

## YSP-Sutras3.41-3.55

### Chapter 3 – Vibhuti Pada (cont.)

#### Author Abbreviations

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Sutra III.41

श्रोत्राकाशयोः संबन्धसंयमादिव्यं 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.

**[IT]:** (42):

By performing Samyama on the relation between Akasa and the ear superphysical hearing.

**[VH]:** By samyama on the interrelation between hearing and akasa- space/ether – divine hearing.

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

**[SS]:** (42):

By samyama on the relationship between the ear and ether, supernormal hearing becomes possible.

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

**[SV]:** (42):

By making Samyama on the relation between the ear and the Akasa comes divine hearing.

Sutra 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.

**[IT]:** (43):

By performing Samyama on the relation between the body and Akas and at the same time bringing about coalescence of the mind with light (things like cotton down) there comes the power of) passage through space.

**[VH]:** By sanyama on the relation between the body and akasa – space/ether, and samaoatti-cognitive blending with light objects like cotton – traversing akasa.

**[BM]:** 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 mover through space.

**[SS]:** (43):

By samyama on the relationship between the body and ether, lightness of cotton fiber is attained, and thus traveling through the ether is possible.

**[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.

**[SV]:** (43):

By making Samyama on the relation between the Akaca and the body the Yogi becoming light as cotton wool goes through the skies.

Sutra 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.

**[IT]:** (44):

The power of contacting the state of consciousness which is outside the intellect and is therefore inconceivable is called Maha-videha. From it is destroyed the covering of light.

**[VH]:** The non-imaginary (actual) external vrtti activity (defining citta) is the great out-of-body state. From that, the dispersing of the covering of light.

**[BM]:** 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.

**[SS]:** (44):

By samyama on thought waves unidentified by and external to the body [maha-videha, or the great bodilessness], the veil over the light of the Self 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.

**[SV]:** (44):

By making Samyama on the real modifications of the mind, which are outside, called great disembodiness, comes disappearance of the covering to light.

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.

**[IT]:** (45):

Mastery over the Panca-Bhutas by performing Samyama on their gross, constant, subtle, all-pervading and functional states.

**[VH]:** By sanyama on (their) gross state, svarupa-essential nature, subtle state, interconnectedness and nature of serving a purpose – mastery of the bhuta-elements.

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

**[SS]:** (45):

By samyama on the gross and subtle elements and on their essential nature, correlations and purpose, mastery over them is gained.

**[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.

**[SV]:** (45):

By making Samyama on the elements, beginning with the gross, and ending with the superfine, comes mastery of the elements.

Sutra III.45

ततोऽणिमादिप्रादुर्भावः कायसंपत्तद्धर्मानभिघातश्च ॥४५॥

*tato-‘ṇimādi-prādurbhāvaḥ kāyasam̐pat tad-dharānabhighātśca //45 //*

**[HA]:** Thence Develop The Power Of Minification And Other Bodily Acquisitions. There Is No Resistance By Its Characteristics.

**[IT]:** (46):

Thence, the attainment of the Animan etc., perfection of the body and the non-obstruction of its functions (of the body) by the powers (of the elements).

**[VH]:** From that, the emergence of such powers as becoming minute, etc. perfection of the body, and non-affliction by its constituents.

**[BM]:** 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.

**[SS]:** (46):

From that comes attainment of anima and other siddhis, bodily perfection and the non-obstruction of bodily functions by the influence of the elements. [Note: the eight major siddhis alluded to here are: anima (to become very small); mahima (to become very big); laghima (very light); garima (heavy); prapti (to reach anywhere); prakamya (to achieve all one's desires); isatva (ability to create anything); vasitva (ability to command and control everything).]

**[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.

**[SV]:** (46):

From that comes minuteness, and the rest of the powers, "glorification of the body," and indestructibility of the bodily qualities.

