

The Yoga Sutras of Patanjali Book 3: Vibhūti Pada Sutra Translations

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Sutra III.1

देशबन्धश्चित्तस्य धारणा ॥ १ ॥

deśa-bandhaḥ cittasya dhāraṇā ॥1॥

[HA]: Dharana is the mind's (chitta's) fixation on a particular point in space

[BMS]: Concentration is binding the thought in one place.

[SP]: Concentration (dharana) is holding the mind within a center of spiritual consciousness in the body, or fixing it on some divine form, either within the body or outside it.

Sutra III.2

तत्र प्रत्ययैकतानता ध्यानम् ॥ २ ॥

tatra pratyaya-ikatānatā dhyānam ॥2॥

[HA]: In that (dharana) the continuous flow of similar mental modification is called dhyana or meditation.

[BMS]: Meditation is focusing on a single conceptual flow.

[SP]: Meditation (dhyana) is an unbroken flow of thought toward the object of concentration.

Sutra III.3

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥ ३ ॥

tadeva-artha-mātra-nirbhāsaṁ svarūpa-śūnyam-iva-samādhiḥ ॥3॥

[HA]: When the object of meditation only shines forth in the mind, as though devoid of the thought of even the self (who is meditation) that state is called samadhi or concentration.

[BMS]: Pure contemplation is meditation that illumines the object alone, as if the subject were devoid of intrinsic form.

[SP]: When, in meditation, the true nature of the object shines forth, not distorted by the mind of the perceiver, that is absorption (samadhi).

Sutra III.4

त्रयमेकत्र संयमः ॥ ४ ॥

trayam-ekatra saṁyamah ॥ 4 ॥

[HA]: The three together on the same object is called samyama.

[BMS]: Concentration, meditation, and pure contemplation focused on a single object constitute perfect discipline.

[SP]: When these three—concentration, meditation, and absorption—are brought to bear upon one subject, they are called samyama.

Sutra III.5

तज्जयात्प्रज्ञालोकः ॥ ५ ॥

tajjayāt prajñālokaḥ ॥ 5 ॥

[HA]: By mastering that, the light of knowledge (prajna) dawns.

[BMS]: The light of wisdom comes from mastery of perfect discipline.

[SP]: Through mastery of samyama comes the light of knowledge.

Sutra III.6

तस्य भूमिषु विनियोगः ॥ ६ ॥

tasya bhūmiṣu viniyogaḥ ॥ 6 ॥

[HA]: It (samyama) is to be applied to the stages (of practice)

[BMS]: The practice of perfect discipline is achieved in stages.

[SP]: It must be applied stage by stage.

Sutra III.7

त्रयमन्तरङ्गं पूर्वेभ्यः ॥ ७ ॥

trayam-antarangaṁ pūrvebhyaḥ ॥ 7 ॥

[HA]: These three are more intimate practices than the previously mentioned ones.

[BMS]: In contrast with the prior limbs of yoga, the final triad is internal.

[SP]: These three are more direct aids to experience than the five limbs previously described.

Sutra III.8

तदपि बहिरङ्गं निर्बीजस्य ॥ ८ ॥

tadapi bahiraṅgaṁ nirbījasya ॥ 8 ॥

[HA]: That also is (to be regarded as) external in respect of nirvija or seedless concentration.

[BMS]: Yet it is only an external limb of seedless contemplation.

[SP]: But even these are not direct aids to the seedless samadhi.

Sutra III.9

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो निरोधपरिणामः ॥ ९ ॥

**vyutthāna-nirodha-saṁskārayoḥ abhibhava-prādurbhāvau nirodhakṣaṇa cittānvayo
nirodha-pariṇāmaḥ ॥ 9 ॥**

[HA]: Suppression of the latencies of fluctuation and appearance of the latencies of arrested state taking place at every moment of blankness of the arrested state in the same mind, is the mutation of the arrested state of mind.

[BMS]: The transformation of thought leading toward its own cessation is accompanied by moments of cessation, when subliminal impression of mental distraction are overcome and those of cessation emerge in their place.

[SP]: When the vision of the lower samadhi is suppressed by an act of conscious control, so that there are no longer any thoughts or visions in the mind, that is the achievement of control of the thought-waves of the mind.

