

atha yogānuśāsanam

Now the study of yoga begins

Patanjali's Yoga Sutras:

Commentary on Chapter 3 - Vibhuti Pada



Please note that work on this chapter is ongoing. I add stuff when I find the time (which at present is very limited). I have added a complete Sanskrit text and selectyed translations for this chapter, since people have asked for this, but many sutras still have incomplete sections on commentary. Most recent update is 05/08/08.

Your comments are welcome, but please don't expect miracles!

Main abbreviations are as follows (for a fuller list, see the [general introduction](#) to the commentary):

B Bouanchaud, *The Essence of Yoga*

D *Patanjali's Yogasutras*, translated by TKV Desikachar

H Swami Hariharananda Aranya, *Yoga Philosophy of Patanjali* (translated by P.N. Mukerji)

S *The Yoga Sutras of Patanjali*, translation and commentary by Sri Swami Satchidananda

T IK Taimni, *The Science of Yoga*

V Vyasa's *Yoga Bhasya*, as translated by PN Mukerji in Swami Hariharananda Aranya, *Yoga Philosophy of Patanjali*

YS 3.1

deśabandhaḥ cittasya dhāraṇā

deśa - place, space, particular point; *bandhaḥ* - link, fixation, binding; *cittasya* - of the mind/intelligence; *dhāraṇā* - concentration.

Translations:

[B] Concentration is focusing the mind on a particular point.

[D] The mind has reached the ability to be directed when direction towards a chosen object is possible in spite of many other potential objects within the reach of the individual.

[H] *Dhāraṇā* is the mind's (*citta*'s) fixation on a particular point in space.

[S] *Dhāraṇā* is the binding of the mind to one place, object or idea.

[T] Concentration is the confining of the mind within a limited mental area (object of concentration)

Commentary:

V says, "*Dhāraṇā*. consists in holding or fixing the mind on the navel circle, or on the lotus of the heart, or on the effulgent centre of the head, or on the tip of the nose or of the tongue, or on such like spots in the body, or on any external object, by means of the modifications of the mind."

B says that the object that is the focus of concentration can be a seen object, a concept or idea easily accessible - such as a question, problem, relationship or metaphysical concept. But whatever object is chosen, it "must be free of excessive attachment, repulsion or fear." (see YS 2, 7-9) He adds that "in posture based yoga, a first step toward concentration is observation of the body and breath." This first step is clearly within the grasp of any yoga student, and probably the best one to begin with!

T begins with a reminder of the purpose of the first five "limbs" of yoga:

- *yama* and *niyama* eliminate the disturbances caused by uncontrolled emotions and desires;
- *āsana* and *prāṇāyāma* eliminate disturbances arising from the physical body;
- *pratyāhāra* cuts off the external world and its impressions on the mind.

Once this has been achieved, the practitioner is ready to proceed with the successful practice of the final three "limbs". Up to a point, the first five can be practised simultaneously. The final three follow one from the other.

YS 3.2

tatra pratyayaikatānatā dhyānam

tatra - there, therein; *pratyaya* - contents of the mind, flow of cognition; *ekatānatā* - fixed on one point during a certain time, stretching unbrokenly as one; *dhyānam* - meditation.

Translations:

[B] Meditation is the uninterrupted flow of knowledge on this particular point.

[D] Then the mental activities form an uninterrupted flow only in relation to this object.

[H] In that (*dhāranā*) the continuous flow of similar mental modifications is called *dhyāna* or meditation.

[S] *Dhyāna* is the continuous flow of cognition toward that object.

[T] Uninterrupted flow [of the mind] towards the object [chosen for meditation] is contemplation.

Commentary:

H offers a good explanation of *dhyāna*. "In *dhāranā*, or fixity, the flow of similar mental modifications on the same object is confined to the desired place. But the thought-process on the same object is intermittent and in succession. When through practice that becomes continuous, i.e. appears as an unbroken flow, then it is called *dhyāna*.... It is a particular state of calmness of the mind and can be applied to any object of meditation. If flow of knowledge in *dhāranā* may be compared to succession of similar drops of water, in *dhyāna* the flow of knowledge is continuous like flow of oil or honey."

S makes a similar point. He also says that one sign that you really have been meditating is that you are unaware of the passage of time. If an hour passes and you think it was only five minutes, that's meditation; if five minutes pass and you feel it's an hour, that's just concentration.

B says, "With prolonged focus on one object, concentration becomes meditation, in which the grasp of the object is direct.... Moving from mental dispersion to concentration is progressive. Passing from concentration to meditation, however, is sudden and instantaneous."

YS 3.3

tadevārthamātranirbhāsaṃ svarūpaśūnyamiva samādhiḥ

tad - that; *eva* - correctly, precisely, itself; *artha* - exact nature of, the thing being meditated upon; *mātra* - only, that alone; *nirbhāsaṃ* - manifestation, brilliance, shining; *svaṛūpa* - its own shape, of its own form; *śūnyam* - emptiness, void, devoid of ; *iva* - as if, so to speak; *samādhiḥ* - contemplation, complete fusion, integration with an object of meditation.

Translations:

[B] When the object of meditation alone shines in the mind, as though the mind is emptied of its own form, - that is contemplation.

[D] Soon the individual is so much involved in the object that nothing except its comprehension is evident. It is as if the individual has lost his own identity. This is the complete integration with the object of understanding (*samādhi*).

[H] When the object of meditation only shines forth in the mind, as though devoid of the thought of even the self (who is meditating), that state is called *samādhi* or concentration.

[S] *Samādhi* is the same meditation when there is the shining of the object alone, as if devoid of form.

[T] The same [contemplation] when there is consciousness only of the object of meditation and not of itself [the mind] is *samādhi*.

Commentary:

Again, the best place to start is with H's explanation. He says, "*Samādhi*. . . is the highest stage of meditation. It is the best form of calmness of the mind.... When meditation is full of the object meditated on, i.e. when meditation becomes so intense that nothing but the object meditated on is present therein, it is called *samādhi* or concentration.... In plain language, when in the process of meditating, consciousness of self seems to disappear and only the object meditated upon appears to exist, when the self is forgotten and the difference between the self and the object is effaced, such concentration of the mind on the object is called *samādhi*."

