

Sri Siddharudha
Kathamrita

Sri Ganeshaya Namah | Sri
Gurubhyo Namah ||

Chapter 9
Lord Shiva incarnated in the
form of Siddha Sadguru.

Courageously He solves the fear of
bondage through pure advice

Preaches Self-knowledge that gives
peace instantly

He is merciful to him, who
worships His Lotus-feet lovingly

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Chapter 9

Sri Siddharudha has a great compassion for all beings. He teaches the knowledge of self to the intense seekers and fulfills the desires of sufferers. In the previous chapter it was briefly stated that happiness was not dependant on external conditions senses and sense objects. Having abandoned them, Siddha sat at a beautiful temple called Shivalaya in the Gaya kshetra. At that time music was going on there as a part of service to God. The singers began to sing Bhairavi Raga. Hearing this, He said to them, 'This is a time for Shankara's worship so sing Shankarabharana Raga'. They asked Him, 'Why that?' Siddhanatha said to them, 'Heart covered with Kundalini snake is called Shankarabharana. One can get its fruit, leaving the navel when the circular reaches upwards Brahmarandhra. All the singers thought that He was a Brahmavid and they fell at His Feet. They requested Him to explain the birth places of all the ragas. Hearing this, Siddharudha was very much pleased and answered them, 'Listen to me. I'll tell you the origin of all the ragas. There are seven faces of Parashiva Ishwara, Sadyojata, Vamadeva, Aghora, Tatpurusha, Ishanya and Niranga. Seven Swaras are produced from them. They are in succession: Shadja, Rushabha, Gandhara, Madhyama, Panchama, Daivata and Nishadha. They, in Jeeva body are produced in throat, head, nose, heart, face, leg and poorvanga. Their Ranjanakalas (amusement timings) are noon, after noon, evening, poorve apara ratri, night and avasana (end) in Jeeva body. Any singer who concentrates these seven swaras

will attain Jnana by the Grace of
God. One should sing for the love
of

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God, but not for the love of people.
Otherwise, it will be waste'.
Hearing this all the singers were
surprised and they bowed down
their heads before Sadguru.

From there, having gone to
Gangakshetra, He saw
Vishnupeeth. Later he came to
Vaijanatha. There, He saw the
priest bathing Ishwara. Siddha said
to himself, `Salutation is dear to the
sun, smell is dear to the air and
sacred grass is dear to Lord
Ganesh. Similarly, sacred bath is
dear to Ishwar. Bathing gross linga
with gross water is advised to the
common people because when the
stone consciousness in linga
dispels, Deva consciousness
remains. Likewise, when the body
consciousness of Jeeva (individual
soul) goes, *Atma* consciousness

remains. From this point of view shastrakaras, scholars have advised them'. Siddharaja came to Arunachala from there. Arunachalesh is of meditation. Siddhanath meditated on Arunachalesh. The moment one remembers the *Naam* of Paramatma, He will sanction Moksha. Therefore Siddhamuni immersed in meditation. Later, Siddha came down from the meditation. He enjoyed the place where the Ganga was flowing towards the sea in the form of hundred faces. First, the Ganga was in a mass of twisted hair of Mahadeva, from there this devotional Sarita, because of Bhagiratha's penance came to carry us across the river of worldly existence. Remembering all this in mind, Siddha came to Kalkatta (now Kolakatta). Having taken the darshan of Mahakali from there, He came to Jagannathapuri. There He saw Neelachakra (blue wheel) and took the darshan of God. He saw the people baking rice in seven cauldrons, keeping them up one after the other. Then offering to God, they gave prasada to Siddharudha who stood nearby. `In this place is Annabrahma', said Siddha to Himself. Some *brahmins* brought cauldrons and they invited Siddha to have meals and gave Him the food plentifully. He, then continued His further journey. He went to

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the sea coast, saw there Kabiradasa temple and also met some saints. They were repeating the *Naam* of Rama. Intending to tell them the greatness of *Naam* clearly, He said, 'O natural people, listen to me. Valmiki composed the Ramayana. Dividing it into three Ishwara delivered them to three worlds but he kept the two letters with Him. If such a great Rama-naama (Rama-nama) is repeated once, one will attain Bhukti Mukti (enjoyment - liberation). If it is pronounced as Rama, Rama twice a day, the power of naam will attain brevity. Therefore one should always repeat the Ramanaam. If one does so, one attains self realisation immediately. If he wants to pronounce the *Naam* once more, he/she has to come to the body consciousness'. All were pleased to hear the words of Sadguru and they worshipped Him.