Sutra III.10

तस्य प्रशान्तवाहिता संस्कारात् ॥ १० ॥

tasya praśānta-vāhitā saṁskārat ॥ 10 ॥

[HA]: Continuity of the tranquil mind (in an arrested state) is ensured by the latent impressions.

[BMS]: From subliminal impression of these moments, the flow of tranquility is constant.

[SP]: When this suppression of thought-waves becomes continuous, the mind's flow is calm.

Sutra III.11

सर्वार्थतैकाग्रतयोः क्षयोदयो चित्तस्य समाधिपरिणामः ॥ ११ ॥

sarvārthatā ekāgrātayoḥ kṣayodayau cittasya samādhi-pariṇāmaḥ ॥ 11 ॥

[HA]: Diminution of attention to all and sundry and development of one pointedness is called samadhi-parinama or mutation of the concentrative mind.

[BMS]: The transformation of thought towards pure contemplation occurs when concern for all external objects declines and psychic focus arises.

[SP]: When all mental distractions disappear and the mind becomes one-pointed, it enters the state called samadhi.

Sutra III.12

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ॥ १२ ॥

tataḥ punaḥ śāntoditau tulya-pratyayau cittasya-ikāgratā-pariṇāmaḥ ॥ 12 ॥

[HA]: There (in samadhi) again (in the state of concentration) the past and the present modifications being similar it is ekagrata-parinama or mutation of the stabilised state of mind.

[BMS]: The transformation of thought towards psychic focus occurs when a concept is equally at rest or arising.

[SP]: The mind becomes one-pointed when similar thoughtwaves arise in succession without any gaps between them.

Sutra III.13

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ॥ १३ ॥

etena bhūtendriyeṣu dharma-lakṣaṇa-avasthā pariṇāmā vyākhyātāḥ ॥ 13 ॥

[HA]: By these are explained the three changes, viz. of essential attributes or characteristics, of temporal characters, and of states of the bhutas and the indriyas (i.e., all the knowable phenomena).

[BMS]: By extension, these transformation of thought explain the transformation of nature's properties, characteristics, and conditions, which occur in material elements and sense organs.

[SP]: In this state, it passes beyond the three kinds of changes which take place in subtle or gross matter, and in the organs: change of form, change of time and change of condition.

Sutra III.14

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मि ॥ १४ ॥

śān-odita-avyapadeśya-dharmānupātī dharmī ॥ 14 ॥

- [HA]: That which continues its existence all through the varying characteristics, namely the quiescent, i.e., past, the uprisen, i.e., present or unmanifest (but remaining as potent force) i.e., future, is the substratum (or object characterized).
- [BMS]: The substratum underlying the essential properties of material nature endures whether these properties are at rest, arising, or unmanifest.
- [SP]: A compound object has attributes and is subject to change, either past, present or yet to be manifested.

Sutra III.15

क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥ १५ ॥

kramānyatvaṁ pariṇāmānyateve hetuḥ ॥ 15 ॥

- [HA]: Change of sequence (of characteristics) is cause of mutative differences.
- [BMS]: Variation in the sequence of properties cause difference in the transformations of nature.
- [SP]: The succession of these changes is the cause of manifold evolution.

Sutra III.16

परिणामत्रयसंयमादतीतानागतज्ञानम् ॥ १६ ॥

pariṇāmatraya-samyamāt-atītānāgata jñānam ॥ 16 ॥

- [HA]: Knowledge of the past and the future can be derived through samyama on the three parinamas (changes).
- [BMS]: Knowledge of the past and future comes from perfect discipline of the three transformations of thought.
- [SP]: By making samyama on the three kinds of changes, one obtains knowledge of past and the future.

Sutra III.17

शब्दार्थप्रत्ययानामितरेतराध्यासात् संकरस्तत्रविभागसंयमात् सर्वभूतरुतज्ञानम् ॥ १७ ॥

śabdārtha-pratyayāmām-itaretarādhyāsāt-saṁkaraḥ tat-pravibhāga-saṁyamāt
sarvabhūta-ruta-jñānam ॥ 17 ॥

- [HA]: Word, object implied and the idea thereof overlapping, produce one unified impression. If samyama is practiced on each separately, knowledge of the meaning of the sounds produces by all beings can be acquired.
- [BMS]: Confusion arises from erroneously identifying words, objects, and ideas with one another; knowledge of the cries of all creatures comes through perfect discipline of the distinctions between them
- [SP]: By making samyama on the sound of a word, one's perception of its meaning, and one's reaction to it—three things which are ordinarily confused—one obtains understanding of all sounds uttered by living beings.

