

पातञ्जलयोगसूत्राणि – विभूति-पादः

pAtanjalayogasUtrANi – vibhUti-pAdaH

Shlokas in Devanagari and English with
Meanings in English

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Sanskrit-Intranslatables

The essence of meaning(artha) in Sanskrit, is in the sounds(vAk) themselves.

Once multiple sounds combine to form a word, they are quite hard to translate into any other language of existence.

Translations made in this work, are only close approximations which help us gain some context.

The complete extent of each sutra can only be revealed internally, by meditating upon its constituent sounds.

योगेन चित्तस्य पदेन वाचां मलं शरीरस्य च वैद्यकेन ॥

योऽपाकरोत्तं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोऽस्मि ॥

yogena chittasya padena vAchAm malam sharIrasya cha vaidyakena
yoapakarottam pravaram munInAm patanjaliM prAnjalirAnatosmi

The one who cleansed the impurities,
of the mind, through yoga,
of the speech, through grammar and
of the body, through medicine;
I bow down with my folded palms,
to that highest of sages, Patanjali.

पातञ्जलयोगसूत्राणि
pAtanjalayogasUtrANi

The abridged-concepts of yoga, by sage Patanjali

॥ तृतीयोऽध्यायः ॥
tRtlyoadhyAyaH

The Third Chapter

॥ विभूति-पादः ॥
vibhUti-pAdaH

The section on "Attainments of Yoga"

देशबन्धश्चित्तस्य धारणा ॥ ३.१ ॥
deshabandhashchittasya dhAraNA 3.1

dhAraNA='Concentration' is binding the chitta='Mind' fixedly in
one place

तत्र प्रत्ययैकतानता ध्यानम् ॥ ३.२ ॥
tatra pratyayaikatAnatA dhyAnam 3.2

In such state of concentration, steady one-pointedness of being is
dhyAna='Meditation'

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥ ३.३ ॥

tadevArthamAtranirbhAsaM svarUpashUnyamiva samAdhiH 3.3

That state, where only the essence of the being shines forth as if there is no form, is called as samAdhi='Equanimity'

त्रयमेकत्र संयमः ॥ ३.४ ॥

trayamekatra samyamaH 3.4

All these three at once, is called as samyama

तज्जयात्प्रज्ञालोकः ॥ ३.५ ॥

tajjayAtprajnAlokaH 3.5

Through the mastery of samyama, one enters the realm of prajnA='Pure perception'

तस्य भूमिषु विनियोगः ॥ ३.६ ॥

tasya bhUmiShu viniyogaH 3.6

The application of this prajnA is done in stages

त्रयमन्तरङ्गं पूर्वैभ्यः ॥ ३.७ ॥

trayamantarangaM pUrvebhyaH 3.7

These three components of yoga, are inward oriented compared to the previous five, among the eight components of yoga

तदपि बहिरङ्गं निर्बीजस्य ॥ ३.८ ॥
tadapi bahirangaM nirbljasya 3.8

But even these are considered outward, compared to the state of nirblja-samAdhi='State of Causeless Equanimity'

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ
निरोधक्षणचित्तान्वयो निरोधपरिणामः ॥ ३.९ ॥
vyutthAnanirodhasanskArayorabhibhavaprAdurbhAvau
nirodhakShaNachittAnvayo nirodhapariNAmaH 3.9

As a result of the practice of control over the mind, inherent tendencies of thought-generation and thought-suppression alternate rapidly during the moments of control

तस्य प्रशान्तवाहिता संस्कारात् ॥ ३.१० ॥
tasya prashAntavAhitA sanskArAt 3.10

This process becomes a calm flow, by internalizing it through repeated practice

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः ॥ ३.११ ॥

sarvArthataikAgratayoH kShayodayau chittasya
samAdhipariNAmaH 3.11

As a result of a decline of sarvArtha='Interest in All Wordly Nature'
and an onset of aikAgrya='One Pointedness', the state of
samAdhi='Equanimity' sets into the chitta='Mind'

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ॥ ३.१२ ॥
tataH punaH shAntoditau tulyapratyayau
chittasyaikAgratApariNAmaH 3.12

And then again, as a result of the onset of this aikAgrya='One
Pointedness' of chitta='Mind', various states-of-being that rise and
fall, become equanimous

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ॥ ३.१३ ॥
etena bhUtendriyeShu dharmalakShaNAvasthApariNAmA
vyAkhyAtAH 3.13