Sutra III.46

रूपलावण्यबलवज्रसंहननत्वानि कायसंपत् ॥४६॥

*rūpa-lāvaṇya-bala-vajra-sam̐hananatvāni kāyasam̐pat //46 //*

**[HA]:** Perfection Of Body Consists In Beauty, Grace, Strength And Adamantine Hardness.

**[IT]:** (47):

Beauty, fine complexion, strength and adamantine hardness constitute the perfection of the body.

**[VH]:** Beauty, gracefulness, strength, and adamantine firmness is the perfection of the body.

**[BM]:** Bodily foerfection includes beauty, grace, strength, and a diamond's hard glow.

**[SS]:** (47):

Beauty, grace, strength, and adamantine hardness constitute bodily perfection.

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

**[SV]:** (47):

The glorifications of the body are beauty, complexion, strength, adamantine hardness.

Sutra III.47

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ॥४७॥

*grahaṇa-svarūpa-asmitā-avaya-arthavattva-saṁyamāt-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.

**[IT]:** (48):

Mastery of the sense-organs by performing Samyama on their power of cognition, realy nature, egoism, all pervasiveness and functions.

**[VH]:** By sanyama on (their) process of perception, svarupa – essential nature, the sense of “I am”, (their) interconnectedness and nature of serving a purpose, mastery of the indriya-sense organs.

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

**[SS]:** (48):

By samyama on the power of perception and on essential nature, correlation with the ego sense and purpose of the sense organs, mastery over them is gained.

**[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.

**[SV]:** (48):

By making Samyama on the objectivity, knowledge and egoism of the organs, by gradation comes the conquest 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.

**[IT]:** (49):

Thence, instantaneous cognition without the use of any vehicle and complete mastery over Pradhana.

**[VH]:** From that, the swiftness of the mind, the state of transcending the sense organs, and mastery over pradhana-the primary matrix of matter (prakṛti).

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

**[SS]:** (49):

From that, the body gains the power to move as fast as the mind, ability to function without the aid of the sense organs, and complete mastery over the primary cause (Prakriti).

**[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.

**[SV]:** (49):

From that comes glorified mind, power of the organs independently of the body, and conquest of nature.

Sutra III.49

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च ॥४९॥

*sattva-puruṣa-anyatā-khyātimātrasya sarva-bhāvā-adhiṣṭhātṛtvam sarva-jñātṛtvam ca ॥49॥*

**[HA]:** To One Established IN The Discernment Between Buddhi And Parusa Come Supremeacy Over All Beings And Omniscience.

**[IT]:** (50):

Only from awareness of the distinction between Sattva and Parusa arise supremacy over all states and forms of existence (omnipotence) and knowledge of everything (omniscience).

**[VH]:** Of (that citta-field), having only the identification of the separateness of the sattva guna, and parusa-self, there is supremacy over all states, and omniscience.

**[BM]:** 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.

**[SS]:** (50):

By recognition of the distinction between the sattva (pure reflective nature) and the Self, supremacy over all states and forms of existence [omnipotence] is gained as is omniscience.

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

**[SV]:** (50):

By making Samyama on the Sattva, to him who has discriminated between the intellect and the Purusa comes omnipresence 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.

**[IT]:** (51):

By non-attachment even to that, on the very seed of bondage being destroyed, follows Kaivalya

**[VH]:** Through vairagya – non-attachment even to this (supremacy and omniscience), upon the disappearance of the seeds of impediments (klesa), there is kaivalya – the aloneness (of the power of seeing-the seer).

**[BM]:** From dispassion even toward these powers, freedom of the spirit occurs with the destruction of the seeds of sin.

**[SS]:** (51):

By non-attachment even to that [all these siddhis]. The seed of bondage is destroyed and thus follows Kailvalya (Independence).

**[SP]:** (51) By giving up even these powers, the seed of evil is destroyed and liberation follows.

**[SV]:** (51):

By giving up even these comes the destruction of the very seed of evil; he attains Kaivalya.

Sutra III.51

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात् ॥५१॥

*sthāny-upa-nimantraṇe saṅga-smaya-akaraṇaṁ punar-anishta-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.

