

**Chapter 8**  
**It is not enough to attain**  
**scholarship by reading *Shastras***

I salute the one who attained his  
true nature

The one who attains Brahman

The one who sees equality in all.

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Kathamrita

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## Chapter 8

Sri Siddharudha is very kind to His devotees, and He removes the ignorance of even non-devotees instantly. Having involved them in a devotional path He removes their disparities, makes them attain eternal bliss. In the previous chapter it was stated that the diseased Brahmin was cured by the Panchakshara Mantra. From there, He went to Kedar-Ghat to have a darshan of Kedarlinga. Then He came to Jangamavadi. He visited the Manikarnika temple, took the darshan of Devi in the Annapurna temple, next He went to Surabhandalinga Griha, then after coming to Brahma ghat, went down to the river and did *achamana* (Vaidika karmas) and came to Dasha Ashwamedha Ghatta and sat down in the temple. He thought to Himself, 'Brahma (Prajapati) had done ten Ashwamedhas in this place. That is why this Ghatta was called Dasha Ashwamedha Ghatta. I'm the adhishtana (seat) for the birth of all creatures. I'm not different from Brahma', saying this to Himself, Siddha sat there to think of the whole soul (Shiva) with a purpose to soothe various tendencies.

At the same time Mahadeva Shastri came there with a group of his fifty six disciples to teach them logic. He said to his disciples (Sutra)

SiurÉ aÉÑhÉMüqÉi xÉÉqÉÉlrÉ  
ÌuÉzÉâwÉ xÉqÉuÉÉrÉÉpÉÉuÉÉÈ  
xÉmiÉmÉSÉjÉÉiÈ | iÉ§É  
SiurÉÉÍhÉ mÉ×ÍjÉurÉÉmiÉâeÉÉâ  
uÉÉruÉÉ MüÉzÉ MüÉsÉ  
ÌSaÉÉiqÉ qÉlÉÉÇÍxÉ lÉuÉæuÉ |  
ÃmÉÉÌS  
cÉiÉÑÌuÉiÇzÉliÉaÉÑhÉÉÈ |  
EiÉÇfÉâmÉhÉÉÌS  
mÉÇcÉMüqÉÉiÍhÉ | xÉÉqÉÉlrÉÇ

Ì²ÌuÉkÉÇ  
ÌuÉzÉâwÉxiuÉlÉÇiÉÉÌuÉuÉ |  
ApÉÉuÉ¶ÉiÉÑÌuÉikÉÈ |  
iÉ§ÉaÉÇkÉuÉliÉ mÉ×ÌjuÉ

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xÉÉÌ²ÌuÉkÉÉ ÌÉirÉÉÌÉirÉÉcÉÇ |  
ÌÉirÉÉ mÉUqÉÉhÉÑÃmÉ ÀÌÉirÉÉ  
MüÉrÉiÃmÉ | mÉÑlÉÎx§ÉÌuÉkÉÉ |  
zÉUÏUâÌlSirÉ ÌuÉwÉrÉ pÉâSÉiÉÇ |  
zÉUÏU qÉxqÉSÉlSÍÉqÉÇ CÇlSirÉÇ  
aÉÇkÉaÉëÉWûMÇü bÉëÉhÉÇ  
lÉÉxÉÉaÉëuÉliÉi

ÌuÉwÉrÉÉâqÉ×imÉÉwÉÉhÉÉ lSÈ ||.

Thus, when Mahadeva Shastri was  
advising, Shastri named Jagannath  
Bhatta brought his seventy two  
disciples. He taught Gautamoktanyaya  
to his students. He said to them,

`Eternity is achieved by the right  
knowledge of these sixteen categories:

- 1) The means of right knowledge, 2)  
The object of The right thing, 3) Doubt,
- 4) Motive, 5) Example, 6) (Three)  
Theories, 7) (Five) Factors of inference,
- 8) Cogitation (Tarka), 9) Conclusion,
- 10) Discussion (Vaada), 11)  
Disputation, 12) Wrangling (vittanda),
- 13) Fallacies (hatavaabhas), 14)  
Casuistry, 15) Futile Rejoinder and 16)

Clinchers'. The moment he heard the words of Jagannatha Bhatta, Mahadeva shastri shouted, 'xÉmiÉæuÉ mÉSÉjÉÉiÉ' (only seven things).

