

Sri Siddharudha  
Kathamrita

Sri Ganeshaya Namah | Sri  
Gurubhyo Namah ||

**Chapter 10**  
**Even-minded man sees the**  
**oneness in the world**

Changing itself Brahman remains  
in all attitudes.

His form is Existence-  
Consciousness-Bliss.

If one worships Him devotedly one  
knows one's real nature.

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## Chapter 10

Sri Siddharudh is very kind to all human beings whether they are devotees or lunatics; He is always ready to cross them from the ocean of bondage (a cycle of birth and death). He is the ocean of knowledge. He remains not only as the other bank of the river called Samsara but also as a Guru of the world. When one hears the story of Sadguru, one's sins will be destroyed. If one remembers His *Naam*, exclusively one has no mundane life and is free from the bondage.

In the previous chapter, the listeners heard the unique story told by Sadguru in *Mangalagiri*. While coming down from the *Mangalagiri*, Siddha Sadguru met a *brahmin* named Someshwar in a cave. He was reading mean superman faculties such as *Kukkutanathakalpa*, *Parvatakalpa*, *Moolikarasavada*, *Vashyakarshanadi* etc. Seeing the *brahmin's karmas*, Siddha took pity on him and said, 'O *brahmin*, what karma are you doing? Born in a *brahmin* family, is it right to do such improper actions? You will be ruined by doing such actions. The person, who cuts the *Kalpavruksha* which is in the yard and plants a thorn tree in its place, will be blamed in everyway. If you have no such merits of your previous birth, you can't attain such *shastras*. These things have been written with a purpose to do good works to gain something major. Otherwise that will be a simple act. The persons who perform *shrout* (a ritual enjoined by the *Vedas*) and *smarth* (an act enjoined by the *smruti*) action they go to the heaven after their death. They stay

there to enjoy pleasures. As soon as their merits are decayed, they again come

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back to this world. They have to face the miseries of births and deaths. The people, who perform sinful acts cannot be happy. By such deeds he will definitely go to hell'. Hearing this, the *brahmin* thought for a moment and said to Him, 'O great man, I'm a fool and I didn't understand the distress of these *shastras*. The person, who taught me to read this, did not show me the *leela*'. In return, Siddha replied, 'O *brahmin*, it's your mistake that you've surrendered to him without testing your *Guru*. The *brahmin* asked Him, 'What an atonement should I make for the solution? Siddha suggested to him that he should read the *Gayatri mantra* (hymn twenty four thousands a day) if you do so, you'll get your mind purified so that you attain the eternal bliss'. He then acted accordingly. Saluting at

the Lotus - feet of Siddha, he went to his place.

From there, Sadguru came to *Adavani* by seeing the villages and towns on the way. The *Satpurushas* were gathered in the place called *Balekola* on the hill. Siddharudha got there and stayed for three months. He conducted *Brahma-Chintan* and cleared the doubts of His devotees. Once, the disciple asked Him, 'We usually identify ourselves with the body ('I'm the body' idea). So why shouldn't we identify the *Atma* with body?' Siddharudha said, 'The human body is totally made of secretions. Therefore the body is called *annamaya shareera* (full of food).  
`mÉÇcÉÉiqÉMCü  
mÉÇcÉxÉNuÉiÉiqÉÉlÉÇ  
wÉQûÉ'ÉrÉÇ wÉ...ÓûhÉ  
rÉÉaaÉrÉÑüqÉç | iÉÇ  
xÉmiÉkÉÉiÉÑÇ Ì§ÉqÉsÉÇ  
Ì§ÉrÉÉàlÉÇ  
cÉiÉÑÎuÉikÉÉWûÉUqÉrÉÇ  
zÉËUUqÉç'. One who observes all the *tattwas* in the body separately different from him is called pure conscious, bodiless *Brahmaswaroopa*. One should concentrate constantly on *Brahman* itself. You may ask, 'How was it done? What Paramatma did was: Listen to me, He first decided that the worldly affairs should go on with the help of five elements earth, water, fire, air and ether. Each element consists of five

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*tattwas*. So the body is made up of twenty five *tattwas*, but the body became sluggish. He entered the body in the form of individual soul. The individual soul began to enjoy in all the three states waking, dream and sleep in the form of gross, subtle and *karana* bodies. Thus he observes the three in the form of witness. As such he is, how he is related to body which is made up of five elements?' The disciple asked Sadguru, 'How are the five elements related to the gross body?' Siddharudha replied his disciple, 'The hard part in the body is the earth, similarly the water part is water, motion is air and the hollow part is the sky. If you distribute the body to each element, there won't be body at all. Therefore give up 'I'm the body' idea. Hearing this, the disciple was very much pleased. With folded hands he said to Sadguru, 'Now I understand that I'm pure conscious, entirely different from the body which is composed of five elements and I'm also greatly blessed'. Blessing the disciple Sadguru sent him away. There was a leper man near them. He neared Sadguru and said, 'O Compassionate, You have cleared the disciple's doubts and destroyed his mental disease. Similarly cure my leprosy'. He requested humbly and prostrated at His Feet. Siddharudha advised him *Panchakshari Mantra* and bathed him with holy water and a wonder took place. Leprosy was completely cured and he acquired a divine body. Hearing this wonderful leela, people flocked to see Siddharudh, but Siddharudh left the place.

