KAIVALYA PĀDA

It has already been said earlier that before going to describe what actually happens at the stage of Kaivalya, Patanjali has to meet some objections that demand satisfaction. For this Patanjali writes Kaivalya-Pāda.

In the Kaivalya Pāda are expounded all those essential philosophical problems which are involved in the study and practice of Yoga. The nature of the Citta and its perception, of desire and its binding effect, of Kaivalya and the results which follow it, are all dealt with briefly but systematically to enable the student to have an adequate background of theoretical knowledge. Since all these topics are connected in one way or another with the attainment of Kaivalya, the Pāda is called Kaivalya Pāda.

One should not forget that Patanjali, while composing Yoga sūtras, kept in mind the tradition of Indian writers. According to the rules of Sāṃskṛta rhetorics, all the writings must begin with the Upakrama, end with an Upasamkāra and there must be perfect conformity between the Two. Without this his writings have no Sastric merit. Patanjali starts his
Yoga-Darsana with Upakrama by clearly stating the theme and the scope of his subject. He has begun his book with the assumption of a Citta. From the fourth Sutra of Kaivalya pada he begins his Upasamhâra by proving logically the existence of a Citta. Here in the last Pada, he explains what that Citta is and how only in the Dharmamegha Samâdhi all its activities cease finally by taking the Samprajñâta Path. After Dharmamegha it simply remains a question of time. In due course what remains of a Citta— which then, in fact, is only a name, gradually melts away into what it is beyond any power to express. With the activity of the attributes the Citta begins its existence and with the cessation of their activity it meets its end.

In the previous chapter of Vithuti Pada evolution of superhuman powers (Siddhis, higher powers) during the course of Yogic practices is described, and stress is laid that superhuman powers (Siddhis) should be applied for the sake of becoming one’s True-Self. This Chapter of Kaivalya Pada is devoted especially to the process of liberation and to the application of Siddhis (higher powers) for the sake of Kaivalya where one can become one’s True-Self and can get rid of sufferings. Samâdhi is a good source of getting Siddhis (superhuman powers). Here question arises: Is Samâdhi the only means of getting Siddhis,
are not available other means for this? To this Patanjali replies:

1  Janmamsadhi-mantra- tapah-samadhi-jah siddhayah

'Birth, chemical preparations, the creative power of sound, asceticism and Samādhi induced by Yogic practices are the five means of attaining Siddhis (higher powers)'.

In this Sūtra Patanjali states that Siddhis are generated in five different ways. Some are endowed with them congenitally. As observed by Vyāsa it is the result of their efforts in the past births. Some powers are generated by means of chemical processes. Alchemy is an instance of such powers; the atom and hydrogen bombs must also come under the same category. Powers can also be created by Mantras. The newly developing science of supersonics is treating the path of Mantra. They can be created by Tapas also. Tapas has already been explained earlier in Kriya-Yoga. They can also be generated by Yogic practices (Samādhi).

It is not to be supposed that all powers are generated alike by these five means. The powers generated by the first two means are comparatively of inferior order,

1. Vyāsa-Bhāṣya; IV-1
while those attained by the next two are neither absolutely independent nor limitless. All that can be achieved by these four, is achieved by Yoga.

One should remember that powers can also be had through Divine Grace. But there is a great difference between the powers acquired by Divine Grace and by Yogic practices i.e. Samyama which is among the scientific means of doing so. Not that the powers are of any other kind but the difference lies in the freedom of using the powers. The possessor of the powers acquired through a Samyama is at full liberty to spend them as he may choose, with the only condition that he must take the responsibility thereof. It is not so with the possessor of the powers gained through superhuman agencies (Divine Grace). It is just like making atom-bombs oneself and depending for them on the goodness or friendship of a mighty power such as America or Russia. However mighty the friendly power, being itself subject to the internal law, is likely to fail one in the nick of time, while the producer of the Atom-bombs, however the tiny may be the state, can use them accordingly as it chooses and be prepared to brave the consequences of such a behavior.

