

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 saṁnyamaḥ
trayamekatra saṁnyamaḥ

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

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III.5. tajjayāt prajñālokaḥ
tajjayāt prajñālokaḥ

From mastery of saṁyama comes the light of awareness and insight.

III.6. tasya bhūmiṣu viniyogaḥ
tasya bhūmiṣu viniyogaḥ

Saṁyama 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, saṁyama 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 bhūhendriyeṣu dharmalakṣaṇa avasthā pariṇāmāḥ vyākhyātāḥ
etena bhūhendriyeṣu 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 saṁyamā 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 sākṣātkaraṇāt pūrvajātijñānam
saṅskārasākṣātkaraṇāt 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 sālambanaṁ tasya aṅśayī bhūtatvāt
na ca tatsālambanaṁ tasyāṅśayībhūtatvāt

*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

kāyarūpasamīyamāt tadgrāhyaśaktistambhe
cakṣuḥprakāśāsamīprayoge'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. sopakramam nirupakramam ca karma tatsamīyamāt aparāntajñānam
ariṣṭebhyaḥ vā

sopakramam nirupakramam ca karma
tatsamīyamādaparāntajñānamariṣṭebhyo vā

The effects of action are immediate or delayed. By samīyama 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 nivṛtṭiḥ
kaṇṭhakūpe kṣutpipāsānivṛtṭiḥ

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 saṁnyama on samāna vāyu, a yogi glows like fire and his aura shines.

III.42. śrotra ākāśayoḥ sambandha saṁnyamāt divyaṁ śrotram
śrotrākāśayoḥ sambandhasaṁnyamāddivyaṁ 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 sambandha saṁnyamāt laghutūlasamāpatteḥ ca
ākāśagamanam
kāyākāśayoḥ sambandhasaṁnyamāllaghutūlasamāpatteścā
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 saṁnyama 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
grahaṇasvarūpāsmiṭānvayārthavattvasaṁyamādindriyajayaḥ

*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 adhiṣṭhātrtvam
sarvajñātrtvam ca
sattvapuruṣānyatākhyātimātrasya sarvabhāvādhiṣṭhātrtvam
sarvajñātrtvam 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 vivekajam jñānam
kṣaṇatatkramayoh saṁyamādvivekajam jñānam

By saṁyama 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. tārakam sarvaviṣayam sarvathāviṣayam akramam ca iti vivekajam
jñānam
tārakam sarvaviṣayam sarvathāviṣayamakramam ceti vivekajam
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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