Review

The Alchemy of Mind: Integrating Sanyam and Joriki into the Framework of Fundamental Peace

Luis Miguel Gallardo *

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The Alchemy of Mind: Integrating Sanyam and Joriki into the Framework of Fundamental Peace

Luis Miguel Gallardo

Shoolini Universsity, India; lgallardo@worldhappiness.foundation

Abstract

Ancient contemplative traditions offer sophisticated technologies for cultivating stable states of consciousness underlying sustainable well-being. This integrative review synthesizes empirical and theoretical literature on Patañjali's Sanyam—the integrated practice of Dharana (concentration), Dhyana (meditative absorption), and Samadhi (non-dual awareness)—and its Zen parallel, Joriki (concentration power), with contemporary research on consciousness neuroscience, hypnosis, transpersonal psychology, and happiness science. Drawing on 187 peer-reviewed studies, this paper establishes a framework linking these practices to Fundamental Peace: a primordial, non-reactive ground state of inner stillness and clarity from which authentic happiness and flourishing emerge. Convergent evidence demonstrates that Sanyam and Joriki cultivate ekagrata (one-pointedness), producing measurable changes in brain activity, autonomic regulation, and phenomenological experience. These practices share structural parallels with clinical hypnosis and facilitate access to non-ordinary states characterized by reduced default mode network activity and dissolution of subject-object duality. Implications for transpersonal psychology, clinical practice, and global happiness initiatives are discussed.

Keywords: Sanyam; Joriki; fundamental peace; meditation neuroscience; transpersonal psychology; consciousness; ekagrata

1. Introduction

The contemporary crisis of meaning, purpose, and well-being has prompted renewed interest in ancient contemplative technologies that promise access to deeper dimensions of human consciousness and sustainable flourishing (Wahbeh et al., 2018). Among these technologies, two traditions stand out for their systematic cultivation of meditative absorption: Patañjali's Sanyam from the yogic tradition and Joriki from Zen Buddhism. Both represent sophisticated methodologies for developing one-pointed awareness (ekagrata) and accessing profound states of consciousness that transcend ordinary waking experience (Deepeshwar et al., 2019; Telles et al., 2011).

Sanyam, as articulated in Patañjali's Yoga Sutras (circa 200 BCE/1990), comprises the integrated practice of three limbs: Dharana (concentration), Dhyana (meditative absorption), and Samadhi (non-dual awareness). This triad represents a progressive deepening of attention, from effortful focusing to effortless absorption to the dissolution of subject-object duality (Awasthi, 2013; Raveh, 2015). Joriki, the Zen concept of "concentration power," similarly describes the reliable strength of sustained attention arising from deep zazen practice—not a magical power but the sturdy foundation for awakening (Goleman, 1977). Both traditions converge on ekagrata (one-pointedness) as the neuropsychological gateway to transformative states of consciousness.

Contemporary neuroscience has begun to validate these ancient frameworks, revealing measurable correlates of meditative absorption in brain structure and function (Yang et al., 2024; Rubia, 2009). Advanced neuroimaging studies using high-field fMRI have identified distinctive patterns of brain activity associated with deep absorptive states, including suppression of the default mode network (DMN), enhanced attentional and salience network activation, and structural changes in gray matter regions supporting executive function and interoceptive awareness (Tripathi et al.,

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2021; Westeinde et al., 2022). These findings suggest that Sanyam and Joriki are not merely subjective experiences but produce objective, measurable transformations in the neural architecture of consciousness itself.

This paper proposes that Sanyam and Joriki represent complementary pathways to what I term Fundamental Peace: a primordial, non-reactive ground state of inner stillness, clarity, and completeness that underlies authentic happiness and human flourishing (Author, 2024). Fundamental Peace is not merely the absence of distress or conflict but a positive, stable quality of consciousness characterized by equanimity, spaciousness, and the dissolution of reactive patterns rooted in ego-centered identification. It represents the experiential realization of what transpersonal psychology describes as the transcendent or witnessing self—the dimension of awareness that remains unchanged amid the flux of mental contents and life circumstances (Walsh & Vaughan, 1993; Wilber, 2000).

The integration of Sanyam and Joriki into the framework of Fundamental Peace offers several contributions to transpersonal psychology and consciousness studies. First, it provides a cross-cultural synthesis that honors the depth and sophistication of both yogic and Zen traditions while identifying their common neuropsychological mechanisms. Second, it bridges ancient contemplative wisdom with contemporary neuroscience, demonstrating that these practices produce measurable changes in brain function consistent with their phenomenological descriptions. Third, it establishes a theoretical framework that links meditative absorption to sustainable well-being, offering practical implications for clinical psychology, education, and global happiness initiatives.

This review is organized as follows. Section 2 examines the theoretical foundations of Sanyam in Patañjali's Yoga Sutras, clarifying the progression from Dharana through Dhyana to Samadhi. Section 3 explores Joriki as the Zen parallel to Sanyam, emphasizing its role in cultivating stable concentration power. Section 4 analyzes ekagrata (one-pointedness) as the neuropsychological bridge between these traditions. Section 5 reviews contemporary neuroscience research on meditative absorption, including studies of DMN suppression, autonomic regulation, and structural neuroplasticity. Section 6 examines the parallels between meditative absorption and clinical hypnosis, exploring shared mechanisms of attentional control and altered states of consciousness. Section 7 situates these practices within transpersonal psychology's understanding of the transcendent self. Section 8 articulates the theoretical framework of Fundamental Peace as the experiential ground state cultivated through Sanyam and Joriki. Section 9 presents a unified model integrating these elements. Section 10 discusses implications for practice and research, and Section 11 outlines a future research agenda. Section 12 concludes with reflections on the significance of this synthesis for transpersonal psychology and global well-being.

2. Theoretical Foundations: Patañjali's Yoga Sutras

Patañjali's Yoga Sutras, composed circa 200 BCE, represent one of the most systematic and influential expositions of contemplative practice in human history (Feuerstein, 2012). The text articulates an eight-limbed path (Ashtanga Yoga) designed to progressively refine consciousness and culminate in liberation (kaivalya) from suffering. The final three limbs—Dharana, Dhyana, and Samadhi—constitute Sanyam, the integrated practice of meditative absorption that forms the core technology for transforming consciousness (Raveh, 2015).

2.1. Dharana: Concentration

Dharana, the sixth limb, is defined as "binding consciousness to a single point" (Yoga Sutra 3.1; Patañjali, circa 200 BCE/1990). It represents the initial stage of meditative absorption, characterized by sustained, effortful attention directed toward a chosen object—whether external (e.g., a visual form, sound, or sensation) or internal (e.g., a mental image, concept, or the breath). The practice of Dharana involves repeatedly returning attention to the object whenever the mind wanders, thereby strengthening the capacity for voluntary attentional control (Awasthi, 2013).

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Neuropsychologically, Dharana engages executive attention networks, particularly the dorsolateral prefrontal cortex (DLPFC) and anterior cingulate cortex (ACC), which support goal-directed focus and inhibition of distracting stimuli (Tripathi et al., 2021). Repeated practice of Dharana produces measurable increases in gray matter density in these regions, reflecting structural neuroplasticity that supports enhanced attentional stability (Westeinde et al., 2022). Phenomenologically, Dharana is experienced as effortful but increasingly stable focus, with progressively longer periods of unbroken attention punctuated by moments of distraction.

2.2. Dhyana: Meditative Absorption

Dhyana, the seventh limb, is described as "an unbroken flow of awareness toward the object" (Yoga Sutra 3.2; Patañjali, circa 200 BCE/1990). It represents a qualitative shift from effortful concentration to effortless absorption. In Dhyana, attention no longer requires active maintenance; instead, consciousness flows naturally and continuously toward the object without interruption. The sense of separation between subject (the meditator) and object (the focus of meditation) begins to dissolve, giving way to a unified field of awareness (Raveh, 2015).

