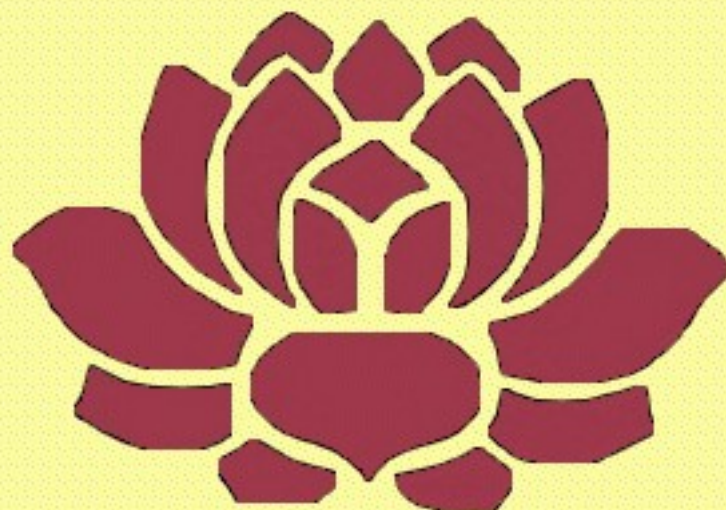


Yogasutra

-Patanjali-



new translation

By sri hans yoganand ji



lavoie.eu

thread of freedom

Chapter one:

about the full awereness

1.1

Now the teaching of the freedom

It is the freedom of the embodied soul or Conscience, or Witness towards the fluctuations of the mind, the thoughts, the feelings, the souvenirs, the concepts, the impressions, the bias, the confusion, the ignorance and the following sufferings. It is the purpose of the path, of its original yoga. This freedom is, at the end, the release from the birth's cycle.



1.2

The Freedom is the indifference to the activities of the mind

The mind, even as a gift, a Grace from One, has to remain a tool and never let it control the Conscience. You have to control it. The mind is continually in activity, even during the sleep. If these activities overwhelm you, produce sufferings, if you cannot put an end to them, it is possible to turn your attention elsewhere, as if you looked at the sky and a cloud passed without keeping your eyes in it. For those who received the Revelation of the four techniques of the original yoga it is simply a question of refocusing on the practice of the current technique.



1.3

Through this, the practicer settles
In the peace of his essential nature

The essential nature of the human beings is the Peace. With a particular attention on the centre of oneself, by using the appropriate techniques, it is possible to stay there in conscience, at least for the time of the meditation.



1.4

Otherwise the practitioner identifies himself with the fluctuations

In other words, if he doesn't stay in the peace of its real nature, by a lack of focalisation and, at the same time, the total free fall, the meditator stays in the confusion of the mind taking himself for it. He hasn't the necessary hindsight anymore.



1.5

These fluctuations are of five sorts, distressing and not distressing

Some of the fluctuations of the mind cause sufferings, confusion, others no. At the beginning of the meditation, one of these fluctuations is useful and allows to start the concentration. The one who is meditating, at the beginning is the mind.



1.6

Which are the means of the knowledge, the ignorance,
The interpretation, the contemplation
Without caesura and the memory

The mind exists for our happiness and its capacities can be useful in a spiritual quest, it is only necessary to have some hindsight and discernment to not be overwhelmed by the affect, the fantasy, the anger and the unbridled imagination. It is the purpose of the original yoga and of the Observance of its Agya.



1.7

The direct perception, the deduction
And the testimony are the means of the Knowledge

The direct perception allows to avoid the concepts. The meditation and the Duty are from this kind : the personnel experience without the filter of the thoughts. The testimony is the third foot of the Agya : the Satsang that allows to hear the testimony, the understanding of

the premie and of the master. These three means allow the Knowledge coming up to the surface of the conscience. This Knowledge is not a learned knwoledge but it is revealed by the experience, the perception.



1.8

The illusion comes from a false perception of the reality

The illusion, the Màya comes from mental filter from whom is looking at, from his subjective interpretation. Not the world is an illusion but the vision the spectator has of it. With a freed Conscience the vision becomes just.



1.9

**The concepts are the product of a verbal knowledge
Exempt from reality**

The read, learned knowledge has no reality, no truth for those whe read them.They are maybe coming from the direct experience from other people but either their narration, nor their recitation can let them live. This learned knowledge has no reality; they are theoretical. They are concepts, for example to say that meditation allow to read in the future and the past is a concept.



1.10

The non-existence leads to the perfect communion

The non-existence is an impossible notion to understand for somebody who didn't experiment it in practice. It is a state where the thought, the concepts, the mind don't intervene any more and where the peaceful vacuity, the bliss only is present to the Conscience of the meditator.



1.11

The memory is the print left by the experience



1.12

The Observance of the Agya, the detachment calm the mind

The Observance is the diligent practice of the *Sādhana* or Agya of the original yoga. That means of its components. This Observance brings to the absence of passion, to the detachment of the practitioner, to the calm of the mind.



1.13

The Observance is assiduous and continuous

Practicing the three feet of the Agya, on a regular manner, is the only way to have a result. If your goal is to live in peace, if it is to accomplish yourself in the Truth, to be conscious of the Grace in your life, then you practice with regularity and constancy.

It is better to practice on a flexible and regular manner than on a strong and irregular one. Practicing only when you feel like doing it doesn't bring sufficient results to the most demanding practitioners.

There are three degrees of practicing the original yoga, four including the aspiration's period and everybody will practice according to his motivation which will correspond to one of these degrees: Walker, chela or premie.



1.14

The constant and enthusiastic Observance Gives robust foundations to the control of the mind

The inner-posture is the only one who exists in the original yoga of and this posture is made of diverse spiritual virtues as *the humility, the simplicity, the thirst of The truth and the enjoyment, the enthusiasm*. This verse could have been translated as "*a real and continuous devotional attitude of worship which lasts for a long time give solid foundations*".

Nobody is obliged to practise the *Sādhana*; the free-will allows us to choose. The enthusiasm gives the moose, the dynamics to have a practice with constancy and it is also a gratitude of the received Grace. To control the fluctuations in the mind it is necessary to be motivated and the enjoyment is a strong motivation allowing to be durable.



1.15

Thanks to the detachment,
You don't desire any more
The objects you know or you heard about they exist

The desires are not the needs. The needs are justifiable: the human being has *fundamental needs* as to feed, to find accommodation, to live in security, in society etc. it is justifiable to meet these needs but the desires are something else. Is eating caviar a feed ? Not to grant importance for the desires, inevitable, is a freedom. The spiritual practice frees, gives this detachment. Without detachment no letting things go is possible !



1.16

The contemplation over the true-self gives the true detachment

The contemplation over the true-self is done in what some call the vacuity they believe empty because they don't know it. The deep meditation, without focusing attention on the thoughts, allows to go in the vacuity and to find there the essential nature, the true-self that is the embodied soul, the Conscience.



1.17

The practitioner will have various levels of conscience
From the confusion to the joy until the bliss



1.18

At the highest level of the meditation,
when the mind is under control with detachment,
there is still a residue of impressions

The thoughts cannot be stopped, it is impossible: as long as the brain is working the thoughts, the impressions are there but it is possible to turn the back to them by the

meditation.