Jagannatha Bhatt, 'AWÇû zÉÉâQûwÉmÉSÉjÉÉiÉ iÉiuÉ¥ÉÉiÉÉiÉxÉäârÉxÉÉÍkÉaÉqÉ CìiÉ lrÉÉrÉzÉÉx§É ÌÉÃÌmÉiÉâ iÉxqÉÉiÉç iÉjÉÉ xÉmiÉæuÉ CìiÉ SØ¹âxÉÌiÉ' but Mahadeva Shastri said, 'You say that there are sixteen things, but they are included in our seven things'. When they were arguing with each other, Avadhuta Guru thought to Himself, 'These two are discussing non-self things. If they waste their life in this useless talk, they never attain eternity (self), what should I do? I must make them think of *Nitya vastu* (eternal bliss) and so He said to them, 'O great scholars, when you think of wealth, quality etc, will you become their forms? Or different to them?

Identifying yourselves with them is not good because the non-self things are Jada (inertia), but you are Chaitanya (pure consciousness). Therefore your consciousness is different to them. As you are consciousness, you are in-

different to Brahma Chaitanya. Otherwise it will be contrary to the *Ekameva shruti*. If you say

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this, in-difference remains only at the time of Jnana (knowledge), ever readiness of Brahma may disappear. Therefore, one should say in-difference is continuous'. Having heard this, those scholars said, 'With the help of Karmopasana (action worship), one gets liberation'. The answer given by Siddhanath was, 'ॠÉÍÉÉSâúÉíÉÑ MæüüÉsrÉqÉç'. In this shruti, the word 'Evam' indicates that liberation is not possible without the assistance of knowledge and from the word 'TU' all the inertia actions become active. The fact is that it is Jnana alone that helps one to attain Mukti (liberation). Hearing the words of Sadguru, the *Shastris* talked to each other, 'This is Shrotreeya Brahmanishta. He is very firm in the experience of God by the Grace of Ishwara'. With folded hands, both said, 'Ours is only bookish knowledge. We have not yet enjoyed the fruits of knowledge'. Siddhanatha gave them deeply appealing answer, 'This is Tarakopadesha (liberation giving mantra). Therefore, the meaning of all *shastras* should be coordinated in Tarakopadesha. The scholars should not make decisions. This is the opinion of *Parashiva* who is the author of the Vedas'. The scholars saluted the Siddharudha, and they went with their disciples.

But three of the disciples of Shastris came back and said to Siddha, 'We don't like the way you preached about Brahman because the mind subsides because of indirect and unheard words. And there won't be any cordiality'. Siddharudha, being merciful to them he asked, 'Well, which one subsides, whether the mind or Jnana? Jnana never subsides

because you understand when you say jnana absorbs, you prove the goodwill of knowledge'. Hearing thus, the disciples said, 'Your saying is something like the poor becoming a King' Yativara Siddha

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answered, 'Your words are something like Pitta diseased King becoming a Talawar (village policeman). Thus you are under the delusion'. Then the disciples said, 'Your understanding is one and ours is another' Siddharudha replied, 'As the sky is neutral to both day and night, so is the self. Therefore the self is as clear as the sky. They told Him that they did not enjoy such experience. They further questioned Him why they had not got such experience by bookish knowledge. Siddharudha said, 'Learning (scholarship) makes one proud. The scholars who are proud of their knowledge will be born as Brahma *rakshasas* in next birth'. They were frightened by these words. They said, 'We give

up the study of logic and surrender  
at Your holy feet. We have  
surrendered to You. And we should  
attain Brahma *swaroop*'. Siddha  
said, 'If the mind is purified, by the  
Grace of God, let it be so.'