Sutra III.18

संस्कारसाक्षत्करणात् पूर्वजातिज्ञानम् ॥ १८ ॥

saṁskāra-sākṣātkaraṇāt pūrva-jāti-jñānam ॥ 18 ॥

- [HA]: By the realisation of latent impression, knowledge of previous births is acquired.
- [BMS]: Through direct perception of one's subliminal impression, one has knowledge of former births.
- [SP]: By making samyama on previous thought-waves, one obtains knowledge of one's past lives.

Sutra III.19

प्रत्ययस्य परचित्तज्ञानम् ॥ १९ ॥

pratyayasya para-citta-jñānam ॥ 19 ॥

- [HA]: (By practicing samyama) on notions, knowledge of other minds is developed.
- [BMS]: Through direct perception of cognitive process, one has knowledge of the thoughts of others.

Sutra III.20

न च तत् सालम्बनं तस्याविषयीभूतत्वात् ॥ २० ॥

na ca tat sālambanam tasya-aviṣayī bhūtatvāt ॥ 20 ॥

[HA]: The prop (or basis) of the notion does not get known because that is not the object of the (yogin's) observation.

[BMS]: But this does not involve knowledge of the underlying object of thought since that is not the object of one's perception.

[SP]: But not of its contents, because that is not the object of the samyama.

Sutra III.21

कायरूपसंयमात् तद्ग्राह्यशक्तिस्तम्भे चक्षुःप्रकाशासंप्रयोगेऽन्तर्धानम् ॥ २१ ॥

kāya-rūpa-samīyamāt tat-grāhyaśakti-stambhe cakṣuḥ prakāśāsaṁprayoge-
'ntardhānam ॥ 21 ॥

[HA]: When perceptibility of the body is suppressed by practicing samyama on the visual character, disappearance of the body is effected through it's getting beyond the sphere of perception of the eye.

[BMS]: From perfect discipline of the body's own form, one can become invisible by paralyzing the power to perceive one's body and blocking the contact of light from one's eyes.

[SP]: If one makes samyama on the form of one's body obstructing its perceptibility and separating its power of manifestation from the eyes of the beholder, then one's body becomes invisible.

Sutra III.22a

एतेन शब्दाद्यन्तर्धानमुक्तम् ॥ २२ ॥

etena shabdaadyantardhaanamuktam

**Aranya and Miller-Stoler don't include this sutra, which changes numbering. We have included the translations indicated sutra number for the remainder of the translations.

[SP]: Thus, also, its sounds cease to be heard.

Sutra III.22b

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा ॥ २२ ॥

sopa-kramam nirupa-kramam ca karma tatsamyamāt-aparāntajñānam ariṣṭebhyo
vā ॥ 22 ॥

- [HA]: Karma is either fast or slow in fructifying. by practicing samayama on karma or on portents, fore-knowledge of death can be acquired.
- [BMS]: From perfect discipline of the immediate and remote effects of action, or of omens, one has foreknowledge of death.
- [SP]: By making samyama on two kinds of karma—which will soon bear fruit and that which will not fruit until later—or by recognizing the portents of death, a yogi may know the exact time of his separation from the body.

Sutra III.23

मैत्र्यादिषु बलानि ॥ २३ ॥

maitry-adiṣu balāni ॥ 23 ॥

- [HA]: Through samyama on friendliness (amity) and other similar virtues, strength is obtained therein.
- [BMS]: From perfect discipline of friendship, compassion, joy, and impartiality, one has their strengths.
- [SP]: (24) By making samyama on friendliness, compassion, etc., one develops the powers of these qualities.

Sutra III.24

बलेषु हस्तिबलादीनि ॥ २४ ॥

baleṣu hastibalādīni ॥ 24 ॥

- [HA]: By practicing samyama on (physical) strength, the strength of elephants etc. can be acquired.
- [BMS]: From perfect discipline of the strength of an animal such as an elephant, one gains that strength.
- [SP]: (25) By making samyama on any kind of strength, such as that of the elephant, one obtains that strength.