It is necessary, for this, to have a constant object of meditation, reliable, easy, internal and which doesn't depend on the mind. This does exclude mantras and other mandalas. The four techniques of the original yoga have this purpose. Therefore, even a deep meditation cannot erase the residue of the psychic activity. Sometimes, when you go inside you, a cloud of this residue comes up, like the mud when a diver touches the bottom. Don't be disconcerted by this phenomenon causing sometimes fear and suffering, confusion. Do continue the practice and this cloud of confusion will get back.



1.19

The merge in immaterial original nature makes clear-sighted

The original nature of everything is the « *contents of the vacuity* », the Unit where everything comes from. To merge in this nature is the samadhi or nirvikâlpa-samadhi for a higher level. The clear-vision is one of the consequences of the awakening and for a smaller level, the clear-sightedness, the discernment is a characteristic of the Conscience that deepens.



1.20

The samadhi comes after the faith, the courage,
The memory and gives a high perception of the truth

The clear-sightedness (previous verse) is preceded by other states, other experiences of spiritual practice, other virtues as it is enumerated in the verset. The samadhi is a very deep meditation where the cesurae between the meditator and the object of his meditation blurs untill disappearing. This near acquaintance with the Truth gives to the Conscience a high degree of discernment about what is true and what is not true, by simple comparaison. The concepts don't come into play, nor the learned knowledge. It is the principle of the not learned Knowledge or Shruti or Veda.



1.21

They attain it those who have an intense desire of Liberation

What is attained is the *bliss without seed*, without objective cause, beyond the merits of the disciple, in other words the almost accidental samadhi, a Grace. Without an intense thirst this purpose cannot be reached.



1.22

The intensity of the Observance makes the difference

The speed in the Realization depends on the intensity of your dedication.



1.23

Only total free fall in God brings to the Kingdom

The total free fall in God means the *contemplation without thinking*. With an appropriate technique, motivated by a big thirst of Unit, comes the samadhi and the nirvikâlpa-samadhi, when the Conscience bathes in His Light, His Love. It is the bliss without limits of time nor space. Jesus said about this state it were the Kingdom.



1.24

God is different from the human being :
He is not affected by the causes of the sadness
Nor by the law of the action-reaction
No more than by the confusion of the mind



1.25

God is the supreme Knowledge there is nothing beyond

This is obviously the Veda, the not learned supreme Knowledge. This word means the revealed Knowledge. The learned knowledge is usefull for the mind and the life on the earth and to put away his concepts but the most important is the revealed Knowledge issued from the meditation, without word, without thought. To learn in books with the hope that it will open the doors of the subtile inderstanding, of the deepness is an error. It works in the other way : the inspiration brings the understanding.



1.26

Beyond time he is the supreme guru, the one of the first masters

The word *guru* means the one who chases away the darkness of the ignorance by the Light of the Knowledge. Once again it is not just a concept and the knowledge is not the bookish one. The Light about which it is spoken is a real shining light. Thanks to a technique of meditation named "of the light" this Internal Light can be seen. The darkness of the ignorance is the confusion, the sufferings which ensue from it. The ignorance is the nescience, when we don't know how to see the Internal Light, when we don't know how to hear and to listen the essential sound or Holy-Name (Satnam).



1.27

His Name is the primordial-sound

On the Path of freedom, this unpronounceable name that cannot be written but heart doing silence and knowing the appropriate technique of meditation, this name, we speak about it saying Holy-Name or Verb. This sound is revealed. It isn't a mantra and pronounces by itself, naturally in every human being. This Revelation is given to whom asking for it.



1.28

The meditation on this sound which is repeated
Is the meditation on God

This meditation is one of the four techniques revealed to the aspirants of the original yoga. It is the ancestor of the *prāṇāyāma* and the breath comes in this practice but it is not the *prāṇāyāma* such as it is taught. God is contained in all and in the breath also and the breath doesn't need us to be made. By practising the technique of the Holy-Name we meditate on God, on one of his appearances, reaching the vacuity full of Him.



1.29

Consequently, the obstacles disappear
and the full Conscience comes up

What are these obstacles? They are the fluctuations of the mind, the thoughts, the impressions, the feelings. They throw a veil of illusion on the look of our Conscience as well as what is described in the following verse. By the deep Meditation, dhyana, and the Observance of the Agya, these obstacles are crossed. Attention: they didn't disappear. It will be necessary to cross them in every Meditation even if, by means of practice, that becomes easier and easier and faster.



1.30

The obstacles are the disease the inertia the doubts
The carelessness the tiredness the indiscipline
The imagination the lack of perseverance the step backward
The fluctuations of the mind



1.31

**These absent-mindedness can stop the practice
And pull sorrow despair agitation loss of the breath**



1.32

The Observance of the Agya keep you out of these things

The Agya is the Sadhàna and the prescriptions of the living guide. It is composed of three different practices that cover all the time of the day.



1.33

You can keep the spirit in peace by the following behaviors :
Towards happy people practise the friendship
The unfortunates, the condolence, the virtuous ones the gaiety
Of those who act badly, the indifference



1.34

You can also arrive at this peace by the Meditation on the breath

If you cannot meditate deeply when the circumstances, the environment are not favorable, if it is too much noise, you can focus yourselves on the breath as object of meditation. The meditation on the breath is the original prāṇayāma that has nothing to do with the one practised today, when meditator try to control the breath. It is necessary, among other things, to let himself lead by the breath. The Meditation on the Holy-Name has to do with that.



1.35

Continuing this Meditation in the actions
Helps to stabilize this Peace

This verse speaks about one of the Agya's three feet : the *Duty*. The Duty is to meditate while acting. The technique of the Holy-Name can be practised sitting and even while working on daily occupations, probably not so profoundly but enough to remain focused and shielded from the fluctuations of the mind. This is the meaning of stabilizing this Peace. It is the real karma-yoga or " union in the acts".



1.36

You can also meditate on the peaceful Inner-Light

The Inner-Light is a form of the Holy-Name which we can see in ourselves when we know the appropriate technique. This technique is one of the revealed four of the original-yoga.



1.37

You can also release your mind of all attachments
Any desires and passions

This verse is ironic, as both following ones. It is easy to say that it is necessary to release

your mind of any attachment, desires and passions ! But without these techniques of Meditation and the S\dhana or Agya, how can it be done ? By reading the next two verses you will understand what is ironic there.



1.38

You can also look for the Knowledge in the dreams

You see the irony ! The dreams have of course nothing to do with this spiritual practice, they can at the very most help for a therapy involving the psyche, the affect but they don't enter in the Agya. The verses 1.37, 1.38 and 1.39 are ironic, the writers of the book had without doubts a sense of humour.



1.39

You can also do as you like



1.40

With the mastery of the contemplation
The Conscience penetrates into the essence
Of the the infinitely small and the infinitely large

The mastery of the contemplation or of the control of the mind's fluctuations by the Meditation allows the Conscience or true-self to find, in the vacuity, the essence of everything, the infinitely large as the infinitely small.



1.41

As the pure crystal takes the color of objects placed near to it
The meditator free of the mind's fluctuations leaves the confusion
And reached the perfect Conscience of the bliss
Absorbed in One

A sugar which you put up on a saucer where there is a little coffee, pumps this coffee. The

Conscience, when it reaches dhyana then the samadhi, the vacuity full of bliss, fills with it and takes the "color". The harmony of the inner-posture respond to the harmony of One.



1.42

At this stage, the object and the knowledge
Merge to become the Knowledge

The Knowledge being here also the particular state of conscience of the one who is in the bliss, that the Christ indicated by the word *Kingdom*. All which is plural merge in One. The meaning, the object and the knowledge unite.



