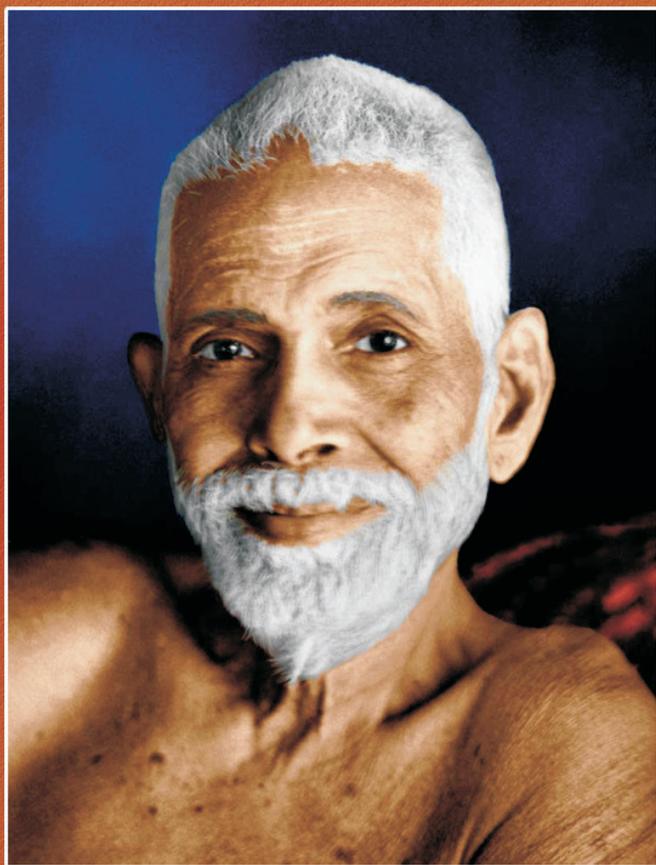


SADHANAS
from
DEVIKALOTTARA JNANACHARA
VICHARA PATALAH



- Swami Shantananda Puri

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**Sadhanas from Devikalottara Jnanachara
Vichara Patalah**

by H.H. Sri Swami Shantananda Puri

All the books of
H.H.Sri Swami Shantananda Puri Maharaj
are available on

Website: <http://www.scribd.com/vedavita>

Edition : 2010

Copies : 1000

Cover design & Printing :

Omkar Offset Printers

No. 3/4, 1st Main Road, New Tharagupet, Bangalore - 560 002

Telefax : 2670 8186 E-mail : omkaroffset@gmail.com

Website : www.omkaroffset.com

DEDICATION

Dedicated
at the holy feet of
Bhagavan Sri Ramana,
the greatest luminary in the
firmament of spirituality
in the recent past
with respectful prostrations.

- Swami Shantananda

An introduction to Devi Kalottara

- Jnanachara Vichara Patalah

Devi Kalottara is one of the Tantrik texts rarely known even among the people deeply interested in spiritual texts and scriptures. Especially the chapter relating to the Jnana or Absolute truth became known to a limited circle in South India where for the first time, Bhagawan Ramana translated it into Tamil verses due to a spontaneous inner compulsion.

The main method of meditation discussed in this book is called Niralamba Yoga. There should be no support (alamba) for the mind like, for instance, a form of God, one of the six chakras (e.g. mooladhara etc.)

or a mantra (sacred syllable) etc. This state of lack of any thought of either the world or of any imagined God etc., is called as void or Soonya. This is not the void of the Buddhists where the ultimate truth is held as emptiness or void. Here the state of absolute stillness of the mind without any thought whatsoever is called as void. In this state, the awareness of one's being continues to exist.