D says much the same: "When we reach this state all that is evident is the object itself. We are not even aware that we are distinct beings separate from the object. Our mental activities are integrated with the object and nothing else."

S's comments are very useful. He says, "You put all your effort in *dhāranā*. It becomes effortless in *dhyāna*; and you are just there, knowing that you are in meditation. But in *samādhiḥ*, you don't even know that. You are not there to know it because you are that. You think first with a lot of interruptions; that is *dhyāna*. Then when you become what you think, that is *samādhiḥ*. In meditation you have three things: meditator, the meditation and the object meditated upon. In *samādhi* there is neither the object or the meditator. There is no feeling of 'I am meditating on that.'"

S also writes about the different stages of *samādhi* (which **P** had described in YS 1, 40-51): the lower stages - *śavītarka*, *śavichara*, *śānanda*, *śāsmīta* - categorised as *śabīja* (with seed) *samādhi*; and the stage beyond that known as *nirbīja samādhi* or *nirvikalpa samādhi*.

Samādhiḥ is a difficult concept to grasp, and as **T** says the student has to study its various aspects several times before it's possible to grasp its essential nature. Both **S** and **T** say that the real value of *samādhi* is that when a person who has achieved true *samādhi* returns from that state, he/she brings "the transcendent knowledge, wisdom, peace and strength of the inner life." This is something well worth aiming for!

YS 3.4

trayamekatra samyamah

trayam - triad, being three; *ekatra* - on one point, upon one object; *samyamah* - perfect mastery, a technical term meaning the practice of *dhāranā*, *dhyāna* and *samādhi*.

Translations:

[B] Perfect mastery is prolonged focus on one object through sustained states of concentration, meditation and contemplation.

[D] When these processes are continuously and exclusively applied to the same object it is called *samyama*.

[H] The three together on the same object is called *samyama*.

[S] The practice of these three [*dhāranā*, *dhyāna* and *samādhi*] upon one object is called *samyama*.

[T] The three taken together constitute *samyama*.

Commentary:

As **D** says, "The three processes described in sutras 3.1, 3.2 and 3.3 can be employed with different objects at different times or they can all be directed for an indefinite period of time on the same object." It is the second of these techniques that is called *samyama*.

B makes an important point: "To keep the mind focused on one and the same object over time demands total investment of the being and restriction of incursions into other fields. However, this engagement must be free from passion or it becomes blind and sectarian. Perfect mastery, therefore, implies discernment, that is, non-attachment to the faculties acquired."

YS 3.5

tajjayātprajñālokaḥ

tad - that; *jayāt* - through victory, from mastery; *prajñā* - higher knowledge, higher consciousness; *lokaḥ* - light

Translations:

[B] The light of the highest knowledge comes from acquisition of this perfect mastery.

[D] *Samyama* on a chosen object leads to a comprehensive knowledge of the object in all its aspects..

[H] By mastering that, the light of knowledge dawns. .

[S] By the mastery of *samyama* comes the light of knowledge.

[T] By mastering it (*samyama*) the light of the higher consciousness.

Commentary:

V says, "As *samyama* gets firmly established, so does the knowledge attained in *samādhi* get purer and purer."

H's explanation of **V** is that "as *samyama* is practised in respect of more and more subtle objects, the knowledge gets more and more clear."

YS3.6

tasya bhūmiṣu viniyogaḥ

tasya - of this; *bhūmiṣu* - by stages, by steps; *viniyogaḥ* - using, applying, practice

Translations:

[B] This perfect mastery is necessary to the stages that remain.

[D] *Samyama* must be developed gradually.

[H] It (*samyama*) is to be applied to the stages (of practice).

[S] Its practice is to be accomplished in stages.

[T] Its (of *Samyama*) use by stages..

Commentary:

V makes the common-sense point that "one who has not mastered the lower stages cannot at once attain the higher stages of *saṁyama* by skipping over the intermediate stages." He also says that "one who has attained a higher stage by the grace of God does not need to practise *saṁyama* in respect of the lower stages, e.g. thought-reading etc., because proficiency in respect of the lower stages would then be available through other sources (God's grace) also." The understanding and knowledge of which stage is which comes only through yoga. V then quotes a saying: "**Yoga is to be known by Yoga, and Yoga itself leads to Yoga. He who remains steadfast in Yoga always delights in it.**" A profound and very important statement.

YS 3.7

trayamantaraṅgaṃ pūrvebhyaḥ

trayam - group of three; *antaraṅgaṃ* - internal limbs; *pūrvebhyaḥ* - preceding

Translations:

[B] The last three limbs of yoga are more internal than the first five.

[D] Compared to the first five components of Yoga (*sūtra II-29*) the next three (*sūtra III-1,2,3*) are more intricate.

[H] These three are more intimate practices than the previously mentioned ones.

[S] These three [*dhāraṇā*, *dhyāna* and *samādhi*] are more internal than the preceding five limbs.

[T] The three are internal in relation to the preceding ones.

Commentary:

V says, "*Dhāraṇā*, *dhyāna* and *samādhi*, these three are more internal in respect of *Samprajñāta-yoga* than Yama, Niyama etc."

YS 3.8

tadapi bahiraṅgaṃ nirbījasya

tad -this; *api* - even, same, as well; *bahīḥ* - external; *aṅgaṃ* - limb; *nirbījasya* - contemplation without seed

Translations:

[B] These last three limbs must themselves be seen as external compared to contemplation without a seed.

[D] The state where the mind has no impressions of any sort and nothing is beyond its reach (*nirbīja samādhi*) is more intricate than the state of directing the mind towards an object (*saṁādhi*).

[H] That also is (to be regarded as) external in respect of *nirbīja* or seedless concentration.

[S] Even these three are external to the seedless samadhi.

[T] Even that (*Sabīja samādhi*) is external to the Seedless (*Nirbīja samādhi*).

Commentary:

V explains that "the three practices mentioned before as intimate" are "external as far as seedless concentration is concerned, because seedlessness is attained when these three are also absent."

