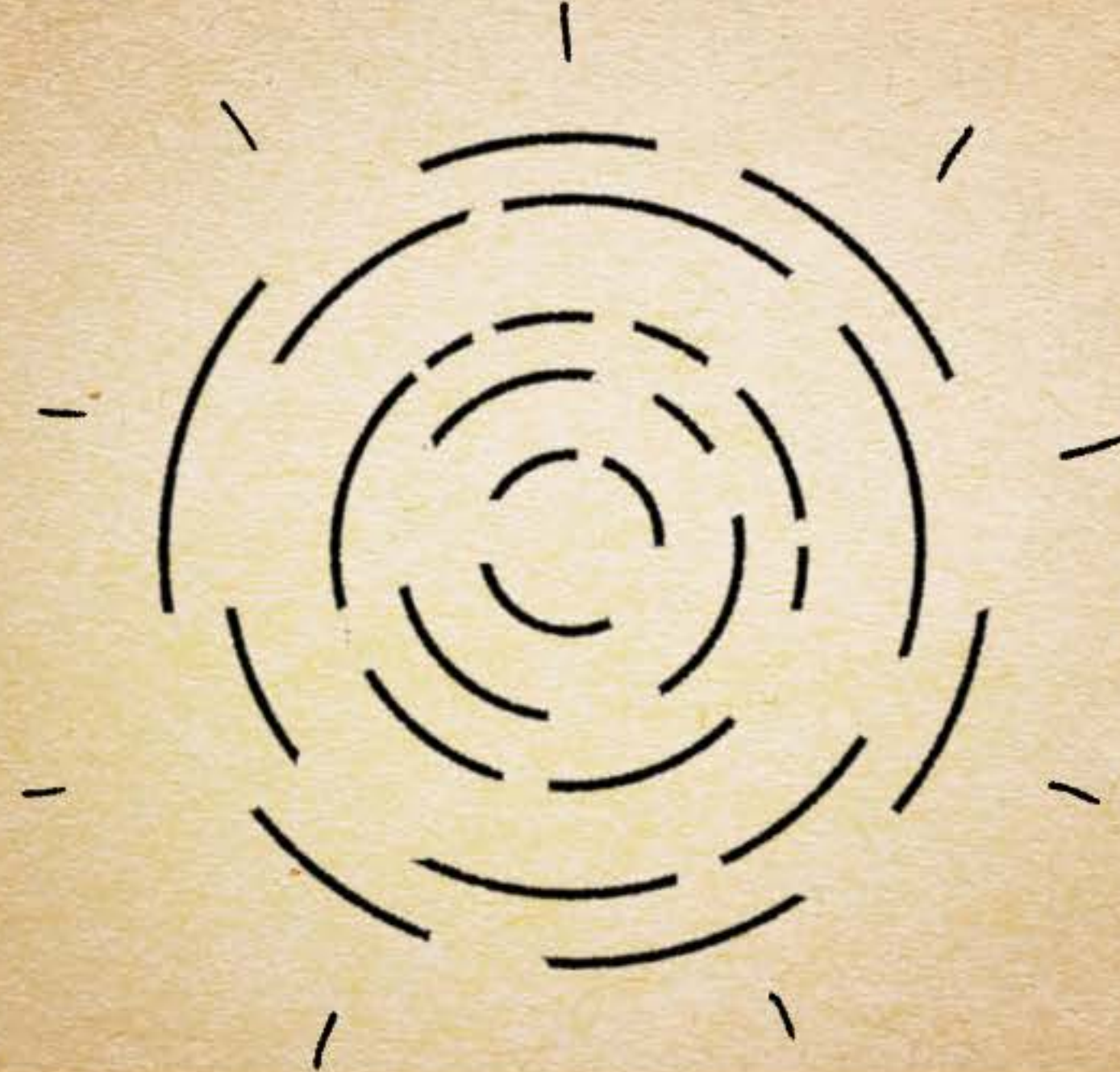


॥ चतुर्थोऽध्यायः ॥
chaturthoadhyAyaH

॥ कैवल्य पादः ॥
kaivalya pAdaH

The Fourth Chapter

The section on "Unity"



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जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः ॥ ४.१॥

janmauShadhimantratapaHsamAdhijAH siddhayaH 4.1

Siddhis='Attainments' are born out of janma='Birth',
auShadhi='Medicinal Herbs', mantra='Incantations', tapa='Penance',
and samAdhi='Equanimity'



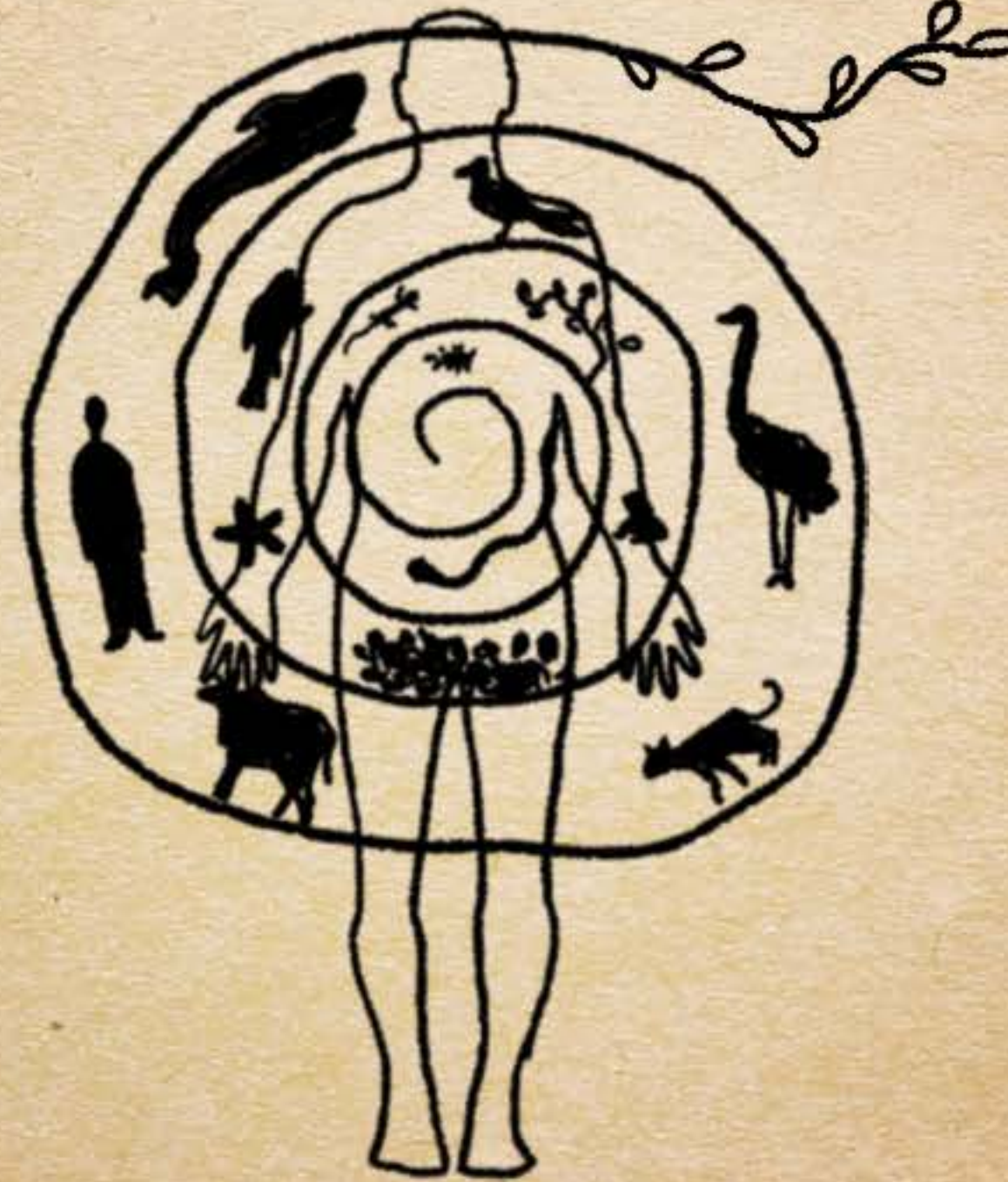
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जात्यन्तरपरिणामः प्रकृत्यापूरात् ॥ ४.२॥

jAtyantarapariNAmAH prakRtyApUrAt 4.2

jAti='Kind of Birth' keeps transforming based on one's
unfulfilled tendencies



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निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षैलिकवत् ॥ ४.३॥

nimittamaprayojakaM prakRtInAM varaNabhedastu tataH kShetrikavat 4.3

The path these tendencies take, are nimitta='Inducers' of birth,
and aprayojaka='Not the Cause' of it, similar to how a farmer
induces crop production, but is not the cause of it



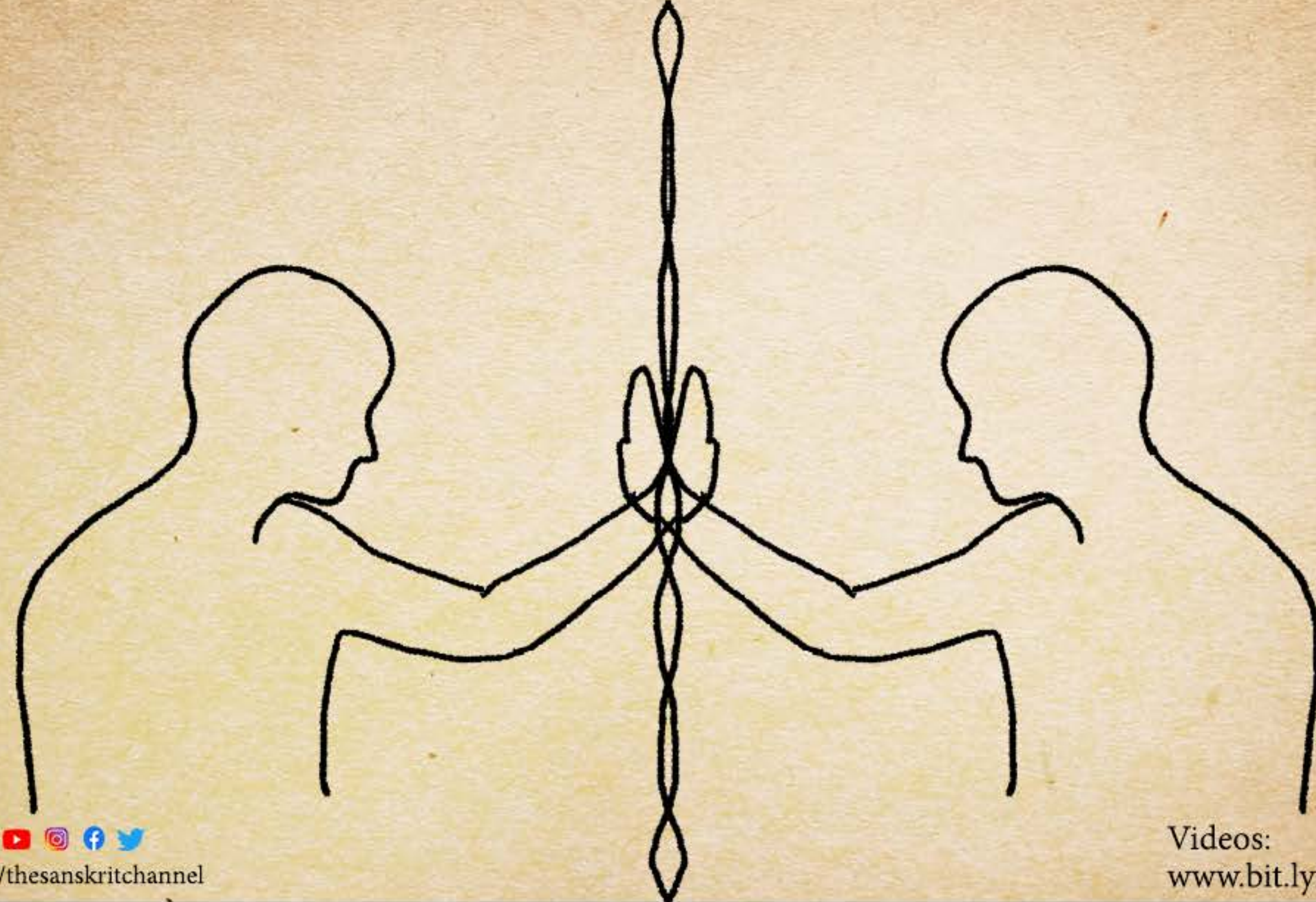
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निर्माणचित्तान्यस्मितामात्रात् ॥ ४.४॥

nirmANachittAnyasmitAmAtrAt 4.4

chittAni='Individual Minds' are created merely by
identification with asmitA='Sense of Individual Self'



