

Sri Ganeshaya Namah| Sri Sadguru
Siddharudhayanamah||

Chapter 4
Having dispelled the ignorance
from the world, He showed the
Sun of Knowledge

Great Master acted in accordance
with the tradition

Searching a Sad-Guru, He took
delight in serving His spiritual
preceptor

Attaining Self- Knowledge, He
uplifted the intense seekers.

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Chapter 4

O Siddharudha, God, and Goddesses do rigorous penance with a desire to have Your darshan. Holy water of Your Lotus-like feet is the holiest in the three worlds. You are merciful. Though You are a realized soul, You are in search of a Sadguru to establish disciple tradition. Well, the story reads thus Siddha went all alone by Himself in quest of Sadguru. On the way to His journey, He enquired of the people where saints and sages were. He met some but not satisfied with any of them. He continued His journey. Having visited Hyderabad and *Golkonda*, He went to the great cave of *Timaralanka* and sat there. He did meditation there for many days and attained the concentration of mind. He heard the news that there lived a Sadguru who belonged to *Dakshinamurthy* Tradition in the South. He thought that he would get Sadguru there itself. He, therefore left for *Shrishail*. He met the Suryasimhasana Swami. Having saluted him, he asked him how to attain knowledge and concentration of mind. There was a prolonged discussion between the two. Then Swamiji said to himself, 'It seems that the boy has been practising for many years. That is why, he endeavors to attain self knowledge in this birth, Swami honoured Him and worshiped Him. Receiving his worship Siddha continued His journey.

On His way, He said to Himself, 'Sadguru must be the knower of Supreme Spirit and must be expert in *Veda Vedanta*.

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Besides these, He must be able to interpret the meaning of the Upanishads' Wandering in the place of *Rachoti*, He took *darshan* of *Veerabhadra* and *Navanandis*. He, then proceeded to the south. He never cares for His body pains. He punishes His body by giving up food etc. He gets His mind (*chitta*) purified by sacrificing all the tendencies. He meditates upon Sadguru in His heart. In fact, He is agitated to take darshan of Sadguru. Siddha says in His mind, 'Why doesn't Sadguru give me his darshan? O Sadgurunatha, have mercy on me. Show me your *Sagunaroopa*'. Thus agitated Himself, He fell down in a faint. It appeared like this Sadguru embraced Him and said, 'Son, don't loose your heart'. Soon Siddha opened His eyes, but he did not see anybody. Fallen on the ground, He said, 'O merciful Gurunatha, the reason I don't know why you test me so much. Where have you hidden escaping your dear son? Come soon and give me your *darshan*. I want to see your feet for which I am worried day and night. I have travelled many places to find you. From now onwards be kind to me. Give me your darshan. Having removed my illusion, show me the path of Brahman. O Sadgurunatha, who is there to protect me from the ocean of bondage (*Bhavasagara*) except you? If you don't give your *darshan*, I'll not move forward. I'll die keeping my mind in you'. While speaking thus tears were

rolling down His cheeks. The kind
Sadguru came in disguise of an old
saint, holding by his hand, he said
to Him, 'O my son, who are you?'
Siddha replied, 'O grandfather,
however I tried to find Sadguru I
didn't get him. O Deva, I've
surrendered myself to You. Show
him to me soon. If not, I'll die'.
Hearing these words, he said to
Siddha, 'You are really blessed.
You yourself have captured the
Guru. Worldly people want to seek
senses and sense objects but You

