

ॐ

श्री विग्नेश्वराय नमः

श्री गुरुभ्यो नमः

ॐ नमो भगवते श्री परमहंस योगानन्दाय सद्गुरवे नमः

जानावतार स्वामि श्री युक्तेश्वराय नमः

स्वामि श्री युक्तेश्वरेण प्रणीतम्

कैवल्य दर्शनम्

Kaivalya Darsanam

The Holy Science

by

Swami Sri Yukteshwar Giri

(Sanskrit-English)

I. वेदः - vEda: - The Gospel

1.1. नित्यं पूर्णम्-अनादि-अनन्तं ब्रह्म परम् |

तत्-एव-एकम्-एव-अद्वैतं सत् ||

1.1. nityam pUrNam-anAdi-anantam brahma param |

tat-eva-ekam-eva-advaitam sat ||

1.1. God is eternal, complete, and self-contained, has no beginning nor end, is referred to as "*Param-Brahma*" which means the supreme and colossally huge. That is the only One existing, without a second being, and is the Ultimate Truth, referred to as "*sat*".

1.2. तत्र सर्वज्ञ-प्रेम-बीजम्-चित् सर्वशक्ति-बीजम्-आनन्दश्च ||

1.2. tatra sarvag~na-prema-bIjam-chit sarvashakti-bIjam-Anandashcha ||

God is simultaneously Consciousness, which is the basis for omniscience and the supreme love, and Bliss, which is the basis for omnipotence.

1.3. तत्-सर्व-शक्ति-बीज-जड-प्रकृति-वासनाया व्यक्त-भावः |

प्रणव-शब्दः दिक्-काल-अणौ-अपि तस्य रूपाणि ||

1.3. tat-sarva-shakti-bIja-jaDa-prakruti-vAsanAyA vyakta-bhAva: |

praNava-shabda: dik-kAla-aNau-api tasya rUpANi ||

1.3. God, with His omnipotence as the basis, manifests the universal creation of perceivable Nature (*Jada Prakruti*), using Karma from the unmanifested archive (*Moola Prakruti*) as its material cause.

[God's omniscient-supreme-love manifests as the force of "attraction" and the omnipotence as the force of "repulsion" and the Cosmic sound of OM is the expression of both these forces vibrating together.] OM or AUM (*Pranava*), which consists of the Space-Time-Units of Expression(i) principles, is the indication of the creation.

(i) Units of Expression are used to express an individual being with a unique Karmic gunas-pattern within the universal creation, limited by space and time. Here, the author's usage of "Atoms" has been substituted with another suitable word ("Units") that is in line with the traditional meaning, as the usage of "Atoms" has been formally but differently defined in the scientific literature since the author's time.

1.4. तदेव जगत्-कारणं माया ईश्वरस्य, तस्य व्यष्टिर्-अविद्या ||

1.4. tadeva jagat-kArANam mAyA Ishvarasya, tasya vyaShTir-avidyA ||

1.4. God creates and maintains the universe using units of expressions individualized based on their unique Karmic gunas-patterns, formed due to ignorance of their own true nature. All of these units of expression are collectively or en masse referred to as Maya (ii).

(ii) For individualized units' evolutionary transformation, Maya provides (or matches) the corresponding Karmic gunas-patterns as effects in other individualized units and thus operates the universe.

1.5. तत्-सर्वज्ञ-प्रेम-बीजं परं तदेव कूटस्थ-चैतन्यम् |

पुरुषोत्तमः तस्य-आभासः पुरुषः तस्माद्-अभेदः ||

1.5. tat-sarvag~na-prema-bIjam param tadeva kUTastha-chaitanyam |

puruShottama: tasya-AbhAsa: puruSha: tasmAd-abheda: ||

1.5. The omniscience and supreme love of God's Consciousness manifests in Creation as Supreme Consciousness (Super-Soul, Over-Soul, Spirit or *Paramatma*) and its reflection in the units of expressions manifests as individualized soul-consciousness (Soul, soul, life, *Atma*, *Jeevatma*). Since both kinds are, in fact, based on the same God's Consciousness, they are not different in their essence.

1.6. चित्त-सकाशाद्-अणोर्-महत्त्वं तत्-चित्त्वं, तत्र-सत्-अध्यवसायः |

सत्त्वं बुद्धिः ततस्तत्-विपरीतं मनः चरमे-अभिमानो-अहङ्कारः तदेव जीवः ||

1.6. chit-sakAshAd-aNor-mahatvam tat-chitvam, tatra-sat-adhyavasAya: |

satvam buddhi: tatastat-viparItam mana: charame-abhimAno-aha~NkAra: tadeva jIva: ||

1.6. The unit of expression under the influence of Consciousness' radiance gives rise to 1) the Heart or *Chitta* (or Awareness). The True Existence is superimposed on it [and it gets polarized by the Creation's dual forces of attraction and repulsion]. The pole that's attracted to the Truth forms as 2) the Intelligence or *Buddhi* (or Discernment) and its opposite-end pole as 3) the Mind or *Manas*. The unit of expression considering itself as separate existence in the Creation gives rise to 4) Ego or *Ahankara*.

1.7. तत्-अहङ्कार-चित्त-विकार-पञ्च-तत्त्वानि ||

+

1.8. तान्येव कारण-शरीरम् पुरुषस्य ||

+

1.9. तेषां त्रिगुणेभ्यः पञ्चदश विषय-इन्द्रियाणि ||

+

1.10. एतानि मनो-बुद्धिभ्यां सह सप्तदश-सूक्ष्म-अङ्गानि |

लिङ्ग-शरीरस्य ||

1.7. tat-aha~NkAra-chitta-vikAra-pa~ncha-tatvAni ||

+

1.8. tAnyeva kAraNa-sharIram puruShasya ||

+

1.9. teShAm triguNebhya: pa~nchadasha viShaya-indriyANi ||

+

1.10. etAni mano-buddhibhyAm saha saptadasha-sUkShma-a~NgAni |
li~Nga-sharIrasya ||

1.7. That polarized unit's Heart (*Chitta*) and Ego (*Ahankara*) further manifesting give rise to five Elemental Principles (*Pancha Tattvas*), [which are made up of three Gunas: *Sattva* (Light), *Rajas* (Mixture), and *Tamas* (Darkness)].

+

1.8. These [Five Elemental Principles] constitute the causal-body of an embodied soul.

+

1.9. These five Elemental Principles further manifest in combination with three Gunas: *Sattva* (Light), *Rajas* (Mixture), and *Tamas* (Darkness), resulting in fifteen sense-objects and senses (iii).