Due to these, internal transformations of dharma='Nature',
lakShaNa='Behavior', and avasthA='Conditions',
occur at the very level of bhUta='Elements', and indriya='Senses'

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी ॥ ३.१४ ॥
shAntoditAvyapadeshyadharmAnupAtl dharmI 3.14

dharmI='A Subject of Change', undergoes transformations which follow the rise, fall or constancy of one's dharma='Nature'

क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥ ३.१५॥

kramAnyatvaM pariNAmanAnyatve hetuH 3.15

Any difference in the sequence of practices, results in a difference in the sequence of transformations

परिणामत्रयसंयमाद् अतीतानागतज्ञानम् ॥ ३.१६॥

pariNAmatrayasanyamAd atItAnAgatajnAnam 3.16

Once these three transformations occur, one attains to the knowledge of the beyond, that is not yet in one's reach

शब्दार्थप्रत्ययानामितरेतराध्यासात्

सङ्करस्तत्प्रविभागसंयमात्सर्वभूतरुतज्ञानम् ॥ ३.१७॥

shabdArthapratyayAnAmitaretarAdhyAsAth

sankarastatpravibhAgasanyamAtsarvabhUtarutajnAnam 3.17

By separating the jumbled up nature of sound, meaning and perception, and focusing on these three, one attains to the knowledge of the sounds pertaining to all creation

संस्कारसाक्षात्करणात्पूर्वजातिज्ञानम् ॥ ३.१८॥

sanskArasAkShAtkaraNAtpUrvajAtijnAnam 3.18

By realizing one's latent tendencies, one attains to the knowledge
of previous lifetimes

प्रत्ययस्य परचित्तज्ञानम् ॥ ३.१९ ॥
pratyayasya parachittajnAnam 3.19

By realizing the nature of one's thoughts, one attains to the
knowledge of other minds as well

न च तत्सालम्बनं तस्याविषयीभूतत्वात् ॥ ३.२० ॥
na cha tatsAlambanaM tasyAviShaylbhUtatvAt 3.20

But that knowledge doesn't convey the object of thoughts in one's
mind, since they do not have a separate existence of their own

कायरूपसंयमात्तद्वाह्यशक्तिस्तम्भे
चक्षुःप्रकाशासंप्रयोगेऽन्तर्धानम् ॥ ३.२१ ॥
kAyarUpasanyamAttadgrAhyashaktistambhe
chakShuHprakAshAsanprayogeantardhAnam 3.21

Through samyama on one's physical form, suspending the energy
thus generated, and uncoupling it with the light perceived through
the eyes, one attains the ability to suspend vision

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा ॥ ३.२२ ॥

sopakramaM nirupakramaM cha karma
tatsanyamAdaparAntajnAnamariShTebhyo vA 3.22

Through samyama over the two kinds of karma='Actions', which
are sopakrama='Which are immediately manifest', and
nirupakrama='Which are not immediately manifest', one attains to
the knowledge beyond the end of life, and of the bad omens and
signs

मैत्र्यादिषु बलानि ॥ ३.२३ ॥
maitryAdiShu balAni 3.23

Through samyama over qualities like friendliness, one is imbued
with many strengths

बलेषु हस्तिबलादीनि ॥ ३.२४ ॥
baleShu hastibalAdIni 3.24

Through samyama over these strengths one attains to the strength
like that of an elephant and so on

प्रवृत्त्यालोकन्यासात्सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् ॥ ३.२५ ॥
pravRttyAlokanyAsAtsUkShmavyavahitaviprakRShTajnAnam 3.25

Through samyama over the origin and purview of action, one attains to the knowledge of that which is sUkShma='Subtle', vyavahita='Hidden', and viprakRShTa='Distant'

भुवनज्ञानं सूर्ये संयमात् ॥ ३.२६ ॥
bhuvanajnAnaM sUrye sanyamAt 3.26

Through samyama over sUrya='Sun', one attains to the knowledge of the entire World

चन्द्रे ताराव्यूहज्ञानम् ॥ ३.२७ ॥
chandre tArAvyUhajnAnam 3.27

Through samyama over chandra='Moon', one attains to the knowledge of the layout of the stars

ध्रुवे तद्गतिज्ञानम् ॥ ३.२८ ॥
dhruve tadgatiijnAnam 3.28

Through samyama over dhruva='Pole Star', one attains to the knowledge of the movement of the stars

