

Patanjali Yoga Sutra - Chapter Three Vibhooti Pada (56 Sutras)

Sutra 1: What is dharana?

Deśabandhaśchittasya dhāraṇā

- Deśa: place
- bandha: binding
- chittasya: of the mind
- dhāraṇā: concentration

Concentration (dharana) is binding the mind to one place.

Sutra 2: What is dhyana?

Tatra pratyayaikatānatā dhyānam

- Tatra: there (in the desha)
- pratyaya: basis or content of consciousness
- ekatānatā: continuity
- dhyānam: meditation

Uninterrupted stream of the content of consciousness is dhyana.

Sutra 3: What is samadhi?

Tadevārthamātranirbhāsaṃ svarūpaśūnyamiva samādhiḥ

- Tadeva: the same
- artha: the object of dhyana
- mātra: only
- nirbhāsaṃ: appearing
- svarūpa: one's own form
- śūnyam: empty
- iva: as if
- samādhiḥ: samadhi

That state becomes samadhi when there is only the object appearing without the consciousness of one's own self.

Sutra 4: What is samyama?

Trayamekatra saṃyamaḥ

- Trayam: the three
- ekatra: together
- saṃyamaḥ: samyama

The three (dharana, dhyana and samadhi) together constitute samyama.

Sutra 5: Result of samyama

Tajjayātprajñālokaḥ

- Tat: that
- jayāt: by mastering
- prajñā: higher consciousness
- ālokaḥ: illumination

By mastering it (samyama) the higher consciousness dawns.

Sutra 6: Its application

Tasya bhūmiṣu viniyogaḥ

- Tasya: of that
- bhūmiṣu: in the subtle states
- viniyogaḥ: application

That (light of higher consciousness) should be applied to different, finer states of consciousness.

Sutra 7: These three are internal

Trayamantaraṅgaṃ pūrvebhyaḥ

- Trayam: the three together
- antaraṅgaṃ: internal
- pūrvebhyaḥ: in relation to the earlier ones

The three together are internal in relation to the previous ones.

Sutra 8: Yet external to nirbeeja samadhi

Tadapi bahiraṅgaṃ nirbi jasya

- Tadapi: that also
- bahiraṅga: external
- nirbi jasya: of nirbeeja samadhi

That (three stages or trinity) also is external to nirbeeja samadhi.

Sutra 9: Nirodha parinama

Vyutthānanirodhasaṃskārayorabhibhavaprādurbhāvau

nirodhakṣaṇachittānvayo nirodhapariṇāmaḥ

- Vyutthana: coming out
- nirodha: stopping
- saṃskārayoh: of the two impressions
- abhibhava: suppression
- prādurbhāvau: emergence
- nirodhakṣaṇa: moment of suppression
- chitta: the mind
- anvayah: permeation
- nirodha: suppression
- pariṇāmaḥ: transformation

Nirodha parinama is that state of transformation of mind where it is permeated by the moment of suppression which appears and disappears between incoming and outgoing samskaras.

Sutra 10: Fruits of nirodha parinama

Tasya praśāntavāhitā saṃskārāt

- Tasya: of it
- praśānta: peaceful
- vāhitā: flow
- saṃskārāt: by repeated impression

The flow of nirodha parinama becomes tranquil by repeated impression.

Sutra 11: Samadhi parinama

Sarvārthataikāgratayoḥ kṣayodayau chittasya samādhipariṇāmaḥ

- Sarvārthatā: a diverse state
- ekāgratayoḥ: one-pointedness
- kṣayodayau: disappearance and appearance
- chittasya: of the mind
- samādhi: tranquillity
- pariṇāmaḥ: transformation

Samadhi parinama is the disappearance and appearance of distraction and one-pointedness of mind.

Sutra 12: Ekagrata parinama

Tataḥ punaḥ śāntoditau tulyapratyayau chittasyaikaagratapariṇāmaḥ

- Tataḥ: then
- punaḥ: again

- śanta: subsided
- uditau: manifest
- tulya: equal
- pratyayau: content of the mind
- chittasya: of the mind
- ekāgratā: one-pointedness
- pariṇāmaḥ: transformation.

Then again when the objects which subside and appear are similar, it is called one-pointed transformation of mind.