+

1.10. These fifteen sense-objects and senses together with the Mind (*Manas*) and the Intelligence (*Buddhi*) are counted as seventeen subtle parts. These constitute the subtle-body of an embodied soul.

(iii) The Fifteen sense and sense-objects are:

- The Five Knowledge-gathering senses or *Gyaanendriyas* are hearing, touch, sight, taste, and smell.
- The Five Action-performing sense faculties or *Karmedriyas* are speech, dexterity, locomotion, progeny, and excretion.
- The Five sense-objects or *Tanmatras* are the subtle object-vibrations corresponding to the five Knowledge-gathering senses.

1.11. ततः पञ्च-तत्त्वानां स्थिति-शील-तामसिक-विषय-पञ्च-तन्मात्राणां
पञ्चीकरणेन स्थूल-शरीरस्य-अङ्गानि जडी-भूत-पञ्च-क्षित्-अप्-तेजो-मरुत्-व्योमानि-उद्भूतानि ॥

+

1.12. एतान्येव चतुर्विंशतिः तत्त्वानि ॥

1.11. tata: pa~ncha-tatvAnAm sthiti-shIla-tAmasika-viShaya-pa~ncha-tanmAtrANAm
pa~nchIkaraNena sthUla-sharIrasya-a~NgAni jaDI-bhUta-pa~ncha-kShit-ap-tejo-marut-vyomAni-
udbhUtAni ॥

+

1.12. etAnyeva chaturvimshati: tatvAni ॥

1.11. Those five subtle sense-objects or *Tanmatras*, which were generated from those five Elemental principles mixing with the inertiating *Tamas* guna, further undergoes a process called Panchikarana(iv) of combining different proportions of themselves in order to produce five gross or physical elements: earth (density), water (fluidity), fire (transformative characteristics), air (gaseous aspect), and ether (space for units of expression to manifest).

+

1.12. The above mentioned together constitute twenty-four principles (v).

(iv) Panchikarana involves one half of the original subtle element to be mixed up with 1/8th part of each of the other four original subtle elements in order to produce the gross element corresponding to the original subtle element that contributes its own one half.

(v) The count of twenty-four is arrived at by adding four items mentioned in the verse 1.6, fifteen in 1.9, and five in 1.11.

1.13. तत्रैव चतुर्दश-भुवनानि व्याख्यातानि ॥

1.13. tatraiva chaturdasha-bhuvanAni vyAkhyAtAni ॥

1.13. In this manner (as described above), the universal manifestation originating from God, which consists of fourteen realms (vi), has been delineated.

(vi) A set of seven realms in the macrocosm (manifesting in the collective plane), and a corresponding another set of seven in the microcosm (manifesting in each individual unit of expression), constitute the fourteen realms.

The macrocosmic realms are also known as *Swargas* or *Lokas* and they are:

- 1) Realm of God or *Satyaloka*
- 2) Realm of the influential Spirit of God or *Tapaloka*
- 3) Realm of spiritual reflection or *Janaloka*
- 4) Realm of primordial nature or *Mahaloka*
- 5) Realm of electricities and magnetic auras or *Suvarloka*
- 6) Realm of vital life forces, the astral sphere or *Bhuvarloka*
- 7) Realm of gross matter or *Bhuloka*.

The microcosmic realms are also known as *Patalas* or *Chakras* and they manifest as vital places of the embodied soul, in a corresponding manner, as given below:

- 1) *Sahasrara* (Thousand-petaled lotus) – at the top of the head
- 2) *Agyaa Chakra* (Command center) – at the forehead between eyebrows
- 3) *Visuddhi Chakra* – at the cervical center (throat)
- 4) *Anahata Chakra* – at the sacral center (heart)
- 5) *Manipura Chakra* – at the lumbar center (navel)
- 6) *Swadhishtana Chakra* – at the sacral center (genital region)
- 7) *Muladhara Chakra* – at the base of the spine.

1.14. त एव पञ्च कोषाः पुरुषस्य ॥

1.14. ta eva pa~ncha koShA: puruShasya ॥

1.14. An embodied soul expresses itself with one of the five-layered evolutionary awareness-sheaths or *Koshas* (vii).

(vii) The evolutionary awareness-sheaths shield the awareness level of the embodied soul from its true nature of Consciousness. The more layers of sheaths that an embodied soul has, the farther away its present awareness-level is from its true nature. In this methodology, even gross matter is included besides plants and living beings.

The five layers of the awareness-sheaths are:

- 1) Bliss-Sheath (*Anandamaya*) - those who are almost in their true Consciousness nature with a thin-layer separating them
- 2) Intellect-Sheath (*Vigyaaanamaya*) - those who have truth-discerning capability
- 3) Mental-Sheath (*Manomaya*) - those which have developed senses coordinated by the mind
- 4) Life-force-Sheath (*Pranamaya*) - those which have life-force
- 5) Physical-Sheath (*Annamaya*) - Gross or physical matter, which is meant for nourishment for living beings.

1.15. स्थूल-ज्ञान-क्रमात् सूक्ष्म-विषय-इन्द्रिय-ज्ञानं स्वप्नवत् ॥

+

1.16. तत्-क्रमात् मनो-बुद्धि-ज्ञानं-च-आयातम्-इति परोक्षम् ॥

1.15. sthUla-j~nAna-kramAt sUkShma-viShaya-indriya-j~nAnam svapnavat ॥

+

1.16. tat-kramAt mano-buddhi-j~nAnam-cha-AyAtam-iti parokSham ॥

1.15. When we compare our ideas relating to gross matters conceived in the wakeful state with our ideas in the dream state, the similarity existing between them makes us infer that the external world is impermanent like dream.

+

1.16. In this manner, investigating further, the similarities between the wakeful state conceptions and the ideas formed by the mind and the intelligence will lead us to infer the wakeful state experience is an effect of the operations of our mind and intelligence. This correct inference is known as "*paroksha-gyaana*".

1.17. ततः सद्गुरु-लाभो भक्ति-योगश्च तेन-अपरोक्षः ॥

1.17. tata: sadguru-lAbho bhakti-yogashcha tena-aparokSha: ॥

1.17. From the knowledge gained by proper inference, a sincere seeker of truth attracts the company of a God-realized master, *Sadguru*. [Following master's instructions faithfully with diligent practice, one may be fortunate to experience AUM or OM sound and inner light, which reveals God's presence in an individual.] Getting Total attention absorbed in the AUM sound and the inner light is known as "*Bhakthi-Yoga*" (Union with God through Love and Devotion). [Through *Bhakthi-Yoga*, one retraces back from the state of ignorance toward one's true divine nature, which is centered in the True Being, God.] Gradually, as soul-blinding ignorance's developments get removed, one comprehends the true characteristics of universal creation of Maya(viii). This true comprehension gained from the direct experience is known as "Aparoksha gyaana".

