

YOGA- SUTRAS OF PATANJALI

Translated from Sanskrit by Sören Sörensen

BOOK FOUR

Freedom *Kaivalya*

1. Supernormal faculties proceed from drugs, incantations and unification.
2. The transformation into another state of being is by outflow of primary matter (*prakriti*).
3. The inciting cause does not effect *prakriti*, but it effects cleavage of distraction as in the case of a ploughman.
4. Created minds proceed from (the division) of individual conscious- stuff.
5. Their various activities are incited by the one (original) consciousness.
6. Those supernormal faculties, born of meditative concentration, leave no latent deposits.
7. The karma of the yogis is neither black nor white. It is of three kinds in others.
8. As a result there follows manifestation of those latent deposits which are ripe for fruition.
9. There is an uninterrupted relation between memory and latent impressions, even if they are separated by species, place and time.
- 10 Furthermore, they have no beginning as the wish to live is perpetual.
11. Being held together by cause, effects, substratum and support, they cease to be, when that cease to be.
12. Past and future exist as such; the time-aspect is a property of matter.
13. The time-aspect is either manifest or subtle and is of the nature of the *gunas* (aspect of matter).
14. The uniformity of the transformations determines the unity of things.

15. Despite the unity of things there is difference of minds; these are on different paths.
16. An object is not dependent upon a single mind; if not perceived where would it be ?
17. An object is perceived or not perceived, depending upon the effect required by the consciousness.
18. The fluctuations of consciousness are always cognized because their master, the self, undergoes no transformation.
19. It is not self-luminous, being an instrument of cognition.
20. Both cannot be cognized at one and the same time.
21. If consciousness were an object of cognition for another, there would be a diffusion of one cognitive principle (buddhi) in another cognitive, and confusion of memory.
22. The self, having no direct contact with objects, becomes aware of them through its own cognitive principle.
23. The consciousness, coloured by the seer and the seen, reflects all sense-objects.
24. Although diversified by innumerable latent impressions, it acts for another and its functions are cooperative.
25. He who perceives the reality of the self attains discriminative realization.
26. Then the mind is bent towards the depth of discrimination and *kaivalya*, spiritual freedom.
27. At intervals, other objects of thought may come from the latent impressions.
28. These are to be destroyed like the distractions, as already explained.
29. He who is free from attachment in every respect, attains through meditative unification the stage of discriminative discernment called the Rain-cloud of Virtue.
30. Then distraction and karma come to an end.

31. Then, as a result of intuitive perception, free of all distractions and impurities what is to be learned, is insignificant.

32. Then the successive transformations comes to an end, and the aspects of matter (gunas) have served their purpose.

33. The correlative of moments, cognized at the termination of the transformations, is continuity.

34. When the aspects of matter have returned to their original state, devoid of any purpose for the self, and the Power of Consciousness is firmly established in its own essence, that is *kaivalya* , spiritual freedom.

HERE END THE YOGA-SUTRAS.