Contemporary research on advanced meditation practitioners reveals that Dhyana is associated with distinctive neural signatures, including sustained suppression of the DMN—a network of brain regions active during self-referential thought and mind-wandering—and enhanced connectivity between attentional and sensory networks (Yang et al., 2024; Schoenberg et al., 2018). Autonomic measures show a shift toward parasympathetic dominance, characterized by reduced heart rate, increased heart rate variability, and decreased sympathetic arousal (Telles et al., 2013). Phenomenologically, Dhyana is experienced as spacious, luminous, and deeply restful, with a sense of mental expansiveness and reduced cognitive elaboration.

2.3. Samadhi: Non-Dual Awareness

Samadhi, the eighth and final limb, represents the culmination of Sanyam. Patañjali describes Samadhi as the state in which "consciousness takes on the form of the object alone, as if empty of its own nature" (Yoga Sutra 3.3; Patañjali, circa 200 BCE/1990). In Samadhi, the distinction between subject and object dissolves entirely, leaving only pure awareness—consciousness aware of itself without the mediation of conceptual thought or ego-centered identification (Feuerstein, 2012).

Patañjali distinguishes between two forms of Samadhi: Savikalpa Samadhi (absorption with seed) and Nirvikalpa Samadhi (absorption without seed). In Savikalpa Samadhi, consciousness is absorbed in the object to the point of losing its own form, yet subtle conceptual content remains—a residual sense of "I am meditating" or "I am experiencing this state." In Nirvikalpa Samadhi, even this subtle duality dissolves, leaving contentless awareness—pure consciousness without object, subject, or conceptual elaboration (Raveh, 2015).

Recent neuroscientific investigations of advanced meditators in deep absorptive states (jhana) reveal unique patterns of brain activity consistent with Patañjali's descriptions. Yang et al. (2024) documented near-complete suppression of DMN activity during jhana meditation, accompanied by high-amplitude slow-wave oscillations combined with wakeful awareness—a neural signature not observed in ordinary waking, sleeping, or dreaming states. These findings suggest that Samadhi represents a fundamental alteration in the structure of consciousness itself, characterized by the temporary suspension of the neural processes that ordinarily generate the sense of a separate, ego-centered self (Tripathi et al., 2021).

2.4. Sanyam as Integrated Practice

Critically, Patañjali emphasizes that Dharana, Dhyana, and Samadhi are not discrete stages but a continuous progression—a single, integrated practice called Sanyam (Yoga Sutra 3.4; Patañjali, circa 200 BCE/1990). Sanyam represents the seamless flow from effortful concentration through effortless absorption to non-dual awareness. Mastery of Sanyam is said to produce "the light of wisdom"

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(prajna) and various siddhis (powers), though Patañjali cautions that attachment to these powers can obstruct the ultimate goal of liberation (Feuerstein, 2012).

From a transpersonal perspective, Sanyam can be understood as a systematic technology for deconstructing the ego-centered self and revealing the transcendent dimension of consciousness—what Wilber (2000) terms the "Witness" or "True Self." By progressively refining attention and dissolving the subject-object duality, Sanyam facilitates direct experiential access to the ground state of awareness that underlies all mental contents and phenomenal experience. This ground state, I propose, is Fundamental Peace: the primordial, non-reactive stillness from which authentic happiness and flourishing emerge.

3. Joriki: The Zen Parallel

While Sanyam represents the yogic path to meditative absorption, Joriki offers a parallel framework from the Zen Buddhist tradition. The term Joriki (定力) combines the characters for "concentration" or "stability" (jo) and "power" or "strength" (riki), and is often translated as "concentration power" or "the power of sustained attention" (Goleman, 1977). Joriki is not a mystical or supernatural power but the reliable, stable strength of attention that arises from deep zazen (seated meditation) practice.

3.1. Joriki in Zen Practice

In Zen training, Joriki is cultivated through sustained zazen practice, typically involving focused attention on the breath (susokukan) or contemplation of a koan (a paradoxical question or statement designed to short-circuit conceptual thinking). The development of Joriki is considered essential preparation for kensho (initial awakening) and satori (deeper realization), as it provides the attentional stability necessary to penetrate the nature of mind and reality (Kapleau, 1989).

Joriki shares structural similarities with Dharana and Dhyana in Patañjali's system. Like Dharana, the initial cultivation of Joriki involves effortful, sustained attention directed toward a single object (the breath or koan). Like Dhyana, mature Joriki is characterized by effortless, unbroken absorption in which the sense of separation between meditator and object begins to dissolve. Advanced Joriki facilitates entry into states of profound absorption (samadhi in Zen terminology) in which subject-object duality collapses entirely, revealing the non-dual nature of awareness (Goleman, 1977).

3.2. Neuropsychological Correlates of Joriki

Although fewer neuroscientific studies have explicitly investigated Joriki compared to other forms of meditation, research on Zen meditation (zazen) provides relevant insights. Studies of experienced Zen practitioners reveal enhanced attentional stability, reduced mind-wandering, and increased present-moment awareness compared to non-meditators (Lutz et al., 2007). Neuroimaging studies show that zazen practice is associated with reduced DMN activity, enhanced connectivity between attentional and sensory networks, and structural changes in brain regions supporting executive function and interoceptive awareness (Deshmukh, 2022).

Importantly, Zen practitioners demonstrate trait-level changes in attentional capacity—that is, enhanced attentional stability that persists outside of formal meditation practice (Ivanovski & Malhi, 2007). This finding suggests that Joriki, like Sanyam, produces enduring transformations in the neural architecture of attention and consciousness, not merely temporary state changes during meditation.

3.3. Joriki and Fundamental Peace

From the perspective of Fundamental Peace, Joriki can be understood as the cultivation of stable, non-reactive awareness—the capacity to remain grounded in the present moment without being swept away by the flux of thoughts, emotions, and sensory experiences. As Joriki deepens, the practitioner gains direct experiential access to the ground state of consciousness that underlies all

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mental contents: a primordial stillness, clarity, and completeness that is not dependent on external conditions or the presence or absence of particular mental states (Author, 2024).

This ground state is not a blank void or absence of experience but a positive, luminous quality of awareness characterized by equanimity, spaciousness, and freedom from reactive patterns. It is the experiential realization of what Zen calls "original mind" or "Buddha nature"—the unconditioned dimension of consciousness that is always already present, though ordinarily obscured by habitual patterns of ego-centered identification and conceptual elaboration (Kapleau, 1989).

4. Ekagrata: The Bridge Between Traditions

Ekagrata (एकाग्रता), derived from the Sanskrit roots eka (one) and agra (point), literally means "one-pointedness" or "single-pointed focus." In both yogic and Buddhist traditions, ekagrata is recognized as the essential neuropsychological quality underlying meditative absorption and the gateway to transformative states of consciousness (Awasthi, 2013; Goleman, 1977).

4.1. Ekagrata in Yogic and Buddhist Texts

In Patañjali's Yoga Sutras, ekagrata is described as one of the fundamental qualities of mind (chitta) that must be cultivated for successful meditation. It represents the capacity to sustain attention on a single object without distraction, fluctuation, or fragmentation (Feuerstein, 2012). Ekagrata is the neuropsychological foundation for Dharana, Dhyana, and Samadhi—without stable one-pointedness, the mind cannot progress through the stages of Sanyam.

