

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

THE YOGA SUTRAS OF PATANJALI

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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