

The Song of the Awakened

The Bhagavad-Gîtâ

Anonyme



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This book, "The Song of the Awakened" (or Blessed), is a new translation of the Bhagavad-Gita, minus two chapters that were not in the original book, that is, the first and eleventh. The first is the genealogy and presentation of the characters of the «Mahabharata», a book of Hindu war adventures, having nothing to do with the teaching of the awakened. Chapter eleven is only a series of praises to God.

The Bhagavad-Gita, or "The Song of the Awakened", is a collection of a Buddha's teachings, as Sri Gautama was. No one knows the name or the history of this awakened person; he has been completely forgotten. All that remains of him is the traces of his teaching, compiled in the book.

The Bhagavad-Gita is thought to date from an era between the fifth and the first century BCE and was originally a Upanishad. It would have been the "Bhagavadgîtôpanishad". The Sanskrit word "Upanishad" means "to sit respectfully at the feet of the master to listen to his teaching", which corresponds to satsang.

The word "Upanishad" means "hearing", "ear", "revealed knowledge" or "Veda", in Sanskrit. In "The Song of the Awakened" (or Bhagavad-Gita), it is often referred to as "Knowledge". This word, in the context of this book, designates two things: the revelation of truth, the perfect consciousness of bliss (satçitananda) and spiritual practice itself.

The Upanishad are extensions of the Veda-Samhitas. There are more than 100 different Upanishad, including ten major ones. The major Upanishad are the oldest, thought to be written between eight hundred and five hundred years before our era.

The Hindus, around the first century BCE, took back the teaching of the forgotten master and rewritten it, so that it entered the "Mahabharata", a kind of "adventure book" that recounts the great war between two noble families, the Pandava and the Kaurava.

In India, children read small comic books, where these episodes of the Mahabharata are told in the «romance» mode. The only spiritual content of this saga is the Bhagavad-Gita! But this book was not part of this story, originally.

The Hindus added to the Bhagavad-Gita a figure from the Mahabharata; Arjuna, and reworked the text to make it a dialogue between him and "Krishna" to create coherence between these two books.

The awakened person who taught “knowledge” was an Aboriginal man, dark with skin, like the Dravidians, or the present Mundas and Adivasis peoples. The Aryas, who came from Bactria (a region straddling the present-day states of Afghanistan, Tajikistan, and Uzbekistan, located between the mountains of the Hindu Kush and the Amou-Daria River) and plateaus of Persia (Iran), were clear of skin.

As this master was «black», of Dravidian type, they called him «krishna», which means «dark» or «black», we could even say «negro». In the original Vedas, those of the Aryas, all kinds of people were so called, men as women, because they were dark with skin.

The Hindus deified this awakened master, whom they called «Krishna». They made him an avatar of Vishnu, one of the three gods of their Trimurti, with Shiva and Brahma, in order to bring him into Hinduism. Others have made him the supreme God.

It is like for Sri Gautama, the most famous Buddha, who lived around the sixth century BC. The Hindus, great waste pickers, have made it, as for krishna, an avatar of Vishnu, while he himself, Sri Gautama, has never claimed anything other than an ordinary human being (Walpola Rahula, “The Teaching of the Buddha,” 1978, coll. point, ed. du Seuil, Paris).

In this book that I propose for your reading, some verses have been ignored because they served only as articulations for the false dialogue between Krishna and Arjuna, and have been added to the original text in order to integrate it into the “Mahabharata”. For the rest, you can form an opinion. I have been practicing the Dharma of which “Krishna” speaks assiduously since 1975, which has allowed me to interpret the verses of this teaching as faithfully as possible.

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1. Beginning of teaching

The numbering in parenthesis corresponds to that of the usual Bhagavad-Gita

1.1 (2:11-13). The initiate of the true way, weeps neither the living nor the dead. After death, the soul takes on a new body, as naturally as it has passed from childhood to youth, then to old age. This perspective does not disturb those who are aware of their true nature.

1.2 (2:14-16). Ephemeral, joys and sorrows, like summers and winters that come and go. These joys and sorrows are due only to the encounter of the senses with matter and you must learn not to be affected by it. He who is not affected by joys or sorrows, who in all circumstances remains serene and resolute, will go by the ways of heaven. After understanding the nature of joys and sorrows, the initiate practicing the true way, concludes with the permanence of truth and the impermanence of illusion.

1.3 (2:17-19). The soul is eternal and indestructible, only the material bodies and the mind it uses are subject to destruction. Ignorant is he who believes that the soul can be killed, the initiate practicing the true way knows its nature.

1.4 (2:20-22). The soul is not limited by birth or death. Immortal, it will have no end. After death, she wears a new body, just as worn clothes are discarded and new ones are put on.

1.5 (2:23/24). No weapon can kill the soul, nor can fire burn it; water can wet it, nor the wind dry it. It is indivisible, immutable and insoluble.

1.6 (2:27-30). Death is certain for what is born, and certain for what dies. All created things are originally not manifested; they manifest themselves in their ephemeral state and, once dissolved, find themselves not manifested. Some, identified with the soul, see its essence and it is for them a marvel. Others just talk about it and others hear about it. Some people, even after hearing about it, cannot believe it. The Spirit who sits in the body is eternal, he cannot be killed.

1.7 (2:39 to 41). After receiving the knowledge of the real nature of the soul, the initiate can master the mind, which allows him to detach himself from the fruit of his acts, so he tastes the delights of the harmony of his Grace. For the initiate practicing the true way, no effort is in vain, no benefit gained is never lost; every step brings him closer to the Liberation. Resolved in the Observance, he has only one goal: to remain in harmony. He who lacks constancy, knows confusion.

1.8 (2:42/43). He who does not have true knowledge attaches himself to the flourishing language of holy and learned books, which teach various practices to attain the delights of theoretical paradise or to be reborn into more favorable incarnations and gain power and other benefits. Inflamed with desire for the joys of an opulent life, he is blind and deaf to the truth.

1.9 (2:44 to 46). As long as you are attracted only by material pleasures, as long as ephemeral joys plunge you into confusion, it is impossible for you to attain bliss. Free yourself from your primary nature, from your desires and remain in the full consciousness of Unity. As the source replaces the well advantageously, he who knows the cause of the illusion of the world, enjoys his pleasures without losing himself.

1.10 (2:47-50). Assume your duties, without seeking to escape them and being bound neither by success nor by failure, it is your freedom. Strive to act by renouncing the fruits of your actions and do not believe to be at the origin of their consequences. Remain in Unity, out of the fluctuations of the mind. Avaricious are those who yearn for the fruits of their acts. The service liberates, who is committed to it, the consequences of the action, good or bad.

1.11 (2:51 to 53). Absorbed in service, the initiate practising the true way has his stay in Unity and, renouncing the fruits of his acts, he frees himself from the cycle of incarnations, free from all suffering.

When your mind has crossed the wall of illusion, you will know detachment. When you will no longer be distracted by the vain knowledge of the holy books, when you will be entirely turned to fulfilment, then you will be and remain in Unity.

1.12 (2:55/56). He who knows his true nature frees himself from desires and finds satisfaction in Unity. He who has no attachment, no fear, no anger, and no joy in this world, has realized true knowledge.

1.13 (2:57-60). Far from the demands of the senses, the incarnate soul is still attached to them. Strong and impetuous are the senses; they even captivate the mind of the wise who wants to master them. That the soul will find Unity and desires will calm down with the fluctuations of mind (vrttis, see yogasûtras) and it will remain firmly established in true knowledge.

1.14 (2:61-64). Who controls his senses and is absorbed in the Unit shows a sure consciousness. By being interested in objects of pleasure, Man attaches himself and lust comes and anger follows it. Anger leads to delusion, illusion to delusion, then consciousness goes out and Man gets lost in the life of the world. He who masters his senses, by going on the true way, becomes aware of Grace and thus sees himself freed from all attachment, as from all aversion.

1.15 (2:65-68). Suffering no longer exists for the one who sees Grace in all things. Becoming serene his conscience soon clears up. A confused mind cannot master the mind, nor see Grace, how, then, to know peace and taste true happiness?

As a violent wind sweeps a boat on the water, it is enough that one of the senses drives the spirit for the consciousness to be lost. He who diverts his mind from its senses has a sure reason.

1.16 (2:69/70). True knowledge comes to one who controls his mind and senses. What is truth, for those who are in ignorance, is illusion for those who know Unity. Only he who remains firm in the flow of desires, as the sea remains immutable in spite of the thousand rivers that flow into it, will find peace, but certainly not those who seek to satisfy their desires.

1.17 (2:71/72). He who is no longer a slave to his desires, who has rejected every spirit of possession and who has freed himself from the false ego, alone can know perfect peace. He who, at the time of his death, finds the path of Unity, will go by the ways of heaven.

2. Service and duties of man

2.1 (3:3-6). Two kinds of men realize the absolute truth. Some realize through asceticism, or philosophical reflection, others by acting in service (inaction of the Dao-De-Jing). It is not by refraining from acting that one can free oneself from karma; detachment alone is not enough to attain perfect Unity.

Inevitably, man is forced to act under the influence of his nature (gunas) and cannot remain inactive, even for a moment. He who is diligent in his practice and in his sacrifices, but whose mind is still attached to the objects perceived by the senses, is an ignorant being lulled with illusions.

2.2 (3:7 to 9). He who disciplines his senses, mastering his mind and who, without attachments, remains in service, is close to perfect Unity. We must offer ourselves in action to the Unity, so that the acts do not bind us to the material world. Fulfill your obligations by remaining in service and forever you will be freed from the chains of matter and the law of action-reaction (karma).

2.3 (3:10-13). The Creator populated the universe and recommended to Men the dedication. He blessed them by saying, "May this great Observance bring you happiness and spread all the desirable blessings upon you". Through this Observance, Grace will satisfy the needs of Men. But Grace is obtained by giving itself. The initiate, practicing the true way, is freed from confusion because he eats only consecrated food (prashad). Those who feed only on what they have prepared for themselves, feed only on their ignorance.

2.4 (3:14-19). Beings live by the food that depends on the rains and the rains flow through Grace. The consciousness of Grace comes to Men who fulfill their duties with dedication and by the Observance of the pillars of the true way.

Duties are given by knowledge (non-appraisal) and knowledge comes from the consciousness of Unity. This consciousness is found in the fulfilment of one's duties and the observance of the sadhana (dharma).

He who does not fulfill his duty and observe the prescriptions of the sadhana, certainly lives in error, for he who indulges in the pleasures of the senses alone exists in vain. However, for the initiate practicing the true way, the assumed duty offers satisfaction only if it has been in service.

