

The Yoga Siddhis: An Outline based on ŚBh Canto 11 Chapter 15
"Lord Kṛṣṇa's Description of Mystic Yoga Perfections"
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A. Eight Primary Siddhis: Out of eighteen *yoga-siddhis* taught by the yoga masters, there are eight primary ones which “have their shelter in Kṛṣṇa” (*mat-pradhānāḥ*) [BBT 3]. “They are perfect in me, arising from my *svarūpa-śakti*. They are not material” (VCTh 3). The first three pertain to the body, the fourth to the senses, and the last four pertain to nature (BSSTh 3).

1. *aṇimā-siddhi*. BBT 4, syn: “*aṇimā*—the perfection of becoming smaller than the smallest; . . . *mūrte*—of the body;”
 - a. Description: Through *aṇimā-siddhi* one can become so small as to enter into anything, no matter how minute, or pass through any medium, no matter how dense [BBT 4-5,11 p].
 - b. Method: BBT 10: “One who worships Me in My atomic form pervading all subtle elements, fixing his mind on that alone, obtains the mystic perfection called *aṇimā*.” BhS 10: “The worshipper of *tan-mātras* should concentrate the mind, the form of the *tan-mātras*, on me who represent the *tan-mātras*. He will attain me in the form of the smallest particle, by which he will also attain a small nature.”
 - c. Elucidation: A literal translation of text 10: “One who fixes the mind, [which has taken on the form of] the subtle elements [*tan-mātras*], on me [conceived of] as the subtle elements [*bhūta-sūkṣmātmani mayi*], that worshiper [*upāsakaḥ*] of the subtle elements attains my [smallness].” VCTh 10: “One should concentrate the mind, the form of the *tan-mātras*, on me, represented by the *tan-mātras*. The worshipper of the *tan-mātras* obtains my *siddhi* of having the smallest form (*aṇimānam*) by which one can enter even stones.” Dvija-māṇi Pr. (personal communication) notes that the mind’s taking on the form of the *tan-mātras* is explained in *Yoga-sūtra* 1.41, which states that the condition of unfluctuating absorption occurs “when the mind becomes just like a transparent jewel, taking on the form of whatever object is placed before it” (Edwin F. Bryant, trans.).
2. *mahimā-siddhi*. BBT 4 syn: “*mahimā*—the perfection of becoming greater than the greatest; *mūrte*—of the body.”
 - a. Description: BBT 4-5 p: “Through *mahimā-siddhi* one becomes so great that one covers or pervades everything”
 - b. Method: BBT 11: “One who absorbs his mind in the particular form of the *mahat-tattva* and thus meditates upon Me as the Supreme Soul of the total material existence [*mahat-tattvātmani mayi*] achieves the mystic perfection called *mahimā*. By further absorbing the mind in the situation of each individual element such as the sky, air, fire, and so on, one progressively acquires the greatness of each material element.” BhS 11: “One who absorbs his mind in me, representing *mahat-tattva*,

attains my form as the largest object by which he is able to pervade everywhere. By concentration on each element one can attain those elements.”