1.43

When the mind is without thought, without memories
Nor conscience of itself, then there is the bliss

The Unit, the bliss is the state of conscience indicated by the word Satçitananda. It is the state of perfect Conscience of the bliss, that is the Peace contained in the Unit. The bliss is more than the Peace. There is also some Love and the certainty to be accomplished. This Conscience to be where we have to be and make what we are supposed to make belong to the bliss. We can merge in this bliss.



1.44

It happens the same thing in the both following stages of meditation
Whether with or without fluctuations of the mind
Conscience of the illusory identity and of space-time

Finally we don't worry about stages of Meditation : we meditate and let the chips fall where they may, the purpose being to let surface the Conscience.



1.45

The point where peaks this process of meditation is the Unit,

The vacuity, satçitananda, the All



1.46

The stages of meditation described up to here are said « with seed »

These states of conscience, these meditations are so called because they are the result of a diligent practice which progresses step by step. They are not spontaneous fruits of the Grace. The seeds are the efforts, the acts, the Observance which we sowed and which gave their fruits.



1.47

The Conscience of the bliss without thoughts nor distinctions
Being acquired appears the Light of The Supreme-Being

The conscience of the Bliss is the state of perfect union with One. In deep Meditation we see this Light blindly. The supreme being, God is also Light but not only: he is vibration, music, Love, Peace. To do this experience it is good to have techniques and spiritual way allowing it. There is a technique of Meditation which allows to see this Light.



1.48

At this stage, the Knowledge becomes plenitude of the Truth

The Truth is not very fashionable anymore today, under our latitudes, when we don't agree to be recruited and nevertheless it exists without preventing the personal truths from blooming. Beyond the individual truths there is one who is universal and it is this Truth, smaller and bigger common denominator to everything, that is considered here.



1.49

This Knowledge has nothing to do with
The bookish knowledge stemming from readings or from learnings



1.50

The effect of this Knowledge sweeps
All the residues of the mind

The residues are all what remain from our actions, our thoughts. The diligent contemplation cleans the practitioner from these residues, these impressions stemming from the past but before being evacuated, they raise a blurred veil. Don't let you be mistaken by this confusion.



1.51

When this state settles down, there is ecstasy
Without any other medium than the ecstasy

In Nirvikâlpa-samadhi, this state of full Conscience, it doesn't exist more than a shining bliss and the technique of Meditation which allowed the meditator to achieve doesn't exist there any more, which means that the meditator doesn't practise it any more, not because he decided on it but because he can make nothing, completely absorbed in the ecstatic contemplation.



Chapter two:

about the practice

2.1

**Assiduous practice, true-self's meditation, dedication to God
Are the price for the freedom**

The ascesis is all the spiritual practices, the Sàdhana or Agya. The meditation on the true-self means that it is the deep Conscience that meditates not the lower mind. The dedication is the practical devotion.



2.2

**Its purpose of the practice is to erase
The fundamental causes of the sadness,
And by the contemplation to bring to the Unit**



2.3

**There are five causes of affliction: the ignorance, the false-ego,
The attachment, the aversion of the life and the fear of dying**

The false-ego is the result of the lack of conscience, of the ignorance, the other face of the ego. Certain geek would say « *the dark side of the ego* ». The ego is given to the soul so that it is aware of itself. The word false-ego is used in the Bhagavad-gîtà.



2.4

**The ignorance is the field of the sleep, of the inactivity
Of a tenuous life where we don't exist**

This verse means that to live in the ignorance is as a lifetime of sleeping, a fragile dream where we don't exist. Unlike a awareness life, with the Knowledge where everything takes a sense, a reason. You shouldn't confuse a "woken up" life with the awakening: the awakening is Buddha's state reached through Nirvikâlpa-samadhi.



2.5

**The ignorance confuses the impermanent and the eternal,
The impure and the pure, the pain and the pleasure,
The misfortune and the happiness, the false-ego and the soul**



2.6

**The false-ego is the illusory-self arisen from the confusion
Between Conscience and mind**

The false-ego is one of the suffering's parts. When the Revelation's strength which represents the pure Conscience, and the perception's strength which represents the mind environment are mistaken the one for the other one, by ignorance, it gives an entity root of all the sufferings : the false-ego.



2.7

The attachment lives with the pleasure



2.8

The aversion comes from the suffering



2.9

**The fear of dying is also powerful
For the ignorant as for the learned**



2.10

**The suffering can be avoided by returning
In conscience to the first cause**

To return in conscience to the first cause is the fact of returning ceaselessly in the center inside us, shielded from the fluctuations of the mind, by the practice of the meditation in action. One of the Agya's three feet, the *Duty*, allows to do it.



2.11

The meditation is the way to avoid these sadnesses

The sadnesses about which it is spoken here, can be also called the sufferings. These sadnesses, these sufferings are these fluctuations of the mind which we sometimes refer by "freak out". Obviously if you don't suffer from it, the desire to meditate profoundly won't take you.



2.12

The balance sheet of the acts has its roots in the causes of the sadness Their consequences can be fast or late

The balance sheet of the acts is the *karma* and the karma which is the law of action - reaction, is very active in the existence of those who don't have the Knowledge, that is the Conscience of the bliss. The causes of the sadness are the non-knowledge or nescience, or confusion of the ignorance.

Thus the karma and the suffering have the same roots; the ignorance or the lack of conscience. The consequences of the thoughts, the words and the acts can come fast or late. The more a soul is evolved, close to its last incarnation, the more the arisen of the consequences is fast.

We can take place outside the *karma* by staying in the non-act, in the conscience in action. On the original yoga, one of the three feet of the *Agya*, the *Duty*, allows to aim at it paradigm: to act outside the consequences, in the real detachment and dedication by the practice of one of the four revealed techniques, the one called the *Holy-Name* or, when this practice is too difficult because of the outside conditions, by the aware breath.



2.13

As long as the root of the karma exists Fruits of the experiences are good or bad



2.14

As acts will have been good or bad their fruits Will be pain or pleasure



2.15

**The one who has the just-sight knows that
All which is Maya, the mysteries of the life, the
Fear of the change and the residual impressions
Are source of numerous sufferings**

The just-sight is something else than the discernment. The just-sight is one of the awakening's consequences. After a nirvikâlpa-samadhi, the meditator is awakened. This is the way sri Gautama became the Buddha. All the awakened one become it after such a samadhi, such an ecstasy where the âtman blend in brahman. The just-sight isn't the discernment, it is well beyond but, you gain discernment by the assiduous Observance without having had a Nirvikâlpa-samadhi nor being a awakened. The more the Conscience refines, the more the discernment increases.



2.16

The upcoming suffering can still be avoided

The inevitable suffering of the ignorance can be avoided by asking for the Knowledge, for the Revelation. So you have the means to put yourselves under cover in His Grace by the diligent Observance of the Agya.



2.17

The cause of this suffering is the identification with the illusion

When by ignorance we become identified with the false self, we suffer. What may cure from this suffering is the identification with the true-self. But to manage to become identified with the true-self, it is necessary to be able to discern it and when we don't know how to do, it is necessary to ask somebody who knows, hence the usefulness of a master who knows not in theory but practically.



