

## YSP-Sutras3.21-3.40

### Chapter 3 – Vibhuti Pada (cont.)

#### Author Abbreviations

- [HA]: Hariharananda Aranya
- [IT]: I. K. Taimni
- [VH]: Vyasa Houston
- [BM]: Barbara Miller
- [SS]: Swami Satchidananda
- [SP]: Swami Prabhavananda
- [SV]: Swami Vivekananda

Sutra III.21

कायरूपसंयमात् तद्ग्राह्यशक्तिस्तम्भे चक्षुःप्रकाशासंप्रयोगेऽन्तर्धानम् ॥२१॥

*kāya-rūpa-samīyamāt tat-grāhyaśakti-stambhe cakṣuḥ prakāśāsaṁprayoge-'ntardhānam //21 //*

**[HA]:** When Perceptibility Of The Body Is Suppressed By Practicing Samyama On The Visual Character, Disappearance Of The Body Is Effected Through It's Getting Beyond The Sphere Of Perception Of The Eye.

**[IT]:** By performing Samyama on Rupa (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 whole body becomes invisible.

**[VH]:** By sanyama on form of the body, while suspending its ability to be seen, that is, the disconnecting of light to the eye – there arises invisibility (placement within).

**[BM]:** From perfect discipline of the body's own form, one can become invisible by paralyzing the power to perceive one's body and blocking the contact of light from one's eyes.

**[SS]:** 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.

**[SP]:** If one makes samyama on the form of one's body obstructing its perceptibility and separating its power of manifestation from the eyes of the beholder, then one's body becomes invisible.

**[SV]:** By making Samyama on the form of the body the power of perceiving forms being obstructed, the power of manifestation in the eye being separated, the Yogi's body becomes unseen.

Sutra III.22a

एतेन शब्दाद्यन्तर्धानमुक्तम् ॥२२॥

*etena shabdaadyantardhaanamuktam*

**\*\***(Aranya, Houston and Miller don't include this sutra, but Taimini and **[SS]**: do. This changes the numbering of the following sutras; Taimini and **[SS]**: are numbered one ahead. I've included their text with the rest of the translators for practicality in comparing the meanings, and kept their self-referential numbers intact as an aside.)

**[IT]:** From the above can be understood the disappearance of sound, etc.

**[SS]:** In the same way, the disappearance of sound [touch, taste, smell, etc] is explained.

**[SP]:** Thus, also, its sounds cease to be heard.

Vivekananda:

By this the disappearance or concealment of words which are being spoken is also explained.

## Sutra III.22b

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा ॥२२॥

*sopa-kramam nirupa-kramam ca karma tatsamyamāt-aparāntajñānam ariṣṭebhyo vā ॥22॥*

**[HA]:** Karma Is Either Fast Or Slow In Fructifying. By Practicing Samayama On Karma Or On Portents, Fore-Knowledge Of Death Can Be Acquired.

Taimini (III.23):

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.

**[VH]:** Karma is either sopakrama-with the advance of krama-sequential progression (fast in fruition) or nirupakrama-against the advance of krama (slow in fruition). The knowledge of time of death may be known by sanyama upon that or by signs.

**[BM]:** From perfect discipline of the immediate and remote effects of action, or of omens, one has foreknowledge of death.

**[SS]:** (III.23):

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.

**[SP]:** By making samyama on two kinds of karma-which will soon bear fruit and that which will not fruit until later—or by recognizing the portents of death, a yogi may know the exact time of his separation from the body.

**[SV]:** Karma is of two kinds, soon to be fructified, and late to be fructified. By making Samyama on that, or by the signs called Arishta, portents, the Yogis know the exact time of separation from their bodies.

## Sutra III.23

मैत्र्यादिषु बलानि ॥२३॥

*maitry-adiṣu balāni ॥23॥*

**[HA]:** Through Samyama On Friendliness (Amity) And Other Similar Virtues, Strength Is Obtained Therein.

**[IT]:** (24):

(By performing Smayama) on friendliness etc (comes) strength (of that quality)

**[VH]:** (By sanyama) on friendship, etc. – strengths (I.33)

**[BM]:** From perfect discipline of friendship, compassion, joy, and impartiality, one has their strengths.

**[SS]:** (24):

By samayam on friendliness and other such qualities, the power to transmit them is obtained.