He who has realized his spiritual identity is disinterested. He does not care what one thinks of his actions. Thus, man must act out of a sense of duty, detached from the fruit of his actions, for by the action free of attachments, he attains the Absolute.

2.5 (3:25/26). In fulfilling his duty the ignorant (uninitiated) clings to the fruits of his acts. The initiate practicing the true way; acts also, but without attachments, for the sole purpose of remaining there. Let him not trouble the ignorant, attached to the fruits of his acts. The initiate must encourage the ignorant to bhakti (devotion).

2.6 (3:27 to 29). Under the influence of human nature (gunas), the conscience lost by the false ego believes to be the author of its acts, when in reality they are accomplished by its conditioning. He who knows the nature of absolute truth does not care about the senses and their pleasures, for he knows the difference between the act concerned and the act made in detachment and dedication.

Confused by its nature, the ignorant is absorbed in material activities to which he attaches himself. But even though, through the poverty of the knowledge of their author, these actions are of a lesser order, the wise must not disturb the one who accomplishes them.

2.7 (3:30-32). Act always in service, absorbing your thoughts in the Holy-Name, free from all indolence and egocentric motivation. He who fulfills his duty, according to these instructions and follows this teaching with faith, mastering his desires, this one frees himself from karma. The envious who neglect to apply this teaching are deluded, doomed to ignorance and servitude.

2.8 (3:33-35). Even the initiate practicing the true way, acts according to his own nature, for he is made like everyone else. What's the point of repressing his nature? Men must not allow themselves to be dominated by the senses or their objects, because they are an obstacle to spiritual realization. It is better to do one's duty, even imperfectly, than to do another's duty, even to do it perfectly.

2.9 (3:37 to 40). Man is driven to error, as if he were constrained by concupiscence born in contact with passion, then changed into anger, the devastating enemy of the world and its loss. As smoke masks fire, dust the mirror, desires blind the consciousness of being. The pure consciousness of the being is veiled by its eternal enemy, lust, insatiable and burning like fire. It is in the senses, the mind and the intelligence that it lodges itself, this concupiscence that misleads the being by stifling its true-knowledge.

2.10 (3:41-43). Fight against concupiscence, the origin of error, by mastering your senses. Crush, this destroyer of consciousness, enemy of realization. Senses prevail over inert matter, but higher than senses is the mind, and consciousness surpasses the mind. Even higher than consciousness is the soul (spirit). Thus knowing you beyond the senses, mind and material consciousness, master your lower nature through spiritual knowledge.

3. Approach to Ultimate Truth

3.1 (4:2). Enlightened masters revealed supreme knowledge to the first kings long ago. These kings knew awakening, and then they revealed this knowledge to their people. This revelation is always made from master to disciple.

But over time, the succession of masters, often disputed, meant that this knowledge, in its original state of purity, was lost, giving rise to vain theoretical knowledge. Yet this original-knowledge is always revealed to those who thirst for it more than any other knowledge.

3.2 (4:6/7). Masters speak in the name of the unborn. The awakened speaks in the name of the Lord (satsang) of all beings. Those who have ears to hear him hear the truth in his teaching. Whenever a mind immersed in ignorance thirsts for light and knowledge, the awakened is there to enlighten it.

3.3 (4:8 to 11). The awakened appears from age to age, in order to deliver the devotees, to destroy the darkness, in the minds of the ignorant and to restore the principles of spirituality. He who knows the absolute, will no longer have to be reborn; leaving his body, he will enter the Kingdom. Absorbed in Unity, freed from attachment, fear and anger through knowledge, many have experienced bhakti. All disciples follow the true way as they can and as they give themselves, receive in proportion.

3.4 (4:12-15). Man yearns for the fruits of his deeds, which is why he adores possessions. Here below, man quickly gathers these fruits. The initiate practicing the true way, does not desire the fruit of his actions. Who knows the harmony of the Whole does not get entangled in the net of consequences. All the great souls of the past have acted by the force of this knowledge and attained Liberation. Walk in the footsteps of the ancients and fulfill your duty in this awareness of Unity.

3.5 (4:16-19). Even the intelligent one does not easily understand service. When he understands it and practices, he can be delivered. The nature of service is very complex, difficult to understand; one must distinguish between legitimate action, reprehensible action and service.

He who sees service in action and action in service is distinguished by its depth and, although he is involved in all kinds of acts, remains in the consciousness of Unity. He who in action is free from all desire remains firmly established in knowledge. Of him, the disciples say that the fire of perfect knowledge reduced the consequences of his actions to ashes.

3.6 (4:20 to 22). He who is detached from the fruit of his actions, always satisfied and autonomous, is no longer a prisoner of the material plane, although he always seems to act there.

Man thus enlightened controls his mind and mind; he renounces all feeling of possession and acts only to meet his strict vital needs. Thus, neither the errors, nor the consequences of the errors, reach him. Freed from ambition and envy, he sees with one eye failure and success, satisfied with what Grace gives him. This one, though he acts, never gets bogged down in the sufferings of confusion.

3.7 (4:23/24). The acts of the one who perseveres in knowledge and does not suffer the influence of his nature (gunas) are purely spiritual, carried out for the sole sight of the One. Man absorbed in Unity is already of the Kingdom. His acts are service and partake of the absolute truth.

3.8 (4:25-27). Some worship the Devas by various means and others by the light of the Whole. Some turn their senses inward* to control the mind and stay in the light. Those who desire to attain realization, through the mastery of the senses and the mind, submit to the harmony of the breath-vital the activities of their mind and of all their senses.

* Here, it is a question of closing one's senses so that they are no longer disturbed by the outside. By controlling the fluctuations of the mind through this meditation, they can let go in the inner Light. The three monkeys of wisdom illustrate this passage. In the Tao-Te-King it is the same thing: «He who knows the Tao closes his mouth, his ears and his eyes, he remains in the non-agir, he emerges from all ties» (Tao-Te-King 2:56).

3.9 (4:28/29). Men sacrifice their material goods and impose on themselves great austerities, vows and strict practices. Others study in books, to acquire true knowledge. Some seek exaltation in the mastery of breathing. They practice to melt the exhaled breath in the inspired breath, then the reverse and manage, thus, to suspend all breathing. There are some who deprive themselves of eating, thinking thus to reach ecstasy.

3.10 (4:30 to 32). Among them, only those who have true knowledge will be freed from the chains of consequence; having tasted unity, they reach eternity. Without diligent practice, one cannot live a true happiness in this world. The pillars of the true way are designed to be practiced through all daily acts, knowing this and remaining in the Observance, you will reach Liberation.

3.11 (4:33-35). Superior to the detachment of his material goods is the detachment of his knowledge. Service finds its justification in true knowledge.

Seek to know the truth by approaching a awakened master; inquire about it with him, with humility and in serving him. He can reveal knowledge to you, because he saw the truth. When you know it in your turn, you will understand that all beings are part of the Whole, that they live through Him, in Him and that they belong to Him.

3.12 (4:36-39). The most ignorant, once embarked on the vessel of knowledge, will cross the ocean of suffering. Like burning fire, which turns wood into ashes, the light of knowledge reduces the consequences of acts. Nothing in this world is so pure and sublime. The mature fruit of righteous observance, the one who possesses it, finds joy in himself. The diligent disciple, bathed in the consciousness of Unity, and master of the mind and its senses, soon knows bliss.

3.13 (4:40/41). The ignorant, who doubt true-knowledge, cannot become conscious of Unity. He whose true knowledge has uprooted doubts and who, having renounced the fruits of his actions, has established himself firmly in the consciousness of his real self, remains free from karma.

4. Acting in awareness of Unity

4.1 (5:2 to 4). Detachment from the fruits of one's acts and direct service lead each to liberation, but above is direct service*. He who neither hates nor covets the fruits of his acts knows the true detachment. Freed from duality, he easily unravels the bonds that hold him to matter. Only an ignorant will claim that service does not have the same purpose as deep meditation. Initiates know that both lead to the same consciousness.

* Direct-service: to renounce the fruits of one's actions is service or «inaction», for the Dao-De-Jing, but the act of devotion, that is direct-service is more powerful. Direct-service is that which is done for the Master and/or for the true way, giving, for example, time or money to assist in the functioning of the Ashram, the daily life of his dedicated disciples and the provision of satsang and explanations for seekers, postulants and aspirants.

4.2 (5:5 to 7). He who knows that the goal attained by detachment can also be reached by service, realises unity and sees things correctly. He who practices detachment, but who does not serve with devotion, will not find true happiness. Initiates will soon reach the Absolute. The one whose acts are dedicated, who remains master of his senses and mind, although always active, no longer suffers karma.

4.3 (5:8/9). Although he sees, hears, touches, smells, eats, moves, sleeps, breathes and does all kinds of things, he whose consciousness is subject to the harmony of Unity knows well that Grace is at the origin of everything.

4.4 (5:10 to 12). Just as water does not wet the lotus leaves, so does action not affect those who carry out their duties while remaining conscious of Unity.

Without attachments, the initiate practising the true way, acts with his body, mind, spirit and senses only for one purpose: to deepen his consciousness, unlike the one who, disunited, covets the fruits of his acts and thus becomes bogged down in matter. The soul established in Unity finds, forgetting the fruit of its acts, a peace without mixture.

4.5 (5:13/14). When the mind dominates its lower nature, renounces being directed by its mind, this spirit lives in peace and remains detached from the fruit of its acts. The incarnate being, master of his senses and mind, does not claim authorship of the fruits of his acts. He relies on the Grace and recognizes the action of the three gunas* in him as in the other.

* Gunas: the three essential "substances" that make it. Sattva, purity, truth. Rajas, vital energy, passions, desires. tamas, darkness, heaviness, inertia.

4.6 (5:15/16). Never can the One be held responsible for acts, virtuous or guilty, of anyone*. The embodied being is often lost, ignorance veiling knowledge***. However, when this knowledge awakens in being, the darkness of ignorance disappears, carried away like a rising sun.

* "By the "self" alone, evil is done, it is born of itself, caused by the "self". Evil crushes the careless, as the diamond crushes the hardest stone." (Dhammapada, Buddha's words, verse 161)

* "By the "self" alone, evil is done; by the "self" one is defiled; by the "self" evil is not done; by the "self" one is purified. Purity and impurity depend on the "self". No one purifies another." (Dhammapada, Buddha's words, verse 165)

*** Knowledge: this knowledge, which is referred to in the song of the awakened (Bhagavad-Gita), is an unlearned, revealed knowledge which the early Aryan initiates called the «Veda». Speaking of Veda, we are not talking about the scriptures of Vedism, Brahmanism and Hinduism. This non-apprise knowledge is also the original shruti, now forgotten. The shruti is the Revelation of non-apprise knowledge, that is, that of the techniques allowing the practice of sadhana. This knowledge, or initiation, is the opposite of the "smriti", a set of texts derived from the shruti or sruti.

