

## Patanjali Yoga Sutra - Chapter Four Kaivalya Pada (34 Sutras)

### Sutra 1: Sources of siddhis

Janmauṣadhimantratapaḥsamādhijāḥ siddhayaḥ

- Janma: birth
- auṣadhi: herbs
- mantra: mantra
- tapaḥ: austerity
- samādhī: samadhi
- jāḥ: born of
- siddhayaḥ: siddhis

The siddhis are born of birth, herbs, mantras, austerities or samadhi.

### Sutra 2: Fundamental transformation

Jātyantarapariṇāmaḥ prakṛtyāpūrāt

- Jātyantara: another birth
- pariṇāmaḥ: transformation
- prakṛti: nature
- āpūrāt: by making up, overflowing

By the overflow of natural potentiality occurs the transformation from one substance (or birth) into another.

### Sutra 3: Instrumental cause

Nimittamaprayojakaṃ prakṛti nāṃ varaṇabhedastu tataḥ kṣetrikavat

- Nimittam: instrument
- aprayojakaṃ: indirect
- prakṛti nāṃ: of various natural tendencies
- varaṇa: obstacles
- bhedah: removal
- tu: but
- tataḥ: therefore
- kṣetrikavat: like the farmer

The instrumental cause does not stir up the various natures but merely removes the obstacles like a farmer.

### Sutra 4: Created mind

- Nirmāṇachittānyasmitāmātrāt
- Nirmāṇa: creation
- chittāni: minds
- asmitā: egoism
- mātrāt: alone Created minds are free from egoism alone.

Lord Shiva: the first exponent of yoga

### Sutra 5: Natural mind directs

Pravṛttibhede prayojakaṃ chittamekamanekешāṃ

- Pravṛtti: activity
- bhede: in connection with the difference
- prayojakaṃ: moving
- chittam: mind
- ekam: one
- anekешāṃ: of many

The one mind directs the many in connection with the difference of activities.

### Sutra 6: And is free from impressions

Tatra dhyānajamanāśayam

- Tatra: there, of them
- dhyānajam: born of meditation
- anāśayam: without the store of past impressions

Of these, the one born of meditation is free of impressions.

Sutra 7: Influence of karma

Karmāśuklākṛṣṇaṃ yoginastrividhamitareṣāṃ

- Karma: action
- aśukla: not white
- akṛṣṇaṃ: not black
- yoginah: of the yogis
- trividham: threefold
- itareṣāṃ: of others

The actions of yogis are neither white nor black; of others they are threefold.

Sutra 8: Manifestation of vasanas

Tatastadvipākānuguṇānāmevābhivyaṅgyatirvāsanānām

- Tatah: therefrom
- tadvipāka: the ripening of those
- anuguṇānām: accordingly
- eva: only
- abhivyaṅgyatir: manifestation
- vāsanānām: of potential desires

Therefrom the manifestation of potential desires according to their ripening only.

Sutra 9: Memory and impressions

Jātidēśakālavayahitānāmapyānantaryaṃ smṛtiṣaṃskārayorekarūpatvāt

- Jāti: class of birth
- deśa: place
- kāla: time
- vyavahitānām: separated
- api: even
- anantaryaṃ: sequence
- smṛtiṣaṃskārayoh: of memory and impressions
- ekarūpatvāt: because of sameness in form

Because memory and impression are the same in form there is a sequence although they may be divided by class of birth, place and time.

Sutra 10: Source of vasanas

Tāsāmanāditvaṃ chāśīṣo nityatvāt

- Tāsām: there is
- anāditvaṃ: beginninglessness
- cha: and; āśīṣah: of the will to live
- nityatvāt: by permanence

There is no beginning to them and the desire to live is eternal.

Sutra 11: Disappearance of vasanas

Hetuphalāśrayālbhanaiḥ saṅgrhi tatvādeṣāmabhāve tadabhāvaḥ

- Hetu: cause
- phala: effect
- āśraya: support

- ālambanaiḥ: object
- saṅgr̥hitatvāt: because of being bound together
- eṣām: of these
- abhāve: on the disappearance
- tadabhāvaḥ: their disappearance

Since cause and effect, support and object are bound together, by their disappearance that also disappears.

Sutra 12: Past and future exist

Ati tñāgataṃ svarūpato'styadhvabhedāddharmāṇām

- Ati ta: past
- anāgataṃ: future
- svarūpataḥ: in its essential form
- asti: exists
- adhvabhedāt-dharmāṇām: of inherent properties

Past and future exist in their own form by difference of paths.