Sutra III.25

प्रवृत्त्यालोकन्यासात् सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् ॥ २५ ॥

pravṛtṭy-āloka-nyāsāt sūkṣmā-vyāvahita-viprakṛṣṭa-jñānam ॥ 25 ॥

- [HA]: By applying the effulgent light of higher sense-perception (jyotismati) knowledge of subtle objects, or things obstructed from view, or placed at a great distance, can be acquired.
- [BMS]: From placing light on the mind's activity, one has knowledge of that which is subtle, hidden, and distant.
- [SP]: (26) By making samyama on the Inner Light one obtains knowledge of what is subtle, hidden, or far distant.

Sutra III.26

भुवनज्ञानं सूर्ये संयमात् ॥ २६ ॥

bhuva-jñānam sūrye-samyamāt ॥ 26 ॥

- [HA]: (By practicing samyama) on the sun (the point of body known as the solar entrance) the knowledge of the cosmic regions is acquired.
- [BMS]: From perfect discipline of the sun, one has knowledge of the worlds.
- [SP]: (27) By making samyama on the sun, one gains knowledge of the cosmic spaces.

Sutra III.27

चन्द्रे ताराव्यूहज्ञानम् ॥ २७ ॥

candre tāravvyūha-jñānam ॥ 27 ॥

- [HA]: (By practicing samyama) on the moon (the lunar entrance) knowledge of the arrangements of the stars is acquired.
- [BMS]: From perfect discipline of the moon, one has knowledge of the arrangements of the stars.
- [SP]: (28) By making samyama on the moon, one gains knowledge of the arrangement of the stars.

Sutra III.28

ध्रुवे तद्गतिज्ञानम् ॥ २८ ॥

dhruve tadgati-jñānam ॥ 28 ॥

[HA]: (By practicing samyama) on the pole star, motion of the stars is known.

[BMS]: From perfect discipline of the polestar, one has knowledge of the movements of the stars.

[SP]: (29) By making samyama on the polestar, one gains knowledge of the motions of the stars.

Sutra III.29

नाभिचक्रे कायव्यूहज्ञानम् ॥ २९ ॥

nābhicakre kāyavyūha-jñānam ॥ 29 ॥

[HA]: (By practicing samyama) on the navel plexus, knowledge of the composition of the body is derived.

[BMS]: From perfect discipline of the circle of the navel, one has knowledge of the body's arrangement.

[SP]: (30) By making samyama on the navel, one gains knowledge of the constitution of the body.

Sutra III.30

कण्ठकूपे क्षुत्पिपासानिवृत्तिः ॥ ३० ॥

kanṭha-kūpe kṣutpipāsā nivṛttiḥ ॥ 30 ॥

[HA]: (By practicing samyama) on the trachea, hunger and thirst can be subdued.

[BMS]: From perfect discipline of the cavity of the throat, hunger and thirst are subdued.

[SP]: (31) By making samyama on the hollow of the throat, one stills hunger and thirst.

Sutra III.31

कूर्मनाड्यां स्थैर्यम् ॥ ३१ ॥

kūrma-nāḍyāṁ sthairyam ॥ 31 ॥

[HA]: Calmness is attained by samyama on the bronchial tube.

[BMS]: From perfect discipline of the “tortoise vein,” one's being becomes steady.

[SP]: (32) By making samyama on the tube within the chest, one acquires absolute motionlessness.

Sutra III.32

मूर्धज्योतिषि सिद्धदर्शनम् ॥ ३२ ॥

mūrdha-jyotiṣi siddha-darśanam ॥ 32 ॥

[HA]: (By practicing samyama) on the coronal light, siddhas can be seen.

[BMS]: From perfect discipline of the light in the head, one gets a vision of the perfected beings.

[SP]: (33) By making samyama on the radiance within the back of the head, one becomes able to see the celestial beings.

Sutra III.33

प्रातिभाद्वा सर्वम् ॥ ३३ ॥

prātibhād-vā sarvam ॥ 33 ॥

[HA]: From knowledge known as pratibha (intuition) everything becomes known.

[BMS]: From intuition, one knows everything.

[SP]: (34) All these powers of knowledge may also come to one whose mind is spontaneously enlightened through purity.

Sutra III.34

हृदये चित्तसंविद् ॥ ३४ ॥

hrdaye citta-saṁvit ॥ 34 ॥

[HA]: (By practicing samyama) on the heart, knowledge of the mind is acquired.

[BMS]: From perfect discipline of the heart, one has full consciousness of one's thought.

[SP]: (35) By making samayama on the heart, one gains knowledge of the contents of the mind.