4.7 (5:17). The one whose spirit and mind, whose refuge* and faith are based on the harmony of Unity, sees pure knowledge rid him of all his doubts; he then takes a firm step on the path to Liberation.

He who seeks refuge in the teaching of the awakened and the community of monks, with perfect knowledge, perceives the four truths, namely: suffering, the origin of suffering, the annihilation of suffering and the path that leads to its annihilation. This is the safe refuge*; the supreme refuge that frees from suffering." (Dhammapada, Buddha's words, verses 190-91-92)

4.8 (5:18). The humble devotee, enlightened by knowledge, sees with one eye the noble scientist, the cow, the elephant, or the dog and the dog eater.

4.9 (5:19). The one whose mind is still under control has already overcome birth and death. Without fail, he has already established his home in the Kingdom*.

* Kingdom: satçitananda (perfect awareness of bliss), the "abode" of the supreme Brahman.

4.10 (5:20). He who does not rejoice in the joys or afflict the sorrows, whose intelligence comes from the soul, who no longer strays and possesses knowledge, he has already transcended matter.

4.11 (5:21/22). The fulfilled devotee* is not subject to the attraction of material pleasures, for he knows inner ecstasy (samadhi). Devoting himself to the Supreme Being, he tasted boundless bliss. The man of spirit never abandons himself to the pleasures of the senses; he does not indulge in them, for they have a beginning and an end and bring only suffering.

* Devotee realized: siddhi, rishi or perfect-yogi. Beware of the term «rishi» which, for some, contains the notion of compiler of the Vedas, the sacred scriptures. We saw above that the word «Veda» meant «knowledge» (no-learning), before referring to the scriptures. Originally, the rishi did not compile anything. He was not a Hindu, but a disciple of the true way.

4.12 (5:23). Who, before leaving his body, learns to resist the senses, to restrain the impulses born of concupiscence and anger, this one is a wise, happy even in this world.

4.14 (5:25/26). He who is beyond doubt and duality, who is freed from sin, through detachment, who works for the good of all beings and whose thoughts are subject to Unity, he realizes the Absolute and attains Liberation. It is very close, the supreme Liberation, for whom, free of anger and material desire, has realized his spiritual identity and, master of him, strives to remain in Unity.

4.15 (5:27/28). Closed to objects of the senses, fixing his gaze between the eyebrows*, united to the breath, thus mastering the senses and the mind, the devotee frees himself from desire, anger and fear. Who remains in this state is certainly free**.

* fixing between the eyebrows: eyes closed and practicing one of the techniques revealed by the master who inspired this text, the song of the awakened (the Bhagavad-Gita). Many ancient books speak of “staring between the eyebrows”, such as the “Gheranda-Samhita” in verse 59 describing the “Shambhavi-Mudra” technique.

** Free from the fluctuations of the mind (vrttis), already, if not freed from the chains of samsàra. The word “yoga”, before meaning “unity”, “union” (8th century AD, with Adi Shankara), meant “freedom”, “rest”. The Yogasûtra was written prior to that date, so we have to translate “yoga” into “rest” or “freedom”, depending on the context. Yogasûtra is generally translated without the word “yoga”.

4.16 (5:29). Because the initiate who is practising the true way knows the ultimate beneficiary of all dedication; of all practices, the ruler of all, the friend and benefactor of all beings, he finds the cessation of suffering.

5. The Constancy of Observance

5.1 (6:1/2). Bless the one who does his duty, detached from the fruits of his acts, not the one who does nothing. The inaction is not doing nothing. One cannot be consecrated (monk, nun) if one does not abandon any desire for enjoyment, that is the reason for the vows.

5.2 (6:3/4). On the true way, the neophyte progresses through regular practice. The practicing initiate must remain in service, that is how. He is made who is detached from all material desire, the pleasure of the senses* and the fruit of his acts.

* Here the master speaks to monks and nuns.

5.3 (6:5-7). The mind can be a friend, like an enemy. Man must master it to use it, to lift himself up, not to lower himself. For those who have mastered it, the mind is the best friend; but for those who identify with it, it becomes the worst enemy. He who has mastered the mind, and thus gained peace, has already attained Unity. Joy and sorrow, cold and warmth, glory and shame, he sees them in one eye.

5.4 (6:8/9). He is a “fulfilled soul”, the one who has realized knowledge and knows fullness. He has reached the spiritual level and possesses self-control. With an equal eye he sees the gold, the pebble and the earth clod. Even higher, he who sees with an equal eye the indifferent, the impartial, the benefactor and the envious, the friend and the enemy, the virtuous and the sinner.

5.5 (6:10). The initiate practicing the true way, must remain in the Holy-Name*. He must live calmly, subdue the mind, free from all desire and attachment.

* The Holy-Name: is at the same time the virtue (as property) of the One and the technique of meditation, one of the four revealed. Focusing on the Holy-Name (or Verb), means practicing the meditation technique of the Holy-Name, while going about his usual occupations. This is the principle of service (or «inaction» for Lao-Tzu).

5.6 (6:11-15). In a healthy and calm place, sit down to meditate. Your cushion should not be too high or too low. You must be able to hold your posture long and painless*. By fixing your thoughts on one point, as you have been taught, master the mind and the senses. The straight body and head, the gaze between the eyebrows, the subdued mind, you must meditate on Unity and make it the ultimate goal of your life. Thus, by the mastery of the body, of the mind and of your acts, forget the material existence, the time of meditation, thus attains Unity in you.

* How does a devotee, a adept meditate on the subtle body in the coarse body? A devotee, a adept must find a quiet and isolated place and sit with his legs crossed, his body straight and fixed, in a comfortable posture that he can keep for a long time. He then fixes his attention in his mask and inhales, then exhales. He must keep his attention perfectly fixed on inspiration and exhalation.

The meditator focuses on his inspiration, fully aware that he inhales, that the air penetrates his body, filling his lungs. He concentrates on exhaling, fully aware that he exhales, that the air leaves his body, emptying his lungs." (Mahàsatiṭṭhāna Sutta, excerpt from the first part, "the body", A/Breathing).

These stages (the seven) are Respect for one's duties, towards others and oneself, self-discipline, having a stable and comfortable posture in meditation. Keep your attention focused on breathing, stay focused, do not move. Place your senses in a state of diminished perception and finally samadhi: enter into contemplation and blend in bliss." (Yogasūtra, book two, aphorism 29).

5.7 (6:16/17). No one can become a being if he eats too much, but also too little, if he sleeps too much, but also too little. Who remains measured, in eating and sleeping, in work and relaxation can, by the true way, soften the sufferings of existence.

5.8 (6:18/19). By Observance (practice), the initiate practicing the true way, subdues the mind and when, freed from desire, he attains Unity, it is said to have been attained. Master of the mind, he remains firm in his meditation, like a flame that, sheltered from the wind, does not waver.

5.9 (6:20/23). The being knows ecstasy when he forgets the mind and gives himself. Then he tastes infinite spiritual happiness. Once this perfection has been attained, the soul knows that nothing is more precious, so it no longer departs from the truth, but remains imperturbable, even in the midst of the worst difficulties. This is the true liberation from all suffering*.

* All suffering: this is not the Liberation from the cycle of rebirth, the ultimate goal of every authentic spiritual path. It should be noted that the word "yoga" before Adi Shankara (a wandering sage of the eighth century AD) meant "freedom", "liberation" and "rest". Liberation, which is referred to here, is when one releases oneself from the fluctuations of the mind (vṛttis). It is these fluctuations that generate suffering.

5.10 (6:24/25/26). An unwavering faith and determination must accompany this assiduous practice. During his meditation, the initiate practicing the true way, must unconditionally get rid of all material desires generated by the false ego, and thus, by concentration, master the senses. With a firm faith, an enlightened mind, he practices what has been revealed to him up to the perfect concentration on Unity, rejecting all thought. No matter how confused his feverish and fickle nature is, he must bring his mind under the control of the Holy-Name.

5.11 (6:27/28). The initiate practicing the true way, united to the One, knows an ultimate happiness. Liberated, his mind is serene, his passions appeased. He is delivered from the fruits of confusion and enjoys the supreme happiness of a constant awareness of Unity.

5.12 (6:29/30/31/32). The initiate practicing the true way, recognizes the presence of the One in all being and knows that all beings are in the One. In truth, the realized soul sees Unity everywhere. Who sees Unity everywhere is never separated from Unity. The initiate practicing the true way, knowing that the Holy-Name is one with the supreme being, contained in all beings, adores it and always remains «in it». This yogi-accomplished sees the same peace of the Holy-Name in all beings, happy or unhappy.

5.13 (6:33/34/35). It is difficult to control an unstable and capricious mind. The mind is elusive, feverish, powerful and tenacious, enslaving it is more difficult than controlling the wind. However, this is attained through constant practice and detachment.

5.14 (6:36-43). For those who do not master the mind, spiritual realization is difficult. But for those who dominate it and make efforts in the right direction, success is certain. He who abandons the true way, for not having mastered his mind, detaching it from the objects of desire, and who, because of this does not reach realization, does not perish, as a cloud dissipates and does not see himself deprived of a refuge, he returns to a new life and recovers the consciousness acquired in his past life, then he resumes his journey towards Liberation.

5.15 (6:44/45). Because of the consciousness acquired in his past life, he who has returned is naturally inclined to the true way, sometimes even without his knowledge and transcends all scripture. The being, freed from darkness, who strives to perfect its realization, will reach, after many lives of intense practice, Liberation.

5.16 (6:46/47). The initiate, practising the true way, is higher than the ascetic, than the philosopher and than the man who aspires to the fruits of his acts. The best is to be in the consciousness of the Holy-Name in all circumstances. Of all the adepts, he who has total faith, who abides always in the One and adores him by serving him with love, this one is the greatest, and he is intimately bound to the Supreme Lord.

6. Absolute knowledge

6.1 (7:01). Here is how to be fully conscious of Unity in the practice of the true way: your spirit bound to the Holy-Name, you will know the infinity of Unity, without the slightest doubt.

6.2 (7:02). I will tell you, without omitting anything, without leaving anything, the essential knowledge and with it the total knowledge, as when we know it, there is nothing left to learn.

6.3 (7:03). Among thousands of men only one, perhaps, will seek perfection* and among those who find it, rare is he who knows the truth.

* Perfection: this perfection is the perfection of the Whole, the perfection of the Unity, not the perfection of those who seek it.

6.4 (7:4/5). Matter, mind, intelligence and false ego, these distinct elements of the One, make material energy. Besides this material energy, there is a spiritual energy, that of Unity, the Holy-Name.