2.18

**The world is the game of the three forces
Which show themselves in all the elements
Of the creation and the senses
They are sources of experiences leading to the Liberation**

The three forces are: 1 : the balance and the light, 2 : the dynamism, the movement and 3 : the inertia, the mass. These fundamental constituents of the elements and the senses which perceive them allow the fulfillment of our spiritual dharma, the Liberation from the chains of the incarnations. Our incarnation and the divine Creation that is the world where we live are the places and the time of this fulfillment and Lilà (the games) of God.



2.19

**This forces operate at the unrefined,
Subtle, causal and not shown levels**

This to say that they have an influence on all the plans. The not shown plan is the one of the Unit, the not phenomenal. It is true that the internal Light can be considered as the first of these forces, as the Holy-Name can be regarded as *the second one* and the energy of God, omnipresent as *a mass*. As if these three forces were reflected from a causal dimension to the not shown dimension.



2.20

**The true self although pure
Sees through the impressions of the mind**

The true-self sees through the eyes of pulpit and these eyes have their "drivers" in the mind and the mind is not objective at all. It is there an important source of errors, an inner illusion where a lot of people are. This vision through the impressions of the mind makes the *nescience* or the ignorance and produces the suffering.



2.21

It is for the soul that the vision exists

The eyes are the organs of the visual perception intended for use by the soul. Often the mind, under the influence of the false-ego, make a kind of veil which disturbs the look,

deforms it but it is the soul the seer.



2.22

**For the one who is free and has the just-sight
The illusion of the duality doesn't exist anymore
Although it is always real for the others**

This freedom, this just-sight cannot be obtained by the study of texts, by the intellectual, philosophic reflection nor because we decided on it. They come when the Conscience is placed at the right place and when the internal side of the eyes is freed from the veil of the illusion, from concepts. It has been said higher that it was not obliged to be awakened to have some discernment. The just-sight comes with the *Nirvikâlpa-samadhi*, the awakening.



2.23

**The experience of the duality is necessary
For the ultimate purpose of the soul : to realize its true nature**

The purpose of the incarnation is to have a Conscience. This Conscience is given by the ego. Without ego the individual soul wouldn't exist. It is necessary to be able to say I am to have a conscience. The choice between yes and no is also necessary to have an individual Conscience. It is the free-will. The ego also gives the free-will.

The succession of the incarnations, the samsâra, is what allows this new Conscience to become refined until to be able to return to its source in good conscience and freedom. The incarnation, the existence in a physical, phenomenal and temporal world carries inevitably the duality. It is the duality which gives the dimension to the embodied existence. It is just, then to say that the experience of the duality is necessary for the ultimate purpose.



2.24

The cause of this experience of the duality is the ignorance

So the ignorance is usefull for the realisation of your true nature. Everything is the Lilà of God (his game). The ignorance is here the opposite of the revealed Knowledge, that of the essential sound, the Holy-Name. On the path, the Knowledge is the "all knowing" ! The ignorance participates from God's Lilà. It is the consequence of the incarnation. But to win the Liberation, you need to find the Knowledge. It is the purpose of the Revelation and the



2.25

**When the ignorance stops, the attachment in the illusion doesn't exist
Anymore and it is the freedom, the Unit**

It is not enough to receive the Revelation of the four techniques of Meditation, to have the Agya, to observe it and to follow the teaching of the living word (the guru) so that the ignorance stops. It is about realizing this Knowledge, that it becomes real in your existence. It is the purpose of the *original yoga*.



2.26

The ignorance is overcome by a just vision

This just discernment, this just vision cannot be decreed. You don't get up, a beautiful morning, with the good resolution to have a discernment and a just vision, it is not learned. They come by the deepening of your Conscience and this deepening comes by the diligent practice, or Observance, of the *yoga*, of its *Sādhana* or *Agya*.



2.27

The Conscience reaches the awakening in seven stages



2.28

**The merger of the Conscience in the perfect bliss
Which is the eighth level of the freedom
Is reached in seven stages**



These stages are
The respect for your duties towards the others and towards yourselves
The self-discipline
To have a stable and comfortable posture in Meditation
To keep your attention put on the breath
To remain concentrated, not move
To place your senses in state of limited perception
And at the end the samadhi
To enter in contemplation and merge in the bliss

The first stage, is named *dharma*, on the path. This sacred duty towards us and others is essential. Assuming one's responsibilities as citizen, motorist, father, husband, mother, wife, fireman, professor etc. this is a basis. For the constancy of the Observance the self-discipline is a cardinal virtue.

Here you see that the *āsana*, as a physical posture, is simple: it is enough, in the meditation, to hold a position which is stable and comfortable. To concentrate on the essence it is necessary to forget the body and for that it is good that the body doesn't remind itself you by pains or discomfort.

The *prāṇāyāma* is simply to have his attention on the breath, we speak nowhere of holding his breath at some point no more than of counting the seconds of inspires it or of expires it. To complicate this breath is of the domain of the concepts. The way of making correct is explained during the Revelation for which an aspirant can ask his guru.

To keep still, without this preparatory phase to *dhyana* you cannot know *pratyahara*. *Pratyāhāra* is common in all a little bit deep meditations: don't move even only a finger and don't take into account its senses in order to be in a limited perception. The four revealed techniques allow to achieve this purpose, to reach this goal. In order to plunge the Conscience into the Unit, it is a question of forgetting the body and the mind even only during the time of the Meditation.

Then comes the samadhi, the deep contemplation. The exegetes of the yoga know plenty of it. What is important is the contemplation, opening or not on the awakening. The awakening is not the purpose, it is the Liberation which is the purpose and we can reach it without passing by the awakening.



The nonviolence the truthfulness the integrity the temperance
The disinterestedness are the Observances for others



2.31

**These rules of life are to be observed unconditional of caste
Place of birth of time nor of conventions it is the big Observance**



2.32

**The duties towards oneself are
The purity, the cleanliness, the honesty
The sobriety, the satisfaction, the serenity
The determination, the enthusiasm in the asceticism
The Knowledge coming from the inside
The enlightened faith, the devotion and the dedication**

These duties belong to the dharma for a disciple of the yoga-origin.



2.33

Prisoner of the concepts we must turn to the opposite

The opposite of the concepts is the vacuity. To turn to the opposite of the concepts is to meditate, whether it is in the formal meditation, or in the Duty, one of the three feet of Agya which is the meditation in the action.



2.34

**The obstacles to the freedom as the violent acts and the lie
Can be deliberated or not motivated by the anger
Or the personal interest small or big they lead without failing
In the suffering of the ignorance to overcome these obstacles
it is necessary to turn inward where they cannot**

It is about the freedom regarding the attachments, the fluctuation of the mental state, the concepts, self-concept. The ignorance, here still, is not a lack of learned knowledge but the absence of the revealed Knowledge.



2.35

**The one who is firmly settled in the nonviolence
Gives up answering the hostility**

Except of course to defend your physical integrity or from an other person, a victim.
It is here from the Dharma.



2.36

**The source of the acts of the one who is in the Truth
Will be the Truth**

The Truth about which it is a question here is not the individual truth, as all the human beings have. Nor is it a about a more relevant concept than about others nor about a truthfulness but about the Knowledge. What motivates the acts of the one who remains centered on the inner Truth, the Peace, the Holy-Name, is this Truth, this Peace, this Holy-Name. So the acts of a disciple who observes the Agya they will be loaded with the harmony which is source of everything.



