

PURNA SUTRAS

By Swami Jnanananda

*Published by
Bhupatiraju Ramaraju,
Coraganamudy, Bhimavaram,
Dt.- West Godavary
India.*

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Published in 1928.

Printed in Germany

Wirth & Co., G. m. b. H., Dresden.

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FOREWORD.

In the west the interest for the eastern culture and philosophy, especially for that of India, is growing day by day with increasing rapidity. We know that in India there are, and have always been, great treasures of supreme wisdom and knowledge, handed down to posterity, not so much through books, but from man to man, from teacher to student and thus from generation to generation.

We, the people in the west, have seen the fall of our civilisation in the great war. There must be something wrong in a culture which was unable to avoid this catastrophe. Our philosophy and culture and our so-called spiritual works have had their very

foundations shattered and we find ourselves groping on the edge of an abyss. The sciences, the arts and even philosophical speculation, in fact, all that our civilisation has been able to offer have failed to satisfy our wants. We need a new foundation.

We turn our eyes to the East, where the sun rises, longing for wisdom that would bring our various tendencies to the unification of right mental attitude and that would thus tune our discordant diversities into harmonious Oneness.

The difficulty of imbibing culture from other lands indirectly by means of books is not easy to overcome. The authors true meaning is often veiled: our times and circumstances, our standpoint and mode of life being so different from those of the ancient Masters of the East. Such being the conditions, the translators may often have unconsciously introduced their own interpretation into their translations from the original text.

We are, therefore, very glad to hear direct in "Purna Sutras" the voice of an Indian Master, who from the example of the Life of his own Great Teacher, has won his knowledge of the various planes and of the abstract principles of the apparent life as well as of the Absolute Reality beyond, not so much by hearing precepts or by reading scriptural texts, but by viewing with insight, through renunciation, sacrifice and yogic meditation. What he tells us is not what he infers by intellectual speculation, but what is lived, and what kind of deep and abstract states of life can be gained by any person that follows the same means with the same patience, perseverance and equanimity of mind.

It is very remarkable for us to see that this wisdom reveals unto us the means for beginning from the lower states and proceeding through the different psychic planes and finally for achieving the realization

of the Absolute. This system, unlike some of those of the West, never builds with the materials of merely formal logic a blind system of hardest contradictions in the far off blue heavens, hopelessly losing contact and connection between the apparent and the Real, the finite and the Infinite.

Could we but accept this from "Purna Sutras", that the way to spiritual life, to the realization of the Absolute, lies in facts and extends on from fact to fact, it would be a great achievement and most important help to each and all of us in choosing our own Path!

*Dr. Margarete Stegmann,
M. P.,
German Republic.*

INTRODUCTION.

Since the era of the human history, the one problem that confronted and confused the human mind, has been "What is the Real in this unreal, the Changeless in this changeful." To solve this query the ancient sages began to search from without and realized by experience the futility of their external search. Then only by seeking from within did they directly experience the changeless permanent Self, the true goal of human aspirations. It is not a new thing that when sages reach the highest spiritual planes, both the highest subtilities of this apparent existence as well as the Reality beyond are revealed unto them, and a seer in his search for the Truth had such revelations which he has

put now in the synthetic form of aphorisms which is the first of its kind in the field of philosophy. And it is our ardent desire that these aphorisms "Purna Sutras" as they are styled, should be published for the benefit of all the aspirants and seekers after the divine Wisdom.

These brief aphorisms express and expose unto us the essential facts, empirical and transcendental, both of religion and philosophy, and their chief merit consists in the brevity and perfect clarity of the systematic exposition of the subject which commends itself for the approval and appreciation of all thinking men. It has been the wish of the author to bring the results of his experiences and realizations nearer to us, his friends, admirers and disciples to obviate the constant necessity of removing their doubts, and to throw some rays of light over the dark problems of existence, whether of the objective world at large or of the subjective

principle. He points out clearly and firmly that there is only one Reality, the unchangeable, infinite, eternal Existence, that the universe, as it appears as such, is not an objective reality, but a subjective representation which consists in the externalization of the modifications of the mind-stuff and that only by restraint of the subjective modifications can the Reality be realized. He dwells, in detail, on the four kinds of Yogas or restraints, based on the classification of human temperaments into the active, the mystic, the emotional and the rational, as practical methods of equal importance for the realization of the Self, and every religious aspirant has got to adopt that particular method which suits his temperament best. Almost all the other systems of philosophy teach one or the other of the Yogas but not all the four. But this system as it suits and satisfies the various temperaments of human minds can be deemed

as one of the most universal systems of all.

Distinguished alike for the splendour of his spiritual eminence, the zeal and quickness with which he realised the Truth and the force with which he wrenched worldly fetters in the teens of his life, he evokes in us a kind of mysterious veneration, admiration and even adoration, and his "Purna Sutras" and "Nirvana" will, we think, not only contribute not a little towards that feeling, but also enlarge the sphere of appreciation from continent to continent.

In these days of materialism, when the thirsty soul is longing for the nectar of divine messages and ministrations, the appearance of this work with its admirable treatment best suited to satisfy the rational mind, would be a greater source of gratification to us than is an oasis to a desperate traveller in a vast and arid desert. It will, we hope, rouse and inspire us into the realities of religion, if only we can understand

him thoroughly, can transport ourselves into his circumstances outward and inward, can see as he saw, and feel as he felt.

G. Satyanarayana Raju, M. A., B. L.

Om!

Namô Bhagavatê Purnânandâya!

PURNA SUTRAS

Chapter I

1.

Now the enquiry into the Reality.

2.

*The Unchangeable, Eternal, Infinite
Existence is the Reality called.*

3.

It is only one.

4.

This universe of diversity and manyness, as it appears as such, is not an objective reality.

5.

It, as it appears as such, is only a subjective representation.

6.

The representation consists in the externalization of the modifications of the mind-stuff in a particular order.

7.

The order through which they are

externalized is the form of the perceptual universe called.

8.

It is not modifications by which modifications are externalized as arranged in the said order.

9.

The said externalization as arranged thus is purely due to inherent causes.

10.

The substratum of the modifications with all kinds of the inherent is the subjectivity called.

11.

The transformation of the mind-

stuff into modifications has its causes without, as well as within.

12.

The outside cause is the objectivity called.

13.

The subjectivity and the objectivity, acting and reacting upon each other, bring forth this universe of varied names and diverse forms, extended in space and undergoing change in course of time by some causal conditions.

14.

Time and space are not objects phenomenal.

15.

Even the objective conditions under which the phenomenal objects are put forth, time and space are verily not.

16.

The idea of them is not derived through experience, the possibility of which is entirely based upon the already existing representations, time and space.

17.

The basis, on which the synthesis of a judgement or judgements of their concepts is based, is verily not from without.

18.

They cannot be imagined to be non-existing, while the objects, or rather the phenomenal objects, and even the objective conditions under which the said objects are put forward, which seem to be existing in space and time, can be done away with by imagination.

19.

They are the inherent nature of the general conscious aspect of the subjectivity.

20.

Only on the fact of their being so, strict inward necessity and univer-

sal generality are attributed or can be attributed to all the laws regarding time and space.

21.

On this necessity of their being the inherent forms of the conscious aspect of the subjectivity, rests the apodeictic certainty of all the mathematical and geometrical theories regarding time and space.

22.

This apparent universe, including time and space, with all its diversity can be reduced to two, the subjectivity and the objectivity.

23.

These active two, because, of their being acted upon by each other, and therefore, of their mutability, are compounds.

24.

They, thus of their being exposed to the laws of change, are called changeable-destructibles.

25.

Well, they are so only by virtues of their inherent possibility of being changed and destroyed.

26.

Apart from the said virtues, there

can never be the said changeable-destructibles.

27.

When the said virtues seem to flourish in something, then and then alone, there is the manifestation of the so-called changeable-destructibles.

28.

Verily, then, That in which there can be the flourishing of the two kinds of virtues for the possibility of the manifestation of the said changeable - destructibles, cannot Itself be a changeable-destructible.

29.

Hence, It is called the Unchangeable-Indestructible.

