

# YSP-Sutras4.21-4.34

## Chapter 4 – Kaivalya Pada

### Author Abbreviations

- [HA]: Hariharananda Aranya
- [IT]: I. K. Taimni
- [VH]: Vyasa Houston
- [BM]: Barbara Miller
- [SS]: Swami Satchidananda
- [SP]: Swami Prabhavananda
- [SV]: Swami Vivekananda

Sutra IV.21

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसंकरश्च ॥२१॥

*cittāntara dṛśye buddhi-buddheḥ atiprasaṅgaḥ smṛti-saṁkaraś-ca //21 //*

**[HA]:** If The Mind Were To Be Illumined By Another Mind Then There Will Be Repetition Ad Infinitum Of Illumining Minds And Intermixture Of Memory.

**[IT]:** If cognition of one mind by another (be postulated) we would have to assume cognition of cognitions and confusion of memories also.

**[VH]: [BM]: [SS]:** If the perception of one mind by another mind be postulated, we would have to assume an endless number of them and the result would be confusion of memory.

**[SP]:** [20] If one postulates a second mind to perceive the first, then one would have to postulate an infinite number of minds; and this would cause confusion of memory.

**[SV]:** [VN 4.20] Another cognising mind being assumed there will be no end to such assumptions and confusion of memory.

Sutra IV.22

चितेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ॥२२॥

*citer-aprati-saṁkramāyāḥ tad-ākāra-āpattau svabuddhi saṁ-vedanam //22 //*

**[HA]:** (Though) Untransmissible The Metempiric Consciousness Getting The Likeness Of Buddhi Becomes The Cause Of The Consciousness Of Buddhi.

**[IT]:** Knowledge of its own nature through self-cognition (is obtained) when consciousness assumes that form in which it does not pass from place to place.

**[VH]: [BM]: [SS]:** The consciousness of the Purusha is unchangeable; by getting the reflection of it, the mind-stuff becomes conscious of the Self.

**[SP]:** [21] The pure consciousness of the Atman is unchangeable. As the reflection of its consciousness falls upon the mind, the mind takes the form of the Atman and appears to be conscious.

**[SV]:** [VN 4.21] The essence of knowledge (the Purusa) being un-changeable, when the mind takes its form, it becomes conscious.

Sutra IV.23

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ॥२३॥

*draṣṭṛ-dṛśy-opa-raktaṁ cittam sarva-artham //23 //*

**[HA]:** The Mind-Stuff Being Affected By The Seer And The Seen, Is All-Comprehensive. **[IT]: [IT]:** The mind coloured by the Knower (i.e., the Purusa) and the Known is all-apprehending.

**[VH]: [BM]: [SS]:** The mind-stuff, when colored by both Seer and seen, understands everything.

**[SP]:** [22] The mind is able to perceive because it reflects both the Atman and the objects of perception.

**[SV]:** [VN 4.22] Coloured by the seer and the seen the mind is able to understand everything.

Sutra IV.24

तदसंख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात् ॥२४॥

*tad-asāṅkhyeya vāsanābhiḥ citram-api parārtham saṁhatya-kāritvāt //24 //*

**[HA]:** That (The Mind) Though Variegated By Innumerable Subconscious Impressions Exists For Another Since It Acts Conjointly.

**[IT]:** Through variegated by innumerable Vasanas it (the mind) acts for another (Purusa) for it acts in association.

**[VH]: [BM]: [SS]:** Though having countless desires, the mind-stuff exists for the sake of another [the Purusha] because it can act only in association with It.

**[SP]:** [23] Though the mind has innumerable impressions and desires, it acts only to serve another, the Atman; for, being a compound substance, it cannot act independently, and for its own sake.

**[SV]:** [VN 4.23] The mind through its innumerable desires acts for another (the Purusa), being combinations.

Sutra IV.25

विशेषदर्शिनात्मभावभावनाविनिवृत्तिः ॥२५॥

*viśeṣa-darśinaḥ ātmabhāva-bhāvanā-nivṛttiḥ //25 //*

**[HA]:** For One Who Has Realised The Distinctive Entity, i.e. Purusa (Mentioned In The Previous Aphorism), Inquiries About The Nature Of His Self Ceases.

