

Chapter 52
Renounced the external senses
with the help of *apara vairagya*

Sadguru showed him the spiritual
path.

Tendencies will be removed by the
preaching of self knowledge.

Miseries will be destroyed by the
self knowledge.

Sri Ganeshaya Namah | Sri
Gurubhyo Namah ||

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Chapter 52

O Siddharudha, You are Self-effulgent and You shine all the universes. You are Beginningless-Endless, Indestructible and Unfathomable intelligent. Remaining in Your real nature, You pervade all this world. Such a man as that of you incarnated in the small human form for the well of Your devotees. Those, who are tired of mundane existence, giving up the objects of senses, they surrender themselves at the Lotus-feet of Yours and attain renunciation (*vairagya*). In the previous chapter, the story of Khasagat Swami's renunciation has been narrated. This state of *vairagya* functions as a remover of the sensual pleasures and it is essential to the spiritual path. The state, which is attached to the senses and sense objects is called *apar vairagya*. Now, I tell you the features of the highest renunciation (*para vairagya*). Though mind retires from senses and sense objects, enjoyment of senses still remain in consciousness. Such tendencies must be removed. If not, there will be a fear of declining again in the senses. Renunciation has been gained but he who did not have the company of *Sadguru* and did not worship *Sadguru* his renunciation would become waste. So, what remedy is there to make the renunciation meaningful? What could be done to make one's mind sense-free? You can find the answers to these questions in dialogue that took place between Sri Siddharudha and Nirvan Swami, Listen to it.

There was a man by name
Nirvanappa at Ugaragol in

Karnataka. He was a god-fearing man. From his childhood

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he was a great *Virakta* (a person who has no attachment with the worldly life). Besides, he studied yoga for a long period but he had no peace of mind. He thought that any great endeavour would be waste without the blessings of *Sadguru*. When he was at 16, having heard the fame of Siddharudha, he came to Hubballi and met Him. Having saluted *Sadguru*, he stood with folded palms but he spoke nothing. *Sadguru* asked him why he had come there. Nirvani said, 'O Kind One, Sadgurunatha, You are omniscient and You know all about me. I can't bear the pain of mundane existence which is hard to cross. Why should I experience it unnecessarily? As soon as I met you, all my sorrows ended. Why should I plunge into the mundane life?. As you are omnipotent, You know everything'. Thus, he prayed.

Hearing this, *Sadguru* told him to live with Him. Nirvani felt happy. Since then, he began to live in the *matha*. He was listening to the Vedant preached by *Sadguru* everyday. Gradually he attained peace of mind. After *shravan* (hearing) he would sit in a lonely place and reflect the *Sadguru's* words. Immersed in his true bliss, he would never speak to anybody. He would serve *Sadguru* lovingly. Being kind to all the creatures, he never troubled animate and inanimate things. Inwardly he was good and kind to all.

One day a good natured Nirvanappa came near Siddharudha and prostrated himself before Him. He said devotedly, 'O *Sadguru*, I was greatly benefitted by Your association. Trouble of mundane existence was completely destroyed but I've a doubt to be cleared'. The merciful *Sadguru* said 'My child, tell me your doubt now and here. If it's to be removed by me, I'll tell you a remedy'. Mustering his courage, Nirvani said humbly, 'O *Sadgurudeva*, how does individual consciousness retire from gunas? (attributes of the cosmic substance illuminating (*Sattva*), activating (*Rajas*) and restraining (*Tamas*)). Though one gives up the use of senses

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and and the body idea, impressions remain in the heart, and through them, mind is changing. Our mind is fickle by nature, it should not be allowed to get wild. Though the senses are invisible, they always pierce us. The mind becomes restless and it often makes us miserable. Our individual consciousness should not make entry into the attributes of Gunas - *Sattva*, *Rajas* and *Tamas*. Our mind firmly should get fixed on real 'I' or Nirgun Swarupa (without form nature). Please explain it to me. What I should do?' He thus prayed to Guru.

Hearing his humble request, the kind *Sadguru* felt happy within Himself and said, 'O Nirvani, you are now well qualified to know Vedant. No doubt that you are firm in ordinary renunciation. Now you must understand extra-ordinary renunciation. If you achieve this, you will really realize your unchanging true Inner Self. 'I' and 'mine' obstruct the seekers to know Real 'I'. If there is no 'I' 'or mine', true Self is free. Three attributes Sattiva, Rajas and Tamas are the causes of birth and death. They are generated by Nature(Prakriti). One's identity with body and mind prevents one from realizing the Self or Real 'I'. One who identifies oneself with one's body will not attain one's true nature or Real 'I'. From this, instead of attaining his real nature, he attains jeevatwa. Immersed in sense impulses, the individual soul is under the delusion that he is very clever. Having immersed in senses and sense objects, he has become weak and feeble. When he enjoys sensual pleasure, he naturally develops likes and dislikes. Wordly enjoyments make the individual

soul possess the tendencies (vasanas). These tendencies however they try to abandon, they will not leave the jeevas. Due to sensual pleasures, he has been experiencing sorrows for the past innumerable births. Bound by worldly enjoyments, he has been again and again taking births. By chance he gets the association of noble souls by