30.

But then, time and space are only of the changeable-destructible.

31.

The Unchangeable - Indestructible is therefore beyond time and space.

32.

Therefore, It is eternal as well as infinite.

33.

Well, this Unchangeable, Eternal, Infinite, Existence, which is as the Reality termed, is opposed to the

changeable-destructibles, the subjectivity and the objectivity, as light is to darkness.

34.

Therefore, these changeable-destructibles can neither be the Reality nor form Its parts.

35.

They are only "what is not the Reality or the Existence".

36.

The "what is not the Reality or the Existence", or in other words, "the unreal" or "the non-existence", is rightly Mâyâ called. (Yâ-mâ-sâ = Mâyâ.)

37.

Her possibility depends upon the Reality or the Existence, as the negation of an object or the non-object does upon the existence of that very object.

38.

That Reality on which the seeming existence of Mâyâ depends is Brahman called.

39.

On account of Its simple existence and presence only, she has an apparent existence.

40.

Her course of being to be as an

apparent existence as this universe is creation called.

41.

Her course of continuing to be as an apparent existence as this universe is subsistence called.

42.

Her course of ceasing to be as this apparent existence is dissolution called.

43.

Creation, subsistence and dissolution are, as it were, taking place in that Reality.

44.

The whirling of the wheel of the

said three is beginningless, for Brahman, on which its possibility depends, is eternal.

45.

For the possibility and continuation of the same, Brahman acts not, nor is acted upon, changes not, nor is changed, and modifies not, nor is modified.

46.

But Its presence is an absolute necessity.

47.

This unparalleled presence by which the mighty ceaseless whirling proceeds from, is the "Divine

Mission" of Brahman, as some usually call it.

48.

Others call it the "Divine Mercy".

49.

Others again call it the "Mysterious Mystic Power Absolute".

50.

And some others again, the "Light and Knowledge" call.

51.

By the same presence she ultimately manifests herself as the subjectivity and the objectivity.

52.

Each of the two acting and being acted upon, the one becomes the

subject in relation to the other, and the other, the object in relation to the first.

53.

The objectivity, in its fivefold aspects, acts upon the subjectivity through the medium of the five different channels.

54.

¹ Śabda, sparśa, rūpa, rasa and gandha are the five aspects of the objectivity which are termed the five tanmâtras.

¹ The aspects or the vibratory conditions of the objectivity which affect the mind through the organs of hearing, touch, sight, taste and smell are called śabda, sparśa, rūpa, rasa and gandha respectively.

55.

The subjectivity, being thus acted upon, and having thus been modified, sends the forms of its own modifications, through its own subtle channels, on to the said five tanmâtras.

56.

The state of the subjectivity, which cognizes as such, the objectivity of the five-fold aspects, after having enamelled, as it were, the said objectivity with the forms of its own modifications, is called the subject.

57.

The cognized condition of the objec-

tivity of the five-fold aspects, after having been, as it were, enamelled with the forms of the modifications of the subjectivity, is called the object of the five-fold elements which are known as the five ¹mahâbhûtas.

58.

The five subtle ways, through which the subjectivity reveals and is being revealed as the subject, are the five sensory organs, called jñânêndriyas.

59.

² Prithvi, ³âpa, ⁴têjas, ⁵vâyû and

¹ The great elements. ² The element earth.

³ The element water. ⁴ The element light.

⁵ The element air.

¹ âkâs are the five elements which constitute an object.

60.

The subject and the object cannot be thought of independently of each other, for they are inseparable and interdependent.

61.

The subject has four distinctive faculties, called ²manas, ³buddhi, ⁴ahamkâra and ⁵chitta.

62.

The faculty of receiving affections, according to the manner in which

¹ The element ether. ² mind. ³ intellect.

⁴ egoism. ⁵ will.

it is affected through the senses by some agency without, is known as manas.

63.

The faculty which operates upon the bare collection of different affections, received and put forward by the mind, in order to bring up, or to differentiate an affection or affections into, or from the fold of the others, due to some similarities, harmonies and resemblances, or dissimilarities, disharmonies and otherwise, and to ascertain the results as the external world of names and forms, is buddhi called.

64.

The faculty which, flashing as it were, as the result of the action and the reaction of the intellect upon the affections put forward by the mind, declares an individuality peculiar to itself, in order to establish a relation with all that is foreign to it as the owner or the owned or otherwise, is known as ahamkāra.

65.

The faculty which determines either to accept or to reject or to be indifferent to, an object or an act known as such, after a free and deliberate choice according to in-

trinsic liking or disliking, is as Chitta known.

66.

Manas, buddhi, ahamkâra and chitta successively supplement each other in the fulfilment of the function and the mission of the subject.

67.

But beyond and above all these, shines the Reality.

68.

It cannot be denied, for the denial becomes absurd and meaningless, if the Reality, by which the denier denies, is Itself denied.

69.

This undeniable Reality, beyond the subject or its faculties, is Âtman called.

70.

The senses cannot perceive It, but by This, the senses verily perceive.

71.

The mind and the intellect grasp It not, but both, by This, verily grasp.

72.

But, by the simple fact that it is ascertained that It exists, It cannot be said to be the unknowable.

73.

It is not even the knowable, for

every knowable is the knower's cognition of his own modifications, externalized as an object or objects of names and forms.

74.

This Imperceptible is, as it were, perceived elsewhere as otherwise, and the foreign that is not as the same.

75.

*This sort of perception is as¹ ad h-
yâsa known.*

76.

*This, which is the source of misery,
is said to be avidyâ.*

¹ super-imposition.

77.

*Liberation is got when the said¹
avidyâ is destroyed.*

78.

*Its possibility is, when the Self as
the Self, and the non-self as the
non-self's known.*

79.

*This knowledge shines, when all the
modifications of the subject are
restrained.*

80.

*The restraint of these modifications
is yoga called.*

¹ nescience.

81.

Then, It shines in an unfalsified form and glory of Its own.

82.

The Self is verily that Brahman.

83.

Otherwise at other times, identification with modifications takes place.

84.

The modifications of the super-conscious subject are entirely non-painful, while of those of the conscious and sub-conscious states of the subject, some are painful and the rest are non-painful.

85.

They are verily five-fold:— ¹pramâna, ²viparyaya, ³vikalpa; ⁴nidra and ⁵smriti.

86.

⁶Pratyaksha, ⁷anumâna, ⁸upamâna and ⁹śabda are the four kinds of pramânas.

87.

The subjective modification which, rising as a result of the action of the objectivity upon the subjectivity, is

¹right cognition. ²wrong cognition. ³fancy. ⁴sleep. ⁵memory. ⁶direct perception. ⁷inference. ⁸comparison. ⁹verbal cognition or testimony. śabda is in other words known as âgamah.

externalized by the inherent subjective nature, and located as such in a particular part of space at a particular time, is the pramāna pratyaksha called.

88.

The subjective modification which is deduced from one or more groups of modifications, owing to the relation of the similarity of specific and generic qualities, or of the dissimilarity of the said qualities existing in both—the deduced modification as well as the other set or sets of modifications—is the anumāna pramāna called.

89.

The subjective modification which is deduced, as an attribute to another modification or modifications, represented either as an object or objects or as mere concept or concepts, from the relation existing between two sets of other kind of similar modifications, represented as objects or objective concepts, is the upamāna pramāna called.

90.

The subjective modification which rises on account of the reference to the signification of sounds or words or their symbolic expression by

means of letters, that denotes the modifications - the *pratyaksha* and the *anumāna* of others and especially of seers, is the *âgamah* or *śabda pramāna* called.

91.

Viparyaya is a modification of the subject, under certain abnormal conditions externalized in an unusual order, as an object or objects located in a particular part of space at the time of the abnormality.

92.

The subjective modification, which follows merely as a result of a reference to the apparent signifi-

cation of some sounds or words, and which is devoid of every objective substratum, is *vikalpa* called.

93.

The subjective modification which has for its objective substratum, the cause of the non-existence of all other possible modifications, is *nidra*.

94.