**[SP]:** (24) By making samyama on friendliness, compassion, etc., one develops the powers of these qualities.

**[SV]:** (24):

By making Samyama on friendship, mercy etc., the yogi excels in the respective qualities.

## Sutra III.24

बलेषु हास्तेबलादीने ॥२४॥

*baleṣu hastibalādīnī ॥24॥*

**[HA]:** By Practicing Samyama On (Physical) Strength, The Strength Of Elephants Etc. Can Be Acquired.

**[IT]:** (25):

(by performing Samyama) on the strengths (of animals) the strength of an elephant, etc.

**[VH]:** On strengths – the strength of an elephant, etc.

**[BM]:** From perfect discipline of the strength of an animal such as an elephant, one gains that strength.

**[SS]:** (25):

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

**[SP]:** (25) By making samyama on any kind of strength, such as that of the elephant, one obtains that strength.

**[SV]:** (25):

By making Samyama on the strength of the elephant, etc., that strength comes to the Yogi.

Sutra III.25

प्रवृत्त्यालोकन्यासात् सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् ॥२५॥

*pravṛtṭyāloka-nyāsāt sūkṣmā-vyāvahita-viprakṛṣṭa-jñānam ॥25॥*

**[HA]:** By Applying The Effulgent Light Of Higher Sense-Perception (Jyotismati) Knowledge Of Subtle Objects, Or Things Obstructed From View, Or Placed At A Great Distance, Can Be Acquired.

**[IT]:** (26):

Knowledge of the small, the hidden or the distant by directing the light of superphysical faculty.

**[VH]:** By projecting the brilliance of the pravṛtti-finer activity (of citta), knowledge of the subtle, concealed, and distant.

**[BM]:** From placing light on the minds activity, one has knowledge of that which is subtle, hidden, and distant.

**[SS]:** (26):

By samyama on the Light within, the knowledge of the subtle, hidden and remotes is obtained. [Note: subtle as atoms, hidden as treasure, remote as far distant lands]

**[SP]:** (26) By making samyama on the Inner Light one obtains knowledge of what is subtle, hidden, or far distant.

**[SV]:** (26):

By making Samyama on that effulgent light comes the knowledge of the fine, the obstructed, and the remote.

Sutra III.26

भुवनज्ञानं सूर्ये संयमात् ॥२६॥

*bhuva-jñānaṁ sūrye-saṁyamāt ॥26॥*

**[HA]:** (By Practicing Samyama) On The Sun (The Point Of Body Known As The Solar Entrance) The Knowledge Of The Cosmic Regions Is Acquired.

**[IT]:** (27):

Knowledge of the Solar system by performing Samyama on the Sun.

**[VH]:** By samyama on the sun- knowledge of the worlds.

**[BM]:** From perfect discipline of the sun, one has knowledge of the worlds.

**[SS]:** (27):

By samyama on the sun, knowledge of the entire solar system is obtained.

**[SP]:** (27) By making samyama on the sun, one gains knowledge of the cosmic spaces.

**[SV]:** (27):

By making Samyama on the sun, (comes) the knowledge of the world.

Sutra III.27

चन्द्रे ताराव्यूहज्ञानम् ॥२७॥

*candre tāravvūha-jñānam //27 //*

**[HA]:** (By Practicing Samyama) On The Moon (The Lunar Entrance) Knowledge Of The Arrangements Of The Stars Is Acquired.

**[IT]:** (28):

(By performing Samyama) on the moon knowledge concerning the arrangement of the stars.

**[VH]:** By samyama on the moon- knowledge of the organization of the stars.

**[BM]:** From perfect discipline of the moon, one has knowledge of the arrangements of the stars.

**[SS]:** (28):

By samyama on the moon comes knowledge of the stars' arrangement.

**[SP]:** (28) By making samyama on the moon, one gains knowledge of the arrangement of the stars.

**[SV]:** (28):

On the moon, (comes) the knowledge of the cluster of stars.

