

# Yoga Sutras of Patanjali

Translation by Chester Messenger

## **Kaivalya Pada IV: Illumination and Freedom**

This is the final pada. In it, Patanjali explains the purity of soul awareness and the sacred intelligence it imparts. Patanjali explains how the Yogi achieves absolute freedom by transcending nature and its effects. At the end, Patanjali exhorts the exalted Yogi on how to live and serve humankind.

1] Attainments are gained by incarnation, or by drugs, words of power, intense desire or by meditation.

2] The transfer of the consciousness from one state to another is part of the great creative and evolutionary process.

3] Yoga techniques are not the true cause of the transfer of consciousness but they serve to remove obstacles, just as the husbandman prepares his ground for sowing.

4] The sense of individuality is created from the stuff of the mind and only from that alone.

5] Consciousness is one, yet produces the varied numberless forms.

6] Among the forms which consciousness assumes, only that which is the result of meditation is free from impressions or influences.

### **=- Karma and cause and effect =-**

7] A Yogi's karma (action) are neither white nor black, but others have karma (actions) that are black, grey or white.

8] These three kinds of karma are the manifestation of desires or tendencies.

9] These desires and tendencies, regardless of rank, place or time, are placed side by side as memory impressions and form the identity which surpasses the space between death and birth.

10] These memories, impressions and desires are eternal because we are without beginning and have existed for eternity.

11] These memories, impressions and desires are held together and are dependent upon cause and effect and therein find their shelter. But by transcending memories, impressions and desires, cause and effect disappears.

### **=- Past, present and future =-**

12] The past and the future, in their true form, exist as different conditions of the eternal now, and are characteristics of its inherent properties.

13] The past, present and future manifest as the subtle qualities of nature; light, inertia and vibration.

14] Time appears to alter and modify objects of nature, but its real essence is the abiding substance of unity and oneness.

**-= Object perception =-**

15] Even though an external object is the same, there is a difference of awareness in regard to the object because of the difference paths or ways of being of each person.

16] And if an object known only to a single mind were not observed by that mind, would it still exist?

17] An object is known or not known by the mind, depending on whether or not the mind is conditioned by the object or by the desires of the mind to perceive it.

**-= The soul and the ego mind =-**

18] The soul is changeless and is lord of the consciousness. The soul always knows the movements within the consciousness.

19] Nor is the mind self-luminous, as it can be known.

20] It is not possible for the mind to be both the perceived and the perceiver simultaneously.

21] For if the mind was to be both the perceived and the perceiver simultaneously then that would be a case of cognition of cognition, and there would be confusion of memories.

22] Pure soul awareness is the true Yogi, which is changeless and non-moving, its form having accomplished its own intelligence, assumes the identity of knowing.

23] Pure soul awareness, reflecting both the knower and the knowable, becomes omniscient.

24] The ego mind is the fabric wrapped around pure soul awareness and is composed of innumerable memories, impressions, desires and knowledge. The ego mind exists for the soul and is equipped for the sake of the soul to allow it to be close to the created realm.

25] For one who sees the distinction, there is no further confusing of the ego mind with the self and liberation is achieved.

26] The ego mind then gravitates toward the indivisible state of existence and the flow of exalted intelligence of pure soul awareness.

27] Through force of habit, however, the ego mind will reflect other mental impressions and perceive objects of sensuous perception.

28] These reflections are of the nature of hindrances, and the method of their overcoming is the same.

29] The Yogi who develops non-attachment even to the evolution of the highest form of intelligence and remains free from desires and has no selfish interests or motivations, and maintains at all times discrimination and attentive intelligence will be a rain cloud of justice and virtue and will achieve union with the supreme spirit.

**-= Total liberation =-**

30] Thereafter, afflictions and the effects of karma disappear and the Yogi will cease from worldly concerns, and will be engaged in the field of bliss and beatitude.

31] The infinity of knowledge available to such a Yogi freed of all impurities makes the universe of sensory perception seem trivial.

32] The modifications of the fivefold movements and the transformations of the qualities of nature come to an end, for they have served their purpose.

33] Time, which is the sequence of the modifications of the ego mind, likewise terminates, giving place to the Eternal Now.

34] Total liberation becomes possible when the three qualities of matter (light, inertia and vibration) no longer exercise any hold over the Yogi as well as having discharged the four fold aims (duties to self, family, society and country). Once established in one's own true nature, the power of pure soul awareness, there is nothing left to be done.