Patañjali has mentioned five means of generating superhuman powers. Of those five, the importance of the
The first two are now recognised by modern science also. But the utility of the last three is still doubtful and easily questioned by the modern man of baffled scientific notions of today. Five or three, how can these accomplish things that are obviously beyond the reach of human capacity? How are they to stem the course of Nature and transform objects into what they are not? To this Patanjali replies:

2. Jāty-antra-parināmaḥ prakṛtyapūrāt

' The transformation of one species or kind into another is due to the supply of requisites by Prakṛti.'

According to Sāmkhya Yoga there is nothing new in the whole creation. What once is there can never be bought not only in the philosophical sense, but in the right sense as expressed in the Gita: "Of the unreal no being there is; there is no non-being of the real."

The existence and destruction of the things simply mean combinations and dissolution of the one ever-abiding substance. With the necessary knowledge and power, it is not difficult to dissolve things and reconstruct them out of the same material according to one's desire.

2. Bhagavad-Gītā; I:16.
Change of one thing into another can easily be understood, but it may be asked as to how events that have happened and melted away in the long past, or that are to take place in an infinite future and, therefore, have not taken their shape, can be experienced (known). Patañjali's answer to this is very simple:

3 Nimittam apravojakam prakṛtim eva varana-bhedas tathā tathā kaśetrikavat.

'The incidental cause does not move or stir up the natural tendencies into activity; it merely removes the obstacles, like a farmer (irrigating a field).

As already explained, there is nothing new in the whole creation. Whatever a man can possibly desire or fancy is already there, either in the depths of the past, or in the womb of the future, on this plane or in the limitless expanse of the unseen planes. One should not forget that all such distinctions as past and future are relative. This literally means that the events do not happen, one comes across them. They are always there in the never fading presence, but separated from the observer by the barriers of time and space. What actually happens when the Yogi desires to have the experience of an event in the dead past or in the remote future is, the removal of these barriers, not that there is any new creation. The effort of man is not the real
cause of any change. It simply removes the obstacles and the changes take place of their own accord. But, the effort must be in the right direction like the actions of a gardener who so cleverly removes the obstacles and so directs the flow as to water the desired land.

A question naturally arises that all this may be right in the case of things, but, in the case of events in which the living beings are involved, what about their actions? For, behaviour is impossible without a Citta behind it. To this Patañjali replies:

4 Nirmāṇa-Cittani Asmita-mātrat.

'From the egoistic-element in the Citta proceeds the Nirmāṇa-Cittas'.

Suppose a Yogi wants to wipe off his Karmas and to be liberated for good in this very birth. But, according to his 'Karma' it is a matter of many births. Can he do so? Patañjali's answer is 'Yes'. He can do so by creating many bodies by the process as described in the previous two Sūtras. These created bodies are called Nirmāṇa-Kāryas. For creating such bodies the Yogi has to collect material from the Prakṛti. In order to make a personality real, such a body must have in it the Citta element also. How this Citta element is supplied is the question. It proceeds from the egoistic element (Asmita)
In the Citta of the Yogi. In short, the Nirmāṇa Cittas are the direct emanations from the Citta of the Yogi who creates the body, Yoga asserts that a Yogi can create Cittas as well as things and direct them also.

The conscious will of the Yogi can create as many Cittas as he desires. This naturally invite some questions. If so many Cittas gather together, how is it that they do not run riot with each other and defeat the purpose of the creator? To this Patanjali replies:

5 Pravṛtti-bhede pravojakam cittam ekam anekeṣām

Though the activities of the different Nirmāṇa-Cittas are various, the one original Citta is the controller of them all'. When the function of these Nirmāṇa-Cittas are conflicting, it is the original Citta that controls all the emanations.

The Cittas thus created are naturally dependent on the creating Citta(original Citta). There is no independent living force in them. The creating Citta can, therefore, has a complete control over them. Hence there is no possibility of any conflict.