(viii) In the Dakshinamurthy Ashtakam (verses 1& 2) of Sri Adi Shankara, three analogies are mentioned illustrating the universal manifestation and in order to understand them, they all need to be viewed together, as no single expression can adequately describe Maya, as it is said that it cannot be described. They are paraphrased here with additional explanations:

1) The universe is like a city reflected in a mirror. Like a mirror, the universe is reflecting the mirror image of our individual Karmic patterns, in order to help us neutralize our Karmic patterns.

And,

2) In a dream, we see the content of the dream "outside" of us but they are really inside. Similarly, as in a dream, the universe, actually an inside phenomenon (i.e., happening inside God's Consciousness), is appearing to be outside of us.

And,

3) Like how a seed, keeping the subtle (invisible) form of the tree later sprouts into a gross (visible) tree, the universe is projected from the fine, imperceptible, condensed form of collective Karma (*Moola Prakriti*) of individuals, later, into a gross, perceptible, expanded form through the instrumentality of Maya using space-time-units of expression principles. Like how a magician or great yogi projects using

their will-power and materialization powers, God projects this whole visible universe, using Maya, from fine, subtle form, with His immeasurable power.

1.18. यत्-आत्मनः परमात्मनि दर्शनं-ततः कैवल्यम् ॥

1.18. yat-Atmana: paramAtmani darshanam-tata: kaivalyam ॥

[After completely cleansed of the Karma (accumulated from the development of ignorance of one's own true nature), one attains the state of the reflected, soul-consciousness, above the influences of Maya.] In that state, one realizes that one's soul is a reference point (or a center) of the all-pervading God's Supreme Consciousness. Ultimately, one sacrifices oneself to God's Supreme Consciousness, abandoning the idea of one's separate existence, and becomes one integral whole, known as "Kaivalyam".

II. अभीष्टम् - abhISHTam - The Goal

2.1. अतो मुक्ति-जिज्ञासा ॥

2.1. ato mukti-jig~nAsA ॥

2.1. Therefore [after acquiring the inferential knowledge that one's actions are being bound and controlled by Maya, based on one's ignorance of their true nature], the Liberation from the bondage is being sought earnestly.

2.2. मुक्तिः स्वरूपे-अवस्थानम् ॥

2.2. mukti: svarUpe-avasthAnam ॥

2.2. Liberation is the state of permanently being in one's true nature.

2.3. तदा सर्वक्लेश-निवृत्तिः परमार्थ-सिद्धिश्च ॥

2.3. tadA sarvaklesha-nivrutti: paramArtha-siddhishcha ॥

2.3. Upon this Liberation, all troubles cease to bother and the ultimate aim of one's life is accomplished [along with the fulfillment of all of one's desires].

2.4. इतरत्र अपूर्ण-काम-जन्म-जन्मान्तर-व्यापि दुःखम् ॥

2.4. itaratra apUrNa-kAma-janma-janmAntara-vyApi duHkham ॥

2.4. Otherwise (until Liberation), the incomplete fulfillment of desires will lead to repeated births filled with painful experiences.

2.5. क्लेशो अविद्या-मातृकः ॥

+

2.6. भावे-अभावो अभावे भाव इत्येवं बोधो-अविद्या ॥

2.5. klesho avidyA-mAtruka: ॥

+

2.6. bhAve-abhAvo abhAve bhAva ityevam bodho-avidyA ॥

2.5. For all troubles, Ignorance [of one's true nature] is their mother, i.e., root-cause.

+

2.6. Incorrect or erroneous perception of considering 1) what is truly existing as non-existing and/or 2) what is truly non-existing as existing, is Ignorance.

2.7. तदेव-आवरण-विक्षेप-शक्ति-विशिष्टत्वात् क्षेत्रं-अस्मिता-अभिनिवेश-राग-द्वेषाणाम् ॥

+

2.8. तस्यावरण-शक्तेर्-अस्मिता-अभिनिवेशौ विक्षेप-शक्तेश्च राग-द्वेषौ ॥

+

2.9. स्व-स्वामि-शक्त्योर्-अविविक्त-ज्ञान-अस्मिता ||

+

2.10. प्राकृतिक-संस्कार-मात्रम्-अभिनिवेशः ||

+

2.11. सुखकर-विषय-तृष्णा रागः ||

+

2.12. दुःखकर-विषय-त्याग-तृष्णा द्वेषः ||

2.7. tadeva-AvaraNa-vikShepa-shakti-vishiShTatvAt kShetram-asmitA-abhinivesha-rAga-dveShANAm ||

+

2.8. tasyAvaraNa-shakter-asmitA-abhiniveshau vikShepa-shakteshcha rAga-dveShau ||

+

2.9. sva-svAmi-shaktyor-avivikta-j~nAnam-asmitA ||

+

2.10. prAkrutika-samskAra-mAtram-abhinivesha: ||

+

2.11. sukhakara-viShaya-truShNA rAga: ||

+

2.12. duHkhakara-viShaya-tyAga-truShNA dveSha: ||

2.7. Ignorance, with its two properties of darkening and polarizing [inheriting from Maya for being its part], acts as the field that gives rise to Egoism, Life-tenacity, Attachment, and Aversion.

+

2.8. The darkening properties of Ignorance give rise to Egoism and Life-tenacity, and the polarizing powers of Ignorance give rise to Attachment and Aversion.

+

2.9. The knowledge resulting from incorrect discernment between the possessions (mind and matter) and the possessor (soul) is Egoism.

+

2.10. Believing firmly that one's manifested life will continue to exist forever is Life-tenacity.

+

2.11. The urge (thirst) to seek those that provide happiness is Attachment.

+

2.12. The urge (thirst) to relinquish those that provide pain is Aversion.

2.13. क्लेश-मूलं कर्म तद्विपाक एव दुःखम् ||

2.13. klesha-mUlam karma tatvipAka eva duHkham ||

2.13. The troubles (mentioned in 2.7 - 2.12) are the root-cause for Karma-causing egoistic actions; The effect of Karma will lead to misery.