Sutra 13: Application of these parinamas

Etena bhūtendriyeṣu dharmalakṣaṇāvasthāpariṇāmāḥ vyākhyātāḥ

- Etena: by this
- bhūta: elements
- indriyeṣu: in the sense organs
- dharma: quality, property
- lakṣaṇa: characteristic
- avasthā: condition
- pariṇāmaḥ: transformations
- vyākhyātāḥ: are explained

By this the three parinamas, namely, nature, character and condition in the elements and sense organs are explained.

Sutra 14: Dharmi – the common substratum

Śāntoditāvyaṇyapadeśyadharmānupāti dharmi Śanta: peaceful, latent;

- uditau: manifest
- avyapadeśya: unmanifestable
- dharma: the properties
- anupāti : common
- dharmi : substratum of properties

The dharmi (substratum) is common in all latent, active or unmanifestable properties.

Sutra 15: Cause of difference

Kramānyatvaṃ pariṇāmānyatve hetuḥ

- Krama: order
- anyatvaṃ: difference
- pariṇāmāḥ: transformation
- anyatve: for difference
- hetuḥ: cause

The difference in the process of succession is the cause in transformation.

Sutra 16: Knowledge of past and future

Pariṇāmatrayasaṃyamādati tātāgatajñānam

- Pariṇāma: transformation
- traya: three
- saṃyamāt: by samyama
- āti ta: past
- anāgataḥ: future
- jñānam: knowledge

By performing samyama on the three transformations, knowledge of past and future (arises).

Sutra 17: Knowledge of all speech

Śabdārthapratyayānāmitaretarādhyāsāt

saṅkarastatpravibhāgasamyamāt sarvabhūtarutajñānam

- Śabda: word
- artha: object
- pratyayānām: mental content
- itaretarādhyāsāt: because of mental superimposition
- saṅkara: confusion; tat: that; pravibhāga: separate
- samyamāt: by samyama
- sarvabhūta: all living beings
- ruta: speech
- jñānam: knowledge

The word, object and mental content are in a confused state because of mutual superimposition. By performing samyama on them separately, knowledge of the speech of all beings (arises).

Sutra 18: Knowledge of previous births

Samskārasākṣātkaraṇāt pūrvajāti jñānam

- Samskāra: impression
- sākṣātkaraṇāt: by direct perception
- pūrva: previous
- jāti: birth
- jñānam: knowledge

By direct perception of the impressions, knowledge of previous births (arises).

Sutra 19: Knowledge of others' minds

Pratyayasya parachittajñānam

- Pratyayasya: of the content of the mind
- para: another
- chitta: mind
- jñānam: knowledge

By performing samyama on the pratyayas, knowledge of another's mind (arises).

Sutra 20: But not of the mental image

Na cha tat sālambanaṃ tasyāviṣayi bhūtatvāt

- Na: not
- cha: and
- tat: that
- sālambanaṃ: with support
- tasya: its
- aviṣayi bhūtatvāt: because of not being the subject of samyama

But the knowledge of that (other mental factors) is not gained with support of the mental image because that is not the object of samyama.

Sutra 21: Invisibility

Kāyarūpasamyamāt tadgrāhyaśaktistambhe chakṣuḥ prakāśasamprayoge'ntardhānam

- Kāya: body
- rūpa: form
- samyamāt: by doing samyama
- tat: that
- grāhya: receptive
- śakti: power

- stambhe: on suspension
- chakṣuḥ: the eye
- prakāśa: light
- samprayoga: absence of contact
- antardhānam: being invisible

By performing samyama on the form of the body and suspending receptivity of the form, there being no contact between the eye and the light (the yogi can become) invisible.

Sutra 22: Disappearance of the tanmatras

Etena śabdādīnantardhānam uktam

- Etena: by this
- śabdādi: sound and others
- antardhānam: disappearance
- uktam: said

By what has been said the disappearance of sound and other tanmatras can be understood.

Sutra 23: Knowledge of time of death

Sopakramaṃ nirupakramaṃ cha karma tatsaṃyamādaparāntajñānamariṣṭebhyo vā

- Sopakramaṃ: the karma with activity
- nirupakramaṃ: the karma that is dormant
- cha: and
- karma: action
- tat: that
- saṃyamāt: by performing samyama
- aparānta: death
- jñānam: knowledge
- ariṣṭebhyah: by omens
- vā: or

Karma is of two kinds, active and dormant. By performing samyama on them knowledge of death is gained, also by omens.

Sutra 24: Powers of friendliness, etc.

