

Dr. Shuddhananda
Bharati

The Secrets
of
Shiva



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Editor's Notes

The Secrets of Shiva

A gorgeous presentation written by Shud-dhananda Bharati on Shiva, unquestioned deity of human knowledge.

Lord Shiva has the gift and power to unite us to his spiritual strength, cleanse our past, to teach us and guide us in our evolution and personal development.

His creative and destructive energy of the ego leads us into the light. As the alchemist according to our progress, He heals our wounds, removes our worries and sows in us the joy and happiness of being, while leading us in our inner quest for the divine in us.

He offers us the chance to find out.

In this book, I would also like to introduce you to two great personalities of ancient India. Firstly, it is Muthuswamy Dikshitar, blessed by Lord Muruga, he was an ocean of music – a rare musician. He was the

Natha Jyothi who got grace of Goddess Shakti and gave birth to innumerable godly songs.

It is 178 years since Dikshitar breathed his last on a Diwali Day and mingled in Natha Jyothi. All Sangeetha Vidvans (musicians) must celebrate the Diwali festival, especially Dikshitar Day; his keerthanas must be sung in every household. I express our thanks to Yogi Shuddhananda Bharati who wrote this small work on the history of Dikshitar.

Secondly, it is Dayananda. In his small work titled *Rishi Dayananda*, the author speaks about the history of the Father of Navbarath Dayananda and the principles of Arya Samaj in brief. Yogi Sri Shuddhananda Bharati, who wrote this, has great love for Dayananda and *Sathiyartha Prakasam*, written by Dayananda.

Shuddhananda has translated *Sathiyartha Prakasam* into Tamil. The marvelous life of celibacy, his words of truthfulness and his Vedic eminence shall spread among

us and Indians shall live united, as sung
in solidarity!

A warm thank you to Daye Craddock for
her help in careful editing of this book.

It is a real pleasure for me to present *The
Secrets of Shiva* to you. Thank you, Dr.
Shuddhananda Bharati for having trans-
mitted *The Secrets of Shiva* and the work
about Muthuswamy Dikshitar and Rishi
Dayananda to us. With the blessing of
Aum Shuddha Shakti Aum.

Christian Piaget



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

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.*

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 two 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 with peace, happiness and prosperity!

Let the beauty and greatness of soul of Dr. Bharati Shuddhananda bloom and scent the entire Earth with its divine message and spiritual and unifying benefactor!

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The Secrets of Shiva

Aum Shivam

I. Aum Nama Shivaya

Lecture of Arul Thiru Yogi, Shuddhananda Bharati, who presided on the holy day of Thiruperur Santhalinga Swamigal.

Shiva, who appears like a silver line in the clouds,

He is the witness with eyes fused with the bright rays.

He prompts the worldly life, which is like a tree with roots and branches,

With his *maya* game.

He purifies *anma* from the dirt of past and present lives

Through *bhuvana tatva*.

I will worship Him and will esteem Him.

Oh, Shuddha Shiva Lovers!

We shall praise the Ammaiappa (Ammaiyappa – Lord Shiva), who united all of us in this holy place. Like a silver line in the dark clouds, the God who is the Light of Grace is integrated with the spirit

of His followers. The root of the tree is implanted in the deep soil, from which the tree rises up with branches, leaves, edibles and fruits. Likewise, our life is implanted in the ignorance of the present world (Avyakta maya). The lives are there around with our tangible bodies, but the love for God gives us the experiences of the worldly life, tests us in the emotions and purifies our soul. There are vast differences between the names to denote the Lord. He can be found within this classification of various names and even beyond these names. He is all and everything and the five actions are meant for worshipping his feet.

The Lord who is incomparable, be worthy of all five actions that belong to Him.

We call Him Santhalingam, who appears like the chaste blue sky and the dawn. Where can He be seen, we can see him in the Sidhakasam, the place where he is praised by his name. Seeing him in that way is Jnana Siddhi (attaining wisdom). Sanmarg guides us to attain that Siddhi.

The meaning of San is truth. Marg means the way to attain truth. The way to reach Shiva who is omnipresent, but unseen, is Sanmarg. This way can, further, be sorted as Sivapath, Shuddhathvaida and Arulneri (the way of grace). Humility is that bowing before the Grace of Lord with love which is egoless; pure mind, which is free of zeal for the living world, and comes with freedom, which is aimed at not for profit. Through this humility we can take forward our heart in Sanmarg. The mantra which is attuned to feel this humility is *Shivaya Nama*, which means salutation to Shiva. Instruments like the first course of prescribed rites in the Shiva system (Sariyai) and actions of previous birth (Kiriyai) were shaped for this purpose. Through these instruments, we should carry out our service for temple, service for living beings and service for the master (guru). Executing services in this way is called executing service to the Lord.

