

1 Sutra III.1

देशबन्धश्चित्तस्य धारणा ॥१॥

deśa-bandhaḥ cittasya dhāraṇa

Dharana (concentration) is fixing the mind to one point - the object being meditated upon.

2 Sutra III.2

तत्र प्रत्ययैकतानता ध्यानम् ॥२॥

tatra pratyaya-ikatānatā dhyānam

Dhyan is the uninterrupted flow of the mind to the object.

3 Sutra III.3

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥३॥

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

When the mind becomes one with the object this is Samadhi.

4 Sutra III.4

त्रयमेकत्र संयमः ॥४॥

trayam-ekatra samiyamaḥ

The three together - dharana, dhyana and samadhi (samyama) - constitute integration.

5 Sutra III.5

तज्जयात्प्रज्ञालोकः ॥५॥

tajjayāt prajñālokaḥ

By mastering samyama the light of awareness and wisdom arises.

6 Sutra III.6

तस्य भूमिषु विनियोगः ॥६॥

tasya bhūmiṣu viniyogaḥ

Samyama is to be practised in stages.

7 Sutra III.7

त्रयमन्तरङ्गं पूर्वेभ्यः ॥७॥

trayam-antarangam pūrvebhyaḥ

The three (dharana, dhyana and Samadhi) are internal, compared to the previous five limbs of yoga.

8 Sutra III.8

तदपि बहिरङ्गं निर्बीजस्य ॥८॥

tadapi bahirangam nirbījasya

But the three are external compared to seedless samadhi (nirbijasya)

9 Sutra III.9

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो निरोधपरिणामः

vyutthāna-nirodha-saṁskārayoḥ abhībhaḥ-prādurbhāvau nirodhakṣaṇa cittānvayo nirodha-parināmaḥ

Study of the tranquil moments between rising and restraining subliminal impressions transforms consciousness towards restraint (nirodha-parinamah) .

10 Sutra III.10

तस्य प्रशान्तवाहिता संस्कारात् ॥ १० ॥

tasya praśānta-vāhitā samiskārat

The restraint of rising impressions brings about an undisturbed flow of tranquillity.

11 Sutra III.11

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः ॥ ११ ॥

sarvārthataḥ ekāgrātayoḥ kṣayodayau cittasya samādhi-pariṇāmaḥ

Samadhi parinam, the inner transformation, is the gradual settling of distractions and the simultaneous rising of single pointedness.

12 Sutra III.12

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ॥ १२ ॥

tataḥ punaḥ śāntoditau tulya-pratyayau cittasya-ikāgratā-pariṇāmaḥ

When rising and falling thought processes are in balance, one-pointed consciousness emerges. Maintenance of awareness with keen intensity from one -pointed attention to no-pointed attentiveness is ekagrata parinama.

13 Sutra III.13

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ॥१३॥

etena bhūteन्द्रियेषु dharma-lakṣaṇa-avasthā pariṇāmā vyākhyātāḥ

In this way, the change in the characteristics, state, and condition of objects and of the senses is explained.

14 Sutra III.14

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मो ॥१४॥

śān-odita-avyapadeśya-dharmānupātī dharmī

The substrata is that which continues to exist and remain the same in all states, whether manifest, latent, or subdued.

15 Sutra III.15

क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥१५॥

kramānyatvaṁ pariṇāmānyateve hetuḥ

The variation in transformation is caused by the variety in the underlying processes.

16 Sutra III.16

परिणामत्रयसंयमादतीतानागतज्ञानम् ॥ १६ ॥

pariṇāmatraya-samīyamāt-atītānāgata jñānam

By mastering the three transformations through samyama - nirodha, samadhi, and ekagrata(single-pointedness) states of consciousness – knowledge of past, present and future ensues.

17 Sutra III.17

शब्दार्थप्रत्ययानामितरेतराध्यासात् संकरस्तत्प्रविभागसंयमात् सर्वभूतरुतज्ञानम्

śabdārtha-pratyayāmām-itaretarādhyāsāt-samīkaraḥ tat-pravibhāga-samīyamāt sarvabhūta-ru

The sound, purpose and idea behind it are mixed together in the mind, causing a confused state, by practising samaya on word and sound there arises understanding of the meaning of all sounds made by living beings.

18 Sutra III.18

संस्कारसाक्षत्करणात् पूर्वजातिज्ञानम् ॥१८॥

samiskāra-sākṣātkaraṇāt pūrva-jāti-jñānam

By observing and understanding ones rising samskaras (latent past impressions) the yogi gains knowledge of his previous births.

19 Sutra III.19

प्रत्ययस्य परचित्तज्ञानम् ॥१९॥

pratyayasya para-citta-jñānam

He also acquires the ability to understand the mind of others.

20 Sutra III.20

न च तत् सालम्बनं तस्याविषयीभूतत्वात् ॥२०॥

na ca tat sālambanam tasya-aviṣayī bhūtatvāt

But perception through samyama does not bring knowledge of the mental factors that create the image in another's mind, that is not the purpose of samyama.

