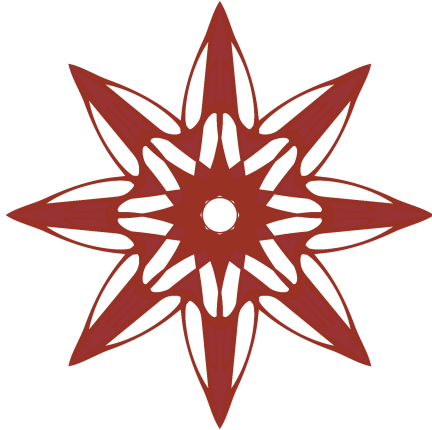


# THE ANNOTATED YOGA SUTRAS

by  
**Godfrey Devereux**



The Yoga Sutras of Patanjali are an integrated and thorough, but not exhaustive, exposition of the subtle nature of the human condition: a presentation of Consciousness as the nature and source of human experience. It is a subtle text, expressing elusive phenomena with equally elusive notions. Both my translation and its interpretation are the result of fifty years of self enquiry. They are not meant to refute anyone else's. Rather they are offered as a lens through which your own self enquiry might be brought into sharper focus, perhaps.

Do not expect either Patanjali's words (in translation!), nor mine to reveal their full meaning at first glance. He was a teacher, and used repetition, and especially with subtly shifting shades of meaning, not so much to explain but to tease deeper subtleties from the obvious, as a guide for those less seasoned.

By the time you have slowly but fluidly read the whole text as a single whole, the learned habits of interpretation and meaning to which your mind has become accustomed may have begun to loosen and the subtlety of thought required of understanding your own nature may well be asserting itself enough for the meaning ascribed to the terminology used to become self evident. (In other words: don't think too hard about anything you find in these pages!)

However it may help you to know that neither myself nor Patanjali are anything as limited as a scientist, or philosopher. There is no attempt within these pages to define anything, least of all the nature of reality. Instead you will find within a broad, deep and multi-dimensional way of considering human experience. This perspective is mine: in the sense that it is coming through me, not in the sense that it defines me. It is based on the meeting of my inner explorations with the text of Patanjali as I have been able to understand it, with no formal training in Sanskrit!

May your mind become as free as possible from any and all limiting beliefs as soon as possible, so that you can know the ease and delight of a genuine freedom, such as that indicated within.

## GLOSSARY OF TECHNICAL TERMS

clarifying the meaning and use to which i put them, rather than defining them.

**Consciousness:** the unconditional, impersonal ground, substance and source of awareness, intelligence, objects and actions.

**consciousness:** the field of personal conscious awareness

**awareness:** the field within which the intelligence of Consciousness knows, consciously and subconsciously.

**conscious:** noticed, or taking place in the light of conscious awareness.

**subconscious:** unnoticed, or taking place below the threshold of conscious awareness.

**state of consciousness:** a particular, temporary, mode of experiencing the world.

**awareness state:** a particular, temporary, way of perceiving the world

**being state:** a particular way of being in ongoing relationship to the world.

**mind:** the spectrum (conscious, subconscious or unconscious) of interpretative intelligence supporting the body through which it is functioning

**mental activity:** the ongoing flow of conscious, subconscious or unconscious interpretation

**conscious mind:** mental activity taking place in the light of awareness.

**subconscious mind:** mental activity taking place below the threshold of awareness.

**unconscious mind:** residuum of memories and concepts stored in the body on the basis of experience (personal or collective) and underpinning subconscious and conscious thought.

**phenomenon:** a conceptualised object.

**phenomena:** the background generality of conceptualised objects within which specific objects are located and defined.

**phenomenalisation:** the conception (creation) of perceptible objects and actions.

**sensation:** conscious awareness of somatic information generated (consciously or subconsciously) in the nervous system in response to stimulation (internal or external).

**perception:** awareness (conscious or subconscious) of neural stimuli interpreted as objects, events and or actions (coarse or subtle).

**percept:** component interpretative element of a perceptual event.

**concept:** notion abstracted from perceptual information.

**cognition:** conscious knowing based on organised concepts.

**localisation:** the embodied narrowing of Consciousness in and as a living organism.

**individuation:** a self conscious organism identifying itself with the consciousness that animates it.

**the Self:** consciousness identified with its individuation.

**the self:** assumed centre and source of awareness and action in the bodimind.

**the seer:** assumed centre and source of awareness in a body.

**the doer:** assumed centre and source of independent action in a body.

**selfness:** the impression of being a separate, autonomous source of awareness and action.

**autonomy:** independent agency.

**selflessness:** awareness state from which the sense of separation, autonomy and volition are absent.

**self-realisation:** a being state from which the sense of individuality, autonomy and volition are absent.

**subjectness:** the impression of being a separate experiencing entity.

**objectness:** the impression of perceived objects being separate from the perceiving subject.

**objectlessness:** awareness of the projected nature of object and subject.

**otherness:** the impression of being apart and separate from the world.

**otherlessness:** a being state from which the sense of other is completely absent.

**intimacy:** closing the gap between self and other, subject and object.

**surrender:** letting go of the sense of separate self as the autonomous doer.

**see through:** seeing the nonlocal origin and nature of a perceived phenomenon.

**see clearly:** knowing the nonlocal origin and nature of all phenomena.

**nonlocal:** neither fixed in nor bound by spatial dimensions and co-ordinates.

**atemporal:** neither fixed in nor bound by the flow of time.

**illusion:** representation of what is actually happening as what is apparently happening.

**delusion:** misrepresentation of what is apparently happening.

**indivisibility:** the intrinsic unity of the perceptibly separable.

**wholeness:** an intrinsically indivisible singularity.

**totality:** the intrinsic wholeness of all that is and appears to be.

**manifestation:** the apparent form of totality as an expression of Consciousness.

### CAVEAT

The subtleties of human experience, and the concepts with which they can be mapped, can easily lend themselves to dogma; when they have been neither deeply experienced, nor clearly understood. When they have been, neither concept nor experience invite clinging, nor a need to be right.

If you treat the Yoga Sutras as a means to explain or define, you will fall into the bottomless pit of right and wrong, true and false. If you use them as a light to guide you more deeply into the subtleties of your own experience, they may help to release you completely from subservience to any notion or concept at all.

## **SAMADHI PADA**

**the expression of Yoga is always now<sup>1</sup>  
i.1**

**yoga<sup>2</sup> is mental activity<sup>3</sup> relinquished<sup>4</sup>  
as no longer identifying with it  
the nature of the self emerges<sup>5</sup>  
i.2-4**

**the five types<sup>6</sup> of mental activity  
knowledge, delusion, concepts, dreams, memories  
are either illuminative, or not<sup>7</sup>**

**knowledge is based on  
perception, inference or testimony  
delusion is misrepresentation based on error  
concepts are abstract categorisations**

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<sup>1</sup> Yoga as intrinsic Unity is the ground, source and essence of all that does, has or will exist, and is therefor always intrinsically present and potentially available

<sup>2</sup> yoga as an awareness state is conscious reabsorption into the impersonal flow of Consciousness

<sup>3</sup> *citta vrtti*: only when the split between subject and object is released does the self lose its grip on mental activity, which may continue but without the dualistic pressure of self and other

<sup>4</sup> *ni/rodah*: this is a complete relinquishment, in the moment, of all effort and intention. this monetary but complete letting go can never be a practice, but a spontaneous expression of a quietening mind slipping, as it relaxes, out of the grip of the self as thinker.