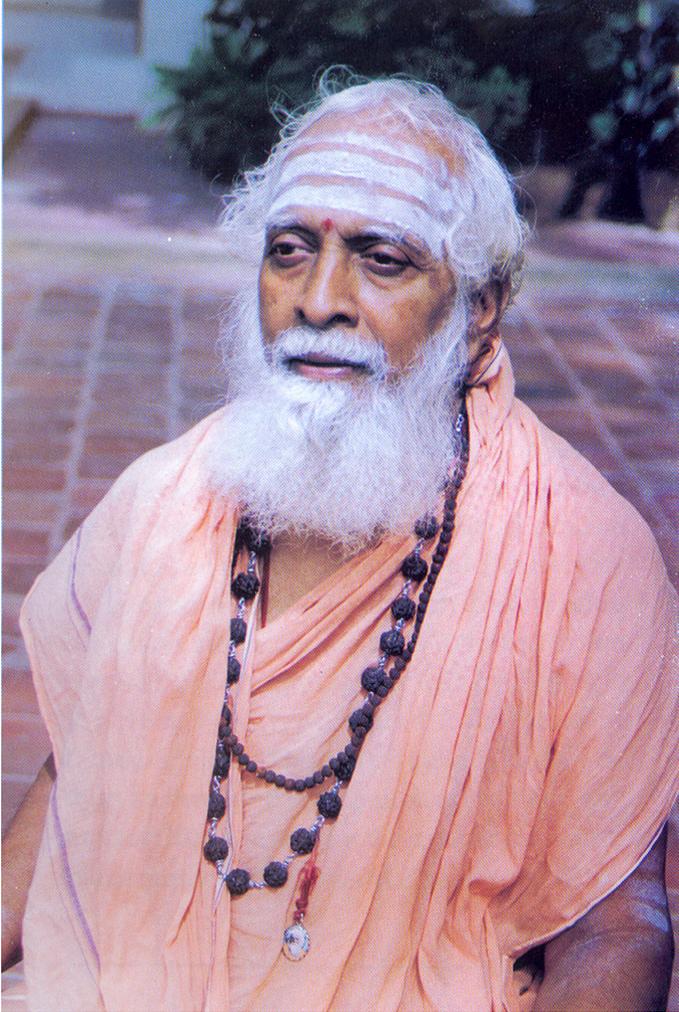
The Devi Kalottara takes us to the transcendental heights of a process of meditation where we catch the Supreme being direct. To remain in the mere being (as Brahman) cannot even be called as meditation. It is something far beyond meditation. In many places this text reminds one of Ashtavakra Gita where exactly identical moksha capsules have been given. "Remain convinced from the core of your heart, as naturally as you are always aware of your existence, not merely intellectually,

that you are the Supreme being, thus you really become liberated, otherwise you continue to be bound”- what can be simpler and more direct than this method?

This list of prohibitions in the 2nd chapter is also something unique. The prohibition of all activities including breath control and the unavoidable disciplines like “Niyamas’ is something peculiar.

Devi Kalottara is an invaluable guide to a higher type meditation and I am sure that we will all gain. Whatever was translated by Bhagawan Ramana could not be an ordinary book. It is a book worthy of the wisest.

- Swami Shantananda Puri



Sadhanas from Devikalottara Jnanachara Vichara Patalah

Chapter - 1 Meditation – Process

1. The Devikalottaram (Jnanachara Vichara Part) is in the form of a conversation between the Devi (Divine Mother) and Isvara (Lord Siva). The Devi starts by asking Iswara to tell her the path for attaining liberation (moksha) so that all people could benefit by it. The method of meditation on the Supreme Being and the discipline to be followed in that connection narrated in this text by Iswara is of a very high type called Kala Jnana or Kalottara Jnana. This is also called Niralamba Yoga as the mind is not allowed to have any support like a form or a thought or a mantra. In this method, all rituals like havan (small fire

sacrifice), poojas, breath control (pranayama), vratas (fasting), japa etc., are all prohibited. But the control of mind which is always running after the objects of the world is a necessary pre-requisite. A mind in movement creates the sansara (Phenomenal world) while a still mind is liberation.¹ This is a sadhana where no action is involved. For effecting control of the mind it is essential for a person to withdraw his mind thoroughly from the knowledge of the world. A person who continues to be interested in politics, mathematics, science etc. is not fit for this path. He should be solely after the acquisition of this higher knowledge. The awareness of one's own existance as 'I AM' is the power of the Supreme consciousness, which has revealed the entire world. To remain in one's own being

¹ चित्ते चलति संसारो निश्चले मोक्ष एव तु । (Sloka No. 10)

(amness) without any external support like a mantra or a form etc., leads one to that highest knowledge.

2. With whatever external purpose or aim one meditates, that would fructify in next birth for experiencing the result of such actions including suffering.

3. The mind is either overcome by thoughts while awake or by sleep where tamoguna prevails. Whenever one feels sleepy while meditating one should² make efforts to awaken and to bring back the attention to the Self. When the mind is distraught with thoughts, you will have to cajole the mind and bring it back to the Self. Thus one should reach a state where there is neither sleep (inactivity) nor movement of mind (active).

² निद्रायां बोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः :
पक्षद्वय परित्यागे संप्राप्ते नैव चालयेत् ॥ Sloka No. 39

4. By meditating that the Self is different from the body, from the subtle vital breath (prana), from the mind and the intellect and all else, one will become established in the Consciousness.

