

YSP-Sutras4.01-4.20

Chapter 4 – Kaivalya Pada

Author Abbreviations

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Sutra IV.1

जन्मौषधिमन्त्रतपःसमाधिजाःसिद्धयः॥१॥

janma-oṣadhi-mantra-tapas-samādhī-jāḥ siddhayaḥ //1 //

[HA]: Supernormal Powers Come With Birth Or Are Attained Through Herbs, Incantations, Austerities Or Concentration.

[IT]: The Siddhis are the result of birth, drugs, Mantras austerities or Samadhi.

[VH]: [BM]: [SS]: Siddhis are born of practices performed in previous births, or by herbs, mantra repetition, asceticism, or by samadhi.

[SP]: The psychic powers may be obtained either by birth, or by means of drugs, or by the power of words, or by the practice of austerities, or by concentration.

[SV]: The Siddhis (powers) are attained by birth, chemical means, power of words, mortification or concentration.

Sutra IV.2

जात्यन्तरपरिणामः प्रकृत्यापूरात्॥२॥

jāty-antara-pariṇāmaḥ prakṛtyā-pūrāt //2 //

[HA]: Takes Place Through The Filling In Of Their Innate Nature.

[IT]: The transformation from one species or kind into another is by the overflow of natural tendencies or potentialities.

[VH]: [BM]: [SS]: The transformation of one species into another is brought about by the inflow of Nature.

[SP]: The transformation of one species into another is caused by the inflowing of nature.

[SV]: The change into another species is by the filling in of nature.

Sutra IV.3

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत्॥३॥

nimittam-aprayojakaṁ prakṛtīnāṁ varaṇa-bhedastu tataḥ kṣetrikavat //3 //

[HA]: Causes Do Not Put Nature Into Motion, Only The Removal Of Obstacles Takes Place Through Them. This Is Like A Farmer Breaking Down the Barrier To Let The Water Flow (The Hindrances Being Removed By The Causes, The Nature Impenetrates By Itself)

[IT]: The incidental cause does not move or stir up the natural tendencies into activity; it merely removes the obstacles, like a farmer (irrigating a field)

[VH]: [BM]: [SS]: Incidental events do not directly cause natural evolution; they just remove the obstacles as a farmer [removes the obstacles in a water course running to his field].

[SP]: Good or bad deeds are not the direct causes of the transformation. They only act as breakers of the obstacles to natural evolution; just as a farmer breaks down the obstacles in a water course, so that water flows through by its own nature.

[SV]: Good deeds, etc., are not the direct causes in the transformation of nature, but they act as breakers of obstacles to the evolutions of nature, as a farmer breaks the obstacles to the course of water, which then runs down by its own nature.

Sutra IV.4

निर्माणचित्तान्यस्मितामात्रात् ॥४॥

nirmāṇa-cittāny-asmitā-mātrāt ॥4॥

[HA]: All Created Minds Are Constructed From Pure I-sense.

[IT]: Artificially created minds (proceed) from 'egoism' alone.

[VH]: [BM]: [SS]: A Yogi's egoity alone is the cause of [other artificially] created minds.

[SP]: The ego-sense alone can create minds.

[SV]: From egoism alone proceed the created minds.

Sutra IV.5

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ॥५॥

pravṛtti-bhede prayojakaṁ cittam-ekam-anekeṣām ॥5॥

[HA]: One (Principal) Mind Directs The Many Created Minds In The Variety Of Their Activities.

[IT]: The one (natural) mind is the director or mover of the many (artificial) minds in their different activities.

[VH]: [BM]: [SS]: Although the functions in the many created minds may differ, the original mind-stuff of the Yogi is the director of them all.

[SP]: Though the activities of the different created minds are various, the one original mind controls them all.

[SV]: Though the activities of the different created minds are various, the one original mind is the controller of them all.

Sutra IV.6

तत्र ध्यानजमनाशयम् ॥६॥

tatra dhyānajaṁ-anāśayam ॥6॥

[HA]: Of These (Minds With Supernormal Powers) Those Obtained Through Meditation Are Without Any Subliminal Imprints.

[IT]: Of these, the mind born of meditation is free from impressions.

[VH]: [BM]: [SS]: Only the minds born of meditation [the artificially created ones] are free from karmic impressions.

[SP]: Of the various types of mind, only that which is purified by samadhi is freed from all latent impressions of karma and from all cravings.

[SV]: Among the various Chittas that which is attained by Samadhi is desireless.

Sutra IV.7

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् ॥७॥

karma-aśukla-akṛṣṇaṁ yoginaḥ trividham-itareṣām //7 //

[HA]: The Actions Of Yogins Are Neither White Nor Black, Whereas The Actions Of Others Are Of Three Kinds.

[IT]: Karmas are neither white nor black (neither good nor bad) in the case of Yogis, they are of three kinds in the case of others.