Here in this Sūtra it is stated that a Yogi can create as many bodies and Cittas as he chooses to do. But Citta is the receptacle of five Kleśas and their
consequent Karma, the source of the miserable cycle of life and death; and dissolution of the Citta is the finale of Y\-gga. It will be easy to understand how difficult it is to destroy this source of misery. It has been already mentioned that Yogis can create Cittas and direct them also. If the Citta of a Yogi were to emanate immeasurable Cittas, there will be no end to misery and no emancipation at all. The very purpose of the science would thus be defeated. To this Patanjali answers simply and clearly in the next Sutra:

6 Tatra dhyānajam anasayam

Of these Cittas, the emanated Citta is without the receptacle of Karma.

There are two kinds of Citta in a cosmos; one that is born in the course of evolutionary processes of the cosmos and the other that is generated by the emanation from a Yogi's Citta. Of the two, Patanjali says that the one born of the emanation has only temporary existence. It acts like the catallelitical agent of modern Chemistry. It helps the Yogi to consume his Karma and after the consumption, retires to the original Citta.

This Sutra is one of the many disputable Sutras. The absolute wrong-interpretation of Vyāsahās misled all commentators following him. Vyasa understands 'Tatra'
as "Pāṇcavidham nirūṇa-cittam janmauṣadhinātram-tapaḥ samādhiḥ siddhayāḥ iti tatra" etc. and means that birth, chemical combinations, mantra or the power of word, penance and yoga are the five means of attaining siddhis or superhuman powers. Vyāsa is right in supposing that the power of creating cittas is also a siddhi i.e. power. But, he is absolutely mistaken when he holds that this power can be gained by any of the five means. Such a citta can only be generated in the cosmic process of evolution or by a citta that has already developed the creative power through yoga. It is nowhere stated in the whole of the Sanskrta literature that birth or chemical means can produce such emanations from a citta.

So 'Tatra' here does not mean 'among the five', but 'out of the two' (one original citta and the other created by yoga).

It may also be asked that, if even after the attainment of samyama the yogi goes on doing such miracles for satisfying his desires or for any purpose, he must get himself again entangled into the network of fresh karma. The karma must be wiped off by enjoyment which again gives birth to new karma. How is then the yogi to get rid of it and attain his goal? To this Patañjali replies:

7 Karmasuklakrṣṇam Yogīnas tri-vidham itaresam -

3. Vyāsa-Bhāṣya: IV.6
While the actions (Karma) of other people are of three kinds, viz. white, black and mixed, those of a Yogi are neither black, nor white, nor mixed; they are non-white, non-black.

Good kind of actions result in happiness; misery is the fruit of bad actions and some happiness and some misery is the result of the mixed ones. But, it is the personal element and the motive power that give an action this creative power. A Yogi has neither the egotistic element nor any motive in doing actions excepting for consuming the past accumulations. His Karma, therefore, falls in none of the categories — good, bad or mixed. It forms a separate category which is non-good, non-bad. Such an action cannot also form a mixed category and is, therefore, called colourless (Akālam akṛṣṇam).

As the creation of Mūrmanā-Citta is also the Karma of a Yogi, it is also non-good, non-bad and cannot, therefore, produce any such effect. It is seedless. How is it, therefore, to continue? To this Patañjali replies:

8 Tatās tad-vipakānugunanāṁ evābhivyaktir vasanānāṁ

' Of the latent seeds in the receptacle, only those that are ripe for fruition become manifest with such desires only as are fitting to them alone'.
Yogis create Nirmāna-Cittas to clear out impending Karmas. Here comes a question: There is no possibility of any evil Karma in the receptacle of a perfect Yogi, and if the good Karmas fructify what harm is there? The answer is that, indeed, there is no harm, atleast, as far as the world is concerned, if good Karmas multiply. But it is not correct to suppose that because the Yogi's desires and Karmas are such in his present birth, that there is no possibility of any latent evil in his receptacle, for these things cannot be decided from the conduct of a single birth. It may be deluding. Because, the rule is that though there are sorts of desires, only those that are particularly fitting to the circumstances in the birth become manifest, while the rest is, as explained by Vivekananda, "held in abeyance for the time being". The Yogi may, therefore, feel the necessity of creating the Nirmāna-Kāyas and Nirmāna Cittas as correctly stated by Wood: "It is with the object of clearing out some of those impending Karmas that the advanced Yogis are said sometimes to provide themselves with extra-bodies and subsidiary minds".