<sup>5</sup> the self is revealed as the illusory counterpart to the other set up by the polarising dynamics of identification and perception, and lacking in any but temporary, functional significance

<sup>6</sup> this is a functional rather than definitive categorisation of the spectrum of mental activity

<sup>7</sup> when illuminative they reveal the impersonal, nonlocal, atemporal nature of mental activity, when not they reinforce the tendency to create an independent, autonomous identity out of mental activity by polarising the flow of awareness into self and other, mine and not-mine

**dreams are imaginative impressions  
memory is the recall of prior experience (i.5-11)**

**this letting go<sup>8</sup> comes  
from the serenity<sup>9</sup> of being present<sup>10</sup>  
being present is a stable vigilance<sup>11</sup>  
firmly grounding<sup>12</sup> in its lengthy, open  
and spontaneous<sup>13</sup> continuity<sup>14</sup>  
i.12-14**

**serenity is disentanglement<sup>15</sup> from objects<sup>16</sup> experienced or remembered  
i.15**

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<sup>8</sup> *tan-nirodah*

<sup>9</sup> *vairagyabhyam*: of an untroubled, quiet mind

<sup>10</sup> *abhyasa*: to be completely present closes the dislocating split between self and other so that awareness takes place without an independent, autonomous subject

<sup>11</sup> in the absence of the dislocating split into self and other the intelligence of Consciousness remains unhindered in its luminous, open, stability

<sup>12</sup> the experience of being present accumulates as a *samskara* and grounds the restlessness of mind (*citta*) in the stability of Consciousness (*cit*)

<sup>13</sup> *satkara*: genuine presence is not something that can be forced or imposed, it is an expression of sustained interest in what is apparently happening allowing the habituated divide between personal consciousness (*citta*) and Impersonal Consciousness (*cit*) to dissolve

<sup>14</sup> being present, like almost everything else, can become a habit, on the basis of repeated experience

<sup>15</sup> when objects of perception (most tellingly inner states such as feelings, emotions, impulses, desires) are no longer identified with they no longer entangle Consciousness in the subject (self) object (other) split of the dualistic mind

<sup>16</sup> an object is always an act of perception

**the deepest serenity is Self-realisation<sup>17</sup>  
dis-involvement<sup>18</sup> in the particularities<sup>19</sup> of manifestation  
resulting from intimacy<sup>20</sup> with cognition<sup>21</sup>, perception<sup>22</sup>,  
delight<sup>23</sup> and individuation<sup>24</sup>  
that absorbs<sup>25</sup> the subliminal impulses<sup>26</sup> of karmic imprints<sup>27</sup>**

i.16-18

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<sup>17</sup> *purusa-khyater*: Self-realisation is a lived nondual reality within which there is neither self nor other, rather than conceptual understanding or state of consciousness

<sup>18</sup> *vaitrsnyam*

<sup>19</sup> *guna*: the three core of the *shakti*, the cosmic dance,: *sattva, rajas, tamas*.

<sup>20</sup> *rupanugamat* (connecting with the form of) the first phase of intimacy, which flowers through *samapatti* (becoming one with) into *paridrishtu*, which dissolves the perceived split between subject and object, self and other and flowers into Self-realisation

<sup>21</sup> *vitarka*: the overt mental activity within which apparent objects interact through discrete actions through the agency of mental concepts

<sup>22</sup> *vicara*: the subtle mental activity of percepts upon which cognition rests

<sup>23</sup> *ananda*: the subtle quality through which the presence of Consciousness most directly expresses itself in and as localised awareness

<sup>24</sup> *asmita*: impersonal awareness identifying within its local, personal field

<sup>25</sup> into the presence of awareness, stabilising it

<sup>26</sup> *pratyaya*: the psychic charge that sustains perception from the subconscious, that when experienced is felt as rapture

<sup>27</sup> *samskara* : unconscious traces left over from unresolved past experiences that uphold the split between self and other. the energy concentrated into a subliminal imprint can be intense, and is responsive to mental activity or sensory input that resonates with it. this resonance allows its buried charge to mobilise and rise from the subconscious. the potency of this rising charge generates a subconscious impression that gathers and focuses the resonant energies that summoned it. this creates a momentum of subconscious thought or feeling that eventually becomes conscious as a feeling, image, idea, thought or action which is often completely inexplicable in terms of our conscious intentions.

**attachment to subliminal impulses  
leads to disembodied absorption<sup>28</sup> in the matrix<sup>29</sup>**  
i.19

**Self-realisation is reached through  
faith, commitment,  
mindfulness, meditative absorption  
and spiritual insight<sup>30</sup>  
how close it is depends on longing<sup>31</sup>  
which can be mild, moderate, or intense**  
i.20-22

**Embodying the Source<sup>32</sup> is Self-realisation**  
i.23

**the Source<sup>33</sup>  
is the essence of the Self<sup>34</sup>  
untouched by the bonds<sup>35</sup> that underpin suffering  
and the karma they create**

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<sup>28</sup> the loss of locality and physicality, but not identity, in a seductive trance state

<sup>29</sup> *prakṛti*

<sup>30</sup> these five factors unfold naturally from each other as awareness turns in upon itself: faith (*śraddha*) in its possibilities inspires commitment (*virya*), the threshold of which is mindfulness (*smṛti*) or attentiveness, which deepens through *samādhi* into spiritual insight (*prajña*)

<sup>31</sup> *samveganam*

<sup>32</sup> *isvarapranidhana*: within which individual consciousness (*citta*) has become one with Impersonal Consciousness (*cit*)

<sup>33</sup> *isvara*: literally, the power to choose, which like the power to act is located only in Consciousness, while expressing through its localisations

<sup>34</sup> the Self is the first step of Impersonal Consciousness localising biologically into a sense of personal self, and the last one to dissolve as the the dynamics of perception deconstruct and the sense of self dissolves into its source

<sup>35</sup> *klesa*: the deep psychological roots that underpin existential suffering



**it is the origin of transcendental omniscience<sup>36</sup>**

i.24-25

**unconstrained by time<sup>37</sup> 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<sup>38</sup>**

i.26-29

**illness, apathy, doubt, carelessness, lethargy, indulgence, misconception,**

**immaturity, instability**

**are obstacles that disturb and distract the mind**

**along with resistance, distress and unstable breathing**

**which are all dispelled**

**within the singularity<sup>39</sup> of being present**

i.30-32

**compassion; gladness;**

**equanimity towards things pleasant or painful;**

**total release of the exhalation;**

**mindfulness of arising perceptions;**

**serene luminosity;**

**objectless awareness;**

**insights from sleep and dreams;**

**reverent illumination;**

**all<sup>40</sup> stabilise mind**

**the benefits of which cannot be overvalued**

i.33-40

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<sup>36</sup> *sarvajnatva*: the ability to know without depending on direct perception, deduction or inference

<sup>37</sup> *kalenanavaccheda*

<sup>38</sup> *pratyak-cetanadhigamo*

<sup>39</sup> *eka-tattva*: being present is an open, inclusive single-mindedness free from any agenda or intention that offers no resistance to what is

<sup>40</sup> of these expressions of being so present to what is apparently happening that what is actually happening can reveal what actually is

**mental activity<sup>41</sup> diminishes<sup>42</sup>  
to a crystalline transparency<sup>43</sup>  
when subject, object and action interpenetrate<sup>44</sup>  
i.41**

**this interpenetration is conceptual<sup>45</sup>  
when involving word, meaning, knowledge and concept  
i.41-42**

**it is a-conceptual<sup>46</sup>  
when, purified of memories,  
the form<sup>47</sup> of the object**

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<sup>41</sup> *vrtter*: the fluctuations of perception and thinking that populate conscious awareness

<sup>42</sup> mental activity only ceases completely on slipping into the illuminate darkness of Impersonal (Unconditional) Consciousness (*nirbijasamadhi*) within which there is no experience or experiencer, otherwise fluctuating thoughts and perceptions remain

<sup>43</sup> in which apparently distinct objects and apparently discrete actions are experienced as integrated, luminous expressions of the singular unbroken field of awareness (*samadhi*)

<sup>44</sup> *samapatti* dissolve into, become one with, each other: the second phase of intimacy between *rupanugamat* and *paridrstuh*

<sup>45</sup> *savitarka*: the flow of discrete thoughts and ideas now takes place without a thinker

<sup>46</sup> *nirvitarka*: awareness of individual phenomena uncoloured by thinking or thoughts, even about them

<sup>47</sup> form is the appearance of an object, action, event or situation, given to a fluctuation in Consciousness (*citisakti*) by a perceptual mechanism (such as a human being)