Sutra III.28

ध्रुवे तदगतिज्ञानम् ॥२८॥

*dhruve tadgati-jñānam //28 //*

**[HA]:** (By Practicing Samyama) On The Pole Star, Motion Of The Stars Is Known.

**[IT]:** (29):

(By performing Samyama) on the pole-star knowledge of their movements.

**[VH]:** By samyama on the pole star – knowledge of their motion.

**[BM]:** From perfect discipline of the polestar, one has knowledge of the movements of the stars.

**[SS]:** (29):

By samyama on the pole star comes knowledge of the stars movements.

**[SP]:** (29) By making samyama on the polestar, one gains knowledge of the motions of the stars.

**[SV]:** (29):

On the pole star (comes) the knowledge of the motions of the stars.

Sutra III.29

नाभिचक्रे कायव्यूहज्ञानम् ॥२९॥

*nābhicakre kāyavyūha-jñānam //29 //*

**[HA]:** (By Practicing Samyama) On The Navel Plexus, Knowledge Of The Composition Of The Body Is Derived.

**[IT]:** (30):

(By performing Samyama) on the navel centre knowledge of the organization of the body.

**[VH]:** By samyama on the navel cakra – knowledge of the organization of the body.

**[BM]:** From perfect discipline of the circle of the navel, one has knowledge of the body's arrangement.

**[SS]:** (30):

By samyama on the navel plexus, knowledge of the body's constitution is obtained.

**[SP]:** (30) By making samyama on the navel, one gains knowledge of the constitution of the body.

**[SV]:** (30):

On the navel circle (comes) the knowledge of the constitution of the body.

Sutra III.30

कण्ठकूपे क्षुत्पिपासानिवृत्तिः ॥३०॥

*kanṭha-kūpe kṣutpipāsā nivṛttiḥ //30 //*

**[HA]:** (By Practicing Samyama) On The Trachea, Hunger And Thirst Can Be Subdued.

**[IT]:** (31):

(By performing Samyama) on the gullet the cessation of hunger and thirst

**[VH]:** By samyama on the well of the throat – the ceasing of hunger and thirst.

**[BM]:** From perfect discipline of the cavity of the throat, hunger and thirst are subdued.

**[SS]:** (31):

By samyama on the pit of the throat, cessation of hunger and thirst is achieved.

**[SP]:** (31) By making samyama on the hollow of the throat, one stills hunger and thirst.

**[SV]:** (31):

On the hollow of the throat (comes) cessation of hunger.

Sutra III.31

कूर्मनाड्या स्थयम्॥३१॥

*kūrma-nāḍyāṁ sthairyam //31 //*

**[HA]:** Calmness Is Attained By Samyama On The Bronchial Tube.

**[IT]:** (32):

(By performing Samyama) on the Kurma-nadi steadiness.

**[VH]:** On the tortoise duct (tortoise), steadiness.

**[BM]:** From perfect discipline of the “tortoise vein,” one’s being becomes steady.

**[SS]:** (32):

By samyama on the kurma nadi (a subtle tortoise-shaped tube located below the throat), motionless in the meditative posture is achieved.

**[SP]:** (32) By making samyama on the tube within the chest, one acquires absolute motionlessness.

**[SV]:** (32):

On the nerve called Kurma (comes) fixity of the body.

Sutra III.32

मूर्धज्योतिषि सिद्धदर्शनम्॥३२॥

*mūrdha-jyotiṣi siddha-darśanam //32 //*

**[HA]:** (By Practicing Samyama) On The Coronal Light, Siddhas Can Be Seen.

**[IT]:** (33):

(By performing Samyama) on the light under the crown of the head vision of perfected Beings.

**[VH]:** On the light on the top of the head – vision of the perfected ones.

**[BM]:** From perfect discipline of the light in the head, one gets a vision of the perfected beings.

**[SS]:** (33):

By samyama on the light at the crown of the head (sahasrara chakra), visions of masters and adepts are obtained.

**[SP]:** (33) By making samyama on the radiance within the back of the head, one becomes able to see the celestial beings.

**[SV]:** (33):

On the light emanating from the top of the head sight of the Siddhas.

