foundation become sturdy with effort and practice continuously with great love (so that the goal achieved). Withhold self No come in 1 day But Long continuous exercise . Strong foundation can built with consistent exercise . So from that 's important For practice thought We .
15. drishtanushravikavishayavitrishnnasy vashikaran the same vairagyam : Effort that , that came to those who have release thirsty them will things good to see or heard and willing for handle things that is non-adhesion . Rejection is freedom indeed Reject and release something that makes us bound is steps early towards handling mind
16. Tatparan Purushakhyatergunnavaitrishnyam : Extreme detachment That even release quality , showing (nature Actually from) Purusa or the soul . Concentration perfect is objective from yogi maka from That can achieved with release existing attachment .
17. vitarkavicharanandasmitaroopanugamat sanprajnatah : The so- called concentration correct knowledge is that which is followed by reasoning , discrimination , happiness , ego which is not fulfil condition . In matter This concentration No just focus on something thing , but also accompanied with reason and happiness .
- 18 . tasya vachakah prannavah : the word of manifestation is Uncle. Om (Aum) is voice like that's it , basic from all voice . Letter first , A, is voice root , key , pronounced without touch . Since long ago, spells and powers sonic they has become source strong well-being for all over creation . The spell originates from the primordial sound OM which is voice creation (Swami, 2017) . OM can used as sender We in operate concentration and constitute Hyang Widhi symbol That Alone .

19. Tajjapastadadarthabhavanam : Repetition this (Om) and reflect meaning (is the way). Way to reach non-attachment will all things and control them thought can started with use the word Om in thoughts and speech We .
20. inlay pratyakchetanadhigamopyantarayabhavashch : From there is obtained (knowledge about) introspection , and destruction obstacle . From here obtained strength For penetrate obstacles that for reach concentrate and destroy obstacles that exist within oneself a Yogi and a Yogini.
21. vyadhistyanasanshayapramadalasyaviratibhrantidarshanalabdhabhoomikatvanavas hitatvani chittavikshepastarayah : Illness , mental laziness , doubt , tranquility , cessation , wrong perception , lack of concentration reached , and moved away from circumstances when obtained , is obstructive interference . Patanjali mentioned This as obstacle a yogi within reach concentration real and obstacles in do yoga Alone .
22. Duhkhadaurmanasyanggamejayatvashvasaprashvaa vikshepasahabhuvah : Sadness , mental stress , body and respiratory tremors No regular , accompanying non- retention concentration . Concentration will bring calm perfect to mind and body every time it is practiced . When practice has been misdirected , or No Enough controlled , interference This come . With repetition of Om and surrender self to Lord will strengthen thought . Shock flustered will come to almost everyone . Don't care they The same once , but keep going train . Exercise will cure them , and create the foundation sturdy .
23. Prachchhardanavidharanabhyan waprannasya : With throw away and hold Breath Here start explained about pranayama and also about that prana Alone . Words used in Prana. Prana does not exactly breath . This is Name For energy that exists in nature universe . Anything you see in nature universe , anything that moves or work , or own life , is manifestation from this Prana . -total amount of energy displayed in nature universe called Prana. It is this prana that is manifested as motion , as motion nervousness in humans or animals , and. Entire natural universe is combination from Prana and Akasa ; So does the body man . Now This throwing out and retaining Prana is what is called Pranayama. Patanjali, father Yoga Philosophy , no give Lots instruction special about Pranayama, but then other Yogis discovered various matter about this Pranayama , and make it knowledge great knowledge . you just throw away air out , and pulled it to in , and hold it during a number of at that time course , and with that , mind will become A little more calm . This Prana it's not breath . But what causes motion breath , what constitutes vitality breath is Prana.
24. vishayavati va pravrttirutpanna manasah sthitinibandhini : Forms concentration that brings outside normal Perception sensory cause perseverance thought . This in a way experience come with Dharana, concentration ; Yogis says , if thought become concentrated at the tip nose somebody start kiss . If He become concentrated in the roots tongue somebody start heard here ; if at the end tongue somebody start experiencing beautiful flavors ; if in the middle tongue , someone feel as if He touch with something . If somebody center his mind was on the ceiling mouth , ia start see things Strange . If someone whose mind disturbed want to take a number of this Yoga

