

Sri Ganeshaya Namah| Sri Sadguru
Siddharudhaya Namah||

Chapter 7

**A person who describes Master's
Leelas is virtuous.**

**With purified mind he meditates
upon Sad-Guru**

Comes to the place of Sad-Guru,
the Great Master sees him

Then, giving Knowledge to the
mundane people,

He raises them.

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O infalleble one, keeping my head at Your Lotus-like feet, I pray, You yourself describe the story of your incarnation in human form. The moment I think of Your Feet in my heart, Your mercy inspires me. Dwelling at my heart, complete this noble work. O joy giver, incarnated in human form, You are showing many Leelas, advise the intense seekers and cross Your devotees from bondage quickly.

It has been narrated in the previous chapter Having had the darshan of Sri Krishna, Siddharudha experienced the *Nirvikalpa Samadhi*. Then, He moved on thinking that the body was subordinate to Karmas (actions). He visited Dharmasthala and came to Gokarna. He touched Koti-Teerth with His holy feet and took darshan of Mahabaleshwar. He thought of the meaning of Gokarna. 'Karna' means the ear, one of the most important sense organs. It helps the *mumukshus* to hear the Mahavakya and then cross the river of bondage (a cycle of birth and death). That is why, this place is called Gokarna. He then came out and saw a matted hair hermit (sadhu). Taking him by his hand, he went to the sea shore. The matted hair hermit said to Siddha, 'I can't bear the cold'. Then He took the fallen mat there and clung it round the neck of the matted hair hermit and said, 'This becomes your shawl' He collected the shells and made a garland out of them and garlanded the Sadhu. He brought some *Kumkum* (saffron) from the shop and smeared it on his face. He then handed over a broken mud pot and a broom to him and said,

`Now, you can act as Bhairava and we need one

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Tappadi. In the mean time, Siddharudha saw a *Tappadigar* going and he called him and told him to play the *Tappadi*. Thus, all the three began to walk with orchestra and play in front of the shops. They made some money. Then having reached the temple, all the three went into the temple. There a *Santha* was reading Jnaneshwari before the audience. Sadguru went to him and said, `Hey *Santha* listen to me, you tell the Purana every day. Today I tell it. Let the audience hear I'll satisfy all the listeners by telling this meaning of the shloka. Seeing the bright face of Siddharudha, the *Santha* agreed. Leaving the Peetha (raised platform) for Siddha, *Santha* sat among the audience. Siddharudha took up the *bahu poorvapaksha* and having established *Siddhanta swapaksha*,

explained in detail about dispassion (Vairagya). This was respected and accepted by all *Brahmins*. At the end, after Mangalarati all the people placed some money in the *Arathi* plate. That day more money was collected than usual. *Santha* was pleased. He saw the matted hair swami putting all the collected money into his chastel. *Santha* grew angry and began to snatch the money but the people told him to take half of the money because today Siddha had told the purana. Then *Santha* agreed to do so. Siddhnath said, `Hey *Santha*, if you tell the Purana for the sake of money take this' Taking seven Mohurs out he began to give him. But the *Santha* felt bad, and repenting, fell at the holy feet of Siddha. `This is a great man. By his mere darshan all the sins will be removed. His devotees are really blessed', people around talked to themselves. Both the matted hair Swami and Siddharudha walked away.

They saw a Brahmin coming with offering items to the temple. Siddha said, `O Brahmin, where are you carrying these items?' `To dedicate to Mahabaleshwar' said the Brahmin. Siddha said to him, `See, I myself is Mahabaleshwar. Prove

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that I'm not Mahabaleshwar. Then give it to the image of stone. The Brahmin with anger said to Siddha, 'You are a greedy animal. Who should call you God?' When the matted hair Swami snatched the food from Brahmin and he made a Shanka Dhvani (sound from the cronch). When the people at the temple heard the noise, they came out and started to beat the matted hair Swami. Siddhanatha stopped them and said, 'You are beating him without thinking but Mahabaleshwar is all pervading. Isn't He in him? He remains more satisfied in the form of Sadhu and not in the form of stone. If you feed the hungry, *Paramatma* will be happy. The Geetha is evidence for this, 'AWÇû uÉæµÉÉlÉUÉâpÉÔiuÉÉ mÉëÉÍhÉlÉÉÇ SâWûqÉÉÍ´ÉiÉÈ '. God is in the form of 'Vaishwanara' in all beings.' Having heard all this, the *Brahmins* were satisfied. They all together gave offering items to the matted hair swami and said, 'We all are ignorant people and by Your Grace we are uplifted'. Then they walked. After this all the three ate the fruits etc. The money collected was given to the *Tappadigar* and he went away. Then both the sages went to Nagateertha and took bath there. There, they stayed for four days. The *Brahmins* used to come to that place every evening and discuss the problems relating to Sahstras with Siddharudha. He cleared their doubts. They also felt very happy with His answers. They showed a lot of honour by way of saluting at His Lotus feet.