5. When once the mind is made still, one should³ not try to disturb it. Whenever we dig a hole and plant a bamboo pole in it and make it tightly imbedded, the normal practice is to shake it to ensure that it is firm. Such experiment should not be done in this meditation. One should never more think of anything. The mind should become a void.

6. While doing the meditation, in which place should we concentrate? Normally one concentrates on the heart (Anahata Chakra) or between the brows (Ajna Chakra) as per the injunctions of Bhagawad Gita. In this meditation on the Supreme reality, one

³ यदा स्थिर भवेच्चित्तं नैव चाल्यं कथञ्चन ।

न किञ्चित्तन्तयेत्तत्र स्थिरमेव तु कारयेत् ॥ Sloka No. 34

should not fix the mind on any of the centres or plexuses known as the six adhara chakras. When the body itself is considered unreal, the centres (chakras) are also equally unreal. Normally itself a sadhaka is not to concentrate on lower centres like Mooladhara, Manipuraka etc., as it may incite his lower instincts like passion, lust etc. and may even facilitate their fulfilment by attracting women to him. Concentrating on higher centres like Ajna Chakra has sometimes resulted in chronic headache and other diseases.

7. The mind should not have any support to cling to. Thoughts based on current experience, seeing, hearing etc. should be dispelled. Due to the conditioning of the mind, attachment, hatred towards external objects, likes and dislikes and attachment to wife, husband, wealth, name and fame constitute the thoughts. The mind should be rid of them. The mind should not undergo any change in mood. The word 'avastha' may

denote the mood or the waking, dreaming and sleeping state or the states of ecstasy (mudita), indifference (upeksha) and dullness (moodha) etc., as enumerated in yoga sastra. Hence the mind should be free from all these avasthas. The mind control is the chief key to this type of meditation and when once it is achieved Moksha becomes a fait accompli.

8. The mind and the heart (source of the mind) should be thus kept pure and free from any support or dependence and keeping the attention fixed on that awareness of being, one should persist in repeatedly practising it. One should do it with confidence. If at the start itself one feels that this is not possible for him, it becomes the strongest obstacle. One has to persist with faith. Elaborate details as to how to keep the mind in the awareness of being (ie., the Self or the feeling of 'I AM') have already been given in my earlier books like 'Quantum leap into the absolute'.

To summarise it, take the case of a child just born to a lady an hour back in the Hospital. What will be its first thought? It cannot have any thoughts. Why so? All thinking is done in some language. One should know the words (with meaning) like pot, cat, rat etc., and then only one can think of it. So the child can have only feelings from the heart ie. hunger, thirst, evacuation of urine and stools and pain due to fly-bite etc. When these requirements are fulfilled by feeding it with milk and by getting urine etc. evacuated, the child remains still looking like an angel, perhaps with the shadow of a smile playing on its lips. What will be its feeling at that time? It is just happy in its existence. It has a natural and instinctive feeling from birth that it exists. It has an awareness of 'I AM'. The two attributes of the Self are existence or being (sat) and the awareness of being (chit). When nothing else is added to 'I AM', for example – I am a child, I am a male, I am an engineer, I am 20 years

old and one simply lives in 'I AM', there is an intense enjoyment or happiness. It is called the 'Bliss' (ananda). The child lives in Sat, Cit and Ananda. Let us sit for a few hours atleast like that child without thinking "I am, I am" but simply living in that 'amness' alone.

9. Some savants do hold an opinion that one should mentally think of and repeat "I AM, I AM" etc. This is called Ahamgraha Upasana. As it is finally the thoughtless stage which leads to Moksha, this latter method could perhaps be very slow in its effect and many prefer the former.

10. When one remains in the sheer 'being' ie., in the awareness of existence whose source is the heart, that pure state of stillness should be firmly maintained. This state can be attained only if the body sense i.e., the ego (considering the body as I) goes. The ego remains in us so long as we continue to think 'I am the doer (Karta)' and 'I am the one who

experiences the fruit of those actions' (bhokta). When a big wave in the ocean rises up and moves, it thinks that it does so out of its power and thus it attributes the doership to itself. In reality, the rise and movement of the wave is all due to the total force generated by the ocean and the wave has no doership. In the same way, every action happens in totality and no individual has the right to appropriate the doership to himself.

11. A bulb cannot give us light until and unless the electricity comes from the generator. The bulb is only allowing a passage to that light to pass through it. It is an eternal witness. If the bulb thinks that it is giving light to the people, it is due to its ego. This ego is at the root of the bondage or suffering behind every act. The life of every being functions as an infinitesimal part of the conscious totality appearing as a phenomenal manifestation.

