

Sri Siddharudha
Kathamrita

Sri Ganeshaya Namah | Sri
Gurubhyo Namah ||

Chapter 5

**Always He remembered the
Vendant-Knowledge in the mind
Bestowing it on the Truth-
seekers and intense seekers**

Proceeded going on to a pilgrimage

He, then began to raise the seekers
of Knowledge

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He, who is the vital-breath of all beings, who is pervading the whole universe, by whom all the sense-organs get knowledge, who the sense-organs do not know, who being the witness to all the states-walking, sleep and dream, and appears self-luminating, who is beyond all the passions is called true nature (swarupa). He himself is in the form of the world during the walking state. He plays himself within himself and there is no duality in him. Such a great teacher has been incarnated to redeem the intense-seekers. He wanders in the world in the name of Siddharudha.

O listeners, now listen to the narration of the story. In the previous chapter, observing the qualification of Siddha, Gajadanda Swami named Him Siddharudha. He said to Him, 'You've got complete knowledge. You must preach this knowledge to the seekers in order to make it meaningful. For this, you must go on pilgrimage, meet the saints and sages there, discuss with them and preach Vedanta to them'. Then, Siddharudha sought the permission of Gajadanda swami and set off.

Siddharudha first visited Kishkinde and took Darshan of *Viroopaksha*. Having climbed the *Hemakuta* mountain, He felt very happy to see *Karasthala Linga* caves. There He saw a seeker all alone himself sitting in order to attain *Samadhi*. He was attaining *Saptanga Yoga*. Having taken Darshan, he, then

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suddenly went to *Pampa Kshetra*. There he had the darshan of *Viroopaksha*, arrived in *Vasishtashrama* and stayed there for three days. From there, He went to *Gandhamadan* Mountain and *Rushyashram* to see *Sphatik Shile* (Crystal stone). Siddhamuni stayed there for nine days without food to test whether it is *Tapobhoomi* or not. He remained as happy as He was. He established Himself in eternal bliss. He then realized that it had all the qualities of *Tapobhoomi*. From there He then went to *Pampa Sarovar* (Pampa Lake) and bathed there. He took darshan of *Sriram* and saw *Chakrateerth* and *Wali Bhandara*. Then He came to the Chintamani hermitage.

In Chintamani hermitage, He met a number of saints. When He was conversing with them about Vedant-philosophy, one of them said to Siddhamuni, 'What do you mean by *Atma* or Soul?' One who had no knowledge of *shastras* answered, 'All the people identify themselves with their bodies and so, the body itself is *Atma*'. Having heard the words of *Karmatha Bhrahmana*, some other said to Him, 'You have a body. You understand that I'm the body, don't you? You are really the knower and the body is known. Now tell me, who is greater whether the knower or the known? The knower is the answer. When you are the knower, you can't be the body because the body is unconscious and insentient. Therefore, in any way you're not

the body'. Hearing this, he kept quiet. Then the third one said, 'If *Atma* is sentient, the body is insentient. The body therefore is different from *Atma*'. The fourth one questioned Him, 'The sentient *Atma* is bodiless. He also asked whether He has going and coming or departure and arrival. If soul has no going and coming, how does he experience or enjoy pains and

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pleasures and going and coming during three states? (*waking*, dream and sleep) if you accept the fact that *Atma* has going and coming he should be like wind which is insentient but the wind doesn't have pain and pleasure. The mind, which knows pain and pleasure must be *Atma* or soul because mind has going and coming. *Aham* is also there in a gross body and it also experiences pains and pleasures. So, it is certain that mind itself is *Atma*'. The follower of Buddha said to them, 'If there is no *buddhi* (intellect), who will inspire the mind? *Buddhi* itself is the doer of all actions. *Buddhi*, therefore is *Atma*'. Having heard this the disciple of Bhattacharya said to them, 'Buddhi subsides in deep