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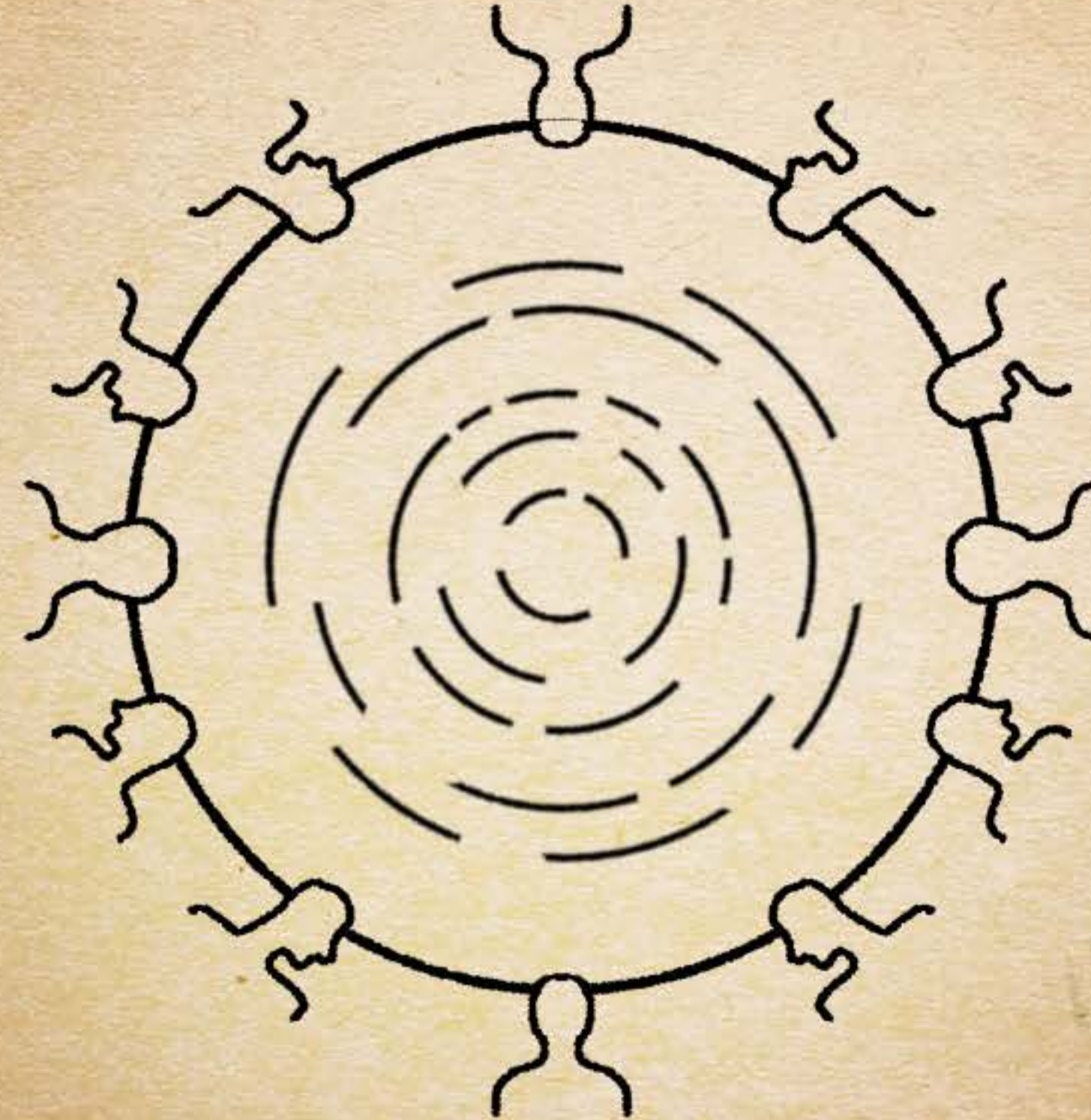
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प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ॥ ४.५॥

pravRttibhede prayojakaM chittamekamanekeShAm 4.5

These Individual minds of the many, are infact one, but seem divided due to being employed in different kinds of activity



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तत्र ध्यानजमनाशयम् ॥ ४.६॥

tatra dhyAnajamanAshayam 4.6

And by meditation upon this truth, is born
anAshaya='Lack of Intentions'



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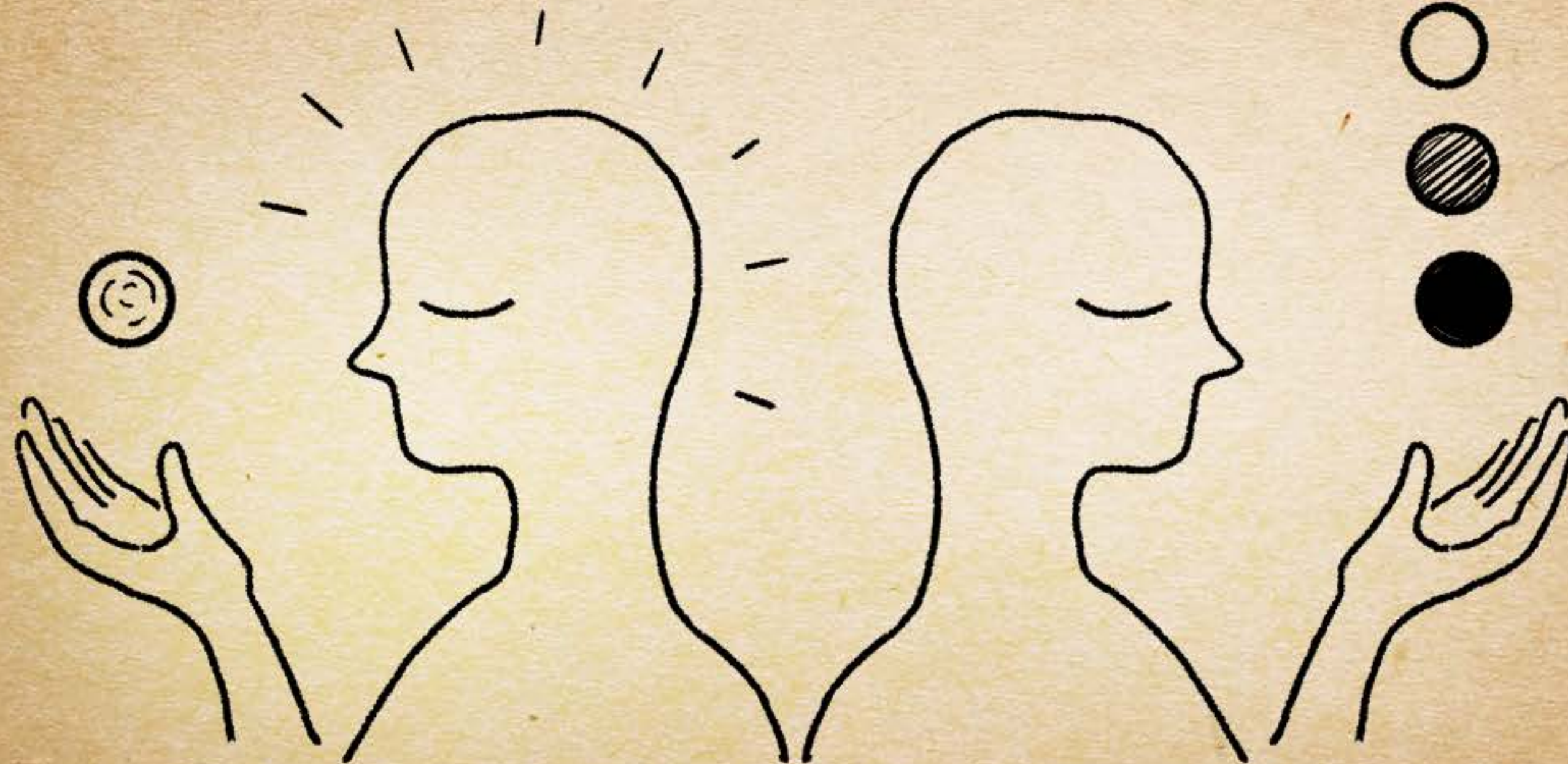
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कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् ॥ ४.७॥

karmAshuklAkRShNaM yoginastrividhamitareShAm 4.7

karma='Actions' are ashukla='Not Bright' and akRShNa='Not Dark' for the yogis; but for the others it is of three kinds: Bright, Dark and Gray



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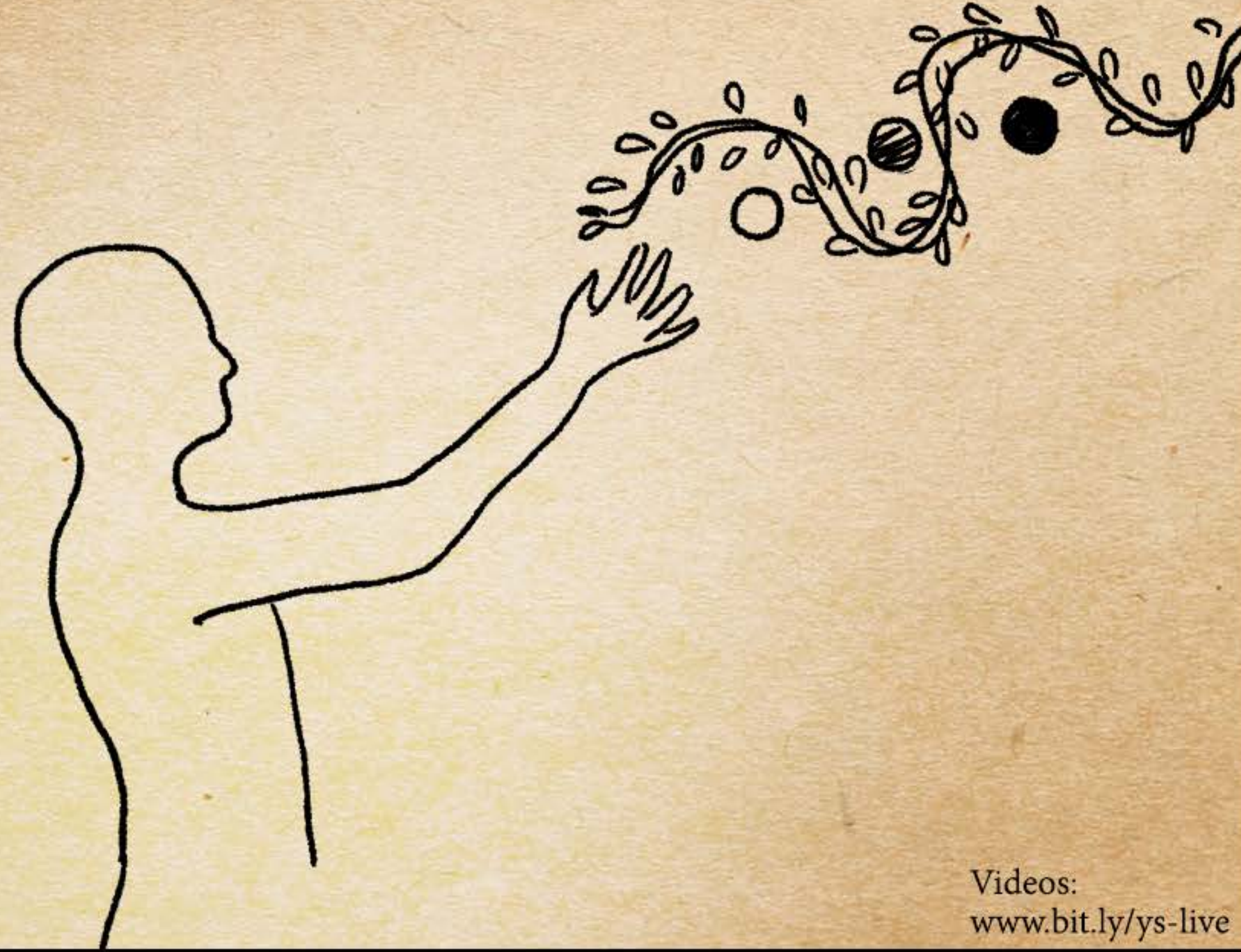
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ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम् ॥ ४.८॥

tatastadvipAkAnuguNAnAmevAbhivyaktirvAsanAnAm 4.8

In that threefold division of activity, based on the results of those actions, vAsana='Tendencies' are manifest