Sutra III.35

सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः परार्थत्वात् स्वार्थसंयमात् पुरुषज्ञानम्

sattva-puruṣāyoh atyantā-saṁkīrṇayoh pratyayāviśeṣo-bhogaḥ para-arthat-vāt-sva-arthasaṁyamāt puruṣa-jñānam ||35||

- [HA]: Experience (of pleasure or pain) arises from a conception which does not distinguish between the two extremely different entities, viz. buddhisattva and parusa. Such experience exists for another (i.e., parusa). that is why through samyama on parusa (who oversees all experience and also their complete cessation), a knowledge regarding parusa is acquired.
- [BMS]: Worldly experience is caused by a failure to differentiate between the lucid quality of nature and the spirit. From perfect discipline of the distinction between spirit as the subject of itself and the lucid quality of nature as a dependent object, one gains knowledge of the spirit.
- [SP]: (36) The power of enjoyment arises from a failure to discriminate between the Atman and the sattwa guna, which are totally different. The sattwa guna is merely the agent of the Atman, which is independent, existing only for its own sake. By making samyama on the independence of the Atman, one gains knowledge of the Atman.

Sutra III.36

ततः प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते ॥ ३६ ॥

tataḥ prātibha-srāvāṇa-vedana-ādarśa-āsvāda-vārtā jāyante ||36||

- [HA]: Thence (from knowledge of parusa) arises pratibha (prescience), sravna (supernormal power of hearing), vedana (supernormal power of touch), adarsha (supernormal power of sight), asvada (supernormal power of taste) and varta (supernormal power of smell).
- [BMS]: This knowledge engenders intuitive forms of hearing, touch, sight, taste, and smell.
- [SP]: (37) Hence one gains the knowledge due to spontaneous enlightenment, and obtains supernatural powers of hearing, touch, sight, taste and smell.

Sutra III.37

ते समाधायुपसर्गा व्युत्थाने सिद्धयः ॥ ३७ ॥

te samādhav-upasargā[ḥ]-vyutthāne siddhayaḥ ||37||

- [HA]: They (these powers) are impediments to samadhi, but are acquisitions in a normal fluxuating state of mind.
- [BMS]: If they become a distraction these powers of perfection are impediments to pure contemplation.
- [SP]: (38) They are powers in the wordly state, but they are obstacles to samadhi.

Sutra III.38

बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः ॥ ३८ ॥

badnha-kāraṇa-śaithilyāt pracāra-saṁvedanācca cittasya paraśarīrāveśaḥ ॥ 38 ॥

[HA]: When the cause of bondage gets weakend and the movements of the mind are known, the mind can get into another body.

[BMS]: From loosening the fetters of bondage to the body and from awareness of the body's fluidity, one's thought can enter into the body of another.

[SP]: (39) When the bonds of the mind caused by karma have been loosened, the yogi can enter into the body of another by knowledge of the operation of its nervecurrents.

Sutra III.39

उदानजयाज्जलपङ्ककण्टकादिष्वसङ्ग उत्क्रान्तिश्च ॥ ३९ ॥

udāna-jayāat jala-pankha-kaṇṭakādiṣv-asāṅgo-‘tkrāntiśca ॥ 39 ॥

[HA]: By conquering the vital force called udana the chance of immersion in water or mud, or entanglement in the thorns, is avoided and exit from the body at will is assured.

[BMS]: From mastery of the vital breath rising in the body, one does not sink into water, mud, or thorns, but rather rises above them.

[SP]: (40) By controlling the nerve-currents that govern the lungs and the upper part of the body, the yogi can walk on water and swamps, or on thorns and similar objects, and he can die at will.

Sutra III.40

समानजयाज्ज्वलनम् ॥ ४० ॥

samāna-jayāj-jvalanam ॥ 40 ॥

[HA]: By conquering the vital force called samana, effulgence is acquired

[BMS]: From mastery of the breath of fire in the belly, one acquires fiery radiance.

[SP]: (41) By controlling the force which governs the prana, he can surround himself with a blaze of light.

Sūtra III.41

श्रोत्राकाशयोः संबन्धसंयमाद्व्यं श्रोत्रम् ॥ ४१ ॥

śrotra-ākāśayoḥ sambandha-saṁyamāt divyaṁ śrotram ॥ 41 ॥

[HA]: (By practicing samyama) on the relationship between akasa and the power of hearing, divine sense of hearing is gained.