Living beings who struggle with their material energy and through whom Creation endures, are part of it.

6.5 (7:6/7). Of all things in this world, material and spiritual, the One is the origin and the end. No truth is superior to it. Everything rests on Him, like pearls on a thread.

6.6 (7:8/9). Water, it is the flavor, sun and moon, light, the Holy-Name, the «two sounds*», the music of the ether and, in man, the ability. From the earth it is the original fragrance and from fire, the heat. It is the life in all that lives and the love of the devotee.

* These “two sounds” can be heard and listened to after they have been revealed. They are then the support for the meditation called «of the Holy Name». These two sounds are not a mantra, the meditator does not have to pronounce them, not even to think them.

6.7 (7:10/11). The One is of all beings the first seed, the intelligence of the spirit and the powerful merit it. He is the force free of desire and passion. He is the fleshly union that does not distance the spirit from Unity.

6.8 (7:12). Every feeling, virtue, passion, ignorance is a manifestation of primordial energy. The One is everything, however he never loses his individuality. To the gunas he is not subject.

6.9 (7:13). Led astray by the three gunas, the whole of humanity does not know who the Supreme Lord is, the inexhaustible One who transcends these material influences.

6.10 (7:14). The material energy of the three gunas comes from God, like everything else. It cannot be transcended without evil. He who abandons himself to the consciousness of Unity goes beyond the limits of creation, of multiple, of space and of time.

6.11 (7:15). The vain, the foolish, those whose knowledge is hidden by ignorance, the full of themselves, these without faith do not surrender themselves to the One.

6.12 (7:16/17). Four kinds are those who serve God: the unfortunate, the curious, the one who wants to enrich himself and the one who wants to know the Absolute. Superior to all is he who has received the revelation of knowledge and whom service keeps in Unity. The Holy-Name is very dear to him, as it is very dear to the Holy-Name.

6.13 (7:18). All these devotees are beautiful souls, but the initiate lives in the One. Absorbed in his service, he returns to Him.

6.14 (7:19). After many lives, when he sees that the One is all, the cause of all causes, the initiate abandons himself to Him. Such a soul is rare.

6.15 (7:20/21/22). Those whose minds are corrupted by material desires devote themselves to illusion; they follow, each according to his nature, various cults proper to their religions. Everything dwells in the heart of each one, as the supreme soul and as soon as a man desires to worship the Devas, it is the Whole in him that strengthens his faith and thus allows him to devote himself to the cults he has chosen. Full of this faith, he asks the devas for certain favors and sees his desires fulfilled, but in reality, these benefits come from the One. There is only Him in all and the devas are illusion.

6.16 (7:23/24). The ignorant devote themselves to illusion and derive only brief and illusory satisfactions. The initiate, practising the true way, reaches the perfect awareness of bliss. The ignorant, not knowing Unity. They believe it is in the objects of their cults. Their ignorance prevents them from knowing the truth.

6.17 (7:25). The One never shows himself to fools; he remains veiled to them. This lost world does not know Him the Eternal, but He knows everything about everything.

6.18 (7:26). The One knows everything about the past, the present and the future, as he knows all beings, but no one knows him.

6.19 (7:27/28/29). All beings are born in illusion, tossed about by the duality of desire and aversion. Men free from duality, fruit of illusion, those Men who were enlightened in their past lives, these serve today the One with determination. Through service they remain in Unity and free themselves from old age and death. Indeed, they have received the revelation of knowledge.

6.20 (7:30). Who knows the Holy-Name, the source of all, the receptacle of devotion, can even at the moment of death, grasp it and still know it.

7. Attain the Absolute

7.1 (8:3/4). Brahman is called the imperishable spiritual being; he is the eternal essence of the soul. The material manifestation is constantly changing and the infinite universe, with all its power in action, constitutes the Whole, manifested, the Supreme Lord, whose strength animates every incarnate being.

7.2 (8:5/6). Whoever, at death, at the very moment of leaving the body, is in the Holy-Name immediately reaches the Kingdom*, do not doubt it. It is the thoughts, the memories of being, at the moment of leaving the body, that determine its future condition.

* Kingdom: Satçitananda or the "perfect consciousness of bliss", the state of consciousness when it merged into the Unity of the Whole. Jesus also spoke of the Kingdom, when he said that he was within (as well as outside) us.

7.3 (8:7). Thus subject your thoughts, without fail, to the Holy-Name, dedicating your acts to him, turning your consciousness and your intelligence towards unity, then no doubt you will reach the Kingdom.

7.4 (8:8/9). The one who always remains in the Holy-Name, that one, undoubtedly comes to Him. Remain in the Unity of God, the omniscient, creator of everything, the inconceivable and the most subtle. Shining like a sun, it dispels darkness.

7.5 (8:10). Who, at the moment of death, remains attached to the Holy-Name, eyes closed, eyes fixed between the eyebrows, with the deepest devotion, will certainly go to perfect Unity.

7.6 (8:11/12). Great souls, detached and versed in knowledge and remaining in the Holy-Name touch Unity. Receive the teaching of the true way, that of Liberation, which requires all your conscience and true detachment. It is by closing the doors of the senses, by keeping one's consciousness on the same point that one remains in the harmony of Unity.

7.7 (8:13). Thus established in rest, listening to the sound that repeats itself*, he who, at the moment of leaving the body, remains the consciousness fixed on him, this one, without doubt, will reach the Kingdom.

* The repeating sound: in Patanjali's yogasûtra, the aphorism "tat japah tadarthabhavanam" is most often translated as "Psalming respectfully this sound in conscience of the sacred meaning" or, according to other translations: "The repetition of the syllable OM reveals its meaning and essential nature." But there is not the word «Om», nor the acronym «AUM» written in this aphorism! The term "Tat japah" does not mean "repeating the Om" or "sound" but "repeating sound". Here is a grammatically more accurate translation: «Meditation on what is repeated is meditation on God' (Yogasûtra book 1, aphorism 27). When we've had the Revelation, we understand what it means.

7.8 (8:14). He who remains constantly absorbed in the Holy-Name, through service, attains perfect awareness of bliss.

7.9 (8:15). When they have attained Unity, devotees never return to this transitory world, where suffering reigns.

7.10 (8:16). All the planets of the universe, from the most advanced to the lowest, are places of suffering, where birth and death follow one another. But for the soul that reaches the Kingdom, there is no rebirth.

7.11 (8:17/18). One day of Brahma* is worth thousands of the ages known to men and as much its night. With the day of Brahma, all varieties of beings are born; that come his night, all are annihilated.

* Brahma Day: a Brahma day, or kalpa, is equal to 8.71 billion years (the duration of a round). One hour of Brahma is equal to 360 million years.

7.12 (8:19). Without end, every day life is reborn and every time myriad beings are brought back into existence. Without end, falls the night and, with it, beings fall into annihilation, without them being able to do anything about it.

7.13 (8:20). There is an eternal world, beyond matter, which never ceases. When the whole material universe disappears, it remains intact.

7.14 (8:21). It is said that this supreme Kingdom, this ultimate goal, is not manifested and imperishable. For those who reach it, there is no return. This is where the Lord resides.

7.15 (8:22). Devotion is the only way to reach this Kingdom. Although the Lord never leaves him, he is in everything, and everything in him rests.

7.16 (8:23/24). The moments when we leave this world, never to return to it again, those also when we leave and return, here is now the question: who knows the All leaves this world at a propitious time, in the light of day and during the fifteen days when the moon grows and the six months when the sun passes to the north.

7.17 (8:25). Whether he leaves at night, in the smoke, during the moon's decline or in the six months when the sun passes to the south, whether he reaches the lunar star and the being will still have to return to this world.

7.18 (8:26). There are two ways to leave this world; in darkness or in light. One is the way back, and the other the way of no-return.

7.19 (8:27). Initiated devotees, who know how to distinguish these two ways, never go astray if they remain firm in the consciousness of the Holy-Name.

7.20 (8:28). Who chooses the true way wins the Liberation, without studies, sacrifices, austerity, forced charity, philosophy and action-interested.

8. The most secret knowledge

8.1 (9:1/2). I can reveal to you the most secret, pure knowledge. Through it you will be freed from the sufferings of ignorance. This knowledge is queen among knowledge, it is the secret of secrets and because it makes us directly realize our true identity, it represents the perfection of spiritual life. She is imperishable and joyful in her application.

8.2 (9:3). Men who, on a path of bhakti (devotion), do not have knowledge cannot free themselves, they return to be born and die in this world.

8.3 (9:4/5). This whole universe is full of the Holy-Name. All beings have it in them and are in Him but He is not all in them. See his power; he sustains all beings, he is everywhere present, the very source of all creation.

8.4 (9:6). The whole universe is penetrated by God, in its unrevealed form. All beings are in him, but he is not in them all. God is the source of all. Just as in the air blows the wind, in the One stand all beings.

8.5 (9:7/8). At the end of every age everything belongs to the Kingdom and at the beginning of every age, the power of the Holy-Name creates all things again. The whole universe obeys the Supreme Lord, by his will he is created again and again and it is always by him that he is destroyed in the end.

8.6 (9:9/10). The Supreme Lord remains in the inaction and karma has no hold over Him. Creation obeys in all the Holy-Name, it begets all beings, mobile and immobile. The infinite energy of the Whole creates and then undoes all things in an endless cycle.

8.7 (9:11/12). The ignorant denigrate the true way. They know nothing of their spiritual nature. Lost, blinded by ignorance, they cherish confused concepts. Vain are their hopes of Liberation, vain their self-serving acts and vain are their knowledge.

8.8 (9:13). Those who have knowledge are under the protection of Grace, absorbed in service.

8.9 (9:14/15). Singing the glory of the Lord in pranam, determined in their practices, beautiful souls have nothing but love and devotion. Cultivating knowledge, they worship Unity in themselves as contained in the diversity of beings and things.

8.10 (9:16). The One is the rite, the dedication, the offering to the ancestors, the incense and the meditation on the sound that repeats itself, it is the ghee and the fire and the offering.

8.11 (9:17/18). Of the universe, the One is the father, the mother, the support and the grandfather, the object of knowledge, the purifier and the primordial sound that repeats itself. It is also hymns, dancing and dedication at the altar. He is the goal, the support, the master, the witness, the abode, the refuge and the dearest friend, the creation and annihilation, the basis of all things, the resting place and the eternal seed.

8.12 (9:19). The One controls the heat, rain and drought, he is immortality, just as death personified, being and not being, both are in Him.

8.13 (9:20). It is indirectly that they worship the Whole, the men who study the Vedas and drink the soma*, thus seeking to gain the planets of delight.