**[IT]:** The cessation (of desire) for dwelling in the consciousness of Atma for one who has seen the distinction.

**[VH]: [BM]: [SS]:** To one who sees the distinction between the mind and the Atman, thoughts of mind as the Atman cease forever.

**[SP]:** [24] The man of discrimination ceases to regard the mind as the Atman.

**[SV]:** [VN 4.24] For the discriminating the perception of the mind as Atman ceases.

Sutra IV.26

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ॥२६॥

*tadā viveka-nimnaṁ kaivalya-prāg-bhāraṁ cittam //26 //*

**[HA]:** Then The Mind Inclines Towards Discriminative Knowledge And Naturally Gravitates Towards The State Of Liberation.

**[IT]:** Then, verily, the mind is inclined towards discrimination and gravitating towards Kaivalya.

**[VH]: [BM]: [SS]:** Then the mind-stuff is inclined toward discrimination and gravitates toward Absoluteness.

**[SP]:** [25] When the mind is bent on the practice of discrimination, it moves toward liberation.

**[SV]:** [VN 4.25] Then bent on discriminating the mind attains the previous state of Kaivalya (isolation).

## Sutra IV.27

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ॥२७॥

*tac-chidreṣu pratyaya-antarāṇi saṁskārebhyaḥ //27 //*

**[HA]:** Through Its Breaches (i.e. Breaks In Discriminative Knowledge) Arise Other Fluctuations Of The Mind Due To (Residual) Latent Impressions.

**[IT]:** In the intervals arise other Pratyayas from the force of Samskaras.

**[VH]: [BM]: [SS]:** In between, distracting thoughts may arise due to past impressions.

**[SP]:** [26] Distractions due to past impressions may arise if the mind relaxes its discrimination, even a little.

**[SV]:** [VN 4.26] The thoughts that arise as obstructions to that are from impressions.

## Sutra IV.28

हानमेषां क्लेशवदुक्तम् ॥२८॥

*hānam-eṣāṁ kleśavad-uktam //28 //*

**[HA]:** It Has Been Said That Their Removal (i.e. Of Fluctuations) Follows The Same Process As The Removal Of Afflictions.

**[IT]:** Their removal like that of Klesas, as has been described.

**[VH]: [BM]: [SS]:** They can be removed, as in the case of the obstacles explained before. [See Book 2, Sutras 1, 2; 10, 11 and 26]

**[SP]:** [27] They may be overcome in the same manner as the obstacles to enlightenment.

**[SV]:** [VN 4.27] Their destruction is in the same manner as of ignorance, etc., as said before.

## Sutra IV.29

प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः ॥२९॥

*prasamkhyāne-'py-akusīdasya sarvathā vivekakhyāteḥ dharma-meghas-samādhiḥ //29 //*

**[HA]:** When One Becomes Disinterested Even In Omniscience One Attains Perpetual Discriminative Enlightenment From Which Ensues The Concentration Known As Dharmamegha (Virtue-Pouring Cloud).

**[IT]:** In the case of one, who is able to maintain a constant state of Vairagya even towards the most exalted state of enlightenment and to exercise the highest kind of discrimination, follows Charma-Megha-Samadhi.

**[VH]: [BM]: [SS]:** He who, due to his perfect discrimination, is totally disinterested even in the highest rewards remains in the constant discriminative discernment, which is called dharmamegha (cloud of dharma) samadhi. [Note: The meaning of dharma includes virtue, justice, law, duty, morality, religion, religious merit, and steadfast decree.]

**[SP]:** [28] He who remains undistracted even when he is in possession of all the psychic powers, achieves, as the result of perfect discrimination, that samadhi which is called the "cloud of virtue".

**[SV]:** [VN 4.28] Even when arriving at the right discriminating knowledge of the senses, he who gives up the fruits, unto him comes as the result of perfect discrimination, the Samadhi called the cloud of virtue.