Similarly, in Buddhist Abhidhamma texts, ekagrata (Pali: ekaggata) is identified as one of the mental factors (cetasika) present in all wholesome states of consciousness and is essential for the development of jhana (meditative absorption) (Bodhi, 2000). The cultivation of ekagrata through samatha (concentration) practice is considered a prerequisite for vipassana (insight) meditation, as it provides the attentional stability necessary to investigate the nature of mind and reality with precision and clarity.

4.2. Neuroscience of One-Pointedness

From a neuroscientific perspective, ekagrata can be understood as the capacity for sustained, selective attention—the ability to maintain focus on a chosen object while inhibiting distracting stimuli and suppressing mind-wandering (Tripathi et al., 2021). This capacity depends on the coordinated activity of multiple brain networks, including:

1. **Executive attention networks** (DLPFC, ACC): Support goal-directed focus and inhibition of distractors (Westeinde et al., 2022).
2. **Salience network** (anterior insula, dorsal ACC): Detects and prioritizes relevant stimuli, facilitating attentional engagement (Schoenberg et al., 2018).
3. **Default mode network suppression**: Reduces self-referential thought and mind-wandering, allowing sustained focus on the present moment (Yang et al., 2024).

Recent research on advanced concentration meditation (jhana) reveals that ekagrata is associated with distinctive neural signatures, including sustained suppression of DMN activity, enhanced connectivity between attentional and sensory networks, and high-amplitude slow-wave oscillations combined with wakeful awareness (Yang et al., 2024). These findings suggest that ekagrata represents not merely enhanced attentional control but a fundamental reorganization of consciousness itself—a shift from the fragmented, distracted mode of ordinary waking awareness to a unified, stable, and luminous quality of attention.

4.3. Ekagrata as the Gateway to Fundamental Peace

Ekagrata serves as the neuropsychological bridge between Sanyam and Joriki, and as the gateway to Fundamental Peace. By cultivating stable one-pointedness, practitioners gain the capacity

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to disengage from habitual patterns of reactive thinking and ego-centered identification, creating the conditions for direct experiential access to the ground state of consciousness (Author, 2024).

As ekagrata deepens, the sense of separation between subject and object begins to dissolve, revealing the non-dual nature of awareness. This dissolution is not a loss of consciousness but a shift in the structure of consciousness—from the dualistic mode in which awareness is fragmented into "I" (subject) and "other" (object) to a unified mode in which awareness recognizes itself as the primordial ground from which all experience arises (Wilber, 2000).

This unified, non-dual awareness is the experiential core of Fundamental Peace: a primordial stillness, clarity, and completeness that is not dependent on the presence or absence of particular mental contents or external conditions. It is the realization that happiness and well-being do not depend on acquiring, achieving, or becoming something other than what one already is, but on recognizing and abiding in the unconditioned dimension of consciousness that is always already present (Author, 2024).

5. The Neuroscience of Meditative Absorption

The past two decades have witnessed an explosion of neuroscientific research on meditation, revealing measurable correlates of contemplative practice in brain structure, function, and connectivity (Lutz et al., 2007; Deshmukh, 2006). This section reviews key findings relevant to Sanyam, Joriki, and the cultivation of Fundamental Peace, with particular emphasis on recent studies (2020-2025) investigating advanced absorptive states.

5.1. Default Mode Network Suppression

One of the most robust findings in meditation neuroscience is the suppression of the default mode network (DMN) during meditative practice (Tripathi et al., 2021; Yang et al., 2024). The DMN, comprising the medial prefrontal cortex, posterior cingulate cortex, precuneus, and angular gyrus, is active during self-referential thought, autobiographical memory retrieval, and mind-wandering—processes that contribute to the sense of a separate, ego-centered self (Raichle et al., 2001).

Studies of experienced meditators demonstrate reduced DMN activity during both focused attention and open monitoring meditation, with the degree of suppression correlating with years of practice and subjective reports of absorption (Schoenberg et al., 2018). Critically, advanced meditators show trait-level reductions in DMN activity—that is, reduced DMN activation even during non-meditative tasks and rest—suggesting that meditation produces enduring changes in the neural architecture of self-referential processing (Deshmukh, 2022).

Recent research on jhana meditation (advanced concentration absorption) reveals near-complete suppression of DMN activity during deep absorptive states, accompanied by unique patterns of high-amplitude slow-wave oscillations combined with wakeful awareness (Yang et al., 2024). These findings suggest that Samadhi and advanced Joriki involve a fundamental alteration in the structure of consciousness itself, characterized by the temporary suspension of the neural processes that ordinarily generate the sense of a separate self.

From the perspective of Fundamental Peace, DMN suppression can be understood as the neurobiological correlate of disidentification from ego-centered patterns of thought and emotion. As the DMN quiets, the practitioner gains experiential access to the ground state of awareness that underlies self-referential processing—a primordial stillness and clarity that is not dependent on the narrative of "I" and "mine" (Author, 2024).

5.2. Attentional and Salience Network Activation

Complementing DMN suppression, meditation practice is associated with enhanced activation of attentional and salience networks (Tripathi et al., 2021; Westeinde et al., 2022). The dorsal attention network (DAN), comprising the frontal eye fields and intraparietal sulcus, supports voluntary, goal-

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directed attention. The salience network (SN), comprising the anterior insula and dorsal ACC, detects and prioritizes relevant stimuli, facilitating attentional engagement and disengagement.

Studies of Dharana and early-stage concentration practice reveal increased activation of the DLPFC and ACC, reflecting effortful attentional control and inhibition of distractors (Tripathi et al., 2021). As practice deepens and transitions to Dhyana, activation patterns shift: DLPFC activity decreases (reflecting reduced effort), while insula and ACC activity remains elevated (reflecting sustained salience detection and interoceptive awareness) (Westeinde et al., 2022).

Advanced meditators demonstrate enhanced connectivity between attentional and sensory networks, suggesting more efficient integration of top-down attentional control with bottom-up sensory processing (Schoenberg et al., 2018). This enhanced connectivity may underlie the phenomenological experience of effortless absorption characteristic of Dhyana and mature Joriki—a state in which attention flows naturally toward the object without requiring active maintenance.

Recent neuroimaging studies using 7T fMRI have revealed that jhana states are characterized by unique patterns of network connectivity not observed in ordinary waking, sleeping, or dreaming states (Yang et al., 2025). These findings suggest that advanced absorptive meditation produces a fundamental reorganization of large-scale brain networks, supporting the phenomenological reports of practitioners who describe these states as qualitatively distinct from ordinary consciousness.

5.3. Autonomic Regulation and Parasympathetic Dominance

Meditative absorption is associated with profound changes in autonomic nervous system activity, characterized by a shift from sympathetic (fight-or-flight) to parasympathetic (rest-and-digest) dominance (Telles et al., 2013). Studies of Dhyana and Samadhi reveal reduced heart rate, increased heart rate variability (HRV), decreased skin conductance, and reduced cortisol levels—all indicators of parasympathetic activation and reduced stress response (Deepeshwar et al., 2013).

Importantly, these autonomic changes are not merely correlates of relaxation but reflect a fundamental shift in the body's regulatory set-point. Advanced meditators demonstrate trait-level increases in HRV and vagal tone, indicating enhanced capacity for autonomic flexibility and resilience in the face of stress (Telles et al., 2013). This enhanced autonomic regulation may underlie the subjective experience of equanimity and emotional stability characteristic of Fundamental Peace (Author, 2024).

Recent research has also identified autonomic correlates of self-transcendent experiences during meditation. Bonnelle et al. (2026) documented distinctive patterns of heart rate variability and skin conductance associated with reported experiences of ego dissolution and unity consciousness, suggesting that autonomic measures may serve as objective markers of non-dual states.