**radiates the singular significance of emptiness<sup>4849</sup> (i.43)**

**in this way also  
revelation of the subtle nature of phenomena<sup>50</sup>  
occurs in perceptual interpenetration<sup>51</sup>  
and a-perceptual interpenetration<sup>52</sup>  
these four<sup>53</sup> constitute  
conditional samadhi<sup>54</sup>  
i.44-46**

**in the lucidity<sup>55</sup> beyond the subtle  
essence<sup>56</sup> is clarified<sup>57</sup>  
here insight is complete**

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<sup>48</sup> *shunyata* is the abundant emptiness that is the essence of wholeness in its unbroken indivisibility and therefor also of all of its apparent forms

<sup>49</sup> this is a word for word (*svarûpa-sûnyevârtha-mâtra-nirbhâsâ*) equivalent of the later definition of *samadhi* given in the presentation of the eight limbs of yoga in the second and third chapter: *evârtha-mâtra-nirbhâsâ svarûpa-sûnyam*, given in a different order

<sup>50</sup> all phenomena are acts of perception (that extract specific objects, actions, events and situations from the inherently indivisible singularity of Consciousness)

<sup>51</sup> *savicara*: within which subtle perceptions remain

<sup>52</sup> *nirvicara*: within which perception itself subsides into the Intelligent Presence of Consciousness by way of the luminosity of awareness

<sup>53</sup> the four phases of conditional samadhi constitute a deconstruction of cognition within which separateness, independence and individuality dissolve into the indivisibility of wholeness without erasing the appearance of objects and actions which no longer take the foreground, while awareness of them remains

<sup>54</sup> *sabija samadhih*

<sup>55</sup> the illuminate darkness of lucid uncertainty which is neither light nor darkness, but the unmodulated Presence of Consciousness

<sup>56</sup> *adhyatma*: or true nature of any perceived phenomenon

<sup>57</sup> as the spacious, empty delight to be found whenever mind becomes intimate enough with any phenomenon

**and goes beyond all learning  
in its effectiveness  
in generating the subliminal imprint  
that undermines all others<sup>58</sup>**

**as this<sup>59</sup> is relinquished<sup>60</sup>  
letting go fulfils itself<sup>61</sup>  
into unconditional samadhi<sup>62</sup>  
i.47-51**



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<sup>58</sup> the imprint of selflessness is generated and reinforced by the nondual intimacy of *samapatti*, whenever the subject object split closes into the unclaimed flow of awareness. this imprint weakens all the other imprints left over from unresolved past experiences that uphold the sense of self and its identity field

<sup>59</sup> subliminal karmic imprint

<sup>60</sup> *nirodeh*

<sup>61</sup> *sarva-nirodhan*: total letting go, or surrender, can never be a practice, but is always the spontaneous expression of mind letting go of its concerns fully enough for the subject/object split of dualistic perception to close. it fulfils itself by way of the deconstruction of mental activity that takes place as mind relaxing spontaneously into its own activity peaks in the illuminate darkness of Consciousness without condition, within which there is neither object nor subject to be experienced, while the Intelligence of Consciousness is embodied as the illuminate darkness of lucid unknowing.

<sup>62</sup> *nirbijah samdhih*: this is the fundamental, or ground, state of consciousness which participates in all other states of consciousness by way of contrast and context, but which itself can never be experienced as a state, though it can be recognised as having just or being about to happen

## SADHANA-PADA

**the activity<sup>63</sup> of yoga<sup>64</sup> is  
passionate<sup>65</sup> self enquiry<sup>66</sup>  
that embodies<sup>67</sup> the Source<sup>68</sup>  
ii.1**

**the purpose of practice is to elicit samadhi  
undermining the bonds:  
ignorance<sup>69</sup>, individuation<sup>70</sup>**

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<sup>63</sup> *kriya*

<sup>64</sup> as opposed to the awareness states of yoga, or the being state of yoga, or the ground of Yoga itself

<sup>65</sup> *tapas*: self enquiry only fulfils itself if driven by unwavering passion

<sup>66</sup> *svadhyaya*: self enquiry is not a psychological activity that reveals personal information and idiosyncrasies, it is a turning of intelligence in upon itself within which both the dynamics of identification and of perception are deconstructed, and the structure of personal identity loses its authority, so that the functional (luminosity, inclusivity etc) and structural (peacefulness etc) properties of Consciousness are no longer obstructed by the continuing activity of mind

<sup>67</sup> *pranidhana* embodiment (of the properties of Consciousness) is the fulfilment of passionate self enquiry. it cannot be imposed by effort or intention

<sup>68</sup> *isvara*: literally, the power to choose, or the power to express, to be. ie. *citisakti*, the only power that is, the power of Impersonal Consciousness

<sup>69</sup> *avidya*

<sup>70</sup> *asmita*

**attachment<sup>71</sup>, aversion<sup>72</sup> and self-clinging<sup>73</sup>**  
ii.2-3

**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 identification of  
the seer with the seen<sup>74</sup>**

**attachment is the result of pleasure<sup>75</sup>  
aversion is the result of pain<sup>76</sup>**

**self-clinging is deeply rooted  
even in the wise**  
ii.4-9

**their subtlety is eclipsed by dis-identification<sup>77</sup>  
the mental activity caused by them**

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<sup>71</sup> *raga*

<sup>72</sup> *dvesa*

<sup>73</sup> *abhinivesah*

<sup>74</sup> by identifying itself by way its objects (of perception), (“i am what i experience, feel, think”), the perceiving subject separates itself from them as ‘the other’ and creates its field of identity, polarising the intrinsic indivisibility of wholeness into the experience of separation, independence and individuality.

<sup>75</sup> *sukha*: literally, an axle able to turn, or express its nature

<sup>76</sup> *dukha*: an axle unable to turn, a being unable to express its nature, which is most deeply radiance in and of Consciousness, experiences existential suffering

<sup>77</sup> *pratisvara*: which is the dismantling of the identity field that results from seeing clearly (*paridrstuh*) through objects of perception so that their subliminal supports (*samskara*) dissolve

**is eclipsed by meditative illumination<sup>78</sup>**  
ii.10-11

**the bonds are the roots of the soul<sup>79</sup>**  
**that can manifest through these roots**  
**in this or other incarnations**  
**generating birth, life and experience**  
**which are delightful if caused by virtue<sup>80</sup>**  
**distressing if not**  
ii.12-14

**the intense drives of subliminal karmic imprints<sup>81</sup>**  
**come from dissatisfied resistance<sup>82</sup>**  
**to the movement of life**  
**and are dissatisfying to the discerning<sup>83</sup>**  
ii.15

**dissatisfaction**  
**has it deep roots in**  
**associating<sup>84</sup> the seer<sup>85</sup> with the seen<sup>86</sup>**

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<sup>78</sup> *dhyana*: within which this seeing through (of form, implications and origins) takes place as mind lets go of its habits and concerns

<sup>79</sup> *karmasayo*: the accumulated residue of unresolved past experiences (*samskara*) and their behavioural tendencies (*vasana*) that underpin the unconscious reactions that subconsciously drive our actions

<sup>80</sup> *punya*: authentic virtue is the ability to see clearly, upon which all effective, harmonious and compassionate action depends

<sup>81</sup> *samskaras*: left over residue from unresolved past experience

<sup>82</sup> *virodhat*: the root of which is identification and the sense of separate, autonomous individuality it generates

<sup>83</sup> *vivekinah*

<sup>84</sup> identification

<sup>85</sup> *drastr*: the seer is an experiential, perceptual phenomena that exists only as projection resulting from the localisation of Consciousness

<sup>86</sup> *drsyaoh*: the seen is the experiential/perceptual counterpart to the seen, also existing only as an impression, or projection

**but can be eclipsed<sup>87</sup>**

ii.16-17

**luminosity<sup>88</sup>, dynamism<sup>89</sup> and continuity<sup>90</sup>  
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  
ii.18-19**