[VH]: [BM]: [SS]: The actions of the Yogi are neither white [good] nor black [bad]; but the actions of others are of three kinds: good, bad and mixed.

[SP]: The karma of the yogi is neither white nor black. The karma of others is of three kinds: white, black, or mixed.

[SV]: Works are neither black nor white for the Yogis; for others they are threefold, black, white, and mixed.

Sutra IV.8

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वसनानाम् ॥८॥

tataḥ tad-vipāka-anuḡṇānām-eva-abhivyaktiḥ vāsanānām //8 //

[HA]: Thence (From The Other Three Varieties Of Karma) Are Manifested The Subconscious Impressions Appropriate To Their Consequences.

[IT]: From these only those tendencies are manifested for which the conditions are favourable.

[VH]: [BM]: [SS]: Of these [actions], only those vasanas (subconscious impressions) for which there are favorable conditions for producing their fruits will manifest in a particular birth.

[SP]: Of the tendencies produced by these three kinds of karma, only those are manifested for which the conditions are favourable.

[SV]: From these threefold works are manifested in each state only those desires (which are) fitting to that state alone. (The others are held in abeyance for the time being.)

Sutra IV.9

जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात् ॥९॥

jāti deśa kāla vyavahitānām-apy-āntaryāṁ smṛti-saṁskārayoḥ ekarūpatvāt //9 //

[HA]: On Account Of Similarity Between Memory And Corresponding Latent Impressions, The Subconscious Impressions Of Feelings Appear Simultaneously Even When They Are Separated By Birth, Space And Time.

[IT]: There is a relation of cause and effect even though separated by class, locality and time because memory and impressions are the same in form.

[VH]: [BM]: [SS]: Although desires are separated from their fulfillments by class, space and time, they have an uninterrupted relationship because the impressions [of desires] and memories of them are identical.

[SP]: Because of our memory of past tendencies, the chain of cause and effect is not broken by change of species, space or time.

[SV]: There is connectiveness in desire, even though separated by species, space and time, there being identification of memory and impressions.

Sutra IV.10

तासामनादित्वं चाशिषो नित्यत्वात् ॥१०॥

tāsām-anāditvaṁ cāśiṣo nityatvāt //10 //

[HA]: Desire For Self-Welfare Being Everlasting It Follows That The Subconscious Impression From Which It Arises Must Be Beginningless.

[IT]: And there is no beginning of them, the desire to live being eternal.

[VH]: [BM]: [SS]: Since the desire to live is eternal, impressions are also beginningless.

[SP]: Since the desire to exist has always been present, our tendencies cannot have had any beginning.

[SV]: Thirst for happiness being eternal desires are without beginning.

Sutra IV.11

हेतुफलाश्रयालम्बनैः संगृहीतत्वादेशामभावे तदभावः ॥११॥

hetu-phala-āśraya-ālambanaiḥ-saṅgrhītatvāt-eṣām-abhāve-tad-abhāvaḥ //11 //

[HA]: On Account Of Being Held Together By Cause, Result, Refuge And Supporting Object, Vasana Disappears When They Are Absent.

[IT]: Being bound together as cause-effect, substratum-object, they (effects, i.e. Vasanas) disappear on their (cause, i.e. Avidya) disappearance

[VH]: [BM]: [SS]: The impressions being held together by cause, effect, basis and support, they disappear with the disappearance of these four.

[SP]: Our subconscious tendencies depend upon cause and effect. They have their basis in the mind, and they are stimulated by the sense-objects. If all these are removed, the tendencies are destroyed.

[SV]: Being held together by cause, effect, support, and objects, in the absence of these is its absence.

Sutra IV.12

अतीतानागतं स्वरूपतोऽस्यध्वभेदाद्धर्माणाम् ॥१२॥

atīta-anāgataṁ svarūpato-‘sti-adhvabhedād dharmāṇām //12 //

[HA]: The Past And The Future Are In Reality Present In Their Fundamental Forms, There Being Only Difference In The Characteristics Of The Forms Taken At Different Times.

[IT]: The past and future exist in their own (real) form. The difference of Dharmas or properties is on account of the difference of paths.

[VH]: [BM]: [SS]: The past and future exist in the real form of objects which manifest due to differences in the conditions of their characteristics.

[SP]: There is the form and expression we call “past,” and the form and expression we call “future”; both exist within the object, at all times. Form and expression vary according to time—past, present or future.

[SV]: The past and future exist in their own nature, qualities having different ways.

Sutra IV.13

ते व्यक्तसूक्ष्मा गुणात्मानः ॥१३॥

te vyakta-sūkṣmāḥ guṇa-atmānaḥ //13 //

[HA]: Characteristics, Which Are Present At All Times, Are Manifest And Subtle, And Are Composed Of The Three Gunas.

[IT]: They, whether manifest or unmanifest, are of the nature of Gunas.

[VH]: [BM]: [SS]: Whether manifested or subtle, these characteristics belong to the nature of the gunas.