YS 3.9

vyutthānanirodhasaṁskārayorabhibhāvaprādurbhāvau nirodhakṣaṇacittānvayo nirodhapariṇāmaḥ

vyutthāna - mental fluctuation, arising; *nirodha* - cessation, suppression; *saṁskārayoḥ* - of the mental permeation, impressions; *abhibhāva* - disappearance; *prādurbhāvau* -manifestation, appearance; *nirodha* - - cessation, suppression; *kṣaṇa* - instant, moment; *citta* -mind; *anvayaḥ* - following, conjunction; *nirodha* - cessation, suppression; *pariṇāmaḥ* - change, mutation, transformation

Translations:

[B] When after a moment of stability, the mind ceases its fluctuation and remains naturally quiet, it begins its transformation to stability.

[D] The mind is capable of having two states based on two distinct tendencies. These are distraction and attention. However, at any one moment only one state prevails, and this state influences the individual's behaviour, attitudes and expressions.

[H] Suppression of the latencies of fluctuation and appearance of the latencies of arrested state taking place at

every moment of blankness of the arrested state in the same mind, is the mutation of the arrested state of the mind.

[S] The impressions which normally arise are made to disappear by the appearance of suppressive efforts, which in turn create new mental modifications. The moment of conjunction of mind and new modifications is *nirodha pariṇāma*.

[T] *Nirodha pariṇāma* is that transformation of the mind in which it becomes progressively permeated by that condition of *Nirodha* which intervenes momentarily between an impression which is disappearing and the impression which is taking place.

Commentary:

v

YS 3.10

tasya praśāntavāhitā saṃskārāt

tasya - of this, its; *praśānta* - appeased, calm, tranquil, steady; *vāhitā* - flow, current; *saṃskārāt* - by habit, because of impregnation, permeation, mental impression

Translations:

[B] This peaceful flow within the mind is born of its own latent impressions.

[D] By constant and uninterrupted practice the mind can remain in a state of attention for a long time.

[H] Continuity of the tranquil mind (in an arrested state) is ensured by its latent impressions.

[S] The flow of *nirodha pariṇāma* becomes steady through habit.

[T] Its flow becomes tranquil by repeated impression.

Commentary:

v

YS 3.11

sarvārthataikāgratayoḥ kṣayodayau cittasya samādhipariṇāmaḥ

sarvārthatā - multidirectional, multiplicity of objects; *ekāgratayoḥ* - in one direction, focused, sticking to one; *kṣaya* - destruction, loss, diminishing; *udayau* - emerging, rising, appearance; *cittasya* - of the mind, thought; *samādhi* - contemplation, union; *pariṇāmaḥ* - transformation, mutation

Translations:

[B] In the transformation to contemplation, distraction vanishes and the mind becomes focused.

[D] The mind alternates between the possibility of intense concentration and a state where alternative objects can attract attention.

[H] Diminution of attention to all and sundry and development of one-pointedness is called *samādhi pariṇāma* or mutation of the concentrative mind.

[S] When there is a decline in distractedness and appearance of one-pointedness, then comes *samādhi pariṇāmaḥ* (development in *samādhi*).

[T] *Samādhi* transformation is the (gradual) setting of the distractions and simultaneous rising of one-pointedness.

Commentary:

v

YS 3.12

tataḥ punaḥ śāntoditau tulyapratyayau cittasyaikaāgratāpariṇāmaḥ

tataḥ - there, thereafter; *punaḥ* - again; *śānta* - appeasement, subsiding past; *uditau* - manifestation, appearance, rising present; *tulya* - identical, similar; *pratyayau* - mental experience; *cittasya* - of the mind; *ekāgratā* - one-pointedness, focusing; *pariṇāmaḥ* - transformation, mutation

Translations:

[B] Following contemplation is transformation to one-pointedness, in which one experiences with equanimity both mental peace and the return to a less coherent former state.

[D] The mind reaches a stage where the link with the object is consistent and continuous. The distractions cease to appear.

[H] There (in *samādhi*) again (in the state of concentration) the past and the present modifications being similar it is *Ekāgratā Pariṇāma* or mutation of the stabilised state of the mind.

[S] Then again, when the subsiding past and rising present images are identical, there is *ekāgratā pariṇāma* (one-pointedness).

[T] Then, again, the condition of the mind in which the 'object' (in the mind) which subsides is always exactly similar to the 'object' which rises (in the next moment) is called *Ekāgratā Pariṇāmaḥ*.

Commentary:

v

YS 3.13

etena bhūtendriyeṣu dharmalakṣaṇāvasthāpariṇāmā vyākhyātāḥ

etena - in, it follows that, by this; *bhūta* - in the basic elements [i.e. earth, air, fire, water, ether]; *indriyeṣu* - in the organs of perception and action; *dharma* - the law of the individual, values; *lakṣaṇa* - time, period, epoch; *avasthā* - situation, condition, state of mind; *pariṇāmāḥ* - transformation, change, mutation; *vyākhyātāḥ* - being explained, described

Translations:

[B] The evolution of fundamental tendencies, of relationship to time, and of situations, all of which intervene in the physical constitution and the organs of perception and action, is thus explained.

[D] As it has been established that the mind has different states (corresponding to which there arise different attitudes, possibilities and behaviour patterns in the individual) it can also be said that such changes can occur in all the objects of perception and in the senses. These changes can be at different levels and influenced by external forces such as time or our intelligence.

[H] By these are explained the three changes, viz. of essential attributes or characteristics, of temporal characters, and of states of the *bhūtas* and the *indriyas* (i.e. all the knowable phenomena).

[S] By this [what has been said in the preceding three Sūtras], the transformations of the visible characteristics, time factors and conditions of elements and senses are also described.

[T] By this (by what has been said in the last four *Sūtras*) the property, character, and condition-transformations in the elements and the sense-organs are also explained.

Commentary:

v

YS 3.14

śantoditāvyapadeśyadharmānupātā dharmā

śanta - the past; *udita* - uprisen present, spring up; *avyapadeśya* - the future. indescribable; *dharma* - the law, scale of values, nature; *anupātā* - that comes after, goes through; *dharmā* - basic characteristics, the essential, support, substratum

Translations:

[B] One substratum contains past, present, and future characteristics.

[D] A substance contains all its characteristics and, depending on the particular form it takes, those characteristics conforming to that form will be apparent. But whatever the form, whatever the characteristics exhibited, there exists a base that comprises all characteristics. Some have appeared in the past, some are currently apparent and others may reveal themselves in the future.

