

Dr. Shuddhananda
Bharati

God, Soul and
the Universe

The Revelations
of
Saint Meikandar



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Editor's Notes

The Revelations of Saint Meikandar

Here is an original synthetic treatise upon the *Twelve Aphorisms* revealed to a perfect Saint Meikandar. The Tamil word 'Meikandar' means 'Sathya Dharshi' or the 'Truth Seer' who, being a perfect Yogi and a divine Jnani, speaks from within the highest and the purest truth about the three eternal entities - God, Soul and the Universe. This book guides the seekers and thinkers of the Eternal Truth, who strive to master the quintessence of the *Agama Siddhanta* and *Tantra* works of our ancient sages. Critically viewed, metaphysics deserves a very subtle interpretative medium of expression and our author exquisitely levels his medium to the spiritual interior of higher experience.

Kavi Yogi Dr. Shuddhananda Bharati, the author of this spiritual interpretation, is a poet, playwright, critic and a linguist too,

who is ever living in Divine Communion. He has mastered all the religions and the various systems of yogas and philosophies, both ancient and modern; and he has written a number of soul-elevating books in English, French and Tamil.

It is a real pleasure for me to present *The Revelations of Saint Meikandar* to you. Thank you, Dr. Shuddhananda Bharati for having transmitted *The Revelations of Saint Meikandar* to us. With the blessing of *Aum Shuddha Shakti Aum*.

Christian Piaget



Presentation of Dr. Shuddhananda Bharati

11th May 1897 – 7th March 1990

The wise one to the cosmic age

Although more than 90 years old, in his school in the south of India, *Kavi Yogi Maharishi* (great divine visionary, wise poet), Dr. Shuddhananda Bharati worked like a young man of twenty. When he was asked his age, he answered: "My age is Courage!" The Yogi wrote several dozens works in English, French, Tamil, Hindi, Telugu and Sanskrit; five thousand songs, and fifteen hundred poems in French.

The magnum opus of the man conscious of the presence of God in him, *Bharata Shakti*, (in 50,000 verses) described his ideal: only One Humanity living in communion with only One God in a transformed world!

Bharata Shakti is a monumental and unique work. The Yogi depicts the essence of all the religions, of all the prophets and saints, all

the approaches of Yoga and all the cultures on an allegorical fabric.

His commitment is summarized in his book celebrating his life, *Pilgrim Soul*.

Aum Shuddha Shakti Aum, his mantra, nourishes our souls and guide our steps to the inside joy Ananda. The light of Grace and energy of the supreme pure Almighty bless us of peace, happiness and prosperity is the signification of this mantra. Here an extract of his beautiful poem, *Peace Anthem*.

Let the beauty and the nobility of soul of Kavi Yogi Maharishi Dr. Shuddhananda Bharati flower and scent the whole Earth of its Divine message and his beautiful Peace Anthem.

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Peace Anthem

Peace for all, peace for all
For all the countries peace
Joy for all, joy for all
For all the nations joy
A rosy morning peace
A smiling summer joy
(Peace for all)

All for each and each for all
This is the golden rule
Life and Light and Love for all
For all that live our love
(Peace for all)

Work and food and clothes for all
Equal status for all
Health and home and school for all
A happy world for all
(Peace for all)

No idle rich, no more beggars
All are equal workers
No more tears, no more fears
The heart is full of cheers
(Peace for all)

No atom scare, no fat mammon
No room for war demon
Like leaves in trees, like rays in the sun
We are one communion,
One Divine communion

The good in you is good for all
Your life is life for all
The God in you is God for all
Your love is love for all
(Peace for all)

For he or she or it or rest
This collective life is best
This Universal Life is best
North or South, or East or West
(Peace for all)

Peace for plants and birds and beasts
For hills and streams and woods
Peace in Home, land and air and sea
Dynamic peace we see

Peace for all, peace for all

Immortal Peace for All

A poem expresses perfectly the ideal of
life of the Yogi:

Song of Unity

Unite. Unite, Unite, Oh Souls
Unite and play your roles
Unite in mind, unite in heart
Unite in whole, unite in part
Like words and tunes and sense in song
Let East and West unite and live long
Trees are many; the grove is one
Branches are many; tree is one
Shores are many; sea is one
Limbs are many; body is one
Bodies are many; self is one
Stars are many; sky is one
Flowers are many; honey is one
Pages are many; book is one
Thoughts are many; thinker is one
Tastes are many; taster is one
Actors are many; the drama is one
Nations are many; the world is one
Religions are many; Truth is one
The wise are many; Wisdom is one
Beings are many; breath is one

Classes are many; college is one
Find out this One behind the many
Then life shall enjoy peaceful harmony