Sutra 13: Factor of existence

Te vyaktasūkṣmā guṇātmānaḥ

- Te: they
- vyakta: manifest
- sūkṣmā: subtle
- guṇātmānaḥ: of the nature of gunas

Whether manifest or unmanifest they are of the nature of gunas.

Sutra 14: Essence of object

Pariṇāmaikatvādvastutattvam

- Pariṇāma: transformation
- ekatvāt: due to oneness
- vastu: object
- tattvam: the essence

The essence of the object is due to the uniqueness of transformation of the gunas.

Sutra 15: Theory of perception

Vastusāmye chittabhedāttayorvibhaktaḥ panthāḥ

- Vastusāmye: by sameness of the object
- chittabhedāt: by the difference of mind
- tayoh: of these two
- vibhaktaḥ: separate
- panthāḥ: path of manifestation

Because of the sameness of object and difference of mind their paths are separate.

Sutra 16: Mind and object

Na chaika chittatantraṃ vastu tadapramāṇakaṃ tadā kiṃ syāt

- Na: not
- cha: and
- eka: one
- chitta: mind
- tantraṃ: dependent
- vastu: object
- tat: that
- apramāṇakaṃ: non-cognized
- tadā: then
- kiṃ: what

- syāt: would happen

The object of perception is not dependent on the chitta; what would happen to the object of perception when the medium of cognition is not there?

Sutra 17: Reflection of object

Taduparāgāpekṣitvāchchittasya vastu jñātājñātam

- Taduparāga: the reflection of the object in chitta
- apekṣitvāt: because of necessity
- chittasya: of the mind
- vastu: object
- jñāta: known
- ajñātam: unknown

The mind needs the reflection of the object for its cognition.

Sutra 18: Purusha knows the mind

Sadā jñātāschittavṛttayastatprabhoḥ puruṣasyāpariṇāmitvāt

- Sadā: always;
- jñātāh: are known
- chittavṛttayah: modifications of mind
- tatprabhoḥ: on its master
- puruṣasya: of the purusha
- pariṇāmitvāt: due to changelessness

Purusha, the master of chitta, is changeless, therefore, he always knows the modifications of the mind.

Sutra 19: Chitta not self-illuminative

Na tatsvābhāsaṃ dṛśyatvāt

- Na: not
- tat: that
- svābhāsaṃ: self-illuminated
- dṛśyatvāt: of perceptibility

That chitta is not self-illuminated because it is the subject of knowledge and perception.

Sutra 20: Limitation of mind

Ekasamaye chobhayānavadhāraṇam

- Ekasamaye: simultaneously
- cha: and
- ubhaya: both
- anavadhāraṇam: non-comprehension

And there cannot be the comprehension of both simultaneously.

Sutra 21: Confusion of memories

Chittāntaradṛśye buddhibuddheratiprasaṅgaḥ smṛtisaṅkaraścha

- Chittāntaradṛśye: in one mind being cognized by the other
- buddhibuddheh: cognition of cognitions
- atiprasaṅgaḥ: absurd superfluity
- smṛti: memory
- saṅkaraḥ: confusion
- cha: and

If cognition by one mind of the other be accepted, then there will be cognition of cognitions leading to absurdity and confusion of memory.

Sutra 22: Knowledge of its own nature

Chitterapratisaṅkramāyāstadākārāpattau svabuddhisamvedanam

- Chitteh: of the consciousness
- apratisaṅkramāyāh: not passing from one to another
- tadākāra: own form
- āpattau: have accomplished
- svabuddhi: self-cognition
- saṃvedanam: knowing of

Knowledge of its own nature through self-cognition is accomplished when consciousness assumes that form in which it does not pass from one stage to another.

Sutra 23: Apprehension of mind

Draṣṭṛdṛśyoparaktāṃ chittaṃ sarvārtham

- Draṣṭṛ: the seer (of the seer)
- dṛśya: prakriti
- uparaktāṃ: coloured
- chittaṃ: mind
- sarvārtham: all inclusive

The mind which is coloured by the seer and the seen is all-apprehending.