नाभिचक्रे कायव्यूहज्ञानम् ॥ ३.२९ ॥
nAbhichakre kAyavyUhajnAnam 3.29

Through samyama over nAbhi-chakra='Navel Chakra', which is the
maNipUraka, one attains to the knowledge of the layout of the
physical body

कण्ठकूपे क्षुत्पिपासानिवृत्तिः ॥ ३.३० ॥
kaNThakUpe kShutpipAsAnivRttiH 3.30

Through samyama over kaNTha-kUpa='Pit of the Throat', which is
the vishuddhi chakra, hunger and thirst are stopped

कूर्मनाड्यां स्थैर्यम् ॥ ३.३१ ॥
kUrmanADyAM sthairyam 3.31

Through samyama over kUrmanADI, which is one of the major
energy pathways in the body, one attains to stability

मूर्धज्योतिषि सिद्धदर्शनम् ॥ ३.३२ ॥
mUrdhajyotiShi siddhadarshanam 3.32

Through samyama over the light in the center of the forehead,
visions of the siddhas manifest

प्रातिभाद्वा सर्वम् ॥ ३.३३ ॥
prAtibhAdvA sarvam 3.33

Or, all these attainments may happen in a flash of spontaneous
illumination

हृदये चित्तसंवित् ॥ ३.३४ ॥
hRdaye chittasanvit 3.34

Through samyama on hRdaya='Heart', which corresponds to the
anAhata chakra, one understands the true nature of chitta='Mind'

सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः
परार्थत्वात्स्वार्थसंयमात्पुरुषज्ञानम् ॥ ३.३५ ॥

sattvapuruShayoratyantAsankIrnayoH pratyayAvisheSho bhogaH
parArthatvAtsvArthasanyamAtpuruShajnAnam 3.35

bhoga='Experience' is a generic state, which is an outcome of utter
non-unity between sattva='Fundamental essence of nature', and
puruSha='True sense of Self'.

By shifting this outward focus of the self inwards, and through
samyama over it, one attains to the true knowledge of puruSha

ततः प्रातिभश्रावणवेदनादर्शस्वादवार्ता जायन्ते ॥ ३.३६ ॥
tataH prAtibhashrAvaNavedanAdarshAsvAdavArtA jAyante 3.36

And from there, arise brightened senses of shrAvaNa='Hearing',
vedana='Touch', Adarsha='Sight', AsvAda='Taste', and
vArtta='Smell'

ते समाधावुपसर्गा व्युत्थाने सिद्धयः ॥ ३.३७ ॥
te samAdhAvupasargA vyutthAne siddhayaH 3.37

These enhanced senses are obstacles when one is in the state of samAdhi, and are attainments when one is out of it

बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः ॥ ३.३८ ॥
bandhakAraNashaithilyAtprachArasanvedanAchcha chittasya
parasharIrAveshaH 3.38

By relaxing one's bondage with the physical body, and enhancing one's mobility within, one's chitta='Mind' can enter another physical body

उदानजयाज्जलपङ्ककण्टकादिष्वसङ्ग उत्क्रान्तिश्च ॥ ३.३९ ॥
udAnajayAjjalapankakaNTakAdiShvasanga utkrAntishcha 3.39

By mastering udAna='The buoyant aspect of prANa', one can move untouched, over jala='Water', panka='Sludge', kaNTaka='Thorns' etc.

समानजयाज्ज्वलनम् ॥ ३.४० ॥
samAnajayAjjvalanam 3.40

By mastering samAna='The assimilative aspect of prANa', one
attains to radiance

श्रोत्राकाशयोः सम्बन्धसंयमाद्दिव्यं श्रोत्रम् ॥ ३.४१ ॥

shrotrAkAshayoH sambandhasanyamAddivyaM shrotram 3.41

Through samyama over the relationship between shrotra='Sense
of Hearing', and AkAsha='Space', one attains to a divine faculty of
hearing

कायाकाशयोः सम्बन्धसंयमाल्लघुतूलसमापत्तेश्चाकाशगमनम् ॥ ३.४२ ॥

kAyAkAshayoH

sambandhasanyamAllaghutUlasamApatteshchAkAshagamanam
3.42

Through samyama over the relationship between kAya='Physical
Body', and AkAsha='Space', one attains to extreme lightness, and
an ability to travel through Space

बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ॥ ३.४३ ॥

bahirakalpita vRttirmahAvideha tataH prakAshAvaraNaKShayaH
3.43

When one's cyclical tendencies of the mind are greatly beyond the
realm of the physical body, and external circumstances, then the
veil over the light within starts thinning