Yogi Shuddhananda Bharati



1. Come collectively

Man seeks the fountain of Bliss, but he wanders after mirages. He wants peace, but he treads the path of bondage. He pants for liberation, but vital desire entangles him in misery. His pragmatic intellect dreams of world empires and material milleniums. It divines the laws of the physical nature. Science in its hands plays a double game of construction and destruction. It makes machines and engines for the human convenience. At the same time it bombs and torpedoes human existence. It conspires to play at chess with the lives of millions. It makes humanity food for powder. Bombs drown the Bible-voice. Infernal smoke chokes the free breath of man. Man has after all become a weaponed Asura. Saviours have come and gone, but the world has not yet been saved from the ferocious beast in man. Blind passion, quenchless desire, vital egoism, pitiless selfishness and falsehood have degraded man and made him a prisoner in the hell of misery and ignorance.

Is this life? Is this man's destiny? What is man? What is the world? Who lives in the body? How did it come? Neither life nor the world is in our control. Who moves them both? The soul seeks a Bliss, a freedom, a light, a peace beyond the dark turmoils of life. How to attain that Bliss of Freedom? Listen to Saint Thayumanavar who calls you:

"Come collectively, O humanity, to realise the Supreme. Tread not the path of falsehood. Come, then, let us find the Divine Presence. It shall give us liberation. Come united; limitless flood of supreme Bliss overflows everywhere. It is the Bliss of the Unique One that plays as the Many. He is the life of lives dancing in hearts. Come, let us seek love to attain His grace. The time is now!"

Here is the end and aim of life. Man lives in his vital egoism, forgetting the God in him and in the universe. He trumpets over a little conquest of elemental nature. He is quite ignorant of himself and his Lord. That is why he suffers and commits suicide

with his boasted intellect. He has much externalised life and must hence internalise it, ingather his mind and be centre in, instead of centre out. He must pass through a course of spiritual evolution, touch his soul and attain its Lord. How to do it? Our seers show the way.

2. Siddhanta

Vedas and *Agamas* are the two eternal sources of divine knowledge that lead man to God. 'Veda' means the knowledge that leads man to the Divine. 'Agama' means Divine approach. Both accept the divine essence in man and the goal of life as the Divine at-one-ment. Both are the centripetal and centrifugal forces of the Supreme Truth. The *Vedas* teach us about the ceremonies conducive to mental purification, the modes of divine worship according to individual predilections and throw light upon the path of knowledge that leads to the Divine. The *Upanishads* are the brain of the *Vedas*. They are rapturous and spontaneous hymns of self-realisation.

They are the crown and goal of knowledge, otherwise called the Vedanta. Vedanta teaches: "Thou art That, Thou art the Brahman. Be That". And with that, it sinks into silence.

It is very difficult for the imperfect man full of mental and vital defects to "be That", to be divine at a stroke. There is much muddling of the truth of the soul and that of the Divine by human egoism. Another clear path is necessary to purify him and lead him gently to Divinity. That path is Siddhanta which is the crown of the *Agamas*. *Agama* was taught by the supreme Shiva to His Shakti Parvathi first and then to the saints. It is said in the Tantra Tatwa that the strong sturdy man of the Satya-Yuga or the Golden Age, lost his spiritual stamina through the cyclic influence. He became the imperfect, sin-laden, devitalised weakling of the Kali Yuga or the Iron Age. The Divine Shakti, the Universal Mother prayed to Her blessed Lord Shiva to reveal to Her the means of self-culture and devotion by which this world, the brood of Her creative incubation, can

once again be alive with a super race, strong and enlightened. The Supreme Divine, out of the vastness of His Grace, disclosed to the universal Shakti, the secrets of the *Agama Siddhanta*. The *Agama Siddhanta* reveals a graded path for the perfection of man and woman. It is supremely useful for the harmonious life of a nation. All the temple worships from Cape to Kailash are essentially based on it. The *Agama Siddhanta* is a veritable encyclopaedic science to which a galaxy of writers have contributed admirable works in Tamil and Sanskrit, the two sister languages of India in which her spiritual treasure is stored up. All the Tantric works - *Maharnava*, *Kularnava*, *Tantra Tatva*, *Sarada Tilakam*, *Janarnava*, *Prapanchasara*, *Shad-chakra-Nirupana*, etc., are the offshoots of *Agama Siddhanta*. *Tirumandiram*, *Devaram*, *Tiruvachakam* and a number of works in Tamil expound the truths of *Siddhanta*. There are twenty-eight big works on *Agama*. *Raorava Agama* is important for our purpose. We find in the *Raorava Agama* twelve revelatory verses which briefly

explain all the truths of Siddhanta. They have been collected under the title *Siva Jnana Bodham* i.e. the knowledge of Shiva. It is believed that the Lord of Knowledge facing south, Lord Dakshinamurthi, revealed this knowledge of Shiva to the four great Rishis - Sanaka, Sanandana, Sanatana and Sanatkumara. What the *Gita* is to the *Mahabharata* and *Brahmasutra* to *Vedanta*, *Sivajnana Bodham* is to *Siddhanta*. It is the quintessence of the vast science of the individual, the universal and the transcendent realities.