Thus by disowning one's doership (as a karta) and experiencership (as a bhokta) one should get rid of his ego and it will lead one to Moksha (bliss). Ashtavakra says⁴ "Be in happiness by drinking the nectar of firm faith that 'I am not the doer'.

12. In the aforesaid type of meditation one should leave his ego. The ego is reflected as doership etc., in action. Action results out of desire which again results from 'attachment'. How can one get rid of attachment?

13. One should meditate⁵ that "I am Lord Siva, who is all consciousness which is bereft of all limiting adjuncts and which is constant." By such constant meditation, one will, in due course, be able to leave off all

⁴ नाहं कर्तेति विश्वासाप्तं पीत्वा सुखी भव । Ashtavacara Gita I-8

⁵ सर्वोपाधि विनिर्मुक्तं चिद्रूपं यन्निरन्तरम् ॥

तच्छिवोऽह मिति ध्यात्वा सर्वासक्तिं विवर्जयेत् ॥ Sloka No. 47

attachments to objects. Lord Siva is the Total consciousness and has no limitations of time, space and objects. This is a consciousness which has been existing everywhere and it is not limited to a fixed space. For instance, my body is now at Delhi and not in Bombay. But consciousness is all pervasive. Further it has been there at all times and will never cease to exist at any time. Its life is not limited. Thus it is not limited by time and space. Similarly, I am now Swami Shantananda. I am not the horse which is standing outside my house. Thus other objects limit me. Here is Consciousness which is everywhere and at all times in the present, past or future and it is there in all the objects in the world. The limiting adjuncts viz., Space (Desa) Time (Kala) and Objects (Vastu) cannot limit Absolute consciousness. The limited personal individual consciousness is a mistaken identity. We should meditate

that 'I am the subjective formless limitless total consciousness'. Individuality is a false appearance. The limitless totality is the only reality.

14, Now, Lord Parameswara gives⁶ another instant moksha capsule. One should live in the firm conviction that "I am the Supreme being (parabrahman), I am the Suzerain Lord of the world, I am the controller of all." Such a person is liberated. Otherwise, he will be bound. Ashtavakra has put⁷ the same idea in a different way : "The one who has a firm conviction that "I am the unlimited and hence liberated" is ever liberated. On the contrary, the one who thinks that "I am bound and limited, I am a mortal with all limitations" will

⁶ अहमेव परं ब्रह्म जगन्नायोऽह मीश्वर :

इति स्यान्निश्चितो मुक्तः बद्धः स्यादन्यथा पुमान् ॥ Sloka No. 50

⁷ मुक्ताभिमानी मुक्तो हि बद्धो बद्धाभिमान्यपि ।

किं वदन्तीह सत्येयं या मतिः सा गतिर्भवेत् ॥ (अष्टावक्रगीता - I - II)

remain bound. As you think so you become.” This means that you have to behave in your life as one liberated. If one gets a news that one’s family members had all died in an air-crash, one should not even bat his eye-lids. There should be no reaction even if heaven falls. This is what is meant by saying that you should remain and behave as a liberated one.

15. Even though the main emphasis in this book has been on the meditation as ‘I AM’, certain other types of meditations are also indicated to suit the tastes of different sadhaks.

16. One of the methods is to meditate on the formless Brahman (Supreme Being). How to meditate on something which has no form (Nirakara), has no qualities or attributes (nirguna)? One should meditate on his own Self as one without form, without attributes, as one beyond mind and words, beyond all mental concepts. One should meditate :‘I am that Supreme Brahman, the unborn controller of all (as described in all the scriptures).

I am the Self which has no body (form) and is bereft of all attributes (Nirguna). I am He. There is no doubt about it. I am pure consciousness. In other words, as there are no objects apart from me, I have no subject-object relationship. There is no subject and there is no object. I am always pure i.e., bereft of any conditioning and without likes or dislikes. Hence I remain ever liberated. I cannot be grasped nor can I be rejected as there is nobody else apart from me. Nobody can have any concept of me. I am always of the nature of Brahman (the Supreme Being) and hence never subject to any suffering or sorrow”.

17. Continuing the aforesaid type of meditation one may think “I am the immortal Self, all consciousness and Self-established (i.e., requiring no external proof for my existence). I am absolutely different from my insentient body which is limited between head and toe and both externally and internally covered with the skin. I am Infinite

and always shining with my effulgence without any limitations of any nature. The skin covering the body being organic in nature is subject to decomposition due to time while I am immortal. My body is limited and bounded by the head at one end and by the feet at the other end. Existence being my nature, I am always aware of my being and no external proof for my existence is required. This type of meditation suits one who is still aware of one's body. The next type of meditation is also for one to whom the world is still real and considers God to be the protector of the people in this world.