* Soma: for Hindus the "soma" is a ritual drink obtained by pressing a specific root, but this ritual drink is only a substitute, a memory of "Amrita" or "Amrit" which is, in fact, the Nectar that Guru Nanak spoke so much about. But here, as in other spiritual ways, the Nectar is forgotten. It is mentioned in the "Dhyanabindu-Upanishad" (the perfect meditation) which describes it in verses 79-83. The meditation technique used to taste it is called «Khechari-Mudra» or the seal of the bird.

8.14 (9:21). These scholars, when they have enjoyed these heavenly pleasures, when the merits of their spiritual studies have been exhausted, return to incarnate on this Earth. A fragile happiness, this is the only fruit they reap after having cultivated the concepts through the study of the Vedas.

8.15 (9:22). But those who have a true devotion to the One, who meditate on his absolute form, see their shortcomings filled and preserved what they possess.

8.16 (9:23/24). All food is in fact destined for the One*, but Man does not know it. The One is the sole beneficiary and the sole object of the gift and detachment. But those who ignore its true, absolute nature remain in the darkness of ignorance.

* All food is in fact destined for the One: here there is mention of the “prashad”, consecrated food (dedicated to God), offered on the altar and shared by devotees at the end of the ceremony. This consecrated food would fill with benefits the devotees who consume it. Moreover, when a devotee, initiated to the true way, eats while meditating, this food he eats is thus consecrated to God, through meditation, and fills with benefits the devotee who consumes it.

8.17 (9:25). Who devotes a worship to the devas, will be reborn among the devas, with those who live in their worship, likewise, it is in the One that his devotees will live.

8.18 (9:26). Let us offer, with love and devotion, a simple thing, like a leaf, a flower, a fruit, water, and this offering, however simple, will be accepted.

8.19 (9:27/28). Whatever you do, whatever you eat, whatever you sacrifice and lavish, whatever austerity you practice, whatever it is to offer it to the One in the Service. Thus, you will free yourself from the consequences of your actions (karma), virtuous as guilty. By this principle of detachment you will be released and come to Unity.

8.20 (9:29). The Lord does not envy or favour anyone, he is impartial towards all. But whoever serves him with devotion lives in him, as if he were his friend.

8.21 (9:30). Whoever is on the true way, with devotion, sees his sins, even the worst, forgiven and finds eternal peace.

8.22 (9:31/32/33). He quickly becomes blameless and finds eternal peace. Whoever takes refuge in the Holy-Name can attain the supreme goal, whatever his birth or caste. What then can we say of the righteous, devotees and holy kings who, in this ephemeral world, in this world of suffering, serve the Lord with love and devotion?

8.23 (9:34). Always fill the One with your spirit, become his devotee, offer him your homage and your worship. In him you will remain perfectly absorbed.

9. The glories of the absolute

9.1 (10:1/2). Listen to the supreme Word*, spoken for your good and which will bring you joy: neither the multitudes of devas nor the mahatmas know the origin of the Whole, for in everything it is, from one to another, the source.

* The Supreme Word: Word, Verb, Holy-Name, virtue-of-Dao, so many words to speak of the energy that gives life to everything. The Holy-Name also refers to the technique of meditation.

9.2 (10:3). Who knows the true nature of the ruler of all worlds, he, without illusion among men, becomes free from all sin.

9.3 (10:4/5). Intelligence, knowledge, freedom from doubt and illusion, indulgence, truthfulness, self-control and tranquility, joys and sorrows, birth and death, fear and fearlessness, meekness, equanimity, satisfaction, frugality, the generosity, glory and opprobrium, all of Unity proceed.

9.4 (10:6). The seven great Rishis*, the four others*, who were before them, and the Manus* were born of the will of the One, all beings in this world are their descendants.

* Great Rishis: Vedic patriarchs (spawners) from the spirit of the Whole (Brahmà). *The other four: the four Kumaras, sons of Brahma (All, One, Unity) or Shiva and Parvati, according to beliefs. *Manus: the fathers of humanity.

9.5 (10:7). He, verily, who knows the glory and power of the One, serves him with pure and undivided devotion; this is a certain fact.

9.6 (10:8). Of all worlds, spiritual and material, the One is the source, from Him all emanates. Initiates who practice the true way, who know this truth perfectly, serve it and worship it.

9.7 (10:9). Pure devotees always absorb their spirits in Him throughout their lives. They enlighten each other about Unity, talk about it endlessly, and thereby find immense satisfaction and joy.

9.8 (10:10). Those who always serve and worship, with love and devotion, receive His Grace through which they can come to Him.

9.9 (10:11). The Lord dispels, from the bright torch of knowledge, the darkness born of ignorance, in the spirit of his devotees.

9.10 (10:20). The One is the Supreme Soul, of which a part is in each being, it is the beginning, the middle and the end.

9.11 (10:22). The One is devotion, the King of the gods and, among the senses, the intelligence of the soul. In beings, it is consciousness and life.

9.12 (10:23/24). The One is in all forms, whether we believe them beneficial or evil, he is the riches of the world, its first light and the Kingdom. Of all things and creatures, the One is the greatest.

9.13 (10:25). The One is the wisdom of the wise, it is the primordial sound that repeats itself, it is the Holy-Name.

9.14 (10:27). The One is the greatest, greater than the greatest of horses, that the greatest of elephants, that the deadliest of weapons. He is wiser than the wisest of men.

9.15 (10:32). Of all creations, it is the beginning, the end and the in-between. Among all the sciences, He is the spiritual science of the soul, he is the conclusion, the final truth.

9.16 (10:33). Among the letters, He is the “A” and among the compound words, the 26-letter alphabet. It is also eternal time and among the creators, Brahma, whose multiple faces look everywhere.

9.17 (10:34). The One is the death that devours everything and also the source of all that is to come. He is the Holy-Name, Grace, but also the words of truth (satsang), intelligence, faithfulness and patience.

9.18 (10:36). The One is the deceiver’s game and the brilliance of all that shines. It is the victory, adventure and strength of the strong.

9.19 (10:38). Among the punishments, He is the whip and among the ambitious, the mortality. In secret things it is silence and wisdom.

9.20 (10:39). The One is the seed of all existence. Nothing mobile or immobile exists without him.

9.21 (10:41). All that is beautiful, powerful, glorious, is but a fragment of the splendour of the creator.

9.22 (10:42). What good is this enumeration? A simple spark of the One penetrates and sustains the entire universe.

10. The service

10.1 (12:2). He who attaches his mind to the original form of the Lord* and who always engages in Bhakti, full of ardent spiritual zeal, this one is fulfilled.

* This form can manifest to our “inner senses” in various perceptible forms in deep meditation, such as light (inner), sounds or the Holy-Name.

10.2 (12:3/4). But others can also realize, who are fully committed to mastering the senses, showing themselves to be just and working for the good. The path of holiness can also lead to fulfilment.

10.3 (12:5). For them (who follow the path of holiness), however, whose mind is attached to the concepts of God, progress will be painful.

To advance on the path of spiritual concepts is always difficult to be incarnate.

10.4 (12:6/7). For those who worship the Holy-Name, he abandons his actions and dedicates himself to him, absorbed in service and constantly meditating on him, for that one, he is the deliverer who will soon snatch him from the ocean of birth and death.

10.5 (12:8). Simply fix your mind on the Holy-Name and lodge in it all your intelligence. Thus, no doubt, you will always live with him.

10.6 (12:9). If you can attach to the One your spirit without failing, then observe sadhana*, you will thirst for His Grace.

* This Sanskrit word means “what must be done” and refers to all practices of a spiritual path.

10.7 (12:10). If, however, you cannot submit to all the sadhana of the true way, then at least try to consecrate your deeds, for through dedication, service, you will reach realization.

10.8 (12:11). If you cannot even act in this consciousness (of the Holy-Name), then strive to renounce every fruit of your actions and in Unity to establish your consciousness.

10.9 (12:12). Superior to knowledge is meditation and superior to meditation is service, for it is this detachment from the fruit of one’s acts that gives peace.

10.10 (12:13/14). He who knows detachment and keeps contained the false ego, who remains equally and resolutely in service, this is the friend of God.

10.11 (12:15). He who never causes agitation for others, who never disturbs agitation, who joys and sorrows do not touch, is the friend of God.

10.12 (12:16). Who in no way depends on the action, the being, pure, free from all anxiety, freed from suffering and who does not seek the fruit of his acts, is the friend of God.

10.13 (12:17). Who does not dwell on joy or sorrow, who does not grieve or covet, who renounces the good, as well as the bad, he is the friend of God.

10.14 (12:18/19). He who shows himself to the friend, or the enemy, equal and equal before the glory or the opprobrium, the heat or the cold, the joys or the sorrows, the praise or the blame, who is always free from all defilement, silent, satisfied with all, carefree of the lodging, and who, established in knowledge (Buddhist dharma), remains in service, with love and devotion, this one is the friend of God.

10.15 (12:20). He who, full of faith, in this way of service, commits himself completely, making the One his supreme goal, he is the friend of God.

11. The original cause and soul

11.1 (13:1/2). What is the original cause and the soul that benefits from it? What is the field* and the knowledge of the field? What is knowledge and the object of knowledge? We call the field the "transcendental body**", that of the devotee familiar with service and we call "knowing-of-the-field" the one who knows this "transcendental body".

* Or «sacred perimeter» which is to be translated here as «domain» or field as we say «operational field», space where the dharma is practiced (that of samsàra and Liberation).

** The word "sariram" is always translated as "body", but it also means "transcendental body" (Satçitananda-vigraha body), which is that of the devotee accustomed to service. The transcendental body is a state of consciousness that comes from the constant dedication and observance of sadhana.

11.2 (13:4). The field, how it is constituted, its metamorphoses, its source, as well as the knowing of the field that benefits from it and its influence will be described here.

11.3 (13:5). This knowledge of the field and its knowing, various sages have exposed it in various Vedic writings, where causes and effects are presented with strong reason.

11.4 (13:6/7). All the five great elements*, the false ego, the intelligence, the nonmanifested, the ten sense organs, the mind and the five sense objects**, then desire and aversion, joy and sorrow, signs of life and faith, these are, in short, the field*** and what results from the interactions of its constituent elements.

* Mahabhuta; land, water, fire, wind and space.

** Five perception organs, nose, tongue, eyes, skin and ears, and five action organs, namely mouth, legs, arms, anus and genitals. Beyond the senses is the mind, also called the inner sense, or eleventh sense. Five objects of the senses: olfactory, gustatory, visual, tactile and sonic objects.

*** All these twenty-four elements constitute what is called the field of action which is a large whole whose elements interact. This is really the existential paradigm of the devotee. To these elements are added desire and aversion, as well as pleasure and suffering, which are the manifestations of the five great elements of the coarse body, the products of their interactions. The signs of life, on the other hand, represented by consciousness and conviction, are manifestations of the subtle body, which consists of the subtle elements of mind, intelligence and false ego, and which are also included in the field of action. Intelligence is the most subtle part of the mind, capable of considering the spiritual realm.

