

## YOGA SUTRAS OF PATANJALI

### VIBHUTI PADA

#### Reducing mind into ashes is the third step

[The ashes are the *vibhuti* of Shiva. By mind is meant craving, fear and dependency, not memory and intellect.]

1. **Desa-bandhas chittasya dharana**  
Pauses and spaces in the movement of the mind is that which holds life.
2. **Tatra pratyayi-'katanata dhyanam**  
In such pauses is the uninterrupted perception of what is. This is meditative insight.
3. **Tad eva-artha-matra-nirbhasam swarupa-sunyamiva samadhih**  
With meditative insight the natural state appears as emptiness. And this is Samadhi.
4. **Trayam ekatra samyamah**  
Dharana, Dhyana, Samadhi – this trinity constitutes perfect order (*samyama*).
5. **Taj jayat prajna alokah**  
From that emerges enlightenment.
6. **Tasya bhūmisu viniyogah**  
Enlightenment transforms the basis of the separative consciousness.
7. **Trayam-antar-angam purvebhyah**  
This trinity is inward-orientated in comparison with the previous ones (*yama*, *niyama*, *asana*, *pranayama*, and *pratihara*).
8. **Tad api bahir-angam nirbijasya**  
Even this trinity can be regarded as centrifugal in relation to absolute freedom without any seed of the mind (*neerbija samadhi*).
9. **Vyutthana-nirodha-samskarayor abhirbhava-pradurbhavau nirodha-ksana-chitta-anvayo nirodha-parinamah**  
The occurrence, appearance and disappearance of conditioning should also become discontinuous along with breaks in the constant churning of thought. This will be considered as the complete consolidation of discontinuity (*nirodha parinamah*).
10. **Tasya prasanta vahita samskarat**  
Benediction flows therefrom in spite of all conditioning.
11. **Sarva-arthatai-'kagratayoh ksayo 'dayam chittasya samadhi-parinamah**  
The consolidation of equanimity (*samadhi parinamah*) is possible through unwavering holistic attention (choiceless wakefulness) in spite of mind's waxing and waning (*kshyodayam*).

12. **Tatah punah shanto 'ditau tulya-pratyayau chittasyai 'kagrata-parinamah**  
Following the consolidation of equanimity the consolidation of an unwavering attention (*ekagrata-parinamah*) is possible through non-dualistic perception (*tulya pratyayau*) in sleep and while awake (*shantoditau*).
13. **Etena bhute-indriyesu dharma-laksana-avastha-parinama vya khyatah**  
Thus is explained the consolidation of natural state (*dharma*), and the transformation of both mental and physical characteristics (*laxana*) and conditioning (*avastha* or *bhutendriya*).
14. **Shanto-'dita-avyapadeshya-dharma-anupati-dharmi**  
Whether latent and peaceful (*shanta*), manifest (*udita*) or unmanifest (*avyapadesha*) there is accordance in their properties, they share a common ground (*dharmi*).
15. **Krama-ayatvam parinama-anyatve hetuh**  
Different sequence of Gunas (*Krama*) cause various consolidations (*parinamah*).
16. **Parinama-traya-samyamad atita-anagata-jnanam**  
From the perfect order of the trinity (*nirodha*, *samadhi*, *ekagrata*) arises knowing of the past and the future (*atitanagata*). Mind is past and future. Life is presence.
17. **Shabda-aritha-pratyayanam itare-itara adhyasat samskaras tat pravibhaga-samyamat sarva-bhuta-ruta-jnanam**  
Imposing (*adhyasat*) pre-formed concepts (*itara*) on words and understanding of their meanings (*shabdaritha-pratyayanam*) creates confusion (*samkar*). If this is restrained, it is possible to communicate with all beings.
18. **Samskara-saksat karanat purva-jati-jnanam**  
By watching conditioning, it is possible to trace it's origins.
19. **Pratyasya para-chitta-jnanam**  
By direct perception, it is possible to know others' motives.
20. **Na cha tat sa-lambanam tasya avisayi bhutatvat**  
But this is not based on any mental images about others.
21. **Kaya-rupasamyamat tad grahya-shakti-stambhe chaksuh prakasha-asamyoge antardhanam**  
By restraining our absorption with the body, by suspending unnecessary concerns about it, and by refusing to notice all its goings-on, it is possible to be free from body-infatuation.
22. **Etena shabdady antardhanam uktam.**  
In this manner the verbalizations and patterns of experience that arise from body-infatuation disappear. This reveals *tanmatras* - the ability to directly perceive through the senses without converting these perceptions into sensuality.
23. **Sopakranam nirupakramam cha karman tat samyamad aparanta-jnanam aristebhyo va**  
By restraining involvement in [mental] activities, and also by not getting involved in them when they occur, it is possible to know their outcome (*aparanta*), whether good or bad.
24. **Maitriyadisu balani**  
Friendliness generates strength.