While coming from there, Siddha saw the river flood. He asked the boatman to cross the river. The boatmen said, 'Mahatma, if you carry the people across the Bhava sagara, you receive the money from them. But I also take money from you to cross the river'. Siddha said, 'O wise one, hear, the people who have left all upadhis aside, come to me and not expecting anything from them I liberate them from bondage (the cycle of birth and death)'. Saying thus, Siddha tore his loin cloth and threw it out. Then feeling shy, the boatmen said, 'I don't demand any coin from You'. He took Siddha to the other bank happily. That day, he earned four fold money. He thought that it was the Grace of Siddharudha. He gave Him a big piece of cloth. Avadhuta took a small piece of loin cloth from him. The boatman was greatly

wondered at the dispassion of
Sadguru.

From there, while Siddha was
moving in Odradedsh he saw that
there was too much poverty in that
state. The mind becomes very
fickle in the state of poverty and
the intellect begins to wander. So if
any beggar stood in front of the
houses,

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the house holders would chase him
as if they were thieves. Siddha
therefore, without going into the
village, was going through the
woods. If by chance any passer-by
met Siddha they would give some
food to Siddha. He spent many
days without drinking water. He
faced unbearable cold but tolerance
was His covering. As he was going,
a sanyasi told him that the next,
while going to Chattisgadh the
monkeys there trouble the passers-
by, Be careful. Siddharudha says to
himself, `Why should I worry
about the decaying body? How
long should I guard this body? The
eternal soul lives in this perishable
body. If I know Him (self) all the
misery (dukha) will be destroyed.
When we keep the destructive body

before the heart mirror, fear appears, but there if we face *Atma* there won't be any fear. *Jnani's* internal thought is always whole. He is called *Atmajnani*. So he is not afraid of death (Yama). Then where is the fear of the monkeys?' saying so, he continued his journey. Soon he saw innumerable monkeys jumping from trees and coming towards Him. But Siddha had no eatables. So they went back disappointed. Afterwards having gone to Simhachala, he saw the Narasimha temple. He found the image of God decorated with fragrance, flowers and the sprinkling of holy water. Thinking over the Smruti vakya he said to Himself, 'Virtuous mind can see God while God is invisible to the vicious mind. The Smruti itself is the evidence for this'.

Later, Siddha came out of the temple and sat for a few moments near the Gomukha teerth. He heard the commotion of the people. Siddha asked the hurrying people why the crowd gathered and what wonder they were looking at. They reported the fact to Siddharudha that a Marawadi was suffering from Mahabene (leprosy). He made every effort to cure the disease but in vain. He wanted to give up his body. He wished to jump down from the mountain and so there the people gathered to

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save him from impending danger. Hearing this, Siddha instructed them to bring him to Him and He would dispel his delusion. Then some people brought the diseased Marwadi. He stood before Siddha. Having seen him, 'You understand that this Gomukha teerth is very holy. If you take bath in this, all kinds of diseases will be cured,' Said Siddhanatha. Holding him by His hand, made him sit on the bank of the Gomukha teerth. He Himself took water in his hands and poured it on Marawadi's head. As soon as Siddha said, 'Om Narasimha'. the Marawadi gained peace of mind. Then the moment he muttered that *Naam*, his fears dispelled. The Marawadi's joy knew no bounds. 'This is actually Narasimha. He has incarnated in the form of a sage in order to uplift me'. Saying thus, holding Him by His hand, took Him his home. Making Sadguru sit on the peetha, worshiped Him with *Shodashopachara*. Then in Anjali form (formation of a pattern by pressing the hands) he earnestly prayed to Siddhamuni, 'O Lord I have dedicated my home, wealth and my body at Your holy feet. Thus I have dedicated the whole world. Now you should give me Your whole thinking (*Chintana*). Otherwise, the disease that cured now might come again. Hearing earnest prayer, Siddha said, 'O devotee, you are blessed. Do what I say. Live fearlessly in your house. Divide the wealth into two parts. Give the first part to the poor and preserve the remaining for your sons. Behave in such a way that home and wealth are mine but keep the mind at the feet of Shiva'. Hearing this, the Marawadi honoured the words expressing, 'The teachings of Sadguru Himself

are authoritative as Shruti, Smruti and holy Scriptures'.