[H] That which continues its existence all through the varying characteristics, namely the quiescent, i.e. past, the uprisen, i.e. present or unmanifest (but remaining as a potent force), i.e. future, is the substratum (or object characterised).

[S] It is the substratum (*Prakṛiti*) that by nature goes through latent, uprising and unmanifested phases.

[T] The substratum is that in which the properties -- latent, active or unmanifest -- inhere.

Commentary:

v

YS 3.15

kramānyatvaṃ pariṇāmānyatve hetuḥ

krama - progression, method, way of proceeding; *anyatvaṃ* - difference, diversity, different phases; *pariṇāma* - transformation, change, stage of evolution; *anyatve* - difference, diversity; *hetuḥ* - cause

Translations:

[B] Different methods produce different changes.

[D] By changing the order or sequence of change, characteristics that are of one pattern can be modified to a different pattern.

[H] Change of sequence (of characteristics) is the cause of mutative differences.

[S] The succession of these different phases is the cause of the differences in stages of evolution.

[T] The cause of the difference in transformation is the difference in the underlying process.

Commentary:

v

YS 3.16

pariṇāmatrayasaṃyamādatātānāgatajñānam

pariṇāma - change, modification; *traya* - threefold; *saṃyamāt* - because of perfect mastery; *atāta* - past; *anāgata* - future; *jñānam* - knowledge

Translations:

[B] Knowledge of the past and the future proceeds from the mastery of threefold evolution: fundamental, temporal and situational.

[D] *Samyama* on the process of change, how it can be affected by time and other factors, develops knowledge of the past and the future.

[H] Knowledge of the past and the future can be derived through *saṃyama* on the three *pariṇāmas*.

[S] By practising *saṃyama* on the three stages of evolution comes knowledge of past and future.

[T] By performing *Samyama* on the three kinds of transformations (*Nirodha*, *Samādhi* and *Ekāgratā*) knowledge of the past and future.

Commentary:

v

YS 3.17

śabdārthapratyayānāmitraretarādhyāsātsaṅkarastatpravibhāgasamyamāt sarva bhūtarutajñānam

śabda - word, sound; *artha* - meaning; *pratyayānām* - experience, contents of the mind, presented ideas; *itraretarā* - one or the other, among themselves; *adhyāsāt* - because of being falsely attributed to, because superimposed; *saṅkara* - confusion, mixture; *tat* - that; *pravibhāga* - distinction, division; *saṃyamāt* - because of perfect mastery; *sarva* - all; *bhūta* - creature, element; *ruta* - cry, chant, sound; *jñānam* - knowledge

Translations:

[B] Interaction among words, their objects, and one's image or idea engenders confusion. Mastering distinction among them allows understanding of the sounds that creatures make.

[D] *Samyama* on the interactions between language, ideas and object is to examine the individual features of the objects, the means of describing them and the ideas and their cultural influences in the minds of the describers. Through this, one can find the most accurate and effective way of communication regardless of linguistic, cultural and other barriers.

[H] Word, object implied and the idea thereof overlapping, produce one unified impression. If *saṃyama* is practised on each separately, knowledge of the meaning of the sounds produced by all beings can be acquired.

[S] A word, its meaning, and the idea behind it are normally confused because of superimposition upon one another. By *saṃyama* on the word [or sound] produced by any being, knowledge of its meaning is obtained.

[T] The sound, the meaning (behind it) and the idea (which is present in the mind at the time) are present together in a confused state. By performing *Samyama* (on the sound) they are resolved and there arises comprehension of the meaning of sounds uttered by any living being.

Commentary:

v

YS 3.18***saṃskārasākṣātkaraṇātpūrvajātijñānam***

saṃskāra - conditioning, mental impressions; *sākṣātkaraṇāt* - by direct perception, because one has something under one's nose; *pūrvā* - anterior, beforehand, previous; *jāti* - birth, caste; *jñānam* - knowledge

Translations:

[B] Knowledge about the origins of previous stages appears when we gain insight into our own conditioning.

[D] *Samyama* on one's tendencies and habits will lead one to their origins. Consequently one gains deep knowledge of one's past.

[H] By the realisation of latent impressions, knowledge of previous birth is acquired.

[S] By direct perception, through *samyama*, of one's mental impressions, knowledge of past births is obtained.

[T] By direct perceptions of the impressions a knowledge of the previous birth.

Commentary:

v

YS 3.19***pratyayasya paracittajñānam*****Translations:**

[B] Knowing what another is thinking comes from perfect mastery of the mind's contents.

[D] *Samyama* on the changes that arise in the individual's mind and their consequences develops in one the ability to acutely observe the state of mind of others.

[H] (By practising *samyama*) on notions, knowledge of other minds is developed.

[S] By *samyama* on the distinguishing signs of others bodies, knowledge of their mental images is obtained.

[T] (By direct perception through *samyama*) of the image occupying the mind, knowledge of the mind of others.

Commentary:

v

YS 3.20***na ca tatsālambanaṃ tasyāviṣayābhūtadvāt*****Translations:**

[B] The origin of another's thought cannot be grasped, because it cannot be observed.

[D] The cause of the state of mind of one individual is beyond the scope of observation by another.

[H] The prop (or basis) of the notion does not get known because that is not the object of the (yogin's) observation.

[S] But this does not include the support in the person's mind [such as the motive behind the thought, etc.], as that is not the object of the *samyama*.

[T] But not also of other mental factors which support the mental image for that is not the object (of *samyama*)

Commentary:

v

YS 3.21***kāyarūpasamyamāttadgāhyaśaktistambhecaṣuḥprakāśasamprayoge 'ntardhānam*****Translations:**

[B] Invisibility comes from perfect mastery of physical appearance, which allows one to dissociate the observer's gaze from one's own emanations.

[D] *Samyama* on the relationship between the features of the body and what affects them, can give one the means to merge with one's surroundings in such a way that one's form is indistinguishable.

[H] When perceptibility of the body is suppressed by practising *samyama* on its visual character, disappearance of the body is effected through its getting beyond the sphere of perception of the eye.

[S] By *samyama* on the form of one's body, [and by] checking the power of perception by intercepting light from the eyes of the observer, the body becomes invisible.