- practice , however doubtful the truth , the doubt will stop , when , after A little practice , things This come to him , and him will do it stand . Perseverance thought can achieved with practice concentration involved sensory , as exercise from concentration That Alone .
25. vishoka va jyotishmati : Or (with meditation on) the Transcendent Radiant One all sadness . This is another kind of concentration . Meditation or concentration with light here is part from concentration . Navigate thought you're on a bright and shining light body You .
 26. Vitaragavishayan va Chittam : Or (with meditation on) the heart that has release all attachment to objects sensory . Take it some saint , some great person you respect , some saint you know The same very No bound , and think his heart . Heart That has become No cling to , and meditate on the heart That ; That will calm thought . If you do not Can do there it is method furthermore . After you can let go attachment , Patanjali goes on to explain that You can make people who you are respect as object from concentration That Alone .
 27. Svapnanidrajnanalambanan va : Or with meditate on the knowledge that comes in Sleep . Sometimes somebody dream that he has see angel come to him and talk to her . Think dream That as real , and think about it That . If you do not can do that , think about it matter holy whatever is fun You. you can use dream depends You Alone in meditation this and the future will give impression certain after You conscious and awake from meditation imagine get up after such a dream reality .
 28. Yathabhimatadhyana : Or with meditate on anything of interest for somebody as Good . This No means subject wicked anything , but whatever good you like , whatever place you like the most , view whatever you like best , ideas whatever you like most , whatever you like center thought . Object whatever can You make it meditation with objective certain too.
 29. Paramanu Paramamahattvantosya Vashikarah : The Yogi's Mind with thereby meditate , become No hindered from the atom to the Infinite Limited . Thoughts , with exercise this , with easy ponder the smallest things , too matter biggest . With thereby wave thought become more dim . With exercise meditate and reflect matter small inside wave thought can dimmed .
 30. ksheennavritterabhijatasyev manergrahitrigrahannagrahyeshu tatsthatadangjanatasamapattih : Yogi whose Vrttis has become No powerless (controllable) obtains in the receiver , receiver , and accepted (self , mind and object external) , concentration and similarity , such as crystal (in front object colored different) . From here the yogi gets accept all the thing that exists , here it is part from meditation . Thought No Again identified and produced misery However received and accepted . Here Yogi looked three things , recipient , received , and recipient , correspond with Soul, objects , and thoughts . There are three object given meditation to We . First things rough , like body , or material objects , second things smooth , like mind , Chitta , and third Purasa fulfil conditions , no Purasa That yourself , but rather egoism . With practice

- , Yogi becomes established in all meditation This . Every time he meditate , he can prevent all other thoughts ; he become identified with what is he intermediary ; when he meditate he like piece crystal ; before flowering , crystal almost identified with flower . If the flowers red , the crystal seen red , or If the flowers blue , the crystal seen blue .
31. tatra shabdarthajnanavikalpaih sankeerna savitarka samapattih : Sound , meaning , and resulting knowledge , being mix stir , is (called Samadhi) with reasoning . Result of meditation the is samadhi with reasoning . Always There is our message get it from meditate . Sound here means vibration ; that is , current the nerves that carry it ; and knowledge , reaction . All various meditation that has We do so far this , Patanjali said Savitarka (meditation with reasoning) . Later he will give we are more Dhyana high and more tall .
 32. smritiparishuddhau Svaroopashoonyevarthamatranirbhasa nirvitarka : Samadhi calls without reasoning (come) when memory purified , or without quality , only disclose meaning (of meditated object) . With only disclose meaning from observed object wave will replaced by an object the .
 33. tasyapi nirodhe sarvanirodhanirbijah samadhih : In fact with control this (impression , which hinders all other impressions) , all restrained , comes Samadhi " without seed . you remember that objective We is For understand that Spirit Alone . We do not can see the Soul because has mixed with nature , with mind , with body . The stupidest person think his body is the Soul. More people educated consider his mind is the Soul, but both are wrong. What makes the Soul mix with all These are different waves in Chitta This appears and covers the Soul, and us just reflection small from the Soul through waves this , so , if wave That is anger , us seeing an angry soul : "I am angry , " we say . If wave That is wave our love see self We reflected in wave that , and said that We currently love . If wave That is one of the weakness , and the Soul reflected in it , we think We weak . Various idea This originate from impressions these , Samskaras that cover this Soul . Characteristic true Soul does not felt until all wave eased ; So , first , Patanjali teaches We meaning wave This ; second , method best For push they ; and third , how make One wave so strong For push all wave others , as it were fire eat fire . When only one remaining , will easy For pressing it too, and when That lost , Samadhi of concentration This called without seed ; He No leave anything , and the Soul is manifested as existence , in his glory Alone . So be alone We know that the Soul is not something compound , la is the only one simple immortality in nature universe , and, by thus , It no can born , It no can die , It Eternal , no can destroyed , Essence constant intelligence live

III. CLOSING

Samadhi Pada gives very understanding deep to everyone especially Yogis and Yoginis. Every silk each other intersect and connect as well as very very connected with thought . Here obtained that For can control thoughts and concentrate on something things and work especially in meditate . Required effort and practice continuously . Like a continuing athlete

forged and trained For can win something match , as well as thought . Thought can controlled with concentration and focus on the object certain that we create depends the goal . The Om mantra here also makes things easier We in enter to practice focusing and moving on to meditation . From the first Sutra up to 51 in Samadhi on giving right direction For attain Samadhi and liberation For find Purusa or true soul . Naturally in the practice first of all We must release existing and permanent attachment with consistent exercise . You can do it here too concluded how strong strength thought form samshara and forming character We . So from that , Mind can We control it even We modification with exercise concentration prolonged and releasing existing attachment . Hopefully Journal This give understanding for reader regarding Pada Samadhi and its practice .

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