11.5 (13:8 to 12). Humility, modesty, non-violence, tolerance, simplicity, the act of approaching a bona fide spiritual master, purity, constancy and self-control; the detachment of objects from the pleasure of the senses, the emancipation of the false-ego and the clear perception that birth, sickness, old age and death are evils and fears to be cured, that detachment, equanimity, pure devotion, the search for places of solitude, distance from crowds, the recognition of the importance

of spiritual realization and the wise pursuit of absolute truth, such is knowledge, which goes against ignorance.

11.6 (13:13). Now here is some teaching about the object of knowledge*. His knowledge makes the eternal taste. It is called Brahman, the universal soul. It is without beginning, and subordinate to the One. It transcends the world of matter, and the effects and causes associated with it.

* The absolute truth, God.

11.7 (13:14). The universal soul is in everything, all eyes are her eyes, all hands are her hands, all legs are her legs and she is on every face. Nothing escapes his hearing. Thus, everywhere present, is the universal soul.

11.8 (13:15). The original source of the senses of all beings, yet the universal soul is itself devoid of them. Supporting everyone, she remains unconcerned everywhere and, beyond the qualities of the material world, she remains the mistress.

11.9 (13:16). The truth-supreme is within, as well as outside*, in the mobile as in the immobile; it exceeds the power of perception of understanding, linked to the material senses. Infinitely distant, it is also very close.

* "The supreme truth is within, as it is outside": Jesus said the same thing, except that he did not say "the supreme truth" but "the Kingdom". "If they tell you those who draw you here the kingdom is in the sky then the birds of the sky will outstrip you if they tell you it is in the sea then the fish will outstrip you but the kingdom is inside you and it is outside you." (Gospel according to Thomas, logion 3)

11.10 (13:17). Although it seems divided, the universal soul remains indivisible; it is One. Although it supports all beings, it is also what makes them disappear and return and makes them all develop*.

* Hinduism speaks of this, with the Trimùrti; Brahma, the creator, Vishnu, the preserver and Shiva, the destroyer (or rather the transformer), since nothing is created, nothing is lost, everything is transformed, according to Lavoisier. The universal soul would therefore be another word to speak of God, of the Dao, of the Whole.

11.11 (13:18). The unrevealed universal soul is the source of all light. It is beyond darkness. It is knowledge, the object of knowledge and the purpose of knowledge. It remains in everyone.

11.12 (13:19). This describes the field, knowledge and purpose of knowledge. All the depth of these things, to the devotees alone, is given to understand it, and thus to attain the Unity which is the nature of the Whole, the Supreme Lord.

11.13 (13:20). The material nature, like the distinct beings, have not the same importance vis-à-vis the field and the knower of the field, their mutations and the three material qualities (gunas) have no other origin than the material nature.

11.14 (13:21). Nature is said to be the cause of all acts and their consequences. The deep being is distinct from the various pleasures and sufferings which it knows in this world.

11.15 (13:22). Thus, the distinct being borrows, within the material nature, various ways of existence (samsara) and enjoys the qualities of the material world. This is because he touches on this nature. He then experiences sufferings and pleasures in various forms of life.

11.16 (13:23). He is another inhabitant in the body who transcends matter, source and destination, which is called the universal soul.

11.17 (13:24). He will certainly reach Liberation, the one who understands the material nature and what the living being and the interaction of the qualities of matter are. Whatever his present condition, he will never be born again in this world.

11.18 (13:25). The universal soul can be perceived through meditation, knowledge, and uninterested action.

11.19 (13:26). We also meet those who, although little versed in spiritual knowledge (jnana), come to worship the Lord, because they have heard about it from devotees, they will also triumph over the cycle of birth and death.

11.20 (13:27). All that is mobile and immobile is only the union of the field and the knowing of the field*.

* "The union of the field and the knower of the field...": the union of the creature and the creation.

11.21 (13:28). He who sees that the universal soul, in all bodies, accompanies the individual soul and understands that neither one or the other will ever perish, has a right view.

11.22 (13:29). When man of intelligence ceases to see in terms of multiple identities, due to multiple bodies, he reaches the vision of the universal soul.

11.23 (13:30). He who can see that it is the body, of a material nature, which accomplishes all action, which the soul never acts, truly sees.

11.24 (13:31). When the man of intelligence ceases to see in terms of multiple identities, due to multiple bodies, he attains clear vision*, then he sees only Unity in the multiple.

* Clear vision: the vision of the absolute that awakens.

11.25 (13:32). Those who have the vision of eternity can see that the soul is spiritual, eternal, beyond the three gunas. Although located in the body of matter, the soul never acts, nor is it bound by the contingencies of the body.

11.26 (13:33). Like the aether, which, although it is of a subtle nature, can never mingle with anything, so the soul, which comes from the universal soul, although in the body, does not mingle with it.

11.27 (13:34). As the sun alone illumines the whole universe, so the spiritual soul alone illumines the whole body with consciousness.

11.28 (13:35). He who, in the light of knowledge, sees what distinguishes the body from the possessor of the body (the spirit or the incarnate soul) and also knows by which one is freed from the hold of the material nature, he reaches the supreme goal.

12. The three gunas

12.1 (14:1). Again I speak to you about the supreme wisdom, the highest knowledge, by which all the wise are raised to the ultimate perfection (Unity).

12.2 (14:2). He who establishes himself in this knowledge (practice or sadhana) can attain the spiritual and absolute nature. Then it is not reborn at the time of creation and at the time of dissolution, is not affected by it.

12.3 (14:3). The universal soul is the matrix of all creation. The Holy-Name, the fruitful, thus giving birth to all beings.

12.4 (14:4). All forms of life come out of the womb of the material nature, and the Supreme Lord, his Holy-Name, gives forth the seed that makes it fruitful.

12.5 (14:5). In Man material nature manifests itself in the form of three gunas: sattva, rajas and tamas*. Let the soul incarnate and be influenced by it.

* Sattva, purity, truth, virtue. Rajas, energy, strength, passion, desires, instincts. Tamas, darkness, heaviness, inertia, ignorance.

12.6 (14:6). Virtue, the purest of the three gunas (sattva), enlightens the being and frees him from karma. That which virtue governs, develops knowledge, but at the same time is conditioned by the happiness it provides.

12.7 (14:7). Passion (rajas) consists of longing and endless desires. It binds the incarnate soul, which it dominates, to material action and its fruits.

12.8 (14:8). Ignorance (tamas) causes all beings to err. This guna causes madness, indolence and sleep, which chain the mind.

12.9 (14:9). Virtue attaches to true happiness, passion to the fruits of deeds, and ignorance to confusion, suffering, and folly.

12.10 (14:10). Sometimes, dominating virtue and ignorance, passion prevails and sometimes it is virtue that overcomes passion and ignorance. So never, between the gunas, ceases the struggle to dominate.

12.11 (14:11). When, through all the doors of the body, the luminous flow of knowledge penetrates, then we can be assured that virtue grows in power.

12.12 (14:12). When passion grows, then grow with it great attachment, uncontrollable desires, ardent aspirations and intense efforts to satisfy these passions, attachments and desires.

12.13 (14:13). When ignorance rises, then darkness, inertia, insanity, confusion and illusion are born.

12.14 (14:14). Whoever dies under virtue is freed from the chains of samsara.

12.15 (14:15). Who dies under passion and ignorance is reborn among men who devote themselves to self-serving action.

12.16 (14:16). It is said that acts performed in virtue lead to the purification of their author; under the influence of passion, distress, ignorance, foolishness and blindness.

12.17 (14:17). From virtue comes unskilled knowledge and from passion greed. Folly and foolishness, like illusion, come from ignorance.

12.18 (14:18). Those governed by virtue, step by step, ascend to the Kingdom, those dominated by passion and ignorance, remain embodied in the confusion and suffering of darkness.

12.19 (14:19). When we see in every act that nothing escapes the three gunas, but that the Holy Name transcends them, then we can know the truth.

12.20 (14:20). When the initiate exceeds the three gunas, he frees himself from birth and death and their suffering. He can then taste the Nectar.

12.21 (14:21 to 25). He who has no aversion, whether he be before the light, the attachment or the illusion, who also has no thirst for these things, in their absence; who, above the fruits of the three gunas, stands as neutral, always inflexible, conscious that nothing acts apart from them.

He who looks with the same eye at pleasure and suffering, and for whom the clod of earth, gold and stone are of equal value, who is wise and holds for identical both praise and blame; who is not affected by glory nor by opprobrium, who also treats friends and enemies, and who gave up any interested company, this one transcended the three gunas.

12.22 (14:26). He who completely absorbs himself in service, without ever failing, then transcends the three gunas and reaches the consciousness of the One

12.23 (14:27). The Supreme Lord, his Holy Name, is the foundation of the universal soul, which is immortal, inexhaustible, eternal, and constitutes the very principle of ultimate happiness.

13. The Supreme Person

13.1 (15:1). The banyan tree has its roots pointing upwards and downwards, forming, with its branches, a maze where the one who remains is lost. Only its leaves escape and rise up as true-knowledge elevates the initiate.

13.2 (15:2). The branches of this «tree*», nourished by the three gunas, extend in height as in depth; their branches are objects of the senses. Its roots, which point downwards, are related to the acts performed in the incarnation.

* Tree: the field, that is to say the whole existential paradigm of the incarnation, place and time given for the accomplishment of the realization. This field is dominated by the influence of ignorance, blindness that create the false ego. To cut this tree is, by true-detachment, to live, incarnate, in awareness of bliss, the harmony of Unity.

13.3/4 (15:3/4). No one can perceive the exact shape of this tree, see its end, beginning and base. But it is necessary to slice this banyan with powerful roots, with the sword of true detachment and determination, then to seek the place where, when it has been reached, the tree cannot grow back, to surrender itself to the Supreme Person, God, the one from whom all things come and in whom all things have always dwelt.

13.5 (15:5). Man, free from illusion, hubris and hypocrisy, who understands the eternal, who triumphs over desire, joy and sorrow and knows the Way of surrender to the Supreme Person, reaches the eternal Kingdom.

13.6 (15:6). This eternal Kingdom, neither the sun, nor the moon, nor the flames light it. For whoever reaches it, point of return in this world.

13.7 (15:7). Beings in the material world are fragments of the Whole. Because they are conditioned, they fight hard against the senses and the mind.

13.8 (15:8). As air carries away odors, the living being in this world carries with it, from one body to another, the various ways in which he conceives life.

