

Message 58

Church "Saint Atanasee", Perustitsa, Bulgaria, 18.06.2003

YOGA SUTRAS OF PATANJALI

KAIVALYA PADA

Aloneness is the fourth and the final step

1. *Janmau- 'sadhi-mantra-tapah-samadhi-jah siddayah*

Perfection and excellence (*Siddhayah*) are the outcome of birth, herbs, sacred sounds, burning mental conditioning and finally equanimity (*samadhi*).

2. *Jati-antara-parinamah prakritya-apurat*

It is the overflowing grace of nature (*Prakriti-apurat*) that results in the transformation of one trait (*guna*) to the other (*jati-antara*).

3. *Nimittam aprayojakam prakritinam varana-bhedas tu tatah ksetrikavat*

Like a farmer (*Ksetrikavat*) who merely removes obstacles (*varana-bheda*) to natural growth; although one's activities may seem important (*nimittam*), they are not really necessary (*aprayojakam*) for the traits (*gunas*) or nature (*prakriti*) to perform eventually.

4. *Nirmana-chittani asmita-matrat*

All the concoctions of the mind are just aspects of ego (*asmita-matra*).

5. *Pravritti-bhede prayojakam chittam ekam anekesam*

It is different conditioned responses (*pravritti-bhede*) that produce the various fragmentations of the mind (*chittam-ekam-anekesam*).

6. *Tatra dhyana-jam anashaya*

Freedom from accumulation (*anashayam*) is the beginning of meditation (*dhyana-jam*).

7. *Karma-ashukla-akrisnam yoginas trividham itaresam*

The actions of yogis are neither good nor bad because they are free from opposites [as a result of direct perception], whereas the activities of others are of three kinds - good, bad and mixed [as a result of concepts and conditioning].

8. *Tatas tad-vipaka-anugunanam eva vasananam*

Cravings and desires requiring fulfillment manifest themselves in accordance with the turbulence of one's traits and tendencies (*gunas*). [This turbulence or immense intensification is the I-ness].

9. *Jati-desha-kala-vyavahitanam apy anantaryam smrti-samskararayo eka rupaivat*

The structure of experience and conditioning is similar in all humanity despite differences of birth, place and time. The existential eternity is outside this structure

10. *Tasam anaditvam cha ashiso nityatvat*

Existential eternity is beginninglessness (*anaditvam*), benediction (*ashisah*) and endlessness (*nityatvat*).

11. *Hetu-phala-ashraya-alambanaih samgrihitatvad esam abhave tad abhavah*

The absence of accumulated habitual reactions (*hetu-phala*) in which a cause always leads to a particular effect (*ashraya-alambanaih*), results in freedom from the structure of experience and conditioning (*tat-abhavah*).

12. *Atita-anagatam svarupato asty adhva-bhedad dharmanam*

In the natural state, beyond past and future [the domains of the mind], one is available to a penetrating insight into that which holds life (*adhwabhedad dharmanam*).

13. *Te vyakta-sukshmah gunaatmana*

And thus the subtle aspects of the mind's conditioning are revealed.

14. *Parinamai-ekatvad vastu-tattvam*

The consequence (*parinam*) of these revelations is non-duality and that is the existential reality (*vastu-tattvam*).

15. *Vastu-samye chitta-bhedat tayor vibhaktah panthah*

Harmony with existential reality then manifests (*panthah*) by transcending all the differences, dualities and divisions of the separative consciousness (*chittabhedat-tayor vibhaktah*).

16. *Na cha eka-chitta-tantram vastu tad-apramanakam tada kim syat*

Existential reality is not concerned with the matters of the separative consciousness (*na cha eka chitta tantram vastu*). What would happen if (*tada kim syat*) cognition by the separative consciousness (*chitta*) did not take place (*tat-apramanakam*)?

17. *Tad-uparaga-apeksitvat chittasya vastu jnata-ajnatam*

Existential reality remains known and unknown (*vastu jnata-ajnatam*) depending on one's degree of involvement in the mind's mechanisms (*tad-uparaga-apeksitvat chittasya*).

18. *Sada jnanatah chitta-vrittayas tat-prabhoh purusasya aparinamitvat*

Cosmic intelligence is consequence-less, change-less, choice-less and eternal (*purusasya aparinamitvat*). Only it can always see (*sada jnatah*) the protective mechanisms of the mind and ego (*chitta-vrittayah*) and can supercede them (*tat-prabhoh*). [That is, can set us free from mind-ego in spite of it remaining available for practical functioning].

