

4

कैवल्यपादः

KAIVALYAPĀDAḤ

In this, the final chapter of the *Yoga Sūtra*, *kaivalyapāda*, Patañjali presents the possibilities for a person with a highly refined mind. The mind is basically a servant and not a master. If the mind is allowed to play the role of master, whatever the achievements of the individual there are bound to be problems ultimately and serenity will be beyond that individual's reach.

4.1 जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः ।

janmauṣadhimantratapaḥsamādhijāḥ siddhayaḥ

Exceptional mental capabilities may be achieved by: genetic inheritance, the use of herbs as prescribed in the Vedas, reciting incantations, rigorous austerities, and through that state of mind that remains with its object without distractions [samāhi].

Some people are born with extraordinary capabilities. The Vedas describe various rituals whereby the taking of herbal preparations in a prescribed way can change one's personality. Different types of incantations, appropriately initiated by competent teachers, can bring positive changes. The ancient scriptures record the great achievements of those who went through severe austerities. Finally, there are the possibilities for those who gradually change their minds from a state of distraction to one of sustained direction. These are mentioned in abundance in the third chapter and elsewhere. Whether any particular one of these alternatives is to be preferred will be examined in sūtras 4.6, 7, and 8.

4.2 जात्यन्तरपरिणामः प्रकृत्यापूरात् ।

jātyantaraparīṇāmaḥ prakṛtyāpūrāt

How does the change resulting in the appearance of exceptional and supernatural possibilities come about?

Change from one set of characteristics to another is essentially an adjustment of the basic qualities of matter.

All that we perceive, including the mind, have three basic qualities: clarity, activity, and heaviness. Different characteristics arise at different times as a result of different combinations of these qualities. Every characteristic that is possible is the combination of these three qualities. It is one of the changes in the characteristics of the mind that result in the supernormal capabilities that Patañjali speaks about in sūtra 4.1.

4.3 निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः
क्षेत्रिकवत् ।

nimittamaprayojakaṁ prakṛtīnāṁ varaṇabhedastu tataḥ
kṣetrikavat

How can change in the characteristics of matter or mind be achieved? By profound intelligence.

But such intelligence can only remove obstacles that obstruct certain changes. Its role is no more than that of a farmer who cuts a dam to allow water to flow into the field where it is needed.

This profound intelligence is the ability to perceive the role of the basic qualities in producing different characteristics. For example, the farmer who knows his field and the requirements of his crop will adjust the flow of the water to achieve the best yield. On the other hand, an ignorant novice who embarks on farming will fail in spite of having potentially good soil, water, climate, and equipment.

4.4 निर्माणचित्तान्यस्मितामात्रात् ।
nirmāṇacittānyasmitāmātrāt

What are the possibilities for someone with supernormal capabilities?

With exceptional mental faculties an individual can influence the mental state of other beings.

4.5

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ।

pravṛttibhede prayojakaṁ cittamekamanekeṣām

Are these influences consistent or variable?

This influence also depends on the state of the recipient.

How receptive is the person? What capabilities does he have? What does he lack? This decides the outcome of the influence of another. The same rain can relieve a drought-stricken farmer, worry a mother with inadequate shelter for the child, and have no effect on the open ocean.

4.6

तत्र ध्यानजमनाशयम् ।

tatra dhyānajamanāśayam

Is it only the state of the recipient that decides the final outcome of the effect a person can have?

Influence on another by one whose mind is in a state of dhyāna can never increase anxiety or other obstacles. In fact, they are reduced.

Those who have reached this state of dhyāna through the gradual elimination of obstacles (see 2.3) are not blind to the conditions of human suffering. They know where the shoe pinches.

4.7

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् ।

karmāśuklākṛṣṇaṁ yoginastrividhamitareṣām

And they act without any motivation while others who also have exceptional capabilities act with some motivation or other.

In sūtra 4.1 Patañjali lists the different means of achieving an exceptional or supernormal state of mind. Of them all, only those who have reached a state of Yoga in the correct way and through it have reached the highest state of clarity and detachment can be beyond motivation. They are naturally and unambiguously concerned. Therefore they can help others to emulate their living examples. Others may appear to be in a state of Yoga, but their clarity and degree of detachment is less complete and everlasting. Besides, they may be unaware of the limitations of man to follow their advice.