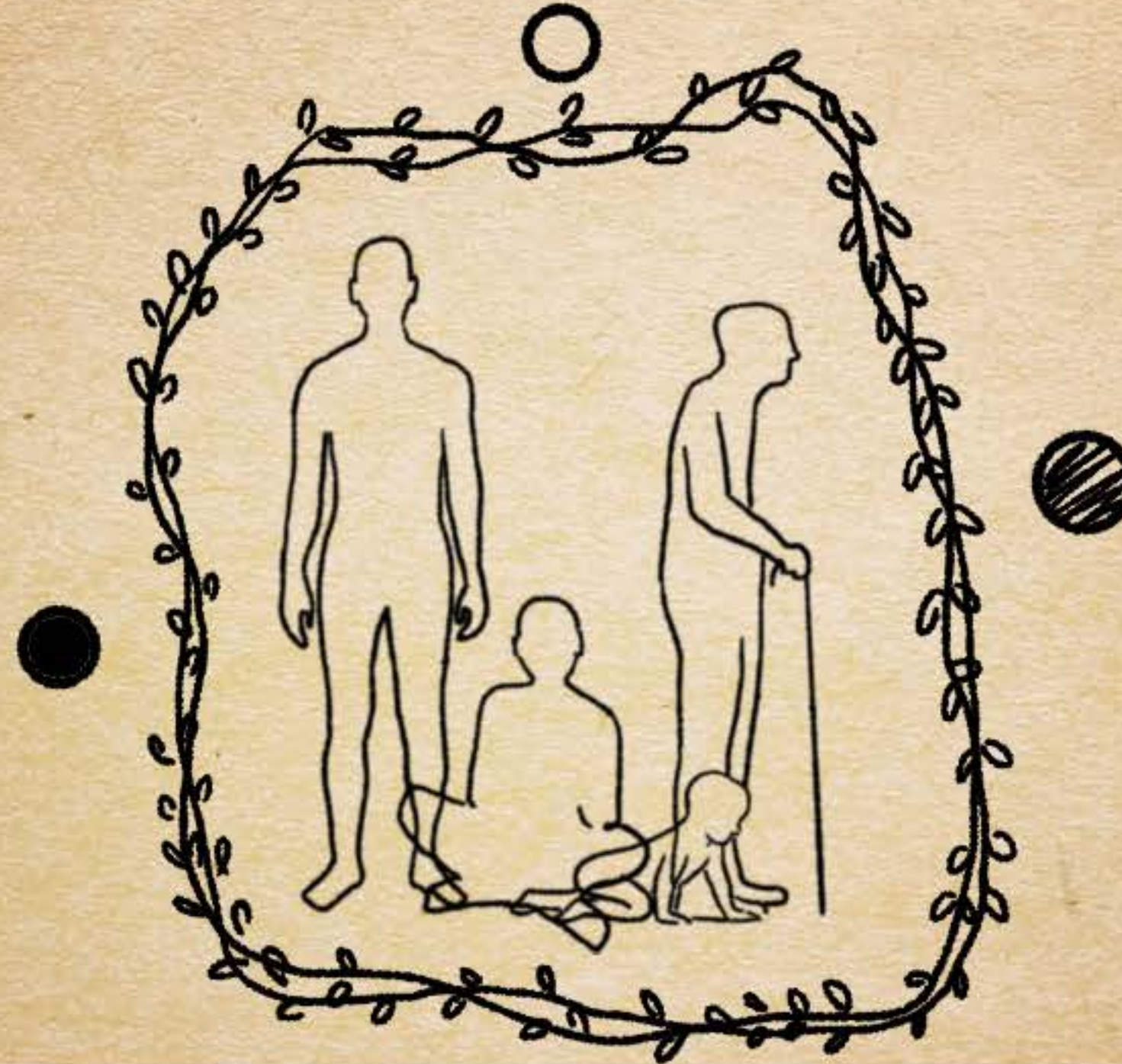
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जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात् ॥ ४.९॥

jAtideshakAlavyavahitAnAmapyAnantaryaM smRtisanskArayorekarUpatvAt 4.9

This manifestation is a continuous process, even if it seems divided by jAti='Birth', desha='Location', and kAla='Time'. This is due to the unity of form between smRti='Memory' and samskAra='Tendencies'



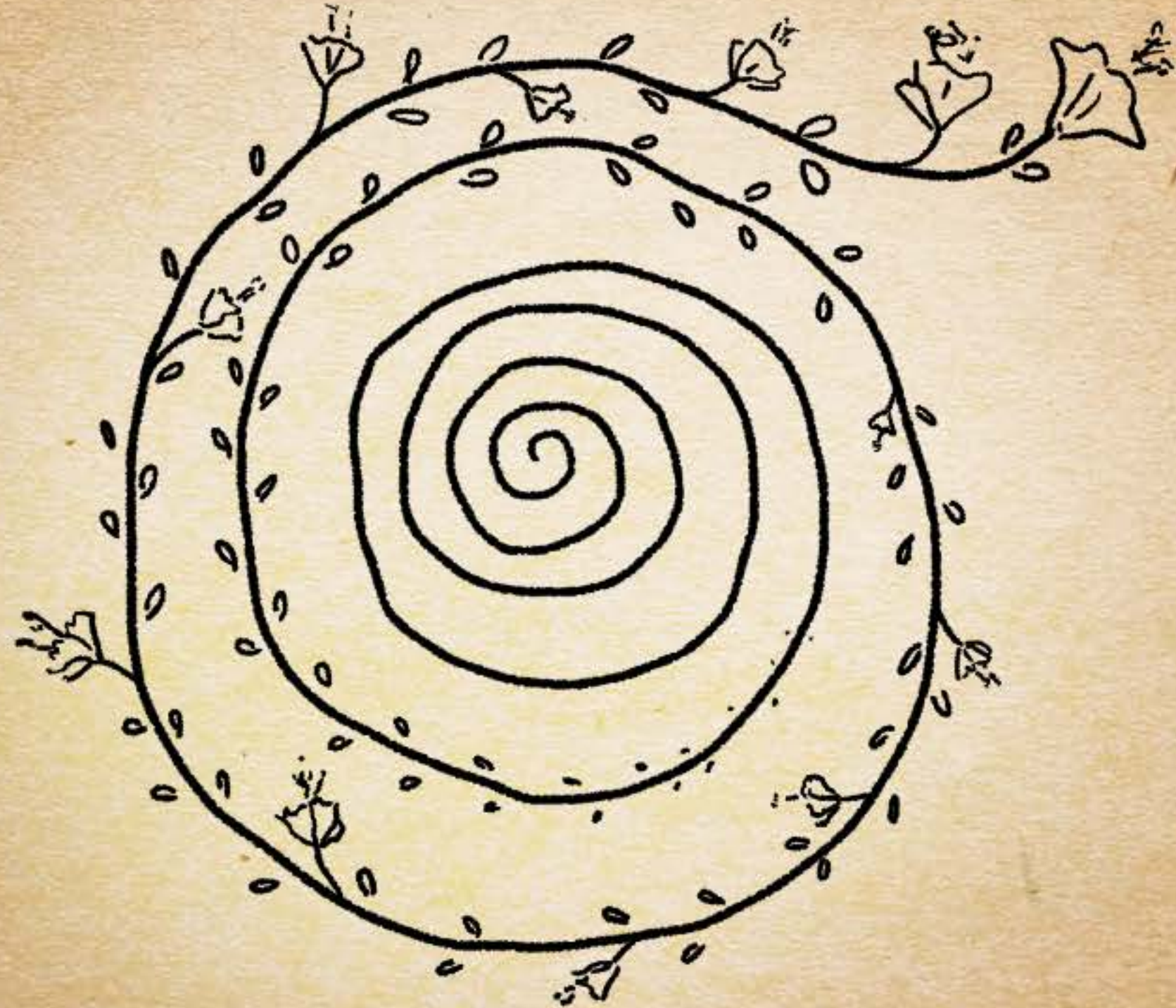
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तासामनादित्वं चाशिषो नित्यत्वात् ॥ ४.१०॥

tAsAmanAditvaM chAshiSho nityatvAt 4.10

These tendencies are origin-less, due to the eternal nature
of AshiSh='Primordial Desire to Live'



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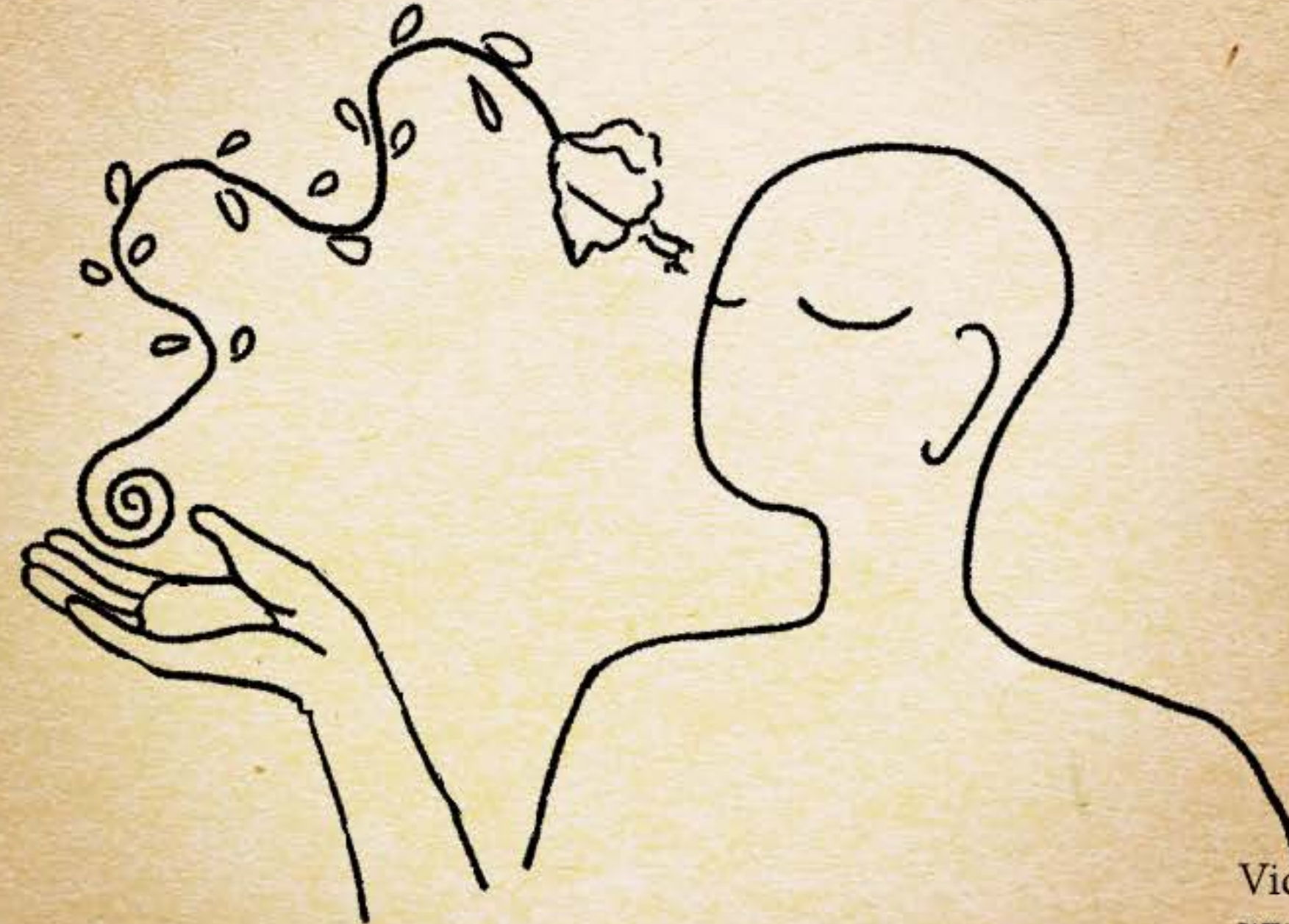
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हेतुफलाश्रयालम्बनैः संगृहीतत्वादेशामभावे तदभावः ॥ ४.११॥

hetuphalAshrayAlambanaiH sangRhItatvAdeShAmabhAve tadabhAvaH 4.11

This framework is held together through hetu='Cause', phala='Result', Ashraya='Recepient', and Alambana='Support'. Once these cease to exist, the tendencies too cease to exist