18. The Lord is the controller of all movable and immovable objects in this world. He is father, mother and grand-father too. Hence those who are desirous of getting liberation meditate on this Lord mentioned above as the 'fourth state'. A man moves from the waking state to sleep and thence to the dream state. These are the normal states. You, the Self, are

a non-moving centre (fourth state) on whom all the three states are superimposed. This fourth state i.e. remaining as the Pure Self is the knower of all the three states.

19. The fourth state is to be as the Supreme Self wherein all the other three states dissolve. There is a beautiful description⁸ of this fourth state in the Mandukya Upanishad:-

“It cannot be called as internal consciousness or external consciousness or as both internal and external. It is not a mass of consciousness. It cannot be seen, it cannot be used for worldly transactions, it cannot be grasped. It has no attributes. It cannot be conceived by the mind and has no name of its own. It is the essence of the one Self where the entire world is dissolved. It is all peace, all auspiciousness

⁸ नान्तःप्रज्ञं न बहिष्प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टं मव्यवहार्यं मग्राह्यं मलक्षणं मचिन्त्यं मव्यपदेश्यं मेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥

Mandukyopanishad 7

and non-dual. This is the fourth state. This is the Absolute Self.

20. Lord Paramesware further describes⁹ as to how to meditate on Him :- “I am not the gross body of flesh, blood, bones etc. Nor am I the subtle body (sukshma sarira) which consists of eight categories of things as follows :

1. The five senses of action
2. The five senses of perception (eye, ear etc.,)
3. The five Pranas (Vital Elan)
4. The five subtle elements like Space
5. Mind, intellect, mind stuff (Chitta) and ego (ahankara)

⁹ न स्थूल सूक्ष्मो न च शून्यरूपो
ज्ञानैकरूपो जगदेकबन्धुः ।

निरन्तरो निर्मल ईश्वरोऽहं

स्वप्नाद्यवस्थाच्युत निष्प्रपञ्चः

(Sl 58)

6. Nescience (Avidya) i.e., ignorance of his own nature in each individual
7. Desire
8. Latent Karmas (result of previous actions)”

21. The Maya or Ignorance at the cosmic collective level, which is the cause of our being in a form with a body, is called the causal body (Karana Sarira). “I am not also the causal body. I am the absolute knowledge (alone) and the only real friend for the entire world. I am the pure and eternal controller of the world. I am bereft of any of these three states namely dream, sleep and waking. For me, there is no universe.”

22. A Jnani never sleeps. He is always in full consciousness. It is told that once Ananda, the favourite disciple of Mahatma Buddha questioned the latter – “Oh most revered one! I have always been sleeping by your side. Many a midnight I used to wake

up and look at your face. Usually when even the beauty queens sleep, their faces look ugly or contorted with the face muscles relaxed and even with spittle falling from the corners of the mouth. But whenever I looked at you, I found your face remaining as beautiful as it was in the morning or day time and gleaming with an effulgence. How do you manage it? Can you reveal the technique, if any?" Buddha laughed and replied – "All beauty is controlled. At night when people sleep, they become externally unconscious and so lose control over their facial muscles, nerves etc. I am always conscious and awake even during sleep. I do not pass through the three states."

23. Here as the Lord disclaims that there is no universe for him, the doubt arises as to where from the seed of the universe has come from. According to Heins Pagels, the universe had originated from "Nothing" but logically this nothing contained the

potentiality of everything. “Nothing” contains all of the being – all of physics – everything we hope to know – is waiting in the vacuum to be discovered.

24. Further, one may meditate “I alone am. Nobody belongs to me nor I belong to anybody else. Nobody is mine nor is there anybody who can call me his.”

25. A complete sense of freedom from any bondage and abandonment of any sense of possession which causes attachment form the basis for this type of meditation. It is the sense of possession and attachment to objects which creates anxiety for the security and results in thought in respect of them. The mind has to be rid of all thoughts if one wants Self-realization.

