

## **Chapter III « Vibhuti Pada »**

### **III.1 Deshah bandhah chittasya dharana**

Concentration (dharana) is the process of holding or fixing the attention of mind onto one object or place, and is the sixth of the eight rungs.

### **III.2 Tatra pratyaya ekatanata dhyanam**

The repeated continuation, or uninterrupted stream of that one point of focus is called absorption in meditation (dhyana), and is the seventh of the eight steps.

### **III.3 Tad eva artha matra nirbhasam svarupa shunyam iva samadhih**

When only the essence of that object, place, or point shines forth in the mind, as if devoid even of its own form, that state of deep absorption is called deep concentration or samadhi, which is the eighth rung.

### **III.4 Trayam ekatra samyama**

The three processes of dharana, dhyana, and samadhi, when taken together on the same object, place or point is called samyama.

### **III.5 Tad jayat prajna lokah**

Through the mastery of that three-part process of samyama, the light of knowledge, transcendental insight, or higher consciousness (prajna) dawns, illumines, flashes, or is visible.

### **III.6 Tasya bhumisu viniyogah**

That three-part process of samyama is gradually applied to the finer planes, states, or stages of practice.

### **III.7 Trayam antar angam purvebhyah**

These three practices of concentration (dharana), meditation (dhyana), and samadhi are more intimate or internal than the previous five practices.

### **III.8 Tad api bahir angam nirbijasya**

However, these three practices are external, and not intimate compared to nirbija samadhi, which is samadhi that has no object, nor even a seed object on which there is concentration.

### **III.9 Vyutthana nirodhah samskara abhibhava pradurbhavau nirodhah ksana chitta anvayah nirodhah-parinamah**

That high level of mastery called nirodhah-parinamah occurs in the moment of transition when there is a convergence of the rising tendency of deep impressions, the subsiding tendency, and the attention of the mind field itself.

### **III.10 Tasya prashanta vahita samskarat**

The steady flow of this state (nirodhah-parinamah) continues by the creation of deep impressions (samskaras) from doing the practice.

### **III.11 Sarvarathata ekagrata ksaya udaya chittasya samadhi-parinamah**

The mastery called samadhi-parinamah is the transition whereby the tendency to all-pointedness subsides, while the tendency to one-pointedness arises.

### **III.12 Tatah punah shanta-uditau tulya-pratyayau chittasya ekagrata-parinimah**

The mastery called ekagrata-parinamah is the transition whereby the same one-pointedness arises and subsides sequentially.

### **III.13 Etena bhuta indriyasau dharma laksana avastha parinamah vyakhyatah**

These three transition processes also explain the three transformations of form, time, and characteristics, and how these relate to the material elements and senses.

### **III.14 Shanta udita avyapadeshya dharma anupati dharmi**

There is an unmanifest, indescribable substratum or existence that is common or contained within all of the other forms or qualities.

### **III.15 krama anyatvam parinamah anyatve hetu**

Change in the sequence of the characteristics is the cause for the different appearances of results, consequences, or effects.

### **III.16 Parinimah traya samyama atita anagata jnana**

By samyama on the three-fold changes in form, time, and characteristics, there comes knowledge of the past and future.

### **III.17 Shabda artha pratyaya itaretara adhyasat samkara tat pravibhaga samyama sarva bhuta ruta jnana**

The name associated with an object, the object itself implied by that name, and the conceptual existence of the object, all three usually interpenetrate or commingle with one another. By samyama on the distinction between these three, the meaning of the sounds made by all beings becomes available.

### **III.18 Samskara saksat karanat purva jati jnanam**

Through the direct perception of the latent impressions (samskaras) comes the knowledge of previous incarnations.

### **III.19 Pratyayasya para chitta jnana**

By samyama on the notions or presented ideas comes knowledge of another's mind.

### **III.20 Na cha tat salambana tasya avisayin bhutatvat**

But the underlying support of that knowledge (of the other persons mind, in 3.19) remains unperceived or out of reach.

### **III.21 Kaya rupa samyama tat grahya shakti tat stambhe chaksuh prakasha asamprayoga antardhanam**

When samyama is done on the form of one's own physical body, the illumination or visual characteristic of the body is suspended, and is thus invisible to other people.

### **III.22 Etena shabdadi antardhanam uktam**

In the same way as described in relation to sight (3.21), one is able to suspend the ability of the body to be heard, touched, tasted, or smelled.

### **III.23 Sopakramam nirupakramam cha karma tat samyama aparanta jnanam aristebyah va**

Karma is of two kinds, either fast or slow to manifest; by samyama on these karmas comes foreknowledge of the time of death.

### **III.24 Maitri dishu balani**

By samyama on friendliness (and the other attitudes of [1.33](#)), there comes great strength of that attitude.

### **III.25 Baleshu hasti baladini**

By samyama on the strength of elephants comes a similar strength.

### **III.26 Pravrittyah aloka nyasat suksma vyavahita viprakrista jnanam**

By directing the flash of inner light of higher sensory activity, knowledge of subtle objects, those hidden from view, and those very distant can be attained.

### **III.27 Bhuvana jnanam surya samyamat**

By samyama on the inner sun, knowledge of the many subtle realms can be known.

### **III.28 Chandra tara vyuha jnanam**

By samyama on the moon, knowledge of the arrangement of the inner stars can be known.

### **III.29 Dhurve tad gati jnanam**

By samyama on the pole-star, knowledge of the movement of those stars can be known.

### **III.30 Nabhi chakra kaya vyuha jnanam**

By samyama on the navel center, knowledge of the arrangement of the systems of the body can be known.