2.37

**For the one who is well settled in the non-possession
The jewel is completely present**

The jewel is here the Conscience of the Unit, the bliss, it is not about gemstones but of a quite spiritual jewel, the Truth, the Conscience of this Truth, the bliss. The letting go, here the non-ownership, doesn't mean obligatory possessing nothing but does mean not to be possessed by this thing. It is possible to have a car and to use it to drive without being attached to it. The possession is the attachment, the non-ownership is the detachment, the true one, not the destitution.



2.38

**To the one who is established in a virtuous life
Comes the satisfaction of the perseverance**

The satisfaction given by the perseverance is the result of the efforts over the time.



2.39

**When the detachment is installed
Comes the full understanding of the existence's purpose**

The detachment here is not to turn the back to people neither to objects, to have an intellectual posture "*I do not have interest any more for these people nor these things*". The detachment is simply the attachment in the essential, the essential sound, in the inner Conscience through the diligent Observance of Agya, the Sàdhana of the original-yoga. When we are attached to the essence we are untied automatically from all the rest. But the detachment is not the indifference, no more that the non-act is to do nothing.



2.40

**The purity of the body and the spirit develops the detachment
For its own body and for that of the others**



2.41

**When the body is cleaned the spirit cleaned
And the senses controlled
Comes the joyful Conscience necessary for the full realization**

The full realization is the mastering of the original yoga's practice,
the Observance of the Agya.



2.42

The satisfaction is unsurpassable fulfillment of the happiness

This satisfaction is not the satisfaction of the desires but unsurpassable fulfillment of the happiness and if this fulfillment is unsurpassable it means that it is supreme. This is a spiritual happiness which has nothing to do with the properties of the world, the happiness of the senses and the human loves. That doesn't mean the human happiness are despicable. It is something else.



2.43

Thanks to the discipline the impurities are moved away And the body, its senses work perfectly

The discipline is not only applied in spiritual acts, as a particular meditative asceticism or precise rites, it also concerns the daily acts. If all your existence is disciplined, reasonable, as the bodycare, the sake of the own health and food, then the spiritual life is positively impacted. The body is God's temple. It allows the practice, the Observance of the Agya. To take care of yourselves belong to the dharma, and is planned by two of the duties: the purity, the cleanliness, the honesty and the sobriety, the satisfaction, the serenity.



2.44

The communion with The adored God is made by dint of introspection

Introspection as penetration in the depths of the Conscience through the meditation.
It is not about psychanalysis.



2.45

The devotion to the Lord Has the power to bring at the perfect ecstasy

The devotion is not the bigotry, it is not a question of singing mantras nor to be still fiddling its rosary automatically, shaving the skull or becoming covered with ashes. The real devotion, bhakti, is to follow practically the true rules bringing to the Liberation and to follow the teaching of the guru. The perfect ecstasy is the nirvikâlpa-samadhi, the front door of the awakening. Then, when this true devotion is found, if you want to sing devotionnal songs and prostrate yourselves in pranam, good for you.



2.46

In meditation the posture has to be kept easily and pleasantly

It is the only mention there which is made, about asana in this book. Ease and comfort are required to be able to stay for a long time in Meditation. If you are better semi lengthened or lengthened with legs held in the air on a big pillow, it is because this asàna suits you. In this book you will not see mention about the kundalini nor the chakras.



2.47

The posture is mastered when you touch the bliss

The bliss, the Peace, is the criterion to say that a posture is good or bad. If you arrive at the inner-peace, at this vacuity full of enjoyment, then it is because your posture is good. The original-yoga's four techniques have no particular postures. But the explanation cannot be more accurate: these techniques are revealed to the researchers who makes the express request, only face to face.



2.48

The result is that we don't undergo any more the duality



2.49

This being the breath becomes imperceptible

Every experimented yogi knows that at one point the breath becomes so subtle as it is if it were not any more you who breathe but if it was the Holy-Name which breathes for you, coming from the outside and crossing you without moving your rib cage, your lungs. It is an impression.



2.50

The breath is slow and subtle it begins and ends beside itself



2.51

Fourthly the notion of breath disappears



2.52

Then is removed the veil hiding the Light

This veil is the one of the illusion of our blinded mind. The Light about which speaks this verse is a real Light really shining in us and that it is possible to see by closing eyes and by using one of the four revealed techniques of Meditation. This technique is the "*technique of The Light*".



2.53

Then the mind becomes capable of concentrating



2.54

**When the senses do not perceive any more
The objects of the duality
They enter in harmony with the essence of the Conscience**



Then comes the total control of the senses

This control is not a purpose, a power but a way, a way to reach the Realization.



Chapter three:

about the ultimate fulfillment

3.1

Keep your spirit fixed to a point

It is the ABC of the meditation, but it is necessary to choose this point in order to keep your concentration. The four taught techniques answer exactly this concern: give this reliable point which does not feed the "concept's box".



3.2

Keeping this concentration continuously is the contemplation



3.3

When the meditator doesn't think any more And when The inner-Light is everywhere there is ecstasy

The *samadhi* is the ecstasy. Some traditional authors count several types of samadhi, what a habit to quantify and list everything ! But it remains the ecstasy. This word is often translated as "concentration", which is not only false but very reducing too. To speak about the inner-Light won't amaze anybody when we speak about samadhi where the Light is the principal element. But you've got to know that.



3.4

The three together give the control of the fluctuations

The three conjugated are: *dharana*, *dhyàna* and *samadhi*, different states of meditation for the traditional ways of the mystic yoga.



3.5

By the deep meditation comes the Light of the Knowledge

This Knowledge isn't learned, made with concepts but comes from the meditation, from the *samadhi*, from the inner-Light. The Light of the Knowledge isn't the one of the picture of Archimède exclaiming "Eureka", with an electric bulb glittering over the head. This Light is the real Light that it is possible to see shining in oneself, by closing eyes and by practising a particular technique which the initiated persons to the path of the freedom know.

This technique is described (either badly and imperfectly) in the *Gheranda-Samhita*, section of *Mudras*, under the name of *Shambhavi-Mudra*, in the verse 59: " *Direct your look towards a point situated in the middle of the line of eyebrows, and meditate on your self, the Inner-Light. This technique is named Shambhavi Mudra, the most secret of the practices of the tantric Writings.* "This description is not complete. The complete explanation is given at the time of the Revelation having asked the master for it.



3.6

Its setting up is made step after step

The setting up in the control of the mind's fluctuations. All in good time and every step is important. Wanting to jump the gun is the mark of the spiritual ego, of its vanity, of its impatience causing frustration.



3.7

These three parts are more internal than the five previous ones

The three parts are : concentration on a single point, the deep meditation and the ecstasy. The five previous ones are the respect of the duties towards oneself and others, the self-discipline, a stable and comfortable posture in Meditation, keeping the attention put on the breath and setting the senses in state of limited perception.



3.8

But they still are outside the essence of the Unit



3.9

**By mastering the tendencies to the dispersal
Comes the deep meditation and the spirit
Without losing its nature can dominate the confusion**



3.10

Because of it there is the Grace of the perfect Peace



3.11

**The ecstasy comes when the absent-mindedness declines
and when the focus increases**



3.12

The spirit reaches then a stage where the ecstasy is continuous

When the attention ignores the thoughts and the contemplation is deep, the ecstasy is continuous but not all day long. The ecstasy is continuous the time it lasts in meditation. It can take one, five or twelve hours, and be continuous in this duration but it doesn't last all the life. The bliss can be continuous, not the ecstasy. In ecstasy we are completely incapable to do anything.