4. Swami Vivekananda; Raja-Yoga, page 354

It has already been mentioned that desires are kept in abeyance. In that case, it may be asked, how it is that there is no confusion of similar and dissimilar impressions. Patañjali gives reply of this in the next Sūtra.

There is monsecutiveness in desires, even though separated by species, space and time, there being identification of memory and impressions.'

There is the relation of cause and effect even though separated by class, locality and time, because memory and impressions are the same in form.

Experiences becoming fine become impressions; impressions revivified become memory. The word memory here includes unconsciousness coordination of past experiences, reduced to impressions, with present conscious action.

Our experience about our memory is that at any time and in any circumstances, when memory is revived, the impressions come back to us in precisely the same sequence in which they had been received. This informs us that there is no difference between memory and impressions. Therefore, there need be no confusion on the revival
Because of desires (Vāsanās) every action whether physical or mental is done. Desires (Vāsanās) are the cause of sufferings. So one should stop them. It may be argued that whatever has got a beginning, must have an end also. What necessity is there to stop desires (Vāsanās)? But this is not correct. Patañjali gives its answer in the next Sūtra.

10  Tāsam anādītvam ca dīso nītvatvāt

'And there is no beginning, of them, the desire to live being eternal'.

There is a eternal thirst in every Citta to live. And everybody has desire to live happily. The desire to live in the consequent desires are connected with each other. Because the desire to live is eternal, so the consequent desires are beginningless.

It may again be asked: Is there no escape at all from them? To this Patañjali replies:

11  Hetu-phalāśrayālambranaih saṃgrhitvād esām abhāve tadd-abhāvah.

'Being held together by cause, effect, support, and objects, in the absence of these is its absence'.
The desire to live and the consequent desires are not spontaneous. They are the result of three primary evils, viz. Avidyā, the root cause of all, Āsraya, and Citta brought into being by Avidyā, which in its turn, begets this eternal desire to live and its consequent desires. These three and the inherent powers in the Citta of fructifying desires, are the root cause of all. When this root is removed, the desire to live and its extensions (consequent desires) disappears.

Even though it may be possible to wipe off the past Karma by means of the process described hitherto, the question is about the possibility of consuming Karma by means of enjoyment when the fulfilment of that Karma is to take place in an indefinite future. To this Patanājali replies:

12 Atitānāgatam svarūpato śti adhva-bhedād dharmānām.

' The past and the future exist in their own nature, qualities having different ways (directions).

Time is a relative thing and events do not happen, but one comes across them. One says while travelling 'fifth mile has come', 'the sixth will now come'. In fact the miles are always stationary and do neither come nor go, one goes to them.
As already stated nothing takes place that is not already there in the Mula Prakṛti. One has simply to identify oneself with it and he will have whole map spread out before him. With the Mula Prakṛti it is always the 'EternalNow'. Not only will he thus see the past as happening before him, but will actually experience it as well as the events that are to take place in an indefinite future. For, in the Mula Prakṛti are the seeds of all that is capable of developing into manifestation, with this difference that while some manifestations have returned to the seed form again, some are ready for sprouting and some are in the process of becoming ready. These different (directions) of the behaviour of qualities have given rise to the ideas as the past and the present.

All kinds of phenomena which are the object of perception by the mind are nothing but different combinations of properties which are inherent in Prakṛti. Patañjali tells in the next Sūtra that every form is made of qualities of Prakṛti.

13 Te Vyakta-ākṣamāḥ guṇātmānaḥ

'All forms whether manifest or subtle are, in essence, the three qualities of the Prakṛti'.

If these three qualities are the material causes of everything, how is the expression "One subject of
attributes" to be employed? Having raised this doubt 

Patañjali states:

14 *Parināmaikatvād vastu-tattvam*

'Objects become real because of the co-ordination 
in the behaviour of the three qualities'.