The subjective modification which operates upon, and reproduces the impressions already formed by all or some of the sorts of the modifications that were or have been vibrating before, is *smriti*.

95.

They are verily restrained by non-attachment, self-abnegation and right practice.

96.

Of these, non-attachment is the consciousness of complete contentment in the denial of all kinds of enjoyments.

97.

Self-abnegation is the establishment of an attitude of supreme indifference to the "I-ness" within and the "thou-ness" without, and consequently to all the dual contraries, as well as to all the qualities.

98.

They are indeed the blessing results of right discrimination between the Eternal and the non-eternal, the Changeless and the changeful and the Real and the unreal, and of a thorough intellectual grasp of the Reality so far as it is possible by the kind of discrimination stated above.

99.

Right practice is an effort to resort to the right means, in order to attain steadiness and undivided calmness of the flow of consciousness.

100.

The means differ according to

the temperament of the subject.

101.

The kinds of temperaments vary according to the qualities; and they are four in number.

102.

The active, the emotional, the mystic and the rational are said to be the four kinds of temperaments.

103.

To that unparalleled presence, which is, by the active, said to be the Mission of Brahman, is attributed all the action of the universe.

104.

It is believed that the right and

complete execution of all duties, which are supposed to be incumbent upon, is the fulfilment of the said Mission.

105.

The continuous struggle for the fulfilment of the said Mission is the ideal life to the active.

106.

The trial to restrain the subjective modifications while leading the said ideal life, is said to be the purport of such a life.

107.

To have this purport in view, the performance of actions is taken as

a means of assuming an attitude which helps in restraining the subjective modifications.

108.

The restraint of these modifications by the said means and helps, is verily ¹karma-yoga the "yoga by action" called.

109.

To those who are of active temperament, this is indeed the best and the most suitable of all.

110.

But then, the aforesaid unparalleled presence of Brahman is,

¹ karma = action.

by the emotional, the Divine Mercy called.

111.

The Divine Mercy is immeasurable and unfathomable, for It is the cause of this all.

112.

When the emotional begins to catch the sublimity and grandeur of the ceaseless Divine Mercy, the sea of emotion, ceasing to swirl up the waves of lower sentiments, gradually brings up calm and gentle ripples of higher sentiments.

113.

As a result, ultimately, the very

strings of the heart are struck to vibrate.

114.

Hence flows out the note of intense love with the consequent attachment to Brahman.

115.

The said love with its consequent attachment to Brahman is bhakti called.

116.

The said bhakti naturally makes the mind reproduce the one holy thought of Brahman, over and over again, with the utmost quickness of succession, without the intrusion of any foreign thought.

117.

This constant flow of consciousness, which is the result of bhakti, verily restrains the modifications of the subject.

118.

The said restraint by ¹bhakti is bhakti-yoga, the "yoga by devotion" called.

119.

This is, indeed, the best and the most agreeable of all, only to those who are emotional by nature.

120.

Again, there are the mystics who

¹ devotion.

declare the presence of Brahman to be the "Mysterious Mystic Power".

121.

They say that the "Mystic Power" is the cause, and this, which is displayed through this apparent universe, is the effect.

122.

As an effect is nothing but the cause reproduced in another form, this power is that "Mystic Power".

123.

Only that "Mystic Power" appears as this through the limitations of the laws of causality.

124.

When the limitations are dropped, there is not this, but only That.

125.

These limitations are verily the inherent nature of the essence of the general conscious aspect of the subjectivity.

126.

When the subject directly works and restrains its own functions and modifications, the said limitations together with the subject are dropped.

127.

Then, there is only that "Mystic Power".

128.

The method of dropping the said limitations by the direct restraint of the subjective modifications by its own exertion, is the "pure yoga" called.

129.

This "pure yoga", which is as the "Raja yoga" known, is the best and the fittest course only for the mystics.

130.

Then again, the rational, the same presence of Brahman, "Light and Knowledge" call.

131.

After a thorough study and reas-

oning, they learn that there shines neither the moon, nor the stars, nor the radiant sun, nor any other object; and that it is by that ever-shining Light that all these are lighted:

132.

Also, that there exists not either the knower or the known; and that it is by that Knowledge absolute, that the knower knows and the known is known.

133.

The light, by which every object seems to shine either in actual name and form or only in thought form,

is believed to be that evershining glorious Light.

134.

Because of the constant presentation of objects, the said belief or faith ultimately resulting into the constant flow of consciousness of that Light, restrains the modifications of the subject.

135.

The restraint, by the kind of faith together with its consequent flow of consciousness of the "Light and Knowledge" absolute, brought up by rational understanding and

knowledge, is ¹jñāna-yoga, the "yoga by knowledge" called.

136.

Some again, amongst the rational, study and reason out that the knower is a knower by virtue of knowing, and the known is a known by virtue of being known;

137.

That apart from the said virtues two, there can be neither of the two, the knower and the known;

138.

That the two limited virtues cannot

¹ Jñāna = knowledge.

be those of that Knowledge, for that is absolute;

139.

That they cannot be said to be two independent entities existing in that Knowledge absolute, for, otherwise that Absolute cannot remain absolute;

140.

That they are, therefore, what is not that Absolute, or what is not the Existence and therefore only the non-existence.

141.

Hence, every modification, either the knowing or the known, that

arises in the subject, is believed to be not that "Light and Knowledge".

142.

This belief or faith, which ultimately results into the constant flow of consciousness of negation, restrains the subjective modifications.

143.

On account of the force of the said restraint, ultimately, even the modification of negation or of voidness is hushed up.

144.

The said restraint, by this kind of faith, brought up by critical understanding and knowledge, is also as

jñāna-yoga, the "yoga by knowledge" known.

145.

It is of two courses, the former the positive and the latter the negative.

146.

Amongst the rational, some have recourse to the positive and some to the other.

147.

Of all, jñāna-yoga is the best and the most suitable only to the rational.

148.

Because of the suitability of each one of the four yogas to each one of the four kinds, the means and

practices of each particular one are only for a particular kind.

149.

As the results are delayed by any selection done otherwise, the means are to be taken accordingly.

150.

The practice becomes firmly rooted, if the effort to resort to the right means is continued uninterruptedly with perfect faith and devotion for a long time.

151.

When steadiness is to the mind-stuff brought, the yogin's power moves along from the grossest to

the most subtle, without being hindered or checked, inasmuch as the apparent existence, from the grossest to the most subtle, comes under control.

152.

On account of the controlled state, when the modifications become powerless, the subject can have the power of transforming itself into the essence of any object.

153.

So dawns ¹samprajñâta samâ-dhi with the accompaniment of the

¹ Intuitive cognitive trance.

forms of ¹vitarka, ²vichâra, ³ânanda and ⁴asmitâ.

154.

That form of trance, where—after the cessation of the subjective externalizing faculty, though there is simply the inherent modification without being represented as the perceptual object from without, or as an idea of the same—there is no understanding that that is only a modification on account of the identification of the same with the said object from without and the

¹ of metaphysical argumentation. ² of de-liberation. ³ of bliss. ⁴ of supreme “I-ness”.

idea of the same, is the ¹samâdhi-savitarka called.

155.

That particular form of trance, where—after the simple existence of a pure modification without being represented as an external object known as such, on account of the cessation of the function of the externalizing faculty—there dawns the knowledge that that is only a pure modification, because of the distinctive understanding of the said represented object, of its idea

¹ the trance with metaphysical argumentation.

and of the said pure modification, is the ¹samâdhi-nirvitarka called.

156.

The form of trance, which comes as a result of thorough meditation on the nature of the objectivity, where—though the subjectivity in its unaffected condition, gradually entering into its own essence, becomes one with the essence of the said objectivity—there exists yet a feeling of the differentiation of the two, owing to the indistinctness of

¹ the trance without metaphysical argumentation.

the identity, is the ¹samâdhi-savichâra called.

157.

² Nirvichâra-samâdhi is that trance, where, after their merging together into one, with the disappearance of the limitations of time and space, there shines the knowledge of the identity or the oneness of their essence owing to the distinctness of the said identity.

158.