Appar says,
Come, oh, mind! If you think for eternity,
Come, enter Shiva's temple,

Need not take bath before the dawn,
Need not sing and praise Him,
Need not chant Sankara Jaya!
Nor cry; nor wail, Arura (Shiva),
Arura (Shiva)!

Appar edifies: head to bow, eyes to see
and heart to think always of the Lord. Wis-
dom, education and discipline, all are
meant to adore Shiva, according to Appar.

Namashivayave insight and knowledge
Namashivayave the knowledge and desire
Namashivayave my tongue will praise
Namashivayave will show the path of
righteousness.

(Here, Namashivayave means 'to pay
respect' in the first two lines and praising
Shiva in third and fourth lines).

Know first the five letters (Namashivaya –
this word consists of five letters in Tamil),
do meditation; here Sambandhar reveals
the uniqueness panchatchara (five letter
mantra: pancha – five, atchara – letters):
Oh, Shiva, Thou do good to those

Who mingling in grace with you and
shed tears
In the love for you
And Thou meaning of four Vedas! Won-
drous Thy glory!
Namashivayave Thy name

Manivasaga sets off his work *Thiruvvasaka* with the salutation: 'Greet Namashivaya; greet His feet only'. Thirumula said that one could attain the Grace of the Lord in the five (five denotes five letters). We should know well the meaning of this mantra and do prayer. Shivam means the source of joy. He frees the humans from the actions of previous birth and show the way to eternal joy. He is the purity and recognized in the truthfulness, fairness and freedom. He is Paramatman. He is interpreted as Ayan (the creator), Mal (the protector), Uruddhira (the destroyer), Magesha (one who hides things), and Sadhasiva (the grace giver). Lord Shiva is known as Shuddha Paramathama when he is as he is beyond these five actions. Shuddhashivam alone is Paramporul (the eternal God). That alone is our aim.

Thou befell the world and the mind,
The notion in the mind and the formless
God through notion,
Thou befell he and she and that
And Ammaiyappan,
Thou befell the guru and millions of char-
acteristics,
And the only goal,
Thou befell everything, the Lord of all,
Oh, Lord, no other goes without thee.

Wealth of grace,
The Grace of Lord will glisten in those who
have shed ego.
Misery is saying 'mine' and 'mine'
Say ever 'His' and that is His Grace.

This is the first step in meditation towards
Lord. Namashivaya mantra will make our
egotistic mind fall for the Lord. This
mantra does not prompt our ego, but
makes us only pray to the Lord because
our soul will not be contented without the
grace of the Lord.

He never knew about me
I never knew about Him
Once He knew about me as His servant

I also came to know about Him as my master Manikkavasakar, in his *Thiruvasakiyam*, says that he was praying to Shiva who entered him and poured grace on to him. The Grace of the Lord will come closer and closer as ego keeps going away. A poor man ekes out his livelihood by depending upon a rich man. A student learns and attains knowledge by being polite before his master.

Likewise our soul (Anma) will attain grace only by surrendering before the Lord who is the universal knowledge. Panchatchara mantra helps us in the journey of our surrender towards the Lord.

This mantra is a Vedic mantra. In *Yazur Veda*, one of the four Vedas of Hindu Dharma, it is said: "Nama: shivayasa shiva karayasa". Purushasuktha reads this as "Dhasa brahma dhat shiva". Shiva is described as the Lord who drives out the unwanted things from us. Anma will never attain eternity without the grace of the Lord. This is well described in Agamam.

Namosham yanthi purusha;
Swa samarthyath kathasana
Mukthvaprasaatham dhevasya
Savasya ashiva haarina;

[The above four lines are given in Sanskrit language using Tamil script. So it can be only transliterated].

Rig Veda says that Rudra will remove our sorrow. *Yazur Veda* says that Shiva will give plenty of happiness to us. Namasi-vaya mantra denotes accessible God, whereas Sivayanama is insightful. Manikkavasakar starts his poetry with the word Namasi-vaya and ends with the word Sivayanama. Thirumula in his poetry says:

I shall declaim Sivayanama and make it
A magic pill to make the whole place golden.

Avvai, the great woman poet of Sangam period, said that those who were thinking Sivayanama would face no threat. Si – Shiva or Pathi, va – the grace of the Lord, ya – Anma, na – the evil force, ma – ego. Our anma is short of knowledge and occupied

by evil forces. Love and ego put our anma in the dark. Still our anma can keep thinking of the grace of the Lord and reach the feet of Shiva.