5.4. Structural Neuroplasticity

Longitudinal studies reveal that sustained meditation practice produces structural changes in brain regions supporting attention, interoception, and emotion regulation (Westeinde et al., 2022; Calderone et al., 2024). Meta-analyses of neuroimaging studies show increased gray matter density in the ACC, insula, hippocampus, and prefrontal cortex in experienced meditators compared to non-meditators, with effect sizes correlating with hours of practice (Calderone et al., 2024).

These structural changes reflect neuroplasticity—the brain's capacity to reorganize itself in response to experience. The finding that meditation produces measurable structural changes in brain regions supporting attentional control, interoceptive awareness, and emotion regulation provides strong evidence that Sanyam and Joriki are not merely subjective experiences but produce objective, enduring transformations in the neural architecture of consciousness (Tripathi et al., 2021).

From the perspective of Fundamental Peace, structural neuroplasticity can be understood as the neurobiological foundation for trait-level transformation—the shift from temporary state experiences of non-dual awareness to stable, enduring realization of the ground state of consciousness (Author, 2024). As the brain reorganizes to support sustained attention, reduced self-referential processing,

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and enhanced interoceptive awareness, the practitioner gains reliable access to Fundamental Peace as a stable characteristic rather than a fleeting experience.

5.5. Phenomenological Correlates and Subjective Experience

While neuroscientific studies provide objective measures of brain activity, the phenomenological dimension of meditative absorption remains central to understanding Sanyam, Joriki, and Fundamental Peace. Qualitative studies of advanced meditators reveal consistent phenomenological features of deep absorptive states, including:

1. **Effortless attention**: Transition from effortful concentration to effortless absorption (Dhyana, mature Joriki) (Yang et al., 2024).
2. **Dissolution of subject-object duality**: Progressive reduction in the sense of separation between meditator and object, culminating in non-dual awareness (Samadhi) (Schoenberg et al., 2018).
3. **Spaciousness and luminosity**: Experience of mental expansiveness, clarity, and inner light (Deshmukh, 2022).
4. **Equanimity and stillness**: Profound sense of inner peace, stability, and freedom from reactive patterns (Author, 2024).
5. **Timelessness**: Altered perception of time, with moments of absorption experienced as timeless or eternal (Yang et al., 2024).

These phenomenological features converge across yogic and Zen traditions, suggesting that Sanyam and Joriki access a common dimension of consciousness—what I term Fundamental Peace. This convergence, combined with the neurobiological evidence reviewed above, supports the hypothesis that Fundamental Peace represents a universal ground state of consciousness accessible through systematic contemplative practice (Author, 2024).

6. Hypnosis, Trance, and the Sanyam Continuum

The parallels between meditative absorption and clinical hypnosis have long been noted by researchers and practitioners (Raz & Lifshitz, 2016; Benedittis, 2015). Both involve focused attention, altered states of consciousness, and the capacity to modulate perception, cognition, and autonomic function through voluntary attentional control. This section explores the structural similarities and differences between Sanyam/Joriki and hypnotic trance, with implications for understanding the mechanisms of Fundamental Peace.

6.1. Structural Parallels Between Meditation and Hypnosis

Hypnosis, like Dharana, begins with focused attention directed toward a specific stimulus—typically the voice of the hypnotist or a visual fixation point (Raz & Lifshitz, 2016). As attention narrows and stabilizes, the subject enters a state of heightened suggestibility and reduced critical evaluation, characterized by absorption in the hypnotic experience and diminished awareness of external surroundings. This state shares phenomenological features with Dhyana, including effortless attention, reduced self-referential thought, and a sense of merging with the object of focus (Benedittis, 2015).

Neuroimaging studies reveal overlapping neural correlates of hypnosis and meditation, including reduced DMN activity, enhanced connectivity between attentional and sensory networks, and activation of the ACC and insula (Pekala et al., 2020; Benedittis, 2015). Both practices involve a shift from external to internal focus, with reduced processing of external sensory information and enhanced interoceptive awareness. Autonomic measures show similar patterns of parasympathetic activation, including reduced heart rate, increased HRV, and decreased skin conductance (Benedittis, 2015).

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6.2. Differences Between Meditation and Hypnosis

Despite these parallels, important differences distinguish meditative absorption from hypnotic trance. First, hypnosis is typically hetero-induced (guided by an external hypnotist), whereas meditation is self-induced (guided by the practitioner's own intention and effort). This difference has implications for the locus of control and the development of autonomous attentional capacity (Raz & Lifshitz, 2016).

Second, hypnosis is often goal-directed, aimed at achieving specific outcomes (e.g., pain relief, behavior change, memory retrieval), whereas meditation—particularly in the context of Sanyam and Joriki—is process-oriented, aimed at cultivating stable attention and accessing non-dual awareness without attachment to particular outcomes (Benedittis, 2015). This difference reflects distinct philosophical orientations: hypnosis as a clinical tool for symptom management versus meditation as a spiritual practice for liberation from suffering.

Third, advanced meditative absorption (Samadhi, advanced Joriki) involves the dissolution of subject-object duality and access to contentless awareness—a dimension not typically emphasized in clinical hypnosis (Pekala et al., 2020). While deep hypnotic trance may involve profound absorption and altered sense of self, it does not necessarily culminate in the non-dual realization characteristic of Nirvikalpa Samadhi or kensho.

6.3. Hypnosis as a Gateway to Fundamental Peace

Despite these differences, clinical hypnosis may serve as a complementary pathway to Fundamental Peace, particularly for individuals who find traditional meditation practices challenging or inaccessible (Benedittis, 2015). Hypnotic techniques that cultivate focused attention, reduce self-referential thought, and facilitate access to altered states of consciousness may help practitioners develop the attentional stability and interoceptive awareness necessary for deeper meditative absorption (Raz & Lifshitz, 2016).

Moreover, the integration of hypnotic and meditative approaches may offer synergistic benefits. For example, hypnotic suggestion could be used to enhance motivation for meditation practice, reduce resistance to sitting, or facilitate entry into absorptive states. Conversely, meditative techniques could be integrated into hypnotherapy to cultivate trait-level attentional stability and equanimity that persist beyond the hypnotic session (Pekala et al., 2020).

From the perspective of Fundamental Peace, both hypnosis and meditation can be understood as technologies for accessing the ground state of consciousness—the primordial stillness and clarity that underlies ordinary waking awareness. While the methods differ, the destination is the same: direct experiential recognition of the unconditioned dimension of consciousness that is always already present, though ordinarily obscured by habitual patterns of ego-centered identification (Author, 2024).

7. Transpersonal Psychology and the Transcendent Self

Transpersonal psychology, as articulated by pioneers such as Abraham Maslow, Stanislav Grof, and Ken Wilber, investigates experiences and states of consciousness that transcend the ordinary boundaries of the personal self (Walsh & Vaughan, 1993). Central to transpersonal theory is the distinction between the ego-centered self—the narrative identity constructed from thoughts, memories, and social roles—and the transcendent or witnessing self—the dimension of awareness that observes mental contents without identification (Wilber, 2000).

7.1. The Witnessing Self in Transpersonal Theory

Wilber (2000) describes the witnessing self as "pure awareness"—the unchanging dimension of consciousness that remains constant amid the flux of thoughts, emotions, sensations, and perceptions. Unlike the ego-self, which is constructed, contingent, and subject to change, the witnessing self is

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unconditioned, primordial, and always already present. It is not an object of awareness but the subject—the "I" that cannot be objectified because it is the very ground of subjectivity itself.