The undisturbed flow of the said

¹ the trance with deliberation. ² the trance which gives no scope for the necessity of deliberation or in other words the trance without deliberation.

trance (nirvichâra-samâdhi) causes ¹ritambharâ-prajñâ.

159.

Then, that is of the essential intuitive cognition.

160.

Verily, that is superior to inference and verbal cognition, for it penetrates into the subtile and abstract forms of the apparent existence where inference and testimony cannot go.

161.

The ²Sanskâras born therefrom stand in the way of other sanskâras.

¹ subjective luminosity which exposes truth.

² residual potencies.

162.

¹ *Sânanda-samâdhi* is that form of trance, where—after reaching the identity or oneness of the essence of the subjectivity and the objectivity with the complete disappearance of the inherent forms, time and space—there flashes the state of spiritual bliss due to the steadiness of pure ² *satwa*.

163.

The form of trance, where, after the dissolution of the state of spiritual bliss, there seems to exist a condition

¹ *trance with pure bliss.* ² “soothfastness and serenity”.

which, though truly non-existent, borrowing an existence from the existing Reality, declares, as it were, an individual existence, apparently of its own through “I am”, is the ¹ *samâdhi-sâsmita* called.

164.

Those who have an attachment to that “I-ness” declaring borrowed existence, merge in it, and remain for ages with subtile bodies, in some subtile spheres, as their leading guardians or guides.

165.

But, they too come down again

¹ *trance with supreme “I-ness”.*

and move with gross bodies in the whirling wheel of life and death.

166.

The trance, wherein, the subject, having nothing as an objective substratum to grasp, on account of the precedence of the flow of the notion of voidness, and sharing a peculiar state, ceases to be superimposed upon by the Reflected Reflection of the Reality, is the¹ Samâdhi - Visistâ - sampra-jñâta called.

167.

With this, if the course stops here,

¹ *Qualified ultra-cognitive trance.*

in this physical field of the divine Life, the further continuity of the course till the Reality shines in an unfalsified form and glory of Its own, naturally proceeds on again from the physical field or directly from the supreme subtile field of the same.

168.

Thereafter, there is no individual gross exertion either in this field or in the other.

169.

That, preceded by the constant flow of the notion of voidness, which flows as a result of abandoning all

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kinds of other notions including the subtle conditions of each and every form of samprajñâta, in which the subject, having nothing to grasp, ultimately shares its own final nature of non-existence, is the¹ *asampra jñâta samâdhi*.

170.

Then, there being no duality for the possibility of superimposition, the Infinite Reality shines in an unfalsified form and glory of Its own.

Here Endeth Chapter I. of The
PURNA SUTRAS.

¹ ultra-cognitive trance.

Om!

Namô Bhagavatè Purnânandâya!

PURNA SUTRAS

Chapter II

1.

Here begins a short treatise on karma-yoga, the "yoga by action".

2.

The restraint of the subjective mo-

difications by the constant flow of consciousness of an attitude, which can be assumed while performing action or actions, is karma-yoga, the "yoga by action" called.

3.

Its performance is a necessity for the active in order to satisfy that particular inclination and propensity of mind for action and its performance.

4.

In that case, the course through inaction is futile.

5.

Hence, action is better than inaction.

6.

Therefore, a course of the restraint of the subjective modifications by action was also by the ancients taught.

7.

The untrained subject is wild and restless on account of its being propelled by senses.

8.

Senses slowly come down by strict adherence to action.

9.

The pacification of restlessness is effected by experience.

10.

The wild nature is controlled by perfect discipline.

11.

Perfect discipline is possible by always guiding the subject with the two sets of principles of moral virtue.

12.

Ahimsâ-(non-killing), satya-(veracity), akrôdha-(angerlessness), Kshânti-(forgiveness), udâratâ-(generosity), maitrî-(friendliness), karunâ-(compassion), amânitwa-(humility), brahmacharya-(continence) and ârjava-(righte-

ousness) are as the first set of the ten moral virtues known.

13.

Śaucha-(cleanliness), dhairya-(patience), titîksha-(endurance), adhyavasâya-(perseverance), tapas-(mortification), santôsha-(contentment), muditâ-(complacency), swâdhyâya-(study), śraddhâ-(faith) and bhakti-(devotion), are as the second set of the ten moral virtues known.

14.

Abstinance from killing or injuring beings by word, or thought, or deed, is known as ahimsâ (non-killing).

15.

A strict adherence to the said virtue makes the heart free from cruelty.

16.

The habitual regard for the state or character of being in exact conformity in speech and thought to an existing fact or facts, is as satya-(veracity) known.

17.

When that is established, the thoughts and words will be as effective as any virtuous effective act.

18.

The quality or state of being free

from anger, even under circumstances of extremely uncongenial character, is called akrôdha-(angerlessness).

19.

That being confirmed, there cannot be a place for anger and its concomitant evils.

20.

The quality, of being perfectly cool and unrevengful for the worst injury done by an enemy, and also, of returning good for the evil is kshânti-(forgiveness) called.

21.

The quality of being very free and

*liberal with large and open heart-
edness either in bestowing or giving
alms or gifts without the least idea
or expectation of gaining anything
in return, is said to be udâratâ-
(generosity).*

22.

*The practice of the said two,
kshânti and udâratâ brings
forth the spirit of self-denial.*

23.

*The quality of having affection
and love for all beings, is as maitrî
(friendliness) known.*

24.

Karunâ (compassion) is the quali-

*ty, of having that noble feeling of
sympathy with the sufferings of
any being, and of being prompted
to relieve the said sufferings.*

25.

*The said virtues two, maitrî and
karunâ being confirmed, there
shines amiability.*

26.

*And also, there dawns the purity
of emotion.*

27.

*Amânitwam (humility) is the
quality of being humble and sub-
missive to all fellow beings.*

28.

By the establishment of the said virtue the vice of self-conceit cannot reach there.

29.

Brahmacharya (continence) is the voluntary control of sensual or carnal cravings by always keeping the mind aloof from their objects.

30.

Thereby, there is the preservation of sexual energy, which transforms itself into ojas or the supreme mental power.

31.

Ārjava (righteousness) is the

character of being innocent, just, moral and virtuous with a disposition to do good to all.

32.

That being confirmed, the two sides, the emotional and the rational, become greatly free from impurities.

33.

Śauca (cleanliness) is the state of being perfectly clean in body, as well as in all its necessities such as food, water, air and clothes.

34.

A strict observance of the said principle brings up bodily health and mental vigour.

35.

The quality of awaiting events, without perturbation even amidst worries and annoyances, is called *dhairya* (patience).

36.

The quality of enduring meekly all sorts of miseries, without lamenting and repining, is *titiksha* (endurance) called.

37.

They, *dhairya* and *titiksha*, being confirmed, there dawns serenity of mind.

38.

Also, there, thereby develops will-power.

39.

Adhyavasâya (perseverence) is the habit of continuing on to strive after any worthy course against any difficulty, danger and hindrance or opposition.

40.

The destruction of fickleness, and the consequent growth of mental steadiness are the results of the confirmation of the said *adhyavasâya*.

41.

¹ *Tapas* is the habit of voluntary

¹ mortification.

inflection of certain severities on the body by way of fasting etc.

42.

Its cultivation subdues passions and other sensuous appetites.

43.

The quality of being perfectly satisfied with objects that come to one's lot, during the course of the general struggle to be what one is finally to be, is as santôsha (contentment) known.

44.

By the confirmation of the said quality, there is peace of mind.

45.

The state of being pleased and satisfied with any virtuous progress, or greatness found in any fellow being is muditâ (complacency) called.

46.

The said muditâ being confirmed, the heart becomes free from jealousy.

47.

A right critical study of nature and man, in order to have an understanding of the real cause of this universe, is as swâdhyâyâ (study) known.

48.

The said study gives intellectual satisfaction with regard to the metaphysical problems, which spring from the very nature of the rational intellect.

49.

The complete belief in the Absolute Reality, and in the "Divine Mission" of the same, which descends as a result of intellectual satisfaction, that rises by the right understanding of the metaphysical theories, is as śraddha (faith) known.

50.

It gives an impetus to mould the

course of life in the right direction.