[SP]: They are either manifest or subtle, according to the nature of the gunas.

[SV]: They are manifested or fine, being of the nature of the Gunas.

Sutra IV.14

परिणामैकत्वाद्वस्तुतत्त्वम् ॥१४॥

pariṇāma-ikatvāt vastu-tattvam //14 //

[HA]: On Account Of The Coordinated Mutation Of The Three Gunas, An Object Appears As A Unit.

[IT]: The essence of the object consists in the uniqueness of transformation (of the Gunas).

[VH]: [BM]: [SS]: The reality of things is due to the uniformity of the gunas' transformations.

[SP]: Since the gunas work together within every change of form and expression, there is a unity in all things.

[SV]: The unity in things is from the unity in changes.

Sutra IV.15

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः ॥१५॥

vastusāmye citta-bhedāt-tayorvibhaktaḥ panthāḥ //15 //

[HA]: In Spite Of The Sameness Of Objects, On Account Of There Being Separate Minds They (The Object And Its Knowledge) Follow Different Paths, That Is Why They Are Entirely Different.

[IT]: The object being the same the difference in the two (the object and its cognition) are due to their (of the minds) separate path.

[VH]: [BM]: [SS]: Due to differences in various minds, perception of even the same object may vary.

[SP]: The same object is perceived in different ways by different minds. Therefore the mind must be other than the object.

[SV]: Since perception and desire vary with regard to the same object, mind and object are of different nature.

Sutra IV.16

न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात् ॥१६॥

na caika-citta-tantram cedvastu tad-apramāṇakam tadā kiṁ syāt //16 //

[HA]: Object Is Not Dependent On One Mind, Because If It Were So, Then What Will Happen When It Is Not Cognised By That Mind.

[IT]: Nor is an object dependent on one mind. What would become of it when not cognized by that mind?

[VH]: [BM]: [SS]: Nor does an object's existence depend upon a single mind, for if it did, what would become of that object when that mind did not perceive it?

[SP]: [15A] The object cannot be said to be dependent on the perception of a single mind. For, if this were the case, the object could be said to be non-existent when that single mind was not perceiving it.

[SV]: [note: This sutra does not exist in Vivekananda text. However, the footnote mentions this sutra and provides this translation] The object cannot be said to be dependent on a single mind. There being no proof of its existence, it would then become non-existent.

Sutra IV.17

तदुपरागापेक्षत्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम् ॥१७॥

tad-uparāga-apekṣitvāt cittasya vastu-jñātājñātaṁ //17 //

[HA]: External Objects Are Known Or Unknown To The Mind According As They Color The Mind.

[IT]: In consequence of the mind being coloured or not coloured by it, an object is known or unknown.

[VH]: [BM]: [SS]: An object is known of unknown dependent on whether or not the mind gets colored by it.

[SP]: [16] An object is known or unknown, depending upon the moods of the mind.

[SV]: [VN 4.16] Things are known or unknown to the mind, being de-pendent on the colouring which they give to the mind.

Sutra IV.18

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥१८॥

sadājñātāḥ citta-vṛttayaḥ tat-prabhoḥ puruṣasya-apariṇāmitvāt //18 //

[HA]: On Account Of The Immutability Of Purusa Who Is Master Of The Mind, The Modifications Of The Mind Are Always Known Or Manifest.

[IT]: The modifications of the mind are always known to its lord on account of the changelessness of the Purusa.

[VH]: [BM]: [SS]: Due to His changelessness, changes in the mind-stuff are always known to the Purusha, who is its Lord.

[SP]: [17] Because the Atman, the Lord of the mind, is unchangeable, the mind's fluctuations are always known to it.

[SV]: [VN 4.17] The states of the mind are always known because the lord of the mind is unchangeable.

Sutra IV.19

न तत्स्वाभासं दृश्यत्वात् ॥१९॥

na tat-svābhāsaṁ dṛśyatvāt //19 //

[HA]: It (Mine) Is Not Self-Illuminating Being An Object (Knowable)

[IT]: Nor is it self-illuminative, for it is perceptible.

[VH]: [BM]: [SS]: The mind-stuff is not self-luminous because it is an object of perception by the Purusha.

[SP]: [18] The mind is not self-luminous, since it is an object of perception.

[SV]: [VN 4.18] Mind is not self-luminous, being an object.

Sutra IV.20

एकसमये चोभयानवधारणम् ॥२०॥

eka samaye c-obhaya-an-avadhāraṇam //20 //

[HA]: Besides, Both (The Mind And Its Objects) Cannot Be Cognised Simultaneously.

[IT]: Moreover, it is impossible for it to be of both ways (as perceiver and perceived) at the same time.

[VH]: [BM]: [SS]: The mind-stuff cannot perceive both subject and object simultaneously [which proves it is not self-luminous].

[SP]: [19] And since it cannot perceive both subject and object simultaneously.

[SV]: [VN 4.19] From its being unable to cognise two things at the same time.