[BMS]: From perfect discipline of the relation between the ear and space, one has divine hearing.

[SP]: (42) By making samyama on the relation between the ear and the ether, one obtains supernatural powers of hearing.

Sūtra III.42

कायाकाशयोः संबन्धसंयमाल्लघुतूलसमापत्तेश्चाकाशगमनम् ॥ ४२ ॥

kāyākāśayoḥ sambandha-saṁyamāt laghu-tūla-samāpatteśca-ākāśa gamanam ॥ 42 ॥

[HA]: (By practicing samyama) on the relationship between body and akasa and by concentrating on the lightness of cotton wool, passage through the sky can be secured.

[BMS]: From perfect discipline of the relation between the body and space and from contemplative poise in which the body is as light as cotton, one can move through space.

[SP]: (43) By making samyama on the relation between the body and the ether, or by acquiring through meditation the lightness of cotton fibre, the yogi can fly through the air.

Sūtra III.43

बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ॥ ४३ ॥

bahir-akalpitaḥ vṛttiḥ mahā-videhā tataḥ prakāśa-āvaraṇa-kṣayaḥ ॥ 43 ॥

[HA]: When the unimagined conception can be held outside, i.e., unconnected with the body, it is called mahavideha or the great discarnate. by samyam on that the veil over the illumination (of buddhisattva) is removed.

[BMS]: The turning of thought without reference to the external world is called “the great disembodied thought”; from which this veil that obscures the light is destroyed.

[SP]: (44) By making samyama on the thought-waves of the mind when it is separated from the body—the state known as the Great Disincarnation—all coverings can be removed from the light of knowledge.

Sutra III.44

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद भूतजयः ॥ ४४ ॥

sthūla-svarūpa-sūkṣma-anvaya-arthavattva-saṁyamāt bhūtajayaḥ ॥ 44 ॥

[HA]: (By practicing samyama) on the grossness, the essential character, the subtlety, the inherence and the objectiveness which are the five forms of the bhutas or elements, mastery over bhutas is obtained.

[BMS]: From perfect discipline of the gross, intrinsic, subtle, relational, and purposive aspects of the elements of matter one attains mastery over them.

[SP]: (45) By making samyama on the gross and subtle forms of the elements, on their essential characteristics and the inherence of the gunas in them, and on the experiences they provide for the individual, one gains mastery of the elements.

Sutra III.45

ततोऽणिमादिप्रादुर्भावः कायसंपत्तद्धर्मानभिघातश्च ॥ ४५ ॥

tato-‘ṇimādi-prādurbhāvaḥ kāyasamṣat tad-dharānabhigātśca ॥ 45 ॥

[HA]: Thence develop the power of minification and other bodily acquisitions. There is no resistance by its characteristics.

[BMS]: Then extraordinary powers appears, such as the power to be small as an atom, as well as bodily perfection and immunity from the constraints of matter.

[SP]: (46) Hence one gains the power of becoming as tiny as an atom and all similar powers: also perfection of the body, which is no longer subject to the obstruction of the elements.

Sutra III.46

रूपलावण्यबलवज्रसंहननत्वानि कायसंपत् ॥ ४६ ॥

rūpa-lāvaṇya-bala-vajra-saṁhananatvāni kāyasamṣat ॥ 46 ॥

[HA]: Perfection of body consists in beauty, grace, strength, and adamant hardness.

[BMS]: Bodily perfection includes beauty, grace, strength, and a diamond’s hard glow.

[SP]: (47) Perfection of the body includes beauty, grace, strength, and the hardness of a thunderbolt.

Sutra III.47

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ॥ ४७ ॥

grahaṇa-svarūpa-asmitā-avaya-arthavattva-samyamāt-indriya jayaḥ ॥ 47 ॥

[HA]: By samyama on the receptivity, essential character, i-sense, inherent quality and objectiveness of the five organs, mastery over them can be acquired.

[BMS]: From perfect discipline of the receptive, intrinsic, egotistic, relational, and purposive functions of the sense organs, one attains mastery over them,

[SP]: (48) By making samyama on the transformation that the sense-organs undergo when they contact objects, on the power of illumination of the sense-organs, on the ego-sense, on the gunas which constitute the organs, and on the experiences, they provide for the individual, one gains mastery of the organs.