[T] By performing *samyama* on *rūpa* (one of the five *tanmatras*), on suspension of the receptive power, the contact between the eye (of the observer) and light (from the body) is broken and the body becomes invisible.

Commentary:

v

N.B. Taimni has an extra sutra at this point:

Etena śabdādy antardhānam uktam

From the above can be understood the disappearance of sound, &c. Taimni notes that it is omitted from some editions of the *Sutras*, "obviously because what is pointed out in it can be inferred from the previous *Sutra*."

YS 3.22

sopakramaṃ nirupakramaṃ ca karma tatsaṃyamādaparāntajñānamariṣṇebhyo vā

Translations:

[B] Perfect mastery of slow and rapid evolution of actions brings knowledge of the time and circumstances of one's own death. This is also known through premonition.

[D] The results of actions may be immediate or delayed. Samyama on this can give one the ability to predict the course of future actions and even his own death.

[H] Karma is either fast or slow in fructifying. By practising samyama on karma or on portents, fore-knowledge of death can be acquired.

[S] Karmas are of two kinds; quickly manifesting and slowly manifesting. By samyama on them, or on the portents of death, the knowledge of the time of death is obtained.

[T] *Karma* is of two kinds: active and dormant; by performing *samyama* on them (is gained) knowledge of the time of death; also by (performing *Samyama* on) portents.

Commentary:**YS 3.23**

māitryādiṣu balāni

Translations:

[B] Perfect mastery of friendship and other qualities confers corresponding power.

[D] Different qualities such as friendliness, compassion and contentment can be enquired into through samyama. Thus, one can learn how to strengthen a chosen quality.

[H] Through samyama on friendliness (amity) and other similar virtues, strength is obtained therein.

[S] By samyama on friendliness and other such qualities, the power to transmit them is obtained.

[T] (By performing *Samyama*) on friendliness etc. (comes) strength (of the quality).

Commentary:

v

YS 3.24

baleṣu hastibalādāni

Translations:

[B] By perfect concentration on the elephant and other models, one gains their corresponding strengths.

[D] Samyama on the physical strength of an elephant can give one the strength of an elephant.

[H] By practising samyama on (physical) strength, the strength of elephants etc. Can be acquired.

[S] By samyama on the strength of elephants and other such animals, their strength is obtained.

[T] (By performing *Samyama*) on the strengths (of animals) the strength of an elephant, etc.

Commentary:

v

YS 3.25

pravṛtṭyālokanyāsātsūkṣmavyavahitaviprakṣṣājñānam

Translations:

- [B] Joining the intelligence of the heart with the overflowing of the mind brings knowledge of the subtle or causal, the hidden or unusual, and the physically and psychologically remote.
- [D] Directing the mind to the life force itself and, through samyama, sustaining that direction results in the ability to observe fine subtleties and understand what is preventing deep observation.
- [H] By applying the effulgent light of the higher sense-perception (jyotiṣmatī) knowledge of subtle objects, or things obstructed from view, or placed at a great distance, can be acquired.
- [S] By samyama on the Light within, the knowledge of the subtle, hidden and remote is obtained. [Note: subtle as atoms, hidden as treasure, remote as far distant lands.]
- [T] Knowledge of the small, the hidden or the distant by directing the light of superphysical faculty.

Commentary:

v

YS 3.26*bhuvanajñānaṃ sūrye samyamāt***Translations:**

- [B] Perfect concentration on the sun bestows knowledge of the universe.
- [D] Samyama on the sun gives wide knowledge of the planetary system and the cosmic regions.
- [H] Practising samyama on the sun (the point in the body known as the solar entrance) the knowledge of the cosmic regions is acquired.
- [S] By samyama on the sun, knowledge of the entire solar system is obtained.
- [T] Knowledge of the solar system by performing *Samyama* on the sun.

Commentary:

v

YS 3.27*candṛe tārāvyūhajñānam***Translations:**

- [B] Perfect concentration on the moon bestows knowledge of star patterns.
- [D] Samyama on the moon gives a thorough knowledge of the position of the stars at different times.
- [H] (By practising samyama) on the moon (the lunar entrance) knowledge of the arrangements of stars is acquired.
- [S] By samyama on the moon comes knowledge of the stars' arrangement.
- [T] (By performing *samyama*) on the moon knowledge concerning the arrangement of stars.

Commentary:

v

YS 3.28*dhruve tadgatijñānam***Translations:**

- [B] Perfect concentration on the polestar bestows knowledge of the movement of the stars.
- [D] Samyama on Polaris gives knowledge about the relative movements of the stars.
- [H] (By practising samyama) on the pole-star, motion of the stars is known.
- [S] By samyama on the pole star comes knowledge of the stars' movements.
- [T] (By performing *samyama*) on the pole-star knowledge of their movements.

Commentary:

v

YS 3.29*nābhicakre kāyavyūhajñānam*

Translations:

- [B] Perfect concentration on the energy centre of the navel affords knowledge of the body and its physiology.
 [D] *Samyama* on the navel gives knowledge about the different organs of the body and their dispositions.
 [H] (By practising *samyama*) on the navel plexus, knowledge of the composition of the body is derived.
 [S] By *samyama* on the navel plexus, knowledge of the body's constitution is obtained.
 [T] (By performing *samyama*) on the navel centre knowledge of the organization of the body.

Commentary:

v

YS 3.30*kaṇṭhakūpe kṣutpipāsānivr̥ttiḥ***Translations:**

- [B] Perfect concentration on the throat frees one from hunger and thirst.
 [D] Using the throat as the point of enquiry for *samyama* provides an understanding of thirst and hunger. This enables one to control their extreme symptoms.
 [H] (By practising *samyama*) on the trachea, hunger and thirst can be subdued.
 [S] By *samyama* on the pit of the throat, cessation of hunger and thirst is achieved.
 [T] (By performing *samyama*) on the gullet the cessation of hunger and thirst.

Commentary:

v

YS 3.31*kūrmanāḍyāṃ sthairyam***Translations:**

- [B] Perfect concentration on the "tortoise channel" brings stability.
 [D] *Samyama* on the chest area and enquiry into the sensations felt there in different physical and mental states gives one the means to remain stable and calm even in very stressful situations.
 [H] Calmness is attained by *samyama* on the bronchial tube.
 [S] By *samyama* on the kurma nadi (a subtle tortoise-shaped tube located below the throat), motionless in the meditative posture is achieved.
 [T] (By performing *samyama*) on the *kūrma-nāḍī* steadiness.

