

Chapter III Vibhūti Pāda*

- III.1. deśa bandhaḥ cittasya dhāraṇā
Fixing the consciousness on one point or region is concentration (dhāraṇā).
- III.2. tatra pratyaya ekatānatā dhyānam
A steady, continuous flow of attention directed toward the same point or region is meditation (dhyāna).
- III.3. tadeva arthamātranirbhāsaṁ svarūpaśūnyam iva samādhiḥ
When the object of meditation engulfs the meditator, appearing as the subject, self-awareness is lost. This is samādhi.
- III.4. trayam ekatra saṁnyamaḥ
These three together – dhāraṇa, dhyāna and samādhi – constitute integration or saṁnyama.
- III.5. tajjayāt prajñālokaḥ
From mastery of saṁnyama comes the light of awareness and insight.
- III.6. tasya bhūmiṣu viniyogaḥ
Saṁnyama may be applied in various spheres to derive its usefulness.
- III.7. trayam antaraṅgaṁ pūrvebhyaḥ
These three aspects of yoga are internal, compared to the former five.
- III.8. tadapi bahiraṅgaṁ nirbījasya
Similarly, saṁnyama is external when compared to seedless (nirbīja) samādhi.
- III.9. vyutthāna nirodha saṁskārayoḥ abhibhava prādurbhāvau
nirodhakṣaṇa cittānvayaḥ nirodhapariṇāmaḥ
Study of the silent moments between rising and restraining subliminal impressions is the transformation of consciousness towards restraint (nirodhapariṇāmaḥ).
- III.10. tasya praśāntavāhitā saṁskārāt
The restraint of rising impressions brings about an undisturbed flow of tranquility.

- III.11. sarvārthatā ekāgratayoḥ kṣaya udayau cittasya samādhipariṇāmaḥ
The weakening of scattered attention and the rise of one-pointed attention in the citta is the transformation towards samādhi.
- III.12. tataḥ punaḥśānta uditau tulya pratyayau cittasya ekāgratāpariṇāmaḥ
When rising and falling thought processes are in balance, one-pointed consciousness emerges. Maintenance of awareness with keen intensity form one-pointed attention to no-pointed attentiveness is ekāgratā pariṇāma.
- III.13. etena bhūtendriyeṣu dharma lakṣaṇa avasthā pariṇāmāḥ vyākhyātāḥ
Through these three phases, cultured consciousness is transformed from its potential state (dharma) towards further refinement (lakṣaṇa) and the zenith of refinement (avasthā). In this way, the transformation of elements, senses and mind takes place.
- III.14. śānta udita avyapadeśya dharma anupātī dharmī
The substrata is that which continues to exist and maintain its characteristic quality in all states, whether manifest, latent, or subdued.
- III.15 krama anyatvaṁ pariṇāma anyatve hetuḥ
Successive sequential changes cause the distinctive changes in the consciousness.
- III.16. pariṇāmatraya saṁyamāt atīta anāgatajñānam
By mastery of the three transformations of nature (dharma), quality (lakṣaṇa) and condition (avasthā), through saṁyama on the nirodha, samādhi, and ekāgratā states of consciousness, the yogi acquires knowledge of the past and the future.
- III.17. śabda artha pratyayānām itaretarādhyāsāt saṅkaraḥ tatpravṛddhāga saṁyamāt sarvabhūta rutajñānam
Words, objects and ideas are superimposed, creating confusion; by saṁyama, one gains knowledge of the language of all beings.
- III.18. saṁskāra sāksātkaraṇāt pūrvajātijñānam
Through direct perception of his subliminal impressions, the yogi gains knowledge of his previous lives.

III.19. pratyayasya paracittajñānam

He acquires the ability to understand the minds of others.

III.20. na ca tat sālambanaṁ tasya aṛṣayā bhūtatvāt

A yogi who is able to read the minds of others in general, can also, if necessary, precisely identify specific contents which are beyond the reach of the mind.

III.21. kāya rūpa saṁyamāt tadgrāhyaśakti stambhe cakṣuḥ prakāśa
asaṁprayoge antardhānam

By control over the subtle body, the yogi can suspend at will the rays of light emanating from himself so that he becomes invisible to onlookers. He may again make himself visible by bringing back the power of perceptibility.

III.22. etena śabdādi antardhānam uktam

In the same way as described above, he is able to arrest sound, smell, taste, form and touch.

III.23. sopakramaṁ nirupakramaṁ ca karma tatsaṁyamāt aparāntajñānam
ariṣṭebhyaḥ vā

The effects of action are immediate or delayed. By saṁyama on his actions, a yogi will gain foreknowledge of their final fruits. He will know the exact time of his death by omens.

III.24. maitryādiṣu balāni

He gains moral and emotional strength by perfecting friendliness and other virtues towards one and all.

III.25. baleṣu hasti balādīni

By saṁyama on strength, the yogi will develop the physical strength, grace, and endurance of an elephant.

III.26. pravṛtti āloka nyāsāt sūkṣma vyavahita viprakṛṣṭajñānam

Concealed things, near or far, are revealed to a yogi.

III.27. bhuvanajñānaṁ sūrye saṁyamāt

By saṁyama on the sun the yogi will have knowledge of the seven worlds, and of the seven cosmic centres in the body.

III.28. candre tārāvyūhajñānam

By saṁnyama on the moon, the yogi will know the position and system of the stars.

III.29. dhruve tadgatijñānam

By saṁnyama on the Pole Star, the yogi knows the course of destiny.

III.30. nābhicakre kāyavyūhajñānam

By saṁnyama on the navel, the yogi acquires perfect knowledge of the disposition of the human body.