21 Sutra III.21

कायरूपसंयमात् तद्ग्राह्यशक्तिस्तम्भे चक्षुःप्रकाशासंप्रयोगेऽन्तर्धानम् ॥२१॥

kāya-rūpa-samīyamāt tat-grāhyaśakti-stambhe cakṣuḥ prakāśāsamiprayoge-‘ntardhānam

By control over the subtle body, the yogi can suspend at will the rays of light emanating from himself so that he becomes invisible to onlookers. He may again make himself visible by bringing back the power of perceptibility.

22 Sutra III.22

एतेन शब्दाद्यन्तर्धानमुक्तम् ॥२२॥

etena shabdaadyantardhaanamuktam

In the same way as described above, he is able to arrest sound, smell, taste, form and touch.

23 Sutra III.23

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा ॥२३॥

sopa-kramam nirupa-kramam ca karma tatsamīyamāt-aparāntajñānam ariṣṭebhyo vā

By performing samyama on the two types of karma, active and dormant, or on omens and portents, the exact time of death can be predicted.

24 Sutra III.24

मैत्र्यादिषु बलानि ॥२३॥

maitry-adiṣu balāni

He gains moral and emotional strength by perfecting friendliness and other virtues towards one and all.

25 Sutra III.25

बलेषु हस्तिबलादीनि ॥२४॥

baleṣu hastibalādīni

By performing samyama on the strength of an elephant, the strength of an elephant is obtained.

26 Sutra III.26

प्रवृत्त्यालोकन्यासात् सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् ॥२५॥

pravṛtty-āloka-nyāsāt sūkṣmā-vyāvahita-viprakṛṣṭa-jñānam

Knowledge of the subtle, the hidden and the distant is gained.

27 Sutra III.27

भुवनज्ञानं सूर्ये संयमात् ॥२६॥

bhuva-jñānam sūrye-samīyamāt 26

By practising samyama on the sun, knowledge of the entire solar system is obtained.

28 Sutra III.28

चन्द्रे ताराव्यूहज्ञानम् ॥२७॥

candre tāravvyūha-jñānam

By practising samyama on the moon, the yogi will come to know the arrangement of the stars.

29 Sutra III.29

ध्रुवे तद्गतिज्ञानम् ॥२८॥

dhruve tadgati-jñānam

By practising samyama on the Pole Star understanding of the movement of the stars is gained.

30 Sutra III.30

नाभिचक्रे कायव्यूहज्ञानम् ॥२९॥

nābhicakre kāyavyūha-jñānam

By practising samyama on the navel chakra, knowledge of the organisation of the body is gained,

31 Sutra III.31

कण्ठकूपे क्षुत्पिपासानिवृत्तिः ॥३०॥

kanṭha-kūpe kṣutpipāsā nivṛttiḥ

By practising samyama on the throat centre (visuddhi chakra) hunger and thirst is conquered.

32 Sutra III.32

कूर्मनाड्यां स्थैर्यम् ॥३१॥

kūrma-nāḍyāṃ sthairyam

By practising samyama on the kurma-nadhi the yogi is able to become completely motionless (hibernation) in body and mind like a tortoise.

33 Sutra III.33

मूर्धज्योतिषि सिद्धदर्शनम् ॥३२॥

mūrdha-jyotiṣi siddha-darśanam

By practising samyama on the light under the crown of the head (ajna chakra) the yogi has the ability to contact all enlightened beings.

34 Sutra III.34

प्रातिभाद्वा सर्वम् ॥३३॥

prātibhād-vā sarvam

With perfected intuition (pratibhat) one gains the understanding of everything.

35 Sutra III.35

हृदये चित्तसंवित् ॥३४॥

hrdaye citta-samvit

By practising samyama on the heart (anahata chakra) the yogi gains complete awareness of the nature of mind.

36 Sutra III.36

सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः परार्थत्वात् स्वार्थसं

sattva-puruṣāyoh atyantā-samikīrṇayoh pratyayāviśeṣo-bhogaḥ para-arthat-vāt-sva-arthasam

By practising samyama the yogi becomes aware of the difference between purusha (pure consciousness) and sattva (pure intelligence)

37 Sutra III.37

ततः प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते ॥३६॥

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

Through spiritual perception follows the intuitive (divine) hearing, touching, seeing, tasting and smelling.

38 Sutra III.38

ते समाधावुपसर्गा व्युत्थाने सिद्धयः ॥३७॥

te samādhav-upasargā[ḥ]-vyutthāne siddhayaḥ

These attainments are impediments to samadhi, although they are powers in normal life.

39 Sutra III.39

बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः ॥३८॥

badnha-kāraṇa-śaithilyāt pracāra-samivedanācca cittasya paraśarīrāveśaḥ

Through relaxing the causes of bondage and knowing the channels allows the mind to enter another body.