4.8 ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वāsānānām ।

tatastadvipākānugūṇānāmevābhivyaktirvāsānānām

How can these differences exist?

Because the tendency of the mind to act on the basis of the five obstacles, such as misapprehension, has not been erased, they will surface in the future to produce their unpleasant consequences.

Only the practices described in earlier chapters to reduce and render the five obstacles ineffective can guarantee the end of these tendencies. Genetic inheritance, the use of herbs, and other means cannot be as effective.

4.9 जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कार-
योरेकरूपत्वात् ।

jātideśakālavayahitānāmapyānantaryam
smṛtisaṁskārayorekarūpatvāt

In addition,

Memory and latent impressions are strongly linked. This link remains even if there is an interval of time, place, or context between similar actions.

This link between impressions and memory is an important contribution to most of our actions and their consequences.

4.10 तासामनादित्वं चाशिषो नित्यत्वात् ।

tāsāmanādityam cāśiṣo nityatvāt

What is the origin of those impressions that influence our actions unpleasantly?

There is a strong desire for immortality in all men at all times. Thus these impressions cannot be ascribed to any time.

One of the strange but ever present states of affairs in all beings is the desire to live forever. Even those in the presence of death every day have this illogical impulse. This is what inspires the instinct for self-preservation in all of us.

4.11

हेतुफलाश्रयालम्बनैः संगृहीतत्वादेशामभावे
तदभावः ।

hetuphalāśrayālambanaiḥ saṅgrhītatvādeṣāmabhāve
tadabhāvaḥ

Is there absolutely no hope at all of ending the effect of these undesirable impressions?

These tendencies are both maintained and sustained by misapprehensions, external stimuli, attachment to the fruits of actions, and the quality of mind that promotes hyperactivity. Reduction of these automatically makes the undesirable impressions ineffective.

Various ways of reducing and eliminating these protective obstacles by regulated, progressive practices have already been indicated. There are many ways, including the help of God. For those who do not appreciate God, there are many other ways described in the first three chapters. Conversely, it can also be said that impressions free from the five obstacles are in turn maintained and sustained by a discriminating mind.

4.12

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्मिणाम् ।

atītānāgataṁ svarūpato 'styadhvabhedāddharmāṅām

Whatever will appear in the future or has appeared in the past is essentially in a dormant state. What is past has not disappeared forever.

The substance of what has disappeared as well as what may appear always exists. Whether or not they are evident depends upon the direction of change.

Patañjali again stresses that nothing can be annihilated. What is replaced in the process of change remains in a dormant state.

4.13

ते व्यक्तसूक्ष्मा गुणात्मानः ।

te vyaktasūkṣmā guṇātmānaḥ

Whether or not particular characteristics appear depends on the mutations of the three qualities.

These qualities are heaviness, activity, and clarity. All apparent characteristics are simply different combinations of these three basic qualities that comprise all things (sūtra 2.18).

4.14

परिणामैकत्वाद्वस्तुतत्त्वम् ।

pariṇāmaikatvādvastutattvam

The characteristics of a substance at one moment in time is in fact a single change in these qualities.

Change itself is a continuous process based on many factors (sūtras 3.9–12). The required change in objects and in the mind can be achieved by knowing the potential combinations of these three qualities and what can influence them. There are many possible examples such as that given in sūtra 4.3. Food and the environment provide others.

4.15

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः ।

vastusāmye cittabhedāttayorvibhaktaḥ panthāḥ

But are the characteristics that appear to one observer the real characteristics?

The characteristics of an object appear differently, depending upon the different mental states of the observer.

This applies to one observer with various states of mind at different times as well as various observers with different states of mind observing the object at the same time. Thus, a Hindu temple is a place of worship to a devoted believer, an artistic monument to a tourist, a place of solicitation to a beggar, and even a place of ridicule to an atheist.

4.16

न चैकचित्ततन्त्रं चेद्वस्तु तदप्रमाणकं तदा किं
स्यात् ।na caikacittatantram cedvastu tadapramāṇakam
tadā kim syāt

Does this not raise doubts about the common reality of any object? Can an object simply be in the imagination of a person without having independent reality?