Maitryādiṣu balāni

- Maitri: friendliness
- ādiṣu: etc.
- balāni: powers

By performing samyama on friendliness, etc., there come those particular powers.

Sutra 25: Attainment of strength

Baleṣu hastibalādi ni

- Baleṣu: by samyama on the powers
- hasti: elephant
- bala: strength
- ādi ni: etc.

By samyama on the strength of an elephant, etc., the corresponding strength (is developed).

Sutra 26: Hidden knowledge

Pravṛtṭyālokanyāsāt sūkṣmavyavahitaviprakṛṣṭajñānam

- Pravṛtṭi: superphysical faculty
- āloka: light
- nyāsāt: by projecting
- sūkṣma: fine

- vyavahita: hidden
- viprakṛṣṭa: distant
- jñānam: knowledge

The knowledge of subtle, obscure or distant (objects) is gained by dilating the light of the superphysical faculty.

Sutra 27: Knowledge of the solar system

Bhuvanañjñānaṃ sūryesaṃyamāt

- Bhuvana: solar system
- jñānaṃ: knowledge
- sūrye: on the sun
- saṃyamāt: by performing samyama

Knowledge of the solar system is gained by performing samyama on the sun.

Sutra 28: Knowledge of the stars

Chandre tārāvyūhajñānam

- Chandre: moon
- tārā: stars
- vyūha: arrangements
- jñānam: knowledge

By performing samyama on the moon, knowledge about the position of the stars is gained.

Sutra 29: Knowledge of their movements

Dhruve tadgatijñānam

- Dhruve: by performing samyama on the pole star
- tat: that
- gati: movement
- jñānam: knowledge

By performing samyama on the pole star, knowledge of the movement of the stars can be obtained.

Sutra 30: Knowledge of the body

Nābhichakre kāyavyūhajñānam

- Nābhi: navel
- chakre: centre
- kāya: body
- vyūha: arrangement
- jñānam: knowledge

By performing samyama on the navel centre, knowledge of the arrangement in the body is gained.

Sutra 31: Cessation of hunger and thirst

Kaṇṭhakūpe kṣutpipāsā nivṛttiḥ

- Kaṇṭhakūpe: by performing samyama on the throat pit
- kṣut: hunger
- pipāsā: thirst
- nivṛttiḥ: retirement

By performing samyama on the throat pit, hunger and thirst retire.

Sutra 32: Power of steadiness

Kūrmanāḍyāṃ sthairyam

- Kūrmanāḍyāṃ: by performing samyama on the kurma nadi
- sthairyam: steadiness

Steadiness is achieved by samyama on the kurma nadi.

Sutra 33: Spiritual vision

Mūrdhajyotiṣi siddhadarśanam

- Mūrdha: crown of the head
- jyotiṣi: on the light
- siddha: adept
- darśanam: spiritual vision

By performing samyama on the light of the crown of the head (sahasrara), a spiritual vision of the masters of yoga is gained.

Sutra 34: Intuitive knowledge

Pratibhād vā sarvam

- Pratibhāt: from pratibha
- vā: or
- sarvam: everything

Or everything by virtue of pratibha (intuition).

Sutra 35: Awareness of chitta

Hṛdaye chittasaṃvit

- Hṛdaye: by performing samyama on the heart
- chittasaṃvit: awareness of the consciousness

By samyama on the heart, awareness of chitta dawns.

Sutra 36: Knowledge of purusha

Sattva puruṣayoratyantāsaṅki ṛṇayoḥ pratyayāviśeṣo bhogaḥ
parārthatvāt svārthasaṃyamāt puruṣajñānam

- Sattva: pure
- chitta; mind
- puruṣayoh: of the purusha
- atyanta: extremely
- asaṅki ṛṇayoḥ: distinct
- pratyaya: awareness
- aviśeṣah: not distinct
- bhogaḥ: experience
- parārthatvāt: from objective consciousness
- sva: one's own
- artha: subjective awareness
- saṃyamāt: by samyama
- puruṣajñānam: knowledge of purusha

Chitta and purusha are extremely distinct. On account of non-difference of the awareness of both there is objective or subjective experience. By samyama on subjective awareness apart from objective awareness, the knowledge of purusha is obtained.

Sutra 37: Intuitive perception

Tataḥ prātibhaśrāvaṇavedanādarśāsvādavārtā jāyante

- Tataḥ: therefrom
- prātibha: the faculty of superior consciousness
- śrāvana: the faculty of hearing
- vedanā; touch consciousness
- darśa: visualization
- āsvāda: faculty of taste
- vārtā: the olfactory faculty
- jāyante: are produced

Therefrom are produced transcendental audition, sensation, perception, taste and olfactory knowledge.