2.14. सर्व-दुःखानां निवृत्तिर्-इत्यर्थः ||

+

2.15. निवृत्तौ-अपि-अनुवृत्ति-अभावः परमः ||

2.14. sarva-duHkhAnAm nivruttir-ityartha: ||

+

2.15. nivruttau-api-anuvrutti-abhAva: parama: ||

2.14. The purpose of life is to eradicate all troubles.

+

2.15. The ultimate purpose is to completely stop troubles from their recurrence when they are removed.

2.16. सर्व-काम-पूर्णत्वे सर्व-दुःख-मूल-क्लेश-निवृत्तिः तदा परमार्थ-सिद्धिः ||

+

2.17. सत्-चित्-आनन्द-मयत्व-प्राप्तिर्-इति स्थिर-कामाः ||

+

2.18. सद्गुरु-दत्त-साधन-प्रभावात् चित्तस्य प्रसाद एव-आनन्दः ||

+

2.19. ततः सर्व-दुःखानां हानम्-तदा सर्व-भाव-उदयः-चित् ||

+

2.20. तत आत्मनो नित्यत्व-उपलब्धिः सत् ||

+

2.21. तदेव स्वरूपं पुरुषस्य ||

2.16. sarva-kAma-pUrNatve sarva-duHkha-mUIa-klesha-nivrutti: tadA paramArtha-siddhi: ||

+

2.17. sat-chit-Ananda-mayatva-prAptir-iti sthira-kAmA: ||

+

2.18. sadguru-datta-sAdhana-prabhAvAt chittasya prasAda eva-Ananda: ||

+

2.19. tata: sarva-duHkhAnAm hAnam-tadA sarva-bhAva-udaya:-chit ||

+

2.20. tata Atmano nityatva-upalabधि: sat ||

+

2.21. tadeva svarUpam puruShasya ||

2.16. When all desires get fulfilled, all miseries and their causative troubles are eradicated and the ultimate goal of life is attained.

+

2.17. Attaining the nature of "sat (Existence) - chit (Consciousness) - Ananda (Bliss)" is the true and constant desire of the heart.

+

2.18. With the grace of Sadguru, practicing diligently guru's instructions results in attaining calmness in the heart. The Bliss (Ananda) exudes from that peaceful heart.

+

2.19. Upon attaining Bliss, all troubles will cease and this gives rise to the expansion of one's consciousness leading to experiencing the all-pervading universal Consciousness (chit).

+

2.20. After experiencing the universal Consciousness, the ever-lasting, eternal nature of the soul is comprehended, which is Existence (sat).

+

2.21. That [the nature of "sat (Existence) - chit (Consciousness) - Ananda (Bliss)"] is one's true nature.

2.22. तदा सर्व-काम-पूर्णो-परमार्थ-सिद्धिकात् गुणानाम्-प्रतिप्रसव आत्मनः स्वरूप-प्रतिष्ठा, तदेव कैवल्यम् ॥

2.22. tadA sarva-kAma-pUrNo-paramArtha-siddhikAt guNAnAm-pratiprasava Atmana: svarUpa-pratiShThA, tadeva kaivalyam ॥

2.22. When 1) all desires are completely fulfilled, 2) the ultimate goal of life is attained and 3) the Gunas, having finished their duty, return back to their origin (unmanifest *Moola-Prakriti*), and 4) permanently established in soul's true nature of being united with God's Consciousness, the resulting state is the final Liberation known as "Kaivalyam" (unification of soul with God).

III. साधनम् - sAdhanam - The Procedure

3.1. तपः स्वाध्याय-ब्रह्मनिधानानि यज्ञः ॥

+

3.2. मात्रा-स्पर्शेषु तितिक्षा तपः ॥

+

3.3. आत्म-तत्व-उपदेश-श्रवण-मनन-निदिध्यासनं-एव स्वाध्यायः ॥

+

3.4. प्रणव-शब्द एव पन्था ब्रह्मणः तस्मिन् आत्म-समर्पणं ब्रह्मनिधानम् ॥

3.1. tapa: svAdhyAya-brahmanidhAnAni yag~na: ॥

+

3.2. mAtrA-sparsheShu titikShA tapa: ॥

+

3.3. Atma-tatva-upadesha-shravaNa-manana-nididhyAsanam-eva svAdhyAya: ॥

+

3.4. praNava-shabda eva panthA brahmaNa: tasmin Atma-samarpaNam brahmanidhAnam ॥

3.1. Penance (*Tapas*), Spiritual self-study (*Swadhyaya*), and Surrendering to God (*Brahmanidhana*) are the Sacrifices(i).

+

3.2. Patient endurance of material sensations [of cold, heat, pleasure, or pain, etc.] is Penance.

+

3.3. Spiritual self-study consists of 1) listening to or reading the spiritual concepts, 2) pondering over those concepts and their relevance to oneself (Self-inquiry), and 3) forming true conceptions about them firmly in mind.

+

3.4. The cosmic sound of AUM (*Pranava*) is the only path to God; Offering (or merging) one's limited consciousness into that cosmic sound of AUM is Surrendering to God.

(i) Here the Sanskrit word used, "*Yagyaa*", does not refer to the Vedic sacrifices, performed as a fire ceremony with oblations are put in the fire while mantras are chanted. In this context, "*Yagyaa*" is used to refer to those actions that we perform with our energy, which is a fire aspect of the Five Elemental Principles [See 1.7], as acts of sacrifice towards restoring back to its source (God).

3.5. श्रद्धा-वीर्य-स्मृति-समाधि-अनुष्ठानात् तस्य-आविर्भवः ॥

+

3.6. स्वभावज-प्रेम्णः वेग-तीव्रता श्रद्धा ॥

3.5. shraddhA-vIrya-smruti-samAdhi-anuShThAnAt tasya-Avirbhava: ॥

+

3.6. svabhAvaja-premNa: vega-tIvratA shraddhA ॥

3.5. The proper cultivation of 1) Faith [in oneself to be a spiritual being], 2) Moral Courage, 3) Remembrance [of the spiritual relation of oneself with God], and 4) Samadhi [Union of soul-consciousness with God-Consciousness] enables one to experience the Cosmic sound of AUM.

+

3.6. The Faith is developed by intensifying the heart's innate love [which is present in every living-being as God's force of attraction, propelling it towards restoring it back to wholeness]

3.7. श्रद्धा-सेवित-सद्गुरोः स्वभावज-उपदेश-पालने वीर्य-लाभः ॥

+

3.8. सर्व एव गुरवः सन्ताप-हारकाः संशयच-छेदकाः शान्ति-प्रदायकाः |
सत् तत्संगः ब्रह्मवत् करणीयः, विपरीतम्-असत् विषवद्-वर्जनीयम् ॥

Quote (in 3.8 commentary):

अप्सु देवो मनुष्याणां दिवि देवो मनीषिणाम् |
काष्ठ-लोष्ट्रेषु मूर्खाणां युक्तस्य-आत्मनि देवता ॥

3.7. shraddhA-sevita-sadguro: svabhAvaja-upadesha-pAlane vIrya-lAbha: ॥

+

3.8. sarva eva gurava: santApa-hArakA: samshayach-ChedakA: shAnti-pradAyakA: |
sat tatsa~Nga: brahmavat karaNIya:, viparItam-asat viShavad-varjanIyam ॥

Quote (in 3.8 commentary):

apsu devo manuShyANAm divi devo manIShiNAm |
kAShTha-loShTreShu mUrkhANAm yuktasya-Atmani devatA ॥

3.7. With an intensified innate love of the heart, practicing faithfully Sat-Guru's instructions, given spontaneously and freely, will help develop Moral courage.