- c. Elucidation: BBT 11 p: “The Supreme Personality of Godhead is qualitatively not different from His creation and thus a *yogī* may meditate upon the total material existence as a manifestation of the external potency of the Lord. Once the *yogī* has established his realization that the material creation is not different from the Lord, he obtains the perfection called *mahimā-siddhi*. By realizing the Lord's presence in each individual element the *yogī* also acquires the greatness of each element.” VCTh 11: “One who concentrates the mind on me, represented by *mahat-tattva*, my *jñāna-śakti*, attains me as the greatest form, by which he can pervade everywhere. If one concentrates the mind on me as the elements starting with ether, he attains those great forms.”
3. *laghimā-siddhi*. BBT 4 syn: “*mūrteḥ*—of the body; *laghimā*—becoming lighter than the lightest;”
 - a. Description: BBT 4-5 p: “Through *laghimā* one becomes so light that one can ride on the sun's rays into the sun planet.”
 - b. Method: BBT 12: “I exist within everything, and I am therefore the essence of the atomic constituents of material elements. By attaching his mind to Me in this form, the *yogī* may achieve the perfection called *laghimā*, by which he realizes the subtle atomic substance of time.”
 - c. Elucidation: BBT 12 p: “*Kāla*, or time, is the transcendental form of the Lord that moves the material world. Since the five gross elements are composed of atoms, the atomic particles are the subtle substance or manifestation of the movements of time. More subtle than time is the Personality of Godhead Himself, who expands His potency as the time factor. By understanding all these things clearly the *yogī* obtains *laghimā-siddhi*, or the power to make himself lighter than the lightest.” VCTh 12: “Concentrating the mind on me in the form of the atoms of elements like air, the *yogī* attains a form which is as light as the smallest portion of time (*kāla-sūkṣma arthatām*). It is said:
sa kālaḥ paramāṇur vai yo bhunkte paramāṇutām
sato `viśeṣa-bhug yas tu sa kālaḥ paramo mahān
The time expended for the sun to pass over a *paramāṇu* is called a *paramāṇu* of time and the time expended from one dissolution to the next is called *parama-mahān* time. SB 3.11.4.”
4. *prāpti-siddhi*. BBT 4 syn: “*prāptiḥ*—acquisition; *indriyaiḥ*—by the senses.”
 - a. Description: BBT 4-5 p: “Through *prāpti-siddhi* one can acquire anything from anywhere and can even touch the moon with one's finger. By this mystic perfection one can also enter into the senses of any other living entity through the predominating deities of the particular senses; and by thus utilizing the senses of others, one can acquire anything.”

- b. Method: BBT 13: “Fixing his mind completely in Me within the element of false ego generated from the mode of goodness, the *yogī* obtains the power of mystic acquisition, by which he becomes the proprietor of the senses of all living entities. He obtains such perfection because his mind is absorbed in Me.”
- c. Elucidation: BBT 13 p: “It is significant that in order to acquire each mystic perfection one must fix one's mind on the Supreme Personality of Godhead. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that those who pursue such perfections without fixing the mind in the Supreme Lord acquire a gross and inferior reflection of each mystic potency. Those who are not conscious of the Lord cannot actually synchronize their minds perfectly with the universal functions and therefore cannot elevate their mystic opulences to the universal platform.” VCTh 13: “Concentrating his mind with full attention on me, represented by *ahankāra* in *sattva*, the *yogī* obtains *prāpti* because of concentrating on me (*man-manah*). There is no other reason. Later it is said *mad-yoga-balam āśrayaḥ*: the cause is the power arising from concentrating on me (ŚBh 11.15.23).” NB: False-ego in *sattva* is the generative source of mind and of the *devas* (ŚBh 2.5.30, 3.5.30, 3.10.17, 3.26.27).
5. *prākāmya-siddhi*. BBT 4 syn: “*prākāmyam*—obtaining or performing whatever one desires.” *śruta*—things invisible, about which one only hears; *dr̥ṣṭeṣu*—and things visible;”
- a. Description: BBT 4: “Through *prākāmya-siddhi* one experiences any enjoyable object, either in this world or the next.”
- b. Method: BBT 14: One who concentrates all mental activities in Me as the Supersoul of that phase of the *mahat-tattva* which manifests the chain of fruitive activities obtains from Me, whose appearance is beyond material perception, the most excellent mystic perfection called *prākāmya*.” BhS 14: “One who concentrates all mental activities on me represented by *sūtra* of the *mahat-tattva* obtains *prākāmya*, my excellence known as *sūtra* which arises from *prakṛti*.”
- c. Elucidation: BBT 14 p: “Śrīla Vīrarāghava Ācārya explains that the word *sūtra*, or ‘thread,’ is used to indicate that the *mahat-tattva* sustains one's fruitive activities just as a thread sustains a row of jewels. Thus by fixed meditation on the Supreme Personality of Godhead, who is the soul of the *mahat-tattva*, one can achieve the most excellent perfection called *prākāmya*.” VCTh 14: “One who concentrates the mind on me representing *sūtra*, which is *mahat-tattva* predominated by *kriya-śakti* (rather than *jñāna-śakti*), attains the power of *prākāmya*. What is that? It belongs to the supreme (*pārameṣṭhyam*), coming from me in the form of *sūtra*, which arises from *prakṛti* (*avyakta*).”
6. *īśitā-siddhi*. BBT 4 syn: “*śakti-preraṇam*—manipulating the subpotencies of *māyā*; *īśitā*—the perfection of controlling.”
- a. Three descriptions of *īśitā-siddhi*.

