

## **Chapter IV « Kaivalya Pada »**

### **IV.1 Janma osadhi mantra tapah samadhi jah siddhyayah**

The subtler attainments come with birth or are attained through herbs, mantra, austerities or concentration.

### **IV.2 Jatyantara parinamah prakriti apurat**

The transition or transformation into another form or type of birth takes place through the filling in of their innate nature.

### **IV.3 Nimittam aprayojakam prakritinam varana bhedas tu tatah ksetrikavat**

Incidental causes or actions do not lead to the emergence of attainments or realization, but rather, come by the removal of obstacles, much like the way a farmer removes a barrier (sluice gate), so as to naturally allow the irrigation of his field.

### **IV.4 Nirmana chittani asmita matrat**

The emergent mind fields springs forth from the individuality of I-ness (asmita).

### **IV.5 Pravritti bhede prayojakam chittam ekam anekesam**

While the activities of the emergent mind fields may be diverse, the one mind is the director of the many.

### **IV.6 Tatra dhyana jam anasayam**

Of these mind fields, the one that is born from meditation is free from any latent impressions that could produce karma.

### **IV.7 Karma ashukla akrisnam yoginah trividham itaresam**

The actions of yogis are neither white nor black, while they are threefold for others.

#### **IV.8 Tatah tad vipaka anugunanam eva abhivyaktih vasananam**

Those threefold actions result in latent impressions (vasanas) that will later arise to fruition only corresponding to those impressions.

#### **IV.9 Jati desha kala vyavahitanam api anantaryam smriti samskarayoh eka rupaivat**

Since memory (smriti) and the deep habit patterns (samskaras) are the same in appearance, there is an unbroken continuity in the playing out of those traits, even though there might be a gap in location, time, or state of life.

#### **IV.10 Tasam anaditvam cha ashisah nityatvat**

There is no beginning to the process of these deep habit patterns (samskaras), due to the eternal nature of the will to live.

#### **IV.11 Hetu phala ashraya alambana samgrihitatvat esam abhave tad abhavaah**

Since the impressions ([4.10](#)) are held together by cause, motive, substratum, and object, they disappear when those deep impressions disappear.

#### **IV.12 Atita anagam svarupatah asti adhva bhedaat dharmanam**

Past and future exist in the present reality, appearing to be different because of having different characteristics or forms.

#### **IV.13 Te vyakta suksmah guna atmanah**

Whether these ever-present characteristics or forms are manifest or subtle, they are composed of the primary elements called the three gunas.

#### **IV.14 Parinama ekatvat vastu tattvam**

The characteristics of an object appear as a single unit, as they manifested uniformly from the underlying elements.

#### **IV.15 Vastu samye chitta bheda tayoh vibhaktah panthah**

Although the same objects may be perceived by different minds, they are perceived in different ways, because those minds manifested differently.

#### **IV.16 Na cha eka chitta tantram ched vastu tat pramanakam tada kim syat**

However, the object itself does not depend on any one mind, for if it did, then what would happen to the object if it were not being experienced by that mind?

#### **IV.17 Tad uparaga apeksitvat chittasya vastu jnata ajnatam**

Objects are either known or not known according to the way in which the coloring of that object falls on the coloring of the mind observing it.

#### **IV.18 Sada jnatah chitta vrittayah tat prabhu purusasya aparinamitvat**

The activities of the mind are always known by the pure consciousness, because that pure consciousness is superior to, support of, and master over the mind.

#### **IV.19 Na tat svabhasam drishyatvat**

That mind is not self-illuminating, as it is the object of knowledge and perception by the pure consciousness.

#### **IV.20 Eka-samaye cha ubhaye anavadharanam**

Nor can both the mind and the illuminating process be cognized simultaneously.

#### **IV.21 Chitta antara drishye buddhi-buddheh atiprasangah smriti**

##### **sankarah cha**

If one mind were illumined by another, as its master, then there would be an endless and absurd progression of cognitions, as well as confusion.

#### **IV.22 Chitteh apratisamkramayah tad akara apattau sva buddhi samvedanam**

When the unchanging consciousness appears to take on the shape of that finest aspect of mind-field ([4.18](#)), then the experience of one's own cognition process is possible.

#### **IV.23 Drastri drisya uparaktam chittam sarva artham**

Therefore, the mind field, which is colored by both seer and seen, has the potential to perceive any and all objects.

#### **IV.24 Tad asankheya vasanabhih chittam api parartham samhatya karitvat**

That mind field, though filled with countless impressions, exists for the benefit of another witnessing consciousness, as the mind field is operating only in combination with those impressions.

#### **IV.25 Vishesa darshinah atma bhava bhavana vinivrittih**

For one who has experienced this distinction between seer and this subtlest mind, the false identities and even the curiosity about the nature of one's own self come to an end.

#### **IV.26 Tada viveka nimnam kaivalya pragbharam chittam**

Then the mind is inclined towards the highest discrimination, and gravitates towards absolute liberation between seer and seen.

#### **IV.27 Tachchidresu pratyaya antarani samskarebhyah**

When there are breaks or breaches in that high discrimination, other impressions arise from the deep unconscious.

#### **IV.28 Hanam esam kleshavat uktam**

The removal of those interfering thought patterns is by the same means by which the original colorings were removed.

#### **IV.29 Prasankhyane api akusidasya sarvatha viveka khyateh dharmameghah samadhih**

When there is no longer any interest even in omniscience, that discrimination allows the samadhi, which brings an abundance of virtues like a rain cloud brings rain.

#### **IV.30 Tatah klesha karma nivrittih**

After that dharma-meghah samadhi, the colorings of the kleshas and the karmas are removed.

#### **IV.31 Tada sarva avarana mala apetasya jnanasya anantyat jneyam alpam**

Then, by the removal of those veils of imperfection, there comes the experience of the infinite, and the realization that there is almost nothing to be known.

#### **IV.32 Tatah kritarthanam parinama krama samaptih gunanam**

Also resulting from that dharma-meghah samadhi ([4.29](#)), the three primary elements or gunas ([4.13-4.14](#)) will have fulfilled their purpose, cease to transform into further transformations, and recede back into their essence.

#### **IV.33 Ksana pratiyogi parinama aparanta nigrahyah kramah**

The sequencing process of moments and impressions corresponds to the moments of time, and is apprehended at the end point of the sequence.

#### **IV.34 Purusha artha sunyanam gunanam pratiprasavah kaivalyam svarupa pratistha va chiti shaktih iti**

When those primary elements involve, or resolve themselves back into that out of which they emerged, there comes liberation, wherein the power of pure consciousness becomes established in its true nature.