3.13

**For the practitioner the visible characteristics
Of the time, of the matter and of the senses
Change because of the process which has just been described**

In ecstasy the time doesn't exist. We can have stayed there for more than twelve hours and go out again from it by having the certainty that it lasted only three or four seconds. The space doesn't exist any more either, in conscience, because the ecstasy is in an unusual continuum where there is only Light, without topographic mark to see its position. We nevertheless have the impression to move forward there at very high speed, as a cannonball. Obviously that the usual senses are abolished. To arrive ever at the ecstasy, the samadhi, it is necessary to take place in a limited state of perception.



3.14

The Peace comes for the one who complies with his duties

The duties are dharma, these duties towards the others and towards oneself. The one who complies with his duties knows the Peace. We often say *the satisfaction of the accomplished duty*. This satisfaction, this Peace is a matter of the Grace. The Grace comes to whom is calling it and the assumption of its duties is a powerful call.



3.15

**The succession of these different phases
Is the cause of the received differences**

This verset, at first sight, means nothing but it means that the differences which we notice in the vacuity, in the bliss comes that if the vacuity, the bliss, Ananda is always inchanging, our Conscience, its depth changes and our point of view at the same time.



3.16

**The consequence of the last three parts
Of the deep meditation is the not learned Knowledge.**

This Knowledge comes by the passage of these last three parts of the process that are:
dharana, dhyàna and samadhi.



3.17

**The mixing up of the words, the objects and the ideas
Creates the confusion
The deep meditation on the essential sound
Gives the understanding of all the sounds emitted by the beings**

This verset says simply that all the sounds emitted by the living beings are included in the essential sound and by listening to the one we hear the others. By understanding the One we understand everything. The division is included in the Unit and by knowing the Unit we know the division.

This understanding is more a communion. As for the essential sound it is taught during the Revelation of four techniques of the original yoga. This essential sound is not the AUM but what we indicate under the word of Holy-Name or Satnam.

Dhyanabindu-Upanishad [The Perfect Meditation] speaks about this essential sound, verses 62-65, in these terms: "Prana (Expire) go out by making *Ham* !, Apana (Inspire) returns in doing *Sa* !" And the followers to repeat 21.600 times a day Ham-Sa, in words or in thought.

The real technique is taught by Sri Hans yoganand ji during the Revelation. It is necessary to ask him for it by going on the blog: www.spiritual-happinnes.blogspot.fr



3.18

**The fulfillment of the embodiment has for consequence
The intuitive vision of the ancient link uniting the soul to God**



3.19

**The direct perception by this ancient link
Allows the communion with the spirit of others**

As just now, verse 3.17, it was question that the attentive and regular listening of the essential sound gave the understanding of the sounds of all the Creation (beings), here the perception of the ancient link allows to realize what unites us. It is the common denominator, the life is in all. It is not the telepathy. The yoga isn't a school of super-powers.



3.20

**But not with its contents
Because the meditation doesn't concern it directly**

It is possible to commune with the essence of everything and everybody but not to enter the mind of others, its contents, because the Meditation concerns only the meditator himself and not the other one. So it is either possible, nor desirable, to be able to read in the mind of the others thanks to the Knowledge of the ancient link that we all have with God. When we realized that the true spirituality didn't talk about more or less magic powers, you can go towards your fulfillment in full truth.



3.21

**When shines the Light of the eye
The form of the body disappears with the illusion**

When shines the Light of the eye, it is of course the third eye or the *ajna chakra*. This verset means that by meditating on the inner-Light, that of the third eye, the illusion of the body disappears, the illusion that the senses of the body allow to see. All what is illusion isn't inexistent, everything which is born, will die and everything which is impermanent is illusion, forward.



3.22

**The control over predictable and unpredictable causes
And on causal relations gives the Knowledge of the destiny**

The control over the karma means the meditation in action or the karma-yoga, what we

indicate with the word Duty. The destiny mentioned in this verse is the purpose of the living, the disembodiment with or without Liberation



3.23

Applied on love it gives the strength

It is always here the control. Love which is spoken here is the one that the meditator finds in himself, the one that God gives to him and who shows itself by his life, his breath. The control of the mind's fluctuations that is the deep meditation gives the strength to live when it is going to find God's love.



3.24

Applied on the strength itself it gives the strength of the elephant

Don't believe that the control gives the strength of an elephant, it is a metaphor saying the determination of the disciple becomes very strong by the practice of the control.



3.25

Merging by the meditation in the inner Light Gives the Knowledge of the close and distant hidden subtleties

It was already explained higher that the Inner Light exists and that it was possible to see it, by closing the eyes and by using a technique of Meditation. This technique is described very uncompletely in *Gheranda-Samhita*, section of Mudras, under the name of *Shambhavi-Mudra*, in the verse 59: "*direct your look towards a point situated in the center of the eyebrows's line, and meditate on your self, the Inner Light. This technique is called Shambhavi Mudra, the most secret of the practices of the tantric Writings.*"

The effect of its practice is, among others, to see One in all things, the close and the distant. The hidden subtleties are the appearance of One visible only in a Conscience free from vrittis.



3.26

**The deep meditation on the source of life
Gives the understanding of the ethereal worlds
And the physical world**



3.27

**By the deep meditation, by its shine
Comes the Knowledge of its sparkling**

This sparkling is one of its numerous demonstrations known by those who know how to see it. Some mystics speak about the *Shekhina* also indicating the perceptible demonstrations of the divine presence in us and, among these demonstrations, are quoted the sparkling.

A former Chinese work, *Lingbao Ming Xiaodanpai Daoyin Nei Gong*, speaks about this inner vision, in these terms: *"the inner vision obtains by inverting the look, by interiorizing it. It is made by turning pupils inward while keeping the half-closed eyes to let penetrate into the outside light"*.

This book continues by saying: *"eyes relieving the brightness of celestial bodies and by adding to it their own light become then the sun and the moon of the inner universe"*.

It is exactly the meaning of this aphorism 3.27. The rest of this chinese text says: *"these light sources must be then lead towards the center situated in the middle of the front between both eyebrows where the third light source, identified with the pole star, reflects the light of eyes and sends back it inward "*.

It is still here question of the technique of the inner Light. This technique is one of the four techniques of meditation revealed on the Madhyama-marga, original-yoga to whom makes the request.



3.28

Stay with the stream of the Knowledge



To stay firm in the center of energy Gives the protective knowledge of bodies

This center of energy isn't a chakra but a state of conscience, when the fluctuations in the spirit stop. We say that we are in the center, the place of the soul's energie and the body. Bodies, the protective knowledge of which we have by the control of the mind's fluctuations are the physical and the mental bodies. When our Conscience is freed from from the confusion, the ignorance by the Observance of the Agya, then we take care of our various bodies. It is a dharma.



The meditation on the Nectar Puts an end to the hunger and to the thirst

The Nectar, of which the technique is named *Khechari-Mudra*, is described in *DhyanaBindu Upanishad* in the verse 79-83: " *the nectar falls either in the fire nor the breath, nor evaporates when the returned tongue penetrates into Cave-of-the-throat (kantha-kupe), the look, then, settles inside the space between eyebrows and it is what we name the Seal (Mudra) of the Bird (Khechari) "*. The technique of the Nectar is one of four revealed on the path. This verset speaks about this Nectar and about this technique of ancestral meditation which is, most of the time, either unknown or badly practised: some go as far as cutting themselves the the tongue web to practise it more easily.



