

# YSP-Sutras3.01-3.20

## Chapter 3 – Vibhuti Pada

### Author Abbreviations

- [HA]: Hariharananda Aranya
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- [BM]: Barbara Miller
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Sutra III.1

देशबन्धश्चित्तस्य धारणा॥१॥

*deśa-bandhaḥ cittasya dhāraṇā //1 //*

**[HA]:** Dharana Is The Mind's (Chitta's) Fixation On A Particular Point In Space

**[IT]:** Concentration is the confining of the mind within a limited mental area (Object of concentration)

**[VH]:** Dharana-focusing is fixing of the citta- (the energy of) the field of consciousness within a focal point.

**[BM]:** Concentration is binding the thought in one place.

**[SS]:** Dharana is the binding of the mind to one place, object or idea.

**[SP]:** Concentration (dharana) is holding the mind within a center of spiritual consciousness in the body, or fixing it on some divine form, either within the body or outside it.

**[SV]:** Dharana is holding the mind on to some particular object.

Sutra III.2

तत्र प्रत्ययैकतानता ध्यानम्॥२॥

*tatra pratyaya-ikatānatā dhyānam //2 //*

**[HA]:** In That (Dharana) The Continuous Flow Of Similar Mental Modification Is Called Dhyana Or Meditation.

**[IT]:** Uninterrupted flow (of the mind) towards the object (chosen for meditation) is contemplation.

**[VH]:** The single directionality of a pratyaya there (to the chosen focal point) is dhyana-mediation.

**[BM]:** Meditation is focusing on a single conceptual flow.

**[SS]:** Dhyana is the continuous flow of cognition toward that object.

**[SP]:** Meditation (dhyana) is an unbroken flow of thought toward the object of concentration.

**[SV]:** An unbroken flow of knowledge to that object is Dhyana.

Sutra III.3

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः॥३॥

*tadeva-artha-mātra-nirbhāsaṁ svarūpa-śūnyam-iva-samādhiḥ //3 //*

**[HA]:** When The Object Of Meditation Only Shines Forth In The Mind, As Though Devoid Of The Thought Of Even The Self (Who Is Meditation) That State Is Called Samadhi Or Concentration.

**[IT]:** The same (contemplation) when there is consciousness only of the object of meditation and not of itself (the mind) is Samadhi.

**[VH]:** That (citta) specifically, reflecting as the object alone, as if empty of its own form, is samadhi-cognitive absorption.

**[BM]:** Pure contemplation is meditation that illumines the object alone, as if the subject were devoid of intrinsic form.

**[SS]:** Samadhi is the same meditation when there is the shining of the object alone, as if devoid of form.

**[SP]:** When, in meditation, the true nature of the object shines forth, not distorted by the mind of the perceiver, that is absorption (samadhi).

**[SV]:** When that, giving up all forms, reflects only the meaning, it is Samadhi.

#### Sutra III.4

त्रयमेकत्र संयमः ॥४॥

*trayam-ekatra samyamah //4 //*

**[HA]:** The Three Together On The Same Object Is Called Samyama.

**[IT]:** These three taken together constitute Samyama.

**[VH]:** The group of three (dharana, dhyana, and Samadhi) together as one is sanyama – the perfect regulation of citta.

**[BM]:** Concentration, meditation, and pure contemplation focused on a single object constitute perfect discipline.

**[SS]:** The practice of these three [dharana, dhyana and samadhi] upon one object is called samyama.

**[SP]:** When these three—concentration, meditation and absorption—are brought to bear upon one subject, they are called samyama.