- i. BBT 4: “Through *īśitā-siddhi* one can manipulate the subpotencies of *māyā*,” and BBT 4-5 p: “Through *īśitā*, or the controlling potency, one can manipulate the subpotencies of *māyā*, which are material.”
 - ii. BhS 4 & VCTh 4: “Through *īśitā-siddhi* one can spread one’s powers to other *jīvas*.”
 - iii. Śrīla Prabhupāda: “*īśitā* means you can have control over so many persons and anything you want to control.” Lecture on BhG 4.13-14 (New York, August 1, 1966).
- b. Method: BBT 15: “One who places his consciousness on Viṣṇu, the Supersoul, the prime mover and Supreme Lord of the external energy consisting of three modes, obtains the mystic perfection of controlling other conditioned souls, their material bodies and their bodily designations.” BhS 15: “One who concentrates his mind on Viṣṇu, the lord of the external energy consisting of three modes, in the form of time, obtains *īśitā*, having power over the *jīvas* and their subtle bodies.” NB: The Sanskrit *dhārayet kāla-vigrahe* means “concentrates on [Viṣṇu in] the form of time” The BBT has translated *kāla* as “the prime mover.”
 - c. Elucidation: VCTh 15: “One who concentrates his mind on me in the form of time, the regulator of the three *guṇas* of *māyā*, attains *īśitā*. *Kāla* means “that which incites or observes.” This power is described. It is the inspiration for the *jīvas* (*kṣetra-jñā*) and the coverings of the *jīva* (*kṣetra*). It means spreading one’s powers in the *jīvas* and their subtle bodies.”
7. *vaśitā-siddhi*. “*guṇeṣv asaṅgo vaśitā*.” BBT 5 syn: “*guṇeṣu*—in the modes of material nature; *asaṅgaḥ*—being unobstructed; *vaśitā*—the power to bring others under control;”
 - a. Description: There are two differing translations of this item, particularly of *guṇeṣv asaṅgaḥ*.
 - i. BBT 5: “Through the controlling potency called *vaśitā-siddhi* one is unimpeded by the three modes of nature.”
 - ii. BhS 5: “Through the controlling potency called *vaśitā-siddhi* one becomes unattached to material enjoyment.”
 - iii. Discussion: The BBT translation of 16, which sets forth the method for obtaining *vaśitā*, merely repeats the Sanskrit word. In the BhS translation of 16 there is a definition: “. . . the mystic perfection called *vaśitā*—not being influenced by the *guṇas*.” This definition is taken from VCTh’s commentary to the same verse: “*Vaśitā* means ‘to be unaffected by the *guṇas*.’ While the BBT translation of 16 simply repeats “*vaśitā*,” the BBT purport contains this sentence, which uses VCTh’s definition: “In conclusion, one can obtain the mystic opulence *vaśitā*, or freedom from the modes of nature, by meditating upon the Lord as *turīya*, the fourth factor beyond those modes.” Śrīla Prabhupāda consistently defines *vaśitā-siddhi* as power over others. For example,

Another perfection is called *vaśitā*, and by this perfection one can bring anyone under his control. This is a kind of hypnotism which is almost irresistible. Sometimes it is found that a *yogī* who may have attained a little perfection in this *vaśitā* mystic power comes out among the people and speaks all sorts of nonsense, controls their minds, exploits them, takes their money and then goes away. —*Nectar of Devotion* chapter 1.