26. Meditation on the great void seems to be mainly emphasized in this text. In order to avoid further births in the various species – trees, worms, reptiles, animals etc., and the

consequent immense sufferings, one should meditate on the great void. As all thoughts of the world have been barred, the subject of meditation, where no form, no mantra and none of the objects exist, can only be thought of as void. It is a void which had everything as an embryo in its womb – all the universes, galaxies and all the gods etc. Maha Soonya (great void) is a stupendous concept of the Supreme self which comprises 'All' and much more. In order to guide an aspirant to the higher knowledge, all the various rituals and special methods of worship have been prescribed. But one has to abandon all such ritualistic activities and meditate only on the void which is empty of all objects of the world. The mind has been conditioned to be naturally drawn towards external objects and it always flits from one object to another. When once the mind is established in the void, when none of the objects appear, it is actually a non-state. It is our real Self. We

come face to face with our real centre. This centre is immortality. It is liberation (moksha). As the body is part of this world and thus as we rid ourselves of all¹⁰ thoughts, the I-thought or ego where the body is considered as I, is also obliterated. Only the awareness of the Self exists. This is the seed of liberation, which enables one to unite with the Supreme. The one who fails to meditate on this mega-void which is all pervasive like the sky will remain completely drowned in worldliness. This void is actually full as it comprises the self which is plenary (Poorna). This complete wholeness pervades all creations but by itself is formless just like the electricity which pervades all the bulbs, itself remaining formless. This self is all Bliss. Bliss is its form and bliss is something transcendental. The one who meditates on this bliss becomes full of bliss.

¹⁰ अहमंशेन यच्छून्यं चिन्मात्रालोक मद्रयम् ।
मुक्तिबीजं तदारव्यातं.....

27. Existence, awareness and bliss (sat, chit and ananda) are the attributes of Brahman which is indefinable.

28. In para 8 of this book, meditation on the sat and chit aspect (awareness of being) has already been mentioned. Now the bliss aspect has been also covered.

29. How is this bliss called Supreme or transcendental? In the Taithiriya Upanishad a comparative study in an exponential form is given regarding bliss in the following manner :-

Let us consider that one unit of the ideal happiness of a human being is that of a young man full of riches, highly prosperous, very healthy and wealthy. One hundred times of this happiness is that of one demi-god called Manushya gandharva. Hundred times the happiness of Manushya gandharvas is that of one Deva Gandharva. In the same exponential ratio (100 times each) is the

happiness of Pitrus (the manes), Ajanaja devas (gods directly appointed), Karma Devas (Promoted from lower ranks) gods proper, Indra and Bṛhaspati (the preceptor of gods) calculated. Then finally, the bliss obtained by Self-realization is said to be one hundred times that of Bṛhaspati. No mathematics can apply to the Supreme Self. This exponential definition is only to give us an idea that the ultimate bliss of the state of Brahman is beyond our mental concept because of its enormity and thus to tempt people to come to the spiritual path.

30. Apart from meditating on the Sat, Chit and Ananda aspects of the Supreme Self, another method is to constantly think of the non-attributes of the Absolute Self as given below:-

As the Totality is all pervasive and forms one indivisible whole (akhanda) it has no inside or outside. There is nothing outside it as it

comprises all. It has no form even though it has taken the form of all beings or creatures. Unless it reveals itself nobody can know it. It is unborn as it has always been there without a beginning. It is the Eternal Consciousness (i.e., awareness of existence) residing in the cavity of the heart of all. Nothing can stick to it or attach itself to it. It has no equals and is second to none. It has no external manifestations and there is no world in it. It has no desires. It cannot be perceived or comprehended by senses of perception or the mind and cannot be grasped by the senses of action too.

31. One should repeatedly live in that consciousness affirming internally “I am that Brahman which is an eternal and constant Reality”. The one who abides in that Brahman, constantly and firmly, becomes the Brahman itself and attains immortality. ‘I am the Brahman’ should not be a

thought but a feeling in which a person remains, as the Brahman.

32. The first and foremost requirement is that one should completely rid oneself of all worldly knowledge so that no thoughts of any worldly object come to oneself. In addition, the person should have a deep longing to get the highest knowledge or truth and he should be fully engaged in acquiring it. For such a person, Moksha is almost a fait accompli.

Chapter II

Prohibitions

1. IN this type of meditation propounded in this text, certain 'don't's' have been prescribed as follows :-

The control of breath (Pranayama) and especially, retention of breath (Kumbhaka), should not be practiced. The chanting of the sacred syllables (mantras) along with their associated rituals like Nyasa, Prayoga, purascharanam etc. should not be done. No formal worship (Pooja), prostrations, Japa etc., is required to be done.

2. In this path one should not think of the six plexuses (chakras) in the backbone, the various subtle nerves like Sushumna,

the various deities associated with the chakras and the Bijaksharas. The entire kundalini yoga is prohibited. This is a path where the Self is experienced directly and where the subject alone remains and no objects. Here, no bath in holy waters, no pooja, no havan (fire sacrifice) or no other sacrifices involving oblations to gods is necessary.

