

Siddharudha Kathamrita' at the  
Lotus feet of Sri Siddharudha,  
which burns all the sins by just  
hearing.

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Sri Siddharudha  
Kathamrita

Sri Ganeshaya Namah| Sri  
Gurubhyo Namah||

**Chapter 6**  
**He accomplished detachment and**  
**discrimination in**  
**His previous births**

Man yearned unnecessarily without  
knowing his true nature

He gained Guru's Grace by merits  
done in his previous births

Then alone, detachment etc yielded  
results to man

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## Chapter 6

As Sri Siddharudha himself is a Truth-seer the meaning of Upanishads is very easy and clear to Him. Though He looks at the world in Adwaita-Bhava, He preaches Vedanta to the intense seekers (*Mumukshus*). He protects His devotees who have surrendered to Him.

Staying at the Tirakram Temple for a few days, He cleared the doubts of spiritual seekers. Having heard of the news of Siddharudha a Shastri came and asked Him, 'Swami, explain to me whether Mumukshutva is righteousness or characteristic. He said to him, 'Mumukshutva is not righteousness of *Jeeva* (the individual self) because it is not eternal state of *Jeeva*. It is not so as the characteristic of the fire is heat. If you say that Mumukshutva is characteristic, *Mumukshutva* can't proceed in study. Therefore, study - born sentiment itself is *Mumukshutva*. This sentiment remains until the Mumukshu surrenders completely to Guru, and listens to *Mahavakya*. During this time, *Mumukshutva* remains in the form of *Aham Brahmasmi* (I'm Brahman). This is called visible knowledge. The idea of 'I'm the body' will be removed. As a drop of water joins the ocean, the individual soul (*Jeeva*) joins Brahman and becomes Brahman himself. Having heard these words of Siddha, Shastri was pleased, and he went away.

Then a Shastri called Pichchandayya came hurriedly to Siddha and asked, 'The earth is the support for the elements. What's the support for the earth?' Siddha

answered, 'The earth is on water  
'iÉSÉmrÉ mÉ×ÎjuÉ' says  
according to the Shruti of Parashar.  
Fire supports water  
'AÎalÉUÉmÉWûÀ ' shruti says.  
The sky is a base for air  
'AÉMüÉzÉÉ²ÉRÉÑÈ ' says shruti,  
because the air is breath of the

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sky says the wise. *Paramatma*  
(god) is substratum of the sky sky  
'iÉxqÉÉ²É LiÉ xuÉÉSÉiqÉIÉÈ  
AÉMüÉzÉÉÈ xÉÇpÉÔiÉÈ' shruti  
says. Shastri felt very happy when  
he heard this, and he went home.  
He brought Siddha food. Siddha ate  
it in moderation.

Then a man came and said to  
Siddha, 'Mind is generally very  
fickle and polluted. Please explain  
the reason to me in detail. Siddha  
replied, 'Firstly the air and  
secondly *Rajasa guna* - these two  
are the reasons for the fickleness of  
the mind because mind has been  
produced through half of the air.  
Therefore, mind gained fickleness  
as the nature of air is always  
moving and it, without stopping  
anywhere moves from one sense  
object to another. Doubts will arise

in the mind due to *Rajasa* and *Tamasa*. The doubts can be overcome by meditating in accordance with strict discipline of *Patanjali Yoga*. To remove the doubts of mind one has to take shelter in discrimination as to what is real and what is unreal. So, to obtain the power of discrimination one should surrender to Sadguru. Hearing the thought-provoking words of Sadguru, a Brahmin by name Malayanath told Him that he was lucky enough to have such a great Sadguru that day itself. He further asked Him what *drishya* was and what *drik* was. Sadguru answered, "When the mental vision of a realised soul sees the things like pitcher through the senses, the things become *drishya* and the senses *drik*. This *Chidabhasa* is subordinate to intellect and the intellect subsides in deep sleep. Then, *Paramartha swaroopa* Supreme soul of *Chidabhasa* becomes *drik*. This is Brahma roopa who has no other *drik*. This *drik* does not make any difference between inward and outward. He, being Supreme soul, sees the whole universe at once. He is called Parabrahma. It is you who are eternal. You have no other *drik* at all. Know this and you will be blessed'. Hearing this from Sri Sdaguru the brahmin Malayanath said, 'I'm really blessed, by your Grace I'm greatly blessed. My fore fathers are also blessed'. Having prostrated at the Feet of the Sadguru he went home.