**the seer exists in seeing alone  
in reaction to subliminal impulses<sup>91</sup>  
for that reason alone does the seen exist  
as long as any seer remain  
the seen remains<sup>92</sup>  
ii.20-22**

**subject and object<sup>93</sup>, take their form  
only in relation to one another  
that correlation is caused by ignorance<sup>94</sup>  
when ignorance dissolves,  
that correlation dissolves**

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<sup>87</sup> by the insights provided by dhyana and samadhi

<sup>88</sup> *sattva*: the luminous aspect of manifestation

<sup>89</sup> *rajas*: the dynamic aspect of manifestation

<sup>90</sup> *tamas*: the static aspect of manifestation

<sup>91</sup> *pratyaya*: the energetic impulses that arise from the leftover residue of unresolved past experience seeking resolution

<sup>92</sup> seer and seen constitute an illusory duality outside of which neither has any existence, both being mental projections onto the singular flow of consciousness as its own field

<sup>93</sup> seer and seen

<sup>94</sup> *avidya*: the identification of a perceiving subject within its (identity) field of perceived objects



**into the clear seeing of otherlessness<sup>95</sup>**  
ii.22-25

**wherein sustained nondual-awareness<sup>96</sup>**  
**flowers in a seven fold insight<sup>97</sup>**  
ii.26-27

**the limbs of yoga praxis<sup>98</sup> dissolve restrictions<sup>99</sup>**  
**into the radiant wisdom<sup>100</sup> of nondual-awareness<sup>101</sup>**  
ii.28

**the eight limbs of yoga are**  
**yama , niyama ,**  
**asana , pranayama , pratyahara**  
**dharana , dhyana, samadhi**  
ii.29

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<sup>95</sup> *kaivalya*: the yogic equivalent of enlightenment, within which there being no sense of self, there is no sense of other

<sup>96</sup> *vivekah-khyatih*: awareness unbroken by the dualistic split into subject and object, self and other, seer and seen

<sup>97</sup> insight into the projected nature of: self, space, time, concepts, cognition, percepts, perceptions,,

<sup>98</sup> *sadhana*, giving oneself to what actually is

<sup>99</sup> *asuddhi*: taking the unreal to be real, the impermanent to be permanent etc (*avidya*)

<sup>100</sup> *jnana*: this is a specific frequency of intelligence, akin to intuition, that comes only from deep self enquiry

<sup>101</sup> *aviveka-khyateh*

**yama is  
sensitivity<sup>102</sup>  
honesty<sup>103</sup>  
openness<sup>104</sup>  
intimacy<sup>105</sup>  
and generosity<sup>106</sup>**

**the universal<sup>107</sup> dynamic<sup>108</sup>  
unlimited by any circumstance.  
ii.30-31**

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<sup>102</sup> *ahimsa*: to abstain from violence requires sensitivity in the moment, compassion as a disposition, and empathy as a sensibility, all of which are expressions of love

<sup>103</sup> *satya*: to be honest, to tell the truth is an act of solidarity, of love

<sup>104</sup> *asteya*: to be open to life, without grasping or clinging, is an orientation of trust, of love

<sup>105</sup> *brahmacharya*: to flow with the movement of life as it is, is an act of celebration, appreciation, gratitude: love

<sup>106</sup> *aparigraha*: to be generous is an act of solidarity, acceptance, inclusivity, love

<sup>107</sup> to human experience, *yama* is the fundamental, intrinsic expression of Consciousness in movement as life, without which no organism could exist to experience anything, and which underlies the natural morality that becomes obscured by cultural conditioning and especially its arbitrary moral codes

<sup>108</sup> the intrinsic presence of *yama* in life as Consciousness means that its nourishing qualities need not be cultivated on the basis of idealised morality, but simply accessed and released by becoming intimate with Consciousness as awareness

**niyama<sup>109</sup> is integrity<sup>110</sup>, trust<sup>111</sup>, passion<sup>112</sup>, self-enquiry<sup>113</sup>, Embodied  
Surrender<sup>114</sup>  
ii.32**

**to be free of harmful thoughts  
whether mild, moderate or intense  
arising from greed anger and delusion  
that deepen dissatisfaction<sup>115</sup> and confusion<sup>116</sup>  
whether acted on or not  
must be challenged<sup>117</sup>  
and dissolved into their opposites  
ii.33-34**

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<sup>109</sup> *niyama* is the deep fruit that the expression of *yama* deposits in the subconscious as our learned disposition. it is not a practice to be cultivated, but the result of the presence of sensitivity, honesty, openness, intimacy and generosity participating in our life. at the same time the five qualities of *niyama* express themselves most directly through the five qualities of *yama*

<sup>110</sup> *sauca*: embodying the five factors of *yama* generates an embodied integrity, within which there is no need to lie, cheat, steal, manipulate or exploit

<sup>111</sup> *samtosa*: embodying the five factors of *yama* generates a trust in life that stabilises experience

<sup>112</sup> *tapas*: the fire of inexhaustible passion must drive self enquiry if it is to fulfil itself

<sup>113</sup> *svadhyaya*: self enquiry (what is this, really?) is the essential momentum of human intelligence, without which genuine satisfaction and fulfilment are not possible

<sup>114</sup> *ishvarapranidana*: self enquiry fulfils itself in a letting go of personal consciousness (*citta*) into its source (*cit*) that allows the innate properties of Consciousness (luminosity, peacefulness, inclusivity etc) to be embodied (as Presence)

<sup>115</sup> *duhkha*

<sup>116</sup> *ajnana*

<sup>117</sup> through the generous, intimate, open, honest, sensitivity of being present to what is apparently happening, so that what is actually happening becomes clear enough to reveal what actually is (*citisakti*)

**sensitivity generates love<sup>118</sup>**  
**honesty leads to fulfilment<sup>119</sup>**  
**openness elicits abundance<sup>120</sup>**  
**intimacy<sup>121</sup> confers vitality<sup>122</sup>**  
**generosity undermines identification<sup>123</sup>**  
ii.35-39

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<sup>118</sup>sensitivity, whether to others, self, or situations is always an expression of the love that we most deeply are, and in being expressed deepens pathways of love from Consciousness into experience

<sup>119</sup> only by being honest about what and who we are is it possible to find genuine fulfilment as who and what we actually are, rather than in striving to be or become something or someone that we actually are not

<sup>120</sup> abundant increase is the natural condition of life, not something we need strive or struggle for

<sup>121</sup> has three functional aspects: *rupanugamat* is connecting with (the form of) a phenomenon; *samapatti* is becoming one with that phenomenon; *paridrishtu* is seeing the projected nature of that phenomenon. this experience dissolves the barrier of separation behind which we cling to our 'personal power' allowing us to freely express the singular power of Consciousness (*citisakti*)

<sup>122</sup> there is nothing more draining than trying to keep oneself at a supposedly protective distance from what is actually happening

<sup>123</sup> the essence of identification is the impulse to own: especially feelings, thoughts, decisions and actions as if they originated where they take place. through acceptance of things as they actually are the proprietorial impulse is weakened, eventually to the point of atrophy

**integrity<sup>124</sup> gives  
detachment<sup>125</sup>, independence<sup>126</sup>,  
embodied self-mastery<sup>127</sup>  
the joy of single-mindedness  
and untainted<sup>128</sup> luminescence<sup>129</sup>  
ii.40-41**

**trust<sup>130</sup> gives imperturbable ease<sup>131</sup>  
ii.42**

**passion cleanses and enhances  
the perceptual organs<sup>132</sup>  
ii.43**

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<sup>124</sup> the fruit of sensitivity, honesty, openness, intimacy and generosity

<sup>125</sup> *jugupsa*: not needing to become involved with the dramatic histrionics whereby the sense of self sustains its imposition on consciousness

<sup>126</sup> *asansargah*: not needing to be confirmed or validated by the judgements of others

<sup>127</sup> *jayatma-arshana-yogayatvani*

<sup>128</sup> *suddhi*

<sup>129</sup> *sattva*

<sup>130</sup> in that which is actually happening

<sup>131</sup> with what is actually happening

<sup>132</sup> so that what is apparently happening (separate objects interacting independently) reveals what actually is (the indivisible presence of Consciousness as a spontaneous singularity) by way of what is actually happening (the intelligence of Consciousness contracted by its localisation as mental projection)

**self enquiry<sup>133</sup> reveals immaculate<sup>134</sup> necessity<sup>135</sup>**  
ii.44

**embodying the source gives perfect<sup>136</sup> samadhi**  
ii.45

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<sup>133</sup> self enquiry only fulfils itself when it reveals the illusory nature of separation, independence and autonomy within the singular source of all awareness and action, and dismantles the foundations of the self

<sup>134</sup> despite the claims of imaginative excess, all things (events, situations, actions, object, characteristics) are exactly as they are. they are never anything other than what they are. they are never what they could or might have been. this is always the case. this means that they could never be or have been any other way, any different from the way they are. this is the meaning of existential perfection.