51.

Intense love, and the consequent eagerness to fulfil the "Divine Mission" of Brahman, is bhakti (devotion) called.

52.

The said devotion brings up an attitude, by which there is a possibility of the restraint of the subjective modifications.

53.

Also in those spheres, where there is the cessation of the idea of self-exertion, the force of devotion works to bring up super-conscious states.

54.

The guidance, by the said principles of virtue prepares the ground for a happy operation of the said attitude.

55.

The right attitude dawns later on.

56.

Firstly, the execution of duties and performance of actions are believed, with reverence, to be the Mission of Brahman.

57.

This reverential belief or faith, brings forth an attachment to action.

58.

Hence, there comes the struggle for the right execution and tue performance of duties and actions with great energy.

59.

There success breeds happiness, and failure misery.

60.

For, there is an attachment for the fruits which is the actual cause of whirling in the whirling wheel of strife and stress.

61.

Nescience and indiscrimination with their following retinue are its causes.

62.

Good company, right discrimination and the consequent knowledge destroy the above.

63.

*The modifications of the said retinue of nescience and indiscrimi-
nation, are restrained by the modi-
fications of their corresponding
opposites.*

64.

*Then detachment from the fruit of
action truly dawns, for when action
is attributed to the Mission of
Brahman, its results, good or bad,
cannot be attributed to be belonging
to some one else.*

65.

*The said detachment brings peace
of mind, for the ideas of success and
failure work no more there.*

66.

*There is then, tactfulness in action,
for it is performed with calmness
of mind.*

67.

*Tactfulness in action is as yoga
termed, for it greatly restrains the
subjective modifications of the
painful order.*

68.

*In the said restrictive condition due
to tactful performance of action,*

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the so called pains and pleasures disturb not the subject.

69.

Therefore, equanimity takes its stand.

70.

Also, the lurking ego is too much enfeebled.

71.

The constant recurrence of experience in the execution of action with tactfulness makes a habit.

72.

A regular habit is called an instinct.

73.

When blessed with the said instinct, the performance of action takes

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place even without much function of the ego.

74.

Therefore, its enfeebled condition does not interfere with the said performance.

75.

The instinctive procedure of the tactful performance of action, with very little function of the ego, develops an attitude, that he is not the actor, but that by his presence, or Mission, as called by the active, the actor acts.

76.

This is known as the realization of inaction in action.

77.

Hereafter begins the work of a full restraint.

78.

The trial to be conscious of the said attitude under all circumstances, is ¹ dhâranâ called.

79.

There is a firm establishment of the attitude by a long and continuous practice.

80.

The undivided continuation of the consciousness of the said attitude under all circumstances, is called ² dhyâna.

¹ concentration. ² meditation.

81.

Success is sooner, if dhyâna is practised with great faith and vigour.

82.

An unbroken flow of the said consciousness, with the cessation of the idea of all circumstances, is as ¹ tanmaya state known.

83.

There, there is the realization of action in inaction, inasmuch as there is the action of consciousness,

¹ deep meditation in which the subject is fully absorbed in the object of its meditation (en rapport).

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even though there is the cessation of the idea of its own action and of the external actions.

84.

Also, the ceaseless consciousness of the said attitude restrains all other modifications.

85.

But then, it is also a modification, though different in nature from the rest.

86.

It is a modification of the non-painful order.

87.

*When the spirit of intense non-attachment precedes a *tanmaya**

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state, the non-painful modification, causing the cessation of all others, ultimately ceases to be, as fire burning away other objects, ultimately ceases to exist.

88.

But its substratum exists yet, displaying an individual existance, apparently of its own.

89.

With the continuation of the precedence of the spirits of non-attachment and self-abnegation, that being suppressed, all are suppressed.

90.

Then, there being no possibility for

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super-imposition, the Reality, Whose simple existence and presence is the "Divine Mission" called, shines in an unfalsified form and glory of Its own.

*Here Endeth Chapter II. of The
PURNA SUTRAS.*

Om!

Namô Bhagavatê Purnânandâya!

PURNA SUTRAS

Chapter III

1.

Here begins a short treatise on bhakti-yoga, the "yoga by devotion".

2.

The restraint of the subjective mo-

difications by *bhakti*-(devotion) is *bhakti-yoga* the "yoga by devotion" called.

3.

Intense love and the consequent attachment to that Brahman, Whose nature is infinite mercy and unbounded grace, is known as *bhakti*-(devotion).

4.

It is, indeed the highest, the noblest and the most subtle manifestation of the sea of emotion.

5.

Some are by nature highly emotional.

6.

In its uncultured state, the emotion manifests in the forms of the sentiments of lower order, such as hatred, jealousy, anger, lust, passion etc.

7.

Then it is more an enemy than a friend.

8.

It, being of the nature of easy excitement, rises suddenly and falls too in the same way.

9.

Hence, it is compared to boiling milk which swells and rises up at once, if the fire blazes below, and

falls too in the same way, if the fire is otherwise.

10.

Often it is so active in its functions that even reason fails to come to its guidance.

11.

It becomes cultured by keeping company with the great, by hearing and studying the lives of the great, by reading or hearing or singing or thinking the glories of the life of the highest ideals, and by always trying to keep the said ideals in view.

12.

It then manifests in higher forms,

such as love, admiration, appreciation, reverence etc.

13.

Now it is subtile in nature.

14.

The subtility is to be preserved with care.

15.

The preservation is possible by avoiding, evil company, hearing or thinking or talking about the deeds of the wicked, hearing or thinking or talking about the charming objects of sensuality, and also by avoiding all sorts of fancies and luxuries.

16.

The higher manifestations are slow but steady in their functions.

17.

Whereever and whenever greatness or wonderful might or grandeur or sublime beauty is found either in individuals or in nature, there firstly develops love.

18.

Love in its turn brings forth admiration and appreciation.

19.

As a result of this, there flashes out reverence.

20.

Now, the lower manifestations of emotion do not frequently burst forth.

21.

If they are restrained even in their occasional visits, the feeling of reverence becomes very intense.

22.

The restraint is possible by remembering the happiness derived from having the manifestations of the opposite order.

23.

Also, by discrimination.

24.

The animal cravings are greatly

attenuated by strict observance of cleanliness of body, food, water, and air, and of austerities.

25.

If nature is perceived, studied and understood with the said intense reverence, faint but sure glimpses of the Divine are caught.

26.

Then, there surges the all-consuming enthusiasm of devotion to the Divine in nature.

27.

But bhakti - (devotion), deprived of the sense of the sublimity and the divinity of the Infinite Brah-

man, is always changing and unsteady. 28.

Nature seems to exist because of the Divine. 29.

It is preserved because of the Mercy of the merciful Divine.

30.

Hence, the Divine is the Lord of nature and the Lord of all.

31.

By thus constantly hearing, or talking, or thinking, or singing the glory of the incomparable and immeasurable mercy and grace of the Divine Lord, the devotion becomes fixed and steady.

32.

The steady devotion gradually makes the devotee forgetful of every thing else but the Lord.

33.

By its attainment, the devotee, relinquishing every thing else, strives to throw himself at the service of the Lord.

34.

The service is by way of worshipping Him with intense love.

35.

Love knows no bargain.

36.

Hence, the adoration is of selfless character.

37.

There sometimes creep up narrowness, bigotry and fanaticism.

38.

The selfless adoration, preceded by large-heartedness, destroys the said narrowness and its attendants.

39.

Also, by that, the devotion becomes intense and subtile.

40.

Its intensity brings up an attachment in the form of constantly recurring thinking about the Lord and His glory.

41.

This sort of ceaseless contemplation gradually establishes a sort of personal relationship between the Lord and His devotee.

42.

The first manifestation of the establishment of personal relationship is like that of a faithful servant to his loving master.

43.

Hence, the devotee's service to the Lord is like that of a faithful servant to his master.

44.

But there is then awe and fear, be-

cause of the development of the sense of personal insignificance before the Infinite Lord.

45.

By this sort of service, and the consequent growth of the intensity of devotion, there disappears the said sense with all its resultants.

46.