From there Siddharudha went to Ulavi Kshetra where there was a *Samadhi* of Channabasavanna. Then he went to Pandharapura via

Hubballi. In the middle he visited places like Kalyana. In Pandharapura he took the darshana of Vitthal and then proceeded to Nasik. Seeing Nasik, Godavari Teertha and Panchavati, He went down into the secret cave and took the darshan of Kalanarayana. He took the darshan of Tryambakeshwara and Thakurji. He then took the darshan of Sri Krishna in Dwaraka. When he was coming out of the temple

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one Vaishnava met Him. He said to Siddha, 'You look like a Mayavadi'. Siddharudha said, 'Yes'. He then asked Him, 'Do you call this world real or unreal?' Siddha replied, 'It is not real just like a dream' The Vaishnavaites again argued, 'Tell me the seat of the dream. If the seat is Brahman, Brahma *jnani* should not see the dream because there is no erroneous supposition or wrong understanding in eternal bliss. The person, who had discovered Twam Pada, should see a dream'. Avadhuta said, 'Adhistana Chaitanya of waking state is covered with Avarana Dosh (ignorance, wrong understanding), which causes imaginative dream (Kalpita - Dosh). The moment the

Chaitanya realizes 'Aham Idam', the dream diminishes and joins the casual body. Therefore, the casual body Chaitanya is the seat for dream'. Hearing the speech of Sadguru, the Brahmin felt very happy. He took Sadguru to his home and served Him with offerings.

Siddharudha, from there went to Ujjain and had the darshan of Mahakali. He understood 'Mahakali is the power of my lone part'. From there, he came to Omkareshwar. There he saw a famous lake. It is said that one crore shiva lingas emerged from the lake long ago. To create confidence and devotion among the common people such stories are told daily. The ignorant people do not understand the importance of secret places unless they see some miracles. Understanding this point, the wise men have created such holy places. From this the people believe in the existence of God. Then the devotion leads to realization. He saw the devotees feeding the fish and said to Himself, 'God supplies food from there only and so, making efforts for the food is waste'. In the mean time, while a devotee came there with fruits etc and saw Siddhanath. He thought to Himself, 'He is like a fish in the ocean of bliss. I should give all these items to him'. He came to Siddharudha and prayed to Him, 'Please

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accept all these' Siddha ate and blessing him He sent him away. He rested for a while. From there, he went to the city of Mathura, took the darshana of Shri Krishnamurty and saw Gokula Vrindavana and Rasakrida. Then, He went to Kashmir, met an astrologer there and discussed astronomy with him. Siddhaguru asked the astrologer, 'When should we pronounce Sumuhurtam (good time) whether in acquired time or in non-acquired time? The Astrologer said, 'We pronounce Sumuhurtam at Panchama muhurtam of Prathama pada, everything will be good in all respects'. Hearing this Siddha was pleased.

Siddharudha came to Panjab from Kashmir. There he met a traditional Charakamuni and said to him, 'Having examined the patient, thought of practicability and impracticability, the doctor should discover the nature of disease, dividing the prana etc of disease into four sections, He should solve the first two by meditating upon God and should cure the remaining two with medication.' The doctor accepted this word. He then went to Amritasar and he said that Amritasara was equal to *Pushkara Teerth*. That day, from there he went to Nanaka Peetha. Seeing the Gurumukhi shastra, he showed the people that in it Omkar dhyana was bestowed. He therefore advised the people to pronounce Panchakshara (Om Namah Shivaya). He visited Kurukshetra, Haridwara Kshetra and Badarikashrama. In addition to these, He saw Narayanashrama and Kedareshwar. From there, having come to Kashi he rested on Jnana vapi. He was in *Nirvikalpa Samadhi* for a moment. He laid his body like a python and went asleep.

A saint named Shivananda saw a *sanyasi* lying on the ground. He thought that he must be a Brahmanishta in a natural state. Coming near Him, he touched Siddha. He opened His eyes suddenly. The sage, Shivananda said to Him, `What's Your *Asana*? Siddha answered, `Those who hold the life with a belief that `I am the body' who has

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emerged from the womb of the mother the asanas are prescribed for such people. But there is no asana for a realized soul'. Then, again the sage asked Siddha, `Is there union-difference between the image and reflection or the union indifference?' Siddharudha answered, `The identity of the difference indifference is unutterable. This is our proved fact. The difference through upadhi yoga is not experience (anubhava at all)'. `How does it occur?', asked the Saint. Siddha explained to Him, `When you see your face in the mirror, your greevastha reflection will appear. When the face image facing the north, the reflection faces the south. Thus though there seems difference, there is no

difference from the point of one's experience because the face that appears in the mirror, one thinks that it is one's own. So one can't decide whether there is difference or indifference. That is why, it is indescribable. This is a fact'. Hearing all this, Shivanada felt very happy. He had madhukari anna (alms rice obtained by begging) and both enjoyed it happily. Then the saint went back to his hermitage. When Siddharudha was going to Dandapani to have darshan of linga, he met a diseased Brahmin who was suffering from fever for the past three years. The Brahmin earnestly requested Siddha to cure him by His Grace. Siddha Sadguru advised him Panchakshari mantra. So, the Brahmin was cured.

Thus, Siddharudha helped the people in many ways. By doing so he led them to spiritual life. He cleared the doubts of the inquisitives. Siddha's incarnation was for the good of the world. To make it meaningful through his Yatras he uplifted the people. Here, Shivadas dedicates the seventh chapter of 'Sri Siddharudha Kathamrita' at the Lotus feet of Sri Siddharudha, which burns all the sins by just hearing.

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