<sup>135</sup> the singularity of Consciousness expressing itself as the indivisible wholeness of manifestation leaves no room for any power or agency other than that of the wholeness, and all physical and mental activity is seen to be necessitated just exactly as it is (immaculate), and only by the wholeness, and not brought about by any independent individuality or self. this realisation is the deep and inexorable taproot of surrender, and therefor the source of genuine selflessness

<sup>136</sup> once the sense of personal self has been absorbed through Impersonal Awareness of Being into the Indivisibility of Wholeness (*Citisakti*) in and as *ishvarapranidhaa*, there is no need to impose personal projections onto the flow of awareness. all perceptible objects and actions radiate the luminosity of emptiness which is their ground and origin

**asana<sup>137</sup> is effortless stability<sup>138</sup>  
in the absence of tension<sup>139</sup>  
manifesting the infinite<sup>140</sup>  
beyond duality<sup>141</sup>  
ii.46-48**

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<sup>137</sup> is not a technique, but an awareness state, within which the functional and structural dualities of the body no longer impose themselves on awareness, most easily accessible in the silent stillness of seated verticality, but accessible also in any 'posture' which imposes no strain on any of the vulnerabilities of the body

<sup>138</sup> *sukham sthiram* is the preliminary condition of the awareness state of asana within which the body becomes so stable that it generates no sensations of disturbance and the mind is able to let go of its need to protect the body and settle through the silence of its own stillness into the subtle presence and nature of the body

<sup>139</sup> *prayatna saithilya* is the subtle condition of the awareness state of asana within which effort has become so refined that it is completely effortless and requires no intention except that historically embedded in the neuromuscular pathways of integrity upholding the stillness of the body in whatever posture

<sup>140</sup> *ananta samapatthi* is the preliminary result of the delightful stillness of effortless effort within which there is no sense of physical dimension, restriction or limitation and the physicality of the body dissolves into the delightful presence of nonlocal Consciousness-Energy

<sup>141</sup> *dvandvha anabigatah* is the subtle result of the delightful stillness of effortless effort within which there is no sense of any duality, least of all inside and outside, self and other

**within asana<sup>142</sup> pranayama<sup>143</sup> is  
release<sup>144</sup> of inhalation, exhalation and transition  
through exhaustive<sup>145</sup> elucidation<sup>146</sup>  
ii.49-50**

**till they become unhindered<sup>147</sup> and subtle  
and the dualities<sup>148</sup> of the breath are transcended  
unveiling the inner light<sup>149</sup>  
and initiating the mind into meditation<sup>150</sup>  
ii.51-53**

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<sup>142</sup> which is the opening of the nondual door as mind lets go deeply enough of its concerns and intentions for the self to completely subside

<sup>143</sup> is not a technique, but an awareness state within which the dualities of the breath dissolve through intimate awareness of its natural rhythms

<sup>144</sup> the breath is not released by effort or control, but by the momentum towards wholeness intrinsic to Consciousness accessed by awareness of the breath becoming intimacy with the breath

<sup>145</sup> *desa-kala-sankhyabhih*: time, place and number are the fundamental and necessary characteristics whereby any phenomenon can be identified

<sup>146</sup> *paridrishtu* all the phenomenal characteristics of the breath, whether of place, time or number, must be seen to be what they are: interpretative extractions from the singular movement of Consciousness by its localisation as mind, or as mental projections

<sup>147</sup> by effort, anxiety, habit or intention

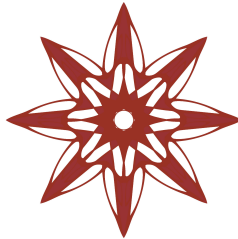
<sup>148</sup> between inhale and exhale, slow and fast, smooth and rough, flow and pause, breath and breather

<sup>149</sup> the intelligence of Consciousness

<sup>150</sup> *dharana*: meditation, which is initiated in dharna, is a deepening of awareness states, not a technique, although techniques that provide intimacy may invite it



**in pratyahara<sup>151</sup>  
mind<sup>152</sup> disconnects from objects<sup>153</sup>  
and settles into itself<sup>154</sup>  
untroubled by the senses  
ii.54-55**



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<sup>151</sup> is not a technique, but an awareness state within which all sensory input has been suspended, and attention is drawn towards the unconscious residue left over from unresolved past experience by way of its usually subconscious activity becoming conscious and in doing so being released and possibly resolved (in the deepening of the meditative mind)

<sup>152</sup> has three core aspects: conscious, subconscious and unconscious. the boundaries between them are fluid and begin to dissolve as mind relaxes into its own activity. as the unconscious and subconscious underpinnings of conscious thought become clear, conscious thought loses its imposed authority and the conscious mind becomes more quiet

<sup>153</sup> which are always mental projections imposed on the singular flow of awareness by the nature, needs and habits of the conditioned mind

<sup>154</sup> its subconscious activity and their unconscious roots, now becoming conscious in the absence of conscious sensory input

## VIBHUTI-PADA

**mind in singular<sup>155</sup> internal<sup>156</sup> suspension<sup>157</sup>  
is dharana<sup>158</sup>**  
iii.1

**the unravelling<sup>159</sup> of a perception is dhyana<sup>160</sup>**  
iii.2

**apparent form<sup>161</sup> radiating<sup>162</sup>  
the singular significance of emptiness<sup>163</sup>  
is samadhi**  
iii.3

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<sup>155</sup> on the stability of a single mental impression

<sup>156</sup> within the activity of its own depths

<sup>157</sup> the stillness of mind is a spontaneous expression of its own quietening

<sup>158</sup> meditative focus

<sup>159</sup> experiencing the subliminal matrix of interconnected form, implications and context that generates and upholds the impression

<sup>160</sup> meditative insight or illumination

<sup>161</sup> form is not only always an appearance in consciousness, but an appearance of Consciousness

<sup>162</sup> the form, including the subliminal matrix upholding the impression has become transparent to the radiant presence of its ground and source: Consciousness

<sup>163</sup> the singularity at the heart of the multiplicity of all apparent forms is the intrinsic abundance of emptiness

**dharana, dhyana and samadhi constitute meditation<sup>164</sup>  
its deepening is rhythmic<sup>165</sup>  
and ripens<sup>166</sup> in the illuminations<sup>167</sup>  
of transcendental insight<sup>168</sup>  
iii.4-6**

**although meditation<sup>169</sup> is  
internal to the other limbs  
it is external to the unconditional<sup>170</sup>  
iii.7-8**

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<sup>164</sup> *samyama*: meditative focus, meditative illumination and meditative absorption are the core phases of the meditative mind

<sup>165</sup> the infolding of awareness as the meditative mind is rarely a straight linear progression, but oscillates between and within its phases, while no longer oscillating out into the split of dualistic perception in which thought is captured by the self as the thinker

<sup>166</sup> this ripening can be experienced somatically as a gradually thickening and simmering luminescence that renders all thoughts, feelings and sensations transparent to the shimmering light of awareness within which all individuality loses its significance and the duality between awareness and its content dissolves

<sup>167</sup> *alokah*: intuitive insights generated, without thinking, in the intelligence of mind undistorted by the (now absent) sense of self