- b. Method: BBT 16: “The *yogī* who places his mind in My form of Nārāyaṇa, known as the fourth factor, full of all opulences, becomes endowed with My nature and thus obtains the mystic perfection called *vaśitā*.” BhS 16: “The *yogī* who concentrates his mind on my form of Nārāyaṇa, known as the fourth factor, Bhagavān, obtains the mystic perfection called *vaśitā*—not being influenced by the *guṇas*, since he possesses my qualities.”
 - c. Elucidation: VCTh 16: “He is the Lord, Nārāyaṇa, Bhagavān, full of six great qualities. The meaning is this. The Lord does not have coverings or *upādhis* of the gross universal form or the subtle Hiraṇyagarbha form, effects of *māyā*. He does not have a covering of their cause, *māyā* (*kāraṇam*). He has a form which is eternity, knowledge and bliss. What is he called? He is called Bhagavān. *Vaśitā* means ‘to be unaffected by the *guṇas*.’”
8. *kāmāvasāyitā-siddhi*. “*yat-kāmas tad avasyati*” BBT 5 syn: “*yat*—whatever; *kāmaḥ*—desire (there may be); *tat*—that; *avasyati*—one can obtain;”
- a. Description: BBT 5: “One who has acquired *kāmāvasāyitā-siddhi* can obtain anything from anywhere, to the highest possible limit.” (Same BhS.) VCTh 5: “*Kāmāvasāyitā* means that one obtains the highest limit of whatever one desires.”
 - b. Method: BBT 17: “One who fixes his pure mind on Me in My manifestation as the impersonal Brahman obtains the greatest happiness, wherein all his desires are completely fulfilled.” BhS 17: “One who fixes his pure mind on me as the impersonal Brahman obtains the greatest happiness, wherein all his desires are completely fulfilled.” VCTh 17: “He attains supreme bliss in which all desires are attained. This supreme bliss is merging in Brahman according to Jīva Gosvāmī.”
 - c. Elucidation: Is the “supreme bliss” or “greatest happiness” merging into Brahman? But doesn’t that mean the extinction of all desires rather than their fulfillment? Here is the purport of BSSTh:

When a conditioned living entity comes in contact with the three modes of material nature, he exhibits various kinds of material desires. When the conditioned soul engages in the devotional service of the Supreme Personality of Godhead, who is the reservoir of all transcendental qualities, and who is situated beyond the modes of material nature, then all his material desires are vanquished, just as fog is dispelled as soon as the sun rises. The *kāmāvasāyitā-siddhi* is obtained when one dovetails all of his desires in the service of the eternal Kāmadeva, the Supreme Personality of Godhead.

9. **Additional Note:** Each of these eight primary *siddhis* is attained only by those who meditate on the Supreme Lord. Others obtain only reflections of them. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains this in commenting on the phrase *prāpnoti man-manāḥ*—“He obtains such perfection because his mind is absorbed in Me”—in text 13:

By reviving one’s relationship with the Absolute Personality of Godhead, all of one’s senses becomes engaged in the service of the master of the senses. This is the essence of understanding the mystic perfection called *prāpti*. Those who try to attain mystic powers without meditating on the Supreme Lord are awarded a mere reflection of these *siddhis*. Because they are not in union with the Lord through devotion, they cannot partake of His mystic potencies, which are of cosmic proportions, and thus must be satisfied with mere reflections of those powers.