III.31. kaṅṭhakūpe kṣutpipāsā nivṛtṭiḥ

By saṁnyama on the pit of the throat, the yogi overcomes hunger and thirst.

III.32. kūrmanādyām sthairyam

By saṁnyama on kūrmanādī, at the pit of the throat, the yogi can make his body and mind firm and immobile like a tortoise.

III.33. mūrdhajyotiṣi siddhadarśanam

By performing saṁnyama on the light of the crown of the head (ājñā cakra), the yogi has visions of perfected beings.

III.34. prātibhāt vā sarvam

Through the faculty of spiritual perception the yogi becomes the knower of all knowledge.

III.35. hṛdaye cittasamvit

By saṁnyama on the region of the heart, the yogi acquires a thorough knowledge of the contents and tendencies of consciousness.

III.36. sattva puruṣayoḥ atyantāsamkīrṇayoḥ pratyaya aviśeṣaḥ bhogaḥ
parārthatvāt svārthasaṁnyamāt puruṣajñānam

By saṁnyama, the yogi easily differentiates between the intelligence and the soul which is real and true.

III.37. tataḥ prātibha śrāvaṇa vedana ādarśa āsvāda vārtāḥ jāyante

Through that spiritual perception, the yogi acquires the divine faculties of hearing, touch, vision, taste and smell. He can even generate these divine emanations by his own will.

- III.38. te samādhau upasargāḥ vyutthāne siddhayaḥ
These attainments are impediments to samādhi, although they are powers in active life.
- III.39. bandhakāraṇa śaithilyāt pracāra saṁvedanāt ca cittasya
 paraśarīrāveśaḥ
Through relaxation of the causes of bondage, and the free flow of consciousness, the yogi enters another's body at will.
- III.40. udānajayāt jala pañka kaṇṭakādiṣu asaṅgaḥ utkrāntiḥ ca
By mastery of udāna vāyu, the yogi can walk over water, swamps and thorns without touching them. He can also levitate.
- III.41. samānajayāt jvalanam
By saṁnyama on samāna vāyu, a yogi glows like fire and his aura shines.
- III.42. śrotra ākāśayoḥ saṁbandha saṁnyamāt divyaṁ śrotram
By saṁnyama on the relation between space and sound, the yogi acquires the power of hearing distant and divine sounds. The organ of hearing, the ear, grasps sound in space. This is the conquest of air.
- III.43. kāya ākāśayoḥ saṁbandha saṁnyamāt laghutūlasamāpatteḥ ca
 ākāśagamanam
By knowing the relationship between the body and ether, the yogi transforms his body and mind so that they become as light as cotton fibre. He can then levitate in space. This is the conquest of ether.
- III.44. bahiḥ akalpitā vṛttiḥ mahāvidehā tataḥ prakāśa āvaraṇakṣayaḥ
By saṁnyama on mahāvidehā (the disembodied state), where consciousness acts outside the body, the veil covering the light of illumination is destroyed.
- III.45. sthūla svarūpa sūkṣma anvaya arthavatva saṁnyamāt bhūtajayaḥ
By saṁnyama on the elements – their mass, forms, subtlety, conjunction and purposes, the yogi becomes Lord over them all.
- III.46. tataḥ aṇimādi prādurbhāvaḥ kāyasampat taddharma anabhighātaḥ ca
From that arises perfection of the body, the ability to resist the play of the elements, and powers such as minuteness.

- III.47. rūpa lāvanya bala vajra saṁhananatvāni kāyasaṁpat
Perfection of the body consists of beauty of form, grace, strength, compactness, and the hardness and brilliance of a diamond.
- III.48. grahaṇa svarūpa asmitā anvaya arthavattva saṁyamāt indriyajayaḥ
Through saṁnyama upon the purpose of the conjunction of the process of knowing, the ego, and nature, there is mastery over the senses.
- III.49. tataḥ manojavitvaṁ vikaraṇabhāvaḥ pradhānajayaḥ ca
By mastery over the senses of perception, the yogi's speed of body, senses and mind matches that of the soul, independent of the primary causes of nature. Unaided by consciousness, he subdues the first principle of nature (mahat).
- III.50. sattva puruṣa anyatā khyātimātrasya sarvabhāva adhiṣṭhātṛtvaṁ sarvajñātṛtvaṁ ca
Only one who knows the difference between the illuminative intelligence and the seer attains supreme knowledge of all that exists and all that manifests.
- III.51. tadvairāgyāt api doṣabījakṣaye kaivalyam
By destruction of the seeds of bondage and the renunciation of even these powers, comes eternal emancipation.
- III.52. sthānyupanimantraṇe saṅgasmayākaraṇaṁ punaraniṣṭa prasaṅgāt
When approached by celestial beings, there should be neither attachment nor surprise, for undesirable connections can occur again.
- III.53. kṣaṇa tatkramayoh saṁyamāt vivekajaṁ jñānam
By saṁnyama on moment and on the continuous flow of moments, the yogi gains exalted knowledge, free from the limitations of time and space.
- III.54. jāti lakṣaṇa deśaiḥ anyatā anavacchedāt tulyayoh tataḥ pratipattiḥ
By this knowledge the yogi is able to distinguish unerringly the differences in similar objects which cannot be distinguished by rank, qualitative signs or position in space.

III.55. tārakaṃ sarvaviṣayaṃ sarvathāviṣayaṃ akramaṃ ca iti vivekajaṃ
jñanam

The essential characteristic of the yogi's exalted knowledge is that he grasps instantly, clearly and wholly, the aims of all objects without going into the sequence of time or change.

III.56. sattva puruṣayoḥ śuddhi sāmye kaivalyam iti

When the purity of intelligence equals the purity of the soul, the yogi has reached kaivalya, perfection in yoga.