

Dr. Shuddhananda
Bharati

Sri Sadasiva Brahman

The Jivanmukta

Saiva Siddhanta

Its principles and practice



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Editor's Notes

In Part One, *Sri Sadasiva Brahman*, his life.

In Part Two, *Saiva Siddhanta*; knowledge about the twelve sutras of the *Sivajnana Bodham*. Let the pure almighty Grace lead us from light, love to love and bliss to bliss. Let Siva grant victory to our efforts. An introduction to Saiva Siddhanta by Kavi Yogi Shuddhananda Bharati. Collected lectures on Saiva Siddhanta, 1946 - 1954.

Aum Namasivaya, Sivoham, Sivamayam.

It is a real pleasure for me to present *Sri Sadasiva Brahman* and *Saiva Siddhanta* to you. We have much to learn from this wonderful text! Thank you to Kavi Yogi Dr. Shuddhananda Bharati for having transmitted *Sri Sadasiva Brahman* and *Saiva Siddhanta* to us. With the blessing of *Aum Shuddha Shakti Aum*.

Christian Piaget

Courage!

*The night is through,
The chain of slavery
It is already broken -
I am full of courage!*

*Peace in the morning,
A golden sun rises
Like a lion superhuman
To accomplish my dream.*

*A hopeful smile,
Docile as a child
Who plays in the infinite
With a fiery star.*

*My journey is over;
I enjoy time;
The universe is my nest;
Of eternal spring.*

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.*

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 (Peace for all)*

*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



Yogi Shuddhananda Bharati



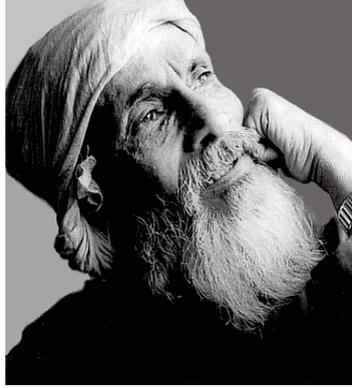
Presentation of Dr. Shuddhananda Bharati

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 hundred 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. It is a book for any age which all spiritual researchers and all nations should read and meditate on. His commitment is summarized in his book celebrating his life, *Pilgrim Soul*. The three poems mentioned in the opening express perfectly his ideal. His mantra, *Aum Shuddha Shakti Aum*, nourishes our souls and guides our steps toward the inner joy *Ananda*. It means: The light of Grace and power of the pure supreme Almighty bless us of peace, happiness and prosperity! Let the beauty and greatness of soul of Dr. Bharati Shuddhananda bloom and scent the entire Earth of its divine message and his spiritual and unifying benefactor!

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Yogi Shuddhananda Bharati



Part one

Sri Sadasiva Brahman

Chapter I

A spiritual centre

There are delightful places fit for *tapasya* on the banks of the River Kavery. The woodlands crowning its splendid natural beauty restore peace to the spiritual pilgrim. One of the charming woodlands is on the outskirts of Nerur, a village in the Trichinopoly District. Nature smiles green and gold around it. Birds warble sweet and solemn. The grand river thrills the bosom of the majestic solitude with its sonorous repetition of "So'ham, So'ham!" In the heart of the woodland, a solitary temple stands like a yogin in trance. We enter its precincts; there we see the image of Siva in the sanctum. Behind it stands a holy bilva tree, ever green, fresh and tender, even like the blissful heart of a liberated sage. Under its peaceful shade, we see a lingam of mud and clay.

That is the very spot under which the remnant body of a Jivanmukta lies interred. I have often meditated under that bilva tree and gained serene peace. Many a pilgrim of peace and bliss has been enchanted by the magnetic influence of this holy centre. Every saint worth his name comes here and pays homage to the saint of saints that lived here

two hundred years ago. The day of his final beatitude, his Maha-samadhi, is celebrated every year by thousands of devotees here. The Rajah of Pudukottah meets the expenses and many devotees contribute. Day and night, one can hear during that occasion, holy songs, Hari and Siva kathas, enlightening lectures on Vedanta and thrilling recitations of the hymns and verses of this saint. Every receptive soul feels a dynamic peace in his heart, radiated by a mysterious presence.

The saint that created this presence was Sadasiva Brahman. The late Sankaracharya, Sri Nrisimha Bharati (32nd Jagadguru of Sringeri Sharada Peetham), once visited this samadhi of Sadasiva and dedicated fifty verses to his memory. He called Sadasiva the perfect saint of self-knowledge, perfectly free and pure and elevated in blissful trance. He adored him as an embodiment of the Vedantic Truth.

Chapter II

Brilliant scholars

There is a fertile village known as Tiruvisanallur (the village of holy fame), on the banks of the Kavery (near Kumbakonam), in the Tanjore District. The place is noted for its erudite scholars. One of them was Somasundara Avadhani, a Vedic scholar. He led a model householder's life with his dutiful wife, Parvati. God granted them a saintly son. They named him Siva-rama-krishna and brought him

up in Vedic traditions. Very early in life, the boy was distinguished for his intelligence, devotional trance, sweet voice and spontaneous expression of high truths. He lisped in numbers.

There was one Ramabhadra Dikshita in the same place. He was a thorough Sanskrit scholar, a poet of renown and a famous teacher. He was widely known as the author of the Sanskrit drama, *Janaki-Parinaya*. He took pleasure in literary charity, in imparting Sanskrit education to worthy Brahmacharins. Brilliant scholars of those days were under his tutelage. One of them was Venkatesa Dikshita, popularly known as "Ayyaval" (the venerable father).