25. **Balesu hasti-bala-adini**  
Imagining an elephant's strength makes one feel strong.
26. **Pravrthti-aloka-nyasat suksma-vyavahita-viprakrista-jnanam**  
It is possible to develop [x-ray-like and telescopic] vision that enables one to know about hidden and distant objects.
27. **Bhuvana-jnanam surye samyamat**  
Knowledge of astronomy is possible through meditation on the sun.
28. **Chandre tara-vyuha -jnanam**  
Knowledge about clusters of stars is possible through meditation on the moon.
29. **Dhruve tad gati-jnanam**  
Knowledge about the movement of stars is possible through meditation on the pole-star.
30. **Nabhi-chakre kaya-vyuha-jnanam**  
Meditation on the navel reveals a phenomenon that dispels fear and brings wisdom.
31. **Kantha-kupe ksut-pipasa-nivrittih**  
Meditation on the vishuddha (the pit of the throat) reduces hunger and thirst.
32. **Kurma-nadyam sthairyam**  
Steadiness comes through Jalandhar Bandh (Kurma-nadi). [Jalandhar Bandh is pressing the chin on the chest]
33. **Murdha-jyotisi siddha-darshanam**  
Meditation on the crown chakra reveals the light of authentic vision.
34. **Pratibhad va sarvam**  
Or a wholeness through radiance.
35. **Hrdaye chitta-samvit**  
The ways of the mind are fully understood through perception by the heart.
36. **Sattva-purusayor atyanta-asamkirnayoh pratyaya-avisheso bhogah para-arthatvat swa-  
artha-samyamat purusa-jnanam**  
Divine intelligence (purusha) is infinite (atyanta-asankirnayoh). Vague (avishesha) perception (pratyay) of this intelligence is experience (bhogah). When there is movement from centrifugal consciousness (pararthatwa) to a centripetal awareness (swa-artha-samyama) then the wisdom of this intelligence (purusha-jnanam) will flow.
37. **Tatah pratibha-shravana-vedana-adarsha-asvada-varta jayante**  
This (wisdom) produces (jayanta) a faculty of holistic consciousness (prathiba) that directly perceives at the level of the ears (shravana), touch (vedana), eyes (adarsha), taste (asvada) and smell (varta). And thus teaching by the divine intelligence (purusha) may now be possible.
38. **Te samadhav upasargah vyutthane siddhayah**  
A symptom of the energy of equanimity (samadhav upasargah) can emerge (vyutthane) as erratic powers (siddhis). [But the ending of such powers i.e. siddhanta is the most profound principle].

