

Chapter IV Kaivalya Pāda*

- IV.1. janma auśadhi mantra tapaḥ samādhijāḥ siddhayāḥ
Accomplishments may be attained through birth, the use of herbs, incantations, self-discipline or samādhi.
- IV.2. jātyantara pariṇāmaḥ prakṛtyāpūrāt
The abundant flow of nature's energy brings about a transformation in one's birth, aiding the process of evolution.
- IV.3. nimittam aprayojakam prakṛtīnām varaṇabhedaḥ tu tataḥ kṣetrikavat
Nature's efficient cause does not impel its potentialities into action, but helps to remove the obstacles to evolution, just as a farmer builds banks to irrigate his fields.
- IV.4. nirmāṇacittāni asmitāmātrāt
Constructed or created mind springs from the sense of individuality (asmitā).
- IV.5. pravṛtti bhede prayojakam cittam ekam anekeṣām
Consciousness is one, but it branches into many different types of activities and innumerable thought-waves.
- IV.6. tatra dhyānajam anāśayam
Of these activities of consciousness of perfected beings, only those which proceed from meditation are free from latent impressions and influences.
- IV.7. karma aśukla akṛṣṇam yoginaḥ trividham itareṣām
A yogi's actions are neither white nor black. The actions of others are of three kinds, white, black or grey.
- IV.8. tataḥ tadvipāka anuḡaṇānām eva abhivyaktiḥ vāsanānām
These three types of actions leave impressions which become manifest when conditions are favourable and ripe.

- IV.9. jāti deśa kāla vyavahitānām api ānantaryam smṛti saṁskārayoḥ
ekarūpatvāt
Life is a continuous process, even though it is demarcated by race, place and time. Due to the uninterrupted close relationship between memory and subliminal impressions, the fruits of actions remain intact from one life to the next, as if there were no separation between births.
- IV.10. tāsām anādityam ca āśiṣaḥ nityatvāt
These impressions, memories and desires have existed eternally, as the desire to live is eternal.
- IV.11. hetu phala āśraya ālambanaiḥ saṅgrhītatvāt eṣām abhāve tad abhāvaḥ
Impressions and desires are bound together by their dependence upon cause and effect. In the absence of the latter, the former too ceases to function.
- IV.12. atīta anāgataṁ svarūpataḥ asti adhvabhedāt dharmāṇām
The existence of the past and the future is as real as that of the present. As moments roll into movements which have yet to appear as the future, the quality of knowledge in one's intellect and consciousness is affected.
- IV.13. te vyakta sūkṣmāḥ guṇātmānaḥ
The three phases of time intermingle rhythmically and interweave with the qualities of nature. They change the composition of nature's properties into gross and subtle.
- IV.14. pariṇāma ekatvāt vastutattvam
Unity in the mutation of time caused by the abiding qualities of nature, sattva, rajas and tamas, causes modifications in objects, but their unique essence, or reality, does not change.
- IV.15 vastusāmye cittabhedāt tayoḥ vibhaktāḥ panthāḥ
Due to the variance in the quality of mind-content, each person may view the same object differently, according to his own way of thinking.

- IV.16. na ca ekacitta tantraṁ ced vastu tat apramāṇakaṁ tadā kiṁ syāt
*An object exists independent of its cognizance by any one consciousness.
 What happens to it when that consciousness is not there to perceive it?*
- IV.17. taduparāga apekṣitvāt cittasya vastu jñāta ajñātam
*An object remains known or unknown according to the conditioning or
 expectation of the consciousness.*
- IV.18. sadā jñātāḥ cittavṛttayaḥ tatprabhoḥ puruṣasya aparīṇāmitvāt
*Puruṣa is ever illuminative and changeless. Being constant and master of
 the mind, he always knows the moods and modes of consciousness.*
- IV.19. na tat svābhāsaṁ dr̥śyatvāt
Consciousness cannot illumine itself as it is a knowable object.
- IV.20. ekasamaye ca ubhaya anavadhāraṇam
Consciousness cannot comprehend both the seer and itself at the same time.
- IV.21. cittāntaradr̥śye buddhibuddheḥ atiprasaṅgaḥ smṛtisaṅkaraḥ ca
*If consciousness were manifold in one's being, each cognizing the other, the
 intelligence too would be manifold, so the projections of mind would be
 many, each having its own memory.*
- IV.22. citeḥ apratisaṅkramāyāḥ tadākārāpattau svabuddhisamvedanam
*Consciousness distinguishes its own awareness and intelligence when it
 reflects and identifies its source – the changeless seer – and assumes his
 form.*
- IV.23. draṣṭṛ dr̥śya uparaktam cittam sarvārtham
*Consciousness, reflected by the seer as well as by the seen, appears to be all-
 comprehending.*
- IV.24. tat asaṅkhyeya vāsanābhiḥ citram api parārtham saṁhatyakāritvāt
*Though the fabric of consciousness is interwoven with innumerable desires
 and subconscious impressions, it exists for the seer on account of its
 proximity to the seer as well as to the objective world.*

- IV.25. viśeṣadarśinaḥ ātmabhāva bhāvanānivṛttiḥ
For one who realizes the distinction between citta and ātmā, the sense of separation between the two disappears.
- IV.26. tadā vivekanimnam kaivalya prāgbhāram cittam
Then consciousness is drawn strongly towards the seer or the soul due to the gravitational force of its exalted intelligence.
- IV.27. tat cchidreṣu pratyayāntarāṇi saṃskārebhyaḥ
Notwithstanding this progress, if one is careless during the interval, a fissure arises due to past hidden impressions, creating division between the consciousness and the seer.
- IV.28. hānam eṣāṃ kleśavat uktam
In the same way as the sādḥaka strives to be free from afflictions, the yogi must handle these latent impressions judiciously to extinguish them.
- IV.29. prasamkhyāne api akusīdasya sarvathā vivekakhyāteḥ dharmameghaḥ samādhiḥ
The yogi who has no interest even in this highest state of evolution, and maintains supreme attentive, discriminative awareness, attains dharmameghaḥ samādhi: he contemplates the fragrance of virtue and justice.
- IV.30. tataḥ kleśa karma nivṛttiḥ
Then comes the end of afflictions and of karma.
- IV.31. tadā sarva āvaraṇa malāpetasya jñānasya ānantiyāt jñeyam alpam
Then, when the veils of impurities are removed, the highest, subjective, pure, infinite knowledge is attained, and the knowable, the finite, appears as trivial.
- IV.32. tataḥ kṛtārthānām pariṇāmakrama samāptiḥ guṇānām
When dharmameghaḥ samādhi is attained, qualities of nature (guṇas) come to rest. Having fulfilled their purpose, their sequence of successive mutations is at an end.

IV.33. kṣaṇa pratiyogī pariṇāma aparānta nirgrāhyaḥ kramah

As the mutations of the guṇas cease to function, time, the uninterrupted movement of moments, stops. This deconstruction of the flow of time is comprehensible only at this final stage of emancipation.

IV.34. puruṣārtha śūnyānām guṇānām pratiprasavaḥ kaivalyaṁ
svarūpapraṭiṣṭhā vā citiśaktiḥ iti

Kaivalya, liberation, comes when the yogi has fulfilled the puruṣārthas, the fourfold aims of life, and has transcended the guṇas. Aims and guṇas return to their source, and consciousness is established in its own natural purity.