B. Ten Secondary *Siddhis*: Of the eighteen *siddhis* taught by the *yoga-pāraḡas*, ten are secondary, produced from the material modes (*guṇa-hetavaḥ*) [BBT 3].

1. *anūrmimattvaṃ dehe 'smin*. BBT 6 syn: “*anūrmī-mattvam*—being undisturbed by hunger, thirst, etc.; *dehe asmin*—in this body;”
 - a. Description: BBT 6: “The powers of freeing oneself from hunger and thirst and other bodily disturbances.” BBT 18: *ṣaḍ-ūrmi-rahito naraḥ* A person “is freed from the six waves of material disturbance, namely hunger, thirst, decay, death, grief and illusion.” VCTh 18: “This is the *siddhi* called “absence of waves.”
 - b. Method: BBT 18: “A human being who concentrates on Me as the upholder of religious principles [*dharmā-māya*], the personification of purity [*śuddha*] and the Lord of Śvetadvīpa [*śvetadvīpa-pati*] obtains the pure existence [*śvetatām*] in which he is freed from the six waves of material disturbance, namely hunger, thirst, decay, death, grief and illusion.
 - c. Elucidation: Note that three specific features are listed. Also note that by worshiping the the Lord of Śvetadvīpa one gets *śvetatām*. The Lord of Śvetadvīpa is Kṣīrodakaśāyī Viṣṇu, who “governs the material mode of goodness.” BBT 18 p: “By worshiping Lord Viṣṇu as the personification of material goodness one obtains the material benediction of freedom from bodily disturbance.”
2. *dūra-śravaṇam*. BBT 6 syn: “*dūra*—things very far away; *śravaṇa*—hearing; *darśanam*—and seeing;”
 - a. Description: Hearing things far away. VCTh 6-7: “One can also hear distant things or see distant objects. These are actually two *siddhis*, considered as one. The others are single *siddhis*.”
 - b. Method: BBT 19: “That purified living entity [*hamsaḥ*] who fixes his mind on the extraordinary sound vibrations [*ghoṣam*] occurring within Me as the personified sky and total life air [*mayy ākāśātmani prāṇe*] is then able to perceive within the sky the speaking of all living entities [*bhūtānām vācaḥ*]. BhS 19: “The purified living entity who fixes his

mind on sound occurring within me who represent the ether and the total life air is then able to perceive within the sky the speaking of all living entities.”

- c. Elucidation: BBT 19 p: “The word *prāṇa* indicates that the Lord is the personified life air of the individual living entities and for the total aggregate of life forms.” VCTh 19: “He who thinks by the mind the *nāda* in me, who represent the universal and individual forms of *ākāśa* and *prāṇa*, hears the manifested words of other beings at a distance since he is purified (*hamsaḥ*).”
3. *dūra-darśanam*. BBT 6 syn: “*dūra*—things very far away; *śravaṇa*—hearing; *darśanam*—and seeing;”
 - a. Description: Seeing things far away. VCTh 6-7: “One can also hear distant things or see distant objects. These are actually two *siddhis*, considered as one. The others are single *siddhis*.”
 - b. Method: BBT 20: “Merging one's sight into the sun planet and then the sun planet into one's eyes, one should meditate on Me as existing within the combination of sun and vision [*mām tatra*]; thus one acquires the power to see any distant thing [*viśvaṁ dūrataḥ*].”
 - c. Elucidation: Attempted by classified military and CIA remote viewing (RV) experiments (“Stargate Project”). Also: “Doordharsan” is the name of the Indian public broadcast TV channel.
4. *mano-javaḥ*. BBT 6 syn: “*manaḥ-javaḥ*—moving the body at the speed of the mind.”
 - a. Description: VCTh 6: “*Mano-javaḥ* means that one's body can move at the speed of the mind.”
 - b. Method: BBT 21: “The *yogī* who completely absorbs his mind in Me, and who then makes use of the wind that follows the mind [*anuvāyu*] to absorb the material body [*ātmā*] in Me, obtains through the potency [*anubhāva*] of meditation on Me the mystic perfection by which his body immediately follows his mind wherever it goes.” VCTh 21: “By the power of that meditation which is performed by merging the mind in me, and merging the body with wind which accompanies the mind in me, the gross body goes wherever the mind goes.”
 - c. Elucidation: BBT 21 p: “*Tad-anuvāyunā* indicates the particular subtle air that follows the mind. When the *yogī* merges this air together with the body and mind in Kṛṣṇa by the potency of meditation on the Lord, his gross material body, like the subtle air, can follow the mind anywhere.”
5. *kāma-rūpaṁ* BBT 6 syn “*kāma-rūpaṁ*—assuming any body that one desires.”
 - a. Description: VCTh 6: “*Kāma-rūpaṁ* means one can take any form one desires.”
 - b. Method: BBT 22: “When the *yogī*, applying his mind in a certain way, desires to assume a particular form, that very form immediately appears.