After disposing off practical objects, 
Patañjali now turns to Metaphysical problems. According 
to Sāṃkhya-Yoga, three things are required for the 
creation and the existence of the Universe viz., the 

Purusa, the Prakṛti and the Citta begotten of the 

combination of the two. Swāmi Vivekananda has 
nicely explained this theory: "The Universe is both 
mental and material. And both of these are in a 
continuous state of flux. What is this book? It is 
combination of molecules in constant change. One lot is 
going out, and another coming in; it is a whirlpool, but 
what makes the unity? What makes it the same book? 
The changes are rhythmical; in harmonious order they are 
sending impressions to my mind, and these pieced 
together make a continuous picture, although the parts 
are continuously changing. Mind itself is continuously 
changing. The mind and the body are like two layers in 
the same substance, moving at different rates of speed. 
Relatively, one being slower and the other quicker, we 
can distinguish between the two motions. For instance
a train is in motion, and a carriage is moving alongside it. It is possible to find the motion of both these to a certain extent. But still something else is necessary. Motion can only be perceived when there is something else which is not moving. But when two or three things are relatively moving, we first perceive the motion of the faster one, and then that of the slower ones. How is the mind to perceive? It is also in a flux. Therefore, another thing is necessary which moves more slowly, then you must get to something in which the motion is still slower, and so on, and you will find no end. Therefore, logic compels you to stop somewhere. You must complete the series by knowing something which never changes. Behind this never-ending chain of motion is the Purusa, the changeless, the colourless, the pure. All these impressions are merely reflected upon it, as a magic lantern throws images upon a screen, without in any way tarnishing it.

The picture of a cinematograph will not be intelligible to us, if they are not reflected on a steady canvas. So, unless there is an observer and a canvas like the Citta, the picture unfolded by the Prakṛti will not only go unperceived, but the every existence of the Prakṛti

will have no meaning at all. Patañjali has devoted some śūtras to the consideration of these metaphysical arguments and from the twenty-fifth Śūtra onwards he has described the finale of all the attainments of the Sāmprajñāta Samādhi.

Now Patañjali proceeds to describe the difference between the Citta and the object (the knower and the known).

16 Vastu-sāmye Citta-bhedat tayor vibhaktah panthāḥ

"Though the primary substance is one and the same, the Citta being different from it, the one becomes the known and the other the knower"

Though the Citta and the object are, in fact, the same substance, that is, they are made of the three qualities, the Citta is slightly different from the Prakṛti. The Puruṣa is reflected in it. Hence, their behaviours are quite opposite to each other. The Citta becomes the cogniser and the object the cognised.

The objective universe is neither a creation of the innumerable individual Cittas nor of one individual Citta. It is independent of individual Citta. Some persons say that an object is co-existent with its idea and the objective universe is a creation of the Citta. To this Patañjali replies:
And the object cannot be said to be dependent upon a single Citta, for then in the absence of that Citta, what would happen to that object?

Here is a challenging question of idealistic philosophy according to which cognizability of objects depends on the minds perceiving them. Now the question arises: If one Citta, or more or all Cittas fail to perceive objects, then would the object exist? If there are no human beings on this planet after an atomic explosive catastrophe, will there be sun, moon and stars without Cittas perceiving them? Does the back of a thing disappear, when the Citta is perceiving the front of it? It is contrary to experience. One is not conscious of a chair in the dark and yet stumbles over it. This is a common experience. Therefore, the object must exist independent of the perceiving Citta. That is why, though the perceiving Cittas are innumerable, the object appears the same to all.

It is still objected that if an object has an existence independent of any Citta, how it is that all objects are not equally perceived by the Citta. Patañjali gives its answer in the next Sūtras.
The Citta is like the canvas of a cinematograph which exhibits various themes only if they are reflected in it and if there is an observing eye. So the Citta needs to be coloured by the scene impressed on it by the Prakṛti and observed by the Puruṣa-fraction in it. The Puruṣa-fraction is always unchangeable and therefore provides the criterion, as it were, for measuring the movements of the ceaselessly moving impressions from the Prakṛti.