+

3.8. Those that 1) relieve miseries 2) remove doubts and 3) bestow peace are associated with "sat" (Truth) since they perform God-like work (i.e., they lead us towards God), and they are to be approached with affection and respect as "Guru"(ii); Whereas the opposites of any of these three criteria (i.e., cause miseries, increase doubts, or disturb the peace) should be avoided poison-like, as these are associated with "asat" (falsehood).

Quote (in 3.8 commentary):

Some worship the water element as deity; while the learned consider the astral beings ["Devas"] as deities; the ignorant worship deities in wood and stone; and the Yogis worship God in one's own soul (iii).

(ii) God, the Supreme Guru, pervades the entire creation, and the reference to "guru" here not only refers to human forms but also to other animate or inanimate forms (books, guidance, things, mantras, temples, rivers, holy waters, habits, thoughts, attitudes, relations, etc.). A similar reference also applies to those that are to be avoided based on the opposite criteria.

(iii) Although the circumstances occur corresponding to our mental states suitable for our evolution, those who have their innate love unfolded will be able to attune to Nature's guidance based on the triple selection criteria outlined above. Without that love unfolded, we tend to base our decisions on different criteria than these above mentioned and the outcome leads to suffering.

3.9. तद्-वीर्यं यम-नियम-अनुष्ठानात् द्रुढ-भूमिः ॥

+

3.10. अहिंसा-सत्य-अस्तेय-ब्रह्मचर्य-अपरिग्रह-आदयो यमः ॥

+

3.11. शौच-सन्तोष-सद्गुरु-उपदेश-पालन-आदयः नियमः ॥

3.9. tad-vIryam yama-niyama-anuShThAnAt druDha-bhUmi: ॥

+

3.10. ahimsA-satya-asteya-brahmacharya-aparigraha-Adayo yama: ॥

+

3.11. shaucha-santoSha-sadguru-upadesha-pAlana-Adaya: niyama: ॥

3.9. That Moral courage gets strengthened by the cultivation and actualization of practices of restraints ("Yama") and observances ("Niyama").

+

3.10. The practices of restraints ("Yama") include cultivation of harmlessness, truthfulness, non-stealing, self-control and right use of vital forces, and nonattachment (iv).

+

3.11. The practices of observances ("Niyama") include cultivation of [inner & outer] purity, soul-contentment, and practicing Sat-Guru's instructions obediently.

(iv) Here "truthfulness" and "self-control and right use of vital forces" are classified under the practices to be "restrained" or "avoided" with the adaptation that "truthfulness" implies "avoiding falsehood" and "self-control and right use of vital forces" implies "avoiding misconduct".

3.12. ततः पाश-क्षयः ॥

+

3.13. घृणा-लज्जा-भय-शोक-जुगुप्सा-जाति-कुल-मानाः पाश-अष्टकम् ॥

+

3.14. तदा चित्तस्य महत्त्वं वीरत्वं वा ॥

+

3.15. गार्हस्थ्य-आश्रम-उपयोग्य-आसन-प्राणायाम-प्रत्याहार-साधनेषु योग्यता च ॥

+

3.16. स्थिर-सुखं-आसनम् ॥

+

3.17. प्राणानां संयमः प्राणायामः ॥

+

3.18. इन्द्रियाणाम्-अन्त-र्मुखत्वं प्रत्याहारः ॥

3.12. tata: pAsha-kShaya: ॥

+

3.13. ghruNA-lajjA-bhaya-shoka-jugupsA-jAti-kula-mAnA: pAsha-aShTakam ॥

+

3.14. tadA chittasya mahatvam vIratvam vA ॥

+

3.15. gArhasthya-Ashrama-upayogya-Asana-prANAyAma-pratyAhAra-sAdhaneShu योग्यता चा ॥

+

3.16. sthira-sukham-Asanam ॥

+

3.17. prANAnAm samyama: prANAyAma: ॥

+

3.18. indriyANAm-anta-rmukhatvam pratyAhAra: ||

3.12. When Moral courage is strengthened firmly, the binding Karmic snares get removed.

+

3.13. Hatred, Immaturity, Fear, Sorrow, Condemnation, Racial pride, Clan pride, and Pride of oneself are the eight Karmic snares.

+

3.14. When these Karmic snares get removed, the Heart expresses its innate magnanimous nature or valor.

+

3.15. In that stage [when the Heart becomes magnanimous], one becomes fit for living a Nature-attuned spiritual life conducive to perform the practices of Posture (Asana), Life-force control (Pranayama), and Inward flow of energy (Pratyaahara).

+

3.16. Posture (Asana) is to remain steady and comfortable.

+

3.17. The proper control of the flow of Life-forces in our body [through breath-control or other means] is Life-force control (Pranayama) (v).

+

3.18. The reversal of the outward flow of the senses (which are sense-objects oriented) to flow inwardly towards one's soul is Inward flow of energy (Pratyaahara).

(v) By the practice of Pranayama, the natural bodily decay due to involuntary actions of heart, lungs, and other vital organs can be arrested that will help extend the duration of life; and that will allow more time to fulfill the necessary duties and desires. In addition, there are other benefits, as mentioned in Patanjali Yoga Sutras (2.52 & 2.53):

PYS 2.52. With the mastery of Pranayama, the inner light is unveiled.

PYS 2.53. The mastery of Pranayama prepares the mind to be focused.

3.19. चित्त-प्रसादे सति सर्व-भाव-उदयः स्मृतिः ||

+

3.20. तदेव-अर्थमात्र-निर्भासं स्वरूप-शून्यमिव समाधिः ||

+

3.21. ततः संयमस्-तस्मात् ब्रह्म-प्रकाशक-प्रणव-शब्द-अनुभवः ||

+

3.22. तस्मिन्-आत्मनो योगो भक्ति-योगस्-तदा दिव्यत्वम् ||

3.19. chitta-prasAde sati sarva-bhAva-udaya: smruti: ||

+

3.20. tadeva-arthamAtra-nirbhAsam svarUpa-shUnyamiva samAdhi: ||

+

3.21. tata: samyamas-tasmAt brahma-prakAshaka-praNava-shabda-anubhava: ||

+

3.22. tasmin-Atmano yogo bhakti-yogas-tadA divyatvam ||

3.19. When the heart becomes calm, the individual awareness starts to expand and one will be able to conceive or feel all things of the creation in one's heart, which is called Remembrance [of the spiritual relation of oneself with God].

+

3.20. By meditation, when one becomes completely identified with the universal consciousness as if devoid of one's individuality, the Samadhi state [Union of soul-consciousness with God-Consciousness] is attained.

+

3.21. Continuing Samyama-meditation (vi) on that Samadhi state will enable one to experience the Cosmic sound of AUM, which is the evidential representation of God.

+

3.22. Merging oneself in the Cosmic sound of AUM, through Samyama-meditation, is known as "Bhakthi-Yoga" (Union with God through Love and Devotion). Through this, our innate divinity starts unfolding.

(vi) The word "Samyama" refers to a combination of Concentration, Meditation, and Samadhi. In the Patanjali Yoga Sutras (PYS 3.1 - 3.4), these were defined as follows:

PYS 3.1. Fixing attention in one place [or aspect] without wavering is Concentration.

PYS 3.2. On the chosen object, unwavering concentration for contemplation is Meditation.

PYS 3.3. The meditated object self-shining itself [or revealing itself as it is] of its true reality without any form is Samadhi.

PYS 3.4. The above three [PYS 3.1 - 3.3] taken together is known as "Samyama" (Mastery of meditative contemplation).

3.23. मूढ-विक्षिप्त-क्षिप्त-एकाग्र-निरुद्धाश्-चित्त-भेदास्-ततो-जाति-अन्तर-परिणामः ॥

3.23. mUDha-vikShipta-kShipta-ekAgra-niruddhAsh-chitta-bhedAs-tato-jAti-antara-pariNAma: ॥

3.23. The states of the evolution of the heart (mind) are classified into five states: 1) Dark state 2) Propelled state 3) Steady state 4) Devoted state and 5) Clean state.

3.24. मूढ-चित्तस्य विपर्यय-वृत्ति-वशाद् जीवस्य शूद्रत्वम्, तदा ब्रह्मणः कला-मात्र-इन्द्रिय-ग्राहय-स्थूल-विषय-प्रकाशात् कलिः ॥

3.24. mUDha-chittasya viparyaya-vrutti-vashAd jIvasya shUdratvam, tadA brahmaNa: kalA-mAtra-indriya-grAhya-sthUla-viShaya-prakAshAt kali: ॥

3.24. The heart (mind) that considers the sense-perceptible gross material things, of the first visible realm of God's creation, as real is in the "Dark state", which tends to have the mental operation of "Illusion" [incomplete or inaccurate perception]. In this state, human beings are said to belong to the "Servant class" [since they provide service to others]. When those in this Dark state become the majority in a solar system, that era (yuga) is referred to as the "Dark Age" (intellectually deficient and spiritually unaware) in the four-yuga cycle.

3.25. ब्रह्मणः प्रथम-पाद-पूर्णत्वे द्वितीय-सूक्ष्म-विषय-ज्ञाना-प्राप्त-संधिकाले चित्तस्य विक्लेष-तदा प्रमाण-
वृत्ति-वशात् क्षत्रियत्वम् ॥

+

3.26. ततः सद्गुरु-लाभो भक्ति-योगश्च तदा-लोकान्तर-गमनम् ॥

3.25. brahmaNa: prathama-pAda-pUrNatve dvitIya-sUkShma-viShaya-j~nAnA-prApta-sandhikAle
chittasya vikShepas-tadA pramANa-vrutti-vashAt kShatriyatvam ॥

+

3.26. tata: sadguru-lAbho bhakti-yogashcha tadA-lokAntara-gamanam ॥

3.25. After experiencing the first realm of God's creation [with the gross matter], human beings are driven to gain the ability to comprehend the subtle-phenomenon, which is characteristic of the second realm of God's creation. During that transition period, the Heart gets transformed to the "Propelled state". In this state, the Heart tends to have the mental operation of "Knowledge gatherers"*. In this state, human beings are said to belong to the "Military class" [since they struggle to establish truth].

+

3.26. From the knowledge gained, when one struggles to establish the truth, that person attracts the company of a God-realized master, Sadguru. Following master's instructions faithfully with diligent practice, through the experience of AUM or OM sound and inner light, getting completely absorbed in that AUM sound and inner light, which is known as "Bhakthi-Yoga" (Union with God through Love and Devotion), one starts to gradually go through various realms [See 1.13], retracing back from the state of ignorance toward the True Being, God.

* - The definition of "Knowledge gatherers" ("Pramana") Mental Operation, from Patanjali Yoga Sutras: PYS 1.7. Direct sense perception, Inference by indications, Knowledge gathered from Scriptures [reliable sources] are the three means of Gathering Knowledge.

3.27. भूः-भुवः-स्वः-महः-जनः-तपः सत्यम्-इति सप्त लोकाः ॥

3.27. bhU:-bhuva:-sva:-maha:-jana:-tapa: satyam-iti sapta lokA: ॥

3.27. The seven macrocosmic realms are also known as Swargas or Lokas and they are:

- 1) Realm of gross matter or Bhuloka
- 2) Realm of vital life forces, the astral sphere or Bhuvarloka
- 3) Realm of electricities and magnetic auras or Suvarloka
- 4) Realm of primordial nature or Mahaloka
- 5) Realm of spiritual reflection or Janaloka
- 6) Realm of the influential Spirit of God or Tapaloka
- 7) Realm of God or Satyaloka.

3.28. भुव-लौके ब्रह्मणः द्वितीय-पाद-सूक्ष्मान्त-जगत्-प्रकाशाद् द्वापरः, जीवस्य द्विजत्वं-च, तदा चित्तस्य
क्षिप्तत्वात्-तस्य वृत्ति-विकल्पः ॥

3.28. bhavar-loke brahmaNa: dvitIya-pAda-sUkShmAntar-jagat-prakAshAd dvApara:, jIvasya
dvijatvam-cha, tadA chittasya kShiptatvAt-tasya vruttir-vikalpa: ॥

3.28. In the second ascending realm of God's creation where the inner world with subtle-phenomenon, such as vital life forces, becomes comprehensible, the heart (mind) transforms to "Steady state", which

tends to have the mental operation of "Imagination*" ("Vikalpa"). In this state, the human beings are said to belong to "Twice-born" [since they enter into the higher subtle-realms from the lower gross-realm]. When those in this state become the majority in a solar system, that era (yuga) is referred to as "Dwapara Yuga" (intellectual powers and spiritual awareness increase; material-energy era) in the four-yuga cycle.

* - The definition of "Imagination" ("Vikalpa") Mental Operation, from Patanjali Yoga Sutras:
PYS 1.9. Imaginations are entirely mental concepts and subjective perceptions not based on anything that exists.

3.29. स्वर्गे चित्तस्य-एकाग्र-तया वृत्तिः स्मृतिस्-ततः ब्रह्मणस्-तृतीय-पाद-जगत्-कारण-प्रकृति-ज्ञान-वशात्
त्रेता, तदा विप्रत्वं जीवस्य ॥

3.29. svaRge chittasya-ekAgra-tayA vrutti: smrutis-tata: brahmaNas-trutIya-pAda-jagat-kAraNa-prakruti-
j~nAna-vashAt tretA, tadA vipratvam jIvasya ॥

3.29. In the third ascending realm of God's creation where the cause of the universe and Nature's processes are clearly comprehensible, the heart (mind) transforms to "Devoted state", which tends to have the mental operation of "Remembrance*" ("Smruti"). In this state, human beings are said to belong to "Wise" class [since they have near-perfect knowledge of God and the universe]. When those in this state become the majority in a solar system, that era (yuga) is referred to as "Treta Yuga" (intellectual powers and spiritual awareness highly developed; mental-energy era) in the four-yuga cycle.

* - Definition of "Remembrance" ("Smruti") Mental Operation, from Patanjali Yoga Sutras:
PYS 1.11. Remembrance is those previous experiences that remain undiminished in memory.

3.30. मह-लोके चित्तस्य निरुद्धत्वात्-तस्य वृत्ति-निद्रा
ततः सर्व-विकार-अभावे ब्रह्मवत् स्वात्म-अनुभवात्
ब्रह्मणत्वं-तदा-ब्रह्मणस्-तुरीयांश-सत्-पदार्थ-प्रकाशात् सत्यम् ॥

3.30. mahar-loke chittasya niruddhatvAt-tasya vruttir-nidrA tata: sarva-vikAra-abhAve brahmavat
svAtma-anubhavAt brahmaNatvam-tadA-brahmaNas-turIyAmsha-sat-padArtha-prakAshAt satyam ॥

3.30. In the fourth ascending realm of God's creation where God, the Ultimate Truth, is comprehensible when the heart (mind) transforms to "Clean state", which tends to have the mental operation of "Sleep*" ("Nidra") [the thoughts are absent and the mind is dissolved]. In this state, the human beings are said to belong to "Brahmana" [God-realized] since they experience God's consciousness through their own realization, transcending Maya and all of its modifications in the Creation. When those in this state become the majority in a solar system, that era (yuga) is referred to as "Satya Yuga" (Full spiritual awareness is present) in the four-yuga cycle.

* - Definition of "Sleep" ("Nidra") Mental Operation, from Patanjali Yoga Sutras:
PYS 1.10. The mental operation that intends for experiencing unawareness of self-consciousness is Sleep.

3.31. तदपि संन्यासान् माया-अतित-जन-लोकस्थे मुक्त-संन्यासी ॥

+

3.32. ततः चैतन्य-प्रकटित-तपो-लोके आत्मनो-अर्पणात्

सत्य-लोकस्थे कैवल्यम् ॥

3.31. tadapi sanyAsAn mAyA-atita-jana-lokasthe mukta-sanyAsI ॥

+

3.32. tata: chaitanya-prakaTita-tapo-loke Atmano-arpaNAt satya-lokasthe kaivalyam ॥

3.31. On the borderline of Maya, relinquishing all of their karmic burdens while experiencing God-Consciousness, they attain the realm of spiritual reflection. There, because of their purification, they not only reflect the God-Consciousness but actively manifest the same. In that state, they are known as "Jeevan Mukta Sannyasi" (Liberated saints while living in the body) since they do not have the compulsion to be reborn within the realm of Maya.

+

3.32. The souls, that are actively manifesting the God-Consciousness in the realm of spiritual reflection, upon sacrificing their individuality into the all-pervading Spirit of God, they attain the realm of the Spirit of God. In this manner, merged in the Spirit of God, they become completely unified with God into One, without a second, in the realm of God.

IV. विभूतिः - vibhUti: - The Revelation

4.1. सहज-द्रव्य-तपो-मन्त्रैः देह-त्रय-शुद्धिस्-ततः सिद्धिः ॥

+

4.2. सद्गुरु-कृपया सा लभ्या ॥

+

4.3. सहज-द्रव्येण स्थूलस्य तपसा सूक्ष्मस्य मन्त्रेण कारण-देह-चित्तस्य च शुद्धिः ॥

4.1. sahaja-dravya-tapo-mantrai: deha-traya-shuddhis-tata: siddhi: ॥

+

4.2. sadguru-krupayA sA labhyA ॥

+

4.3. sahaja-dravyeNa sthUlasya tapasA sUkShmasya mantreNa kAraNa-deha-chittasya cha shuddhi: ॥

4.1. The material produced from the combination of the Five Elements in Nature (such as food, medicine, etc), the Penance (Tapas), and the Mantra (God-invoking syllable) - these help purify the three-body casings of the embodied soul. Upon complete purification, the ultimate goal of Yoga is attained.

+

4.2. Through the grace of Sat-Guru, that complete purification can be attained.

+

4.3. The physical body-casing is purified by the material produced from the combination of the Five Elements in Nature (such as food, medicine, etc), the subtle body-casing is purified by Penance (Tapas), and the causal body-casing of the heart (mind) is purified by Mantra (God-invoking syllable).

4.4. साधन-प्रभावेण प्रणव-शब्द-आविर्भावस्-तदेव मन्त्र-चैतन्यम् ॥

+

4.5. देश-भेदे तस्य भेदात् मन्त्र-भेदः साधकेषु ॥

4.4. sAdhana-prabhAveNa praNava-shabda-AvirbhAvas-tadeva mantra-chaitanyam ॥

+

4.5. desha-bhede tasya bhedaAt mantra-bheda: sAdhakeShu ॥

4.4. Through sincere cultivation of spiritual practices, the manifestation of the Cosmic sound of AUM is experienced. That AUM indeed is referred to as the Mantra consciousness.

+

4.5. Based on different mental states of the aspirant, during various stages of spiritual development, the corresponding Mantra sound forms manifest.

4.6. श्रद्धा-युक्तस्य सद्गुरु-लाभस्-ततः प्रवृत्तिस्-तदैव प्रवर्तका-अवस्था जीवस्य ॥

4.6. shraddhA-yuktasya sadguru-lAbhas-tata: pravrutteis-tadaiva pravarttakA-avasthA jIvasya ॥

4.6. With faith and being fortunate to avail a Sat-Guru's guidance, when a person commits to start spiritual practices, that person's stage is known as "Initiate" (Pravartaka), as it marks the beginning of the journey on the spiritual path.

4.7. यम-नियम-साधनेन पशुत्व-नाशस्-ततः वीरत्वम्-आसनादि-साधने योग्यता च तदैव साधका-अवस्था प्रवर्तकस्य ॥

4.7. yama-niyama-sAdhanena pashutva-nAshas-tata: vIratvam-AsanAdi-sAdhane योग्यता च तदैव साधका-अवस्था sAdhakA-avasthA pravarttakasya ॥

4.7. By sincerely cultivating and actualizing the practices of restraints ("Yama") and observances ("Niyama"), the binding Karmic snares get destroyed. Thus, the expression of Moral Courage is immanent. At that stage, the Initiate becomes fit to perform the practices of Posture (Asana), Life-force control (Pranayama), and Inward flow of energy (Pratyahara). The Initiate, at that stage, is referred to as a "Disciple" (Sadhaka).

4.8. ततः भाव-उदयात् दिव्यत्वं तस्मिन् समाहिते दैव-वाणी प्रणव-अनुभवस्-तदैव सिद्धा-अवस्था साधकस्य ॥

4.8. tata: bhAva-udayaAt divyatvam tasmin samAhite daiva-vANI praNava-anubhavas-tadaiva siddhA-avasthA sAdhakasya ॥

4.8. Further, the aspirant develops the universal consciousness which is divine in nature. Along with that, the aspirant experiences the Cosmic sound of AUM which is God's Voice. The Disciple, at that stage, is referred to as an "Adept" (Siddha).

4.9. तत्-संयमात् सप्त-पाताल-दर्शनम् ऋषि-सप्तकस्य च-आविर्भावः ॥

4.9. tat-samyamAt sapta-pAtAla-darshanam riShi-saptakasya cha-AvirbhAva: ॥

4.9. By the Samyama-meditation on that Cosmic sound of AUM, the seven Patalas(i) (or Subtle-body Chakras) manifest. Along with that experience, the seven Sages that reside in those corresponding realms may also be beheld.

(i) The Seven Patalas (microcosmic realms - see #1.13) or Chakras and the physical locations of their manifestation as vital places in the embodied soul are given, as follows:

- 1) Sahasrara (Thousand-petaled lotus) – at the top of the head
- 2) Agyaa Chakra (Command center) – at the forehead between eyebrows
- 3) Visuddhi Chakra – at the cervical center (throat)
- 4) Anahata Chakra – at the sacral center (heart)
- 5) Manipura Chakra – at the lumbar center (navel)
- 6) Swadhishtana Chakra – at the sacral center (genital region)
- 7) Muladhara Chakra – at the base of the spine.

4.10. तदा ज्ञान-शक्ति-योग-क्रमात् सप्त-स्वर्गा-अधिकारस्-ततश्-चतुर्-मनूनाम्-आविर्भावः ॥

4.10. tadA j~nAna-shakti-yoga-kramAt sapta-svargA-adhikAras-tatash-chatur-manUnAm-AvirbhAva: ॥

4.10. Then, through the orderly practice of yoga guided by the combination of wisdom and power, one attains mastery over seven swargas (macrocosmic realms - see #1.13). Also, the four fundamental cosmic principles, known as "Manus" (ii), manifest.

(ii) The three principles Space-Time-Units of Expression that is part of the fourth OM or AUM (Pranava) principle are known as "Manus" since they act as originators of "human beings" ("Manushya").

4.11. ततः भूत-जयाद्-अणिमादि-ऐश्वर्यस्-आविर्भावः ॥

4.11. tata: bhUta-jayAd-aNimAdi-aishvaryas-AvirbhAva: ॥

4.11. Thereafter, the mastery over Elemental principles help manifest the super-natural powers, such as Anima (iii), etc.

(iii) The eight Siddhis (Ashta Siddhi) or eight great perfections are:

- 1) Aṇimā: the ability to become smaller than the smallest, reducing one's body to the size of an atom or even become invisible.
- 2) Mahimā: the ability to become infinitely large, expanding one's body to an infinitely large size.
- 3) Laghimā: the ability to become weightless or lighter than air.
- 4) Garimā: the ability to become infinitely heavy.
- 5) Prāpti: the ability to attain anything desired.
- 6) Vaṣṭva: the ability to control all material elements or natural forces.
- 7) Prākāmya: the ability to fulfill all the desires by the power of will.
- 8) Īṣṭva: the Supremacy over everything in nature.

4.12. ततः सृष्टि-स्थिति-प्रलय-ज्ञानात् सर्व-निवृत्तिः ।

तदा माया-अतिक्रमे आत्मनः परमात्मनि दर्शनात् कैवल्यम् ॥

4.12. tata: sruShTi-sthiti-pralaya-j~nAnAt sarva-nivrutti: | tadA mAyA-atikrame Atmana: paramAtmani darshanAt kaivalyam||

4.12. Then, upon attaining the knowledge of universal processes, such as the creation, the sustenance, and the dissolution, all the modifications of individualization cease to exist. There, transcending over the realm of Maya, one's individualized soul merging into God's Supreme Soul attains the ultimate state of "Kaivalyam" (One without a second).

Quote (in Conclusion):

नलिनी-दल-गत-जलम्-अतितरलं तद्वत्-जीवनम्-अतिशय-चपलम् ।

क्षणम्-इह सज्जन-सङ्गतिर्-एका भवति भव-आर्णव-तरणे नौका ॥

- श्री आदि शंकराचार्य

nalinI-dala-gata-jalam-atitaralam tadvat-jIvanam-atishaya-chapalam |

kShaNam-ihA sajjana-sa~Ngatir-ekA bhavati bhava-ArNava-taraNe naukA ||

- shrI Adi sha~NkarAchArya

Like the oscillating water droplets over the lotus leaf, life in this world is very unpredictable. Even a moment of association with those who realized the Truth will become a boat to cross that deep ocean of the cycle of repeated incarnations.

- Sri Adi Shankara

ॐ तत् सत् ब्रह्मार्पणमस्तु ॥

Om tat sat brahmArpaNamastu ॥

Offered to That Brahman which is Truth. AUM.