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the Grace of God. When he is in the *Satsanga*, he understands that there is special happiness apart from worldly happiness. Then he gives up momentary happiness in order to attain eternal bliss. His long period of experience teaches him that there is no happiness in sensory objects but he has not enjoyed Bliss Eternal. O Nirvani, listen to me carefully. No doubt that you are on the path of knowledge. (Jnan). You've kept all thoughts relating worldly objects at bay. But still there remain tendencies (vasanas) to enjoy something. They, cannot be removed quickly from one's consciousness. Since they are the seeds of many births, there's no remedy for them. All vasanas will

not be annihilated until one knows
'who he is'- i.e. The Reality. This
tendency can be removed through
the Grace of Guru. Then only the
bondage of individual soul (jeeva)
will be removed.'

Hearing the words of *Sadguru*,
Nirvanappa felt very happy and
with folded hands he asked, 'O
Sadgurunatha, what's the way for
the attainment of this invaluable
Self? Explain to me the true nature
of Self'. Then *Sadguru* said 'O
Good disciple, I tell you a way how
to gain dispassion and effacement
of desires (vasanas). The world is
imaginary and goes on depending
upon names and forms. There's no
reality in it. It means that the world
is not real. So, you are real. You
are ever unchangeable though you
live in the middle of changeable,
Though you have form, you are
without form (bodyless). You
experience all the three states
waking, dream and deep sleep. So
you are definitely witness to the
three states i.e. waking, dreaming
and sound sleep. The individual
soul (jeeva) who often says, 'I and
Mine' he himself is called Vishwa
in the waking State. He, who thinks
of himself as the doer and the
enjoyer is known as *Taijas* in the
dreaming state. One, who meditates
himself as a seeker saying, 'That's
God and I'm the meditator' is
enjoying the ignorant deep sleep
and he is called Prajna. Thus, you
are in the form of

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Vishwa, *Taijas* and Prajna, and you are Turiyaghan who is witness to all these three states. If there the least pride of waking, dreaming and sound sleep, that is called ignorance. This is not self knowledge.

Now, I like to tell you the characteristics of the self-knowledge or Real `I' O Dear Disciple, listen to me with undivided attention. If you understand this, the remedy of means itself will appear before you. The world appears unreal to a realized soul. He himself lives unattached. The self-illumined man has nothing more to achieve for himself and is completely self-satisfied and self-contented. Everything is unreal in past, present and future except Him. If there's anything visible I am completely that one. He has no place for duality. As the son of a childless woman does not appear in this world (Loka), so also the world never appears to Him. He has given up the `I am the body' idea. He is not the doer of any actions because he has no means of actions. If there's no action, how can he be the doer? How can he be the enjoyer when he has no mouth to eat? Moreover, there's no second thing to enjoy. The Yogi who is liberated while living has neither any duty nor any attachment at heart. He lives in the individual mind and body as a non-doer and a witness of the individual activities. The realized soul thinks that he is in the form of the world, and he remains as a witness to the world which is insentient and changeable.

Now, let me tell you the way how to attain the knowledge of self. One should do Naam-japa day in and

day out. By doing this, the seeker gives up the body conscious 'I am the body' idea and gains firm mind and concentration. Then whatever he sees with his concentration of mind, he thinks that that it is himself. This itself is soham-bhava. One should think this at all times. He should look at the minute things that come in the mind through soham-bhava. Thus if

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he continues through firm study, duality will disappear and *Atma-buddhi* or 'I' state will get firmed. In Dhyana Yoga of Upasana Marga the work of meditation goes on with the three fold process of dhyata (the meditator), dhyana (meditation) and dhyeya (the object of meditation). When the meditator meditates upon God (the object of meditation) he himself assumes the form of God. Thus, he achieves God realization. So, one must do such meditation in a lonely place. While one is among the people one should always think of it (God) and should look at all things through soham bhava. One should not abandon meditation even for a single minute. One should always resort to his continuous thinking

only. Then only he experiences that he himself is soul (*Atma*) and he never thinks that he is the body and the mind. If it is so, how the other things could be true? Doing such practice all the time, he sees God in all beings.

Having heard the words of *Sadguru*, Nirvanappa enjoyed Nirvikalpa *Samadhi* for a moment and he said, 'O Sadgurunatha, I'm really blessed. You protected me through Your kind advice of knowledge. I gained my true nature through Your Grace'. From then onwards Nirvanappa went to a lovely place and did *manana* (reflected *Sadguru's* words). He did *shravana* and studied. Through Guru's Grace, he attained Self-knowledge. He then wrote a Vedanta book entitled 'Panchikaran' which enables the seekers to gain self-knowledge by just reading it. His unique knowledge is revealed in this book. This is the best of all chapters. By reading it one will get Guru's Grace and one's illusion will be removed.

Siddha Sadguru is kind. His devotees are care-free because they always think of Him and they have no fear in their mundane life. Here Shivadas dedicates the fifty second chapter of 'Sri Siddharudha Kathamrita' at the Lotus feet of Sri Siddharudha, which burns all the sins by just hearing.

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