Let the five unwanted things go away
To enable Seevan to mingle with Shiva
Once the five unwanted things are driven out
The gloominess resulting from desire
Will go away

(Thirumula)

We will realize Shivam when we are freed of five evil forces, viz: thirotham, shuddham, ashuddham, anavam and kanmam. Thathpurusham piranava jothi mugam. It will make us realise the Vedic essence. It will pour grace on to us and burn down the evils from our mind. Vamathevam will bring us peace and Sathyojatham will give us yoga-power and knowledge power. Esanam will provide us magnetic power, wisdom and courage. We can get the vision of Shiva through Panchatcharam. Namasi-vaya will make known the politeness of our anma, whereas we will keep in mind the uniqueness of Shiva in the Sivayanama

mantra. Sivayam helps us to enable our anma of little knowledge to surrender before the Shiva of immense knowledge. Sivayasiva is the insightful panchatchara mantra. This denotes that both origin and end are Shiva; that has no going and coming; no start and stop; is inbuilt in it. The origin of anma is Shiva. Shiva purifies and esteems our anma, and adds the value of knowledge to it and absorbs it. Anma is dependent on Shiva in its birth and end. Panchatchara denotes everything starts and ends in Shiva. There is no room for love and other evil forces of mind in this mantra. Only those who have attained the Grace of the Lord recite it.

Say Shivayanama in concentration
To wither out the unwanted sins
Say Shivaya Shiva Shiva in concentration;
In bondage with Him
To get rid of sins and get hold of Ananda.

(Thirumula)

I follow Pranava panchatchara and dhasatchara, through this I attained good knowledge. Aum Shiva mantra is known

as Pranava panchatchara. Aum comprises three letters, viz: 'a', 'u' and 'm' (pronounced as 'aa', 'vu' and 'im' in Tamil). A denotes avan (He), u denotes uyir (Anma) and m denotes worldly desire (Paasam). Shiva is the ruler of all three: Avan, Uyir and Paasam. Dropping Uyir and Paasam, we reach Avan. This is the idea contained in Aum or (*Aumkar*). So Aum is the form of the Lord. The universal space is filled with sound. The origin of all sounds is Aum. Therefore, yogis practice fixedness of mind in devotion by pronouncing Aum. All should meditate using Panchatchara. Pralayagalar should do meditation by pronouncing Adhisutsuma panchatchara, whereas Vijnanaghana should do meditation by pronouncing Pranava panchatchara. As it will reach the Lord, one should meditate using Sivoham.

This way Shiva will absorb our anma completely. Shiva will become Shivatvam. '...tvam' means the inherent quality. Examples are Gurutvam, Sishyatvam, Brahmatvam, Naratvam and Devatvam. The essence of Sivoham mantra is killing

the inner desire and getting integrated with Parathvam. This is possible through Sivoham, our physique, at the same time Shivamayam is the state of attaining Lord Shiva in non-physical form. At that stage the omnipresence of Shiva could be appreciated. These three practices, such as shedding desire, shedding body and integrating with Shiva will bring us Sarvathma sivathvam (omnipresent state of Shiva). These three practices are carried out through the three mantras, Aum Shiva, Shivoham and Shivamayam. The highest form of the Lord is purity. Purity is the truthfulness. Shuddhan (The pure Lord) is the representation of Shiva, Vishnu, Brahma, Buddha, Aruhan, Paramapitha, Allah, Razul and all forms of God of various religions. So God can be called 'Shuddhan'. Shuddha Shivam is the real thing. It exists as it is. The various forms of Shuddha Shivam are felt as Strength, Desire, Creativity in the worldly life. Shiva is the form of father, whereas Shakti is the form of mother. So the Sidhantha is known as Shiva-Shakti (God

and Goddess), Ammaiyappan (mother and father) and Mangaipagan (man and woman). The rays of strength of Shiva form the world. So we infer God as Shuddha Shakti. Aum Shuddha Shakti is the innate meaning of it. Along with this, Mahathuriya Siddha practitioners will unite Dhasatchara and meditate the Purana (complete) Sivaragasya mantra.

*Aum Shuddha Shakti Aum Shivam! Sivoham!
Sivamayam!*

I have been meditating and whispering this mantra for the past forty years. This is the only mantra which guided me to reach the stages of Yoga knowledge, such as karma, bhakti, jnana, idhayampara siddhi, ambalanadana siddhi, sahasrarasiddhi, thuriya nishtai, sahaja nishtai and mahathuriya siddhi.

The Jebsthana (meditating / whispering the mantra) will start by pronouncing or writing a word. After taking bath, one should sit before Nataraja or Shivalingam and count 108 seeds of rudraksha in the jebamala. This should be continued when-

ever possible. This will make our mind ripe in six months. After this stage, one should practise jebasadhana silently without whispering. This will bring our mind in our control in one year. The heart beat will be regulated in tune with the jeba mantra. The whole body will feel the pulsating current produced by the jeba mantra. After this stage, one can practise jebapranayama.

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Editions ASSA
Grand'Rue 180
1454 L'Auberson – Switzerland
Phone : +41 (0) 24 454 47 07
Fax : +41 (0) 24 454 47 77
Email : info@editions-assa.ch
Web : www.editions-assa.ch