### **III.31 Kantha kupe ksut pipasa nivrittih**

By samyama on the pit of the throat, hunger and thirst leave.

### **III.32 Kurma nadyam sthairyam**

By samyama on the tortoise channel, below the throat, steadiness is attained.

### **III.33 Murdha jyotisi siddha darshanam**

By samyama on the coronal light of the head, visions of the siddhas, the masters can come.

### **III.34 Pratibhad va sarvam**

Or, through the intuitive light of higher knowledge, anything might become known.

### **III.35 Hirdaye chitta samvit**

By practicing samyama on the heart, knowledge of the mind is attained.

### **III.36 Sattva purusayoh atyanta asankirnayoh pratyaya avishesah bhogah pararthatvat svartha samyamat purusha-jnanam**

The having of experiences comes from a presented idea only when there is a commingling of the subtlest aspect of mind (sattva) and pure consciousness (purusha), which are really quite different. Samyama on the pure consciousness, which is distinct from the subtlest aspect of mind, reveals knowledge of that pure consciousness.

### **III.37 Tatah pratibha sravana vedana adarsha asvada varta jayanta**

From the light of the higher knowledge of that pure consciousness or purusha ([3.36](#)) arises higher, transcendental, or divine hearing, touch, vision, taste, and smell.

### **III.38 Te samadhau upasargah vyutthane siddhayah**

These experiences resulting from samyama are obstacles to samadhi, but appear to be attainments or powers to the outgoing or worldly mind.

### **III.39 Bandha karana shaithilyat prachara samvedanat cha chittasya para sharira aveshah**

By loosening or letting go of the causes of bondage and attachment, and by following the knowledge of how to go forth into the passages of the mind, there comes the ability to enter into another body.

### **III.40 Udana jayat jala pankha kantaka adisu asangah utkrantih cha**

By the mastery over udana, the upward flowing prana vayu, there is a cessation of contact with mud, water, thorns, and other such objects, and there ensues the rising or levitation of the body.

### **III.41 Samana jayat jvalanam**

By mastery over samana, the prana flowing in the navel area, there comes effulgence, radiance, or fire.

### **III.42 Shrotra akashayoh sambandha samyamat divyam shrotram**

By samyama over the relation between space and the power of hearing, the higher, divine power of hearing comes.

### **III.43 Kaya akashayoh sambandha samyamat laghu tula samatatti cha**

By Samyama on the relationship between the body and space (akasha) and by concentrating on the lightness of cotton, passage through space can be attained.

### **III.44 Bahih akalpita vrittih maha-videha tatah prakasha avarana ksayah**

When the formless thought patterns of mind are projected outside of the body, it is called maha-videha, a great disincarnate one. By samyama on that outward projection, the veil over the spiritual light is removed.

### **III.45 Sthula svarupa suksma anvaya arthavattva samyamad bhuta-jayah**

By samyama on the five forms of the elements (bhutas), which are gross form, essence, subtleness, interconnectedness, and its purpose, then mastery over those bhutas is attained.

### **III.46 Tatah anima adi pradurbhavah kaya sampad tad dharma anabhighata cha**

Through that mastery over the elements, comes the abilities of making the body atomically small, perfect, and indestructible in its characteristics or components, as well as bringing other such powers.

### **III.47 Rupa lavanya bala vajra samhanana kaya-sampat**

This perfection of the body includes beauty, gracefulness, strength, and adamant hardness in taking the blows that come.

### **III.48 Grahana svarupa asmita anvaya arthavattva samyamad indriya jayah**

By samyama on the process of perception and action, essence, I-ness, connectedness, and purposefulness of senses and acts, mastery over those senses and acts (indriyas) is attained.

### **III.49 Tatah mano-javitvam virarana-bhavah pradhaua jayah**

By that mastery over the senses and acts (indriyas), there comes quickness of mind, perception with the physical instruments of perception, and mastery over the primal cause out of which manifestation arises.

### **III.50 Sattva purusha anyata khyati matrasya sarva-bhava adhithatritvam sarva-jnatritvam cha**

To one well established in the knowledge of the distinction between the purest aspect of mind and consciousness itself, there comes supremacy over all forms or states of existence, as well as over all forms of knowing.

### **III.51 Tad vairagya api dosa bija ksaya kaivalyam**

With non-attachment or desirelessness even for that supremacy over forms and states of existence and the omniscience (3.50), the seeds at the root of those bondages are destroyed, and absolute liberation is attained.

### **III.52 Sthani upanimantrane sanga smaya akaranam punuh anista prasangat**

When invited by the celestial beings, no cause should be allowed to arise in the mind that would allow either acceptance of the offer, or the smile of pride from receiving the invitation, because to allow such thoughts to arise again might create the possibility of repeating undesirable thoughts and actions.

### **III.53 Ksana tat kramayoh samyamat viveka-jam jnanam**

By samyama over the moments and their succession, there comes the higher knowledge that is born from discrimination.

### **III.54 Jati laksana desha anyata anavachchedat tulyayoh tatah pratipattih**

From that discriminative knowledge (3.53) comes awareness of the difference or distinction between two similar objects, which are not normally distinguishable by category, characteristics, or position in space.

### **III.55 Tarakam sarva visayam sarvatha visayam akramam cha iti viveka jam jnanam**

That higher knowledge is intuitive and transcendent, and is born of discrimination; it includes all objects within its field, all conditions related to those objects, and is beyond any succession.

### **III.56 Sattva purusayoh suddhi samye kaivalyam iti**

With the attainment of equality between the purest aspect of sattvic buddhi and the pure consciousness of purusha, there comes absolute liberation, and that is the end.