Sutra 38: Psychic powers are obstacles

Te samādhāvupasargā vyutthāne siddhayaḥ

- Te: they
- samādhau: in samadhi
- upasargā: obstacles
- vyutthāne: in the state of consciousness of the world
- siddhayaḥ: psychic powers

These psychic powers (mentioned in the previous sutra) are obstacles in samadhi, but in the state of consciousness of the world they are psychic powers.

Sutra 39: Entering another's body

Bandhakāraṇaśaithilyātprachārasaṃvedanāchcha chittasya paraśari
rāveśaḥ

- Bandha: bondage
- kāraṇa: cause
- śaithilyāt: by loosening
- prachāra: passage
- saṃvedanāt: by knowledge
- cha: and
- chittasya: of the subtle body
- para: of others
- śari ra: body
- āveśaḥ: entry

By loosening of the cause of bondage and by knowledge of the passage, the subtle body enters another person's body.

Sutra 40: Levitation

Udānajaṃjalapaṇkakaṇṭakādiśvasaṅga utkrāntiścha

- Udāna: one of the five pranas;
- jayāt: by mastery
- jala: water
- paṇka: mud
- kaṇṭakādiṣu: with thorns, etc.
- asaṅga: no contact
- utkrāntiḥ: levitation
- cha: and

By mastery of udana there is non-contact with water, mud, thorns, etc., and the body levitates.

Sutra 41: Aura

Samānajaṃjjvalanam

- Samāna: the samana vayu
- jayāt: by mastery
- jvalanam: blaze

By mastery of the samana vayu the body blazes.

Sutra 42: Divine hearing

Śrotrākāśayoḥ sambandhasaṃyamāddivyaṃ śrotram

- Śrotra: ear
- ākāśayoḥ: space
- saṃbandha: relation

- saṃyamāt: by samyama
- divyaṃ: divine
- śrotram: organ of hearing

By samyama on the relation of the ear and space (there is) divine hearing.

Sutra 43: Moving through space

Kāyākāśayoḥ sambandhasaṃyamāllaghutūlasamāpatteśchākāśagamanam

- Kāyā: body
- ākāśayoḥ: of space
- sambandha: relation
- saṃyamāt: by samyama
- laghu: light
- tūla: cotton, wool
- samāpatteh: by fusion of mind
- cha: and
- ākāśa: space
- gamanam: going through

By samyama on the relation of body and akasha and by fusing the mind with the lightness of cotton, there is going through space.

Sutra 44: Univeral state of mind

Bahirakalpitaṃ vṛttirmahāvidehā tataḥ prakāśāvaraṇakṣayaḥ

- Bahih: external
- akalpitā: unimaginable
- vṛttih; state of mind
- mahāvidehā: existence without body
- tataḥ: therefrom
- prakāśa: light
- āvaraṇa: covering
- kṣayaḥ: distraction

In the state of mahavideha the vrittis are inconceivable and outside the scope of the body, whereby the covering of light is destroyed.

Sutra 45: Mastery of the bhutas

Sthūlasvarūpasūkṣmānvayārthavattvasaṃyamād bhūtajayaḥ

- Sthūla: gross
- svarūpa: real form
- sūkṣma: subtle
- anvaya: interpenetrating
- arthavattva: serving the purpose
- saṃyamāt: by samyama
- bhūtajayaḥ: mastery over elements

By samyama on the gross, basic, subtle and interpenetrating states and the purpose of the bhutas, mastery over them is obtained.

Sutra 46: Attainment of anima, etc.

Tato'ṇimādiprādurbhāvaḥ kāyasampattaddharmānabhighātaścha

- Tatah: therefrom
- aṇimādi: anima, etc.
- prādurbhāvaḥ: appearance
- kāyasampat: bodily well
- tat: that

- dharma: function
- anabhighātaḥ: non-obstruction
- cha: and

From that the appearance of anima (and other powers), perfection of the body and non-obstruction from the functions of the body (follows).

Sutra 47: Perfection of the body

Rūpalāvaṇyabalavajrasaṃhananātvaṇi kāyasampat

- Rūpa: form, beauty
- lāvaṇya: grace
- bala: strength, energy
- vajrasaṃhananātvaṇi: hardness
- kāya: physical
- sampat: wealth

The perfection of the physical body includes beauty, grace, energy and hardness.