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अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम् ॥ ४.१२॥

atItAnAgataM svarUpatoastyadhvabhedAddharmANAm 4.12

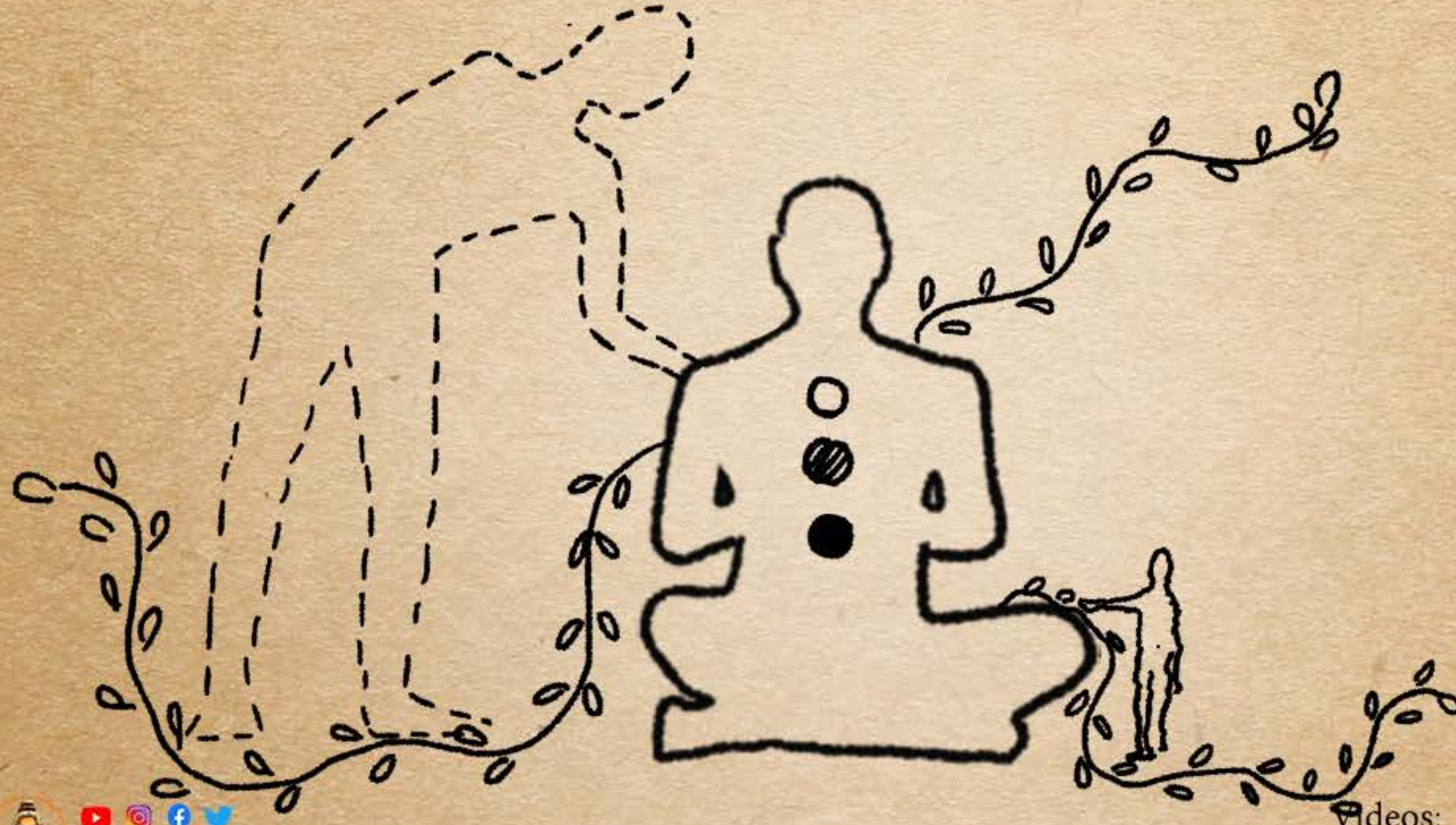
The past and the future in fact exist distinctly within the present form, due to the difference in the adhva='Path' of their dharmas='Properties'



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ते व्यक्तसूक्ष्मा गुणात्मानः ॥ ४.१३॥
te vyaktasUkShmA guNAtmAnaH 4.13

They are either manifest or lay subtle, according to the nature of
one's guNas



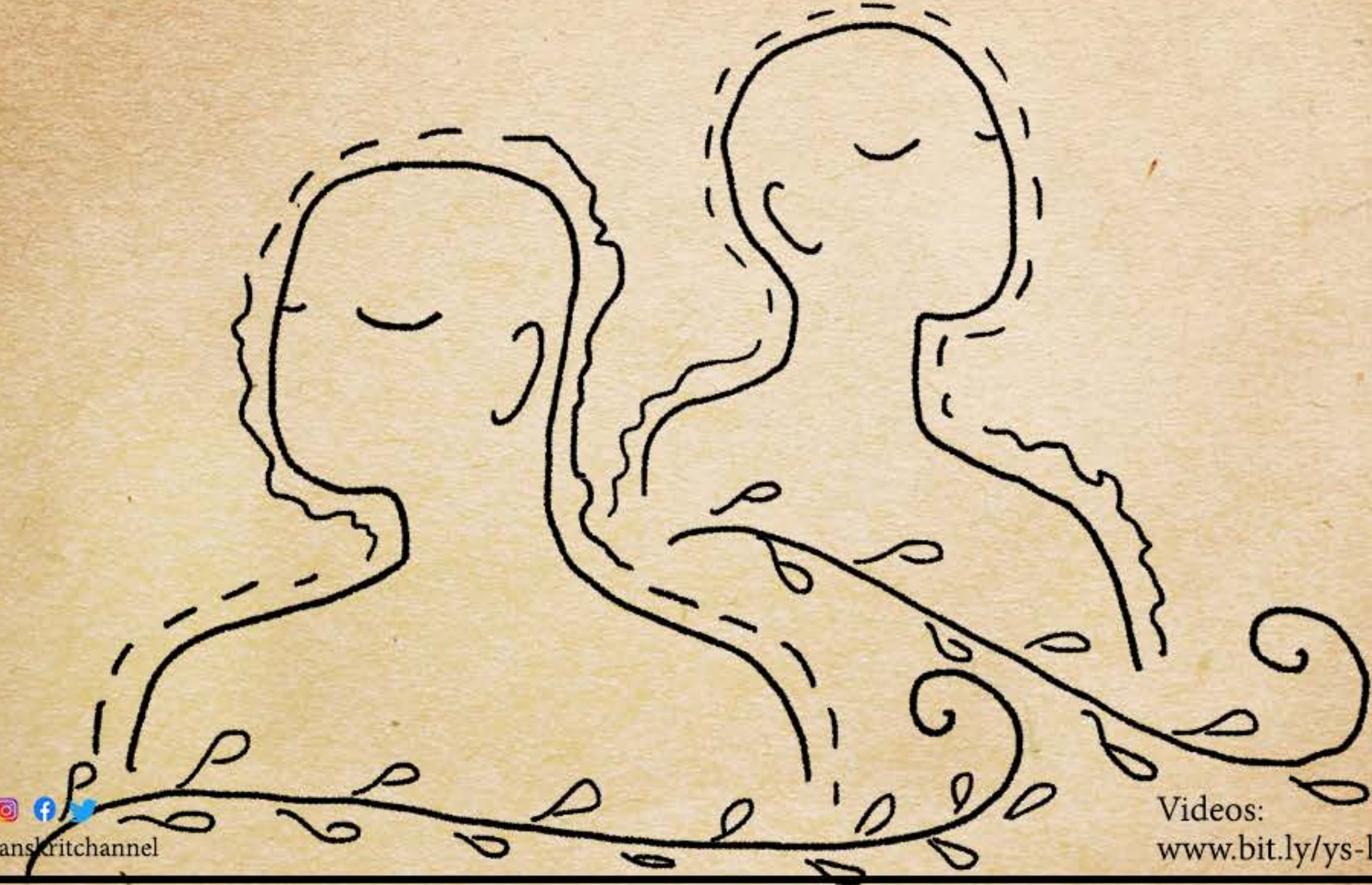
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परिणामैकत्वाद्द्वस्तुतत्त्वम् ॥ ४.१४॥

pariNAmaikatvAdvastutattvam 4.14

Due to the uniqueness of these transformations, unique personalities are manifest



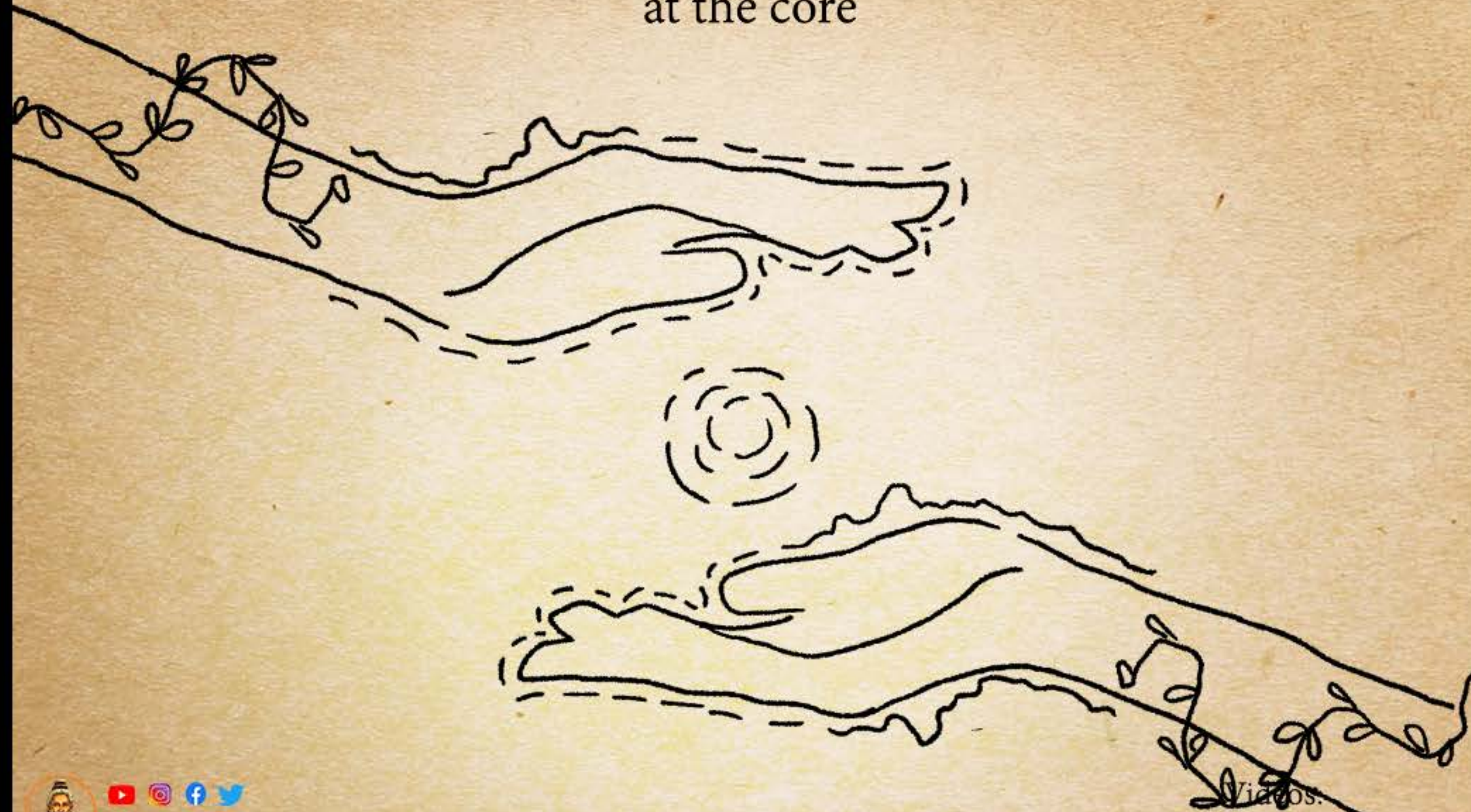
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वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः ॥ ४.१५॥
vastusAmye chittabhedAttayorvibhaktaH panthAH 4.15