The realization of the witnessing self is described across contemplative traditions as the experiential recognition that "I am not my thoughts, emotions, or sensations, but the awareness in which they arise." This recognition is not merely intellectual but experiential—a direct, non-conceptual knowing that transforms one's relationship to mental contents and life circumstances (Walsh & Vaughan, 1993). From this perspective, suffering arises not from the presence of difficult thoughts or emotions but from identification with them—the mistaken belief that "I am" my thoughts, emotions, or circumstances.

7.2. Sanyam, Joriki, and the Transcendent Self

Sanyam and Joriki can be understood as systematic technologies for deconstructing the ego-centered self and revealing the transcendent dimension of consciousness. By progressively refining attention and dissolving the subject-object duality, these practices facilitate direct experiential access to the witnessing self—the ground state of awareness that underlies all mental contents (Wilber, 2000).

In Dharana, the practitioner begins to differentiate awareness from mental contents by repeatedly returning attention to a chosen object, thereby recognizing that thoughts and distractions are not "I" but objects arising in awareness. In Dhyana, this differentiation deepens as the sense of separation between subject and object begins to dissolve, revealing the unified field of awareness in which both arise. In Samadhi, the distinction collapses entirely, leaving only pure awareness—consciousness aware of itself without the mediation of conceptual thought or ego-centered identification (Feuerstein, 2012).

This progression mirrors the stages of self-realization described in transpersonal psychology: from identification with the ego-self (pre-personal), through differentiation of awareness from mental contents (personal), to recognition of the witnessing self (transpersonal), and finally to non-dual realization in which even the distinction between witness and witnessed dissolves (Wilber, 2000).

7.3. Fundamental Peace as the Ground of Being

From a transpersonal perspective, Fundamental Peace can be understood as the experiential realization of the witnessing self—the primordial, non-reactive ground state of consciousness that underlies all mental contents and phenomenal experience (Author, 2024). It is not a state that must be achieved or acquired but a dimension of awareness that is always already present, though ordinarily obscured by habitual patterns of ego-centered identification and conceptual elaboration.

Fundamental Peace is characterized by several key features consistent with transpersonal descriptions of the transcendent self:

1. **Unconditioned presence**: Not dependent on the presence or absence of particular mental contents or external conditions (Wilber, 2000).
2. **Non-reactivity**: Freedom from automatic, habitual reactions to thoughts, emotions, and circumstances (Author, 2024).
3. **Equanimity**: Stable, balanced awareness that remains undisturbed amid the flux of experience (Walsh & Vaughan, 1993).
4. **Spaciousness**: Sense of mental expansiveness and openness, in contrast to the contracted, defended quality of ego-centered consciousness (Wilber, 2000).
5. **Completeness**: Sense of sufficiency and wholeness, not dependent on acquiring, achieving, or becoming something other than what one already is (Author, 2024).

These features converge across contemplative traditions and transpersonal theories, suggesting that Fundamental Peace represents a universal dimension of human consciousness accessible through systematic practice (Author et al., n.d.).

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8. Fundamental Peace: A Theoretical Framework

Building on the foundations established in previous sections, this section articulates a comprehensive theoretical framework for Fundamental Peace as the experiential ground state cultivated through Sanyam and Joriki. Fundamental Peace is proposed as a primordial, non-reactive dimension of consciousness characterized by inner stillness, clarity, and completeness, from which authentic happiness and human flourishing emerge (Author, 2024).

8.1. Defining Fundamental Peace

Fundamental Peace is defined as a stable, trait-level quality of consciousness characterized by:

1. **Primordial stillness**: A deep, unshakeable inner quietude that is not disturbed by the flux of thoughts, emotions, or external circumstances (Author, 2024).
2. **Non-reactivity**: Freedom from automatic, habitual reactions rooted in ego-centered identification, fear, or craving (Author, 2024).
3. **Clarity**: Lucid, spacious awareness that perceives experience directly, without the distorting filters of conceptual elaboration or emotional reactivity (Author, 2024).
4. **Completeness**: A sense of sufficiency, wholeness, and contentment that is not dependent on acquiring, achieving, or becoming something other than what one already is (Author, 2024).
5. **Unconditioned presence**: A dimension of awareness that is always already present, though ordinarily obscured by habitual patterns of ego-centered identification (Author, 2024).

Fundamental Peace is not the absence of thoughts, emotions, or challenges but a shift in one's relationship to them. It is the recognition that happiness and well-being do not depend on the content of experience but on the quality of awareness with which experience is met (Author, 2024).

8.2. Neurobiological Foundations

The neurobiological foundations of Fundamental Peace can be understood in terms of the brain changes associated with sustained meditative practice, as reviewed in Section 5:

1. **DMN suppression**: Reduced self-referential processing and mind-wandering, facilitating disidentification from ego-centered patterns (Tripathi et al., 2021; Yang et al., 2024).
2. **Enhanced attentional stability**: Structural and functional changes in brain regions supporting sustained attention and executive control (Westeinde et al., 2022).
3. **Parasympathetic dominance**: Shift in autonomic set-point toward rest-and-digest mode, supporting equanimity and emotional stability (Telles et al., 2013).
4. **Structural neuroplasticity**: Enduring changes in gray matter density and network connectivity, supporting trait-level transformation (Calderone et al., 2024).

These neurobiological changes provide the substrate for Fundamental Peace as a stable characteristic rather than a temporary state. As the brain reorganizes to support reduced self-referential processing, enhanced attentional stability, and autonomic flexibility, the practitioner gains reliable access to the ground state of consciousness (Author, 2024).

8.3. Phenomenological Dimensions

Phenomenologically, Fundamental Peace is experienced as a shift from the contracted, defended, reactive mode of ego-centered consciousness to an open, spacious, non-reactive mode of awareness. This shift is characterized by:

1. **Disidentification from mental contents**: Recognition that "I am not my thoughts, emotions, or sensations, but the awareness in which they arise" (Wilber, 2000).
2. **Dissolution of subject-object duality**: Progressive reduction in the sense of separation between self and other, culminating in non-dual awareness (Feuerstein, 2012).
3. **Timeless presence**: Shift from past-future orientation (characteristic of ego-centered consciousness) to present-moment awareness (Author, 2024).

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4. **Unconditional well-being**: Happiness and contentment that are not dependent on external conditions or the presence of particular mental states (Author, 2024).

These phenomenological features converge across contemplative traditions, suggesting that Fundamental Peace represents a universal dimension of human consciousness (Author et al., n.d.).

8.4. Relationship to Happiness and Well-Being

Fundamental Peace is proposed as the experiential foundation for authentic, sustainable happiness and well-being. Unlike hedonic happiness, which depends on the presence of pleasant experiences and the absence of unpleasant ones, Fundamental Peace represents a deeper dimension of well-being that is not contingent on external conditions (Author, 2024).

This distinction aligns with research on eudaimonic well-being, which emphasizes meaning, purpose, and self-realization over pleasure and comfort (Ryan & Deci, 2001). From the perspective of Fundamental Peace, authentic happiness arises not from acquiring, achieving, or becoming something other than what one already is, but from recognizing and abiding in the unconditioned dimension of consciousness that is always already present (Author, 2024).

Empirical research supports this framework. Studies of long-term meditators reveal higher levels of life satisfaction, positive affect, and psychological well-being compared to non-meditators, with effect sizes correlating with years of practice (Sedlmeier et al., 2024). Critically, these benefits are not merely due to stress reduction or relaxation but reflect trait-level transformation in the structure of consciousness itself (Calderone et al., 2024).

8.5. Implications for Global Happiness Initiatives

The framework of Fundamental Peace has significant implications for global happiness initiatives, including the World Happiness Foundation and the Gross Global Happiness Program at the University for Peace (Author, 2024). Current approaches to happiness and well-being often emphasize external conditions—economic prosperity, social support, health, freedom—while neglecting the internal dimension of consciousness (Halbreich et al., 2018).

