

1 Sutra IV.1

जन्मौषधिमन्त्रतपःसमाधिजाःसिद्धयः ॥१॥

janma-oṣadhi-mantra-tapas-samādhijāḥ siddhayaḥ

Siddhis (extraordinary powers) are either revealed at birth, or acquired through drugs, repeating a mantra, or self-discipline, or samadhi.

2 Sutra IV.2

जात्यन्तरपरिणामः प्रकृत्यापूरात् ॥२॥

jāty-antara-pariṇāmaḥ prakṛty-āpūrāt

The abundant flow of nature's energy brings about a transformation in one's birth, aiding the process of evolution.

3 Sutra IV.3

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् ॥३॥

nimittam-aprayojakam prakṛtīnām-varaṇa-bhedastu tataḥ kṣetrikavat

It's not a matter of stirring the potential tendencies into action but removal of the obstacles. Like a farmer irrigating his field, he removes the obstacle and the water flows freely on its own accord.

4 Sutra IV.4

निर्माणचित्तान्यस्मितामात्रात् ॥४॥

nirmāṇa-cittāny-asmitā-mātrāt

First there is a sense of individuality (asmita) then the constructs of the mind follow.

5 Sutra IV.5

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ॥५॥

pravṛtti-bhede prayojakam cittam-ekam-anekeṣām

Consciousness is one, but it branches into many different types of activities and innumerable thought-waves.

6 Sutra IV.6

तत्र ध्यानजमनाशयम् ॥६॥

tatra dhyānajam-anāśayam

Only the original mind which is uncovered by meditation is free from desires.

7 Sutra IV.7

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् ॥७॥

karma-aśukla-akṛṣṇam yoginaḥ trividham-itareṣām

The awakened yogi's actions are neither pure nor impure, moral nor immoral (because they come out of the original mind). But the actions of others are three-fold – pure, impure or mixed.

8 Sutra IV.8

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम् ॥८॥

tataḥ tad-vipāka-anugūṇānām-eva-abhivyaktiḥ vāsanānām

From these actions potential (samskaras) are created in the mind which become manifest when conditions are ripe.

9 Sutra IV.9

जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात् ॥९॥

jāti deśa kāla vyavahitānām-apy-āntaryām smṛti-saṁskārayoḥ ekarūpatvāt

Memory and samskaras (latent impressions) remain intact birth after birth.

10 Sutra IV.10

तासामनादित्वं चाशिषो नित्यत्वात् ॥ १० ॥

tāsām-anāditvam cāśiṣo nityatvāt

There is no end to this process as the desire to live is eternal.

11 Sutra IV.11

हेतुफलाश्रयालम्बनैः संगृहीतत्वादेशामभावे तदभावः ॥ ११ ॥

hetu-phala-āśraya-ālambanaiḥ-saṁgrhītatvādeśām-abhāve-tad-abhāvaḥ

Cause is closely connected to effect, when the cause disappears so does the effect.

12 Sutra IV.12

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम् ॥ १२ ॥

atīta-anāgatam svarūpato-‘sti-adhvabhedād dharmāṇām

Past and future exist only in the present, but not experienced in the present as they exist on different planes.

13 Sutra IV.13

ते व्यक्तसूक्ष्मा गुणात्मानः ॥१३॥

te vyakta-sūkṣmāḥ guṇa-atmānaḥ

Past, present and the future are of the nature of the gunas – stability, action and inertia and their interplay changes prakriti's properties into gross and subtle.

14 Sutra IV.14

परिणामैकत्वाद्वस्तुतत्त्वम् ॥१४॥

pariṇāma-ikatvāt vastu-tattvam

The uniqueness of all objects is created by the constant movement in the gunas.

15 Sutra IV.15

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः ॥१५॥

vastusāmye citta-bhedāt-tayorvibhaktāḥ panthāḥ

The same object is seen differently by different minds, depending entirely on the development of each mind.

16 Sutra IV.16

न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात् ॥१६॥

na caika-citta-tantram cedvastu tad-apramāṇakam tadā kimi syāt

An object is not dependent on a single mind. If it were what would happen to the object when not perceived?

17 Sutra IV.17

तदुपरागापेक्षत्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम् ॥१७॥

tad-uparāga-apekṣitvāt cittasya vastu-jñātājñātam

An object is either known or not known by the mind, depending on whether it is noticed by the mind.