These unique personalities and differentiation in Individual minds, result in different life paths, even if they are all the same at the core



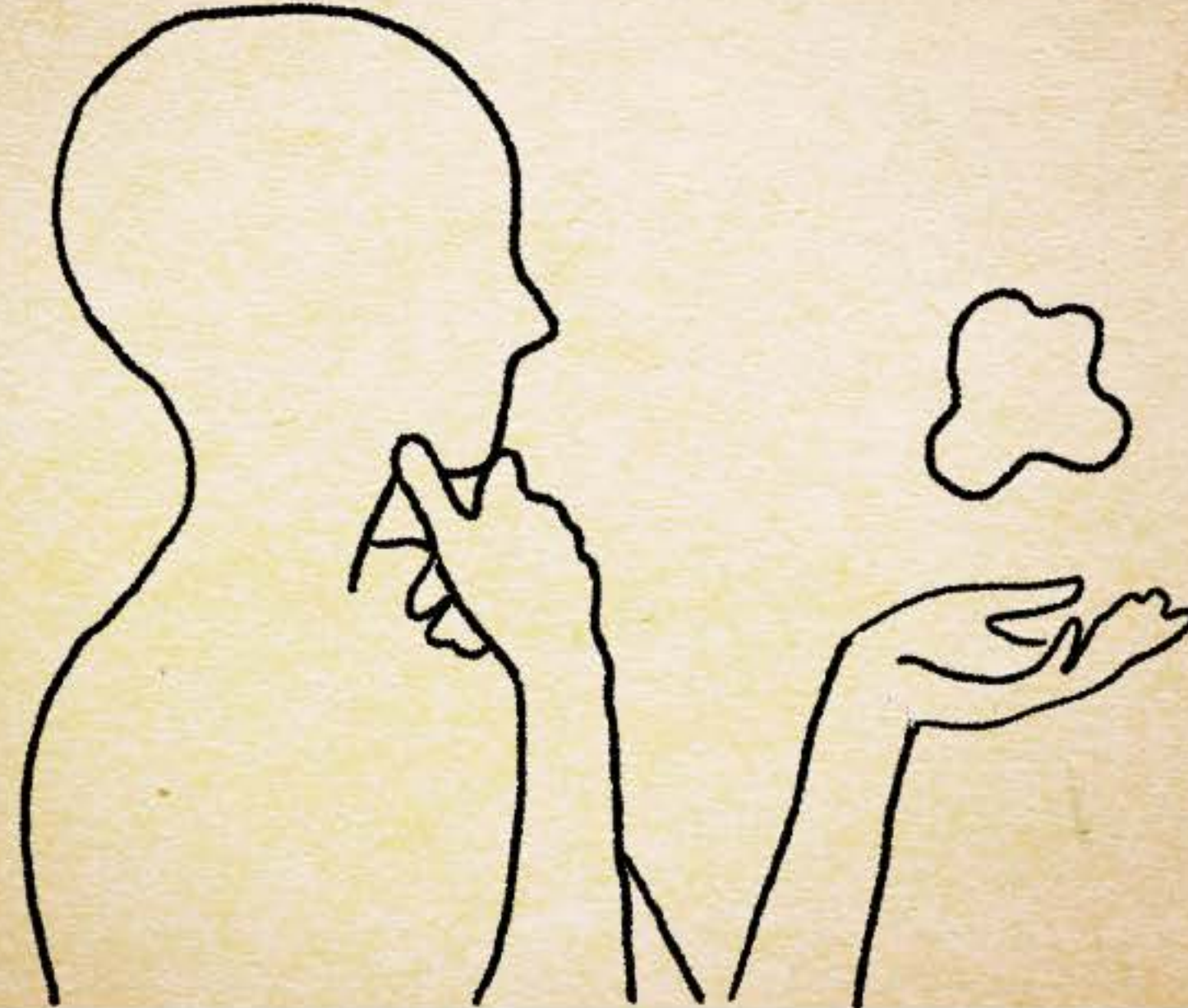
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न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात् ॥ ४.१६॥
na chaikachittatantraM vastu tadapramANakaM tadA kiM syAt 4.16

The mechanism of creation can not happen with a single expression of Mind. What could ever happen when there is nothing to be observed in comparison to the other



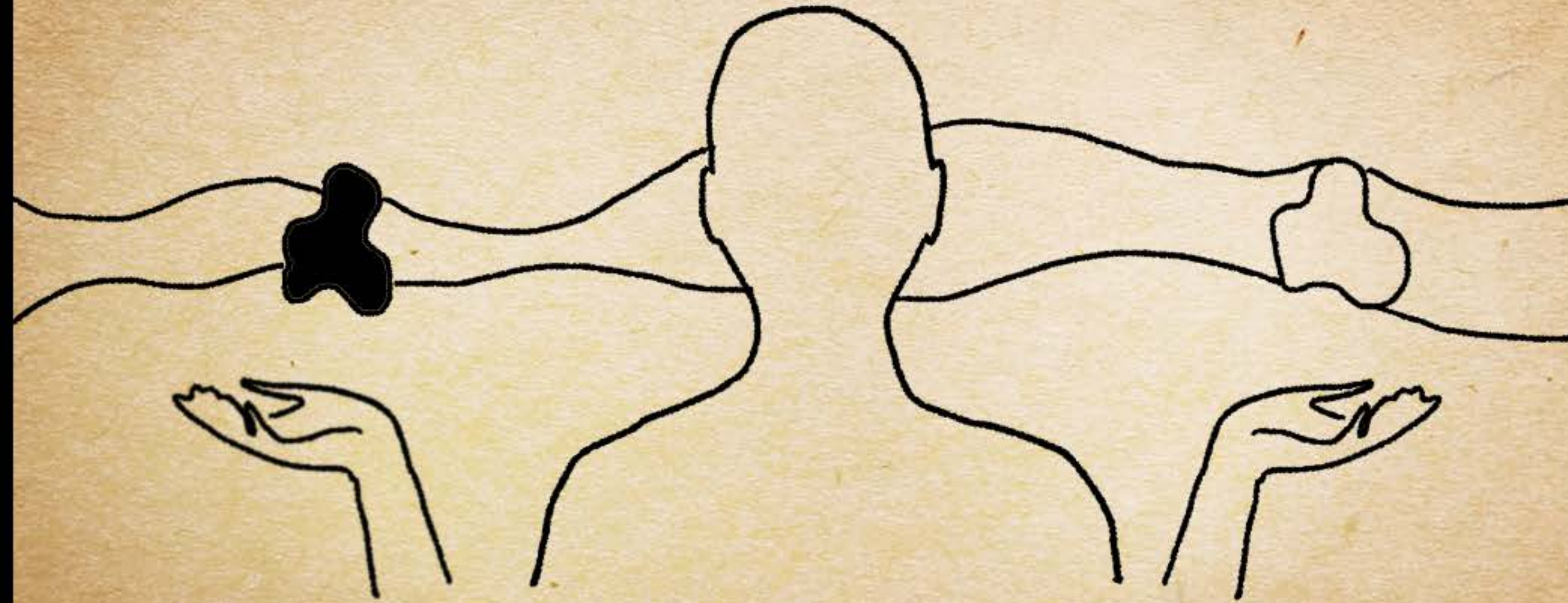
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तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम् ॥ ४.१७॥
taduparAgApekShitvAchchittasya vastu jnAtAjnAtam 4.17

Something is only known by a Mind it has coloured, or made an impression on; otherwise, it is not known



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सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥ ४.१८॥

sadA jnAtAshchittavRttayastatprabhoH puruShasyApariNAmitvAt 4.18

The cyclical actions of the mind are always known to
that superior sense of self, due to its nature of being
un-transforming



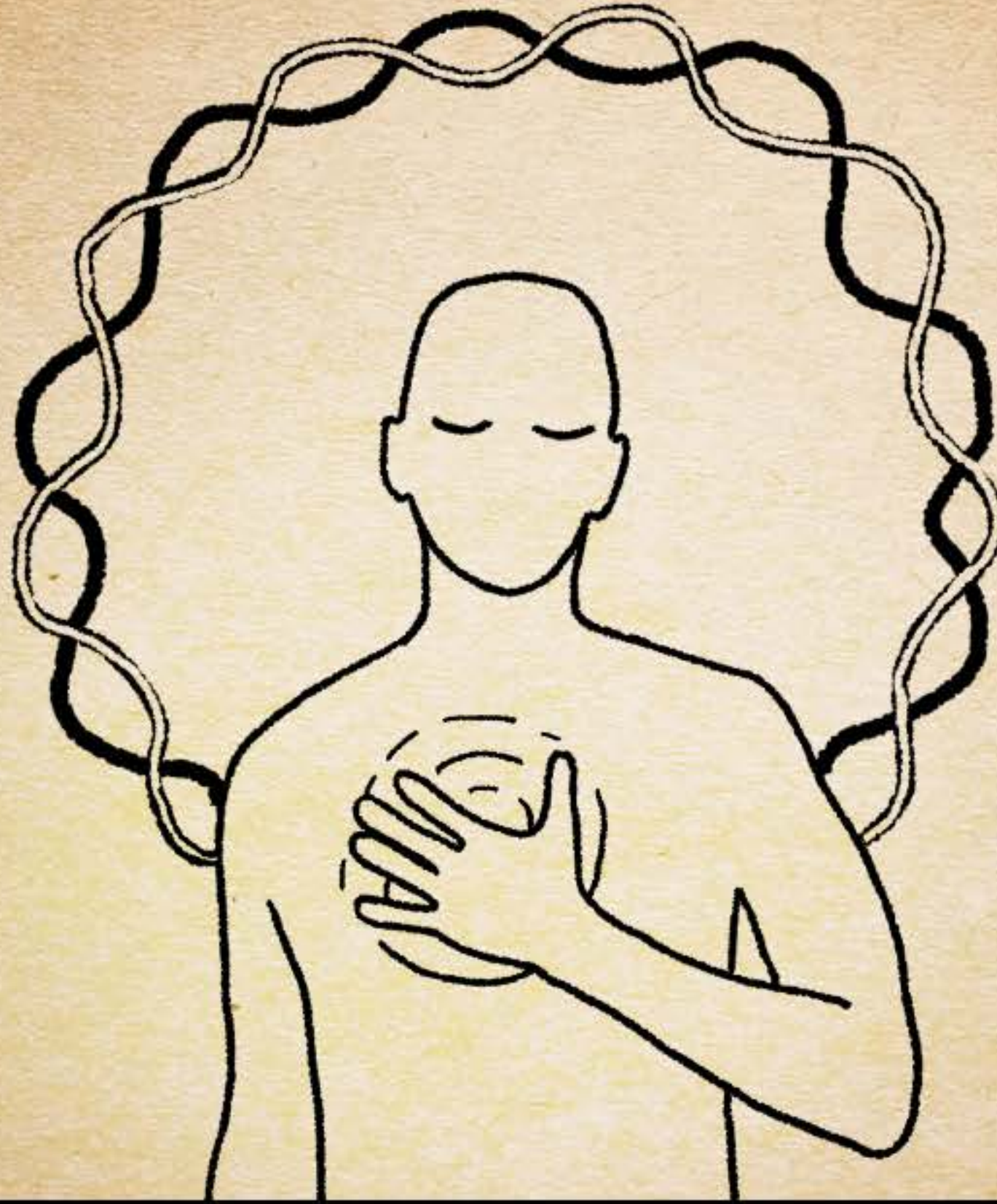
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न तत्स्वाभासं दृश्यत्वात् ॥ ४.१९॥

na tatsvAbhAsaM dRshyatvAt 4.19

That is not perceived to one's own self, due to the nature of
external sight



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एकसमये चोभयानवधारणम् ॥ ४.२०॥
ekasamaye chobhayAnavadhAraNam 4.20

