

Chapter IV Kaivalya Pāda*

- IV.1. Accomplishments may be attained through birth, the use of herbs, incantations, self-discipline or *samādhi*.
- IV.2. The abundant flow of nature's energy brings about a transformation in one's birth, aiding the process of evolution.
- IV.3. 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. Constructed or created mind springs from the sense of individuality (*asmitā*).
- IV.5. Consciousness is one, but it branches into many different types of activities and innumerable thought-waves.
- IV.6. Of these activities of consciousness of perfected beings, only those which proceed from meditation are free from latent impressions and influences.
- IV.7. A yogi's actions are neither white nor black. The actions of others are of three kinds, white, black or grey.
- IV.8. These three types of actions leave impressions which become manifest when conditions are favourable and ripe.
- IV.9. 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. These impressions, memories and desires have existed eternally, as the desire to live is eternal.
- IV.11. 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. 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. 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. 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. 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. 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. An object remains known or unknown according to the conditioning or expectation of the consciousness.
- IV.18. *Puruṣa* is ever illuminative and changeless. Being constant and master of the mind, he always knows the moods and modes of consciousness.
- IV.19. Consciousness cannot illumine itself as it is a knowable object.
- IV.20. Consciousness cannot comprehend both the seer and itself at the same time.

- IV.21. 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. Consciousness distinguishes its own awareness and intelligence when it reflects and identifies its source – the changeless seer – and assumes his form.
- IV.23. Consciousness, reflected by the seer as well as by the seen, appears to be all-comprehending.
- IV.24. 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. For one who realizes the distinction between *citta* and *ātmā*, the sense of separation between the two disappears.
- IV.26. Then consciousness is drawn strongly towards the seer or the soul due to the gravitational force of its exalted intelligence.
- IV.27. 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. In the same way as the *sādhaka* strives to be free from afflictions, the *yogi* must handle these latent impressions judiciously to extinguish them.
- IV.29. 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. Then comes the end of afflictions and of *karma*.
- IV.31. 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. 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. 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. *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.