Now Patanjali proceeds to describe that Citta-Vṛtti are known by Puruṣa:


'The Citta-Vṛttis are always known to its lord on account of the changelessness of the Puruṣa'.

After stating that the Puruṣa is the sole eternal witness of all Citta-Vṛttis at whatever level they may take place, Patanjali proceeds to substantiate this statement by a chain of reasoning developed in the next four Sūtras.
'Citta is not self-luminous, being an object'.

Since the Purusa sees the reflections of Prakrti in the Citta and also its own reflection in it, the Citta is an object and is not self-luminous. It requires to be illumined; it is not like the Sun which shines by its own light, but like the moon which shines by the light of the Sun.

The Citta cannot, therefore, cognise the two things at the same time, viz., its own real nature and reflection of Prakrti in it'.

If the mind were self-luminous, it would be able to cognise itself and its objects at the same time, which it cannot.

But it may be said: Let the cognition not be self-perceptive, still it may be perceived by another cognition. Patanjali rejects this:

'If it is held that a Citta is congnised by another Citta, there will be no end to the matter, for that another Citta will require one more Citta and so on.
There will also be a confusion of so many Buddhis as well as of memories.

Buddhi and Manas are the potent factors in a Citta. Manas brings in all sorts of ideas and it is the Buddhis that decides the likes and the dislikes. It is thus the Buddhi that shapes the individuality of a Citta.

If it is supposed that one Citta is cognised by another and there are thus many Cittas in an individual, many Buddhis will be required to decide their likes or dislikes. As there is every likelihood of the decision of the Buddhi being contradicted by another, there will be confusion in every instance. Citta and objects must, therefore, exist independent of each other.

Now Patanjali proceeds to describe how one is to know consciousness itself or that light which illuminates the Citta at all its levels.

22 Citer apratisamkramayus tad-akarapatrsva-
buddhi-samvedanam.

'The consciousness is so pure that it cannot be described as knowledge. When identified with Buddhi, it takes the form of Buddhi and then alone arises the consciousness of its own individuality in a Citta.'
The consciousness of Citta arises only from the identification with the Buddhi. If many such Buddhis were assumed in Citta, it will mean that a Citta consists of so many individualities which is too absurd to need any refutation.

Now Patanjali proceeds to tell that the Citta contains everything in it.

23 Drstr-dravoparaktam ditam sarvartham

'The Citta in which are reflected both the cogniser and the cognised, has everything in it.'

The Puruṣa and Prakṛti are, in fact, two independent realities. Nothing is apart from these two realities. The Citta which contains both these elements is the container of everything.

It may still be argued that since the Citta is the container of both these elements and thus the container of all, it must, therefore, be the highest goal instead of the Puruṣa. The next Sūtra is meant as a reply to this argument.

24 Tad asamkhya-vasanābhīṣ citram api paramartham samhatya-karitvāt.

'The Citta, though vanegated by innumerable desires is still dependent on others. For, it cannot exist without the combination of Prakṛti and Puruṣa.'
Citta has one serious defect. Though rich with innumerable desires, it has no independent existence. It depends, for its existence, on the combination of both the primary substances. So a thing which is so dependent, cannot be the highest attainment.

Patanjali proceeds to describe how the individuality of the Citta can be transcended.

25 Viṣṇu-darśina atma-bhava-bhāvanā-vinivṛttih

'For the discriminating, the perception of the Citta as his True-Self ceases'.

One who can thus distinguish between a Puruṣa and the Prakṛti ceases to think that Citta is his True-Self. Naturally, he transcends his tiny individuality. He experiences the Vivekāja knowledge described in the Vibhūti Pāda.

What happens when this has taken place? To this Patanjali replies:

26. Tadā hi viveka-nimnam kaivalya-prāgbhāram cittam

'Then the Citta of the Yogi, on account of the splendour of the Viveka-knowledge, gravitates towards Kaivalya'.