<sup>168</sup> *prajna*: wisdom or insight, or the capacity to express the intelligence of Consciousness directly

<sup>169</sup> meditation is not a practice or technique, but the slipping of mind out of its dualistic conditioning into a deepening relaxation within which the intelligence and activity of mind no longer obscure the luminescence of Consciousness which renders mental activity transparent while revealing its impersonal and contingent nature

<sup>170</sup> *nirbijasya*: the illuminate darkness of Consciousness that is the originating ground from which the conditions generating all actions and objects emerge

**the infolding-stillness<sup>171</sup> of surrender occurs  
when mind lets go completely<sup>172</sup> into its subliminal activity<sup>173</sup> temporarily  
restricting<sup>174</sup> its activation:  
its tranquil continuity establishes  
a karmicimprint<sup>175</sup>  
iii.9-10**

**mind is in  
the infolding-stillness<sup>176</sup> of absorption<sup>177</sup>  
when objectness has disappeared<sup>178</sup>  
within onepointedness  
iii.11**

**mind is in  
the infolding-stillness of onepointedness<sup>179</sup>  
when an impression is pacified  
directly on arising  
iii.12**

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<sup>171</sup> *parinamah*: awareness turning back in upon itself as mental activity subsides

<sup>172</sup> *nirodah*: lets go of the effort of generating mental impressions

<sup>173</sup> the subliminal energy stored in an unconscious imprint usually generates unintentional mental activity as it seeks resolution

<sup>174</sup> the subliminal energy is met by, and stabilises, the stillness of the meditative mind

<sup>175</sup> the power of this stillness generates its own wholesome and liberating impression on the subconscious, weakening the structure and power of the identity field

<sup>176</sup> the infolding stillnesses of the meditative mind are not trance states, but one of stable, lucid awareness from which no objects are being extracted, and within which no thoughts are being generated

<sup>177</sup> *nirodah-parainamah*

<sup>178</sup> the natural tendency of mind to generate individual objects in relationship to which it can place itself abates as mind deeply relaxes

<sup>179</sup> *ekagrata parinama*: in this case mind is not quite so relaxed and momentarily creates a perceptual impression from the released energy, which then dissolves and its generating energy is absorbed into the light of awareness

**in a similar way<sup>180</sup> infoldings into  
the form<sup>181</sup>, context<sup>182</sup> and implications<sup>183</sup> of a phenomenon<sup>184</sup>  
reveal its subtle nature<sup>185</sup>  
iii.13-14**

**the difference between these conditions<sup>186</sup>  
causes the three different infoldings<sup>187</sup>  
of the meditative mind<sup>188</sup>  
iii.15**

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<sup>180</sup> into momentary stillnesses of the meditative mind

<sup>181</sup> *dharmā*: the form of a perceptual impression is composed of its direct perceptible qualities such as textures, shapes, motions, sounds, smells, colours etc

<sup>182</sup> *lakṣaṇa*: the superficial origins of a perceptual impression is the lattice of imprints and behavioural tendencies that constitute the personal unconscious. the deep context is the indivisible matrix of actions and objects that constitute the totality of manifestation

<sup>183</sup> *avasthā*: its implications include its psychic origins both as unconscious imprint and its unresolved originating experience, and as the behavioural tendencies through which the imprint usually unconsciously expresses itself

<sup>184</sup> within the meditative mind this is a perceptual impression, not an external object

<sup>185</sup> *śānta, uḍita, avyapadesya*: any phenomenon takes its apparent form within the indivisibility of wholeness, the dynamics of which are usually overlooked by the needs and habits of perception, but which become apparent as intelligence turns in upon itself and into its source

<sup>186</sup> the **form** that a phenomenon offers to perception; its causal **context** in the matrix, which also extend to each and every other phenomenon future as well as past; its causal **implications** in the matrix, which for human beings includes predispositions to perceive and tendencies to act and extend to every other phenomena past as well as future

<sup>187</sup> which are all subtle fluctuations within the awareness state of *dhyāna*

<sup>188</sup> becoming one with the form of a perceptual impression generates the radiant stillness of one pointedness. becoming one with the origins of a perceptual impression generates the radiant stillness of surrender. becoming one with the implications of a perceptual impression generates the radiant stillness of absorption

**meditation on these three conditions  
reveals the past and future<sup>189</sup>  
iii.16**

**confusion of sign<sup>190</sup>, significance<sup>191</sup> and perception<sup>192</sup>  
is due to imposition<sup>193</sup>  
meditation on their distinctiveness  
gives understanding<sup>194</sup> of all vibrational frequencies<sup>195</sup>  
iii.17**

**direct experience of subliminal impressions provides insight in earlier  
lives<sup>196</sup> and minds  
despite their source being absent  
iii.18-20**

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<sup>189</sup> the causal implications and origins of any phenomenon extend equally into the past and future, just as its form is an expression of everything that exists

<sup>190</sup> *abda*: name, label word by which the perception is referred to

<sup>191</sup> *artha*: the meaning or significance given to the perception by the mind according to its conditioning

<sup>192</sup> *pratyayanam*: the perceptible elements of a perception: radiance, form, colour, sound, texture etc

<sup>193</sup> *adhyasat*: as the self asserts itself on mental activity, mind is not lucid enough to distinguish cause from effect and understand its own dynamics, leaving it lost in the realm of appearances oblivious to the presence and nature of Consciousness

<sup>194</sup> *jnanam*

<sup>195</sup> *sarva-bhuta-ruta*: all apparent phenomena are fundamentally energy (*चित्सक्ति*)

<sup>196</sup> the personal unconscious, which is populated with subliminal impressions left over from unresolved past experience in your life and that of your ancestors

**meditating on the form of the body<sup>197</sup>  
it becomes imperceptible<sup>198</sup>  
as the clarity of its presence  
dissolves completely<sup>199</sup>  
iii.21-22**

**meditation on dormant<sup>200</sup> or active<sup>201</sup> karma  
gives knowledge of its fruition<sup>202</sup> and predictability<sup>203</sup>  
iii.23**

**meditation on friendliness, compassion, gladness and equanimity develops  
their power  
generating illuminate insights  
that provide subtle, elusive and obscure knowledge  
iii.24-26**

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<sup>197</sup> becoming intimate with the sensations by which the intelligence of the body reveals its presence to the intelligence of mind

<sup>198</sup> no longer felt as a concrete, solid form uniquely occupying the three dimensions of space

<sup>199</sup> into amorphous rhythms of pulsating delight

<sup>200</sup> residue of karmic imprints

<sup>201</sup> activated behavioural tendency

<sup>202</sup> the conditioned nature of all phenomena within the indivisibility of wholeness necessitates the form of the future just as it does the form of the present on the basis of the form of the past

<sup>203</sup> yet mind is usually too short on accurate data to convert this potential predictability into actual knowledge of the future

**meditation on the radiant luminosities<sup>204</sup>  
of the body's subtle centres<sup>205</sup>,  
currents<sup>206</sup>, lights and channels<sup>207</sup>  
clarifies, releases, balances and potentises  
the body<sup>208</sup>  
iii.27-34**

**meditation on the the heart<sup>209</sup>  
provides understanding of the mind  
iii.35**

**meditation on the significance of self and other<sup>210</sup>  
gives understanding of the Self<sup>211</sup>  
its distinction from the luminosity of Consciousness**

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<sup>204</sup> as mind relaxes and becomes more intimate with the sensations that reveal the presence of the body it encounters more and more subtle sensations that become less solid and dense and more luminous and amorphous

<sup>205</sup> notably the rhythmic vortices (chakras) that occupy the core axis of the body

<sup>206</sup> the veins, arteries and neural pathways to which the sanskrit word *nadi* refers

<sup>207</sup> deep intimacy with the sensations that reveal the presence of the body generates an inner experience of the body as a phenomenon less fixed, stable, concrete and definable than the notions of modern anatomy, and matter as a clear expression and extension of the underlying energy of Consciousness (*citisakti*) oscillating and flowing in a broad spectrum of inner rhythms and currents