Sutra III.48

ततो मनोजवित्वं विकरणभावः प्रधानजयश्च ॥ ४८ ॥

tato mano-javitvaṁ vikaraṇa-bhāvaḥ pradhāna-jayaś-ca ॥ 48 ॥

[HA]: Thence come powers of rapid movement as of the mind, action of organs independent of the body and mastery over pradhana, the primordial cause.

[BMS]: From this one acquires quickness of mind, perception without the aide of the senses, and mastery over primordial matter.

[SP]: (49) Hence the body gains the power of movement as rapid as that of the mind, the power of using the sense-organs outside the confines of the body, and the mastery of Prakriti.

Sutra III.49

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च ॥ ४९ ॥

sattva-puruṣa-anyatā-khyātimātrasya sarva-bhāvā-adhiṣṭhātṛtvaṁ sarva-jñātṛtvaṁ ca ॥ 49 ॥

[HA]: To one established in the discernment between buddhi and parusa come supremacy over all beings and omniscience.

[BMS]: For one who is attentive to the distinction between the lucid perception of nature and spirit, omniscience and power over all states of existence result.

[SP]: (50) By making samyama on the discrimination between the sattwa guna and the Atman, one gains omnipotence and omniscience.

Sutra III.50

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥ ५० ॥

tad-vairāgyād-api doṣa-bīja-kṣaye kaivalyam || 50 ||

- [HA]: By renunciation of that (visoka attainment) even, comes liberation on account of the destruction of the seeds of evil.
- [BMS]: From dispassion even toward these powers, freedom of the spirit occurs with the destruction of the seeds of sin.
- [SP]: (51) By giving up even these powers, the seed of evil is destroyed and liberation follows.

Sutra III.51

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात् ॥ ५१ ॥

sthāny-upa-nimantraṇe saṅga-smaya-akaraṇam punar-anīṣṭa-prasaṅgāt || 51 ||

- [HA]: When invited by the celestial beings that invitation should not be accepted nor should it cause vanity because it involves possibility of undesirable consequences.
- [BMS]: One should avoid enthusiasm or pride in the enticements of the gods, lest harmful attachments recur.
- [SP]: (52) When tempted by the invisible beings in high places, let the yogi feel neither allured nor flattered; for he is in danger of being caught once more by ignorance.

Sutra III.52

क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम् ॥ ५२ ॥

kṣaṇa-tat-kramayoḥ saṁyamāt vivekajam-jñānam || 52 ||

- [HA]: Differentiating knowledge of the self and the non-self comes from practicing samyama on moment and its sequence.
- [BMS]: From perfect discipline of moments and their sequence in time, one has the knowledge born of discrimination.
- [SP]: (53) By making samyama on single moments and on their sequence in time, one gains discriminative knowledge.

Sutra III.53

जातिलक्षणदेशैरन्यतानवच्छेदात् तुल्ययोस्ततः प्रतिपत्तिः ॥ ५३ ॥

jāti-lakṣaṇa-deśaiḥ anyatā-anavacchedāt tulyayoḥ tataḥ pratipattiḥ ॥ 53 ॥

[HA]: When species, temporal character and position of two different things being indiscernable they look alike, they can be differentiated thereby (by this knowledge)

[BMS]: Through discrimination one comprehends differences of origin, characteristic, or position that distinguish two seemingly similar things.

[SP]: (54) Thus one is able to distinguish between two exactly similar objects, which cannot be distinguished by their species, characteristic marks, or positions in space.

Sutra III.54

तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम् ॥ ५४ ॥

tāraḥ sarva-viṣayaṁ sarvathā-viṣayaṁ akramam-ceti vivekajaṁ jñānam ॥ 54 ॥

[HA]: Knowledge of discernment is taraka or intuitional, is comprehension of all things and of all times and has no sequence.

[BMS]: Knowledge born of discrimination is transcendent, comprehensive, concerned with all states of things, and instantaneous.

[SP]: (55) This discriminative knowledge delivers a man from the bondage of ignorance.

Sutra III.55

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति ॥ ५५ ॥

sattva-puruṣayoḥ śuddhisāmye kaivalyam ॥ 55 ॥

[HA]: When equality is established between buddhi-sattva and purusa in their purity, liberation takes place.

[BMS]: Absolute freedom occurs when the lucidity of material nature and spirit are in pure equilibrium.

[SP]: (56) Perfection is attained when the mind becomes as pure as the Atman itself.