Here Citta becomes ready for the final emancipation (Kaivalya).

Vivekaja does not mean ordinary discrimination, which the Yogi has already transcended. It means the Vivekaja knowledge described in the Vibhūti Pāda. The full blaze of this knowledge is described by Patañjali as the Dharmamegha Samādhi.

Now Patañjali describes about distractions in this stage.

27. Tao-chidram pratyayāntaraḥ saṁskārebhyaḥ.

'Distractions due to past impressions may arise in this stage (if the Citta relaxes its discrimination, even a little).

This state being still imperfect, there may be intervals, when, on account of the past impressions, there is obstruction by undesirable experiences or doubts such as 'this is mine' etc.

The problem before the Yogi is: How to prevent emergence of these distractions (Pratyayas) which have their source in the impressions (Saṁskāras) brought over from the past? To this Patañjali replies:

28. Hanaṁ eṣaṁ klesavād uktam

'The Yogi should get rid of them (distractions) by means of discrimination and dhyāna, as advised in the
case of Klesas in the Sadhana Pada (10, 11, 26).

"Uktam" means recommended by the adepts.

The use of the out of the way terms such as the "Uktam" in this sūtra and the "Kusida" in the next sūtra, clearly shows that Patañjali is simply summarising what was already before him.

By removing distractions which disturb the Vivekakhyati, a Yogi attains the highest stage of Vivekakhyati explained by Patañjali in the next sūtra.

29 Prasamkhyaṇe 'pi akusidayya sarvathā vivekakhyāter dharma-meghaḥ samādhiḥ

"When the Yogi becomes indifferent to the splendours of the Vivekaja-knowledge also, there shines uninterrupted the full blaze of the Vivekakhyati. This state is technically called Dharma-megha'.

"Kusida" literally means, as explained in a well known dictionary, an usurer who lends money to be repaid with interest. An usurer lends money with the expectation of multiplying it. Therefore 'Akusida' here means one who has no expectation at all.

The term 'Dharma megha' is full of meaning. On account of the heat of the Sun, water on the earth is

turned into vapour which cools in the cold atmosphere high above, and gathering round the minute particles of dust, forms clouds. It returns to the earth in the form of showers. After emptying themselves, the clouds melt away. The rain showered down by the clouds are quite aimless. Even after the attainment of Vivekhyāti, the individuality of the Yogi is not completely wiped away. Something of it must remain until the physical body, which is a cosmic product, returns to elements as a cosmic event. What remains as his personality in this state, is like a cloud formed by the reflexes of his past good behaviour and, therefore, contains nothing but good. That good is poured upon the world around the Yogi, but it is quite aimless. It is poured by the Yogi and yet there being no motive whatsoever in it, it cannot be said that the Yogi does it. Therefore Vyāsa has quoted: *It is just like saying that a pearl is bored through by a blind, woven into thread by one who has no fingers, worn by one whose neck is not on his shoulders and extolled loudly by a dumb*.

When the cloud of personality thus completely melts away, the Kaivalya (the final emancipation) is accomplished, with the definition of which Patañjali ends not only the Kaivalya Pāda but the whole treatise.

What results from this stage (Dharmamegha Samādhi)? To this Patanjali replies:

30 Tatāḥ klesa-karma-nivṛttih
(Then follows freedom from Klesas and Karmas’.

From Dharmamegha Samādhi comes cessation of Klesas and Karmas which lead to suffering. Thus a Yogi becomes free for ever from sufferings. By attainment of Dharmamegha Samādhi, Avidyā and other Klesas and Karmas are extipated with their roots and branches. The latent deposits of Karma, Vāsanās, and drives are destroyed with their roots. Upon cessation of them a wise man, even while leaving, is released, Jivanmukta. How and why? Because unreal cognition is the cause of individual existence of Citta. The liberated man becomes free from all sufferings.

Now Patanjali proceeds to describe the State of Citta when the Dharmamegha Samādhi has been reached.