Ayyaval was a saintly person, a fervent devotee of Siva and Vishnu. He daily dedicated songs to the Divine and sang them with musical accompaniments. He took his food only after performing all the Vedic rites and worship. With all his orthodoxy, he was liberal-minded. He fed freely any hungry person he met with. He never distinguished in this respect a Brahmin from a Harijan. One day, he was performing the ceremony to his manes when a faint voice was heard: "Ah Sir, I am dying of hunger!" Sri Ayyaval left his ceremony there and ran with food and fed that hungry man. He was a Harijan. The Brahmins were provoked by this daring charity of Ayyaval; they threatened him with excommunication unless he expiated his sin by bathing in the holy Ganges. The Dikshita prayed to Siva and then to Mother Ganga. He sang his famous Gangashtakam and, lo, the Ganges bubbled out of the well in front of his house. The Brahmins of the locality were surprised to see the miracle and treated this Dikshita with great reverence.

Another disciple of Sri Ramabhadra Dikshita was Mahabhashyam Gopala-krishna Sastri, a master of the Vedic lore and a pious follower of what he read and taught. The third brilliant scholar of Ramabhadra, the one who was the classmate of the above two, was our Siva-rama-krishna. He was indeed a precocious scholar, a real genius who knew by heart the sacred lore after a single hearing. He joined the Bhajana of Ayyaval and sang his rapturous compositions. He had no peer in logic, grammar, literature and poesy. His thoughts were full of the Upanishadic knowledge and his songs breathed the fervour of ecstatic sages. His kirtanas are very popular throughout the land. I shall give here the meditations contained in his songs.

Chapter III

Meditations

“Worship O mind, the Divine who is the quintessence of the *Vedas*, the root-cause of the three worlds, the bliss-embodied Lord sought within by the yogins! Remember every day, mind, the Lord of universal play; chant, tongue, chant His blessed name! Be occupied with Brahman, O mind, *Manasa Sancara re Brahmani*. Be occupied with the thought of God. He who is the saviour of Prahlada is playing in you and in the universe. He is hidden inside the lotus of Omkara. He wears great Paramahamsas as a garland – *Paramahamsa-vara-kusuma-sumali, pranava-payoruha-garbha-kapali*. Dwell in the Divine, O

mind! Taste the nectar of His name, O tongue! It destroys sins, dispels fears and the woes of birth and death. It transforms even heretics into holy men. The Lord of Bliss plays in my heart and destroys likes and dislikes and delusion. Peace is His consort. My heart is His city. He plays in the microcosm and in the macrocosm. He sports singing, "Hamsah So'ham, I am the swan of self-knowledge! I am all perfect, I am the Brahman, the supreme Lord," says He. In the five elements, in the three modes of nature, in the senses and in the sensations, in the inner instruments, He sports, O mind! Be conscious of His play in everything. There is no fear for those who meditate upon the Transcendent One, the One without a second, who is the Truth-Consciousness-Bliss, who is unborn, ever free, ever pure, infinite and eternal. Nothing in this world is permanent, O my mind! The deluded man bound by selfish pride and desire, never finds tranquillity. There is no care, no anxiety, not at all, for those who are tranquil, equanimous, self-fixed, for those who have controlled the vital desire and who are intoxicated with the nectar of Divine Bliss! All is the unique Brahman; verily, all is Brahman! *Sarvam Brahma-mayam*. He transcends the five sheaths¹ of consciousness, the five koshas. He is One, the Many; He is the self-effulgent Bliss. He is impersonal, immortal, unborn and immaculate. Meditate upon Him with the mantra *Hamsah So'ham!* Say, I am Brahman, I am eternal, I have no fear, I am the witness of the world-play, I am immortal, pure, blissful. Say, I am the supreme Atman!"

This is the essence of his high-souled music.

¹ Physical, vital, mental, supramental and bliss sheaths

Chapter IV

Renunciation

Sivarama grew into an intelligent youth; fair, strong, shining, learned in all the sastras, ever active and meditative. Many rich men desired to offer him their daughters. After having mastered the Vedic lore, an ideal celibate that he was, he desired to take sannyasa directly. But his parents chose for him a lovely maid. His teacher too prompted him to taste the joys of conjugal life for a time. So he had to bow to the yoke of wedlock. But he was always immersed in the knowledge that is the light of life's kaleidoscope. His mind was always soaring higher and higher in spiritual consciousness and he knew the world and its nature very clearly.

His wife attained puberty. A grand feast was being made ready for him. The ladies of the house were late making the dishes. They went on preparing this and that, a variety of sweets, but never took into account the hunger of the son-in-law. He hungered not for unctuous toffees. "A simple feed will do for me; please serve it," demanded the son-in-law. "Shall I come in?" he asked again. "Wait there on the pial; do not enter," came a curt reply from the kitchen. That was his mother's command.

Sometimes, a passing voice is enough to ripen the mind. The voice from the petticoat department breathed into him a fresh message: "Wait! Enter not!" True. I must not enter home life, I must wait outside its precincts; yes, I

must await the dawn of true self-knowledge. I must never enter home. For my simple hunger, they want me to wait so long. Can they satisfy my greater hunger, the hunger and thirst of my aspiring spirit? Never! So, off! Off in search of the Master who alone knows my hunger and whose grace alone can feed me! The mysterious hunger in his heart took flame! Suddenly, calmly, he jumped out of the pial and flashed off like lightning. "Come, my dear son-in-law, the feast is ready," cried the father-in-law. There was no response. Where was he? Relatives ran here and there in search of him; they could not trace him, for he had already gone miles in search of the Self!

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