

YOGA- SUTRAS OF PATANJALI

Translated from Sanskrit by Sören Sörensen

BOOK THREE

Supernatural Faculties.

1. To bind the consciousness to one spot is meditation (dharana).
2. Intentness upon a single concept is meditative concentration (dhyana)
3. When the object-essence shines forth, free of one's concept, that is meditative unification (samadhi)
4. The three in one is complete concentration.
5. By mastering these comes illumination of the intellect.
6. Their practice is progressive.
7. These three are essential to the previous ones.
8. They are fundamental to non-germinative (unification).
9. When the impression of excitation has receded, and the impression of restriction emerges, then the consciousness is at that moment in restrictive transformation.
10. Its flow is tranquil by reason of the restrictive impression.
11. When the whole indwelling meaning is revealed in concentration, then the consciousness is in transformation of unification.
12. Then again when the concept is revealed, settled and unified, then the consciousness is in transformation of intentness.
13. By this has been explained the transformation of the property-, quality-, and condition-aspect in the perceptive faculty of beings.
14. The substratum (dharmi) adapts itself to a quiescent, active or un- defined property-aspect (dharma)
15. Different steps produce different transformations.

16. By intentness upon the three transformations comes intuitive knowledge of the past and future.

17. The word, the object, and the object-essence, are erroneously confused with each other, but by intentness upon them arises intuitive understanding of all sounds uttered by living beings.

18. By (intuitive perception) of the latent impressions comes knowledge of former lives.

19. By (intuitive perception) of the mental objects of others comes knowledge of their minds.

20. But not the fundamentals of their minds, that not being the object.

21. By intentness upon the bodily form, restraining the power of the senses, and severing the connection between the eyes and the light, there follows disappearance of the body.

22. Karma is either active or quiescent; by intentness upon that or upon some portents comes knowledge of death.

23. Upon friendship comes strength.

24. Upon strength, the strength of an elephant.

25. Pondering upon the light of cognition, knowledge of the subtle, the obscure, and the remote.

26. Upon the sun, knowledge of the cosmic worlds.

27. Upon the moon, knowledge of the arrangement of the stars.

28. Upon the pole-star, knowledge of their courses.

29. Upon the navel-center, knowledge of the aggregates of the body.

30. Upon the throat-center, cessation of hunger and thirst.

31. Upon the kurma-nadi (vital breath) nerve, stability.

32. Upon the light in the head, perception of the siddhas (spirits).

33. Upon the intuitive faculty (direct) knowledge of all.
34. Upon the heart, knowledge of the consciousness.
35. Experience is an objective conception which does not distinguish between sattva and purusha (self) which are non commingled, since sattva is only an instrument of purusha. By intentness upon that self-entity arises knowledge of the purusha.
36. From this arises intuitive perception, super-normal hearing, feeling, seeing, tasting, and smelling.
37. Awakening of these supernormal faculties is obstructive to meditative unification.
38. By slackening of the ties of bondage and by knowledge of the method procedure, the mind can enter into the body of another.
39. By mastering the udana (the yogi) can walk on water, mud or thorns, and depart unhindered from the body at will.
40. By mastering samana comes radiance.
41. By intentness upon the relation between the sense of hearing and akasa comes supernatural hearing.
42. By intentness upon the relation between the body and akasa, and upon a light thing, such as cotton, there follows passage through space.
43. By intentness upon the outwardly unperceivable function of the mind called the Great Discarnate, disappears the veil obscuring light.
44. By intentness upon the gross and subtile elements, their essential nature, affinity and purposiveness, comes mastery of the elements.
45. From this comes perception of the atom, physical perfection and other faculties, and the properties of matter are no obstacles.
46. Beauty, gracefulness, strength, compactness of the thunderbolt - this is physical perfection.
47. By intentness upon the perceptive faculty, its essential nature and ego-centric purposiveness, comes mastery of the senses.

48. From this comes swiftness of mind, cognition without sense-organ, and mastery of unevolved nature.

49. He who discerns fully the difference between the sattva and the self, has power over all states of existence, and is one who knows all.

50. By renouncing even these faculties, the seeds of evil being destroyed, there follows kaivalya, spiritual freedom.

51. An invitation from those in high places should not arouse any attachment or pride, because one may again be attached to evil.

52. By intentness upon moments and their succession comes discriminative discernment.

53. From this comes discriminative perception of different things of such homogeneity as being indefinable as to kind, characteristic attributes and position in space.

54. The liberating knowledge which has all things for its object, and the whole for its object, and which is non-successive, is born of discriminative discernment.

55. When the purity of sattva and the self is in equilibrium, then kaivalya, freedom is attained.

END OF BOOK THREE:
