

BOOK ONE:  
SAMADHI PADA

the expression of yoga is now

yoga is mental activity surrendered  
there no longer being identification with mental activity  
the true nature of the self emerges

the five types of mental activity  
knowledge, delusion, concepts, dreams, memories  
are either illuminative, or not  
knowledge is based on perception, inference or testimony  
delusion is misrepresentation based on error  
concepts are abstract categorisations  
dreams are imaginative impressions  
memory is the recall of prior experience

surrender comes  
from the serenity of being present  
this presence is a stable vigilance  
firmly grounding in its lengthy, open  
and spontaneous continuity  
serenity is disentanglement from objects  
experienced or remembered

the deepest serenity  
a disinvolvement in manifestation  
is Self-realisation  
resulting from intimate awareness of  
cognition, perception, delight and individuation  
that absorbs the energetic impulses  
of residual subliminal imprints

attachment to subliminal impulses  
leads to disembodied absorption in the matrix

Self-realisation is reached through faith, application,  
mindfulness, meditative absorption and spiritual insight  
how close it is depends on longing  
which can be mild, moderate, or intense

immersion in the source  
invites Self-realisation

the source  
is the essence of the self  
untouched by the dynamics of identification  
and traces of action  
it is the origin of transcendental omniscience  
untouched by time it is the guru of the ancients  
its manifestation is the root vibration  
aum  
its repetition manifests its significance  
which dissolves all obstacles  
and elicits internal awareness

illness, languor, doubt, carelessness, lethargy,  
self-indulgence, misconception, ungroundedness,  
instability  
are the obstacles that externalise the mind  
they are accompanied by disturbances of  
unstable breathing, dissatisfaction, distraction and  
restlessness  
which are all dispelled by the single-mindedness of  
presence

compassion; gladness;  
equanimity towards things  
pleasant or painful, benevolent or malevolent;  
total release of the exhalation;  
mindfulness of arising perceptions;

serene luminosity;  
objectless awareness;  
insights from sleep and dreams;  
reverent illumination;  
all stabilise the mind  
the benefits of which cannot be overvalued

mental activity diminishes  
to a crystalline transparency  
when subject, object and action interpenetrate

this interpenetration is conceptual  
when involving word, meaning, knowledge and concept  
it is a-conceptual  
when purified of memories  
the form of the object radiates  
the singular significance of emptiness  
in this way also  
revelation of the subtle nature of the object  
to its utmost depths  
occurs in perceptual interpenetration  
and a-perceptual interpenetration  
these four constitute  
conditional samadhi

in the lucidity beyond the subtle  
essence is clarified  
here insight is complete  
this quality of insight goes beyond all learning  
in its effectiveness  
in generating the subliminal imprint  
that undermines all others  
as this is surrendered  
surrender fulfils itself  
into unconditional samadhi

BOOK TWO  
SADHANA-PADA

the activity of yoga is  
immersion in the source  
through passionate self enquiry  
its purpose is to elicit samadhi to undermine the bonds:  
ignorance, individuation,  
attachment, aversion and self-clinging

Ignorance is  
taking the temporary, inauthentic, dissatisfying and unreal  
to be permanent, authentic, delightful and real  
and is the field of the others which can be  
dormant, weak, constrained or strong  
individuation is identifying the seer with the seen  
attachment is the result of pleasure  
aversion is the result of pain  
self-clinging is deeply rooted  
even in the wise  
their subtlety is eclipsed by disidentification  
the mental activity caused by them  
is eclipsed by meditative illumination

the bonds are the roots of the soul  
that can manifest through these roots  
in this or other incarnations  
generating birth, life and experience  
which are delightful if caused by virtue  
distressing if not

the intense drives of karmicimprints  
come from dissatisfied resistance  
to the movement of life  
and are dissatisfying to the discerning

dissatisfaction  
rests on associating the seer with the seen  
but can be eclipsed

luminosity, dynamism and continuity  
are embodied as the seen  
by way of the five elements and senses  
through the four layers of manifestation:  
Apparent, Subtle, Energetic and Potentiate  
which underpin both experience and release

the seer exists in seeing alone  
in reaction to subliminal impulses  
for that reason alone does the seen exist  
as long as any seer remain  
the seen remains

subject and object, take their form  
only in relation to one another  
that correlation is caused by ignorance  
when ignorance dissolves,  
that correlation dissolves  
into the clear seeing of otherlessness

this absence in sustained nondualawareness  
flowers in the seven fold insight

the limbs of yogapraxis dissolve restrictions  
into the radiant wisdom of nondual-awareness  
the eight limbs of yoga are  
yama , niyama ,  
asana , pranayama , pratyahara  
dharana , dhyana, samadhi

*THE YOGA SUTRAS OF PATANJALI*

*RENDERED BY GODFRIDEV*

yama is sensitivity, honesty, openness, intimacy and  
acceptance  
the universal dynamic unlimited by any circumstance  
niyama is integrity, trust, passion, self-enquiry, immersion

to be free of harmful thoughts  
whether mild, moderate or intense  
arising from greed anger and confusion  
that deepen dissatisfaction and delusion  
whether acted on or not  
they must be challenged  
and dissolved into their opposites

sensitivity generates love  
honesty leads to fulfilment  
openness elicits abundance  
intimacy confers vitality  
acceptance clarifies the origin of identification

integrity gives detachment, independence, authenticity,  
joy, commitment, inner freedom and self knowledge  
trust gives imperturbable ease  
passion cleanses and perfects the perceptual organs  
self enquiry reveals choicelessness  
immersion in the source gives perfect absorption

asana is effortless stability  
in the absence of tension  
manifesting the infinite  
beyond duality

within asana pranayama is  
release of inhalation, exhalation and transition  
through exhaustive elucidation  
till they become unhindered and subtle  
and the duality of the breath is transcended

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unveiling the inner light  
and initiating the mind into meditation

in pratyahara  
mind disconnects from objects  
and settles into itself  
untroubled by the senses

BOOK THREE  
VIBHUTI-PADA

mind in singular internal suspension  
is dharana

the unravelling of a perception is dhyana

apparent form radiating the singular significance  
of emptiness is samadhi

dharana, dhyana and samadhi constitute meditation  
its progression is rhythmic  
and ripens in the illuminations of transcendental insight

although meditation is internal  
to the other limbs  
it is external to the unconditional

when surrendering their moment of origin  
externalisation of karmicimprints  
is surrendered  
mind is in  
the radiant-stillness of surrender  
its tranquil continuity establishes itself  
as a karmicimprint

when objectness has disappeared  
within onepointedness  
mind is in  
the radiant-stillness of absorption

when an impression is pacified  
directly on arising

the mind is in  
the radiant-stillness of onepointedness

similarly  
the apparent and subtle nature  
of a phenomenon are revealed  
in the conditions of form, implications and context  
the nature of a phenomenon  
contains all its overt and subtle qualities

the difference between these conditions  
causes the three different stillnesses  
of the meditative mind  
meditation on these three conditions  
reveals the past and future

confusion of word, significance and subliminal impulse  
is due to imposition  
meditation on their distinctiveness  
gives insight into the dynamic of change

samskaras and their energy  
contain understanding from other minds and lives  
despite its source being absent

meditating on the form of the body  
it becomes imperceptible  
as the clarity of its presence dissolves completely  
and all sensory phenomena disappear

meditating on active or dormant karma  
gives knowledge of its fruition and predictability

meditating on friendliness, compassion, gladness and  
equanimity develops their power  
focussing illuminate insights

to provide subtle, elusive and obscure knowledge

meditating on the radiant luminosities  
of the body's subtle  
centres, currents, lights, and channels  
clarifies, releases, balances and potentiates the body

mind is understood through the heart

meditation on the significance of self and other  
gives understanding of the Self  
its distinction from the luminosity of consciousness  
the subtle impulses that define experience  
and the hypersensory perceptions  
that enhance externalisation but prevent samadhi

when doing is released  
mind can penetrate other bodies  
in the experience of its effortless expansion

through balancing the inner winds  
the body becomes radiant  
and free from limitations

meditation on the subtleties of inner sound  
reveals the divine sound

meditation on the subtle elements of the body  
elicits the insubstantiality of the body  
in its boundless formlessness  
within which nonlocal fluctuations intensify  
kindling clarity

meditation on the interrelated significance of  
the coarse and subtle forms of the body  
gives inner freedom

and reveals the remarkable possibilities  
of its beauty, grace, power

meditation on the interrelated significance of  
perception, apparent form and individuation  
quietens the senses  
and releases the versatility of thought  
from its conditioning organs

awareness of the distinction between  
the Self and luminosity  
gives omniscience and access to all states  
through detachment from this  
the seeds of impurity dwindle into otherlessness

this blessing extends no invitation  
to pride or attachment  
as they no longer have any power

meditation on the sequencing of time  
activates non-dual wisdom  
which is holographic and beyond space and time  
and clarifies confused phenomenal characteristics  
distinguishing equally luminosity and the Self  
in otherlessness

BOOK FOUR  
KAIVALYA-PADA

all phenomena are transformations  
in the infinitude of the matrix

the instrumental agent  
is not the driving force of the matrix  
merely the fertilising focus of inevitability

consciousness identified with its instrument  
creates an impression of mind

localised activity  
creates the impression of multiple minds  
until eclipsed  
by meditative illumination

while those of others are dualistic  
the actions of a yogin are non-dual  
and express only  
residual behavioural tendencies  
which progress from existence to separate existence  
through the continuity of  
subliminal imprints and memories  
which because of the eternal nature of the primary  
impulse  
are beginningless but which disappear  
when the infrastructure of action, impact and causality  
dissolves

past and future exist as such  
because of formal reflections

of coarse and subtle energetic transformations

the true nature of an object  
is the total matrix  
the singularity of which is multiplied  
in the separation of both minds and objects  
through localisation

immeasurable and indefinable  
when not dependent on any mind  
an object is known by each mind  
according to its own conditioning

mental activity is always known  
by the unchanging source of the Self  
it is not selfluminate  
by virtue of its objectness  
but because of their confusion  
neither can be grasped

confused by consistent memories  
the light of awareness is localised within itself  
as mind

consciousness only knows itself  
through the appearance of form  
all objects are a colouring of consciousness  
with seer and seen

though riddled with subliminal tendencies  
mind has no intrinsic identity

who sees clearly  
lets go of maintaining the sense of self  
then mind is taken by nonduality towards kaivalya  
between the rising impulses of karmicimprints

which are eclipsed in disidentification  
until the quintessential dew of nondualawareness  
pacifies the karmic bonds

this infinite revelation  
having removed the dust of all the veils  
leaves little to be known

the sequentiality of time  
and its underlying energetic rhythms  
lose their significance

devoid of any significance the Self  
dissolves into otherlessness  
as consciousnessenergy