

पातञ्जलयोगसूत्राणि – कैवल्य-पादः

pAtanjalayogasUtrANi – kaivalya-pAdaH

Shlokas in Devanagari and English with
Meanings in English

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Sanskrit-Intranslatables

The essence of meaning(artha) in Sanskrit, is in the sounds(vAk) themselves.

Once multiple sounds combine to form a word, they are quite hard to translate into any other language of existence.

Translations made in this work, are only close approximations which help us gain some context.

The complete extent of each sutra can only be revealed internally, by meditating upon its constituent sounds.

योगेन चित्तस्य पदेन वाचां मलं शरीरस्य च वैद्यकेन ॥

योऽपाकरोत्तं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोऽस्मि ॥

yogena chittasya padena vAchAm malam sharIrasya cha vaidyakena
yoapakarottam pravaram munInAm patanjaliM prAnjalirAnatosmi

The one who cleansed the impurities,
of the mind, through yoga,
of the speech, through grammar and
of the body, through medicine;
I bow down with my folded palms,
to that highest of sages, Patanjali.

पातञ्जलयोगसूत्राणि
pAtanjalayogasUtrANi

The abridged-concepts of yoga, by sage Patanjali

॥ चतुर्थोऽध्यायः ॥
chaturthoadhyAyaH

The Fourth Chapter

॥ कैवल्य पादः ॥
kaivalya pAdaH

The section on "Unity"

जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः ॥ ४.१ ॥
janmauShadhimantratapaHsamAdhijAH siddhayaH 4.1

Siddhis='Attainments' are born out of janma='Birth',
auShadhi='Medicinal Herbs', mantra='Incantations',
tapa='Penance', and samAdhi='Equanimity'

जात्यन्तरपरिणामः प्रकृत्यापूरात् ॥ ४.२ ॥
jAtyantarapariNAmah prakRtyaApUrAt 4.2

jAti='Kind of Birth' keeps transforming based on one's unfulfilled tendencies

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् ॥ ४.३ ॥
nimittamaprayojakaM prakRtInAM varaNabhedastu tataH
kShetrikavat 4.3

The path these tendencies take, are nimitta='Inducers' of birth, and aprayojaka='Not the Cause' of it, similar to how a farmer induces crop production, but is not the cause of it

निर्माणचित्तान्यस्मितामात्रात् ॥ ४.४ ॥
nirmANachittAnyasmitAmAtrAt 4.4

chittAni='Individual Minds' are created merely by identification with asmitA='Sense of Individual Self'

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ॥ ४.५ ॥
pravRttibhede prayojakaM chittamekamanekeShAm 4.5

These Individual minds of the many, are infact one, but seem divided due to being employed in different kinds of activity

तत्र ध्यानजमनाशयम् ॥ ४.६ ॥
tatra dhyAnajamanAshayam 4.6

And by meditation upon this truth, is born anAshaya='Lack of Intentions'

कर्मशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् ॥ ४.७ ॥

karmAshuklAkRShNaM yoginastrividhamitareShAm 4.7

karma='Actions' are ashukla='Not Bright' and akRShNa='Not Dark' for the yogis; but for the others it is of three kinds: Bright, Dark and Gray

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम् ॥ ४.८ ॥

tatastadvipAkAnuguNAnAmevAbhivvyaktirvAsanAnAm 4.8

In that threefold division of activity, based on the results of those actions, vAsana='Tendencies' are manifest

जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात् ॥ ४.९ ॥

jAtideshakAlavyavahitAnAmapyAnantaryaM

smRtisanskArayorekarUpatvAt 4.9

This manifestation is a continuous process, even if it seems divided by jAti='Birth', desha='Location', and kAla='Time'.

This is due to the unity of form between smRti='Memory' and samskAra='Tendencies'

तासामनादित्वं चाशिषो नित्यत्वात् ॥ ४.१० ॥

tAsAmanAditvaM chAshiSho nityatvAt 4.10

These tendencies are origin-less, due to the eternal nature of
AshiSh='Primordial Desire to Live'

हेतुफलाश्रयालम्बनैः संगृहीतत्वादेशामभावे तदभावः ॥ ४.११ ॥
hetuphalAshrayAlambanaiH sangRhItatvAdeShAmabhAve
tadabhAvaH 4.11

This framework is held together through hetu='Cause',
phala='Result', Ashraya='Recepient', and Alambana='Support'.
Once these cease to exist, the tendencies too cease to exist

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम् ॥ ४.१२ ॥
atItAnAgataM svarUpatoastyadhvabhedaAddharmANAm 4.12

The past and the future in fact exist distinctly within the present
form, due to the difference in the adhva='Path' of their
dharma='Properties'

ते व्यक्तसूक्ष्मा गुणात्मानः ॥ ४.१३ ॥
te vyaktasUkShmA guNAtmAnaH 4.13

They are either manifest or lay subtle, according to the nature of
one's guNas

परिणामैकत्वाद्वस्तुतत्त्वम् ॥ ४.१४ ॥
pariNAmaikatvAdvastutattvam 4.14

Due to the uniqueness of these transformations, unique
personalities are manifest

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः ॥ ४.१५ ॥
vastusAmye chittabhedAttayorvibhaktaH panthAH 4.15

