

ках щодо сакрального. І, дійшовши до нашого часу, зберегла їх у багатоманітних формах та проявах. Так, чи мова йде про виконання, чи про нотну систему, чи про відношення до музиціювання як до способу споглядання, чи про природоцентричний зміст класичних творів, чи, зрештою, про саму флейту сяо (яка втілила у собі традиційні принципи) – все це зберегло в собі давній дух, витриману естетику та етос старожитніх священних звичаїв.

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The term dhyana in the system of yoga: deconstruction

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Dhyana (*dhyāna*), a category of yoga and a practical element of the teaching, is one of the basic elements of yoga philosophy (*yogadarśana*). Modern texts translate it as meditation. This term has ancient roots that go back to *R̥g Veda* (ca. 1200 BC), a sacred text of Ancient India. Later *dhyāna* becomes a part of yoga in the *Upaniṣads*, and a cornerstone in the framework of *Patañjali's* yoga. It is a fundamental term that other descriptions of yoga practices rest on.

The purpose of the report is to uncover meanings attributed to this term at the time of *R̥g Veda*, early *Upaniṣads* and *Patañjali's Yogasūtras*,

to illustrate the relation between them and to determine transformation of *dhyāna* meaning. Despite the fact that *dhyāna* has been studied very precisely in *Yogasūtras of Patañjali* by many honorable scholars (S. Dasgupta, S. Vivekananda, S. Radhakrishnan), little attention has been paid to understand the roots of this term in previous texts. Some studies have been done to shed some light on the Sanskrit root *dhī* in *Ṛg Veda* (T. Elizarenkova, J. Gonda, L. Renu) [Elizarenkova 1995, p. 7]. However, there is a gap in understanding of the change of *dhyāna*'s conception in the three different textual periods from the hymns of the earliest texts over to *Upaniṣads* and down to the *Sūtras of Patañjali*. This speech is entitled to show different meanings of *dhyāna* in each of the mentioned textual periods. Its goal is to compare them and show the process it has undergone to become a major concept of philosophy of yoga. This understanding will clear a common confusion of using generic translation of the term *dhyāna*.

The materials studied include translated fragments of the aforementioned texts that define the term *dhyāna* (T. Elizarenkova, A. Syrkin, R. Griffit).

Ṛg Veda (RV). The term *dhyāna* is not used in RV; however, this source does contain words of the same root, such as *dhīḥ* and its derivative *dhītiḥ*.

Text analysis of RV shows the root *dhī* to be imbued with mythological images. Any specific descriptions of practices and pragmatic aspects are not given there. Man's activity related to *dhī* is directed from the inside into the outside. It is addressed to superior, more sophisticated phenomena. This root is used for words that foster extension of vision, comprehension, and cognition of the universe.

The Upaniṣads. Later on, during the period of early *Upaniṣads* (800-300 BC), the use of the term acquires a different meaning. The *Upaniṣads* are the first source to introduce the term *dhyāna*. Here the first techniques are being modeled and metaphors describing the process are given. On the one hand, one needs to master their mind for the purpose of cognition (*dhyāna*), and on the other hand, cognition is the primary assistant in taking mind under control. The authors of the *Upaniṣads* single out consciousness structures and arrange them hierarchically. *Dhyāna* is bigger than *chitta* or *manas*, yet smaller than *vijñāna*. It is in the *Upaniṣads* that cognitive power of *dhyāna* becomes introspective

[Whicher 1998, p. 13], making ātman's (self, selbst) *tattva* (suchness) an object of *dhyāna*'s cognitive function.

Patañjali's Yogasūtras. In *Yogasūtras of Patañjali*, the philosophy of yoga attains its elegance, consistency and philosophic exactitude. Patañjali not just makes a harmonious compilation of knowledge taken from early heterogeneous texts, but it also provides a consistent introduction and explanation of every term.

The analysis of the term *dhyāna* in *Yogasūtra* was made on the basis of *sūtras* 2.11 and 3.2. Here *dhyāna* stands for the process of cognition that conduces subject's ability to obtain any qualities of an object by means of embracing it with one's mind, that is, by meditative immersion into this quality [Smirnov 1983, p. 208].

Patañjali gives an exact definition of the *dhyāna* category leaving no room for implied knowledge – inherent to the whole corpus of previously discussed texts.

Conclusion. The meaning of the term *dhyāna* is non-homogeneous. Analysis of definitions history has shown that the term meaning was continuously changing, going from less specified and poetic in its first mentioning in RV to clear and unambiguous definition given in *Patañjali's Yogasūtras*. At every stage, it implied different meanings. When using this term in modern science, it is essential that one specifies the exact meaning of the used term; otherwise it shall result in inaccuracies and misunderstandings.

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