- Such perfection is possible by absorbing the mind in the shelter of My inconceivable mystic potency, by which I assume innumerable forms.”
- c. Elucidation: VCTh 22: “When, making the mind the material cause (*upādāna*), one desires a particular form such that of a *devatā*, that form desired by the mind appears. The cause (*āśrayaḥ*) is the power arising from concentrating on me (*mat-yoga-balam*).”
6. *para-kāya-praveśanam*. BBT 6 syn: “*para-kāya*—the bodies of others; *praveśanam*—entering.”
- a. Description: BBT 6: “Entering the bodies of others.” VCTh 23: ‘This *siddhi* is called *para-kāya-praveśa*.’
- b. Method: BBT 23: “When a perfect *yogī* desires to enter another's body, he should meditate upon himself within the other body, and then, giving up his own gross body, he should enter the other's body through the pathways of air, as easily as a bee leaves one flower and flies into another.”
- c. Elucidation: BBT 22 p: “As air is inhaled into the body through the nostrils and mouth, similarly, the life air of the *yogī*'s subtle body travels through the pathways of external air and easily enters into the body of another person, just as the bee easily flies from flower to flower.” VCTh 22: One should meditate on being in another body. Giving up the gross body (*piṇḍam*), identifying with the subtle body, one enters another body by means of external air, just as a bee goes from one flower and enters another. This takes place by the power of concentrating on me. This statement of the previous verse [*mad-yoga-balam āśrayaḥ*] should be added.
7. *svacchanda-mṛtyuḥ*. BBT 7 syn: “*sva-chanda*—according to one's own desire; *mṛtyuḥ*—dying.”
- a. Description: BBT 7: “Dying when one desires.”
- b. Method: BBT 24: The *yogī* who has achieved the mystic perfection called *svacchanda-mṛtyu* blocks the anus with the heel of the foot and then lifts the soul from the heart to the chest, to the neck and finally to the head. Situated within the *brahma-randhra*, the *yogī* then gives up his material body and guides the spirit soul to the selected destination [*brahma*].”
- c. Elucidation: BBT 24 p: “According to Śrīla Śrīdhara Svāmī, the term *brahma*, as used in this verse, is an example of *upalakṣaṇa*, or the use of a general term to indicate various concepts. Brahma here indicates the particular destination selected by the *yogī*, namely the spiritual sky, the impersonal *brahmajyoti* or any other destination that has attracted the *yogī*'s mind.” VCTh 24: “Blocking the anus with the heel, one brings the *ātmā* (*prāṇa*) and attaining either impersonal Brahman or the Lord by the *brahma-randhra* at the top of the head, one gives up the body.” NB: ŚBh 2.2.19-21; ŚBh 4.23.13-18 Pṛthu Mahārāja leaves his body in this way.