Visiting a number of villages and towns, he came to Vijapur (now Vijayapura) where he showed a

number of leelas. Mahatma stood for a moment in front of Bangi's house. A man came from the house, saw Siddha and thought that he was able to work as a servant. Having given Him a roti, he ordered him to throw the dung into the dump. Siddha did it without a murmur.

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After sometime the man went inside. Then Siddha went to the other house for begging. The owner of the house thought, 'I got a man to remove slush' He asked Siddha if he wanted a roti. Siddha nodded his head. Immediately, the house holder fetched a half roti, gave it to Siddha and ordered Him to throw the slush out of the door. Siddha did as he told but as soon as the man went into the house, Siddhamuni went away. While resting in *Tasabavadi*, a man came there at night and asked Him if He had not taken the meals. Siddha replied, 'No' Therefore he took Him his home and gave stale rice to eat. Then he told Him to come to the *Jumma Maszid* to watch the dance. There, having given him the

fire torch, the ignorant asked Him to hold the fire torch. Siddha agreed to do so. Siddha said to Himself, 'I'm the greatest because with the help of my own light, the activity of the world goes on'. After sometime, Siddha felt sleepy. Therefore, the fire torch fell down. Suddenly the man grew angry and he slapped on his cheek and again having given him fire torch he made him stand. Then the people said, 'Why are you abusing Him? This is mad we know Him'. Avadhuta said to Himself, 'That's good. *Pratyagatma*, having risen from deep sleep shines the world drama. Similarly having risen from *tamoroopi* sleep I shine this drama. They gave me award by way of beating on my cheek'. Saying so he was nodding his head happily. After the drama was over, he slept on the ground there itself.

Thus Siddha faced great difficulties for many days. He found that he would not get food from any house and so he left the places crowded with people. Going behind the *Bincheep Masjid*, he ate custard apples and he slept on the earth. He never cared for food and clothes and attained complete dispassion. He made a concentrated effort to know the reality

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and his mind absorbed in His true nature. Having seen the state of Siddha, *trigunatmaka* (*sattwa*, *raja* and *tama*) were talking among themselves according to their *gunas*. *Karmatha brahmins* called Him an outcast. The *rajasa guna* people say that he is mad. Women with *sattwaguna* opine that his *prarabhda* (fate) is very bad. His *prarabdha* makes him go away from the company of the people and without food, he has to wander in the forest. Moment of *karma* is difficult to understand. Having heard the words of these women, the tolerant Siddharudha recollects the following experiences.

To the east of Srishail there is a village called Baddeli. Mahatma was sitting in the temple of the village. *Talawar* came and asked him who he was and told him to tell the truth. Not interested in such mundane thought, Siddha kept quiet. So the *Talawar* became angry. He kicked Him and brought Him to the *chavadi* (place the village *panchayat* meets) and told Kotwal to keep him in a dark room. Then the Kotwal went to some other village. Siddha lived there without food for three days. Kotwal came on the fourth day. No sooner did the *Talwar* remind him of the arrest of Siddharudha than the Kotwal ordered to bring him out. Both the Talwar and Kotwal brought the feeble Siddhamuni out. Kotwal asked him who he was and where he came from. No response came from Siddhamuni. The Kotwal came nearer and again asked Siddha the questions but Siddha did not speak. 'This man's body stinks. If we beat Him, he will talk' Thus Kotwal ordered the Talwar. Both beat Siddharudha eleven times. For every beat Siddha

said, 'ॐ नमो भगवते वासुदेवाय'. One *brahmin* saw this. Having seen the tolerance and peace, he thought that this must be a great man. He said, 'Leave Him. I'll take Him my home'. He took Him to his house and he arranged *abhyangasnana* for Siddha (smearing the body with unctuous

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or oily substances). And he fed Him with delicious food. Thus he took care of *Mahatma* for fifteen days. The villagers came to the *brahmin's* house to have darshan of Siddhamuni. He preached *Vedanta* to them and they also felt happy.

While living in the forest of Vijapur, remembering the words said by women, Siddharudha says difficulties in this place are better than that one. Later Siddhayati engrossed in *Nirvikalpa Samadhi*.

All the faults will be removed if one hears the deep story of Sri Sadgurunatha and one gains Bliss Eternal. Here Shivadas dedicates the tenth chapter of 'Sri Siddharudha Kathamrita' at the