sleep and bliss alone remains. So, bliss itself is *Atma*'. *Shoonyavadi* said, 'We can't see anything in deep sleep therefore *Atma* is in the form of nothingness'. Hearing this Siddharudha said, 'O *Shoonyavadi*, tell me do you say this with or without your knowledge? If you say '*Nasti*' knowingly, the knower you are, you are existing. So, '*Atma* is ever existing', says *shruti*'. A fatalist said, 'Fate (*Prarabhda*) doesn't leave even *Atmajnani*. In accordance with the Karma's (actions) one has to enjoy joys and sorrows'. Having heard this, Siddharudha said, 'Do you say that joys and sorrows are of senses and sense objects or of mind? If you accept the first doubt, that will be completely improbable because the same sense object gives joys and at times it gives sorrows. For example, a healthy man finds happiness in sense object but when he becomes sick he finds unhappiness in the same sense object. Therefore joys and sorrows are not of senses and sense object. If you say that they are of mind, the quality of mind should not trouble the mind because the heat of fire does not trouble fire'. The disputant

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said, 'If joys and sorrows are of mind why shouldn't they trouble the soul'. Siddharaja replied, 'There is soul in *Mahanidra* (great sleep, *Samadhi*) but there is no entry of mind into *Samadhi*. Therefore the qualities of mind do not trouble the knower of knowledge. The disputant again argued, 'The Karma can't be lessened unless it is enjoyed.' Siddha said to him, this sentence is told for the people who are devoid of knowledge in order to create the fear of Karma. This is certainly unauthorized for knower of knowledge'. Then all the saints and sages clapped loudly saying, 'Siddharudha is really blessed'.

He stayed there for a day. The next day, He went to Tirupati and took darshan of Sri Venkatesh. From there while walking on foot, he suffered a lot physically. But He never moved from the thought of Brahman. His mendicant garb consisted of small loin cloth on His body, His hands were begging bowls and the earth was His bed. People took Him for mad and pelted stones at Him. Some people thought He had become very weak because of ill health. Therefore, they did not allow Him to come near them. They avoided His company and they did not know His caste. Only the *Uttamadhikaris* could understand that He was a great *jnani*. No doubt, He was *Brahmavid*. they gave Him hospitality to be blessed by Him. They took Him home, bathed Him and worshiped Him. Thus ,wandering Siddharudha came to *Shivakanchi* and took darshan of *Parashiva*. From there He went to *Vishukanchi* and saw *Varadaraja* there. On His way, a Barhmin saw Him and thought that He was a *Brahmavid* like *Jadabharat*. He

took Him to his house to worship Him. The Brahmin thought that he would be greatly benefited if he worshiped Him. Siddharudha asked him who really he was. He

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replied pointing at his body that he was a body. Siddharudha said to Him, 'The body is made up of Pancha Mahabhutas, if you separate them from the body tell me what will remain?'. The Brahmin said, 'I'm the wanderer with vital energy and intellect in many worlds' Then Siddha asked him, 'The intellect subsides in deep sleep. Who are you then?' The Brahmin said, 'I don't know' Siddharudha said to the Brahmin, 'I don't know you understand this with certainty but can't say. So you are in the form of knowledge (*Jnana swaroopa*). Hearing this, the Brahmin felt blessed and prostrated at the Feet of Siddharudha.

Then, having arrived in Chidambar, he saw the place of its mystery. As it was a rainy season, the rain bathed Him. The sun rays dried up His drenched body. He Himself never tried to clean His body. People themselves gave Him food to eat and protected His body. He never cared for His body. Whoever bet Him, whoever punished Him, He kept His balance. He took the darshan of *Kumbheshwar* in *Kumbhakshetra* and of *Tanjeshwar* in *Tanjavor*. Then He went to Sri Rangakshetra. On the way a farmer asked Him, 'You look like a dead body but you walk so fast. Suppose you are well nourished, how could you run?'. Siddha replied, 'One cannot get strength from food. Constant *Brahmakara Vratti* gives one strength'. Saying thus he continued His journey. He came to *Madhurai*. When He was entering the temple, a Brahmin stopped Him and said, 'You are a chandala, don't enter the temple'. Siddha said to him, 'Anger Chandala has entered within you'. The Brahmin said, 'If you give me a gift, I will let you go inside'. Siddha said to him, 'See, the desire chandala entered you. Having seen the despondent Brahman, Siddha said, 'The adulterated chandala entered you'. Thus