The framework of Fundamental Peace suggests that sustainable well-being requires not only favorable external conditions but also the cultivation of inner capacities for non-reactivity, equanimity, and present-moment awareness (Author, 2024). By integrating contemplative practices such as Sanyam and Joriki into education, healthcare, and community programs, societies can support individuals in accessing the ground state of consciousness from which authentic happiness emerges (Author et al., n.d.).

9. Integrating Sanyam, Joriki, and Fundamental Peace: A Unified Model

This section presents a unified model integrating Sanyam, Joriki, and Fundamental Peace, synthesizing the theoretical, phenomenological, and neurobiological dimensions discussed in previous sections. The model is organized around six progressive stages, from initial sensory withdrawal to stabilized realization of Fundamental Peace as a trait-level characteristic (see Table 2).

Table 1. Comparative Framework of Sanyam, Joriki, and Fundamental Peace.

Dimension	Sanyam (Yogic Tradition)	Joriki (Zen Tradition)	Fundamental Peace	Neuroscientific Correlates	Phenomenological Features
Definition	Integrated practice of Dharana (concentration), Dhyana	Concentration power; reliable strength of sustained	Primordial, non-reactive ground state of inner stillness,	DMN suppression; enhanced attentional network	Equanimity; spaciousness; non-reactivity; timeless presence;

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	(meditative absorption), and Samadhi (non-dual awareness)	attention arising from zazen practice	clarity, and completeness	activation; parasympathetic dominance; structural neuroplasticity	unconditional well-being
Foundational Practice	Dharana: binding consciousness to single point; sustained, effortful attention	Susokukan (breath counting) or koan contemplation; sustained, effortful attention	Cultivation of stable, non-reactive awareness through systematic practice	Activation of DLPFC and ACC; suppression of DMN; increased alpha power	Effortful but increasingly stable focus; repeated return of attention when mind wanders
Intermediate Stage	Dhyana: unbroken flow of awareness; effortless absorption; dissolution of subject-object boundary begins	Mature Joriki: effortless, unbroken absorption; stable concentration power	Deepening access to ground state; stable absorption with reduced reactivity	Further DMN suppression; enhanced connectivity between attentional and sensory networks; increased theta power; parasympathetic activation	Spacious, luminous awareness; mental expansiveness; reduced cognitive elaboration; sense of merging with object
Advanced Stage	Samadhi: complete dissolution of subject-object duality; contentless awareness; pure consciousness without object	Advanced Joriki facilitating kensho/satori: non-dual realization; recognition of original mind	Full realization of Fundamental Peace; stable abiding in non-dual awareness	Near-complete DMN suppression; unique neural signatures (high-amplitude slow waves + wakeful awareness); endogenous	Total dissolution of ego-centered perspective; recognition of pure awareness as true nature; infinite, unbounded consciousness

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				consciousness reset	
Stabilized Realization	Sahaj Samadhi: effortless, natural absorption integrated into daily life; spontaneous compassion and wisdom	Stabilized kensho: non-dual awareness as trait characteristic; effortless abiding in original mind	Fundamental Peace as stable trait; primordial ground state from which happiness and flourishing emerge	Structural neuroplasticity; permanent alterations in brain architecture; altered baseline DMN-attentional network connectivity	Trait-level transformation; capacity to remain grounded in awareness amid life's challenges; spontaneous compassion; freedom from suffering
Relationship to Well-Being	Liberation (kaivalya) from suffering; recognition of true Self (purusha) distinct from mental modifications (prakriti)	Freedom from dukkha (suffering); realization of Buddha nature; authentic happiness independent of conditions	Authentic, sustainable happiness arising from recognition of unconditioned dimension of consciousness	Trait-level increases in positive affect, life satisfaction, psychological well-being; reduced stress reactivity	Unconditional well-being; happiness not dependent on external conditions; sense of completeness and sufficiency
Mechanism of Transformation	Progressive refinement of attention; dissolution of ego-identification; recognition of witnessing self	Cultivation of stable attention; penetration of conceptual mind; direct realization of non-dual nature	Disidentification from reactive patterns; access to primordial stillness underlying mental contents	Reduced self-referential processing; enhanced attentional stability; autonomic flexibility; structural brain changes	Shift from contracted, reactive ego-consciousness to open, spacious, non-reactive awareness
Cross-Cultural Convergence	Ekagrata (one-pointedness) as neuropsychological gateway; systematic progression	Ekagrata (ekaggata) as foundation; systematic cultivation	Universal ground state of consciousness accessible through	Common neural mechanisms across traditions: DMN	Common phenomenological features: equanimity, spaciousness, non-duality,

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	through stages of absorption	through zazen; emphasis on direct experience over conceptual understanding	diverse contemplative traditions	suppression, attentional network enhancement, parasympathetic activation	timeless presence, unconditional well-being

Table 2. Stages of Sanyam and the Cultivation of Fundamental Peace.

Stage	Yogic Term	Description	Psychological Process	Neurobiological Correlates	Relationship to Fundamental Peace
Stage 1: Sensory Withdrawal	Pratyahara	Deliberate reduction of external sensory input; shift from external to internal focus	Disengagement from external stimuli; enhanced interoceptive awareness; beginning of inward turn	Reduced activity in sensory cortices; enhanced activity in interoceptive regions (insula); beginning suppression of DMN	Preliminary stabilization: creating conditions for inner stillness by reducing external distraction and sensory overload
Stage 2: Concentration	Dharana	Binding consciousness to single point; sustained, effortful focus on chosen object; repeated return of attention when mind wanders	Development of attentional control; inhibition of distracting thoughts; strengthening of executive function	Activation of dorsolateral prefrontal cortex and anterior cingulate cortex (executive attention); suppression of DMN; increased alpha power	Initial access to Fundamental Peace: moments of stability and clarity in which reactive patterns are temporarily suspended
Stage 3: Meditative Absorption	Dhyana	Unbroken flow of awareness	Transition from effortful to effortless	Further suppression of DMN;	Deepening of Fundamental Peace: stable

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		toward object; effortless absorption; mental expansiveness; reduction in sense of separation between subject and object	attention; decreased cognitive elaboration; enhanced present-moment awareness; beginning dissolution of self-other boundary	increased connectivity between attentional and sensory networks; increased theta power; reduced sympathetic activity, increased parasympathetic tone	absorption characterized by inner stillness, clarity, and spaciousness; reduced reactivity
Stage 4: Absorption with Seed	Samadhi (Savikalpa)	Consciousness absorbed in object to point of losing its own form; subject-object duality begins to dissolve; subtle conceptual content remains	Profound absorption with residual sense of duality; experience of unity with object while maintaining subtle awareness of self as meditator	Unique patterns of brain activity not seen in ordinary states; high-amplitude slow waves combined with wakeful awareness; near-complete suppression of DMN	Advanced Fundamental Peace: non-dual awareness with subtle residue of self; profound sense of completeness and sufficiency
Stage 5: Absorption without Seed	Samadhi (Nirvikalpa)	Complete dissolution of subject-object duality; contentless awareness; pure consciousness without object; transcendence of all mental modifications	Total dissolution of ego-centered perspective; recognition of pure awareness as one's true nature; experience of infinite, unbounded consciousness	Complete suspension of DMN activity; endogenous suspension and reset of consciousness; unique neural signature indicating fundamental alteration in consciousness itself	Full realization of Fundamental Peace: stable abiding in non-dual awareness; complete freedom from reactive patterns; recognition of awareness as primordial ground state

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Stage 6: Stabilized Realization	Sahaj Samadhi / Fundamental Peace	Integration of non-dual realization into daily life; effortless abiding in true nature; spontaneous compassion and wisdom; freedom from suffering	Trait-level transformation: non-dual awareness becomes stable characteristic rather than temporary state; capacity to remain grounded in awareness amid life's challenges	Structural neuroplasticity: permanent alterations in brain architecture supporting stable, non-reactive awareness; altered baseline connectivity between DMN and attentional networks	Fundamental Peace as stable trait: primordial, non-reactive ground state from which happiness, freedom, and flourishing naturally emerge; capacity for compassionate, conscious action

9.1. Stage 1: Sensory Withdrawal (Pratyahara)

The first stage involves deliberate reduction of external sensory input and shift from external to internal focus. This stage corresponds to Pratyahara (the fifth limb of Patañjali's Ashtanga Yoga), in which the practitioner withdraws attention from external stimuli and directs it inward (Feuerstein, 2012). Neurobiologically, this stage is characterized by reduced activity in sensory cortices, enhanced activity in interoceptive regions (insula), and beginning suppression of the DMN (Tripathi et al., 2021).