8. *devānām saha-kṛīḍānudarśanam*. BBT 7 syn: “*devānām*—of the demigods; *saha*—together with (the celestial girls); *kṛīḍā*—the sporting pastimes; *anudarśanam*—witnessing.” VCTh 25: “This *siddhi* is called *deva-kṛīḍā-prāpti*.”
- Description: BBT 7: “Witnessing the pastimes between the demigods and the celestial girls called Apsarās.”
 - Method: BBT 25: “The *yogī* who desires to enjoy in the pleasure gardens of the demigods should meditate on the purified mode of goodness, which is situated within Me, and then the heavenly women, generated from the mode of goodness, will approach him in airplanes.”
 - Elucidation: VCTh 25: “The *yogī* should meditate on his *sattva antahkaraṇa*, where I am situated. The wives of the *devatās*, functions of *sattva*, come to him and serve him.”
9. *yathā-saṅkalpa-saṁsiddhiḥ*. BBT 7 syn: “*yathā*—according to; *saṅkalpa*—one's determination; *saṁsiddhiḥ*—perfect accomplishment.” VCTh 26: “This *siddhi* is called *saṅkalpa-siddhi*.”
- Description: BBT 7: “Completely executing one's determination.” BhS 7: “Attaining what one desires.”
 - Method: BBT 26: “A *yogī* who has faith in Me, absorbing his mind in Me and knowing that My purpose is always fulfilled, will always achieve his purpose by the very means he has determined to follow.”
 - Elucidation: VChT 6-7: “One can attain objects one desires (*saṅkalpa-saṁsiddhi*). This depends on the efforts of one's body. *Kāmāvasāyitā* however is different, without effort.” BBT 26 p: “In this verse the word *yadā* (“whenever”) indicates that by the mystic power called *yathā-saṅkalpa-saṁsiddhi* one will achieve one's objective even if one pursues it at an inauspicious time. Lord Kṛṣṇa is called *satya-saṅkalpa*, or He whose desire, intention, purpose or resolve always comes to pass.” (NB: ŚBh 10.2.26: “*satya-vratam*—the Personality of Godhead, who never deviates from His vow.”) VCTh 26: “Whatever one desires in season or out of season (*yadā vā*), one attains by absorbing the mind in me, who fulfills all desires (*satye*). Another version has *yathā vā*. Then the meaning is ‘Whatever one desires, by whatever means one surrenders to me (*mat-parah*), absorbing the mind in me, fulfiller of desires, one attains the desired object by that means.’”
10. *ājñāpratihatā gatiḥ*. BBT 7 syn: “*ājñā*—order; *apratihatā*—unimpeded; *gatiḥ*—whose progress.
- Description: BBT 7: “Giving orders whose fulfillment is unimpeded.” BhS 7: “Having one's commands or goals unimpeded.”
 - Method: BBT 27: “A person who perfectly meditates on Me acquires My nature of being the supreme ruler and controller. His order, like Mine, can never be frustrated by any means.” BhS 27: “A person who attains power to control or rule from me, the supreme ruler and controller, never has his orders disobeyed by any means.”
 - Elucidation: In BBT 7, this *siddhi* is understood as having no obstacles to the fulfillment (*gati*) of one's order (*ājñā*). In BhS 7, the *siddhi* is

understood as having no obstacles to one’s goal (*gati*) or order (*ājñā*). VCTh 7: “Some say that to have no obstacles to one’s orders or destination is one *siddhi*. Another opinion is that these are two *siddhis*: having no obstacles to one’s orders and having no obstacles to one’s travels.” VCTh 27: “He who attains a condition of control or ruling from me (*mad-bhāvan*), the controller and ruler of all, can never have his orders disobeyed. This is called *apratihatājñatvam*.”

C. Five lesser *siddhis*: In addition to the above eighteen *siddhis*, Śrī Kṛṣṇa mentions five more, which are “quite inferior” (BBT 8-9 p) or “lower” (BhS 8-9), or “lesser” (VCTh 28).