3. No strict disciplines (Niyamas) such as what to eat, what to wear and where to sit are prescribed. Going on Pilgrimage to holy places, giving oblations to manes (pitrus) on behalf of dead forefathers, observance of vows and worshipping deities in famous temples are not at all required. The aspirant on this path is not affected by the results of either righteous deeds (dharma) or unrighteous deeds (adharma). Choosing of auspicious or inauspicious dates, worldly codes of conduct and performance and attending of worldly functions like 'parties', birthday or marriage celebrations etc. should be thoroughly left off.

All actions bind as they result in another birth. So one should leave off celebrating all religious functions and traditional activities.

4. One should leave off all mystical powers, like travelling in the air, visualizing treasures lying buried underneath the ground, etc., and even if they have come voluntarily of their own accord one should reject them. All these mystical powers (siddhis) are obstacles in the path of spiritual progress and one should not be attracted towards them.

5. One must engage oneself unfailingly and incessantly in abiding in the Atman through one of the methods mentioned above. One should avoid any attraction to worship in holy places or temples even if temptation to do is out of curiosity or doubts.

6. An aspirant should not participate in debates, seminars or conferences relating to discussion on scriptures. He should not involve himself in any quarrels or conflicts.

7. The aforementioned prohibitions are not at all meant for all aspirants or seekers on this path. These prohibitions are only for those advanced sadhaks who are very mature and are purely on the path of knowledge (Jnana yoga) only. These practices which are banned are very essential for those who have not reached a very high stage of spiritual maturity and do not have a thorough dedication to and full conviction towards the Absolute Truth and the path of Jnana.

8. Those who are dedicated to this path of constant abidance in the Atman will never do any harm or destruction to any form of life such as worms, insects, birds or plants. When Bhagavan Ramana was sitting in his early years, abiding in his Atman in the dark corners of the premises of Patala Lingam in Tiruvannamalai, poisonous insects like spiders bit him but he never lifted his finger against them.

9. An aspirant should neither pluck the leaves of plants or pull out the roots or pluck

the flowers from the plants even for purpose of worship. As all plants have life they will have feelings of suffering. On the contrary, one should worship gods with flowers which have fallen on the ground by themselves.

10. One should not worship wooden icons or statues made of ordinary stones. One should not engage oneself in exorcism of ghosts / spirits or other acts of black magic. On this path one has to be like a wave which totally disappears in the ocean and remains merged in the ocean of Total Consciousness which is all pervasive. All events happen in Totality. No individual is the doer. He is a mere witness. Whatever we do, it is a function of that Supreme Consciousness. We do not even breathe out of our own volition. Breath comes and goes by itself. Individuality is an illusion. He alone is. If we look at a flower, the flower is appearing in the Total Consciousness. It is that Consciousness which has become the flower also. It is a knower-consciousness

which pervades the flower. The Consciousness is all pervasive. Let us all forget our individuality and merge totally and unreservedly in the Supreme Self which is all pervasive and all consciousness.

11. I am reminded of an anecdote which I have heard of in this connection. In Santiniketan, in the early days, the second in command next to Rabindranath Tagore was a highly spiritual - minded scholar named Gurdayal Mallick. One of the students who had completed some course and was to leave went to Mr. Mallick and requested him to write something in his autograph notebook. Mr. Mallick wrote 'Forget yourself' and signed. The next day when the student gave his autograph notebook to Mr. Tagore, the latter saw the previous page and wrote "Remember your Self".

Chapter III

A realized Soul

Many of us are liable to deceive ourselves in this path by thinking that we have reached the goal. How to know whether we have had Self-realization or not? So Lord Siva enumerates certain characteristics of a Self-realised person so that it will be a check list for us.

1. He will treat all equally without any partiality, will remain undisturbed and will have equanimity in both joy and sorrow. He will treat alike foes and friends as also clod and gold.
2. He always revels in his Self and never panders to the longing of his senses. He is

bereft of all attachment and sense of possession.

3. He is alike to abuse or praise. He treats all beings equally like his own self.
4. He is free from all polarities and seeks solitude. He is not at all bothered whether he has acquired any mystic powers or not.

Those who worship such Jnanis (realized souls) will inherit the punya or merit of the latter while those who slander them will reap the fruits of the sins committed, if any, by the Jnani.

This is called Kalottara Jnana, a knowledge which is fit to be revealed only at the final stage of the maturity of a sadhak (a person of spiritual practice). These are all methods normally not found in the various scriptures.