On the inner-smile, it submits the senses

This verse is spoken about the fact that by practising the Meditation on the Holy-Name the senses don't hamper us anymore in the meditation, they are subjected. Somewhere else this technique is named *Kewali-Kumbhak* or *Shabda-Brahman*. The book *Gheranda-Samhita*, section Pranayama, verse 84 speaks about it.

The fact of paying its attention on this place, the *kùrmanàdyàm* or "channel of the turtle" to feel the feeling of the Holy-Name, this inner-smile, at the same time as the air passes in inspire (Apana) and expire (Prana) is one of the components of the technique.

Some speak about *Ham-Sa* and recommend to repeat this sound 21600 times a day. The real technique is revealed face to face to those who make the request at the ashram nandi-àlaya.



3.32

**To meditate on the Inner-Light
Brings together with The Perfection**

The technique of meditation on the Light, one of the four revealed on the path is described in Gheranda-Samhita, section of Mudras, under the name of Shambhavi-Mudra, in the verse 59. Obviously this description doesn't allow to practise it because it must be revealed by the master who masters it, face to face. The master shows it on the face of the aspirant, then the new initiated person can practise it alone.



3.33

To meditate in this way gives the perfect Knowledge

This Knowledge is The Knowledge that gives the inspiration through the practice and the direct contact with the fundamental divine nature, *satçitananda*.



3.34

The meditation on the center gives the real understanding

The center about which speaks this verse is the *true Conscience* that brings the deep meditation. The understanding is the fact to integrate, to « take with oneself » what has been discovered in the contemplation and through the Observance of the Agya.



3.35

**By the concentration on the real nature of the soul
Completely different from any experiences
Detached from any material things
And separated from the understanding
The ascetic reaches the Knowledge**

This is still the intuitive Knowledge coming from the deep meditation (Dhyàna and

samadhi). This verse explains that the meditation on the real nature of the soul (the Holy-Name) without thought and without physical, sensual perceptions, brings to the meditator the real Knowledge of the nature of the soul. The understanding comes by the meditation.



3.36

**Therefore this Knowledge
Gives increased sensory faculties
As the hearing, the touch, the eyesight
The sense of the taste and of the smell of the subtle things**

At the risk of displeasing the spiritual ego, it is not about super-powers (siddhis) but simply about the perfect control of the "physical instruments" due to the Control of the mind's fluctuation through the Observance of Agya (Sadhàna of the original-yoga). Furthermore, arrived at a certain level of practice and Conscience we smell a perfume and we taste the Nectar, whose technique is called *Khechari-Mudra*. The vision of the Inner-Light, by the practice of the appropriate technique of meditation, is also an increase of the sight sense.



3.37

**These faculties felt as powers by the one who is turned outside
Are obstacles on the path of the samadhi**

Every good spiritual master (awakened) warns his disciples about supposed powers. That is why to speak about the siddhis is a "heresy" on a real mystic path. The false-ego, dressed in monk and become the spiritual-ego, likes the little bit magic powers and moreover the Yogasûtra doesn't speak about them in its book three: Vibhûtipâdah? No, it doesn't speak about it, the erroneous translations of thi book speak about them. The super-powers don't exist. It is not necessary to have super-powers for knowing the samadhi, it is just necessary to be very thirsty, be humble, simple and constant in the Observance.



3.38

**Break away from the physical and mental body by the Knowledge
leads to the last incarnation**

After all, the path of the yoga is a way towards the Liberation of the incarnation chains and in a book which speaks about the ultimate fulfillment there is nothing strange in the fact that we speak a little about it ! It is in this verse.



3.39

**By the mastering of the upwards breath,
We are held without attachments
Over the mud of swamps, thorns and death**

Be held over the mud of swamps, thorns and death reminds doesn't mean levitation but let think about the lotus flower and the bliss that nothing can reach. The mention of the lotus flower in a book about the yoga is not a surprise.



3.40

Samanà masters the fire

Here it is still question of the *pràna* and the vital breaths with *samanà*, one of the five. It is the one who is bound to the vital flow of digestion. The control of the fire by the pràna, bound to the digestive function, it is the cure of the stomach ulcers what does not amaze when we know the taste of Indians for the hot pepper.



3.41

By the deep meditation we hear the Divine Music

The divine Music or inner-Music is named *Nada*. The fact of practising this technique is *Nada-Yoga*. Here is a quotation of Gheranda Samhita in the glory of the Music, so named the Sound, section Pranayama, verses 77-81: "*listen to the pleasant sounds which come in your right ear. The first sound will be the one of the singing of a bird, the second that of a flute, the third that of a thick cloud, the fourth that of the locust, the fifth that of a bell which rings, then that of a metallic gong. You will hear maybe also sounds of trumpet, drum.*

If you have a practice daily, it will be given to you to hear many of the other sounds. These sounds are Anahata [not produced] and they appear from themselves. Nada is in touch with the light. The light is in touch with the Conscience [or Spirit]. The spirit thus plunges into a sound which is the sit of the Lord. The practice of Bhramari [technique of the Music] thus gives the Siddhi [power] of Samadhi, or in other words it gives the possibility of knowing the samadhi. "



3.42:

**By the deep meditation, the subtle body
Quickly looks like some light cotton floating in the ether**

Those who know Dhyàna and the contemplation know this sensation
of light cotton floating in the ether.



3.43

**By taking us out of the fluctuations
The Liberation has for consequence
The destruction of the darkness by the Light**



3.44

**By the deep meditation, a will which wants to keep under control
The unrefined elements sees the subtle in the appearance**



3.45

**Because of that the visible body, the wealth
The ceaseless events of the dharma seem insignificant**

Because of that, *of the conscience of the subtle things* in appearances. Dharma, the series of obligations, of duties of the human existence. It is true that with a deeper Conscience by the control of the mind's fluctuations, by the constant practice of a just ascetisis, the events, the physical appearances, the wealth seem at least secondary or without any interest. Le living en the world that God's creation is fascinating.



3.46

**The visible body of the yogi gathers in it
The grace, the power, a stable Samana
And holds firmly the vajra**

The word *Vajra* indicates a kind of scepter that we held in sign of majesty in the ancient India. The *vajra* is the attribute of the god Indra. It was, at the origin, the lightning. It represents the indestructibility and the stability which get through all the obstacles and the big wisdom (*prajña*), meaning as well as that the bliss where the yogi is settled, is stable, accomplished.

Samana, corresponds to the vital flow of digestion which is one of the five vital breaths. The digestion had a big importance for the period because the body is the temple of the soul and it is a dharma to keep it healthy in order to be in a harmony of all the elements.



3.47

**By the deep meditation,
When our conscience is jointed with the essence
There is an overcoming of the body's perceptions**

When the Conscience of the true-self is plunged into the Unit, the perceptions of the senses are not an obstacle anymore for the control in the contemplation. This essence of the Unit is in the vacuity, the bliss and the techniques of meditation are there in order to reach it by an extreme concentration and the necessary let go.



3.48

**Accordingly the anger, the senses quickly disappear
And it is the victory of the original essence**



3.49

**By the real detachment, a clear discernment
Of its physical nature and the true self,
The yogi remains firm in the Knowledge**

Also here, it is about the Knowledge coming from the source, the Knowledge's mother, the

inspiration of The Unit, Satçitananda. The yogi becomes the person who knows the source of everything. It is the Knowledge called also *Veda*.