31 Tadā sarvāvarana- malāpetasya jñānasyānātyāt jñeyam alpam.
'Then Shines in full blaze the knowledge of Him (Puruṣa) who is cleansed of all impurities and whose coverings are perfectly removed. A little consciousness of individuality may, however, linger for a while in this state'.

Now Patanjali states what takes place after this:

32. **Tatah kṛtārthānām parināma-krama-saṁaptir guṇānām**

'Then ceases for ever, the activity of the primary qualities which consists in transformation in succession, the qualities (Gunas) having fulfilled their purpose'.

It has already been described earlier that, according to Samkhya-Yoga, the Prakṛti has only one motive viz, to make the puruṣa self-conscious and self contented so that he can become his True-Self and abide in his True-Nature. When this purpose is fulfilled there being no motive power left to stir the qualities, their activities cease for good.

In this Sutra Patanjali has described the termination of the succession (Krama) of the transformations of the Gunas. In the next Sutra he defines the Krama above mentioned:

33. **Kṣana pratiyogī parināmāparāntanirgrāhyah kramah**

'The process, corresponding to moments which becomes apprehensible at the final end of transformation (of the Gunas), is Krama'.

Perception is always in memory, but the perception of time is inseparably connected with the perception of
movement and the perception of movement with the
perception of space. But, movement whether little or
great means some kind of change. This phenomenal
world is nothing but a long continuity of innumerable
changes. So, from the conceivable minutest fraction
of time, which is known as Kṣaṇa, to the other
conceivable extremity of these changes, which,
according to Patanjali, is Dharma-megha, all may be
known as Krama.

In this Sūtra Patanjali wants to say that the Yogi
can become aware of the Ultimate Reality only when
his consciousness is liberated from the limitations
of this process which produces Time, by performing
Samyama on this process as indicated in Vibhūti Pāda
(Sūtra-52).

Now Patanjali proceeds to define Kaivalya:

34 Puruṣārthāṁ sānyāsāṁ gunāṁ param pratīprasaṁ ātmanāṁ
śvāpāna-pratiśthāḥ yā cītikālāti.iti.

'Kaivalya is the state following re-mergence of
the Guṇas because of their becoming devoid of the
object of the Puruṣa. In this state the Puruṣa is
established in his Real nature which is pure consciousness'.

A Sūtra does not allow, according to rules, an
alternative definition. Patanjali's alternative
definition of Kaivalya is one and the same Sutra is
with purpose. Through this Sutra Patañjali states two
things at a time i.e. general nature of Kaivalya
and the result of it.

This is the stage where one can become one's
True-Self and so can get rid of sufferings for ever.
This is the destination of the path of Yoga as
described by Patañjali. Patañjali’s scheme aims at the
attainment of this stage.

So, now it should be clear that suffering is not
a nature of man (Puruṣa). It is a result of conflict. There
is a fundamental conflict between Nature and Man
(Prakṛti and Puruṣa). All other conflicts such as that
between ideal and real, between man and society are
but small conflicts; there is a larger and basic
conflict of the irreconcilability between Prakṛti and
Puruṣa. All other conflicts are the results of this
deeper and fundamental conflict. Again, this fundamental
conflict is the result of the union of Prakṛti and Puruṣa.
Due to Avidyā there becomes a union between Prakṛti and
Puruṣa, and, with their joint efforts, Citta which is a
false-Self, seed of all conflicts, is created. It is
the first evolve of Prakṛti and contains the elements
of both Prakṛti and Puruṣa. It depends, for its
existence, on the combination of both the primary substances
i.e. Prakṛti and Puruṣa. It is the bundle of conflicts.
With the activity of Gunas, because of the union of the
Prakṛti and Puruṣa, Citta begins its existence and when,
with the scientific Yogic practices, according to the scientific scheme of Patanjali. Citta is transcended, Avidya is removed, the Prati-Prasana of Guna's is taken place, then with the cessation of the activity of Guna's of Prakriti, the Citta meets its end and Purusa abides in His original form i.e. in Real form. Here one becomes one's True-Self and so becomes free from suffering for ever.