Phenomenologically, Pratyahara is experienced as a quieting of external distractions and a growing awareness of internal sensations, thoughts, and emotions. This stage creates the conditions for inner stillness by reducing external distraction and sensory overload, providing preliminary access to Fundamental Peace (Author, 2024).

9.2. Stage 2: Concentration (Dharana)

The second stage involves binding consciousness to a single point through sustained, effortful focus on a chosen object. This stage corresponds to Dharana and the initial cultivation of Joriki. Neurobiologically, it is characterized by activation of the DLPFC and ACC (executive attention), suppression of the DMN, and increased alpha power (Westeinde et al., 2022).

Phenomenologically, Dharana is experienced as effortful but increasingly stable focus, with repeated return of attention when the mind wanders. This stage provides initial access to Fundamental Peace through moments of stability and clarity in which reactive patterns are temporarily suspended (Author, 2024).

9.3. Stage 3: Meditative Absorption (Dhyana)

The third stage involves an unbroken flow of awareness toward the object, characterized by effortless absorption and mental expansiveness. This stage corresponds to Dhyana and mature Joriki. Neurobiologically, it is characterized by further suppression of the DMN, increased connectivity between attentional and sensory networks, increased theta power, and reduced sympathetic activity with increased parasympathetic tone (Schoenberg et al., 2018; Telles et al., 2013).

Phenomenologically, Dhyana is experienced as spacious, luminous, and deeply restful, with a sense of merging with the object and reduced cognitive elaboration. This stage provides deepening

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of Fundamental Peace through stable absorption characterized by inner stillness, clarity, and spaciousness, with reduced reactivity (Author, 2024).

9.4. Stage 4: Absorption with Seed (Savikalpa Samadhi)

The fourth stage involves consciousness absorbed in the object to the point of losing its own form, with subject-object duality beginning to dissolve while subtle conceptual content remains. This stage corresponds to Savikalpa Samadhi. Neurobiologically, it is characterized by unique patterns of brain activity not seen in ordinary states, including high-amplitude slow waves combined with wakeful awareness and near-complete suppression of the DMN (Yang et al., 2024).

Phenomenologically, this stage is experienced as profound absorption with a residual sense of duality and a subtle awareness of self as meditator. This stage provides advanced Fundamental Peace through non-dual awareness with subtle residue of self and a profound sense of completeness and sufficiency (Author, 2024).

9.5. Stage 5: Absorption without Seed (Nirvikalpa Samadhi)

The fifth stage involves complete dissolution of subject-object duality, characterized by contentless awareness and pure consciousness without object. This stage corresponds to Nirvikalpa Samadhi and the deepest realization in Zen (kensho/satori). Neurobiologically, it is characterized by complete suspension of DMN activity, endogenous suspension and reset of consciousness, and a unique neural signature indicating fundamental alteration in consciousness itself (Yang et al., 2024; Tripathi et al., 2021).

Phenomenologically, this stage is experienced as total dissolution of ego-centered perspective, recognition of pure awareness as one's true nature, and experience of infinite, unbounded consciousness. This stage provides full realization of Fundamental Peace through stable abiding in non-dual awareness, complete freedom from reactive patterns, and recognition of awareness as the primordial ground state (Author, 2024).

9.6. Stage 6: Stabilized Realization (Sahaj Samadhi / Fundamental Peace)

The sixth and final stage involves integration of non-dual realization into daily life, characterized by effortless abiding in true nature, spontaneous compassion and wisdom, and freedom from suffering. This stage corresponds to Sahaj Samadhi (natural, effortless absorption) and represents Fundamental Peace as a stable trait rather than a temporary state (Feuerstein, 2012).

Neurobiologically, this stage is characterized by structural neuroplasticity—permanent alterations in brain architecture supporting stable, non-reactive awareness—and altered baseline connectivity between the DMN and attentional networks (Calderone et al., 2024). Phenomenologically, this stage is experienced as trait-level transformation in which non-dual awareness becomes a stable characteristic rather than a temporary state, with capacity to remain grounded in awareness amid life's challenges (Author, 2024).

This stage represents Fundamental Peace as a stable trait: a primordial, non-reactive ground state from which happiness, freedom, and flourishing naturally emerge, with capacity for compassionate, conscious action (Author, 2024).

10. Implications for Practice and Research

The integration of Sanyam, Joriki, and Fundamental Peace has significant implications for contemplative practice, clinical psychology, education, and global well-being initiatives. This section outlines key practical and research implications.

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10.1. Implications for Contemplative Practice

The unified model presented in Section 9 provides a roadmap for contemplative practitioners, clarifying the progressive stages of meditative absorption and the neuropsychological mechanisms underlying each stage. Key implications include:

1. **Importance of foundational practices**: The model emphasizes that advanced absorptive states (Samadhi, advanced Joriki) depend on the cultivation of foundational capacities—sensory withdrawal (Pratyahara) and concentration (Dharana). Practitioners should not rush toward advanced states but patiently develop the attentional stability necessary for deeper absorption (Feuerstein, 2012).
2. **Transition from effort to effortlessness**: The model clarifies the qualitative shift from effortful concentration (Dharana) to effortless absorption (Dhyana). Practitioners should recognize that this transition occurs naturally as attentional stability deepens and should avoid forcing or straining (Goleman, 1977).
3. **Integration of realization into daily life**: The model emphasizes that the ultimate goal is not temporary state experiences but trait-level transformation—the integration of non-dual realization into daily life (Sahaj Samadhi, Fundamental Peace). Practitioners should cultivate practices that support this integration, including informal mindfulness, ethical conduct, and compassionate action (Author, 2024).

10.2. Implications for Clinical Psychology

The framework of Fundamental Peace has significant implications for clinical psychology and psychotherapy. Key implications include:

1. **Meditation-based interventions**: The model provides a theoretical foundation for meditation-based interventions such as Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT), clarifying the mechanisms through which these interventions produce therapeutic benefits (Calderone et al., 2024).
2. **Integration with hypnotherapy**: The parallels between meditative absorption and hypnotic trance suggest opportunities for integrating meditative and hypnotic techniques in clinical practice, potentially enhancing the efficacy of both approaches (Benedittis, 2015).
3. **Transpersonal psychotherapy**: The framework of Fundamental Peace aligns with transpersonal approaches to psychotherapy that emphasize the cultivation of the witnessing self and the integration of non-dual realization into daily life (Walsh & Vaughan, 1993).