13.9 (15:9). Thus in a new body, the living being is endowed with the sense of hearing, sight, touch, taste and smell and others, all gravitating around the mind. He has, for him, a whole range of objects specific to each sense.

13.10 (15:10). The ignorant cannot conceive how the living being leaves the body, or what kind of body, under the empire of the three gunas, he wants to enjoy. But all this, the one whose eyes are initiated to knowledge can see it.

13.11 (15:11). The initiate, practicing the true way, understands all this clearly. Those who do not have this consciousness, this right sight, cannot understand.

13.12 (15:12). The splendour of the sun, which dispels darkness, the whole universe, know it, emanates from the Supreme Person, from the Whole.

13.13 (15:13). The Supreme Person is in each of the planets and his energy keeps them orbiting. Through the moon, it gives the juice of life to all plants.

13.14 (15:14). The Supreme Person, his Holy-Name, is in every animated body, the fire of digestion and the breath of life, in inspiration as in exhalation. Thus, it allows the assimilation of the four kinds of food.

13.15 (15:15). The Supreme Person, his Holy-Name stands at the center of every being and from it comes remembrance, knowledge and forgetfulness. The purpose of knowledge is to know it; in truth. It is she who drew the conclusion.

13.16 (15:16). There are two kinds of beings; the fallible and the infallible. In the material universe all are fallible; but in the spiritual world it is said that all are infallible.

13.17 (15:17). Above all is the greatest being, the Lord in person, who is in the worlds and sustains them.

13.18 (15:18). Since the Supreme Person is absolute, beyond the fallible and infallible, the greatest, creation and knowledge celebrate it.

13.19 (15:19). He who, free from doubt, knows God, know him, has a knowledge that embraces everything. That is why he is a devotee.

13.20 (15:20). What is now revealed is the most secret part of scripture. Whoever grasps its content will know wisdom and his efforts will lead him to perfection.

14. Lighted and darkened natures

14.1 to 3 (16:1 to 3). Absence of fear, simplification of existence, constancy in the practice of knowledge, self-control, dedication, sobriety and simplicity, peace, truth, control of anger, true detachment, serenity, compassion, absence of lust, gentleness, modesty, firm determination, vigor, forgiveness, moral strength, purity, lack of desire for honors, these are the spiritual qualities on the Path to Liberation.

14.4 (16:4). Arrogance, vanity, anger, complacency, bitterness, thirst for enjoyment are the striking features of men plunged into the darkness of ignorance.

14.5 (16:5). Spiritual qualities serve the liberation of the being, traits of ignorance lead to enslavement.

14.6 (16:6). In this world there are two kinds of consciences, one enlightened, the other darkened.

14.7 (16:7). What is to be done or not to be done, the ignorant do not know. They do not know right conduct or truth.

14.8 (16:8). The ignorant claim that humanity has neither purpose nor God; that it results from sexual desire and has no cause but desire.

14.9 (16:9). From such conclusions, the ignorant engage in works that aim to enrich, to enjoyment, and to destroy the world.

14.10 (16:10). The ignorant, who take refuge in vanity, hubris and insatiable lust, become the prey of illusion. Fascinated by the ephemeral, they dedicate their lives to vain acts.

14.11/12 (16:11/12). Enjoying the senses until the last moment is, they believe, the major imperative for Man. Also, their anguish endures. Chained by desire, which has no end, by lust and anger, they pile up riches to satisfy the appetite of their senses.

14.13 to 15 (16:14 to 15). Such is the thought of the ignorant blinded by his ignorance: "So much wealth is mine today, and by my plans more will come. I have so much today, and more and more tomorrow! This man was my enemies, I killed him; in turn, I will kill the others. I am the Lord and Master of everything, of all the beneficiary. I perfect, I powerful, I happy, I the richest, and i'm surrounded by high relations. No one reaches my power and my happiness. I will make sacrifices, I will do charity, and by that I will rejoice".

14.16 (16:16). Clouded by multiple anxieties and caught in a web of illusions, he attaches himself too much to the pleasures of the senses and sinks into the sufferings generated by the darkness of ignorance.

14.17 (16:17). Vain, always arrogant, led astray by wealth and self-loathing, he sometimes makes sacrifices; acts of bigotry, but out of all truth, these sacrifices, these bigotry are vain.

14.18 (16:18). Having sought refuge in the false ego, power, hubris, lust and anger, the ignorant mocks knowledge and wants to be perfect, taking himself for God.

14.19 (16:19). The envious and evil, the full of themselves are plunged into the ocean of material existence without the help of Grace.

14.20 (16:20). These, returning life after life, can never approach the truth, its light. They sink into the most sinister destiny.

14.21 (16:21). Three doors open to darkness: lust, anger and greed. Let every sane man close them, for they lead the soul to its destruction.

14.22 (16:22). The man who has been able to avoid these three doors dedicates his existence to spiritual realization. He thus reaches, little by little, the supreme goal.

14.23 (16:23). On the other hand, he who rejects the teachings of knowledge (practice or dharma among Buddhists), to act at his own whim, attains neither the perfection of the Lord, nor the happiness of fulfillment, nor the supreme goal.

14.24 (16:24). What is your duty and what is not, know how to determine it in the light of knowledge, by acting in such a way as to deepen your awareness of Unity.

15. The Orders of Faith

15.1 (17:1). According to the nature of material influences received by man, his faith may belong to three orders: virtue (sattva), passion (rajas), or ignorance (tamas).

15.2 (17:2). According to which guna* marks his existence, the being develops a particular faith. It is said of such faith, depending on whether it is bathed in one or the other.

* Gunas are the three main qualities, Sattva, Rajas and Tamas, whose interaction produces all the living and under whose influences the beings find themselves, except to have their consciences in God.

15.3 (17:3). The nature of every man's faith corresponds to his intimate nature. The Men Sattva governs devote themselves to the light, those Rajas dominates live under the grip of passion and desire, those who are dominated by Tamas are in darkness, confusion and suffering.

15.4 (17:5/6). The Men of Sattva dedicate themselves to the harmony of Unity, those of Rajas worship evil spirits and gold, the others, those of tamas, sacrifice to the dead and ghosts. Men who impose severe austerities, but do not conform to sadhana, indulging in them by hubris, selfishness and concupiscence, contradict the Harmony of Unity that is in them, those are opposed to the Lord.

15.5 (17:7). The foods dear to everyone are also divided into three orders*, which correspond to the three gunas. The same is true of self-denial and altruism.

* Sattvic food is fresh, complete, natural and of good quality, not very spicy. It is perfectly cooked and causes a state of alert and calms the mind, bringing it a calm energy. They say that these foods nourish the conscience.

Sattvic food includes fresh and dried fruit and berries, pure fruit juices, raw or lightly cooked vegetables, salads, cereals, nuts, seeds, breads, honey, fresh herbs, herbal teas, milk and fresh butter. This diet is easy to digest and provides energy, increasing vitality, vigor and endurance from within. This type of food gives energy and promotes meditation. Naturally choosing sattvic foods usually indicates an ability to choose inner joy and resist temptation. The combination of a sattvic diet and an appropriate attitude can improve mental control.

Rajasic food is food that is simmered for a long time to accentuate the flavor or is cooked in rich sauces. These foods stimulate the nervous system and speed up metabolism. Onions, ginger, radishes, coffee, tea, spicy and salty food, quick meals, refined sugar, chocolate are of this kind. Rajasic food provides the body with excessive stimulation and does not promote a balance of energies, it awakens passions and stimulates physical activity and often makes one want to continue eating, while the body is full. Such a diet encourages the pursuit of passions and desires and leads to a life of pain, afflictions and diseases.

Tamasic food: You might ask yourself who likes to eat rancid, putrid and tasteless food, but know that even food that has cooled down is considered rancid. Leftover prepared foods, more than three hours ago, are considered rancid. Fermented beverages also fall into this category. All remains are considered tamasic, except for prashad, as well as food with a strong and unpleasant smell. Impure food is the food that has been heavily transformed. Tamasic food includes meat, fish, eggs, mushrooms, processed or preserved foods, or overcooked, barbecued or reheated foods, garlic, alcohol and ice cream.

Physically and mentally, a tamasic diet is not beneficial. It can contribute to the material substance of the physical body, but it creates a feeling of heaviness and lethargy. In this, as in all, we must know how to keep reason and measure each type of food according to the needs of the body, its activity and the needs of the soul.

15.6 to 8 (17:8 to 10). To the beings of Sattva, the foods of knowledge which purify existence, prolong its duration and which provide strength, health, joy and satisfaction. These substantial foods are sweet, juicy, fat and full of flavor.

To Rajas beings, foods too bitter, acidic, salty, pungent, dry or hot*, they cause displeasure, suffering and illness.

* Hot: the term "hot" has nothing to do with temperature, but with the classification of food, according to Ayurveda, into hot (honey, orange juice, cinnamon, etc.) and cold (yogurt, banana, mint, butter, etc.)

Dear to the people of Tamas are foods eaten more than three hours after cooking, foods deprived of taste, freshness, smelly, decomposed or impure, or even leftovers.

15.9 (17:11). Among the acts of dedication, those that are done out of duty, according to the rules of knowledge, in the Observance of sadhana and without expecting fruit in return, belong to the harmony of Unity and are the prerogative of the beings of Sattva.

15.10 (17:12). The dedication in view of some results, or material benefits, or in an ostentatious way, out of hubris, comes from blind attachment and are proper to the beings of Rajas.

15.11 (17:13). As for the dedication accomplished without any faith and outside the teachings of sadhana, where no consecrated food is distributed, no hymn* sung, where devotees who serve receive no help in return for their devotion, it is said that it belongs to ignorance, to the Tamas.

* Hymn: "Aarti" and "twameva", for example. These are traditional devotional songs. Aarti is said to be "Krishna".

15.12 (17:14). To observe the sadhana of knowledge, to follow the teaching of his master and to respect all those who are above us, such as the father and the mother; to favor purity (chastity), simplicity, temperance and non-violence, this is called Observance.

15.13 (17:15). Speaking truthfully, with benevolence, avoiding hurtful words, as well as meditating on the sound that repeats itself, these are the rules for speaking.

15.14 (17:16). Serenity, simplicity, seriousness, self-control and purity of thought are the rules to be followed by the mind.

15.15 (17:17). Practiced with faith, by men whose aim is not to obtain for themselves some material benefits, but to satisfy the whole, the reunion of these three virtues* proceeds from sattva.

* "These three virtues" are faith, abandonment of the fruit of one's actions (detachment and non-agir) and thirst for service (bhakti).

15.16 (17:18). As for the ostentatious penances, which seek the respect, honor and veneration of men, they are said to belong to blind attachment. They are only unstable and ephemeral and participate in rajas.