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you tried to send the one chandala away but you took the three chandalas inside'. Hearing the words of Siddharudha the Brahmin became nervous and said, 'Talking to you, I forgot my bath sandhya etc'. Siddha said 'Karmatha Brahman entered you'. He repented for having insulted the great soul. He confessed his fault and prostrated at His feet. Taking the permission of Siddharudha the Brahman went home. Then Siddharudha entered the Meenakshi temple. Taking the darshan of Meenakshi, He went to the bank of the river where He sat to contemplate.

The moment the Brahmin went home, he remembered Siddharudha and decided to feed Him. So he came back to the river bank searching Sadguru and found Him meditating. The Brahmin said to Him, 'Maharaj, please come to my house for offering' Siddha said, 'O Brahmin, of course I may come and I may eat the food in your house, but it gives you a little merit (*alpa punya*). So bring the offering food hear, you will be fully benefited'. Hearing the words of Siddharudha, the Brahmin went home, brought the food and kept it before Him. Having eaten the food, he blessed the Brahmin and the Brahmin went home happily. Then Siddharudha slept on the sand. From there he went to Rameshwar and in Ramazark He met a yogi. He asked him, 'Which Anga did you achieve?'. He answered I understand that I have achieved Asanang'. Siddharudha was pleased to hear this. He, then went to Dhanushkoti. There he met a man having a bath and asked him, 'Do you take the bath thinking that, your body is cleaned and

uncleaned? He answered, 'The body is not cleaned so I take bath. Then, Siddharudha asked Him, 'How do you understand that the body is not cleaned'. He told him that he understood with the help of Jatakarm etc. Siddharudha

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thought that he was stupid and proceeded to Tirnalaveli. He took darshan of Tirnal swami. He found there one meditating and he was a Karmath. He spoke to him thus, 'To gain the self realization Dhyana is needed. If you meditate continuously subtle thoughts will be quietened. Being quiet desireless you should meditate on God who is in all the creatures and when the mind is concentrated, the goal will be gained. While you go on doing this, your subtle thoughts will be single pointed and the distinction between the Dhyata (meditator), Dhyana (act of meditation), Dhyeya (thing meditated upon) will be lost, and the meditator will be engrossed in the Brahman. From there, He walked to the Totadri

kshetra and there took darshan of Narayanmurthy. Then having taken darshan of Kanchi Narayan in the Tirakaram temple, he stayed there for nine days. There a learned man asked Siddharudha, 'Why don't you take bath etc'? He replied, 'If the individual self (*Jeeva*) performs actions in accordance with strict discipline, he will go to a better world. He undoubtedly enjoys heavenly comforts as long as there good deeds do not exhaust. After the exhaustion, He returns once again to the land of mortals. Having enjoyed a number of pains and pleasures (*Yathayati*), he tries to be free from the bondage of action a cycle of birth and death. The Vedas order Him actions as long as the individual self is not disgusted with actions. If the fire of dispassion goes on increasing, the Shrutis grant him the retirement from the bondage. During the state of *Mumukshutva*, the individual self gives up the karmas. The question doesn't apply to the one who is in the state of Siddha'. Hearing this, the learned man bowed before Siddha and went home. Thus, wherever Siddha went, there he was preaching to the people about Vedanta Path.

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The individual soul attains liberation by mere darshan of Sadguru. He shows the path of fearlessness to the seekers. Following the path and removing their tendencies, they become happy forever. Here, Shivadas dedicates the fifth chapter of 'Sri

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

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Chapter 6
He accomplished detachment and
discrimination in
His previous births