With the said disappearance, the approachment is felt to be nearer than before.

47.

Therefore, the behaviour towards the Lord, is like that of a friend towards his dearest friend.

48.

The constant remembrance with the said friendly love greatly purifies the emotion.

49.

On account of the purified emotion, the relationship is felt to be more closely personal.

50.

The devotion then, manifests itself in the form of extreme parental affection for the Divine Lord.

51.

Because of this great affection, often beatific nectar streams forth into the mouth and rapturous tears flow out of excessive holy delight.

52.

And often, there are also deep and sublime ecstasies.

53.

In the said ecstasies, as there develops a feeling that the lover and the Beloved Lord are one in spirit, the devotion manifests in a very intense form.

54.

Even a moment's forgetfulness of the Divine Lord becomes intolerable, inasmuch as there comes the feeling of the pangs of separation.

55.

A retirement to lonely places, in

order to feel the constant companionship of the Beloved Lord, often follows.

56.

There is then, an almost undivided and uninterrupted flow of love towards the Beloved Lord.

57.

Often, there is a sense of the living presence of the Beloved.

58.

Therefore the devotee laughs, jumps and dances out of extreme joy.

59.

And oft, there is an idea that the Lord has forsaken him, inasmuch as

that sense of the presence of the Lord is off from his mind.

60.

Then the devotee cries and rolls on the ground and implores the Lord not to forsake him.

61.

Again he, conversing with the Lord with a choked voice and with tears flowing, becomes unconscious of everything else except his Beloved Lord.

62.

Thus, he appears like a mad person.

63.

Ultimately, this great attachment

to the Lord, results in the complete consecration of himself to the Divine Lord.

64.

Therefore, there is an identification of his will with that of the Divine.

65.

Also, his everything is felt to be that of the Divine.

66.

Then he, being free from all desires, becomes perfectly calm and serene.

67.

Also, he remains all full of a supreme satisfaction.

68.

Then, even the dual contraries greatly fail to influence him.

69.

Now, there is only a continuous and undivided flow of consciousness of the Divine Lord by the express force of the strongest and deepest form of devotion.

70.

Hence a rise to a higher and ultimately to the highest stage becomes easy and perfectly natural, as there is no need of personal artificial exertion.

71.

As a result of this constancy, the rest of the modifications ceases to exist.

72.

Even that of the individual ego merges in the supreme modification.

73.

Because of the further action of the most subtle form of devotion, the supreme modification merges in its substratum.

74.

The said substratum displays an individual existence, apparently, of its own.

75.

The devotion, after the annihilation of the limitations, becomes one with the universal divine Love and Mercy.

76.

The said Love and Mercy are nothing else but the simple existence or presence of Brahman.

77.

It is truly by the said existence or Mercy, the non-existing Mâyâ, displaying an individual existence, becomes the said substratum.

78.

With the precedence of the notion of voidness by avoiding the idea of

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the supposed Mercy, that too being suppressed, all are suppressed.

79.

Even the so called Mercy including devotion, the highest and the most subtile form of emotion, exists no more there.

80.

Then, there being no duality for the possibility of super-imposition, the Reality Whose unparalleled presence is the "Divine Mercy" called, shines in an unfalsified form and glory of Its own.

*Here Endeth Chapter III. of The
PURNA SUTRAS.*

Om!

Namô Bhagavatê Purnânandâya!

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Chapter IV

1.

Here begins a short treatise on Râja yoga or the "yoga by direct psychic control".

2.

It is the restraint of the subjective

modifications by direct control of the psychic powers.

3.

The psychic powers are nothing else but the reproduction of the said "Mysterious Mystic Power" of Brahman in particular forms owing to particular causal conditions.

4.

It may be said that they are the manifestations of the "Mysterious Mystic Power" through particular limitations of causality.

5.

The said limitations and conditions

are inherent in the substratum of the said psychic powers.

6.

The more they are directed to without, the more they are limited.

7.

But, when they are directed towards their own substratum, the inherent limitations are destroyed.

8.

Their destruction is nothing else, but the destruction of the causes of the modifications, as well as that of the modifications.

9.

The said substratum is a substra-

tum by virtue of its being the summation of the said causes and the said limitations.

10.

If the causes and limitations cease to be, the so-called substratum cannot be otherwise.

11.

Then, there being neither the substratum nor the limitations, there exists the unlimited "Mysterious Mystic Power".

12.

That is verily the simple presence or existence of the Reality.

13.

To attain that Mystic Power, the subjective modifications are to be restrained by controlling the psychic powers and directing them towards their own substratum.

14.

The said mode of restraining the subjective modifications is of eight accessories.

15.

¹ Yama, ² niyama, ³ âsana, ⁴ prânâyâma, ⁵ pratyâhâra, ⁶ dhâranâ, ⁷ dhyâna and

¹ restraint. ² observance. ³ posture. ⁴ control of the universal principle of energy. ⁵ abstraction. ⁶ concentration. ⁷ meditation.

¹ *samâdhi* are as the eight accessories known.

16.

Of these, ² *ahimsâ*, ³ *satya*, ⁴ *astêya*, ⁵ *brahmacharya* and ⁶ *aparigraha* are the *yamas* (restraints).

17.

These five are to be practised by all without any exception or excuse, of caste or creed or time or space or circumstances.

18.

The *niyamas* are ⁷ *śauca*,

¹ *trance*. ² *non-killing*. ³ *veracity*. ⁴ *non-stealing*. ⁵ *continence*. ⁶ *non-receiving of gifts*. ⁷ *cleanliness*.

¹ *tapas*, ² *santôsha*, ³ *swâdhyâya*, and ⁴ *iśwarapranidhâna*.

19.

The purport of these two accessories is to thoroughly discipline the mind-stuff as a right preparation for the said restraint.

20.

The conscience becomes perfectly clear and subtile by the vow of "ahimsâ" (non-killing), inasmuch as cruelty and bluntness of conscience, devoid of pity, kindness and love, which are the results of habit-

¹ *mortification*. ² *contentment*. ³ *study*.
⁴ *devotion to the Supreme Self*.

uating one's self to himsâ (killing) or injuring or doing any sort of injustice to others either by word or thought or deed, cannot have a place in the nature of that individual.

21.

Passion, lust, anger and ignorance that often tempt one either to kill or to injure or to do some sort of injustice to others, are greatly controlled by the habit of thinking contrarily to the temptations of himsâ (killing) etc.

22.

That being confirmed, there shall

be always speech, thought, and deed only of love and kindness.

23.

The peculiar mental weakness that tempts a liar to speak falsehood or a thief to steal, is destroyed by strictly adhering to the vow of satya (veracity), and that of astêya (non-stealing).

24.

With the destruction of the said weakness, its concomitant evils cease to be.

25.

Hence, there dawns the spirit of moral boldness.

26.

They being confirmed, there truly shine manliness and power.

27.

By brahmcharya (continence) there is a preservation of energy.

28.

By aparigraha (non-receiving of gifts) there is no fear of physical or mental dependence and slavery.

29.

That being confirmed, there comes freedom of mind.

30.

By śaucha (cleanliness) there is a cessation of the idea of body.

31.

By tapas (mortification) there is a cessation of the ignoble sensual cravings.

32.

By santôsha (contentment) there is an acquisition of extreme peace and joy.

33.

By swâdhyâya (study) there is an attenuation of afflictions.

34.

*The afflictions are indiscrimina-
tion, nescience, egoism, self-con-
ceit, attachment, aversion, love of
self and lust of life.*

35.

There is a purification of the nature of emotion by the cultivation of iśwarapranidhâna (devotion) to Brahman.

36.

The attainment of trance becomes possible only by the help of purified emotion.

37.

Āsana (posture) is that in which the body remains steadily erect and comfortable.

38.

Its mastery drives off mental laziness and brings up a sort of relative calmness of mind.

39.

Prânâyâma is the control of the universal principle of energy in its manifestations of psychic force latent within the organism of each individual, through a control of the vital energy that does the function of constant respiration.

40.

The possibility of its control is through inhalation, exhalation and retention of respiration regulated by place, time, number, duration and subtile or otherwise.