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are searching a Sadguru. You will
meet him soon'. He advised Him to
go to *Gudaganti*. That is the place
where Gajadanda Swami is living.
He is a *Shrotreeya Brahmanishta*
Guru. Accordingly, Siddha came to
Gudaganti and stood at the gate
waiting for *swamiji*. After *Linga*
pooja, *Gajadanda swami* came out.
Seeing him, suddenly Siddha
prostrated before him and said, 'O
Sadguru, you are the light only.
You are beyond space and time.
You are a great comfort to all. You
are the supreme and the witness.
Your form is as complete as the
sky. You are beyond mind and
intellect. *Trigunas* don't cling to
you. O Sadgurunatha, you have
come to redeem us from sins. I
have surrendered to you. If you

don't uplift me I'll be engaged in a gross, mortal, material vesture. Please, show me the way'. Hearing Siddha's words, Guruji though disturbed, in order to test His devotion and faith, said, 'Step aside'. Having neglected Him, Guru left Him. Then Siddha began to serve the Guru. He worked as a stable - boy and swept the yard in front of the *matha*. He bought water for the bath of His guru and fuel-wood to prepare food. He washed the utensils and clothes of his guru. Besides these, he served the other disciples of his Master. Wherever he saw the Master, He prostrated before him and stood with the hands folded. At about noon, he used to go to the village for begging food. He always ate the food that he begged, but he never ate the food given by others in the Guru graham (*matha*). He never took care of his body pleasures and accepted the clothes given by others. He listened to the *shastras* everyday with great respect.

Once a great scholar of the court came to Gajadanda Swamiji. At that time, the discourse was going on. The *Vidvan*

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was nothing but Subbayyashastri. He was a great scholar of his time but conceit. Addressing the audience he said, 'Nobody is there to interpret the word, '*Upanishat*' and who is *adhikari* to read it?' The audience were dumbfounded to hear his words. Swamiji thought to himself, 'This is insolvent' He decided to destroy his adamancy. In the meanwhile, Siddha stood up with folded hands and requested politely, 'O Mahaswami, if you order me, I will refute the words said by him' Gajadanda swami agreed. Then Siddha said to Shastriji, 'Union of the individual self with Super soul (*Parabrahman*) is called Upanishad. This is known as the study of *Brahman*. Swami asked Siddha, 'How do you call *Upanishad Vidya*?' Siddha replied, '*Upanishads* themselves are the knowledge of truth because the study of Upanishad leads the *Mumukshus* to control their sense organs and get purified when they hear the Upanishad sentences through Guru. They become enlightened or realized. Then, their ignorance will be dispelled. Therefore Upanishads are called *vidya*. Both Upanishad and *Jnana* are identical, mean the same because they can eradicate ignorance. So, all the *jeevas* are *adhikaris* to knowledge. Study of *Upanishads* is quite common to all'. Hearing the learned lecture on Upanishad, Swami was greatly surprised. Swami exclaimed with joy, 'The boy was not an ordinary one. He has meditated for many births. This *Bramhavidya* has been gained from many births. Otherwise such knowledge at this age is very rare'. Subbayya Shastri went back. Siddha occupied his seat in the corner as usual. Siddha's

knowledge of the *shastras*, his service and simplicity made Gajadanda swami happy. He felt proud of his disciple.

That day, Gajadanda swamiji told Siddha to sit near him during the time of *Shravana*. He was telling Him important

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thoughts about Vedanta with love and affection. One day Siddha asked Swamiji politely, 'What's the mark of a person who has decided the meaning of Shat *Shastras* (six *shastras*)? Gajadanda swamiji said, 'O disciple, listen to me carefully. The mark of a person who has decided the meaning of shat *Shastras* is he attains *Brahmatma Bhava* bereft of fear, doubt etc'. Siddha continued to ask him, 'How unity happens in *Aham Atma, Dwaita Vidya* (study of duality)?' Swamiji replied, 'Where there is *Jeeva Bhava* (body conscious) for individual soul, there is *Dwaitabhava*. If one has no body conscious, if he sees his body as

others, he experiences the unity of
Jeeva and *Atma*'.

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In this chapter advice of Sadguru to
Siddharudha has been narrated. The
intense seekers certainly cross the
ocean of bondage (the cycle of
birth and death) by hearing this
story. Here, Shivadas dedicates the
fourth chapter of 'Sri Siddharudha
Kathamrita' at the Lotus feet of Sri
Siddharudha, which burns all the
sins by just hearing.

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