Commentary:

v

YS 3.32*mūrdhājyotiṣi siddhadarśanam***Translations:**

- [B] Perfect concentration on the spiritual light at the top of the head brings visions of realized beings.
 [D] *Samyama* on the source of high intelligence in an individual develops super normal capabilities.
 [H] (By practising *samyama*) on the coronal light, siddhas can be seen.
 [S] By *samyama* on the light at the crown of the head (sahasrara chakra), visions of masters and adepts are obtained.
 [T] (By performing *samyama* on) the light under the crown of the head vision of perfected Beings.

Commentary:

v

YS 3.33*prātibhādvā sarvam*

Translations:

[B] Or else, through intuition, all is known.

[D] Anything can be understood. With each attempt fresh and spontaneous understanding arises.

[H] From knowledge known as *prātibha* (intuition), everything becomes known.

[S] Or, in the knowledge that dawns by spontaneous enlightenment [through a life of purity], all the powers come by themselves.

[T] (Knowledge of) everything from intuition.

Commentary:

v

YS 3.34

hrdaye cittasaṃvit

Translations:

[B] Perfect concentration on the heart reveals the contents of the mind.

[D] *Samyama* on the heart will definitely reveal the qualities of the mind.

[H] (By practising *samyama*) on the heart, knowledge of the mind is acquired.

[S] By *samyama* on the heart, the knowledge of the mind-stuff is obtained.v

[T] (By performing *samyama* on the heart) awareness of the nature of the mind.

Commentary:

v

YS 3.35

sattvapuruṣayoratyantāsaṅkārṇayoḥ pratyayāviśeṣobhogaḥ parārthatvātsvārthasaṃyamātpuruṣajñānam

Translations:

[B] The spiritual entity is independent of pacified consciousness. Confusing them only brings a reflection of the spiritual entity. Perfect concentration on their difference brings recognition of the spiritual entity.

[D] The mind, which is subject to change, and the Perceiver, which is not, are in proximity but are of distinct and different characters. When the mind is directed externally and acts mechanically towards objects there is either pleasure or pain. However when, at the appropriate time, an individual begins enquiry into the very nature of the link between the Perceiver and perception the mind is disconnected from external objects and there arises the understanding of the Perceiver itself.

[H] Experience (of pleasure or pain) arises from a conception which does not distinguish between the two extremely different entities, viz. *Buddhisattva* and *puruṣa*. Such experience exists for another (i.e. *Puruṣa*). That is why *samyama* on *puruṣa* (who oversees all experience and also their complete cessation). A knowledge regarding *puruṣa* is acquired.

[S] The intellect and the *Puruṣa* (or *Atman*) are totally different, the intellect existing for the sake of the *Puruṣa*, while the *Puruṣa* exists for its own sake. Not distinguishing this is the cause of all experiences; and by *samyama* on the distinction, knowledge of the *Puruṣa* is gained.

[T] Experience is the result of inability to distinguish between the *puruṣa* and the *sattva* though they are absolutely distinct. Knowledge of the *puruṣa* results from *samyama* on the Self-interest (of the *puruṣa*) apart from another's interest (of *prakṛti*).

Commentary:

v

YS 3.36

tataḥ prātibhaśrāvaṇavedanādarśāsāsvādavārtā jāyante

Translations:

[B] It is then that the faculties of premonition, clairaudience, subtle touch, clairvoyance, refined taste, and sensitive sense of smell appear.

[D] Then one begins to acquire extraordinary capacities for perception.

[H] Thence (from the knowledge of *puruṣa*) arise *prātibha* (prescience), *śrāvaṇa* (supernormal power of hearing), *vedana* (supernormal power of touch), *ādarśa* (supernormal power of taste) and *vārtā* (supernormal power of smell).

[S] From this knowledge arises superphysical hearing, touching, seeing, tasting and smelling through spontaneous intuition.

[T] Thence are produced intuitional hearing, touch, sight, taste and smell.

Commentary:

v

YS 3.37

te samādhāvupasargā vyutthāne siddhayaḥ

Translations:

[B] These faculties are but obstacles in contemplation, but powers in active life.

[D] For an individual who may revert to a state of distraction, this extraordinary knowledge and the capabilities acquired through *saṁyama* are worth possessing. But for one who seeks nothing less than a sustained state of Yoga the results of *saṁyama* are obstacles in themselves.

[H] They (these powers) are impediments to samādhi, but are acquisitions in a normal fluctuating state of the mind.

[S] These [superphysical senses] are obstacles to [nirbija] samadhi but are siddhis (powers or accomplishments in the worldly pursuits).

[T] They are obstacles in the way of *samādhi* and powers when the mind is outward-turned.

Commentary:

v

YS 3.38

bandhakāraṇaśaithilyātpacārasaṁvedanācca cittasya paraśarārāveśaḥ

Translations:

[B] Letting go of the structure of personality and refining perception of movement awakens the faculty of influencing another's mind and body.

[D] By enquiring into the cause of this rigid situation binding the mind to the individual and examining the means of relaxing this rigidity there is great potential for an individual to reach beyond the confines of himself.

[H] When the cause of bondage gets weakened and the movements of the mind are known, the mind can get into another body.

[S] By the loosening of the cause [of the bondage of mind to body] and by knowledge of the procedure of the mind-stuff's functioning, entering another's body is accomplished.

[T] The mind can enter another's body on relaxation of the cause of bondage and from knowledge of passages.

Commentary:

v

YS 3.39

udānājayājjalapaṅkakaṇṇākādiṣvasaṅga utkrāntīśca

Translations:

[B] With perfect mastery of rising vital energy, one rises above water, mud, and thorns.

[D] By mastering the forces that transmit sensations from the body to the mind it is possible to master the external stimuli. For instance one can tolerate water of any temperature or the effects of thorns or one can walk on unstable surfaces and even feel as light as a balloon.

[H] By conquering the vital force called udāna the chance of immersion on water or mud, or entanglement in the thorns, is avoided and exit from the body at will is assured.