**[SV]:** (These) three (when practised) in regard to one object is Samyama.

#### Sutra III.5

तज्जयात्प्रज्ञालोकः ॥५॥

*tajjayāt prajñālokaḥ //5 //*

**[HA]:** By Mastering That, The Light Of Knowledge (Prajna) Dawns.

**[IT]:** By mastering it (Samyama) the light of higher consciousness.

**[VH]:** Owing to the success of that (sanyama), the brilliance of prajna-insight.

**[BM]:** The light of wisdom comes from mastery of perfect discipline.

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

**[SP]:** Through mastery of samyama comes the light of knowledge.

**[SV]:** By the conquest of that comes light of knowledge.

## Sutra III.6

तस्य भूमिषु विनियोगः ॥६॥

*tasya bhūmiṣu viniyogaḥ //6 //*

**[HA]:** It (Samyama) Is To Be Applied To The Stages (Of Practice)

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

**[VH]:** Its (sanyama's) application is in stages.

**[BM]:** The practice of perfect discipline is achieved in stages.

**[SS]:** Its practice is to be accomplished in stages.

**[SP]:** It must be applied stage by stage.

**[SV]:** That should be employed in stages.

## Sutra III.7

त्रयमन्तरङ्गं पूर्वभ्यः ॥७॥

*trayam-antarangaṁ pūrvebhyaḥ //7 //*

**[HA]:** These Three Are More Intimate Practices Than The Previously Mentioned Ones.

**[IT]:** The three are internal in relation to the preceding ones.

**[VH]:** The group of three (dharana, dhyana, and Samadhi) is the inner limb(s) distinct from the previous (five limbs of yoga)

**[BM]:** In contrast with the prior limbs of yoga, the final triad is internal.

**[SS]:** These three [dharana, dhyana and Samadhi] are more internal than the preceding five limbs.

**[SP]:** These three are more direct aids to experience than the five limbs previously described.

**[SV]:** These three are nearer than those that precede.

## Sutra III.8

तदपि बहिरङ्गं निर्बीजस्य ॥८॥

*tadapi bahiraṅgaṁ nirbījasya //8 //*

**[HA]:** That Also Is (To Be Regarded As) External In Respect Of Nirvija Or Seedless Concentration.

**[IT]:** Even that (Sabija Samadhi) is external to the Seedless (Nirbija Samhadhi)

**[VH]:** That (inner limb) however is an external limb of nirbija-the seedless (Samadhi-cognitive absorption)

**[BM]:** Yet it is only an external limb of seedless contemplation.

**[SS]:** Even these three are external to the seedless samadhi.

**[SP]:** But even these are not direct aids to the seedless samadhi.

**[SV]:** But even they are external to the seedless (Samadhi).

## Sutra III.9

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो निरोधपरिणामः ॥९॥

*vyutthāna-nirodha-saṁskārayoḥ abhibhava-prādurbhāvaū nirodhakṣaṇa cittānvayo nirodha-pariṇāmaḥ //9 //*

**[HA]:** 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 Mind.

**[IT]:** Nirodha Parinama 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.

**[VH]:** The submergence of the sanskara-subliminal activator of externalization and the emergence of the sanskara of nirodha- the act of ending (citta-vrtti) is the nirodha-parinama (nirodha-transformation) which is connected to citta- the energy field of consciousness at the moment of nirodha.

**[BM]:** The transformation of thought leading toward its own cessation is accompanied by moments of cessation, when subliminal impression of mental distraction are overcome and those of cessation emerge in their place.

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

**[SP]:** When the vision of the lower samadhi is suppressed by an act of conscious control, so that there are no longer any thoughts or visions in the mind, that is the achievement of control of the thought-waves of the mind.

**[SV]:** By the suppression of the disturbed modifications of the mind, and by the rise of modifications of control, the mind is said to attain the controlling modifications —following the controlling powers of the mind.

## Sutra III.10

तस्य प्रशान्तवाहिता संस्कारात् ॥१०॥

*tasya praśānta-vāhitā saṁskārat //10 //*

**[HA]:** Continuity Of The Tranquil Mind (In An Arrested State) Is Ensured By The Latent Impressions.

**[IT]:** It's flow becomes tranquil by repeated impression.

**[VH]:** The calm flow of that (nirodha-parinama-transformation) occurs due to the sanskara-subliminal activator (or nirodha)

**[BM]:** From subliminal impression of these moments, the flow of tranquility is constant.

**[SS]:** The flow of nirodha parinama becomes steady through habit.

**[SP]:** When this suppression of thought-waves becomes continuous, the mind's flow is calm.

**[SV]:** Its flow becomes steady by habit.

## Sutra III.11

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः ॥११॥

*sarvārthatā ekāgrātayoḥ kṣayodayau cittasya samādhi-pariṇāmaḥ //11 //*

**[HA]:** Diminution Of Attention To All And Sundry And Development Of One Pointedness Is Called Samadhi-Parinama Or Mutation Of The Concentrative Mind.

**[IT]:** Samadhi transformation is the (gradual) setting of the distraction and simultaneous rising of one-pointedness.

**[VH]:** The disappearance of the sarvatha- all-objectiveness and the arising of ekagrata-one-pointedness is Samadhi-parinama (Samadhi-transformation) of citta-the energy friend of consciousness.

**[BM]:** The transformation of thought towards pure contemplation occurs when concern for all external objects declines and psychic focus arises.