Sutra 48: Mastery of sense organs

Grahaṇasvarūpāsmiṭānvayārthavattvasaṃyamādindriyajayaḥ

- Grahaṇa: power of cognition
- svarūpa: real nature
- asmitā: egoism
- anvayārthavatva saṃyamāt: by samyama
- indriyajayaḥ: mastery over the sense organs

Mastery over the sense organs is gained by samyama on the power of cognition, real nature, egoism, all-pervasiveness and purposefulness.

Sutra 49: Conquest of prakriti

Tato manojavitvaṃ vikaraṇabhāvaḥ pradhānajayaścha

- Tataḥ: therefrom
- manojavitvaṃ: speed of mind
- vikaraṇabhāvaḥ: freedom from sense organs
- pradhānajayaḥ: conquest of prakriti
- cha: and

Therefrom follows speed like that of mind, freedom from any medium of instrumentality and conquest of the limitations of prakriti.

Sutra 50: Omnipotence and omniscience

Sattvapuruṣānyatākhyātimātrasya sarvabhāvādhiṣṭhātṛtvaṃ sarvajñātṛtvaṃ cha

- Sattva: pure
- chitta; mind
- puruṣa: self
- anyatā: difference
- khyāti: awareness
- mātrasya: only
- sarva: all
- bhāva: states of existence
- adhiṣṭhātṛtvaṃ: supremacy
- sarvajñātṛtvaṃ: omniscience
- cha: and

Just by knowledge of the awareness of the difference between chitta and puruṣa comes supremacy over all states and forms of existence and omniscience.

Sutra 51: Vairagya and knowledge

Tadvairāgyādapi doṣabi jakṣaye kaivalyam

- Tat: that
- vairāgyāt: by vairagya
- api: even
- doṣa: defect
- bi ja: seed
- kṣaye: due to destruction
- kaivalyam: isolation

By vairagya, even regarding that (the powers), the seed of defect is destroyed and kaivalya is attained.

Sutra 52: Causes of downfall

Sthānyupanimantraṇe saṅgasmayākaraṇaṃpunaraniṣṭhaprasaṅgāt

- Sthāni: gods (devata)
- upanimantraṇe: on being respectfully invited
- saṅga: attachment
- smaya: pride
- akaraṇaṃ: by not doing
- punah: once again
- aniṣṭa: undesirable
- prasaṅgāt: by revival

On being invited by the devatas there should be no attachment and pride, because of the possibility of revival of the undesirable.

Sutra 53: Awareness of ultimate reality

Kṣaṇatatkramayoḥ saṃyamādvivekajaṃ jñānam

- Kṣaṇa: moment
- tatkramayoh: its order of succession
- saṃyamāt: by samyama
- vivekajaṃ: born of realization
- jñānam: knowledge

By samyama on moment and its order of succession is born the knowledge of realization of the ultimate reality.

Sutra 54: Knowledge of distinctions

Jātilakṣaṇadeśairanyatānavachchedāt tulyayostataḥ pratipattiḥ

- Jāti: birth
- lakṣaṇa: characteristic
- deśayoh: by place
- anyatā: difference
- anavachchedāt: on account of no definition
- tulyayoh: of the two similar objects
- tataḥ: therefrom
- pratipattiḥ: knowledge

Therefrom comes knowledge of two similar objects which are indistinguishable by class of birth, characteristic or position, because of no definition.

Sutra 55: Transcendental knowledge

Tārakaṃ sarvaviśayaṃ sarvathāviśayamakramaṃ cheti vivekajaṃ jñānam

- Tārakaṃ: transcendental
- sarvaviśayaṃ: all subjects
- sarvathāviśayaṃ: object of every place

- akramaṃ: beyond the order of succession
- cha: and
- iti: that is all
- vivekajaṃ jñānam: knowledge born of viveka

Transcendental knowledge includes the knowledge of all objects beyond all orders of succession and is born of viveka. That is all.

Sutra 56: Attainment of kaivalya

Sattvapuruṣayoḥ śuddhisāmye kaivalyamiti

- Sattva: chitta
- puruṣayoḥ: of the purusha
- śuddhi: purification
- sāmye: on becoming equal
- kaivalyam: isolation
- iti: end

Kaivalya is achieved by equalizing and purifying the illumination of purusha and chitta.

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