Later, Yatirahj went to Vijayanagar durga. Having seen the tomb of Pratapasimha, Siddha sat in a park called *Samudragami*. There the saints brought *sadavrta*. They prepared delicious food. They saw Avadhuta and called Him for meals.

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While sitting for lunch, Siddha asked the saints, 'What is the effect of the food that goes into the stomach through vital breath?'. They said, 'From the food dhatu (a secretion) will be produced and we don't know what will happen afterwards'. Then Siddhamuni said to them, 'Shriti says, *Annamayam hi soumya mana*'. According to shriti, 'The food in the stomach will be divided into three categories *Purista, Sthatavista and Anushta*. The first will be evacuated in the form of stool. The second part makes secretion (dhatu) and the third part brings about mental peace. The third itself is very useful to the seekers. This enables the seekers to attain Bliss Eternal. Without understanding this, the

food eaters themselves become corrupt and send the farmers to hell. Hearing this, all the saints were filled with wonder. They began to eat by muttering the *Naam*. After the lunch was over, sitting together, they all spent their time in discussing Vedanta-vichara.

Then Avadhuta, from there went to Mt. Bhadrachala. He saw the temples renovated by Ramadas. `Satpurushas (great men) show Leelas with the help of Paramatma', saying thus he came to the Godavari bank. When Siddharudha was sitting on the Katte (a raised structure to sit on) of Ramadasa, the five *Brahmins* came and asked Siddha, `Swami, which place do you come from? What about Your state and gati? Avadhuta answered, `Continuous is our country. All pervading is our state and motionless is our motion'. But the *brahmins* asked, `We don't understand all this. Explain to us in detail'. Then Siddharudha said to them, `The Reality (the self) is all pervasive. It is not restricted to any place, time, or a thing (parichinna). The self who is a parichinna, has no place. There can no other entity having some other characteristics or qualities as it has. He is the base of all the Universe. This is His state. All going and coming (Gamanagamana) takes place by his order

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and He has no motion'. Hearing this, those Sattvika virtuous men, *brahmins* became calm. Understanding this, Siddha said to them, 'Your chitta (mind) is pure'.

From there Siddharudha came to Karnataka and reached near Bazewad. Siddharudha was sitting on the bank of the river Krishna. A woman came there with great devotion, fell at the holy feet, with folded hands she said to Siddhamuni, 'Mahatma, the moment I saw You I found in You the qualities of Brahmanishta. I know that You are Mahatma by seeing Your calm face. I therefore request You to uplift me'. 'You are impure. You are not competent enough for Brahmopadesha. You are adhikari to do Namajapa. Keep the image of Ishwara and pronounce the Ishwara naam. By doing so, mind becomes pure, then you attain swaroopa jnana', said Siddharudha. That woman said to him with humble words, 'Mahaswami I'm really blessed by Your Grace. I follow Your advice' She fell down at the Lotus feet of Siddha, took the permission and went home.

Then Sadgurunathaa stayed there for three years. He would graze the sheep on the bank of the river. When there was no food to eat, he would drink milk of the sheep or he would eat soft mud. Thus He was spending His time. He would remain peaceful in order to tolerate miseries and cold and heat. From there, having gone to Mangalagiri, he took the prasada of Swami. Keeping the crown on his head, he said, 'O God, victory be upon You'. The poojari (the priest) heard this and said, 'What a surprise this is! Do you bless God?' 'This is not

surprise at all. Gods occupy the place of Saguna Brahma. Nirguna Brahma is the base (*Adhishthana*) of *Saguna Brahma* he himself is *Jnani*. Therefore the Gods desired the blessings of *Jnanis* because with the help of *Jnanis* the temples will be renovated. Even Bhagirathi wanted the dust of *Jnanis* feet' Siddharudha's words brought about Viveka (the power of discrimination) in the priest.

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Thus, Sadguru creates wonderful history. He is wandering in the world with a purpose for the welfare of the world. Here, Shivadas dedicates the ninth chapter of 'Sri Siddharudha Kathamrita' at the Lotus feet of Sri Siddharudha, which burns all the sins by just hearing.