And since both these perceptions can not be held at once

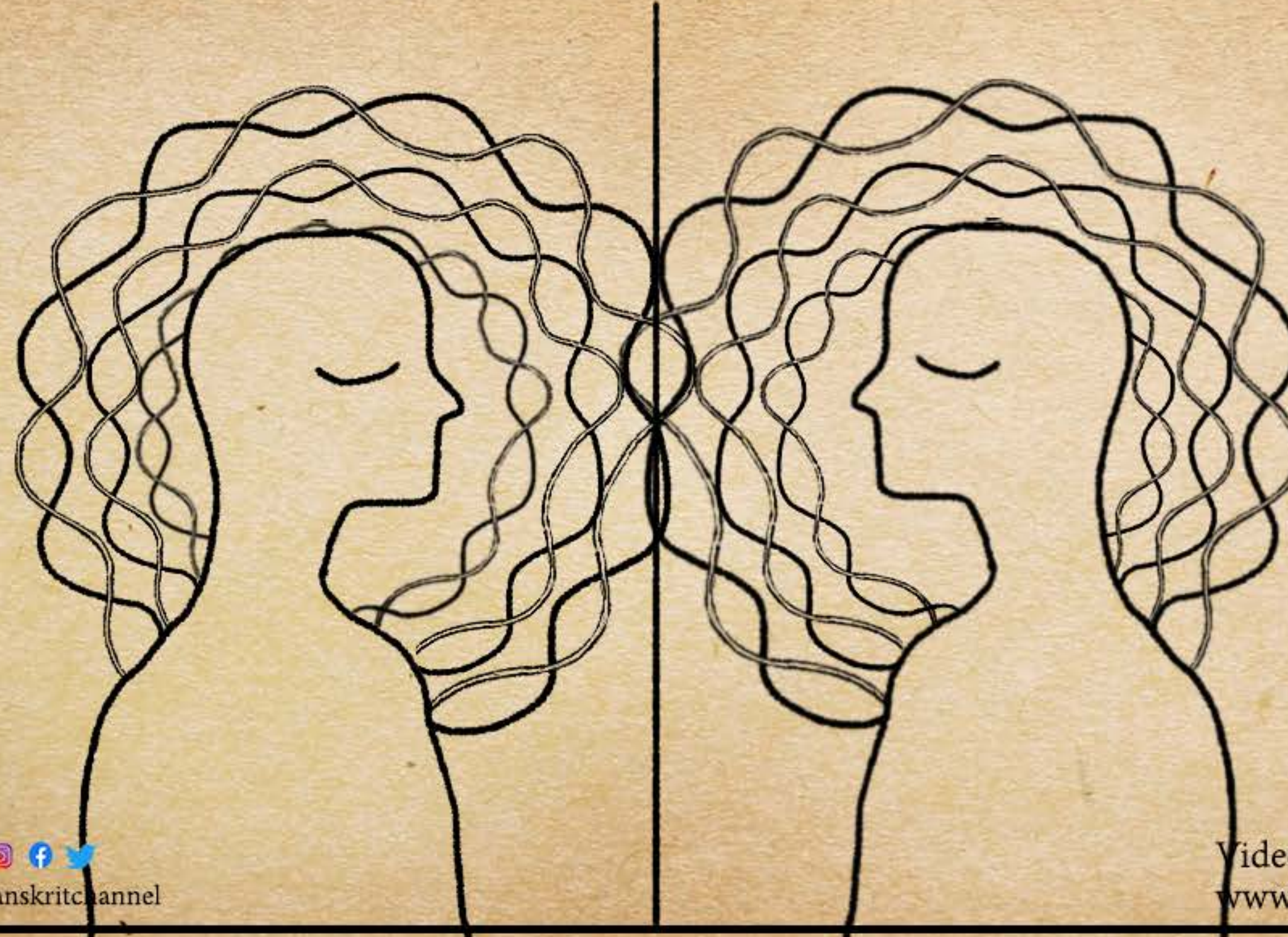




चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्करश्च ॥ ४.२१॥

chittAntaradRshye buddhibuddheratiprasangaH smRtisankarashcha 4.21

If chitta='Mind' which is like a mirror, were possible to be seen by itself, the chain of such perceptions would regress infinitely, mixing up and confusing smRti='Memory'



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चितेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ॥ ४.२२॥

chiterapratiskanramAyAstadAkArApattau svabuddhisanvedanam 4.22

Due to the apratisankrama='Unchanging Nature' of
chitta='Mind' when the perception of forms is born, that is
when one feels the activity of buddhi='Faculty of intellect'



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द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ॥ ४.२३॥

draShTRdRshyoparaktaM chittaM sarvArtham 4.23

The mind on which both the draShTR='Seer' and
dRshyam='That which is seen' are imprinted upon, fulfills all
of it's purposes

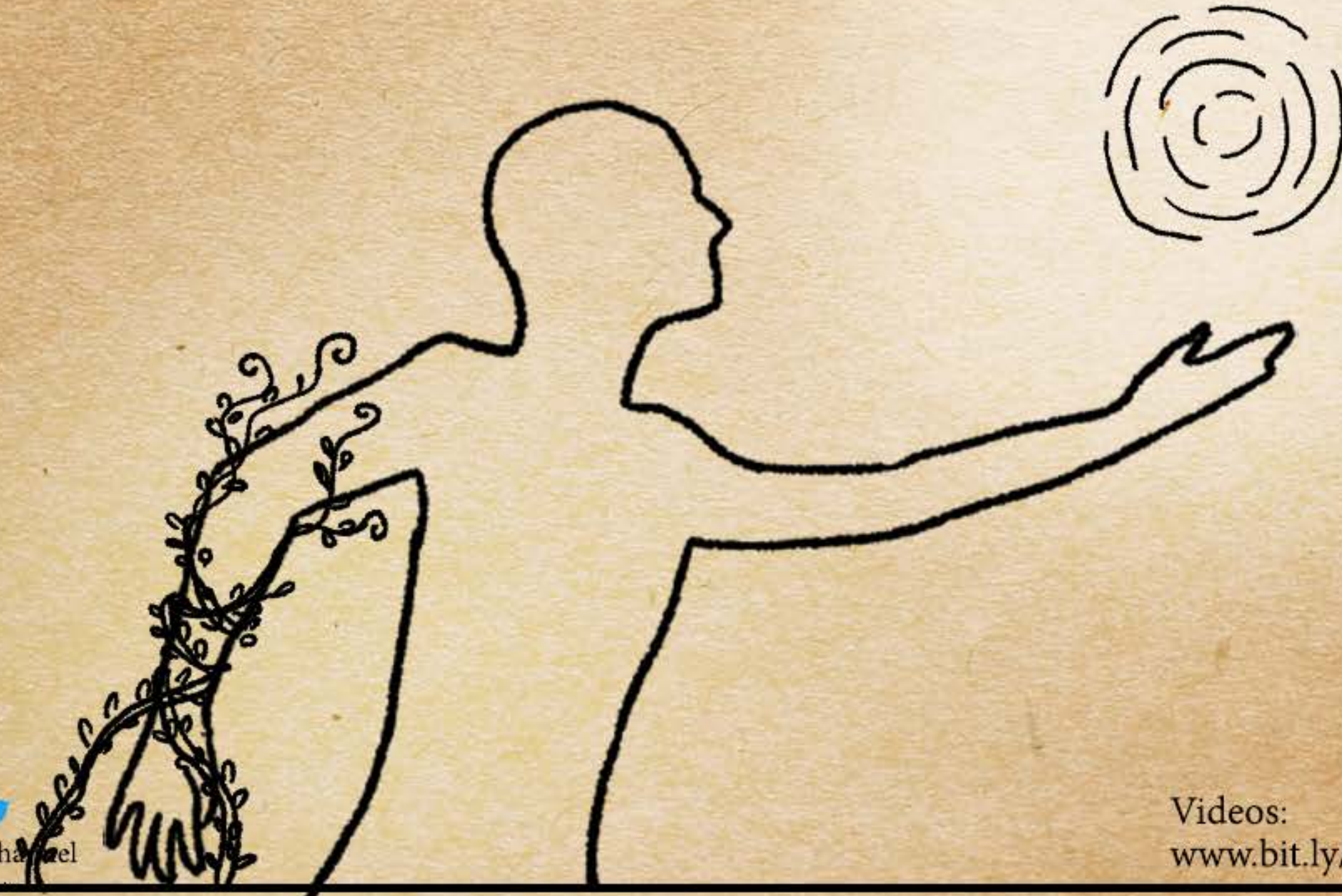




तदसंख्येयवासनाभिश्चितमपि परार्थं संहत्यकारित्वात् ॥ ४.२४॥

tadasankhyeyavAsanAbhishchitramapi parArthaM sanhatyakAritvAt 4.24

Even after being imprinted upon by countless latent tendencies, its purpose is something else, due to the nature of being employed by it



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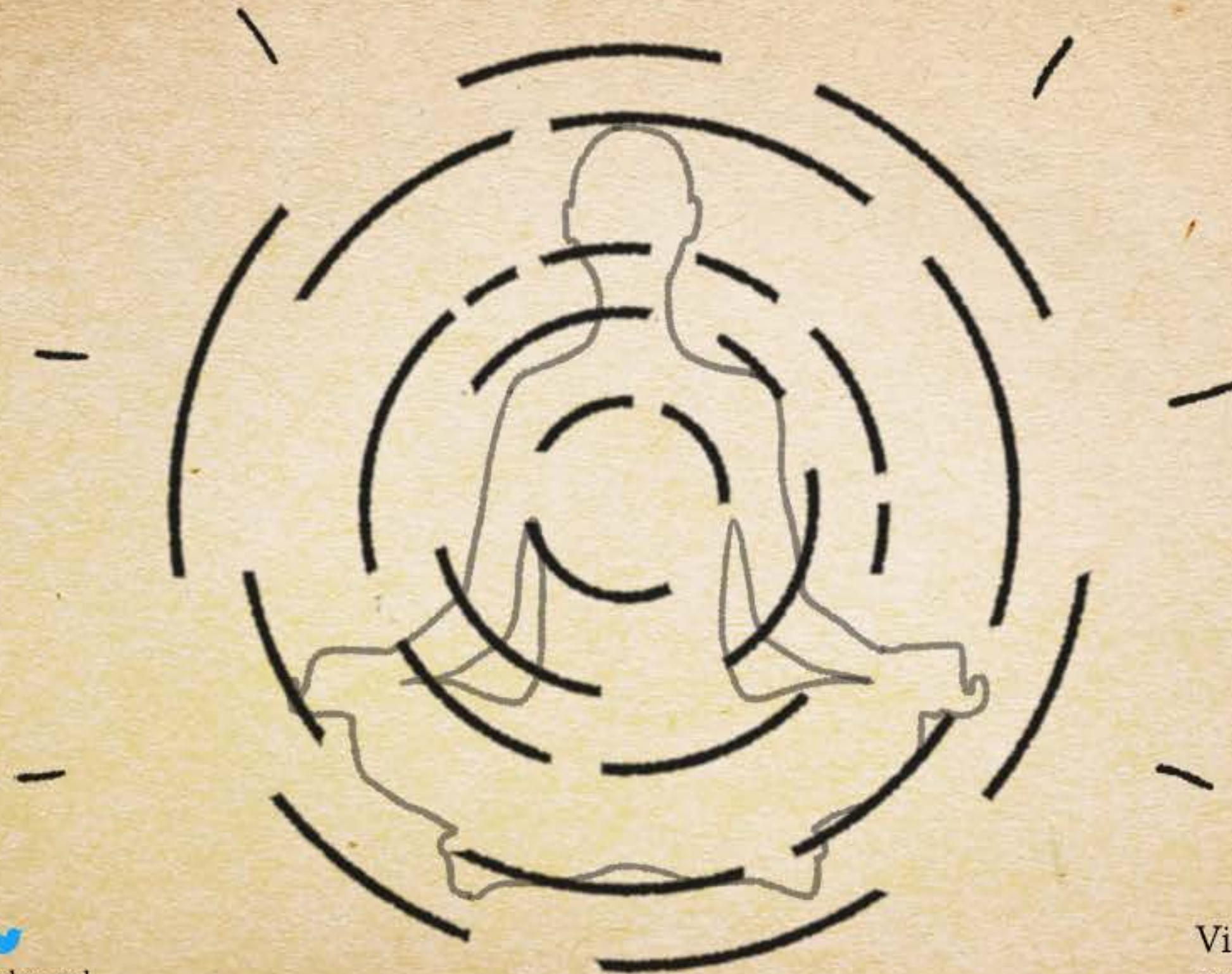
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विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः ॥ ४.२५॥

visheShadarshina AtmabhAvabhAvanAvinivRttiH 4.25

For the one who perceives everything completely, the very sense of self, and the feelings born out of it, cease to exist