[S] By mastery over the udana nerve current (the upward vital air), one accomplishes levitation over water, swamps, thorns, etc. and can leave the body at will.

[T] By mastery over udāna levitation and non-contact with water, mire, thorns etc.

Commentary:

v

YS 3.40*samānājayājjvalanam***Translations:****[B]** Perfect mastery of the vital energy of assimilation and equilibrium brings radiance.**[D]** By mastering *samāna* one can experience sensations of excessive heat.**[H]** The yogin who has overcome samāna can generate radiance in the body and become effulgent.**[S]** By mastery over the samana nerve current (the equalising vital air) comes radiance to surround the body.**[T]** By mastery over samāna blazing of gastric fire.**Commentary:**

v

YS 3.41*śrotrākāśayoḥ sambandhasamyamāddivyaṃ śrotram***Translations:****[B]** Perfect mastery of the relationship between the ear and space brings extraordinary hearing.**[D]** *Samyama* on the relationship between the sense of hearing and space develops an extraordinary sense of hearing.**[H]** By samyama on the relationship between *ākāśa* and the power of hearing, divine sense of hearing is gained.**[S]** By samyama on the relationship between ear and ether, supernormal hearing becomes possible.**[T]** By performing *samyama* on the relation between *ākāśa* and the ear superphysical hearing.**Commentary:**

v

YS 3.42*kāyākāśayoḥ sambandhasamyamāllaghutūlasamāpattēścākāśagamanam***Translations:****[B]** Mastering the relationship between the body and ether, then meditating on the lightness of cotton, brings displacement in space.**[D]** By *samyama* on the relationship between the body and space, and examining the properties of objects that can float such as cotton fluff, the knowledge to move about in space can be achieved.**[H]** By practising samyama on the relationship between the body and *ākāśa* and by concentrating on the lightness of cotton wool, passage through the sky can be secured.**[S]** By samyama on the relationship between the body and ether, lightness of cotton fibre is attained, and thus travelling through the ether becomes possible.**[T]** By performing *samyama* on the relationship between the body and *ākāśa* and at the same time bringing about coalescence of the mind with light (things like) cotton down (there comes the power of) passage through space.;**Commentary:**

v

YS 3.43*bahirakalpitaḥ vṛttirmahāvīdehā tataḥ prakāśāvaraṇakṣayaḥ***Translations:****[B]** When outside things no longer condition mental activity, the veil over the light of understanding is rent asunder and a state of liberation appears.**[D]** By examining these phenomena and developing conditions when the mind does not confuse perception there arises an extraordinary faculty with which one can probe other minds. In addition the clouds that obscure correct perception are minimised.**[H]** When the unimagined conception can be held outside, i.e. Unconnected with the body, it is called mahāvīdeha or the great discarnate. By samyama on that the veil over illumination (of buddhisattva) is removed.**[S]** By samyama on thought waves unidentified by and external to the body [maha-videha, or the great bodilessness], the veil over the light of the Self is destroyed.

[T] The power of contacting the state of consciousness which is outside the intellect and is therefore inconceivable is called *mahāvidehā*. From it is destroyed the covering of light.

Commentary:

V

YS 3.44

sthūlasvarūpasūkṣmānvayārthavattvasamyamaṇḍbhūtajayaḥ

Translations:

[B] Mastering the material-the real form, the causal structure, concrete possibilities, and value based on the goal-brings mastery of the five elements.

[D] *Samyama* on the origin of matter in all its forms, appearances and uses can develop into mastery of the elements.

[H] By *samyama* on the grossness, the essential character, the subtlety, the inherence and the objectiveness which are the five forms of the *bhūtas* or elements, mastery over *bhūtas* is obtained.

[S] By *samyama* on the gross and subtle elements and on their essential nature, correlations and purpose, mastery over them is gained.

[T] Mastery over the *Pañca-Bhūtas* by performing *samyama* on their gross, constant, subtle, all-pervading and functional states.

Commentary:

V

YS 3.45

tato 'ṇimādirprādurbhāvaḥ kāyasaṃpattaddharmānabhighātaśca

Translations:

[B] Perfect mastery of the five elements brings mastery of physical form, physical vigour, and freedom from physical constraint.

[D] When the elements are mastered one is no longer disturbed by them. The body reaches perfection and extraordinary capabilities become possible.

[H] Thence develop the power of minification and other bodily acquisitions. There is also no resistance by its characteristics.

[S] From that comes attainment of *animā* and other *siddhis*, bodily perfection and the non-obstruction of bodily functions by the influence of the elements. [Note: The eight major *siddhis* alluded to here are: *anima* (to become very small); *mahima* (to become very big); *laghima* (very light); *garima* (heavy); *prapti* (to reach anywhere); *prakāmya* (to achieve all one's desires); *isatva* (ability to create anything); *vasitva* (ability to command and control everything).

[T] Thence, the attainment of *Animān* etc., perfection of the body and the non-obstruction of its functions (of the body) by the powers (of the elements).

Commentary:

V

[S]

YS 3.46

rūpalāvaṇyabalavajrasaṃhananatvāni kāyasaṃpat

Translations:

[B] Physical plenitude consists in physical beauty, charm, strength, and being as solid as a diamond.

[D] Perfection in the body means good features, attractiveness to others, physical firmness and unusual physical strength.

[H] Perfection of body consists in beauty, grace, strength and adamant hardness.

[S] Beauty, grace, strength, and adamant hardness constitute bodily perfection.

[T] Beauty, fine complexion, strength and adamant hardness coinstitute the perfection of the body.

Commentary:

V

YS 3.47***grahaṇasvarūpāsmitānvayārthavattvasamyamāhindriyajayaḥ*****Translations:**

[B] Perfect mastery of perception, of the perceived object, of the perceiving entity, of the reference in oneself, and of the intent, brings mastery of the organs of perception, action, and thought.

[D] Mastery over the senses is achieved through *samyama* on the ability of the senses to observe their respective objects, how such objects are understood, how the individual identifies with the object, how the object, the senses, the mind and the Perceiver are interrelated and what results from such perception.

[H] By *samyama* on the receptivity, essential character, I-sense, inherent quality and objectiveness of the five organs, mastery over them can be acquired.