If the object were indeed the conception of a particular individual's mind, then in the absence of his perception, would it exist ?

Patañjali asks a rhetorical question. The answer is obvious. The existence of an object cannot depend solely on any one person's observation. The river does not stop flowing because no one is looking at it.

4.17 तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम् ।

taduparāgāpekṣitvāccittasya vastu jñātājñātam

On what does the perception of an object depend?

Whether an object is perceived or not depends on its accessibility as well as the individual's motivation.

The object must exist. It must be observable and it must motivate the observer and stimulate a desire to see it.

4.18 सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः
पुरुषस्यापरिणामित्वात् ।

sadā jñātāścittavṛttayastatprabhoḥ puruṣasyāpariṇāmitvāt

What is it that sees? Is it the mind?

Mental activities are always known to the Perceiver that is nonchanging and master of the mind.

The mind cannot function without the power of the Perceiver. The mind changes, the Perceiver does not. The mind has the quality of heaviness but not so the Perceiver. All mental activities are therefore observed by the Perceiver.

4.19 न तत्स्वाभासं दृश्यत्वात् ।

na tatsvābhāsam dṛśyatvāt

In addition, the mind is a part of what is perceived and has no power of its own to perceive.

The mind is seen through its activities in the same way that external objects, the body, and the senses are seen. Its very existence is dependent upon the Perceiver.

4.20

एकसमये चोभयानवधारणम् ।

ekasamaye cobhayānavadhāraṇam

Let us suppose the mind itself could function in two roles, as the fabricator of what is observed and as the observer.

The premise that the mind can play two roles is untenable because it cannot simultaneously fabricate and see what it fabricates.

An object existing independently of an observer can be perceived. However, the concept of the mind creating an object and, at the same time, observing that object, is impossible to maintain. Another agency, independent of the mind, and with the ability to perceive, is essential.

4.21 चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसंकरश्च ।

cittāntaradr̥śye buddhibuddheratiprasaṅgaḥ
smṛtisaṅkaraśca

If we then postulate the concept of a succession of minds that exist momentarily to create images and in turn recognize and observe them,

In an individual with such a series of minds of momentary existence there would be disorder and the difficulty of maintaining consistency of memory.

What is suggested in sūtras 4.20 and 4.21 is that there must be an independent source of perception. The mind can of course influence the perception of an object. This object has an independent existence apart from the source of perception. If we insist on the concept of the mind from moment to moment being the source, the means, and the object of perception, we face problems in comprehending the possibility of one person remembering what he saw in the past, sharing what he has seen, and reconciling the fact that one object seen by one person is not necessarily seen by another or in the same way.

4.22 चितेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ।

citerapratisaṅkramāyāstadākārāpattau
svabuddhisamvedanam

Is the role of the mind limited to helping to see external objects?

When the mind is not linked to external objects and it does not respect an external form to the Perceiver, then it takes the form of the Perceiver itself.

When there are no external stimuli and interests to extrapolate, there are no impressions in the mind relating to them. Then the mind is in total contact with and identical to the Perceiver. Then cognition of the Perceiver is possible. This cognition is not by the mind. This is related to the concept of freedom in sūtra 3.55. It is assumed that the heaviness that causes sleep is not in operation.

4.23 द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ।

draṣṭṛdṛśyoparaktam cittam sarvārtham

Thus the mind serves a dual purpose. It serves the Perceiver by presenting the external to it. It also respects or presents the Perceiver to itself for its own enlightenment.

4.24 तदसंख्येयवासनाभिश्चित्रमपि परार्थं
संहत्यकारित्वात् ।

tadasaṅkhyeyavāsanābhiścitraṃmapi parārtham
samhatyakāritvāt

The role of the mind to serve the Perceiver in every way is further reiterated:

Even though the mind has accumulated various impressions of different types it is always at the disposal of the Perceiver. This is because the mind cannot function without the power of the Perceiver.

The mind has no purpose of its own. It cannot act on its own (see sūtra 2.21).

