

Chapter III Vibhūti Pāda*

- III.1. Fixing the consciousness on one point or region is concentration (*dhāraṇā*).
- III.2. A steady, continuous flow of attention directed toward the same point or region is meditation (*dhyāna*).
- III.3. When the object of meditation engulfs the meditator, appearing as the subject, self-awareness is lost. This is *samādhi*.
- III.4. These three together – *dhāraṇa*, *dhyāna* and *samādhi* – constitute integration or *saṁyama*.
- III.5. From mastery of *saṁyama* comes the light of awareness and insight.
- III.6. *Samyama* may be applied in various spheres to derive its usefulness.
- III.7. These three aspects of yoga are internal, compared to the former five.
- III.8. Similarly, *saṁyama* is external when compared to seedless (*nirbīja*) *samādhi*.
- III.9. Study of the silent moments between rising and restraining subliminal impressions is the transformation of consciousness towards restraint (*nirodhaparīṇāmah*).
- III.10. The restraint of rising impressions brings about an undisturbed flow of tranquility.
- III.11. The weakening of scattered attention and the rise of one-pointed attention in the *citta* is the transformation towards *samādhi*.
- III.12. When rising and falling thought processes are in balance, one-pointed consciousness emerges. Maintenance of awareness with keen intensity from one-pointed attention to no-pointed attentiveness is *ekāgratā parīṇāma*.
- III.13. Through these three phases, cultured consciousness is transformed from its potential state (*dharmā*) towards further refinement (*lakṣaṇa*) and the zenith of refinement (*avasthā*). In this way, the transformation of elements, senses and mind takes place.
- III.14. The substrata is that which continues to exist and maintain its characteristic quality in all states, whether manifest, latent, or subdued.
- III.15. Successive sequential changes cause the distinctive changes in the consciousness.
- III.16. By mastery of the three transformations of nature (*dharmā*), 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. Words, objects and ideas are superimposed, creating confusion; by *saṁyama*, one gains knowledge of the language of all beings.
- III.18. Through direct perception of his subliminal impressions, the yogi gains knowledge of his previous lives.
- III.19. He acquires the ability to understand the minds of others.
- III.20. 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. 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. In the same way as described above, he is able to arrest sound, smell, taste, form and touch.

- III.23. The effects of action are immediate or delayed. By *saṁnyama* 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. He gains moral and emotional strength by perfecting friendliness and other virtues towards one and all.
- III.25. By *saṁnyama* on strength, the yogi will develop the physical strength, grace, and endurance of an elephant.
- III.26. Concealed things, near or far, are revealed to a yogi.
- III.27. 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. By *saṁnyama* on the moon, the yogi will know the position and system of the stars.
- III.29. By *saṁnyama* on the Pole Star, the yogi knows the course of destiny.
- III.30. By *saṁnyama* on the navel, the yogi acquires perfect knowledge of the disposition of the human body.
- III.31. By *saṁnyama* on the pit of the throat, the yogi overcomes hunger and thirst.
- III.32. By *saṁnyama* on *kūrmanāḍī*, at the pit of the throat, the yogi can make his body and mind firm and immobile like a tortoise.
- III.33. By performing *saṁnyama* on the light of the crown of the head (*ājñā cakra*), the yogi has visions of perfected beings.
- III.34. Through the faculty of spiritual perception the yogi becomes the knower of all knowledge.
- III.35. By *saṁnyama* on the region of the heart, the yogi acquires a thorough knowledge of the contents and tendencies of consciousness.
- III.36. By *saṁnyama*, the yogi easily differentiates between the intelligence and the soul which is real and true.
- III.37. 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. These attainments are impediments to *samādhi*, although they are powers in active life.
- III.39. Through relaxation of the causes of bondage, and the free flow of consciousness, the yogi enters another's body at will.
- III.40. By mastery of *udāna vāyu*, the yogi can walk over water, swamps and thorns without touching them. He can also levitate.
- III.41. By *saṁnyama* on *samāna vāyu*, a yogi glows like fire and his aura shines.
- III.42. 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. 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. By *saṁnyama* on *mahāvīdehā* (the disembodied state), where consciousness acts outside the body, the veil covering the light of illumination is destroyed.

- III.45. By *samīyama* on the elements – their mass, forms, subtlety, conjunction and purposes, the yogi becomes Lord over them all.
- III.46. From that arises perfection of the body, the ability to resist the play of the elements, and powers such as minuteness.
- III.47. Perfection of the body consists of beauty of form, grace, strength, compactness, and the hardness and brilliance of a diamond.
- III.48. Through *samīyama* upon the purpose of the conjunction of the process of knowing, the ego, and nature, there is mastery over the senses.
- III.49. 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. 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. By destruction of the seeds of bondage and the renunciation of even these powers, comes eternal emancipation.
- III.52. When approached by celestial beings, there should be neither attachment nor surprise, for undesirable connections can occur again.
- III.53. By *samīyama* on moment and on the continuous flow of moments, the yogi gains exalted knowledge, free from the limitations of time and space.
- III.54. 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. 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. When the purity of intelligence equals the purity of the soul, the yogi has reached *kaivalya*, perfection in yoga.