19. *Na tat svaabhasam drishyatvat*

This (*chitta* - separative consciousness) cannot observe itself, nor can it understand itself (*svaabhasam*).

20. *Eka-samaye cho 'bhaya-anavadharanam*

Cosmic intelligence and ego-mind (*ubhaya*) cannot be held (*anavadharanam*) simultaneously (*eka-samaye*).

21. *Chitta-anantaradrishye buddhi-buddher atiprasangah smrti-samskarah cha*

Disorders in the field of memory and in the structure of experience (*smrti-samskarah cha*) occur when perception (*buddhi-buddheh*) is confused (*atiprasangah*) by mental images and investments (*chitta-anantaradrishye*).

22. *Chitter apratisamkramayas tad-akara-apattau svabuddhi-samvedana*

When the mind ceases to contaminate perception (*chitteh-aprati samkramaya*), then 'what is' (*tad-akara*) arises (*apattau*). This leads to perception (*samvedanam*) and insight (*swa-buddhi*).

23. *Drastri-drishyya-aparaktam chittam sarva-artham*

To transcend beyond (*aparaktam*) mind's division between the observer and the observed (*drastri-drishyya*) reveals the wonder of all existence (*sarvartham*).

24. *Tad-asamkhyeya-vasanabhish-chitram api para-artham samhatya kariyvat*

Then harmoniousness (*samhatyakariyvat*) with the otherness (*Paratham*) is possible despite (*api*) the continued existence of innumerable (*asamkhyeya*) images (*chitram*) produced by motives (*vasanas*).

25. *Vishesa-darshina atma-bhava-bhavana-vinivrittih*

When the total annihilation of the feeling of I-ness takes place (*atma-bhava-bhavana-vinivrittih*), an indefinable yet immanent seeing (*vishesa-darshinah*) is possible.

26. *Tada hi vivekanimnam kaivalya-pragbharam chittam*

Then separative consciousness (*chittam*) becomes inclined to a profound conscience (*vivekanimnam*) and is thus tilted towards aloneness (*kaivalya-pragbharam*).

27. *Tad-chidresu pratyaya-antarani samskarebhyah*

Holes in this conscience (*tad-chidresu*) may still appear because of conditioning (*samskarebhyah*), other feelings and emotions (*pratyayantarani*).

28. *Hanam esam kleshavad ukta*

Negating (*hanam*) such (*esam*) conditioning is said to (*uktam*) remove many kinds of suffering (*kleshavad*).

29. *Prasamkhyane'pi akusidasya sarvatha viveka-khyater dharma-megha samadhih*

In equanimity (*samadhi*) there is an increasing intensification (*megha*) of the natural state of being (*dharma*). The climax of a conscientious consciousness (*viveka-khyateh*) is always (*sarvatha*) a state of tranquil wakefulness. And this happens when there are no aspirations whatsoever, even (*api*) for *samkhya* knowledge, that is, when one is totally disinterested (*akusidasya*) in all pursuits.

30. *Tath klesha-karma-nivrittih*

Thereafter arises freedom from affliction and suffering (*klesha*) and from the cycle of cause and effect (*karma*).

31. *Tada sarva-avarana-mala-apetasya jnanasya anantyat jneyam alpam*

Then by the denial (*apetasya*) of all veils and impurities (*sarva-avarana-mala*), wisdom becomes infinite (*jnanasya anantyat*) and hardly anything is left to be curious about (*jneya*).

32. *Tatah krita-arthanam parinama-krama-samaptir gunanam*

Thereafter, for the blessed ones (*kritarthanam*), the consequences (*parinama*) of the phenomenon (*krama*) of conditioned reflexes disappear (*Samaptih*). An absolute freedom indeed.

33. *Ksana-pratiyogi parinama-aparanta-nirgrahyah kramah*

The veracity of the phenomenal consequences of conditioned mind is to be perceived (*nirgrahyah*) from moment to moment (*ksana-pratiyogi*).

34. *Purusha-artha-shunyanam gunanam pratiprasavah kaivalyam svarupa-pratistha va chiti-shakter iti*

The elimination of the entity appearing as self (*purusa-artha*) leads to involution and the absorption (*pratiprasavah*) of all conditioning (*gunanam*). This consolidates the natural state and gives rise to total aloneness (*kaivalyam svarupa-pratistha*). Now one is wholly available to cosmic intelligence (*chiti*) and energy (*shakti*). Now silence (*iti*).

OM TAT SAT