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः ॥ ३.४४ ॥

sthUlasvarUpasUkShmAnvayArthavattvasanyamAd.hbhUtajayaH
3.44

One attains to mastery over the elements, through samyama over the functional relationship between sthUlasvarUpa='The gross physical form', and sUkShmatva='The subtle nature'

ततोऽणिमादिप्रादुर्भावः कायसम्पत्तद्धर्मनिभिघातश्च ॥ ३.४५ ॥

tatoaNimAdiprAdurbhAvaH
kAyasampattaddharmAnabhighAtashcha 3.45

And from there arise the external attainments like aNimA='Ability to transform to a minute size', kAya-sampat='Attainments of the physical body', and dharma-anabhighAta='Insulation from external forces'

रूपलावण्यबलवज्रसंहननत्वानि कायसम्पत् ॥ ३.४६ ॥

rUpaAvaNyabalavajrasanhananatvAni kAyasampat 3.46

kAya-sampat='Attainments of the physical body' constitute rUpa='Perfection of Form', lAvaNya='Gracefulness', bala='Strength', and vajrasanhananatvA='Firmness of a Diamond'

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ॥ ३.४७ ॥

grahaNasvarUpAsmitAnvayArthavattvasanyamAdindriyajayaH 3.47

One attains to mastery over the senses, through samyama over the functional relationship between grahaNasvarUpa='Nature of consumption', and asmitA='The sense of identity'

ततो मनोजवित्वं विकरणभावः प्रधानजयश्च ॥ ३.४८ ॥

tato manojavitvaM vikaraNabhAvaH pradhAnajayashcha 3.48

And then, the senses attain to manojavitva='Swiftiness of the Mind', vikaraNabhAva='The ability of function outside the ambit of the body', and pradhAnajaya='Mastery over the very foundations'

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च ॥ ३.४९ ॥

sattvapuruShAnyatAkhyAtimAtrasya sarvabhAvAdhiShThAtRtvaM
sarvajnAtRtvaM cha 3.49

Once one just sees the distinction between sattva='Fundamental essence of nature', and puruSha='True sense of Self', one attains to sarvabhAvAdhiShThAtRtvaM='Supremacy over all states of existence', and sarvajnAtRtvaM='The knowledge of everything'

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥ ३.५० ॥

tadvairAgyAdapi doShabljakShaye kaivalyam 3.50

When one is disentangled with even this level of mastery, the
seeds of imperfections wither away, and one attains to
kaivalyam='True Unity'

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात् ॥ ३.५१ ॥
sthAnyupanimantraNe sangasmayAkaraNaM
punaraniShTaprasangAt 3.51

When one invokes and employs these powers situated within
oneself, one is drawn towards entanglement once again, due to
one's involvement with that which is not conducive for growth

क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम् ॥ ३.५२ ॥
kShaNatatक्रमयोH sanyamAdvivekajaM jnAnam 3.52

Through samyama over each moment and its passage into the
next, one attains to the knowledge born out of discernment

जातिलक्षणदेशैरन्यतानवच्छेदात् तुल्ययोस्ततः प्रतिपत्तिः ॥ ३.५३ ॥
jAtilakShaNadeshairanyatAnavachChedAt tulyayostataH pratipattiH
3.53

And from that knowledge, one attains to the understanding of the
similarity between seemingly different entities,
due to non-separation between the seemingly separate factors of
jAti='Birth', lakShaN='Characteristics' and desha='Location'

तारकं सर्वविषयं सर्वथाविषयम् अक्रमं चेति विवेकजं ज्ञानम् ॥ ३.५४ ॥
tArakaM sarvaviShayaM sarvathAviShayam akramaM cheti
vivekajaM jnAnam 3.54

The knowledge born out of discernment is that 'All objects of the senses need to be transcended, and are not properly perceived in all sorts of ways'

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति ॥ ३.५५ ॥
sattvapuruShayoH shuddhisAmye kaivalyamiti 3.55

Upon shuddhi='Purification' and sAmya='Perception of equality' between sattva='Fundamental essence of nature', and puruSha='True sense of Self', one attains to a state called kaivalyam='True Unity'

॥ इति पतञ्जलि-विरचिते योग-सूत्रे तृतीयो विभूति-पादः ॥
iti patanjali-virachite yoga-sUtre tRtIyo vibhUti-pAdaH

Thus, is the third chapter, called vibhUtipAda in the yoga sutras composed by Patanjali.