[S] By *samyama* on the power of perception and on the essential nature, correlation with the ego sense and purpose of the sense organs, mastery over them is gained.

[T] Mastery over the sense-organs by performing *samyama* on their power of cognition, real nature, egoism, all-pervasiveness and functions.

Commentary:**v****YS 3.48*****tato manojavitvaṃ vikaraṇabhāvaḥ pradhānajayaśca*****Translations:**

[B] Then, instantaneous thought, perception independent of the sense organs, and perfect mastery of origins appear.

[D] Then the response of the senses will be as swift as that of the mind. They will perceive acutely and the individual will have the capacity to influence the characteristics of the elements.

[H] Thence come powers of rapid movement as of the mind, action of organs independent of the body and mastery over *pradhāna*, the primordial cause.

[S] From that, the body gains the power to move as fast as the mind, ability to function without the aid of sense organs, and complete mastery over the primary cause.

[T] Thence, instantaneous cognition without the use of any vehicle and complete mastery over *pradhāna*.

Commentary:**v****YS 3.49*****sattvapuruṣānyatākhyātīmātrasya sarvabhāvādhiṣṭhātṛtvaṃ sarvajñātṛtvaṃ ca*****Translations:**

[B] Complete revelation of the difference between the perceiving entity and the mind at peace brings omniscience and omnipotence.

[D] When there is clear understanding of the difference between the Perceiver and the mind, all the various states of mind and what affects them become known. Then, the mind becomes a perfect instrument for the flawless perception of everything that need be known.

[H] To one established in the discernment between buddhi and puruṣa come supremacy over all beings and omniscience.

[S] By recognition of the distinction between *sattva* (the pure reflective nature) and the Self, supremacy over all states and forms of existence [omnipotence] is gained as is omniscience.

[T] Only from the awareness of the distinction between *sattva* and *puruṣa* arise supremacy over all states and forms of existence (omnipotence) and knowledge of everything (omniscience).

Commentary:**v****YS 3.50*****tadvairāgyādapi doṣabījakṣaye kaivalyam***

Translations:

[B] Spiritual liberation comes when we renounce even omniscience and omnipotence, and when the origin of personal causes of suffering is destroyed.

[D] Freedom, the last goal of Yoga, is attained only when the desire to acquire extraordinary knowledge is rejected and the source of obstacles is completely controlled.

[H] By renunciation of that (vśokā attainment) even, comes liberation on account of the destruction of the seeds of evil.

[S] By non-attachment even to that [all these siddhis], the seed of bondage is destroyed and thus follows Kaivalya (Independence).

[T] By non-attachment even to that, on the very seed of bondage being destroyed, follows *kaivalya*.

Commentary:

v

YS 3.51

sthānyupanimantraṇe saṅgasmayākaraṇaṃ punaraniṣṭhāprasaṅgāt

Translations:

[B] When higher creatures invite you, do not give way to wonderment on meeting them, but keep a detached viewpoint when faced with their allure.

[D] The temptation to accept the respectful status as a consequence of acquiring knowledge through *saṃyama* should be restrained. Otherwise, one is led to the same unpleasant consequences that arise from all obstacles to Yoga.

[H] When invited by the celestial beings that invitation should not be accepted nor should it cause vanity because it involves possibility of undesirable consequences.

[S] The Yogi should neither accept nor smile with pride at the admiration of even the celestial beings, as there is the possibility of his getting caught again in the undesirable.

[T] (There should be) avoidance of pleasure or pride on being invited by the super-physical entities in charge of various planes because there is the possibility of the revival of evil.

Commentary:

v

YS 3.52

kṣaṇatatkramayoḥ saṃyamādvivekajaṃ jñānam

Translations:

[B] Perfect mastery of the instant and its unfolding brings knowledge born of highly distinctive perception.

[D] *Samyama* on time and its sequence brings about absolute clarity.

[H] Differentiating knowledge of the Self and the non-Self comes from practising *samyama* on moment and its sequence.

[S] By *samyama* on single moments in sequence comes discriminative knowledge.

[T] Knowledge born of awareness of [Reality by performing *samyama* on moment and (the presence of) its succession.

Commentary:

v

YS 3.53

jātilakṣaṇadeśairanyatānavacchedāttulyayastataḥ pratopattiḥ

Translations:

[B] This specific knowledge allows differentiation between two objects otherwise indistinguishable by origin, characteristics, or situation.

[D] This clarity makes it possible to distinguish objects even when apparently the distinction is not clear. Apparent similarity should not deter one from the distinct perception of a chosen object.

[H] When species, temporal character and position of two different things being indiscernible they look alike, they can be differentiated thereby (by this knowledge).

[S] Thus, the indistinguishable differences between objects that are alike in species, characteristic marks and

positions become distinguishable.

[T] From it (*vivekajam-jñānam*) knowledge of distinction between similars which cannot be distinguished by class, characteristic or position.

Commentary:

v

YS 3.54

tārakam sarvaviṣayaṃ sarvathāviṣayamakramam ceti vivekajam jñānam

Translations:

[B] Such is knowledge born of discrimination -- it flows spontaneously and pertains to any object, at any level.

[D] Such clarity is not exclusive of any object, any particular situation or any moment. It is not the result of sequential logic. It is immediate, spontaneous and total.

[H] Knowledge of discernment is *tāraka* or intuitional, is comprehensive of all things and of all times and has no sequence.

[S] The discriminative knowledge that simultaneously comprehends all objects in all conditions is the intuitive knowledge which brings liberation.

[T] The highest knowledge born of the awareness of Reality is transcendent, includes the cognition of all objects simultaneously, pertains to all objects and processes whatsoever in the past, present and future and also transcends the World Process.

Commentary:

v

YS 3.55

sattvapuruṣayoḥ śuddhisāmye kaivalyam

Translations:

[B] When the purity of the peaceful mind is identical with that of the spiritual entity, that is liberation.

[D] Freedom is when the mind has complete identity with the Perceiver.

[H] When equality is established between buddhisattva and puruṣa in their purity, liberation takes place.

[S] When the tranquil mind attains purity equal to that of the Self, there is Absoluteness.

[T] *Kaivalya* is attained when there is equality of purity between the *Puruṣa* and *Sattva*.

Commentary:

v