3. Meikandar

Sivajnana Bodham taught by Lord Shiva was handed down to the generation of holy saints. The one that had it first was Nandi Deva; and the saint that had it last and gave it to the world was the immaculate Meikanda Deva, the Truth-Seer.

About twenty miles from Panruti Station (S.I.R.) (South Indian Railway), there is a village called Tiruvennai-nalloor. It is situated on the banks of the River Pennar.

There was a devotee in this village by name Achuta. He had no child and did penance to have one at the temple of Lord Swetavana at Tiruvenkadu in the Tanjore District. The Lord granted him a divine child. The father named it after his tutelary deity as Swetavanam. The child was all silent. It had no earthly desire. It did not even cry of hunger and thirst. Its pet hobby was to play with a Shivalingam made of clay. Its delightful preoccupation was to contemplate upon this supreme symbol of Shiva and Shakti. One day Saint Paranjyoti, on his way from Kailas to the abode of Sage Agastya, happened to observe this child absorbed in the meditation of Shivalingam. Divinity glowed through his silence. The saint fondled the child lovingly, awakened power by a touch of grace, changed its name to Meikandar or Satya-Dharshi (Truth-Seer), taught *Sivajnana Bodham*, asked the child to propagate it and went his way. After this Upadesa, Meikandar remained all absorbed in silent meditation, before the image of Ganesha at Tiruvennai-nalloor.

Lord Ganesha illumined and inspired him. Meikandar opened his mouth at the opportune moment in his fifth year to expound the deep knowledge contained in the pithy verses of *Sivajnana Bodham*. His silvery voice, irrefutable arguments, clear logic, sublime words, spiritual fervour and the halo of divinity that radiated from his personality, attracted to his feet the wise and the erudite. The greatest of them was no other than his family guru, Arulnandi Sivacharya, far famed for his learning and erudition. It happened that the disciples of this learned brahmin deserted him day by day, to the feet of Saint Meikandar. The enraged scholar rushed to the presence of Meikandar to baffle him in logic. At the same moment, Meikandar was exhorting his disciples on egoism. "How will it be Egoism?" ranted the brahmin. Meikandar pointed a finger at him (meaning thereby, 'Egoism will be quite like you!') and kept on teaching his disciples. The brahmin was at once transformed. He fell at the feet of Meikandar and became his foremost disciple. Under

the direction and inspiration of the guru, Arulnandi Sivacharya wrote an extensive commentary on *Sivajnana Bodham* in verses and his commentary was called *Sivajnana Siddhi*. He also wrote another smaller work in verse extolling Meikandar and his teachings.

Sivajnana Siddhi is a perfect book on logic and metaphysics. It deals in detail with all the prevalent systems of religion and philosophy, refutes their arguments and throws a dazzling light upon the Truth of Truths contained in the teachings of Meikandar.

The Tamil sutras of Meikandar are deeper and wider in significance than the Sanskrit sutras. They are undoubtedly Meikandar's own words. So we follow the Tamil version in this book. Meikandar's *Sivajnana Bodham* consists of twelve terse sutras, full of deep meaning in every line. They are divided into two parts, general and particular. Each part is further divided into two chapters so that, like the *Brahma Sutra* of Vyasa, *Sivajnana Bodham* consists of four

chapters. The three entities, their nature and relationship, the mode of attaining their intimate knowledge, the real goal of the human soul - these are the topics of the four chapters. Meikandar enunciates his theories, proves them by proper and cogent arguments and brings striking analogies to clarify his apophtegms.

Meikandar attained the final beatitude after fulfilling his holy mission. He is said to have flourished about the year 1200 A.D. His disciple Arulnandi Sivacharya taught *Sivajnana Bodham* to Maraijnana Sambanda who in turn taught that supreme knowledge to Umapati Sivacharya. Umapati Sivacharya was a distinguished scholar and devotee. He wrote about eight works expounding the truths revealed by Meikandar. Out of them *Sivaprakasam*, written in an easy flowing style, is very popular.

The Saiva Adhinams or monasteries of the Tamil-Nad preserve to this day the knowledge taught by Meikandar along with the hymns and words of a galaxy of Saivite

saints. Sri Nama-Shivaya Desikar, the founder of Tiruvavaduturai Mutt, was the seventh spiritual descendant of Meikandar. The Acharyas of that Mutt are known as the line of Meikanda. They are called *Meikanda Santadigal* or *Pandara Sannidigal*. Another powerful centre of Saivite culture is the “Dharmapuram Adhinam”.

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