1. *tri-kāla-jñatvam*. BBT 8 syn: *tri-kāla-jñatvam*—the perfection of knowing past, present and future.”
 - a. Description: BBT 8: “The power to know past, present and future.”
 - b. Method: BBT 28: “A *yogī* who has purified his existence by devotion to Me and who thus expertly knows the process of meditation [*dhāraṇā-vidah*] obtains knowledge of past, present and future. He can therefore see the birth and death of himself and others.” BhS 28: “A *yogī* who has purified his existence by devotion to me and who knows the process of meditation for such powers obtains knowledge of events of past, present and future, which increase concerns for birth and death.”
 - c. Elucidation: BhS translation is based on VCTh’s comment on 28: “*Dhāraṇā-vidah* means one who knows the meditation for acquiring knowledge of past, present and future.” VCTh also notes: “This knowledge increases rather decreases concerns about birth and death.”
2. *advandvam*. BBT 8 syn: “*advandvam*—being unaffected by dualities such as heat and cold.”
 - a. Description: BBT 8: “Tolerance of heat, cold and other dualities.”
 - b. Method: [Not described]
3. *para-cittādy-abhijñatā*. BBT 8 syn: “*para*—of others; *citta*—the mind; *ādi*—and so on; *abhijñatā*—knowing.”
 - a. Description: BBT 8: “Knowing the minds of others.”
 - b. Method: [Not described]
4. *agny-arkāmbu-viśādīnām pratiṣṭambhaḥ*. BBT 8 syn: “*agni*—of fire; *arka*—the sun; *ambu*—water; *viṣa*—of poison; *ādīnām*—and so on; *pratiṣṭambhaḥ*—checking the potency.”
 - a. Description: BBT 8: “Checking the influence of fire, sun, water, poison, and so on.”
 - b. Method: BBT 29: “Just as the bodies of aquatics cannot be injured by water, similarly, the body of a *yogī* whose consciousness is pacified by devotion to Me and who is fully developed in yoga science cannot be injured by fire, sun, water, poison, and so forth.”

- c. Elucidation: VCTh 29: “The Lord is without any influence of fire, sun, water or poison. The body of the sage whose mind is peaceful by meditating on such a Lord, the body which has reached maturity by *yoga*, is not injured by fire, the sun, water or poison, just as water does not injure fish.”
5. *aparājayah*. BBT 8 syn: “*aparājayah*—not being conquered by others.”
- a. Description: BBT 8: “Remaining unconquered by others.”
 - b. Method: BBT 30: “My devotee becomes unconquerable by meditating on My opulent incarnations [*mat-vibhūtiḥ*], which are decorated with Śrīvatsa and various weapons and are endowed with imperial paraphernalia such as flags, ornamental umbrellas and fans.”
 - c. Elucidation: BBT 30 p: “The imperial paraphernalia of the Lord's opulent incarnations indicates His omnipotency, and the devotees become unconquerable by meditating on the Lord's powerful, royally equipped incarnations.”

REFERENCES & ABBREVIATIONS

BBT—Bhaktivedanta Book Trust Edition. The number following indicates the verse in Chapter 15. A verse number followed by “p” indicates the BBT edition purport, and “syn” the BBT synonyms.

BhS—Translation of Canto 11 by H.H. Bhānu Swami with commentary of Śrīla Viśvanātha Cakravartī Ṭhākura (PDF file). The number following indicates the verse in Chapter 15.

VCTh—Śrīla Viśvanātha Cakravartī Ṭhākura's commentary (as translated by Bhanu Swami). The number following indicates the verse in Chapter 15.

BSSTh-- Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's commentary. The number following indicates the verse in Chapter 15. Translated by Bhumipati dāsa in *The Uddhava-Gītā* (Kolkata: Touchstone Media, 2007).

Edwin F. Bryant. *The Yoga Sūtra of Patañjali: A New Edition, Translation, and Commentary*. New York: North Point Press, 2009.