

Sri Ganeshaya Namah | Sri
Sadguru Siddharudhayanamah ||

Chapter 13
Guru crosses people who are
afflicted with miseries from the
ocean of *Bhava*

Graces them without the help of
Pavana-Vijaya and

Mano-Vijaya

Siddharudha protects them quickly

Who reads the history and does
Guru Naama

Sri Siddharudha
Kathamrita

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Chapter 13

O Supreme Brahman, victory be unto You. You alone protect all the orphans, and You yourself lead the intense seekers to the path of realization. You also raise the fame in the three worlds. You yourself have composed this holy book for the good of all people. Those, who read this book devotedly, will attain liberation.

In the previous chapter, it was mentioned how Siddharudha became Bheemappa's adopted son when he prayed to Him to give him a son. From this point of view, he would spend his time in his house. He would stay at Bheemappa's house at night and during the day time he would come to the Dumageri stone platform. The people of the market particularly goldsmiths had prepared a huge chariot for the festival of Goddess Gouri on the occasion of *Gouri hunnime* (full moon day). On the day of festival the leaders quarrelled among themselves for some reason and they gave up the idea of celebrating the festival. At that time Siddha had sat on the stone platform. Some leaders came to Siddharudha and prostrating before Him, said, 'O Prabhu, please listen to our request. We have prepared the chariot of nine kalasas (rounded pinnacles on the top of a temple). The reason for the dispute is What God should be brought to establish on the chariot? We suggested to them, 'There was no other God greater than Siddharudha. Therefore He Himself is the fit person to sit'. Hearing this, all agreed. We earnestly request You to come there. Grace us boarding the chariot.' Siddharudha began to

think, 'The actions of Fate are strange'.

Sri Siddharudha
Kathamrita

Saying thus He went with his devotees. They took him to the place where the chariot was. Having decorated Him with clothes and ornaments, they made Him sit in the chariot. Siddharudha blessed them saying, '*Kalyanamastu*'. He rode in the chariot and all were overjoyed. Seeing the glory of Siddharudha, Bheemappa's joy knew no bounds. He sold the ornaments of his wife. With the money he got, served a free lunch to the public.

When He was sitting on the chariot, (Ratha) He thought thus: The body itself, consisting of seventy two pulses is the chariot. The *Atma* Himself, who is within the body approves all the thoughts. The *Atma*, who is blissful in the deep sleep, he himself is 'I' I'am eternal

(I'm ever existing). After the chariot festival was over, Siddharudha got down from the chariot and sat silently on the Dumageri stone platform. Since then, the devotees would often come to Siddha and worship Him. They would spend huge money in doing gratifications. Karadagi Mallappa and Shiraguppi Hombanna were Siddha's favorite house holders. Both of them got constructed two big chaultries for dining etc and a well for water to drink. A beautiful Siddhashrama was thus formed in this place.

When the country was facing a severe famine, the devotees of Siddharudha gave a mass-feeding to the poor. He said to them, `You satisfied the poor by giving food to them. Therefore, I felt very happy. You lead a happy life by the Grace of *Annapurneshwari* and by the blessings of the poor. And you will attain *Videhamukti* at the time of death'. A rich man called Hambappa gave food and water to the poor on the *Kartika shudda hunnime* day. This really made Siddharudha very happy. They all resolved that they should give *prastha* (mass feeding) every year. They also decided to celebrate the chariot festival

Sri Siddharudha
Kathamrita

of Sadguru and the process of mantapa-worship on that day. This went on for some years. The devotees decided to celebrate this festival on the shivaratri day (shiva's night). From then this became famous as the Shivaratri festival. The people began to come from far off places to witness this auspicious occasion. The chanting of the Panchakshari Mantra would be continued day and night for seven days during the Shivaratri festival. Sadguru Himself would preach Vedanta in the Kailasa mantapa every morning. The devotees who heard His discourses felt the nectar as void. Mass feeding was served for all the devotees. They would invite the poor for dinner. In the afternoon session the programmes like *keertana*, *music*, *bhajan* (singing of devotional songs) Vedanta preaching etc were arranged in the presence of Siddharudha. Having made Siddharudha sit in the Kailasa mantapa they worshiped Him during the *pradosha kala* (faulty time). Lakhs of people would chant the *Naam* to express their happiness. The festival would be conducted for seven days. At the end of the day they made Siddha sit in the chariot, and they paraded joyfully through the roads. The happiness that they enjoyed was indescribable. A man who takes the darshan of Sadguru at the time of the *Rathayatra* is certain to be a *jeevanmukta* (a realized soul) in this life itself.