<sup>208</sup> becoming intimate with the intrinsic presence of the body as overt and subtle sensations nourishingly focusses the integrating power of awareness on the body's tissues, organs and capacities

<sup>209</sup> *hrdaye*: the intelligence of the heart is the nonlinear Intelligence of Consciousness, a deeper, impersonal intelligence than the more superficial, personal intelligence of mind. by relaxing through the activity of mind, the deeper intelligence of Consciousness is accessed which contextualises mind's limitations

<sup>210</sup> self and other are the core poles of the dualistic split of perception and experience. becoming intimate with the dynamics of perception reveals their inherent nonduality with each other

<sup>211</sup> the Self is the primal contraction of Consciousness embodied in the human organism as the impersonal witness, which in being identified with its experiences becomes the personal self struggling with all that it takes to be other



**the subtle impulses that define experience  
and the hypersensory perceptions  
that prevent samadhi**  
iii.36-38

**letting go of identification with the body<sup>212</sup>  
releases it from its formal boundaries**  
iii.39

**on harnessing the inner winds<sup>213</sup>  
the body becomes and radiant<sup>214</sup> free from  
functional limitations<sup>215</sup> (iii.40-41)**

**meditation on the subtleties of inner sound<sup>216</sup>  
reveals the divine sound<sup>217</sup>**  
iii.42

**meditation on the localisation<sup>218</sup> of the body<sup>219</sup>  
removes spacial limitations  
and as internalisations deepens  
perception clarifies<sup>220</sup>**  
iii.43-44

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<sup>212</sup> taking the individuality of the body to imply deeper and autonomous individuality

<sup>213</sup> *udana, samana*

<sup>214</sup> is experienced as a symphonic energetic presence

<sup>215</sup> experientially

<sup>216</sup> the sounds generated by the activity, presence and nature of the body

<sup>217</sup> the primal sound of which all others are partial harmonics: aum

<sup>218</sup> all phenomena are momentary localisations of the intrinsic indivisibility of Consciousness

<sup>219</sup> a a localised compression of Spiritual Intelligence (Consciousness)

<sup>220</sup> *pkarsasavarana-ksayah*

**meditation on the obvious and subtle  
dimensions of the body<sup>221</sup>  
gives inner freedom<sup>222</sup>  
and the spiritual nature of the body manifests  
its grace, power, resilience and perfection  
iii.45-47**

**meditation on the interconnected significance of  
perception<sup>223</sup>, apparent form<sup>224</sup> and individuation<sup>225</sup>  
quietens the senses and releases the versatility of mind  
from its conditioning organs<sup>226</sup>  
(iii.48-49)**

**awareness of the distinction between  
the Self<sup>227</sup> and luminosity<sup>228</sup>**

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<sup>221</sup> the obvious form of the body is its material nature, the subtle its energetic nature, yet both are expressions and extensions of Consciousness, which is the essential or fundamental but formless nature of the body

<sup>222</sup> *bhuta-jayah*

<sup>223</sup> *grahana*: perception is one of the results of the intelligence of Consciousness being compressed in the localisation of a nervous system

<sup>224</sup> *svarupa*: (apparent) form is not intrinsic but an expression of the perceiving mechanism.

<sup>225</sup> *asmita*: individuation is the foundation upon which Consciousness localised becomes identified with proprietary implications of its contents

<sup>226</sup> thought, as an expression of the intelligence of Consciousness contracted in and as the nervous system, is conditioned by its cultural context, the root of which is the material world rendered by the senses. becoming intimate with the perceptual dynamics of Consciousness, its inherent intelligence is released from the restrictions of its sensorial conditioning, into its inherent versatility.

<sup>227</sup> *purusa*: the impersonal witness, the deep, subtle core of identification generated by compression of pure Consciousness into the individual body

<sup>228</sup> *sattva*: the radiance of *citisakti*, Consciousness dancing

**gives omniscience<sup>229</sup> and access to all states<sup>230</sup>  
through detachment from this  
the seeds of resistance<sup>231</sup> dwindle into otherlessness<sup>232</sup>  
and neither pride<sup>233</sup> nor attachment<sup>234</sup>  
have any more power<sup>235</sup>  
iii.50-52**

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<sup>229</sup> *jnatrtvam*: the ability to knowingly and continuously know all that needs to be known, which derives from knowing that all that needs to be known is actually always known, despite the fact that knowing is always limited

<sup>230</sup> embodied Consciousness is always, at least initially, conditioned to a restricted range of possibilities and states

<sup>231</sup> *dosa-bija*: the subliminal imprints left over from unresolved past experience (*samsakara*) through which the mechanism of individuation (*asmita*) generates the identify field

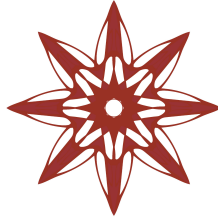
<sup>232</sup> *kaivalya*: the being state within which there is no sense of self or other, no sense of separateness, no need for purpose, no resistance to what is, . the yogic equivalent of Buddhist enlightenment. its possibility rests on all seeds of resistance having been seen through (*paridrishtu*) in the clear light of non dual awareness (*vivekajam jnanam*)

<sup>233</sup> *smaya*: at the core of the psychological pride with which we are all familiar is spiritual pride, within which the proprietorial impulse, rooted in *asmita*, claims experience as its own, oblivious to the origination of all feelings, thoughts, choices and actions in and as a localisation of nonlocal Consciousness

<sup>234</sup> there being no identification, no sense of personal, individual self, for attachment to rest on

<sup>235</sup> their illusory power having arisen only from the illusion of independent, autonomous individuality.

**meditation on the sequencing of time<sup>236</sup>  
deconstructs<sup>237</sup> confused phenomenal characteristics<sup>238</sup>  
and activates non-dual wisdom<sup>239</sup>  
distinguishing equally  
luminosity and the Self in otherlessness<sup>240</sup>  
iii.53-56**



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<sup>236</sup> the linear sequencing of time is not an objective condition of the universe, but a pillar of the dualistic model by which the intelligence of mind organises sensorial input, and contextualises it within its fundamental duality of time and space

<sup>237</sup> *akramam*: the infolding of awareness from individual objects and discrete actions within the contextualisation of space/time into the nonlocal unchanging luminosity of Consciousness as nondual awareness contains and, experientially, depends upon, a complete dismantling of perception/cognition within which the projected nature of their content becomes clear and loses its significance, so becomes unable to obscure its ground even as it continues to function

<sup>238</sup> of time (*kala*), space (*desa*) and quantity (*samkhya*)

<sup>239</sup> *vivekajam jnanam*: the intelligence of Consciousness is not intrinsically constrained in the oppositions of duality, and can be released from that learned restraint through the realisation of the representative nature of linear time, and the intrinsic simultaneity of past, present and future within the instantaneous singularity of Consciousness

<sup>240</sup> the nondual being state of kaivalya depends on the total absence of identification, which is only possible when the Self, as well as the self, has been experienced as experiential limitations generated by the local embodiment of Consciousness

**BOOK FOUR  
KAIVALYA-PADA**

**all phenomena<sup>241</sup> are transformations<sup>242</sup>  
in the infinitude<sup>243</sup> of the matrix<sup>244</sup>**  
iv.2

**the instrumental agent<sup>245</sup>  
is not the driving force of the matrix<sup>246</sup>  
merely the fertilising focus<sup>247</sup> of inevitability<sup>248</sup>**  
iv.3

**Consciousness identified<sup>249</sup> with its instrument  
creates the impression of an individual mind<sup>250</sup>**  
iv.4

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<sup>241</sup> *jatyantara*: the phenomenalisation of Consciousness within a perceptual mechanism contains innumerable objects, actions, events and situations

<sup>242</sup> *parinamah*: epistemologically, Consciousness is neither static nor passive, but in constant, instantaneous and spontaneous, rhythmic expression, within which the Changelessness of Consciousness appears as constant change in the relationships between apparent objects and actions

<sup>243</sup> *apurat*: without boundary, end or beginning

<sup>244</sup> *prakrti*: the nonlocal atemporal manifestation of Consciousness perceived, by human beings, as a 'world' of individual objects and discrete actions