4.25 विशेषदर्शिन आत्मभावभावनानिवृत्तिः ।

viśeṣadarśina ātmabhāvabhāvanānivṛttiḥ

Patañjali now suggests the qualities of one who has reached the highest state of clarity:

A person of extraordinary clarity is one who is free from the desire to know the nature of the Perceiver.

One has no curiosity to speculate on the Perceiver, the quality of the mind, the “Where-was-I? What-will-I be?” because he has felt his true nature. Such persons have reached the level that is free from obstacles (sūtra 2.3) because one of the products of obstacles is the question “Who am I?”

4.26 तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ।

tadā vivekanimnaṁ kaivalyapragbhāraṁ cittam

And their clarity takes them to their only concern; to reach and remain in a state of freedom.

4.27 तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ।

tacchidreṣu pratyayāntarāṇi saṁskārebhyaḥ

Is such a person now beyond regression?

In the unlikely possibility of distraction from this aim, disturbing past impressions are able to surface.

Since our actions are influenced by such impressions, regression, unlikely as it may be, is still possible.

4.28 हानमेषां क्लेशवदुक्तम् ।

hānameṣāṁ kleśavaduktam

One must never accommodate even small errors because they are as detrimental as the five obstacles.

Even at such a refined state of being, help from a teacher, who can see us through, is essential. In the first chapter (sūtra 1.30) regression is considered to be one of the impediments to progress, as serious as disease and doubt.

4.29 प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः
समाधिः ।

prasaṅkhyāne 'pyakuśīdasya sarvathā
vivekakhyāterdharmameghaḥ samādhiḥ

When we have crossed the last hurdle

There arises a state of mind full of clarity concerning all things at all times. It is like a rainfall of pure clarity.

Life is full of contentment. Vision is never dimmed. The extraordinary capabilities are never misused.

4.30 ततः क्लेशकर्मनिवृत्तिः ।

tataḥ kleśakarmanivṛttiḥ

This is, indeed, the state free from actions based on the five obstacles.

But it is not a life without action. It is a life devoid of errors or selfish interests.

4.31 तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम् ।

tadā sarvāvaraṇamalāpetasya
jñānasyānantyājñeyamalpam

When the mind is free from the clouds that prevent perception, all is known, there is nothing to be known.

The sun shines. All is evident. There is no need for artificial light.

4.32 ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ।

tataḥ kṛtārthānām pariṇāmakramasamāptirguṇānām

With this highest potential at our disposal,

The three basic qualities cease to follow the sequence of alternating pain and pleasure.

With the high intelligence at our disposal, the objects of perception are in our control. Their mutation through the combination of the three qualities are no more. We are able to influence them to serve our immediate needs, without ever producing or provoking regrettable actions. Changes in the mind, the senses, and the body no longer create trouble.

4.33 क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः ।

kṣaṇapratiyogī pariṇāmāparāntanirgrāhyaḥ kramaḥ

What is a sequence?

A sequence is the replacement of one characteristic by one that follows it. This is linked to moment. A replacement of characteristics is also the basis of a moment.

Moment, which is the basic unit of time, and sequence are related. The change in the characteristics of an object is their common basis. The sequence is affected by the changes. Therefore time is essentially relative in that it is the essential of change. The order of change is the variation in the characteristics that follow one after the other (see sūtras 3.15 and 3.52).

In the context of sūtra 4.32 the changes that now arise in the objects of perception follow a different sequence from that of the past when it was both unpredictable and liable to bring regrets. Now the individual can command the changes.

4.34

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं
स्वरूपप्रतिष्ठा वा चितिशक्तिरिति ।

puruṣārthaśunyānām guṇānām pratiprasavaḥ kaivalyaṁ
svarūpapraṭiṣṭhā vā citiśaktiriti

What is the final state of Yoga?

When the highest purpose of life is achieved the three basic qualities do not excite responses in the mind. That is freedom. In other words, the Perceiver is no longer colored by the mind.

It is serenity in action as well as in inaction. There is no sense of obligation, whether to take responsibility or to reject it. The three qualities can no longer combine to disrupt the individual. He is fully conscious of his own state of pure clarity and it remains at the highest level throughout his lifetime. The mind is a faithful servant to the master, the Perceiver.