3.50

**The no attachment in these faculties destroys the roots of the evil
Removes the soul from the matter
And it becomes identified with the supreme spirit**

The one who, by means of control has of these faculties deepened and who doesn't stop rests attached to the Supreme Spirit, Satnam, The Unit and gets loose, because of that, of all the rest: the vanity, the "unrefined" material and of his self of illusion. The roots of the evil are the nescience or the absence of Knowledge. The Knowledge, not what we learned.



3.51

**The yogi will have to refuse the pride to be invited by important people
At the risk to see coming back the unwanted attachments**

The mystics which go to all the invitations of important people, politicians, people of media, to extend, to say their point of view, shows himself fell in the trap of the spiritual-ego.



3.52

**The deep meditation on the moment
Brings the Knowledge arisen from the just-sight**

This verse could be also translated as : "*by the control exercised over the moment a knowledge coming from the perspicacity and from the discernment is acquired* ", but the control is contained in dhyàna. The perspicacity and the discernment about which speaks this verse are the discernment and the *just-sight*.



3.53

This Knowledge allows to distinguish what seemed similar

This verse could also be translated as : *"by this knowledge, there is a clear perception of the difference between two things which seem similar because the difference cannot be made according to the class or to the species, to the temporal character and to the social position "*. The translation published above is a summary saying the same thing.



3.54

**This Knowledge arisen from the just-sight transcend everything
It is beyond things, beings, space and time**



3.55

**The Liberation is reached when there is identity of purity
Between the individual conscience and the divine principle**

This last verse of the book three means that when the meditator, the yogi made the connection, the fusion between his human's identity and the divine principle there is Liberation. The purpose of the embodiment has been reached.

There are two different liberations, the one is called *Kaivalya* and *indicates the detachment* of all the *bounds, the liberation* (yoga meant liberation or freedom). The other one, called *kaivalyamukti* indicates the end of the birth's cycle. The word *mukti* (final liberation) has been added to the word Kaivalya.



Chapter four

About the liberation

4.1

**The fulfillment is the daughter of the birth, of the samadhi,
Of the Observance, of the saving of its spirit
And of the teaching of the guru**

The fulfillment of the living's purpose and of the birth's cycle is reached through the incarnations, through the samadhi (the meditation without ceasure), through the Observance (the diligent practice of the Agya), through the controled mind, and the teaching of the guru.



4.2

All the Creation evolves towards the Liberation



4.3

**The karma is not the initiator
It encourages the natural direction of things
As do the farmer who drills a hummock**

The initiator of the changes, of the evolution of the Conscience. As for example the farmer to rice-grower who drills a hummock of ground, to let the water go naturally to irrigate all the rice fields. The consequence of our acts aren't at the initiative of the changes but they encourage in a positive or negative direction these changes through their effects.



4.4

The feelings are mainly creations of the ego

The ego is the feeling, the conscience to be, it is not about the false-ego. The ego was

given to the soul so that it becomes an individual entity capable of saying "I", to be conscious. What everybody puts on the back of the ego has to be imputed to the false-ego. The false-ego is a usual notion in Bhagavad-Gîtà.



4.5

**Only the mind's conscience is at the origin
Of passions and of varied desires**



4.6

What arisen from the deep Meditation does not generate an residues



4.7

**For a yogi the karma is neither white nor black
For the others it is of three sorts**

White, black and grey. This maxim means that the yogi in bliss is out of reach of the Karma, still his meditation has to continue throughout the day. One of the three feet of the Agya (Sadhàna) of the path, the *Duty*, (or meditation in action) allows it. We are talking here about a yoga as the Sàmkhya's school considers it: it is not about the yoga as the great majority of the Westerners see it. It is not to make postures of flexibility nor to aim at being more "Zen" and in better health. Very relevant reasons in fact but the original yoga is the one of the path of freedom.



4.8

**As a result : consequences correspond only
To the latent tendencies that manifest themselves**

These consequences are the one ensuing from our acts, in other words the karma. Our acts are influenced by our latent tendencies.



4.9

**Even if the living conditions the place and the time change
There is continuity of these traces these tendencies**



4.10

**These tendencies had no beginning
Because the need which drives them
To exist and to come forward is present forever**



4.11

**These imprints persist because of the karma
By being held outside the karma imprints fade**



4.12

**The one who is beyond the past and the future
Lives the end of the duality**

The one who is beyond past and future, that is in the instant, lives the end of the duality.
The present is the unit.



4.13

In this person, it is physically and spiritually obvious or subtle



4.14

**These transformations coincide
With the absolute truth of the essential principle**

It is here still question of the changes arisen in the verse 4.12, in the one who lives the end of the duality thanks to its implanting in the present. These changes of conscience are obvious or subtle (4.13) and coincide with the absolute truth of the essential principle. This verse says that the connected yogi, in Conscience, with the essential principle, the Truth, The Unit is spiritually transformed getting into harmony with this essential principle.



4.15

**A mind put in duality face to an unique reality
Will take various paths**



4.16

**The reality of this world things doesn't depend on the mind
Otherwise what would happen if it don't perceive them ?**



4.17

**This supreme truth is known or unknown
According to the mood of the mind**

If the mind is centered, equanime it knows the bliss, if it is scattered it doesn't know it.
This is the meaning of this verse.



4.18

**The divine unchanging Lord
Knows the constant fluctuations of the mind**



4.19

The mind is not its own light but an object of observation

The mind doesn't have its own light because it is an object outside the observer, the pure Conscience. The Light comes from the Divine.



4.20

**The enlightenment and the mental reflection
Cannot be at the same time**

The samadhi comes only when the thoughts disappear from the Conscience.



4.21

**An other conscience results in a disharmonious connection, concepts,
Erroneous perception of the reality and the confusion of the mind**

Other conscience in the meaning of erroneous.



4.22

**The unchanging Conscience can realize the real Knowledge
Contrary to the mind and to its personal knowledge**



4.23

**The pure conscience observes
How the mind is affected by the thoughts and the emotions**



4.24

**That one although his mind is influenced
By the uncountable tracks of the fluctuations has a different purpose :
To let coincide the visible and the essential**

To be in line, make coincide the pure Conscience and the mind's conscience the Unit
and the duality is a purpose of the yogi.



4.25

**For the one who saw his real self
The desire of self-satisfaction is vanity
And its determination to put an end to the fluctuations is big**



4.26

**Then the power to discern will be strengthened
And all which is changeable in the human nature
Will take the path of the Liberation**



4.27

**But all can be questioned
By the mind's activities, preconceived ideas and concepts**



4.28

**These preconceived ideas, these concepts can be excluded
As seen previously for the burden of the sufferings**



4.29

**In the highest degree the just-sight
A constant detachment in any circumstances
The discernment engender the fusion in the Truth without cloud**



4.30

Then there will be no more suffering, adversity nor karma



4.31

**The Conscience of the bliss
Transcends insignificant personal knowledge
Then all the subtleties and the uncertainty dissipate**



4.32

**So the purpose of the successive evolutions is accomplished
And the end of the incarnations**



4.33

This puts an end at the cycle of the incarnations



4.34

**The liberation is the ultimate fulfillment of the soul
The matter is transcended, the real nature of the being
And the strength of the absolute Knowledge are revealed**

The end

Jai satçitanand