<sup>245</sup> *nimittam*: the 'object' that appears to bring about an action for which it is actually only its instrument

<sup>246</sup> *prakritinam*: the nonlocal, atemporal manifestation of all perceptible actions and objects

<sup>247</sup> *ksetrikavat*: the means of bringing fertility to fruition

<sup>248</sup> every apparently individual action is brought into existence always and only by the singular power of the indivisibility of the matrix by which they are each totally conditioned and necessitated

<sup>249</sup> *asmita*

<sup>250</sup> *citta*: mind is not an object, or thing, but a function of nonlocal, impersonal Consciousness localising in the constraints of individual human embodiment

**localised activity<sup>251</sup>  
creates the impression of multiple<sup>252</sup> individual minds  
until meditative illumination<sup>253</sup> erodes<sup>254</sup> the identity field<sup>255</sup>  
iv.5-6**

**while those of others are dualistic<sup>256</sup>  
the actions of a yogin are non-dual<sup>257</sup>  
impersonally expressing residual behavioural tendencies<sup>258</sup>  
which progress from existence to separate existence<sup>259</sup>  
through the continuity of subliminal imprints<sup>260</sup> and memories  
iv.7-9**

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<sup>251</sup> physical and mental activity taking place in and through physically separate bodies

<sup>252</sup> *anekasam*

<sup>253</sup> *dhyana*

<sup>254</sup> erosion of the identity field depends upon the deconstruction of perception, which begins in *dhyana* as the inevitable, inextricable nature of all phenomena is realised, and continued in *samadhi* wherein the dynamics of perception are seen through in the infolding phases of *samapatti*

<sup>255</sup> *anasayam*: then filed of identity is the unique structure of the personal self generated as Consciousness identifies itself with and as its localised content (individual minds)

<sup>256</sup> *trividam*: setting perceived opposites against each other, the root of which is the perceptual split of perceiving subject and perceived object, upon which rests the experiential split of self and other

<sup>257</sup> *asukla-akrsnam*

<sup>258</sup> *vasananam*: are the experiential fruit of subliminal impressions (*samskara*) consistently seeking release in response to similar stimuli, and which determine the habituated behavioural responses within which so many become trapped (*samsara*)

<sup>259</sup> which does not entail the continuation of a personal self from body to body, as the personal self is nothing more than an insistent and convincing impression based on limited and dualistic thinking

<sup>260</sup> *samskaras*

**which because of the eternal nature  
of the primary impulse<sup>261</sup>  
are beginningless  
iv.10**

**but because of the non separateness of cause, effect  
action and object, dissolve<sup>262</sup>  
when their causal infrastructure<sup>263</sup> dissolves<sup>264</sup>  
iv.11**

**past and future exist as such<sup>265</sup>  
only as phenomenalisation<sup>266</sup> choreographs  
subtle energetic transformations<sup>267</sup>  
iv.12-14**

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<sup>261</sup> *asisah*: the primary impulse, to exist or to be, manifests itself everywhere and in everything as the drive to express and increase in and as momentum towards wholeness

<sup>262</sup> subliminal impressions

<sup>263</sup> all apparent objects and actions are inextricable and independent from the infrastructure within which they become perceptible, which is only as a perceptual impression, at the heart of which infrastructure is the dynamic of causality whereby each individual action is simultaneously cause and effect of every other action

<sup>264</sup> as mind relaxes it lets go of the matrix (*prakrit*) of objects and actions that it projects as the world into the illuminate darkness of *nirbijasamadhi* by way of the revelations (*samapatti*) of *sabijasamadhi*

<sup>265</sup> *svarupato*: as mental constructs

<sup>266</sup> *dharmanam*: the contextualising field within which all individuated phenomena appear

<sup>267</sup> *gunatmanah*: the continuously transforming character of objects, actions and their relationship rests on the underlying fluctuations in the dynamic between *sattva*, *rajas* and *tamas*.

**objects<sup>268</sup> are perceived  
in the light of the conditioning of the perceiving organism  
and are not defined by their observation, only known<sup>269</sup> by it**  
iv.15-17

**the activity of consciousness<sup>270</sup> having no light of its own<sup>271</sup>  
is revealed by unchanging<sup>272</sup> Consciousness localising<sup>273</sup>**  
iv.18-19

**just as Consciousness<sup>274</sup> reveals its objects<sup>275</sup>  
so can<sup>276</sup> objects reveal the Presence of Consciousness**  
iv.20-21

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<sup>268</sup> *vastu*: an object is always an act of perception, and its perceived form depends on the conditioning of the perceptual mechanism

<sup>269</sup> where knowing is always a limited, conditioned projection

<sup>270</sup> *citta-vrttayas*: the content of personal consciousness, or mental activity, within which perceptible phenomena are extracted from the singularity of Consciousness and projected back outwards as space/time 'reality'

<sup>271</sup> the light of awareness is a refraction of the luminosity of Consciousness

<sup>272</sup> *aparinamitvat*: Impersonal Consciousness is the changeless ground within which the constantly changing content of personal consciousness takes place, and from which it is extracted

<sup>273</sup> *purusasya*

<sup>274</sup> as the impersonal, unchanging light of awareness

<sup>275</sup> within the constriction of consciousness (*citta*)

<sup>276</sup> this only happens when we become intimate enough with the content of awareness



**when consciousness<sup>277</sup> stabilises  
its nature as an object is revealed by unchanging Consciousness<sup>278</sup>  
and its purpose is fulfilled  
in the blending<sup>279</sup> of seer<sup>280</sup> and seen<sup>281</sup>  
even when coloured with innumerable tendencies<sup>282</sup>  
iv.22-24**

**seeing the difference between becoming and being  
pacifies the mind<sup>283</sup>  
this discrimination turns consciousness towards otherlessness  
between the impressions arising  
from subliminal imprints which subside  
along with their underlying karmic bonds<sup>284</sup>  
in the quintessential-dew<sup>285</sup> of nondualawareness<sup>286</sup>  
iv.25-30**

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<sup>277</sup> the personal mind of immediate experience (*citta*)

<sup>278</sup> *citer apratisankramayas*: which is always the only knower, expressed in the localised knowing of individuated minds (*citta*)

<sup>279</sup> *uparatkam*

<sup>280</sup> *drastr*

<sup>281</sup> *drsya*

<sup>282</sup> *vasanabih*

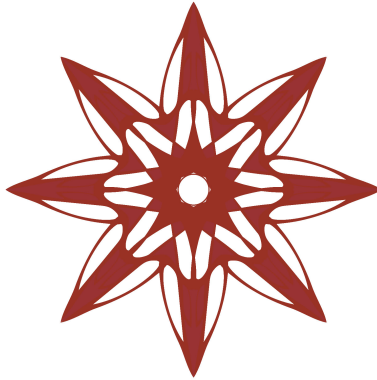
<sup>283</sup> *vinivrttih*

<sup>284</sup> *klesa*

<sup>285</sup> *dharmameghah*

<sup>286</sup> *dharmameghasmadhi* is a refined and subtle state of consciousness within which the singularity of Consciousness is experienced in its subtle nonduality as an infinitude of shimmering localisations, each of which contains, in a different 'location', exactly the same formal expression of abundant emptiness in a holographic revelation of the infinite and unconditional nature of formless Consciousness as the significance, substance and source of all form

**this revelation removes the dust of all the veils  
leaving nothing to be known  
the sequentiality of time and its underlying energetic rhythms  
lose their significance  
devoid of any significance the Self  
dissolves through Otherlessness<sup>287</sup>  
as Consciousness-Energy<sup>288</sup>  
iv.31-34**



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<sup>287</sup> *kaivalya*

<sup>288</sup> Consciousness is Energy, Energy is Matter, Matter is Consciousness is all there is in the indivisible wholeness of its unbroken, unbreakable singularity

*for a more complete interpretation of the Yogasutras within which the subtle dynamics of perception, cognition, identification and independence, and their release into genuine freedom, are exhaustively clarified*

please see

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