

# Yoga Sūtras of Patañjali as translated by BKS Iyengar\*

## Chapter III Vibhūti Pāda\*

atha vibhūti pādaḥ

III.1. deśa bandhaḥ cittasya dhāraṇā  
deśabandhaścittasya dhāraṇā

*Fixing the consciousness on one point or region is concentration (dhāraṇā).*

III.2. tatra pratyaya ekatānatā dhyānam  
tatra pratyayaikatānatā dhyānam

*A steady, continuous flow of attention directed toward the same point or region is meditation (dhyāna).*

III.3 tadeva arthamātranirbhāsaṁ svarūpaśūnyam iva samādhiḥ  
tadevārthamātranirbhāsaṁ svarūpaśūnyamiva samādhiḥ

*When the object of meditation engulfs the meditator, appearing as the subject, self-awareness is lost. This is samādhi.*

III.4. trayam ekatra saṁyamah  
trayamekatra saṁyamah

*These three together – dhāraṇa, dhyāna and samādhi – constitute integration or saṁyama.*

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III.5. tajjayāt prajñālokaḥ  
tajjayāt prajñālokaḥ

*From mastery of samyama comes the light of awareness and insight.*

III.6. tasya bhūmiṣu viniyogaḥ  
tasya bhūmiṣu viniyogaḥ

*Samyama may be applied in various spheres to derive its usefulness.*

III.7. trayam antaraṅgaṁ pūrvebhyaḥ  
trayamantaraṅgaṁ pūrvebhyaḥ

*These three aspects of yoga are internal, compared to the former five.*

III.8. tadapi bahiraṅgaṁ nirbījasya  
tadapi bahiraṅgaṁ nirbījasya

*Similarly, samyama is external when compared to seedless (nirbīja) samādhi.*

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- III.9. vyutthāna nirodha saṁskārayoḥ abhibhava prādurbhāvau  
nirodhakṣaṇa cittānvayaḥ nirodhapariṇāmaḥ  
vyutthānanirodhasaṁskārayor abhibhavaprādurbhāvau  
nirodhakṣaṇacittānvayo 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  
sarvārthataikāgratayoḥ kṣayodayau 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  
tataḥ punaḥ śāntoditau tulyapratyayau cittasyaikāgratāpariṇāmaḥ

*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.*

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- III.13. etena bhūtendriyeṣu dharmalakṣaṇa avasthā pariṇāmāḥ vyākhyātāḥ  
etena bhūtendriyeṣu dharmalakṣaṇāvasthāpariṇāmāḥ 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 dharmānupātī dharmī  
śāntoditāvvyapadeśyadharmānupātī 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  
kramānyatvaṁ pariṇāmānyatve hetuḥ

*Successive sequential changes cause the distinctive changes in the consciousness.*

- III.16. pariṇāmatraya saṁyamāt atīta anāgatajñānam  
pariṇāmatrayasaṁyamādatītānāgatajñānam

*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.*

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III.17. śabda artha pratyayānām itaretarādhyāsāt saṅkaraḥ tatpravidbhāga  
saṅnyamāt sarvabhūta rutajñānam

śabdārthapratyayānāmitaretarādhyāsāt  
saṅkarastatpravidbhāgasamnyamāt sarvabhūtarutajñānam

*Words, objects and ideas are superimposed, creating confusion; by  
samnyama, one gains knowledge of the language of all beings.*

III.18. saṅskāra sāḁṣātkaraṇāt pūrvajātijñānam  
saṅskārasāḁṣātkaraṇāt pūrvajātijñānam

*Through direct perception of his subliminal impressions, the yogi gains  
knowledge of his previous lives.*

III.19. pratyayasya paracittajñānam  
pratyayasya paracittajñānam

*He acquires the ability to understand the minds of others.*

III.20. na ca tat sālambanam tasya aṁṣayī bhūtatvāt  
na ca tatsālambanam tasyāṁṣayībhūtatvāt

*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.*

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

kāyarūpasāṁyamāt tadgrāhyaśaktistambhe  
cakṣuḥprakāśāsaṁprayoge'ntardhānam

*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

etena śabdādyantardhānamuktam

*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

sopakramaṁ nirupakramaṁ ca karma  
tatsaṁyamādaparāntajñānamariṣṭebhyo 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.*

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III.25. baleṣu hasti balādīni  
baleṣu hastibalādīni

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

III.26. pravṛtti āloka nyāsāt sūkṣma vyavahita viprakṛṣṭajñānam  
pravṛtṭyālokanyāsāt sūkṣmavyavahitaviprakṛṣṭajñānam

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

III.27. bhuvanajñānaṁ sūrye saṁnyamāt  
bhuvanajñānaṁ sūrye saṁnyamāt

*By saṁnyama 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  
candre tārāvyūhajñānam

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

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III.29. dhruve tadgatijñānam  
dhruve tadgatijñānam