These unique personalities and differentiation in Individual minds,
result in different life paths, even if they are all the same at the
core

न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात् ॥ ४.१६ ॥
na chaikachittatantraM vastu tadapramANakaM tadA kiM syAt
4.16

The mechanism of creation can not happen with a single
expression of Mind
What could ever happen when there is nothing to be observed in
comparison to the other

तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम् ॥ ४.१७ ॥
taduparAgApekShitvAchchittasya vastu jnAtAjnAtam 4.17

Something is only known by a Mind it has coloured, or made an impression on; otherwise, it is not known

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥ ४.१८ ॥

sadA jnAtAshchittavRttayastatprabhoH puruShasyApariNAmitvAt
4.18

The cyclical actions of the mind are always known to that superior sense of self, due to its nature of being un-transforming

न तत्स्वाभासं दृश्यत्वात् ॥ ४.१९ ॥

na tatsvAbhAsaM dRshyatvAt 4.19

That is not perceived to one's own self, due to the nature of external sight

एकसमये चोभयानवधारणम् ॥ ४.२० ॥

ekasamaye chobhayAnavadhAraNam 4.20

And since both these perceptions can not be held at once

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्करश्च ॥ ४.२१ ॥

chittAntaradRshye buddhibuddheratiprasangaH
smRtisankarashcha 4.21

If chitta='Mind' which is like a mirror, were possible to be seen by itself, the chain of such perceptions would regress infinitely, mixing up and confusing smRti='Memory'

चितेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ॥ ४.२२ ॥

chiterapratiskanramAyAstadAkArApattau svabuddhisanvedanam
4.22

Due to the apratisankrama='Unchanging Nature' of chitta='Mind' when the perception of forms is born, that is when one feels the activity of buddhi='Faculty of intellect'

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ॥ ४.२३ ॥

draShTRdRshyoparaktaM chittaM sarvArtham 4.23

The mind on which both the draShTR='Seer' and dRshyam='That which is seen' are imprinted upon, fulfills all of it's purposes

तदसंख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात् ॥ ४.२४ ॥

tadasankhyeyavAsanAbhishchitramapi parArthaM sanhatyakAritvAt
4.24

Even after being imprinted upon by countless latent tendencies, its purpose is something else, due to the nature of being employed by it

विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः ॥ ४.२५ ॥
visheShadarshina AtmabhAvabhAvanAvinivRttiH 4.25

For the one who perceives everything completely, the very sense
of self, and the feelings born out of it, cease to exist

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ॥ ४.२६ ॥
tadA vivekanimnaM kaivalyaprAgbhAraM chittam 4.26

It is then, that chitta='Mind' becomes inclined towards true
discernment, and gravitates towards kaivalya='Unity'

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ॥ ४.२७ ॥
tachChidreShu pratyayaAntarANi sanskArebhyaH 4.27

Any gaps in this discernment, lead to the emergence of various
thoughts and intentions, from the store-house of latent
impressions

हानमेषां क्लेशवदुक्तम् ॥ ४.२८ ॥
hAnameShAM kleshavaduktam 4.28

The process to overcome these is similar to the process of
overcoming kleshas='Obstacles' as mentioned before

प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः ॥ ४.२९ ॥

prasankhyAneapyakusIdasya sarvathA
vivekakhyAterdharmameghaH samAdhiH 4.29

When one is not entangled with even the highest states of attainment, such distinguished discernment is called as dharma-megha-samAdhi='State of Equanimity that Liberates from One's Very Own Nature'

ततः क्लेशकर्मनिवृत्तिः ॥ ४.३० ॥
tataH kleshakarmanivRttiH 4.30

This realization extinguishes both the causes of suffering and the cycle of cause and effect

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम् ॥ ४.३१ ॥
tadA sarvAvaraNamalApetasya jnAnasyAnantyAjneyamalpam 4.31

Once all the veils and impurities concealing truth are washed away, one's insight becomes boundless, resulting in very little that is left to know

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ॥ ४.३२ ॥
tataH kRtArthAnAM pariNAmakramasamAptirguNAnAm 4.32

Then, once their purpose is fulfilled, guNas='Qualities' stop the series of transformations among themselves

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः ॥ ४.३३ ॥

kShaNapratiyogI pariNAmAparAntanirgrAhyaH kramaH 4.33

At the end of these transformations, this continuous flow can be grasped as actually being a collection of discrete moments

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति ॥
४.३४ ॥

puruShArthashUnyAnAM guNAnAM pratiprasavaH kaivalyaM
svarUpapratishThA vA chitishaktiriti 4.34

The outcome of qualities that have absolutely no intentions associated with them, is called as kaivalya, and establishment in one's true self, is called as chitishakti='The power of Consciousness'

॥ इति पतञ्जलि-विरचिते योग-सूत्रे चतुर्थः कैवल्य-पादः ॥
iti patanjali-virachite yoga-sUtre chaturthaH kaivalya-pAdaH

Thus, is the fourth chapter, called kaivalyapAda in the yoga sutras composed by Patanjali.

॥ इति श्री पातञ्जल-योग-सूत्राणि ॥
iti shrI pAtanjala-yoga-sUtrANi

Thus, conclude the Yoga Sutras of Sage Patanjali