The End



Complete list of books/documents available on website
(<http://www.scribd.com/vedavita>)

1. Books authored by H.H. Swami Purushottamananda ji

Sr.	Title of Book	Year of Publication
1	Autobiography in Malayalam	1956
2	Autobiography in English	1994
3	Autobiography in Hindi	2007
4	Updeshamrit	1979
5	Nectar of Spiritual Instructions	1986
6	A Peep into the Gita	1990
7	Gita ki ek Jhalak	2000
8	Adhyatma Varta	2000
9	Spiritual talks	1990
10	Guide to Spiritual Aspirants	1986

All the books were published by Shri Purushottamananda Trust, Vasishtha Guha Ashram, Goolar Dogi, District Tehri Garhwal, Uttarakhand, India

2. Books authored by His Holiness Swami Shantananda Puri ji

Sr.	Title of Book	Year of Publication
1	Commentary on Sri Siva Sahasranama Stotram (As per Linga Purana) with new preface	1991
2	Srimad Bhagavatam : Its message for the Modern Man	1998
3	Sadhanas in Bhagvad Gita	1999
4	Srimad Bhagvat - Adhunik Manav ke Liye Iska Sandesh	2000
5	Srimad Bhagvad Gita ki Adhyatmik Sadhanayein (In Hindi)	2001
6	Fragrant Flowers: Soul-elevating Reminiscences of a Himalayan Monk	2002
7	Jivan Mukti : Liberation- Here & Now	2002
8	Stories for Meditation	2003
9	Answers to basic spiritual questions of Sadhaks	2003
10	Sri Lalita Sahasranama Stotram : An Insight	2003
11	Instant Self- Awareness : Talks on Asthavakra Gita	2004
12	The Quantum Leap into the Absolute : Essence of Asthavakra Gita	2005
13	Golden guidelines to "Who am I"	2005
14	Sadhanas according to Yoga Vasishtha	2005
15	Infallible Vedic Remedies	2005
16	Musings of a Himalayan Monk	2006
17	Stories for Inspiration	2006
18	Srimad Bhagavatam : Its message ... (In Malayalam)	2006
19	Sadhanas according to Tripura Rahasyam	2007
20	Pearls of Wisdom Sublime	2007
21	Sadhanas from Adhyatma Ramayanam	2007

22	Gita's Sthita Pragna Darshan - A crash course for Moksha	2008
23	Gita's Sthita Pragna Darshan (In Malayalam)	2006
24	A quintessence of Uddhava Gita	2008
25	The Ecstasy of Love Divine : Essence of Narada Bhakti Sutra	2009
26	Living Happily Forever	2010
27	Sadhanas from Kaivalyopanishad	2010
28	The Spiritual Journey of a Himalayan Monk- Biography of Swamiji	2010
29	Gita Sarah	2010
30	Devi Kalottara	2010

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3. Other documents authored by H.H. Swami Shantananda Puri

1	Message on 82nd Birthday of Revered Swamiji	2010
2	Boat Leela of Lord Krishna	2010
3	My experience of keeping Silence(Mowna)	2010
4	Gems from Srimad Bhagvatam	2010
5	Gems from Guru Gita	2010
6	Sri Ramana Suprabhatam	2010
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12	Introduction to Vasishtha Guha (In Hindi)	2009

Some more books are also available on the website like "At the feet of my Gurudev" by Swami Nirvedananda, "Swami Nirvedananda- A True Sannyasin".

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His Holiness Sri Shantananda Puri Maharaj of Vasishtha Guha (Himalayas), born in 1928, is a disciple of Parama Poojya Sri Swami Purushottamananda Puri Maharaj of Vasishtha Guha, Himalayas.

Swamiji is a scholar par excellence in Vedic Scriptures as well as in Puranic texts. His deep knowledge and lucid exposition of Srimad Bhagavatam, Bhagavad Gita and Ashtavakra Gita have made him a popular guide to spiritual aspirants. His simplicity, transparent deep faith in the Divine force and absolute surrender to the Supreme have made him an ideal combination of Jnana, Bhakti and Vairagya.

Swamiji's prodigious learning and deep devotion to the tenets of Indian philosophy and culture have reflected themselves in all his works, which are practical guides for inner personal experience and to raise oneself to a higher level of being. His emphasis has always been on 'Practise, practise, practise'.

Bhagavan Ramana has never picked up for translation a classical text unless it was of supreme importance from the point of view of self-realisation. This text from the Agamas is no exception to this rule. The author has expounded the highest and direct method of meditation called "Niralamba Yoga" as expounded in the text from the practical point of view in a very lucid and easily understandable way.