15.17 (17:19). Finally, the penances and austerities accomplished by foolishness, and made of obstinate torture, or suffered in order to hurt, to destroy, they are said to come from tamas.

15.18 (17:20). Altruism in the consciousness of his sacred duties, expressed without expecting anything in return, vis-à-vis those who deserve it and under conditions that are suitable is sattvic in nature.

15.19 (17:21). But charity inspired by the hope of reward, or the desire for a material fruit, or even reluctantly made, that is said to belong to rajas.

15.20 (17:22). Finally, charity, which is done neither in time nor in a suitable place, nor to people who are worthy of it or who are exercised in a disrespectful and contemptuous way, is said to be tama.

15.21 (17:23). The sound that is repeated from the beginning of creation is the manifestation of the supreme and absolute truth. For the fulfillment of their spiritual destiny, devotees listen to it without ceasing (service).

15.22 (17:24). Thus, devotees focus for a moment on the sound that repeats itself before doing anything, in order to attain Unity.

15.23 (17:25). One must do everything by listening to this sound if one wants to free oneself from the chains of matter and karma.

15.24/25 (17:26/27). Absolute truth is the goal of devotional practices made in Holy Name consciousness, in harmony with the Absolute, the Supreme Person.

15.26 (17:28). But the sacrifices, austerities and charitable acts performed without faith are ephemeral, whatever the rituals that accompany them. They are called “asat”*, and they are in vain, in this life as in the next.

* Not participating in perfection.

16. Detachment and Deliverance

16.1 (18:2). The awakened call «detachment*» the abandonment of the fruit of his acts and those who are in detachment, the scholars call them: «sannyâsa».

* “Tyâga”. This is what Lao-Tzu called the “inaction”, the “service”.

16.2 (18:3). Some advocate the abandonment of the fruit of his acts, others support acts of sacrifice, austerity and charity.

16.3 (18:4). There are three kinds of detachment.

16.4 (18:5). Acts of sacrifice, austerity and charity must not be renounced, for they sanctify even great souls.

16.5 (18:6). But all these practices must be accomplished in detachment of their fruits (in service).

16.6 (18:7). One must never renounce one’s duties. The man who, under the influence of illusion, renounces it, is said to be driven by ignorance.

16.7 (18:8). He who, fearing to perform a painful duty, refuses to do so and says: «This is painful» acts there only by instinct, dominated by passion (rajas). By doing so he will never benefit from the realization brought by detachment.

16.8 (18:9). But he who, because it is necessary to do so, without attachment to the action or to the fruit of the action, fulfils the prescribed duty, is said to have detachment virtue*.

* Under virtue, you might as well say under the Holy-Name, since the Holy-Name is named by Lao-Tzu as the “virtue of the Dao” and Lao-Tzu practiced and taught the same way as the Bhagavad-Gita, except that Krishna called him “knowledge”, whereas Lao-Tzu called it “dao”.

16.9 (18:10). A detached man, whose consciousness is deep and intelligence high, such a man is safe from doubt. He never refuses a necessary act and does not focus on the benefits of his actions.

16.10 (18:11). To be incarnate, true detachment is impossible, in truth, because renouncing any act cannot be. It will be said that the practice is one who renounces the fruits of the act.

16.11 (18:12). The triple fruit of deeds, desirable, undesirable, or a little of both, is, after death, the reward of those who have not practiced detachment. The sannyâsi will not have to taste this fruit.

16.12 (18:13). Here are the five factors of the act described in the Sâmkhya philosophy: the place, the author, the senses, the effort and the supreme soul.

16.13 (18:14-15). Every work, good or bad (for the realization), that man accomplishes in action, word or thought, proceeds from these five factors.

16.14 (18:16). That being the case, anyone who, out of ignorance, considers himself the sole actor of his actions, by not considering the five factors, does not show intelligence and is, because of that, unable to see things with accuracy.

16.15 (18:17). He whose actions are not motivated by false ego (vanity) and whose intelligence is not obscured, can fulfill his duty, even if he must cause the death of other beings, without being in fault and his actions will not produce any fruit.

16.16 (18:18). Knowledge, the object of knowledge, and the one who knows, is the triple engine of action. The senses, the act itself and its author form the triple basis of all action.

16.17 (18:19). There are three kinds of knowledge, acts and actors that correspond to the three gunas. These are described below.

16.18 (18:20). The knowledge by which the Unity is distinguished in the multiple is the knowledge that proceeds from the Holy-Name (verb).

16.19 (18:21). But the knowledge that makes us see life as as diverse as there are living beings, of different natures, this knowledge belongs to passion.

16.20 (18:22). As for the knowledge by which, blind to the truth, one attaches oneself to a single kind of action, this little knowledge is a matter of the darkness of ignorance.

16.21 (18:23). An act dictated by duty, carried out without attachments, without attraction or passion and which is done in service proceeds from truth (sattva).

16.22 (18:24). An act done with great effort, to satisfy a desire, considering only one's own person, motivated by the «false ego», is an act of passion (rajas).

16.23 (18:25). An act carried out in unconsciousness and confusion, without considering its consequences, that is violent to others or that is unrealistic, this act falls within the darkness of ignorance (tamas).

16.24 (18:26). He who acts free from all attachment, freed from the false ego, enthusiastic, resolute and without worrying about success or failure, is said to be under the guidance of the Holy Name (under the influence of sattva).

16.25 (18:27). Man, attached to the fruits of his acts, envious, tossed about by joys and sorrows, is said to be dominated by passion.

16.26 (18:28). As for the one who always goes against the teachings of the true way, materialist, deceitful and learned in insult, lazy, morose, who postpones everything to the morrow, it is said to be caught in the darkness of ignorance.

16.27 (18:29). This is the triple division of Intelligence and determination, according to the three gunas.

16.28 (18:30). An intelligence that distinguishes between what is good and what is bad, what is to be feared and what is not, what binds and what frees, such an intelligence proceeds from the Holy-Name.

16.29 (18:31). An Intelligence that confuses the just and the unjust, which must be done or avoided, is an intelligence influenced by passion.

16.30 (18:32). As for the intelligence, bathed in illusion, which takes the just for the unjust, the good for the evil and which always chooses evil ways, this intelligence comes from the darkness of ignorance.

16.31 (18:33). A determination that never fails, sustained by the diligent practice of the Way, and which thus controls the mind, the senses and sees that enlightens life, such a determination proceeds from the Holy-Name.

16.32 (18:34). But the determination which is motivated, through piety, by the satisfaction of the senses and which is strongly attached to personal goods, this determination belongs to passion.

16.33 (18:35). As for the determination unable to lead beyond the dream, fear, lamentation, sadness and illusion, this vain determination is a matter of the darkness of ignorance.

16.34/35 (18:36/37). Here are the three types of happiness enjoyed by the conditioned being (the gunas). When, for him, what was first like a poison is revealed, in the end, comparable to the Nectar awakening to spiritual realization, this happiness proceeds from the Verb.

16.36 (18:38). Happiness born of the senses, and objects of their pleasures, which is first of all like a nectar, but which becomes a poison, this happiness comes from passion.

16.37 (18:39). As for happiness which does not concern itself with spiritual realisation and which is a chimera, from beginning to end, fruit of sleep, laziness and illusion, this happiness comes from the darkness of ignorance.

16.38 (18:40). There is no being on earth or in heaven among the devas who is not under the influence of the three gunas.

16.39 (18:41). Human beings, whoever they are, do not distinguish the qualities they manifest in their actions, according to the influence of the three gunas.

16.40 (18:42). Serenity, self-control, sobriety, purity, tolerance, integrity, wisdom, knowledge and devotion are the qualities that accompany a Man's actions on the path of spiritual realization.

16.41 (18:45-46). By following, in his acts, his own nature, by worshipping the Lord, the omnipresent at the origin of all beings, every man can know perfection.

16.42 (18:47). It is better to do one's duty, even imperfectly, than to do another's, even perfectly. So we don't make mistakes.

16.43 (18:48). As the fire is covered by smoke, every enterprise is veiled by some fault, so no one must abandon the act proper to his nature, even if it is stained.

16.44 (18:49). Man can taste the fruits of detachment through simple self-control, true detachment and a certain withdrawal from the pleasure of the senses. Here lies the perfection of detachment.

16.45 (18: 51 to 53). Whole purified by intelligence, mastering the mind with determination, renouncing objects that delight the senses, freed from attachment and aversion, the Man who lives in a secluded place, who eats little and masters the body and the tongue, who always remains in contemplation, detached, without listening to the false ego, without vain power or glory, without lust or anger, who closes himself to material things, free of any feeling of possession, serene, this Man has realized knowledge.

16.46 (18:54). He who has realized knowledge at the same time realizes the Supreme Brahman, and finds infinite joy in it. He never grieves, he never aspires to anything; he shows himself equal towards all beings. This one is in perfect devotion.

16.47 (18:55). Through devotional service, and only in this way can we know the supreme Brahman and the being who, through such devotion, becomes fully aware of bliss, can know the absolute Kingdom.

16.48 (18:56). Though engaged in all kinds of activities, the devotee, under the protection of Grace, attains the eternal and imperishable abode.

16.49 (18:57). In all your acts, depend only on the Holy Name-and always place yourself under his protection. Service must always be in full consciousness.

16.50 (18:58). If you are aware of the Holy-Name, you will overcome by Grace all the obstacles of existence. If, however, you do not act with such a consciousness, but with the false ego, you will be lost.

16.51 (18:59). If you do not follow the true way, if you refuse to fight against ignorance, you will be mistaken and your nature will still push you to fight.

16.52 (18:60). Under the influence of the false ego, you refuse to act according to the teachings of the true way, but constrained by your own nature, you will still have to act.

16.53 (18:61). The Supreme Lord is in every living being and rules the steps of all, even if it seems that everything is made of material energy.

16.54 (18:62). Forsake yourself completely and by His Grace you will know absolute peace and reach the eternal and supreme abode.

16.55 (18:63). Now that you know this truth exists, think about it and you will always have the free will to adopt or refuse it.

16.56 (18:65). If you choose the truth, always fill your mind with the Holy-Name and love it, then you will come to it.

16.57 (18:66). Leave there any other form of religion and simply surrender to the Holy-Name. All your sins will be forgiven.

16.58 (18:67). This secret knowledge cannot be revealed to men blinded by ignorance and unwilling to hear the truth.

16.59 (18:68). For the initiate, practicing the true way and sharing the happiness of knowledge, with those who have ears to hear, realization is assured and there is no doubt that in the end he will enter and remain in the Kingdom.

16.60 (18:69). No man in the world is dearer to God than this one.

16.61 (18:70). He who will study this text and draw the proper conclusions from it, will worship God with intelligence.

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