**[SS]:** When there is decline in distractness and appearance of one-pointedness, then comes samadhi parinama (development in Samadhi)

**[SP]:** When all mental distractions disappear and the mind becomes one-pointed, it enters the state called samadhi.

**[SV]:** Taking in all sorts of objects and concentrating upon one object, these two powers being destroyed and manifested

Sutra III.12

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ॥१२॥

*tataḥ punaḥ śāntoditau tulya-pratyayau cittasya-ikāgratā-pariṇāmaḥ //12 //*

**[HA]:** There (In Samadhi) Again (In The State Of Concentration) The Past And The Present Modifications Being Similar It Is Ekagrata-Parinama Or Mutation Of The Stabilised State Of Mind.

**[IT]:** Then, again, the condition of the mind in which the 'object' (in the mind) which is always exactly similar to the 'object' which rises (in the next moment) is called Ekagrata Parinama.

**[VH]:** Then again, when the santa-quieted and the udita-arisen are the same pratyaya, there is ekagrata-parinama-one-pointedness transformation of the citta-the field.

**[BM]:** The transformation of thought towards psychic focus occurs when a concept is equally at rest or arising.

**[SS]:** Then again, when subsiding past and rising present images are identical, there is ekagrata parinama (one pointedness).

**[SP]:** The mind becomes one-pointed when similar thoughtwaves arise in succession without any gaps between them.

**[SV]:** The one-pointedness of the Chitta is when it grasps in one, the past and present.

Sutra III.13

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ॥१३॥

*etena bhūtendriyeṣu dharma-lakṣaṇa-avasthā pariṇāmā vyākhyātāḥ //13 //*

**[HA]:** By These Are Explained The Three Changes, Viz. Of Essential Attributes Or Characteristics, Of Temporal Characters, And Of States Of The Bhutas And The Indriyas (i.e. All The Knowable Phenomena)

**[IT]:** By this (by what has been said in the last four Sutras) the property, character and the sense-organs are also explained.

**[VH]:** By this are explained the parinama-transformation of dharma-characteristic form, laksana-potential change and avastha-condition in regard to the bhuta-element and indriya-sense organs.

**[BM]:** By extension, these transformation of thought explain the transformation of nature's properties, characteristics, and conditions, which occur in material elements and sense organs.

**[SS]:** By this [what has been said in the preceding Sutras], the transformation of the visible characteristics, time factors and conditions of elements and senses are also described.

**[SP]:** In this state, it passes beyond the three kinds of changes which take place in subtle or gross matter, and in the organs: change of form, change of time and change of condition.

**[SV]:** By this is explained the threefold transformations of form, time and state, in fine or gross matter, and in the organs.

Sutra III.14

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी ॥१४॥

*śān-odita-avyapadeśya-dharmānupātī dharmī //14 //*

**[HA]:** That Which Continues Its Existence All Through The Varying Characteristics, Namely The Quiscent, i.e. Past, The Uprisen, i.e. Present Or Unmanifest (But Remaining As Potent Force) i.e. Future, Is The Substratum (Or Object Characterised).

**[IT]:** The substratum is that in which the properties – latent, active or unmanifest – inhere.

**[VH]:** The form substratum (dharmi) conforms to the characteristic form, which may be

Quieted, arisen, and indistinguishable (past, present, and future).

**[BM]:** The substratum underlying the essential properties of material nature endures whether these properties are at rest, arising, or unmanifest.

**[SS]:** It is the substratum (Prakriti) that by nature goes through latent, uprising and unmanifest phases.

**[SP]:** A compound object has attributes and is subject to change, either past, present or yet to be manifested.

**[SV]:** That which is acted upon by transformations, either past, present or yet to be manifested, is the qualified.

Sutra III.15

क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥१५॥

*kramānyatvaṁ pariṇāmānyateve hetuḥ //15 //*

**[HA]:** Change Of Sequence (Of Characteristics) Is Cause Of Mutative Differences.

**[IT]:** The cause of the difference in transformation is the difference in the underlying process.

**[VH]:** The separateness of the krama-sequential progression (of each citta-field) is the reason for the separateness of parinima-transformations.

**[BM]:** Variation in the sequence of properties cause difference in the transformations of nature.

**[SS]:** The succession of these different phases is the cause of the difference in stages of evolution.

**[SP]:** The succession of these changes is the cause of manifold evolution.

**[SV]:** The succession of changes is the cause of manifold evolution.

Sutra III.16

परिणामत्रयसंयमादतीतानागतज्ञानम् ॥१६॥

*pariṇāmatraya-saṁyamāt-atītānāgata jñānam //16 //*

**[HA]:** Knowledge Of The Past And The Future Can Be Derived Through Samyama On The Three Parinamas (Changes)

**[IT]:** By performing Samyama on the three kinds of transformation (Nirodha, Samadhi and Ekagrata) knowledge of the past and future.