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

III.30. nābhicakre kāyavyūhajñānam  
nābhicakre kāyavyūhajñānam

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

III.31. kaṇṭhakūpe kṣutpipāsā nivṛtṭih  
kaṇṭhakūpe kṣutpipāsānivṛtṭih

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

III.32. kūrmanāḍyāṁ sthairyam  
kūrmanāḍyāṁ sthairyam

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

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III.33. mūrdhajyotiṣi siddhadarśanam  
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  
prātibhādvā sarvam

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

III.35. hṛdaye cittasaṁvit  
hṛdaye cittasaṁvit

*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 atyantāsaṁkīrṇayoḥ pratyaya aviśeṣaḥ bhogaḥ  
parārthatvāt svārthasaṁyamāt puruṣajñānam  
sattvapuruṣayoratyantāsaṁkīrṇayoḥ pratyayāviśeṣo bhogaḥ  
parārthatvāt svārthasaṁyamāt puruṣajñānam

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

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III.37. tataḥ prātibha śrāvaṇa vedana ādarśa āsvāda vārtāḥ jāyante  
tataḥ prātibhaśrāvaṇavedanādarśāsvādavārtā 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  
te samādhavupasargā vyutthāne siddhayaḥ

*These attainments are impediments to samādhi, although they are powers in active life.*

III.39. bandhakāraṇa śaithilyāt pracāra samvedanāt ca cittasya  
paraśarīrāveśaḥ  
bandhakāraṇaśaithilyāt pracārasamvedanācca 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 paṅka kaṅṭakādiṣu asaṅgaḥ utkrāntiḥ ca  
udānajayājjalapaṅkakaṅṭakādiṣvasaṅga utkrāntiśca

*By mastery of udāna vāyu, the yogi can walk over water, swamps and thorns without touching them. He can also levitate.*

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III.41. samānajayāt jvalanam  
samānajayājvalanam

*By samyama on samāna vāyu, a yogi glows like fire and his aura shines.*

III.42. śrotra ākāśayoḥ sambandha samyamāt divyaṁ śrotram  
śrotrākāśayoḥ sambandhasamyamādivyaṁ śrotram

*By samyama 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 sambandha samyamāt laghutūlasamāpatteḥ ca  
ākāśagamanam  
kāyākāśayoḥ sambandhasamyamāllaghutūlasamāpatteścā  
kāśagamanam

*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  
bahirakalpitā vṛttirmahāvidehā tataḥ prakāśāvaraṇakṣayaḥ

*By samyama on mahāvidehā (the disembodied state), where consciousness acts outside the body, the veil covering the light of illumination is destroyed.*

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III.45. sthūla svarūpa sūkṣma anvaya arthavatva saṁyamāt bhūtajayaḥ  
sthūlasvarūpasūkṣmānvayārthavatvasaṁyamādbhūtajayaḥ

*By saṁyama on the elements – their mass, forms, subtlety, conjunction  
and purposes, the yogi becomes Lord over them all.*

III.46. tataḥ aṇimādi prādurbhāvaḥ kāyasaṁpat taddharma anabhighātaḥ ca  
tato 'ṇimādiprādurbhāvaḥ kāyasaṁpat taddharmānabhighātaśca

*From that arises perfection of the body, the ability to resist the play of the  
elements, and powers such as minuteness.*

III.47. rūpa lāvaṇya bala vajra saṁhananatvāni kāyasaṁpat  
rūpalāvaṇyabalavajrasaṁhananatvāni 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  
grahaṇasvarūpāsmitānvayārthavattvasaṁyamādindriyajayaḥ

*Through saṁyama upon the purpose of the conjunction of the process of  
knowing, the ego, and nature, there is mastery over the senses.*

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III.49. tataḥ manojavitvaṁ vikaraṇabhāvaḥ pradhānajayaḥ ca  
tato manojavitvaṁ vikaraṇabhāvaḥ pradhānajayaśca

*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  
sattvapuruṣānyatākhyātimātrasya sarvabhāvādhiṣṭhātṛtvaṁ  
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  
tadvairāgyādapi 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  
sthānyupanimantraṇe saṅgasmayākaraṇaṁ punaraniṣṭaprasaṅgāt

*When approached by celestial beings, there should be neither attachment nor surprise, for undesirable connections can occur again.*

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III.53. kṣaṇa tatkramayoh saṁyamāt vivekajaiṁ jñānam  
kṣaṇatatkramayoh saṁyamādvivekajaiṁ jñānam

*By samyama 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  
jātilakṣaṇadeśairanyatānavacchedāt tulyayostataḥ 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. tārakaiṁ sarvaviṣayaṁ sarvathāviṣayaṁ akramaiṁ ca iti vivekajaiṁ  
jñānam  
tārakaiṁ sarvaviṣayaṁ sarvathāviṣayaṁakramaiṁ ceti vivekajaiṁ  
jñānam

*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 puruṣayoh śuddhi sāmye kaivalyam iti  
sattva puruṣayoh śuddhi sāmye kaivalyamiti

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

iti vibhūti pādaḥ

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