Sutra III.33

प्रातिभाद्वा सर्वम्॥३३॥

*prātibhād-vā sarvam //33 //*

**[HA]:** From Knowledge Kown As Pratibha (Intuition) Everything Becomes Known.

**[IT]:** (34):

(Knowledge of) everything from intuition.

**[VH]:** From pratibha- the flash of illumination, all knowledge.

**[BM]:** From intuition, one knows everything.

**[SS]:** (34):

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

**[SP]:** (34) All these powers of knowledge may also come to one whose mind is spontaneously enlightened through purity.

**[SV]:** (34):

Or by the power of Pratibha all knowledge.

Sutra III.34

हृदये चित्तसंवित् ॥३४॥

*hrḍaye citta-saṁvit //34 //*

**[HA]:** (By Practicing Samyama) On The Heart, Knowledge Of The Mind Is Acquired.

**[IT]:** (35):

(By performing Samyama) on the heart, awareness of the nature of the mind.

**[VH]:** On the heart – full knowledge of the citta- the field.

**[BM]:** From perfect discipline of the heart, one has full consciousness of one's thought.

**[SS]:** (35):

By samyama on the heart, the knowledge of the mind-stuff is obtained.

**[SP]:** (35) By making samayama on the heart, one gains knowledge of the contents of the mind.

**[SV]:** (35):

In the heart, knowledge of minds.

Sutra III.35

सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः परार्थत्वात् स्वार्थसंयमात् पुरुषज्ञानम्

*sattva-puruṣāyoḥ atyantā-saṁkīrṇayoḥ pratyayāviśeṣo-bhogaḥ para-arthat-vāt-sva-arthasaṁyamāt puruṣa-jñānam // 35 //*

**[HA]:** Experience (Of Pleasure Or Pain) Arises From A Conception Which Does Not Distinguish Between The Two Extremely Different Entities, Viz. Buddhisattva And Parusa. Such Experience Exists For Another (i.e. Parusa). That Is Why Through Samyama On Parusa (Who Oversees All Experience And Also Their Complete Cessation), A Knowledge Regarding Parusa Is Acquired.

**[IT]:** (36):

Experience is the result of inability to distinguish between the Parusa and the Sattva though they are absolutely distinct. Knowledge of the Parusa results from Damyama on the Self-interest (of the Parusa) apart from another's interest.

**[VH]:** Experience is a pratyaya which does not distinguish sattva (guna of brightness, a primary constituent of matter) and parusa – the self as absolutely unmixed. By sanyama on what exists for its own sake (parusa) distinct from that (sattva) which exists for the other – the knowledge of parusa.

**[BM]:** Worldly experience is caused by a failure to differentiate between the lucid quality of nature and the spirit. From perfect discipline of the distinction between spirit as the subject of itself and the lucid quality of nature as a dependent object, one gains knowledge of the spirit.

**[SS]:** (36):

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

**[SP]:** (36) The power of enjoyment arises from a failure to discriminate between the Atman and the sattwa guna, which are totally different. The sattwa guna is merely the agent of the Atman, which is independent, existing only for its own sake. By making samyama on the independence of the Atman, one gains knowledge of the Atman.

**[SV]:** (36):

Enjoyment comes by the non-discrimination of the very distant soul and Sattva. Its actions are for another; Samyama on this gives knowledge of the Puruca.

Sutra III.36

ततः प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते ॥३६॥

*tataḥ prātibha-srāvāṇa-vedana-ādarśa-āsvāda-vārtā jāyante //36 //*

**[HA]:** Thence (From Knowledge Of Parusa) Arises Pratibha (Prescience), Sravna (Supernormal Power Of Hearing), Vedana (Supernormal Power of Touch), Adarsha (Supernormal Power Of Sight), Asvada (Supernormal Power of Taste) And Varta (Supernormal Power of Smell).

**[IT]:** (37):

Thence are produced intuitional hearing, touch, taste, and smell.

**[VH]:** From that arises pratibha- the flash of illumination, suprasensory hearing, feeling, seeing, tasting smelling and intelligence.