**[VH]:** Due to the sanyama (perfect regulation of citta by dharma, dyana, samadhi) on the three transformations (dharma-characteristi, laksana-potential change, avastha-condition) there arises knowledge of the past and future.

**[BM]:** Knowledge of the past and future comes from perfect discipline of the three transformations of thought.

**[SS]:** By practicing samyama on the three stages of evolution comes knowledge of past and future.

**[SP]:** By making samyama on the three kinds of changes, one obtains knowledge of past and the future.

**[SV]:** By making Samyama on the three sorts of changes comes the knowledge of past and future.

Sutra III.17

शब्दार्थप्रत्ययानामितरेतराध्यासात् संकरस्तत्प्रविभागसंयमात् सर्वभूतरुतज्ञानम् ॥१७॥

*śabdārtha-pratyayāmām-itaretarādhyāsāt-saṁkaraḥ tat-pravibhāga-saṁyamāt sarvabhūta-ruta-jñānam //17 //*

**[HA]:** Word, Object Implied And The Idea Thereof Overlapping, Produce One Unified Impression. If Samyama Is Practiced On Each Separately, Knowledge Of The Meaning Of The Sounds Produces By All Beings Can Be Acquired.

**[IT]:** 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.

**[VH]:** The confusion of words, meanings, and pratyaya is due to the super-imposition of one upon the other. By sanyama (perfect regulation of citta) on the inherent distinctness of these, there arises knowledge of the sound of all beings.

**[BM]:** Confusion arises from erroneously identifying words, objects, and ideas with one another; knowledge of the cries of all creatures comes through perfect discipline of the distinctions between them

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

**[SP]:** By making samyama on the sound of a word, one's perception of its meaning, and one's reaction to it—three things which are ordinarily confused—one obtains understanding of all sounds uttered by living beings.

**[SV]:** By making Samyama on word, meaning, and knowledge, which are ordinarily confused, comes the knowledge of all animal sounds.

Sutra III.18

संस्कारसाक्षत्करणात् पूर्वजातिज्ञानम् ॥१८॥

*saṁskāra-sākṣātkaraṇāt pūrva-jāti-jñānam //18 //*

**[HA]:** By The Realisation Of Latent Impression, Knowledge Of Previous Births Is Acquired.

**[IT]:** By direct perceptions of the impression a knowledge of previous births.

**[VH]:** By direct perception of sanskara-subliminal activators, knowledge of previous births.

**[BM]:** Through direct perception of one's subliminal impression, one has knowledge of former births.

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

**[SP]:** By making samyama on previous thought-waves, one obtains knowledge of one's past lives.

**[SV]:** By perceiving the impressions, knowledge of past life.

Sutra III.19

प्रत्ययस्य परचित्तज्ञानम् ॥१९॥

*pratyayasya para-citta-jñānam //19 //*

**[HA]:** (By Practicing Samyama) On Notions, Knowledge Of Other Minds Is Developed.

**[IT]:** (By direct perception through Samyama) of the image occupying the mind, knowledge of the mind of others.

**[VH]:** (By direct perception) of a pratyaya- knowledge of the citta of another.

**[BM]:** Through direct perception of cognitive process, one has knowledge of the thoughts of others.

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

**[SP]:** By making samyama on the distinguishing marks of another man's body, one obtains knowledge of the nature of his mind.

**[SV]:** By making Samyama on the signs in another's both knowledge of that mind comes.

Sutra III.20

न च तत् सालम्बनं तस्याविषयीभूतत्वात् ॥२०॥

*na ca tat sālambanaṁ tasya-aviṣayī bhūtatvāt //20 //*

**[HA]:** The Prop (Or Basis) Of The Notion Does Not Get Known Because That Is Not The Object Of The (Yogin's ) Observation.

**[IT]:** But not also of other mental factors which support the mental image for that is not the object (of Samyama).

**[VH]:** And it is not that (citta) together with its supporting object. Due to its (citta's) nature of being that which has not object.

**[BM]:** But this does not involve knowledge of the underlying object of thought since that is not the object of one's perception.

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

**[SP]:** But not of its contents, because that is not the object of the samyama.

**[SV]:** But not its contents, that not being the object of the Samyama.