Sri Siddharudha, Who has taken away the distress of His disciple, Who has taken us to cross the ocean of bhava and Who is the leader of the *jnanis* is also the protector of the *mumukshus*. Whatever may be the birth place of

the river, it flows in search of the ocean. Similarly the intense seekers of the world go in search of the Lotus-like feet of Siddharudha. And here they attain their goal of life (eternal bliss). Thus *Sri Akhanda Sacchidananda Swaroopi*, Siddharudha was shining in Siddhashrama. A boy, who suffered a lot in mundane life said

Sri Siddharudha
Kathamrita

to himself, 'None can solve the misery of my heart except Sadguru'. Such a boy wandered as much as he could in search of Sadguru. Finally, hearing the glory of Siddharudha, he came to the place of Sadguru. On seeing the Sadguru, he saluted Him and with folded hands prayed to Him, 'O Sadgurunatha, show mercy and look favourably on me. You can remove the pain of my heart'. But Siddharudha wanted to test him, to see whether he was a pure adhikari. Therefore he seemed quite unconcerned. That virtuous boy thought that Sadguru should have rejected him as he was not uttamadhikari. He also thought that the service of Guru was necessary to gain the Grace of Guru. So he

started to serve Him in many ways. Siddharudha did not give him food to eat in order to see his firmness. However the boy continued to serve. Having seen his stability, Siddharudha named him Kabiradas with love and affection.

Once, Siddharudha called Kabiradas and told him to sit. But Kabiradasa prostrated at the Lotus feet of Siddharudha and stood up with folded hands. The following dialogue tells us how Siddhamuni tested his disciple's *mumukshutwa*.

Siddharudha : It's knowledge alone that helps one to achieve liberation. For this Viveka (discrimination) is necessary. Why should a *mumukshu* do further endeavours?

Kabiradasa : Viveka cannot be firm without Vairagya (dispassion) .

Siddharudha : Well, these two are enough. Why still more means?

Kabiradasa : Vairagya can be firm through *shama* etc means. Victory over mind can be achieved by the control of senses. *Shama* needs the

Sri Siddharudha
Kathamrita

help of *dama*. Thus, the six sadhanas (means) help themselves. They are necessary.

Siddharudha : (*to test if there is any coordination between his words and bhava, Siddha says*) Give up all these efforts. I'm telling all this for your good. Mesmarisements and such other special siddhis are told in the *Yamalashastra*. As you are my favorite disciple, I'm going to tell you about them. If you achieve these accomplishments, you will get peace and earn your livelihood.

Kabiradasa : O Sadguru, the means that you've just told give a little happiness in this world. But they carry the seeker to the hell. I don't accept them.

Siddharudha : If so, if you really want to get happiness in other world, worship images or do some yoga. You can get better lokas (worlds).

Kabiradasa : After the decline of actions, the *Jeeva* descends. I don't want such remedies.

Siddharudha : There are a number of means to be happy in this world. Get them and be happy. Why are you so perplexed unnecessarily?

Kabiradasa : Shruti says that actions, son, wife or wealth won't give us eternal bliss. It is sacrifice alone that helps one to gain Bliss Eternal.

Siddharudha : Dear disciple, tell me what your intention is.

Sri Siddharudha
Kathamrita

Kabiradasa : O Gururaya, I've a doubt I request you to expel it that is *Ishavasyopanishad* whether it favors action or knowledge?

Sadgurunatha explained the *Ishavasyopanishad* in detail. His doubts were completely cleared. He said to Sadguru, `I'm greatly blessed today. I'm lucky enough to have the darshan of Sadguru and doubts of my mind are cleared. I collected the essential knowledge of *Jnanamarga*. I like to give `gurudakshine' in the form of writing Your Biography. The bhaktas will be benefited themselves by listening to it. Regarding this, please order me' Sadguru embraced Kabiradas with joy. Tears of love rolled down the cheeks. Then Sadguru ordered him to write the Biography in detail. Kabiradasa, favorite student of Siddharudha wrote the first half in the Kannada language. The same Biography has been added to uttarardha. The writer of this Biography is Siddharudha Himself. What can be done by me who is ignorant foolish?

Here poorvardha ends. As this is full of knowledge, mumukshus can achieve jnana just by hearing it. Next, beautiful uttarardha begins. Greatness of Siddha Sadguru has been described in it. Here Shivadas dedicates the thirteenth chapter of `Sri Siddharudha Kathamrita' at the Lotus feet of Sri Siddharudha, which burns all the sins by just hearing.