18 Sutra IV.18

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥१८॥

sadājñātāḥ citta-vṛttayah tat-prabhoḥ puruṣasya-apariṇāmitvāt

The fluctuations of the mind are always known by the master (purusha) because purusha is never changing.

19 Sutra IV.19

न तत्स्वाभासं दृश्यत्वात् ॥१९॥

na tat-svābhāsaṁ drśyatvāt

Mind is not self-illuminating because it can be seen.

20 Sutra IV.20

एकसमये चोभयानवधारणम् ॥२०॥

eka samaye c-obhaya-an-avadhāraṇam

The mind cannot know itself and any other object simultaneously.

21 Sutra IV.21

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसंकरश्च ॥२१॥

cittāntara drśye buddhi-buddheḥ atiprasaṅgaḥ smṛti-saṁkaraś-ca

If it were assumed that a second mind illuminates the first, then there would be infinite regression of one illuminating the other. This would cause confusion of memories.

22 Sutra IV.22

चितेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ॥२२॥

citer-aprati-samikramāyāḥ tad-ākāra-āpattau svabuddhi sami-vedanam

Consciousness distinguishes its own awareness and intelligence when it reflects and identifies its source - the changeless seer - and assumes his form.

23 Sutra IV.23

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ॥२३॥

draṣṭṛ-drśy-opa-raktam cittam sarva-artham

When consciousness reflects the knower and the known it becomes all-comprehending.

24 Sutra IV.24

तदसंख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात् ॥२४॥

tad-asankhyeya vāsanābhiḥ citram-api parārtham samhatya-kāritvāt

As consciousness is coloured by innumerable samskaras it acts for others because it works in association.

25 Sutra IV.25

विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः ॥२५॥

viśeṣa-darśinaḥ ātmabhāva-bhāvanā-nivṛttiḥ

One who realizes the distinction between citta and atma, the sense of separation between the two disappears.

26 Sutra IV.26

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ॥२६॥

tadā viveka-nimnam kaivalya-prāg-bhāraṁ cittam

Then consciousness strongly gravitates to the seer and ultimate liberation.

27 Sutra IV.27

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ॥२७॥

tac-chidreṣu pratyaya-antarāṇi saṁskārebhyaḥ

Even with this strong movement one should still be so careful that hidden samskaras do not rise and cause a division between seer and seen.

28 Sutra IV.28

हानमेषां क्लेशवदुक्तम् ॥२८॥

hānam-eṣāṃ kleśavad-uktam

The removal of these samskaras is to be done in the same as destruction of the kleshas (obstacles).

29 Sutra IV.29

प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः ॥२९॥

prasamkhyāne-'py-akusīdasya sarvathā vivekakhyāteḥ dharma-meghas-samādhīḥ

Then will follow samadhi (freedom from afflictions and karmas).

30 Sutra IV.30

ततः क्लेशकर्मनिवृत्तिः ॥३०॥

tataḥ kleśa-karma-nivṛttiḥ

Then comes the end of afflictions and karma.

31 Sutra IV.31

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम् ॥३१॥

tadā sarva-āvaraṇa-malāpetasya jñānasya-ānantyāt jñeyamalpam

When the veils and distortions of the mind are removed the infinite knowledge obtained is so much greater than the trivial information generated by the finite mind.

32 Sutra IV.32

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ॥३२॥

tataḥ kṛtārthānāṃ pariṇāma-krama-samāptir-guṇānām

Having fulfilled their object, the process of change in the three gunas comes to an end.

33 Sutra IV.33

क्षणप्रतियोगी परिणामापरान्तनिग्राह्यः क्रमः ॥३३॥

kṣaṇa-pratīyogī pariṇāma-aparānta nirgrāhyah kramah

As the mutations of the gunas cease to function, time, the uninterrupted movement of moments, stops. This deconstruction of the flow of time is understandable only at this final stage of emancipation.

34 Sutra IV.34

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति ॥३॥

puruṣa-artha-śūnyānāṃ guṇānāṃ-pratiprasavaḥ kaivalyaṃ svarūpa-pratiṣṭhā vā citiśaktir

Kaivalya (liberation) comes when the yoga has fulfilled the four aims in life - and has transcended the gunas. Aims and gunas are involuted and return to their source. Consciousness is established in its real nature. That is all!