



A SYSTEMIC STUDY ON DHYANA (MEDITATION) EFFECT OF COLLEGE GOING STUDENT

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ABSTRACT

People today, especially students, are overworked mentally, which has a negative impact on many students' memory and focus. The mind's tendency to move from idea to idea makes it restless and unable to focus. Students who practice dhyana (meditation) feel more at ease and tranquil since it helps them get to know themselves better. The observation revealed that concentration, dhyana, and smriti had a substantial impact on students. The study demonstrates that college students' concentration and smriti significantly improve after practicing meditation.

KEYWORDS - Dhyana, Concentration, short term memory.

INTRODUCTION

The latin root 'med', which means to measure, is the source of the word meditation. The word's current definition is "to give close attention," "to measure," and "to reflect." Dhyana, the Sanskrit term for meditation, is used in Ayurveda and is closely linked to the word "dhyati," which means to reflect. Dhyana is included into yoga activities and leads to samadhi and self-knowledge. Dhyana is an unbroken stream of consciousness, current of thinking, and flow of awareness. Dhyana, which involves concentrating the attention on an object without pausing, resulting in an unbroken flow of the mind, which promotes calm and improved mental concentration.

When Exams or Results are at their highest, academics play a significant part in a student's life; this causes the student to become irate, concerned, agitated, or apprehensive. Today, one of the main issues facing students is emotional breakdown. As a result of increasing their exposure to others, people become more irritable and their lives become chaotic. The peer pressure of standing out from the crowd and having their own identity makes students unable to resist; as a result, they begin to live for other people and entirely lose sight of who they are.

In Ayurveda, mental things are defined as everything that may be known by mental means, including thinking, contemplation, hypothesis, attention, and decision. The action of the mind is represented by control over sensory organs, constraint, hypothesis, and deliberation. Concentration, memory, inner serenity, and stability may all be improved with mind control techniques like meditation.

METHODOLOGY

A variety of publications, modern and Ayurvedic textbooks, legitimate websites, reputable magazines, original works, manuscripts, a Sanskrit dictionary, and other sources have all been consulted.

CONCEPT OF DHYANA

Dhyana is the practice of uninterrupted thinking directed at a single object of focus. Typically, a thought wave will develop, persist for a little period, then fade, followed by another thought wave. In Dhyana, the seeker maintains uninterrupted focus on one thing for a long time. The term "dhyana" refers to the unbroken flow of thoughts toward the dhyana's purpose and the phrase "which gives ultimate bliss."

TYPES OF DHYANA

1. Saguna dhyana, which is described in the Atharvaveda Sagunadhyana is dhyana performed by focusing on an idol or symbol. Sagunadhyana is the practice of controlling breathing while focusing on the ideal God for 60 seconds.

2. Nirguna dhyana - According to the Shandilyopnishad, nirguna dhyana is dhyana via mastery over the soul (atma).

Nirgunadhyana practitioners can only reach Samadhi after 12 days. Once the individual has mastered vayu, he will be liberated from jivana and experience Samadhi, which is a prerequisite for the union of the jivatma and paramatma. Similar to how water assumes the shape of a container, the mind, when it considers an object of thought, integrates so seamlessly with the mind that there is never even a brief break in the flow of thinking.

- Sthuladhyana (gross meditation) is the act of meditating while gazing at an offensive idol, guru, or other figure.
- Jyotirmayadhyana (bright meditation) - Jyotirmaya dhyana is the practice of meditating over a luminous object.

- Sukhsma dhyana (subtle meditation): Suksmadhyana is the practice of meditation on subtle concepts such as bramha as point (bindu) and kundalini power.

Dhyana is described as the seventh limb of this path in the Yoga Sutras 27, an important work of the Yoga school of Hindu philosophy, coming after Dharana and before Samadhi. Dhyana and Dharana are inextricably linked; one leads to the other. Dhyana is the process of the mind, whereas dharana is a state of mind. In contrast to Dharana, dhyana requires the meditator to actively participate in their chosen concentration.

DISCUSSION

When the mind is concentrated on anything, as in contemplation (Dhyana), there is "a course of uniform modification of knowledge," according to Patanjali. According to Bronkhorst, the first chapter of the Yogasutras clearly shows Buddhist influences, which are supported by sutra 1.20, which claims that asamprajnatasamadhi is preceded by "trust (sraddha), energy (virya), mindfulness (smriti), and insight (prajna)". "The definition of Yoga given in the first chapter of the Yoga Sutra does not fit the descriptions contained in the same chapter," claims Bronkhorst.

Raja Yoga—also known as "Dhyanayoga"—is a kind of yoga created by Patanjali.[31] Dhyana, which is practiced after earlier exercises, is described as "a refined meditation practice" that requires "deeper concentration of the mind." Dhyana is regarded in Hinduism as a tool for acquiring self-knowledge. It is a step in a self-directed awareness and uniting Yoga process that transforms a universe that is by nature perceived as fragmented into an integrated oneness with Brahman and the self. In Hinduism, the term "Brahma" has been defined in a variety of ways, from the non-theistic, non-dualistic Ultimate Reality to the theistic, dualistic God.

According to Edwin Bryant, the Yogasutras describe Dhyana as the "continuous flow of the same thought or image of the object of Dhyana, without being distracted by any other thought" (verse 3.2 and other places). According to Vivekananda, Dhyana is described in Patanjali's Yogasutras as "the power of flowing in an unbroken river, as it were, towards that moment when the mind has been taught to remain focused on a given internal or exterior place. This condition is known as Dhyana.[36] Dhyana is focused Dhyana, when the practitioner examines the object of Dhyana without interruption, beyond any recollection of ego or anything else. Dharana was the stage in yoga where the yogi kept one's mind to one object for a prolonged length of time.

CONCLUSION

In Dhyana, the meditator is solely aware of his or her own being (awareness of being), his or her thinking, and the subject of Dhyana. He or she is not aware that he or she is engaging in meditation. Dhyana is different from Dharana in that during Dhyana the yogi uses his mind to focus only on the object of Dhyana and the object's facets, without being distracted. In Hinduism, the technique of dhyana awakens the soul, also known as the purusha or

Atman, the basic plane of existence and Ultimate Reality, as well as the unhampered, conflict-free, and joyous state of freedom and release (moksha), with practice.

CONFLICT OF INTEREST -NIL

SOURCE OF SUPPORT -NIL

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