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तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ॥ ४.२६॥
tadA vivekanimnaM kaivalyaprAgbhAraM chittam 4.26

It is then, that chitta='Mind' becomes inclined towards true discernment, and gravitates towards kaivalya='Unity'





तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ॥ ४.२७॥

tachChidreShu pratyayAntarANi sanskArebhyaH 4.27

Any gaps in this discernment, lead to the emergence of various thoughts and intentions, from the store-house of latent impressions



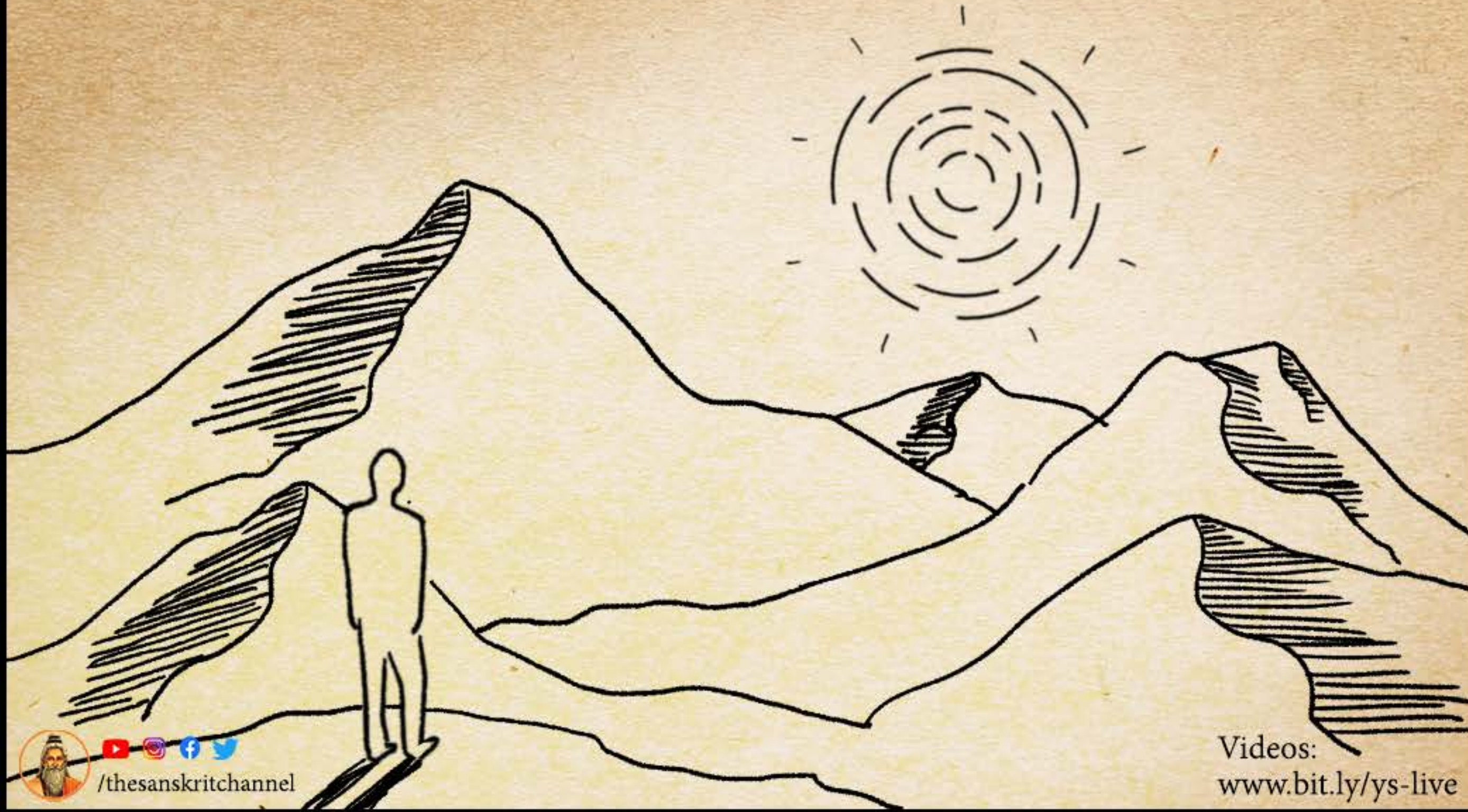
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हानमेषां क्लेशवदुक्तम् ॥ ४.२८॥

hAnameShAM kleshavaduktam 4.28

The process to overcome these is similar to the process of overcoming kleshas='Obstacles' as mentioned before



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प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः ॥ ४.२९॥

prasankhyAneapyakusIdasya sarvathA vivekakhyAterdharmameghaH samAdhiH 4.29

When one is not entangled with even the highest states of attainment, such distinguished discernment is called as dharma-megha-samAdhi='State of Equanimity that Liberates from One's Very Own Nature'



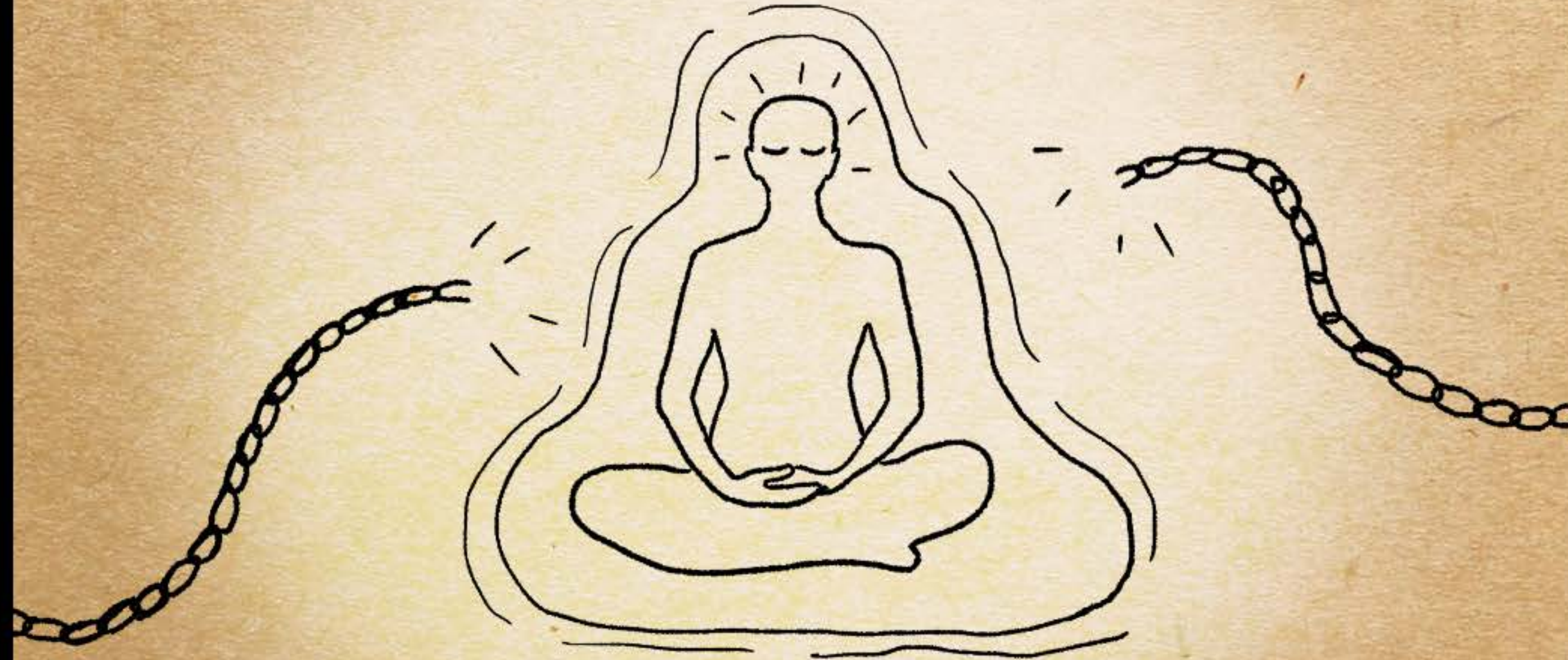
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ततः क्लेशकर्मनिवृत्तिः ॥ ४.३०॥

tataH kleshakarmanivRttiH 4.30

This realization extinguishes both the causes of suffering and the
cycle of cause and effect



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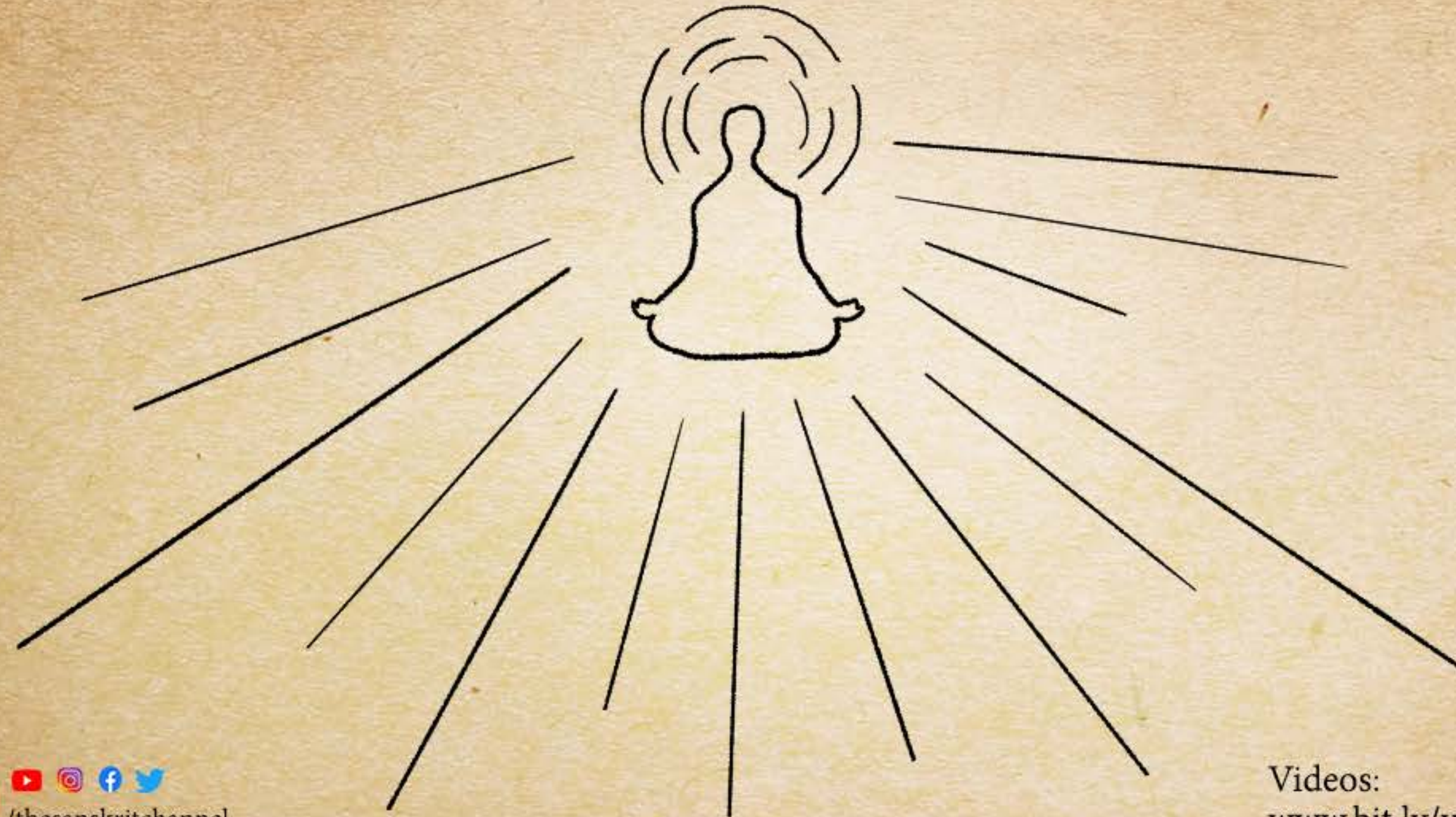
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तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम् ॥ ४.३१॥

tadA sarvAvaraNamalApetasya jnAnasyAnantyAjneyamalpam 4.31

Once all the veils and impurities concealing truth are washed away, one's insight becomes boundless, resulting in very little that is left to know