41.

Its control is obtained, when after

the cessation of inhalation and exhalation, there shall be a state of complete retention either with or without breath for a long time, without any idea of time or space etc.

42.

Its practice destroys the impurities that cover up ritambharâ-prajñâ, the subjective luminosity.

43.

Also, it renders the mind fit for concentration.

44.

Pratyâhâra (abstraction) is that by which the senses are not allowed

to come in contact with their own objects, but are made to follow their inherent nature.

45.

By that, the senses come under perfect control.

46.

Dhâranâ (concentration) is the subjective stead-fastness in an idea or thought or an actual object.

47.

Its steadiness is by habituation to the subjective steadfastness in a particular holy and divine conception regarding the nature of Brahman.

48.

Or, in the inward note of the symbolic "Super-Song";

49.

Or, in the emblem of the said "Super-Song" centred in any one of the psychic centres;

50.

Or, in an idea derived by understanding the meaning of the said note;

51.

Or, in an idea derived by understanding the simple emblem of the "Super-Song";

52.

Or, in any one of the mystic sym-

bols, representing any one of the deep metaphysical doctrines;

53.

Or, in the direct mental conceptions regarding the same doctrines;

54.

Or, in the idea of the ideal of perfection or of the highest purity;

55.

Or, in the cognitions of the higher sense activity;

56.

Or, in the form or idea of a brilliant lustrous flame or of any one of the luminaries;

57.

Or, in the form or idea of the divine spiritual teacher;

58.

Or, in the holy appearance of a dream;

59.

Or, in the idea of dreamless deep sleep;

60.

Or, in the grand and sublime scenes of nature;

61.

Or, in any object that suits the individual's taste.

62.

Dhâranâ (concentration) with

steadiness ends into dhyâna (meditation).

63.

Dhyâna is an undivided and unchanging flow of the effort of the subject to understand its own object.

64.

The same, when shines with the light of the essence of the object and is devoid of the additions of anything else, is samâdhi (trance) called.

65.

The three, dhâranâ, dhyâna, and samâdhi are related to one another consecutively as cause and effect.

66.

The gross are restrained by the subtle, and the subtle by the most subtle.

67.

The steady and undivided flow of the most subtle is by the power of impressions of the will-to-restrain and will-to-suppress.

68.

The said oneness of the flow of the most subtle is as the subjective one-pointedness known.

69.

The subjective transformation into divers modifications and the recog-

inition of all of them as such, is as divers-pointedness known.

70.

The rise of one-pointedness is after the destruction of divers-pointedness.

71.

The trance is the annihilation of divers-pointedness and the rise of one-pointedness.

72.

But then, nirbîja-samâdhi, the trance-seedless, is beyond divers-pointedness as well as one-pointedness.

73.

The related three are as samyama known.

74.

It forms the more intimate internal accessory than the preceding five to sampra jñâta-samâdhi.

75.

The said preceding five form the external to the same.

76.

But to the nirbîja (the seedless), because of its being beyond divers-pointedness and one-pointedness, the said samyama only forms an external accessory.

77.

The subject capable of samyama can move unhindered or unchecked from the grossest to the most subtile conditions of this apparent existence known as prakriti or nature.

78.

Hence, every aspect can be easily revealed to such a subject.

79.

Because the subject can be identical with nature, every power of nature can be taken into its fold.

80.

Then, the subject, taking powers from the higher and more subtile

spheres of nature, can transmit the same to the lower gross spheres.

81.

But this sort of lingering in nature brings up new bonds and limitations.

82.

The said bonds bind and the limitations limit in a stronger way than the rest.

83.

It is, indeed, more difficult to break them off than to break those of the other types.

84.

Hence, the wise desire not a lingering even in the most subtile forms of nature.

85.

This sort of desirelessness tends towards transcendence over one-pointedness too.

86.

This tendency suppresses even the most subtile forms.

87.

Their suppression means the suppression of the one and the all.

88.

Then the so-called nature ceases to be even as an apparent existence.

89.

This state, in which there is a cessation of nature, is as nirbîja-samâdhi (trance-seedless) known.

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90.

Then, there being no duality for the possibility of any sort of superimposition, the Reality, Whose presence is the "Mysterious Mystic Power" called, shines in an un falsified form and glory of Its own.

*Here Endeth Chapter IV. of The
PURNA SUTRAS.*

Om!

Namô Bhagavatè Purnânandâya!

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Chapter V

1.

Here begins a short treatise on jñana-yoga, the "yoga by knowledge".

2.

The restraint of the subjective mo-

difications by means of a particular kind of steady and fixed idea or notion about the Reality which comes as a result of strong faith, that dawns after a right, rational, discriminative and critical understanding of all the metaphysical problems, is as jñana-yoga, the "yoga by knowledge" known.

3.

The said understanding or knowledge shines after a thorough enquiry into the natures of the perceiving subject and this perceived mighty object called the universe.

4.

On account of a peculiar sort of inherent enquiring nature, that wonderful faculty known as the faculty of reasoning and judgement or in other words the intellect called, goes on with an enquiry by way of putting forward problems after problems regarding the nature of the universe and that of its existence for solution.

5.

Artificial indifferentism to the said problems cannot satisfy the natural inherent eagerness.

6.

Hence, there is an intense intellectual endeavour to understand the said problems.

7.

As a result of the said endeavour, there stands a speculative edifice, the summits of which pierce into the empty space of pure understanding.

8.

So, they transcend the regions of common experience.

9.

The verity and certainty of the judgements that crown the said edifice, cannot be ascertained;

10.

Because of their inaccessibility to common experimental intuitions.

11.

Hence, very often there is the danger of taking the fallacious to be those of verity.

12.

False knowledge based on fallacious judgements is more injurious than ignorance.

13.

The possibility of the fallacious is due to want of culture and discipline of the intellect.

14.

Love of senses, its resultant realistic tendencies, the force of wrong habits and the play of false imagination tend the intellect towards fallacious judgements.

15.

These causes can be rooted out by the destruction of all the inherent evil tendencies;

16.

Also, by driving off the mental weakness caused by the formation of the habits of sensual life.

17.

When the causes are rooted out, the scope becomes less.

18.

Even the remaining scope ceases to be, if the function of the intellect is regulated by the laws of correct thinking.

19.

Then an earnest investigation with study brings forth right understanding of the metaphysical truths.

20.

The said understanding, with an appreciation of the said truths, leaves a particular kind of mental impression.

21.

The continuance of the conscious-

ness of the said impression restrains the subjective modifications.

22.

That too, after restraining all others, ceases to be.

23.

Then, there shines the only secondless Reality.

24.

The simple presence of the Reality is the "Light and Knowledge" absolute called.

25.

It is by That that all these are lighted.

26.

When there is a manifestation of That, there is no need for the manifestation of this knowledge.

27.

Because this is only the limited manifestation of That Knowledge with the super-imposed additions of the forms of the subjective modifications.

28.

The said mode of restraining the subjective modifications for the manifestation of that "Light and Knowledge" has ten accessories, called śama, dama, titîksha,

uparati, śiksha, jijñāsa, śraddhā, samādhāna, dhyāna and samādhi.

29.

The mental state, wherein all the inherent tendencies are in a subdued condition, is śama called.

30.

The vicious are by the virtuous, and they are in turn by the more virtuous replaced.

31.

The state of not being carried away by external temptations and objects, is as dama known.

32.

The practice of the said two brings up strength of mind.

33.

Also thereon, there is a gain of the tranquillity of mind.

34.

Thereon, subjective one-pointedness becomes easily obtainable.

35.

The calm endurance of all sorts of troubles without lamenting or repining is called titiksha.

36.

Its practice develops will-power.

37.

That being confirmed, the subject is capable of remaining unmoved or unaffected even before a threatening danger.

38.

The quality of withdrawing all senses from the respective objects, is uparati called.

39.

That being confirmed, all kinds of lower sentiments are restrained.

40.

Thereon, the heart becomes free from all sorts of impurities.

41.

Thereon, there is also the confirmation of continence.

42.

Then, the intellect becomes very keen and sharp.