Sutra 24: It works for purusha

Tadasaṅkhyeyavāsanābhiśchitramapi parārtham saṃhatyakāritvāt

- Tat: that;
- asaṅkhyeya: innumerable
- vāsanābhih: by the vasanas
- chitram: variegated
- api: although
- parārtham: for the sake of purusha
- saṃhatyakāritvāt: because of associated action

Though variegated by innumerable vasanas it acts for the purusha because it works in association.

Sutra 25: Cessation of distinction

Viśeṣadarśinaḥ ātmabhāvabhāvanāvinivṛttiḥ

- Viśeṣa: the distinction
- darśina: of one who sees
- ātmabhāva: self- consciousness
- bhāvanā: feeling
- vinivṛttiḥ: complete cessation

The awareness of self-consciousness ceases completely for one who sees the distinction.

Sutra 26: Heading to kaivalya

Tadā vivekanimnaṃ kaivalyaprāgbhāraṃ chittam

- Tadā: then
- vivekanimnaṃ: inclined towards discrimination
- kaivalyaprāgbhāraṃ: inclined towards kaivalya
- chittam: the mind

Then verily the mind is inclined towards discrimination and heading on towards kaivalya.

Sutra 27: Pratyayas still arise

Tachchhidreṣu pratyayāntarāṇi saṃskārebhyaḥ

- Tachchhidreṣu: in the intervals of that
- pratyayāntarāṇi: other pratyayas
- saṃskārebhyaḥ: by samskaras

In between the state of discrimination (viveka) other pratyayas arise due to past impressions.

Sutra 28: Their removal

Hānameṣāṃ kleśavaduktam

- Hānam: destruction
- eṣāṃ: of these
- kleśavat: like the kleshas
- uktam: is said

The removal of these (pratyayas) is prescribed like the destruction of the kleshas.

Sutra 29: Dharmamegha samadhi

Prasaṅkhyāne'pyakusi dasya sarvathā vivekakhyāterdharmameghaḥ  
samādhiḥ

- Prasaṅkhyāne: in the highest meditation
- api: even
- akusi dasya: of one who has no interest left
- sarvathā: in every way
- vivekakhyāteh: by discrimination
- dharmameghaḥ: the showering of dharma
- samādhiḥ: samadhi

When there is no interest even in the highest meditation, dharmamegha samadhi develops on account of complete discrimination.

Sutra 30: Freedom from kleshas

Tataḥ kleśakarmanivṛttiḥ

- Tataḥ: thereafter
- kleśa: affliction
- karma: actions
- nivṛttiḥ: cessation

Thereafter (arises) freedom from kleshas and karmas.

Sutra 31: Infinity of knowledge

Tadā sarvāvaraṇamalāpetasya jñānasyānantyājñeyamalpam

- Tadā: then
- sarva: all
- āvaraṇa: covering
- mala: impurity
- apetasya: of one from which it is removed
- jñānasya: of knowledge
- anantyāt: infinity
- jñeyam: knowable
- alpam: but little

Then by the removal of all veils and impurities little remains to be known because of the infinity of knowledge.

Sutra 32: Gunas retire

Tataḥ kṛtārthānāṃ pariṇāmakramasamāptirguṇānām

- Tataḥ: thereafter
- kṛtārthānāṃ: having fulfilled their purpose
- pariṇāma: of the changes
- krama: process
- samāptiḥ: end

- guṇānām: of the gunas

Thereafter, having fulfilled their purpose and after the end of the process of change, the gunas retire.

Sutra 33: Krama apprehensible

Kṣaṇapratiyogi pariṇāmāparāntanirgrāhyaḥ kramaḥ

- Kṣaṇa: moment
- pratiyogi : corresponding
- pariṇāma: change
- aparānta: in the end
- nirgrāhyaḥ: entirely apprehensible
- kramaḥ: process

Krama is the process corresponding to moments, apprehensible in the end.

Sutra 34: Kaivalya

Puruṣārthaśūnyānām guṇānām pratiprasavaḥ kaivalyaṁ svarūpapraṭiṣṭhā vā chitśakteriti

- Puruṣārtha: purpose of the purusha
- śūnyānām: devoid of
- guṇānām: of the gunas
- pratiprasavaḥ: involution
- kaivalyaṁ: liberation
- svarūpa: one's own nature
- praṭiṣṭhā: establishment
- vā: or; chitśakteḥ: purusha
- iti: that's all (denotes the end of the book)

Kaivalya is the involution of the gunas because of the fulfilment of their purpose; or it is the restoration of the purusha to its natural form which is pure consciousness.