**[BM]:** This knowledge engenders intuitive forms of hearing, touch, sight, taste, and smell.

**[SS]:** (37):

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

**[SP]:** (37) Hence one gains the knowledge due to spontaneous enlightenment, and obtains supernatural powers of hearing, touch, sight, taste and smell.

**[SV]:** (37):

From that arises the knowledge of hearing, touching, seeing, tasting, and smelling, belonging to Pratibha.

Sutra III.37

ते समाधायुपसर्गा व्युत्थाने सिद्धयः ॥३७॥



*te samādhav-upasargā[h]-vyutthāne siddhayaḥ //37 //*

**[HA]:** They (These Powers) Are Impediments To Samadhi, But Are Acquisitions IN a Normal Fluxuating State Of Mind.

**[IT]:** (38):

They are the obstacles in the way of Samadhi and powers when the mind is outward-turned.

**[VH]:** These siddhi-attainments in the externalized state are obstacles in reference to Samadhi-cognitive absorption (nirbija-seedless).

**[BM]:** If they become a distraction these powers of perfection are impediments to pure contemplation.

**[SS]:** (38):

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

**[SP]:** (38) They are powers in the wordly state, but they are obstacles to samadhi.

**[SV]:** (38):

These are obstacles to Samadhi; but they are powers in the worldly state.

Sutra III.38

बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः॥३८॥

*badnha-kāraṇa-śaithilyāt pracāra-samvedanācca cittasya paraśarīrāveśaḥ //38 //*

**[HA]:** When the Cause Of Bondage Gets Weekend And The Movements Of The Mind Are Known, The Mind Can Get Into Another Body.

**[IT]:** (39):

The mind can enter another's body on relaxation of the cause of bondage and from knowledge of passages.

**[VH]:** By relaxation of the cause of the relationship (to the body), and the experience of going forth, citta's entry into another body.

**[BM]:** From loosening the fetters of bondage to the body and from awareness of the body's fluidity, one's thought can enter into the body of another.

**[SS]:** (39):

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

**[SP]:** When the bonds of the mind caused by karma have been loosened, the yogi can enter into the body of another by knowledge of the operation of its nervecurrents.

**[SV]:** (39):

When the cause of bondage has become loosened, the Yogi, by his knowledge of manifestation through the organs, enters another's body.

Sutra III.39

उदानजयाज्जलपङ्ककण्टकादिष्वसङ्ग उक्लान्तिश्च॥३९॥

*udāna-jayāat jala-paṅkha-kaṇṭakādiṣv-asaṅgo-‘tṛāntīśca //39 //*

**[HA]:** By Conquering The Vital Force Called Udana The Chance Of Immersion In Water Or Mud, Or Entanglement In The Thorns, Is Avoided And Exit From The Body At Will Is Assured.

**[IT]:** (40):

By mastery over Udana levitation and non-contact with water, mire, thorns etc.

**[VH]:** Through mastery of udana- non-contact, and rising above with regard to water, mud, thorns, etc.

**[BM]:** From mastery of the vital breath rising in the body, one does not sink into water, mud, or thorns, but rather rises above them.

**[SS]:** (40):

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.

**[SP]:** (40) By controlling the nerve-currents that govern the lungs and the upper part of the body, the yogi can walk on water and swamps, or on thorns and similar objects, and he can die at will.

**[SV]:** (40):

By conquering the current called Udana the Yogi does not sink in water, or in swamps, and he can walk on thorns.

Sutra III.40

समानजयाज्ज्वलनम् ॥४०॥

*samāna-jayāj-jvalanam //40 //*

**[HA]:** By Conquering The Vital Force Called Samana, Effulgence Is Acquired

**[IT]:** (41):

By mastery over Samana blazing of gastric fire.

**[VH]:** Through mastery of samana – radiance.

**[BM]:** From mastery of the breath of fire in the belly, one acquires fiery radiance.

**[SS]:** (41):

By mastery over the samana nerve current (the equalizing vital air) comes radiance to surround the body.

**[SP]:** (41) By controlling the force which governs the prana, he can surround himself with a blaze of light.

**[SV]:** (41):

By the conquest of the current Samana he is surrounded by blaze.