43.

Also, the memory becomes extraordinarily fine;

44.

Because of the formation of ojas.

45.

The training of the reasoning faculty, is śiksha called.

46.

It is done by regulating and systematizing the course of the function of the reasoning faculty by the recognized laws of logic, in accordance with śrities (revelations).

47.

Then the judgements will not be of fallacious nature.

48.

That being confirmed, there shall be vast intellectual insight.

49.

Jijñâsâ is the act of enquiring or investigating into the nature of the

existence and the final cause of the universe.

50.

By the said investigation, there is an understanding of, how the macrocosm, known as such, is a pure representation, how apart from and independent of the representation there shines the Reality, how apart from that Infinite Reality there is no possibility for the so-called existence of the representation and how the microcosm is exactly of the same plan as the macrocosm.

51.

From the said understanding there

flashes the real essence of the understanding that That which appears as the universe, but is not what It appears to be, is the secondless Reality.

52.

And That which appears as a man or as a being, but is not what It appears to be, is Ātman, the eternal Self.

53.

And that this Self is verily that Reality.

54.

Because of the complete satisfaction of reason in the said know-

ledge and of the consequent appreciation for it, there dawns right belief.

55.

The said belief in the said knowledge is as śraddhâ (faith) known.

56.

Verily, it is more stable than blind belief.

57.

Mere intellectual grasp without the said faith is of no avail.

58.

The said knowledge with the great help and the working of the said

faith, brings forth an intensely steady attitude that every thing is the Divine Reality or that the Reality is not what It appears to be or that the Self within is that very Supreme Reality.

59.

The development of the said attitude attenuates the mental afflictions.

60.

Samâdhâna is the subjective steadfastness in its own holy conception about Brahman.

61.

The said conception is derived

through the medium of an attitude of the positive course, or through that of an attitude of the negative one, or through that of an attitude of the course of the pure I-ness.

62.

The long, continuous and steady practice in samâdhâna forms into a habit.

63.

The settled habit makes the subjective steadfastness instinctive.

64.

The flow of the instinctive steadfastness in the said conception gives

rise to a fixed subtile modification.

65.

The objective substratum of the said modification is the same conception in a perfect style.

66.

It is, therefore, the Brahmâ kâra-vritti called.

67.

In some cases its substratum is of the conception of Sat (Infinite Existence).

68.

In some it is of the conception of Chit (Infinite Knowledge).

69.

In some it is of the conception of Ānanda (Infinite Bliss).

70.

Again, in some others it is of the conception of Sat-Chit-Ānanda (Existence - Knowledge - Bliss) absolute.

71.

When the rational temperament is mixed up with the seeds of the mystic nature or those of the active nature, the substratum is generally of the conception of Sat (Infinite Existence).

72.

When that shines unmixed, it is generally of the conception of Chit (Infinite Knowledge).

73.

When that is mixed up with the seeds of the emotional nature, it is generally of the conception of Ānanda (Infinite Bliss).

74.

When that is mixed up equally with the seeds of all the other three, it is generally of the conception of Sat - Chit - Ānanda (Existence-Knowledge-Bliss) absolute.

75.

The undisturbed flow of the effort of the subject to grasp the said modification is dhyāna.

76.

The same flow of the effort or the flow of the concentrated consciousness, when shines with the light of the essence of the said objective modification, and is devoid of its own additions or limitations, is samādhi.

77.

The trance, wherein, the concentrated consciousness, being fully

absorbed in shining with the light of the essence of the modification, reserves an individuality of its own, though not well conscious of it, is the samâdhi-Savikalpa called.

78.

*There being duality, there flourishes super-imposition.
Hence, that knowledge is of mixed-up character.*

80.

But that is superior to the knowledge derived through sense-perception.

81.

Because it refers to the particular details of the subtile and abstract forms of the apparent existence.

82.

Those who have an attachment to the said knowledge on the ground of its superiority to the other sort, are bound up to the objective existence.

83.

Therefore, there is a whirling in the wheel of life and death.

84.

The said knowledge, however deep

and sublime it may seem to be, is something like the knowledge of the so-called mysteries of the dream land or that of a grand mirage.

85.

Hence, the wise eagerly wish to be away even from it.

86.

The said eagerness or wish to be away even from it, is called supreme dispassion (para-vairagya).

87.

When the said trance is preceded by the supreme dispassion, there is

suppression of the said superior knowledge.

88.

Its suppression indeed means the suppression of the knowing and of the known.

89.

The trance, wherein there is a suppression of all these, is the samâdhi-Nirvikalpa called.

90.

Then there being no duality for the possibility of any sort of superimposition, the Absolute Reality, Whose simple presence is the "Light and Knowledge" called,

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*shines in an unfalsified form and
glory of Its own.*

*Here Endeth Chapter V. of The
PURNA SUTRAS.*

Om!

Namô Bhagavatê Purnânandâya!

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Chapter VI

1.

*The subjective modifications are
restrained either by pure and self-
less action or by devotion or by
control of psychic powers or by
philosophical discrimination.*

2.

Also by certain prescribed complex courses, whereto certain principles of the different said courses are applied.

3.

The said application is according to certain laws that govern the spiritual planes.

4.

And the restraint is also possible by independent and wise application of certain principles from certain courses or from all.

5.

In this case, the application is

according to the complexity of the nature of the subject.

6.

Also, again, its possibility is by sheer touch of divine compassion of an adept teacher wise.

7.

By any of the means of the restraint of the subjective modifications, when the said modifications are restrained, there shall be the realization of the Reality in Its own unfalsified form.

8.

Because then, there is nothing else to falsify That.

9.

From the first to the last, all the evolved states of the apparent existence exist no more there.

10.

Even the apparent existence ceases to exist.

11.

The declaration that it exists as a separate independent entity is to be denied.

12.

For it contradicts the realizations.

13.

Also it contradicts the right revealed texts that preach the oneness of the Existence.

14.

Also because it contradicts the right revealed speech of Bhagavân Sri Guru Dêva.

15.

And also because it is self-contradictory, inasmuch as those who declare its existence contradict their own declarations regarding the Reality.

16.

It is wrong to say or to declare that there reigns pitch darkness after unwisely shutting one's eyes to the brilliant Illumination that pervades all through, in and out.

17.

After the cessation of all, the Reality ceases not to be.

18.

Also the said Reality never ceased to be.

19.

The supposed plurality of the Reality is altogether to be denied.

20.

For that is never realized.

21.

Also because it contradicts the supreme realizations, revelations and authority.

22.

There ever and always being the only Reality, whatever else seems to exist is the said Reality.

23.

But then, the Reality is not what It seems to be as something else.

24.

Verily, then, there vibrates the one concordant, ceaseless, supreme note of the said final realization in all the three states.

25.

Passion or lust, and jealousy or hatred shall be no more there.

26.

Because then, there being only the Reality, who is to love or who is to be loved, and who is to hate or who is to be hated?

27.

In motion, the notion is that of motionlessness and in action, that of actionlessness.

28.

Amidst sorrows and distresses, the state is that of undistressfulness.

29.

Amidst enjoyments, the state is that of their beyondness.

30.

Having the fruits of past actions, both good as well as bad, there is nothing to reap.

31.

With body, the state is that of disembodiment.

32.

Hence, there is birthlessness and deathlessness.

33.

In the state of apparent mindfulness, the state is that of unmindfulness, and in the state of unmindfulness, it is that of mindfulness.

34.

There being non-duality, the ideas of goodness or badness do not arise.

35.

Then, what injunctions can enjoin, what prohibitions prohibit?

36.

In the state of transcendency over all ¹dharma s, the appearance hangs as an embodiment of all dharma s.

37.

The apparent life just lingers as a demonstration of the dharma s.

¹ Right duties, moral virtues, spirituality.

38.

Then the so-called world shall be the field of the said demonstration.

39.

When dharmas are showered and when the demonstration comes to an end, the lingering also comes to an end.

40.

Then The Ceaseless Reality or Brahman is the only Ceaseless Reality.

Om!

*Here Ends, with Chapter VI. The
PURNA SUTRAS.*