39. **Bandha-karana-shaithilyat prachara-samvedanach cha chittasya para-sharira-avesah**  
Bondage-less-ness and causeless-ness spread and expand (prachar) sensitivity. This purified consciousness can influence other bodies (parashariravesha).
40. **Udana-jayaj jala-panka-kantaka-adishv asanga ukrantish cha**  
It is possible to uplift oneself from natural adversities by transcending certain basic vulgarisations of mind.
41. **Samana-jayaj jvalanam**  
The body may blaze through some other vulgarisations.
42. **Shrotra-akashayoh sambandha-samyamad divyam srotram**  
A harmony (sanyama) in the connection (sambandha) between listening and emptiness (shrotraakashayoh) leads to hearing the cosmic intelligence (divyam).
43. **Kaya-akashayoh sambandha-samyamal laghu-tula-samapattesh cha akasha-gamanam**  
A harmony in the connection between the body and nature through equal [choiceless] aloofness makes one feel light (laghu) as if floating in space.
44. **Bahir akalpita vrittir maha-vidaha tatah prakasha-avarana-ksayah**  
In the supreme state of existence (maha videha) the burden and bondage of experience is absent, and the indulgence of the mind (vrittih) in the external is ceased. This destroys the covering that obscures us from enlightenment (prakash-àvarana-ksayah).
45. **Sthula-swarupa-suksma-anvaya-arthavattva-samyamad bhuta-jayah**  
By using restraint (samjayamat) to bring harmony (anvaya arthavattva) between "what should be" (sthula), "what is" (swarupa) and one's most subtle motives (suksma), it is possible to overcome the past [i.e. mind, conditioning and karmic effect].
46. **Tato animadi pradur bhavah kaya sampat tad dharma anaabhighatash cha**  
From freedom from the past emerges much bliss and benediction (animadi-pràdurbhàva). Then the body is in the natural state, it is in a state of well-being (kaya sampat tad dharma) and obstructions to the process of freedom also cease (ana-abhighata).
47. **Rupa-lavanya-bala-vajra-samhananatvanikaya-sampat**  
The treasures of the body (kaya-sampat) are beauty (rupa), grace (lavanya), energy (bala), and strength (vajra-samhananatwani).
48. **Grahana-swarupa-ashmita-anvaya-arthavattva-samyamad indriya-jaya**  
Availability (grahana) to the natural state (swarupa) occurs through understanding the ego-self (asmita). This leads to the overcoming of sensuality (indriya) [by not converting sensory perceptions (life) into sensuality (mind)].
49. **Tato mano-javitvam vikarana-bhavah pradhana-jayash cha**  
Freedom from the sense-organs (vikarana bhava) and from domination by the mind (manojavitvam) is the greatest victory (Pradhanajayash).
50. **Sattva-purusa-anyata-khyati-matrasya sarva-bhava-adhistha-tritvam sarva-jnatritvam cha**  
The very awareness (khyati matrasya) of the difference (anyata) between intelligence (purusha) and intellect (sattwa) can establish (adhistha-tritvam) an all-pervading state of existence (sarvabhava) and all-encompassing wisdom (sarvajnatritvam).

51. **Tad-vairagyad api dosa-bija-ksaye kaivalyam**  
When one remains disinterested in such achievements (tat-vairagyat-api), a state of aloofness (khaivalyam) is possible through the destruction of the seeds of malice (dosa beeja kshyaye).
52. **Sthany-upanimantrane asanga-smaya-akaranam punar anista-prasangat**  
A Yogi is respectfully invited to many places (sthani-upanimantrane), but a Yogi does not get into (akaranam) any attachment (sanga) or pride (asmaya) as this may once again (punah) establish a harmful situation (anista-prasangat).
53. **Ksana-tat-kramayoh samyamad viveka-jam jnanam**  
By careful and conscientious awareness (samyamat-vivekajam) from moment to moment (Ksana-tat-kramayoh) it is possible to be available to the perception of reality [not experience].
54. **Jati-laksana-deshair anyata anavachchhedat tulyayos tatah pratipattih**  
One becomes respected and reputed when one treats all equally (tulyayoh), without discrimination (an-avachchhedat) despite differences (anyata) in birth (jati), characteristics (laxana) or origins (deshaih).
55. **Tarakam sarva-visayam sarvatha visayam akramam cha iti viveka-jam-jnanam**  
Knowing is only possible by a direct perception (vivekajam) that transcends (tarakam) everything (sarva visayam), every place (sarvatha), and is beyond all disorders (akramam).
56. **Sattva-purusayoh shuddhi-sumye kaivalyam-iti**  
Pure harmony (shuddhisamye) between intellect (sattwa - ego-self) and intelligence (purusha) is the state of kaivalya [absolute aloneness, not loneliness nor isolation, but total freedom].

Jai Guru