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On the fifth day, a Shastri called Ramabhata came to Siddha Sadguru and said, 'From which this visible world shines?' Siddha replied, 'During the day time this world is shown by the sun and at night by stars, the moon etc'. Ramabhata again asked, 'But from which all these the stars, the moon, the sun etc shine. Siddha answered, 'From the eye'. He further asked Siddha, 'When we close our eyes, from which light we see? Siddha's answer was - With the help of the light of intellect we see. Then the intellect is illuminated by Chidabhasa accompanied with *Ahankara*. When Chidabhasa absorbs in a trance. *Atma* (soul) alone remains. He is a self luminous Supreme soul. You are the same' Hearing this, Ramabhata felt very happy and prostrated before Sadguru. Saying to Himself, 'I'm blessed, I'm blessed,' He went home happily.

On the sixth day, Chidambar Dixit came to meet Siddharudha and he asked Him to tell the import of Mahavakya, '*Tattwamasi*'. Siddharudha answered, 'Its meaning is you are Brahman' Dixit said to Him, 'Its meaning is not like that. I'll tell you its real meaning. Listen to me. The soul of a person who performs actions goes to Devaloka and there attaining devotion he gets purified according to *Stuti*'. Avadhuta said, 'Mahavakya is in favour of Jnana. It can't be in favour of Stuti in anyway because the thing which has substance, quality, action, caste, religion, varna etc it itself will be praise worthy. The thing, which is alone, whole and perfect is *Atma*. For him, this is not in favour of stuti but for Mumukshus it is some kind of advice. If Mahavakya

is for stuti (praise), if actions are important, *Jnani* should immerse much in doing actions (karmas) but instead *Jnani* has given up all the actions' but Dixit said, 'Mahavakya favours worship (*Upasana*)' Then Siddha replied, 'Worship means 'Prathak' which has two kinds worship and *Ahamgrah*, it can't be any worship (*Upasana*). Both are unfit for *Jnani* because worship is a mental work and in shastra Karma (action) is not mentioned for *Jnani*. For this, just listen to shruti, 'IEMüqÉihÉÉ

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IÉmÉëeÉrÉÉ IÉkÉlÉâlÉ  
irÉÉaÉâlÉæMâüIÉÉqÉ×iÉiuÉqÉÉlÉzÉÑÈ  
' It means that immortality cannot be obtained by *Satkarmas*, sons, wealth etc. It can be gained by sacrifice alone' Dixit argued by saying, It is *Tyagapara* shruti'. Then Siddha said, 'O Dixit Listen to me carefully. If you hear its 'Uttarardha' your doubts will be cleared Shruti says, '¥ÉÉlÉÉSâuÉiÉÑ MæüuÉsrÉÇ IÉÉlrÉÈ mÉÇjÉÉ ArÉlÉÉrÉ ìuÉ±iÉâ'. Liberation is possible by jnana only. There is no other alternative. It is so. Therefore the Mahavakya is shruti consent and it is in favour of jnana. If it is for Karma, it can't remove ignorance'. Hearing this, Dixit was very much pleased.

On the seventh day morning, when Siddharudha was in the assembly hall, the brahmin called Tirkam Bhatta came and

asked Him, `Swami, what are the attributes of *Brahmatmaikya* the union of Brahma with *Atma*? Siddha replied, `The soul of *Brahmatmaikya* is bliss eternal, light, powerful and supportive for *Naam* and form, invisible to the intellect, pure, boundless etc, He is noticed by all these attributes. One can enjoy happiness in sensory objects for a few seconds. Therefore `eternal' is added to *Atma*. The sky, the mind etc are also eternal but they are not lights. The attributes `light' is given to *Atma*. The sun, the moon and the fire are also lights but indicate that *Atma* is different from them, the attribute mighty' is told to *Atma*. So, *Atma* is different from senses and sense objects'. Hearing this, Tirakam Bhatta again asked Him, Is bliss a quality? Siddhanath said, `No, bliss is not a quality because the qualities have arrival and departure. But love of *Atma* can never be destroyed' Tirakam Bhatta asked Him again, If Buddhi (intellect) does not know Brahma without knowledge of Brahman how does it attain eternal bliss? Sadguru answered, `What you say is true in the case of impure intellect. *Vedanta* hearing (*Shravana*) makes the mind pure and purified mind can attain Brahma (a realization). One should investigate the qualities of *Twampada*. By doing so, one gets one's mind purified. Then purified mind pervades the qualities of `Twampada' and its ignorance is destroyed. At

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that even time, the purified mind achieves Supreme soul. Thus its sorrow will be overcome'. Tirkam Bhatta felt very happy, and he went home.