## Sutra IV.30

ततः क्लेशकर्मनिवृत्तिः ॥३०॥

*tataḥ kleśa-karma-nivṛttiḥ //30 //*

**[HA]:** From That Afflictions And Actions Cease.

**[IT]:** Then follows freedom from Klesas and Karmas.

**[VH]: [BM]: [SS]:** From that samadhi all afflictions and karmas cease.

**[SP]:** [29] Thence come cessation of ignorance, the cause of suffering, and freedom from the power of karma.

**[SV]:** [VN 4.29] From that comes cessation of pains and works.

Sutra IV.31

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम् ॥३१॥

*tadā sarva-āvaraṇa-malāpetasya jñānasya-ānntyāt jñeyamalpam //31 //*

**[HA]:** Then On Account Of The Infinitude Of Knowledge, Freed From The Cover Of All Impurities, The Knowables Appear As Few.

**[IT]:** Then, in consequence of the removal of all obscurations and impurities, that which can be known (through the mind) is but little in comparison with the infinity of knowledge (obtained in Enlightenment).

**[VH]: [BM]: [SS]:** Then all the coverings and impurities of knowledge are totally removed. Because of the infinity of this knowledge, what remains to be known is almost nothing.

**[SP]:** [30] Then the whole universe, with all its objects of sense-knowledge, becomes as nothing in comparison to that infinite knowledge which is free from all obstructions and impurities.

**[SV]:** [VN 4.30] Then knowledge, bereft of covering and impurities, becoming infinite, the knowable becomes small.

Sutra IV.32

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ॥३२॥

*tataḥ kṛtārthānāṃ pariṇāma-krama-samāptir-guṇānām //32 //*

**[HA]:** After The Emergence Of That (Virtue-Pouring Cloud) The Gunas Having Fulfilled Their Purpose, The Sequence Of Their Mutation Ceases.

**[IT]:** The three Gunas having fulfilled their object, the process of change (in the Gunas) comes to an end.

**[VH]: [BM]: [SS]:** Then the gunas terminate their sequence of transformations because they have fulfilled their purpose.

**[SP]:** [31] Then the sequence of mutations of the gunas comes to an end, for they have fulfilled their purpose.

**[SV]:** [VN 4.31] Then are finished the successive transformations of the qualities, they having attained the end.

Sutra IV.33

क्षणप्रतियोगी परिणामापरान्तनिग्राह्यः क्रमः ॥३३॥

*kṣaṇa-pratīyogī pariṇāma-aparānta nirgrāhyaḥ kramah //33 //*

**[HA]:** What Belongs To The Moments And Is Indicated By The Completion Of A Particular Mutation Is Sequence.

**[IT]:** The process, corresponding to moments which become apprehensible at the final end of transformation (of the Gunas), is Kramah.

**[VH]: [BM]: [SS]:** The sequence [referred to above] means an uninterrupted succession of moments which can be recognized at the end of their transformations.

**[SP]:** [32] This is the sequence of the mutations which take place at every moment, but which are only perceived at the end of a series.

**[SV]:** [VN 4.32] The changes that exist in relation to moments, and which are perceived at the other end (at the end of a series) are succession.

Sutra IV.34

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति ॥३४॥

*puruṣa-artha-śūnyānāṃ guṇānāṃ pratiprasavaḥ kaivalyaṃ svarūpa-pratiṣṭhā vā citiśaktiriti //34 //*

**[HA]:** The State Of The Self In Itself Or Liberation Is Realised When The Gunas (Having Provided For The Experience And Liberation Of Purusa) Are Without Any Objective To Fulfill And Disappear Into Their Causal Substance. In Other Words, It Is Absolute Consciousness Established In Its Own Self.

**[IT]:** Kaivalya is the state (of Enlightenment) following re-mergence of the Gunas because of their becoming devoid of the object of the Purusa. In this state the Purusa is established in his Real nature which is pure Consciousness.

**[VH]: [BM]: [SS]:** Thus, the supreme state of Independence manifests while the gunas reabsorb themselves into Prakriti, having no more purpose to serve the Purusha. Or to look from another angle, the power of pure consciousness settles in its own pure nature.

**[SP]:** [33] Since the gunas no longer have any purpose to serve for the Atman, they resolve themselves into Prakriti. This is liberation. The Atman shines forth in its own pristine nature, as pure consciousness.

**[SV]:** [VN 4.33] The resolution in the inverse order of the qualities, perfect of any motive of action for the Purusa, is Kaivalya, or it is the establishment of the power of knowledge in its own nature.