**[IT]:** (52):

(There should be) avoidance of pleasure of pride on being invited by the super-physical entities in charge of various planes because there is the possibility of revival of evil.

**[VH]:** Upon the invitation of the high placed, (there should be) no cause for contact or pride because of the renewed, undesired inclination.

**[BM]:** One should avoid enthusiasm or pride in the enticements of the gods, lest harmful attachments recur.

**[SS]:** (52):

The Yogi should neither accept nor smile with pride at the admiration of even the celestial beings, as there is the possibility of his getting caught again in the undesirable.

**[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.

**[SV]:** (52):

The Yogi should not feel allured or flattered by the overtures of celestial beings, for fear of evil again.

Sutra III.52

क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम् ॥५२॥

*kṣaṇa-tat-kramayoḥ saṁyamāt vivekajaṁ-jñānam //52 //*

**[HA]:** Differentiating Knowledge Of The Self And The Non-Self Comes From Practicing Samyama On Moment and Its Sequence.

**[IT]:** (53):

Knowledge born of awareness of Reality by performing Samyama on moment and (the process of) its succession.

**[VH]:** By sanyama on the ksana-moment and its krama-sequential progression – the knowledge born of viveka-discrimination (between sattva guna and parusa- the self).

**[BM]:** From perfect discipline of moments and their sequence in time, one has the knowledge born of discrimination.

**[SS]:** (53):

By samyama on single moments in sequence comes discriminative knowledge.

**[SP]:** (53) By making samyama on single moments and on their sequence in time, one gains discriminative knowledge.

**[SV]:** (53):

By making Samyama on a particle of time and its multiples comes discrimination.

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)

**[IT]:** (54):

From it (Vivekajam'Jnanam) knowledge of distinction between similars which cannot be distinguished by class, characteristic or position.

**[VH]:** From that, the ascertainment of the differences between similars (not normally distinguished), due to not being restricted in their separateness by means of category, potential, and position.

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

**[SS]:** (54):

Thus, the indistinguishable differences between objects that are alike in species, characteristics marks and positions become indistinguishable.

**[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.

**[SV]:** (54):

Those which cannot be differentiated by species, sign and place, even they will be discriminated by the above Samyama.

Sutra III.54

तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकज्ञं ज्ञानम् ॥५४॥

*tārakaṁ sarva-viṣayaṁ sarvathā-viṣayam-akramaṁ ceti vivekajñam jñānam //54 //*

**[HA]:** Knowledge Of Discernment Is Taraka Or Intuition, Is Comprehension Of All Things And Of All Times And Has No Sequence.

**[IT]:** (55):

The highest knowledge born of awareness of Reality is transcendent, includes the cognition of all objects simultaneously, pertains to all objects and processes whatsoever in the past, present and future and also transcends World Process.

**[VH]:** (This knowledge born of viveka is) taraka-causing to cross beyond (klesa/karma etc.), sarva-visaya – omni-temporal (encompassing objects of perception), and is sarvatha-visaya – omni-temporal (encompassing objects in all conditions), and is akrama- non-sequential. Thus concludes the knowledge born of viveka-discernment.

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

**[SS]:** (55):

The discriminative knowledge that simultaneously comprehends all objects in all conditions is the intuitive knowledge which brings liberation.

The gnosis born of discernment is the 'deliverer', and is omni-objective, omni-temporal and non-sequential.

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

**[SV]:** (55):

The saving knowledge is that knowledge of discrimination which covers all objects, all means.

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.

**[IT]:** (56):

Kaivalya is attained when there is equality of purity between the Parusa and Sattva.

**[VH]:** Upon the equal purity of sattva and parusa—kaivalya-the aloness (of seeing).

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

**[SS]:** (56):

When the tranquil mind attains purity equal to that of the Self, there is Absoluteness.

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

**[SV]:** (56):

By the similarity of purity between the Sattva and the Purusa comes Kaivalya.