On the eighth day, Siddharudha was in the temple. At that time someone brought unasked offering. Having eaten it he was drinking water. At the same time a brahmin of worldly affairs, Govinda Bhatta came and asked Siddha, 'O Swami, hunger, thirst etc these sorrows trouble even saints and sages. Enjoyments of Fate (*Prarabhda*) torment him though he is in the state of *Jnana*. After the attainment of *Brahmakara* (self realization), Your words *Dukha - Nivritti and Sukha Prapti* (sorrow lost and bliss gained)' proved to be false'. Siddharudha replied, 'O Brahmin, are you referring to *Atma Chaitanya* as *jnani* or to a body as *jnani*? If you refer to *Atma Chaitanya*, *Atma Chaitanya* has no *Dukha* (sorrow) because *Atma* is without shudroomi. He is beyond *Pancha - koshas* and *Dehatrayas*. Joys and sorrows do not cling to soul. Even in the state of *Mumukshutva*, one has given up the body consciousness 'I'm the body' idea'. Then how could you say that *jnani* has *Deha Dharmas*? Prostrating at the Lotus Feet of Sadguru, Govinda Bhatta said politely, 'We, the mundane people can't understand all this. I'm greatly Graced by Your darshan'. Again bowing down his head, he went back to his house.

On the ninth day, a woman came and with folded hands she said to Siddharudha, 'O Swami I'm poor and ignorant. What should I do to be blessed? Please, show me the way' Siddharudha advised her,

`Mother, get up early in the morning, have a bath as usual wear *Vibhuti* and *Rudrakha*. Do mental worship and do *Panchakshari Japa*. Thus if you observe all these things you will attain realization'. She was delighted. Bowing down her head to Sadguru she went home.

Thus, Siddharudha spent nine days in the company of great people. From there He set off on a pilgrimage, wishing to visit the major holy places. While going, all the villagers bid

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farewell to Sadguru with great enthusiasm. Siddha took the darshan of Chota Narayan and saw the beautiful Mahadeva temple. Then, He visited the places like *Thaskara Maskara*. He worshiped Krishna in Tiruvatar and Anandashayi in Padmanabhapur. There *brahmins* were taking food. Siddha sat among them. About four *Brahmins* came to Sadguru and said to Him, `Hey, you look like a Shoodra, how dare you sit among *brahmins*?' Siddharudha answered them, `You can't see Brahman marks'. They said, `If You are a really brahmin where are your pigtail and the thread? Then Avadhuta said, `Shrutivakya says `AÍÉZÉÉ ArÉËÉÉâMÉÏuÉiÉ rÉÏiÉYrÉÉSØÏcNûMüÉâpÉuÉâiÉç

' . It means the sage must be desireless without pigtail and thread. The *brahmins* said, `Hey! Marks of sage like a stick we can't see them' Siddharudha explained to them `Knowledge of self is our stick, equality is a satchel, dispassion is holy ashes (ash bell) and discrimination of Tattwa is our water pot'. Hearing the words of Sadguru, all the *brahmins* were dumb - founded. They thought that Siddha was a great *Jnani*. They decided to feed Him and they did so because the guest was in the form of Vaishnava. The house holder would get the desired thing provided the sage was satisfied. If the guest was sent out, he would burn all the wealth. From there Siddhanath went to Janardhana Kshetra. There He saw *Achamana Mudra* of Swami on the top of the hill. To have darshan of Sri Krishna, He went to Udupi. There, He saw the image of Sri Krishna saying to Himself, `Krishna is Brahma roopa, all pervading and attracts all jnana' That is why, he is called Krishna'. Siddhayati absorbed in a trance for a minute or two. Then He continued His journey. Here, Shivadas dedicates the sixth chapter of `Sri Siddharudha Kathamrita' at the Lotus feet of Sri Siddharudha, which burns all the sins by just hearing.

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