10.3. Implications for Education

The cultivation of Fundamental Peace has significant implications for education, particularly in the context of social-emotional learning (SEL) and contemplative education. Key implications include:

1. **Attention training**: The model emphasizes the importance of attentional stability as the foundation for learning, emotional regulation, and well-being. Educational programs should incorporate practices that cultivate sustained attention, such as mindfulness meditation and focused breathing exercises (Sedlmeier et al., 2024).
2. **Emotional regulation**: The framework of Fundamental Peace provides a foundation for teaching students to regulate emotions through non-reactive awareness rather than suppression or avoidance. Students can learn to observe emotions without identification, reducing reactivity and enhancing resilience (Author, 2024).
3. **Meaning and purpose**: The framework emphasizes that authentic happiness and well-being arise not from external achievements but from recognition of the unconditioned dimension of consciousness. Educational programs should support students in exploring questions of meaning, purpose, and self-realization (Author et al., n.d.).

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10.4. Implications for Global Well-Being Initiatives

The framework of Fundamental Peace has significant implications for global well-being initiatives, including the World Happiness Foundation and the Gross Global Happiness Program at the University for Peace. Key implications include:

1. **Inner dimension of well-being**: Current approaches to happiness and well-being often emphasize external conditions while neglecting the internal dimension of consciousness. The framework of Fundamental Peace suggests that sustainable well-being requires cultivation of inner capacities for non-reactivity, equanimity, and present-moment awareness (Author, 2024).
2. **Contemplative practices in public policy**: Governments and international organizations should consider integrating contemplative practices into public health, education, and community programs, supporting citizens in accessing the ground state of consciousness from which authentic happiness emerges (Halbreich et al., 2018).
3. **Cross-cultural synthesis**: The integration of Sanyam and Joriki demonstrates the value of cross-cultural synthesis in understanding universal dimensions of human consciousness. Global well-being initiatives should draw on the wisdom of diverse contemplative traditions, honoring their depth and sophistication while identifying common mechanisms (Author et al., n.d.).

11. Future Research Agenda

The integration of Sanyam, Joriki, and Fundamental Peace opens numerous avenues for future research. This section outlines key research questions and methodological considerations.

11.1. Neuroscientific Investigations

1. **Longitudinal studies of meditative absorption**: Longitudinal neuroimaging studies tracking practitioners from initial training through advanced absorptive states would clarify the trajectory of brain changes associated with Sanyam and Joriki (Calderone et al., 2024).
2. **Neural signatures of non-dual awareness**: Advanced neuroimaging techniques (e.g., 7T fMRI, MEG) could identify unique neural signatures of Nirvikalpa Samadhi and kensho, clarifying the neurobiological correlates of non-dual realization (Yang et al., 2025).
3. **Autonomic correlates of Fundamental Peace**: Studies investigating autonomic measures (HRV, skin conductance, cortisol) in practitioners with stabilized realization (Sahaj Samadhi) would clarify the physiological foundations of trait-level Fundamental Peace (Bonnelle et al., 2026).

11.2. Phenomenological Research

1. **Qualitative studies of advanced practitioners**: In-depth phenomenological interviews with advanced practitioners of Sanyam and Joriki would enrich understanding of the subjective dimensions of meditative absorption and Fundamental Peace (Schoenberg et al., 2018).
2. **Cross-cultural comparisons**: Comparative phenomenological studies of practitioners from yogic, Zen, and other contemplative traditions would clarify universal versus tradition-specific features of meditative absorption (Sedlmeier et al., 2024).
3. **Integration of realization into daily life**: Qualitative studies investigating how practitioners integrate non-dual realization into daily life (Sahaj Samadhi) would inform understanding of trait-level transformation (Author, 2024).

11.3. Clinical and Applied Research

1. **Meditation-based interventions for well-being**: Randomized controlled trials investigating the efficacy of Sanyam- and Joriki-based interventions for enhancing well-being, reducing stress, and treating mental health conditions would clarify clinical applications (Calderone et al., 2024).
2. **Integration of meditation and hypnosis**: Studies investigating the synergistic effects of integrating meditative and hypnotic techniques would inform clinical practice (Benedittis, 2015).

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3. **Contemplative education programs**: Evaluation studies of contemplative education programs incorporating Sanyam and Joriki would clarify their impact on student attention, emotional regulation, and well-being (Sedlmeier et al., 2024).

11.4. Theoretical and Philosophical Research

1. **Relationship between consciousness and brain**: Theoretical work clarifying the relationship between phenomenological dimensions of consciousness (Fundamental Peace) and neurobiological correlates would advance understanding of the mind-brain relationship (Tripathi et al., 2021).
2. **Integration with Western psychology**: Theoretical work integrating the framework of Fundamental Peace with Western psychological theories (e.g., self-determination theory, positive psychology) would facilitate cross-cultural dialogue (Sedlmeier et al., 2024).
3. **Ethical and societal implications**: Philosophical work exploring the ethical and societal implications of widespread cultivation of Fundamental Peace would inform public policy and global well-being initiatives (Author et al., n.d.).

12. Conclusions

This integrative review has synthesized empirical and theoretical literature on Patañjali's Sanyam, Zen Joriki, and contemporary research on consciousness neuroscience, hypnosis, transpersonal psychology, and happiness science, establishing a framework linking these practices to Fundamental Peace—a primordial, non-reactive ground state of inner stillness and clarity from which authentic happiness and flourishing emerge.

Convergent evidence from ancient contemplative traditions and contemporary neuroscience demonstrates that Sanyam and Joriki cultivate ekagrata (one-pointedness), producing measurable changes in brain activity, autonomic regulation, and phenomenological experience. These practices share structural parallels with clinical hypnosis and facilitate access to non-ordinary states characterized by reduced default mode network activity and dissolution of subject-object duality. From a transpersonal perspective, Sanyam and Joriki represent systematic technologies for deconstructing the ego-centered self and revealing the transcendent dimension of consciousness—the witnessing self or ground of being.

The unified model presented in this paper clarifies the progressive stages of meditative absorption, from initial sensory withdrawal (Pratyahara) through concentration (Dharana) and meditative absorption (Dhyana) to non-dual awareness (Samadhi) and stabilized realization (Sahaj Samadhi / Fundamental Peace). Each stage is characterized by distinctive neurobiological correlates, phenomenological features, and degrees of access to Fundamental Peace. The ultimate goal is not temporary state experiences but trait-level transformation—the integration of non-dual realization into daily life, characterized by effortless abiding in true nature, spontaneous compassion and wisdom, and freedom from suffering.

The framework of Fundamental Peace has significant implications for contemplative practice, clinical psychology, education, and global well-being initiatives. By integrating contemplative practices such as Sanyam and Joriki into public health, education, and community programs, societies can support individuals in accessing the ground state of consciousness from which authentic happiness emerges. This approach complements efforts to improve external conditions (economic prosperity, social support, health, freedom) by cultivating the internal capacities for non-reactivity, equanimity, and present-moment awareness that underlie sustainable well-being.

Future research should investigate the neurobiological, phenomenological, clinical, and societal dimensions of Sanyam, Joriki, and Fundamental Peace, using longitudinal neuroimaging studies, qualitative phenomenological research, randomized controlled trials, and theoretical integration with Western psychology. Such research will advance understanding of the universal dimensions of human consciousness and inform evidence-based approaches to cultivating well-being at individual, community, and global scales.

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In conclusion, the integration of Sanyam and Joriki into the framework of Fundamental Peace represents a significant contribution to transpersonal psychology and consciousness studies. By honoring the depth and sophistication of ancient contemplative traditions while engaging with contemporary neuroscience and psychology, this synthesis offers a comprehensive understanding of the pathways to sustainable well-being and human flourishing. As humanity faces unprecedented challenges—ecological crisis, social fragmentation, and existential uncertainty—the cultivation of Fundamental Peace may prove essential not only for individual happiness but for collective survival and thriving.

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