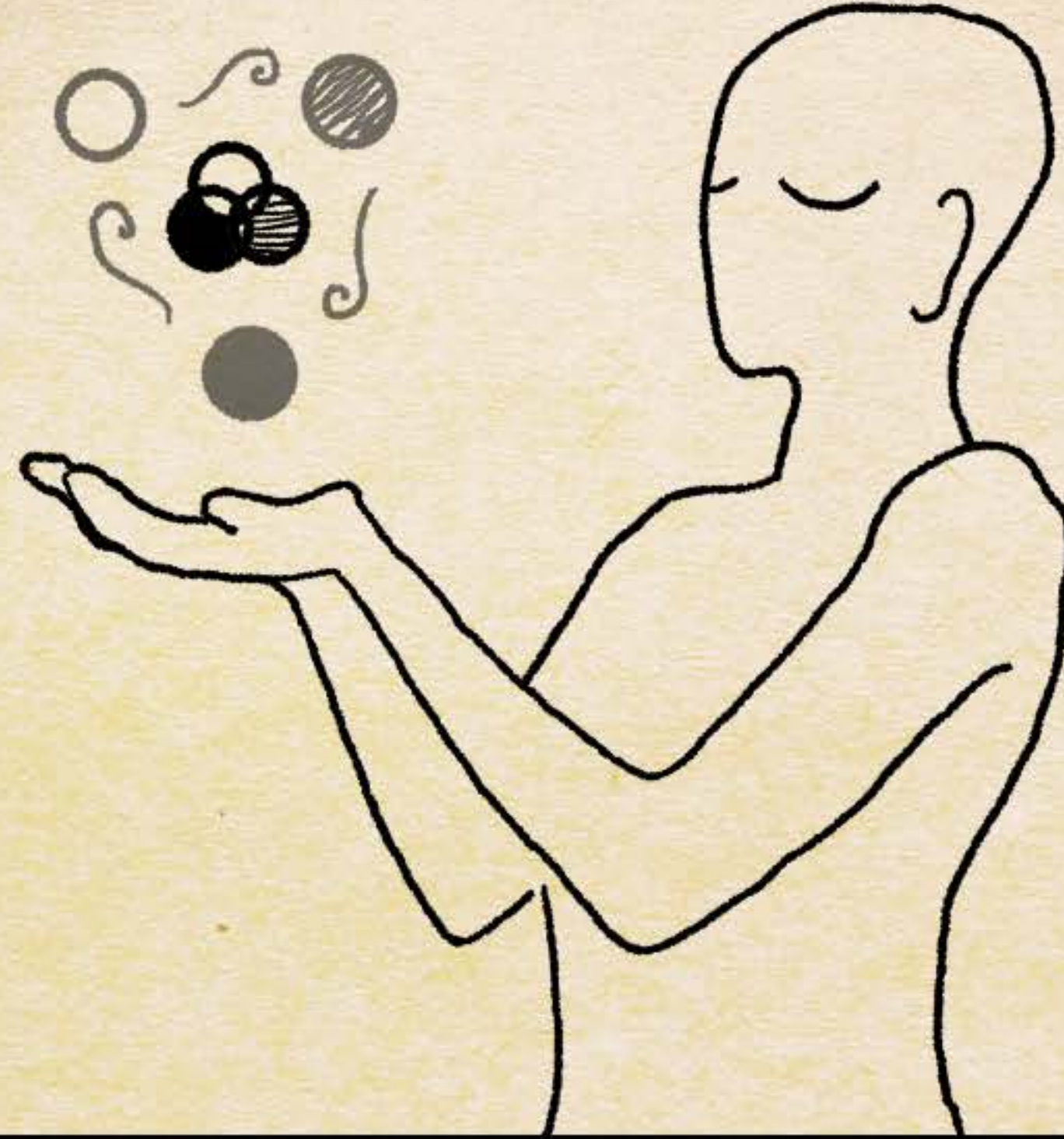
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ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ॥ ४.३२॥
tataH kRtArthAnAM pariNAmakramasamAptirguNAnAm 4.32

Then, once their purpose is fulfilled, guNas='Qualities' stop the series of transformations among themselves



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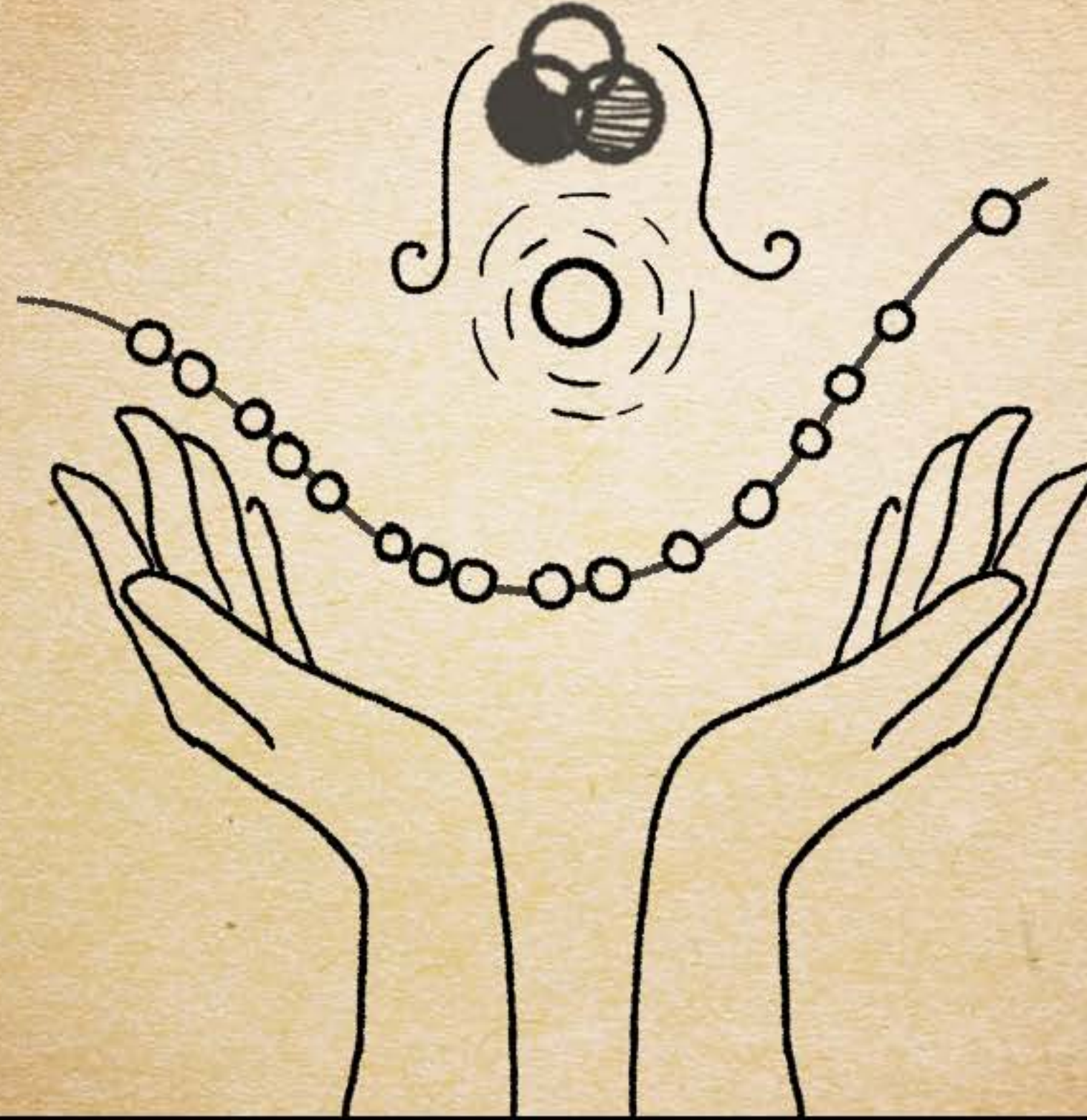
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क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः ॥ ४.३३॥

kShaNapratiyogI pariNAmAparAntanirgrAhyaH kramaH 4.33

At the end of these transformations, this continuous flow can be grasped as actually being a collection of discrete moments



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पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं

puruShArthashUnyAnAM guNAnAM pratiprasavaH kaivalyaM

स्वरूपप्रतिष्ठा वा चितिशक्तिरिति ॥ ४.३४॥

svarUpapратиShThA vA chitishaktiriti 4.34

The outcome of qualities that have absolutely no intentions associated with them, is called as kaivalya, and establishment in one's true self, is called as chitishakti='The power of Consciousness'



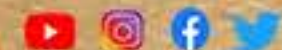
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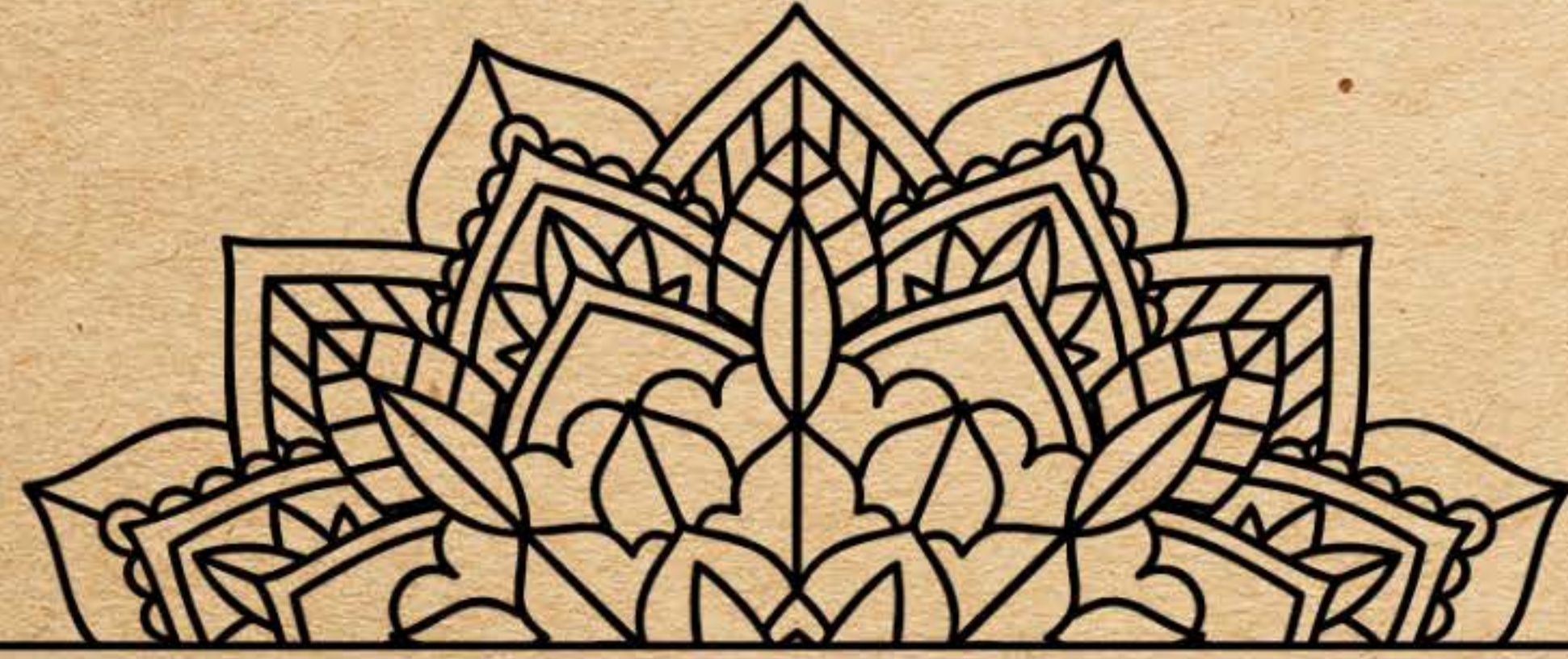
॥ इति पतञ्जलि-विरचिते योग-सूत्रे चतुर्थः कैवल्य-पादः ॥
iti patanjali-virachite yoga-sUtre chaturthaH kaivalya-pAdaH

Thus, is the fourth chapter, called kaivalyapAda
in the yoga sutras composed by Patanjali.



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॥ इति श्री पातञ्जल-योग-सूत्राणि ॥

iti shrI pAtanjala-yoga-sUtrANi

Thus, conclude the Yoga Sutras of Sage Patanjali



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