40 Sutra III.40

उदानजयाज्जलपङ्ककण्टकादिष्वसङ्ग उत्क्रान्तिश्च ॥३९॥

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

By practising samyama and mastering udana vayu, the yogi can walk over water, swamps and thorns without touching them. He can also levitate.

41 Sutra III.41

समानजयाज्ज्वलनम् ॥४०॥

samāna-jayāj-jvalanam

By practising samyama on samana vayu, a yogi glows like fire and his aura shines.

42 Sutra III.42

कायाकाशयोः संबन्धसंयमाल्लघुतूलसमापत्तेश्चाकाशगमनम् ॥४२॥

Srotrakāyākāśayoḥ sambandha-samīyamāt laghu-tūla-samāpatteśca-ākāśa gamanam

By practising samyama on the relation between space and sound, the yogi acquires the power of hearing distant and divine sounds. The organ of hearing, the ear, grasps sound in space. This is the conquest of air.

43 Sutra III.43

बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ॥४३॥

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

By samyama on mahavideha (the disembodied state), where consciousness acts outside the body, the veil covering the light of illumination is destroyed.

44 Sutra III.44

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद् भूतजयः ॥४४॥

sthūla-svarūpa-sūkṣma-anvaya-arthavattva-samīyamāt bhūtajayaḥ

By samyama on the elements - their mass, forms, subtlety, conjunction and purposes, the yogi becomes Master over them all.

45 Sutra III.45

ततोऽणिमादिप्रादुर्भावः कायसंपत्तद्धर्मानभिघातश्च ॥४५॥

tato-aṇimādi-prādurbhāvaḥ kāyasamīpat tad-dharānabhighātsca

From this the yogi becomes master of his body and has the ability to resist the play and control of the elements. In him arises powers such as animadhi (reducing himself to size of an atom)

46 Sutra III.46

रूपलावण्यबलवज्रसंहननत्वानि कायसंपत् ॥४६॥

rūpa-lāvaṇya-bala-vajra-samīhananātvāni kāyasamīpat

Perfection of the body includes beauty of form, grace, strength, compactness, and the hardness and brilliance of a diamond.

47 Sutra III.47

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ॥४७॥

grahaṇa-svarūpa-asmitā-avaya-arthavattva-samīyamāt-indriya jayaḥ

Through samyama upon the purpose of the sense organs, their process of knowing, the ego, and nature, there is mastery over the senses.

48 Sutra III.48

ततो मनोजवित्वं विकरणभावः प्रधानजयश्च ॥४८॥

tato mano-javitvam vikaraṇa-bhāvaḥ pradhāna-jayaś-ca

By mastery over the senses of perception, the yogi's speed of body, senses and mind matches that of the soul, free of the limitations of the primary causes of nature.

49 Sutra III.49

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च ॥४९॥

sattva-puruṣa-anyatā-khyātimātrasya sarva-bhāvā-adhiṣṭhātrtvam sarva-jñātrtvam ca

Only one who knows the difference between sattva (seen/the most subtle seeable) and purusha (seer) attains supreme knowledge of all that exists and all that manifests. Perhaps the most important aspect of sattva is that it can be discerned as an object of perception (drshya or seeable), whereas the self (purusha) is drashtaa, the seer, or drshi-maatra, seeing alone.

50 Sutra III.50

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥५०॥

tad-vairāgyād-api doṣa-bīja-kṣaye kaivalyam

Only by being non-attached to even these powers, the seeds of bondage are destroyed.
Only then Kaivalya, liberation.

51 Sutra III.51

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात् ॥५१॥

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

One should avoid any attachment or pride to invitations from superphysical entities,
for undesirable connections can occur again.

52 Sutra III.52

क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम् ॥५२॥

kṣaṇa-tat-kramayoḥ samyamāt vivekajam-jñānam

By practising samyama on the present moment and on the continuous flow of moments, the yogi gains exalted knowledge of the ultimate reality, which is free from the limitations of time and space.

53 Sutra III.53

जातिलक्षणदेशैरन्यतानवच्छेदात् तुल्ययोस्ततः प्रतिपत्तिः ॥५३॥

jāti-lakṣaṇa-deśaiḥ anyatā-anavacchedāt tulyayoḥ tataḥ pratipattiḥ

By this knowledge the yogi is able to distinguish unerringly the differences in similar objects which cannot be distinguished by rank, qualitative signs or position in space.

54 Sutra III.54

तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम् ॥५४॥

tāraṇam sarva-viṣayam sarvathā-viṣayam-akramam-ceti vivekajam jñānam

The essential characteristic of the yogi's exalted knowledge is that he grasps instantly, clearly and wholly, the aims of all objects without going into the sequence of time or change.

55 Sutra III.55

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति ॥५५॥

sattva-puruṣayoḥ śuddhisāmye kaivalyam

When the purity of intelligence equals the purity of the soul, the yogi has reached kaivalya, perfection in yoga.