Then, after coming to Ahalya  
Ghatta, Siddharudha rested there  
for some time. He visited places  
like Narada Ghatta, Chousatti  
Ghatta, Pandeshwara Ghatta etc.  
Besides these, he saw  
Mahasimhasana Ghatta and there  
He entered the temple, had the  
darshan of the image. Then, seeing  
the Yaksharaja Ghatta, He rested  
there for some time. He then went  
to Nanga-Ghat and sat there.  
Seeing Siddha a Nanga (naked)  
sadhu asked Him, 'A person who  
wears clothes always worries and  
he has no happiness. You, being a  
sadhu why are you wearing  
clothes?' Siddharudha in reply said  
to him, 'You have given up under-  
garments (dressing). Tell me does  
the joining of Indriyas and senses  
make you unhappy or not? Heard  
this, the Nanga sadhu said, 'We  
solve our mundane pain with the  
help of toleration' Siddha replied,  
'So toleration became the means.  
Dressing etc

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cannot become the means of happiness'. Then the Nanga went saying, 'mudiwana dil shiyana' (tongue foolish, heart wise). From there, Avadhuta came to Ramanagar which is known as Vyasa Kashi and sat on the bank of a tank there. He took rest for a while, went to the Girija temple. The priest of Devi came there. Seeing Siddharudha he said to himself, 'It seems that the guest has not eaten food for many days, his stomach has stuck to his back'. Siddha heard this and began to think, 'In ancient times, Vyasamuni fasted for three days in Kashi. When he trifled Kashi, Vishveshwara cursed him to be out of Kashi. Similarly the same thing happened to me. I also fasted for three days. I'm now out of Kashi. Let me see whether the servant of Prarabhda (Fate) supplies food'. At the same time the priest came and asked, 'O Guest, who are you?' Siddha answered, 'If you know what you are, that I'm' Then the priest asked, 'Do you eat the food?' Siddha replied, 'If you eat, I too'. The priest requested him to come home. Then Siddha told him to bring the food where the guest was which would benefit the giver. Having gone home the priest brought the food that had six tastes. Then, both of them had enough of food and so they shared the food with others.

From there Siddha went to Panchakosha Pilgrimage. On the first day, He saw Kardamesha established by the King Janaka. On the second day having taken the darshan of Bheemachandi Devi, He saw Gandharvasena linga, the Paschimadi linga etc there. On the third day, He saw Shadayat in Ayodhya and on the fourth day He

continued His journey seeing the images of Pandavas. Finally, after having bathed in Kapiladhara Teerth, He saw Siddhakari linga etc and Swarga

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Faladayini. He saw a group of Shakti (Goddess) such as Nirvashya, Sarvasundari, Buddhi, Swadha, Swaha, Mahanidra etc. Thus having completed the Panchakosha pilgrimage, He sat at a particular spot. At that time, a man was carrying fried flour. He saw Siddhayati sitting there and he gave him a handful of fried flour. When Siddha was about to eat, just then a man brought curd and he gave it to Siddharudha. He mixed both the flour and the curd and ate it.

While going to Prayag Siddha said to himself, `The person who has no strength to travel he should pronounce all the *Naams* (names) of Sukshetras (holy places) with

great reverence. As they are the names of *Paramatma Vacha* (expressive), devotees who pronounce the *Naam*, they become form of *Paramatma*. While in Prayag, Siddha saw the people bathing and some others were drowning the Lingas brought from Rameshwara and some others were carrying the pitchers filled with water. Having seen all this, Siddha said to himself, 'God will be pleased by all these actions. They become uttamadhikaris'. Later, having gone into the fort and taken the darshan of Sangamanath and seen the source of Akshayavata, Siddha went to Moghal Sarayi. While entering the village, clouds gathered in the sky, soon it began to rain. Siddha rushed towards a big house for the shelter and sat for a while. The security came there and asked Him why he was sitting there. Siddha told him that he thought that it was a travellers' bungalow'. Heard this, the security told Him that he was a fool. He also told him the rich man was living in that big house. The rich man heard the dialogue that took place between the two. The rich man said, 'Swami, why do you call this house a travellers'

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bungalow'. Siddha asked him, 'Who lived in this house before your birth?' He said, 'My father' Siddha asked, 'Before him who lived'. The rich man said, 'My Grandfather' Siddharudha said, 'One after the other lived in this house. If we think everyone lives for a day, everyone lived in this house for one day. Hence, this is a traveler's bungalow and what else? The rich man was greatly surprised and said to himself, 'This is really a great soul. I'm really blessed' Greatly repentant, he fell at the feet of Siddharudha. Holding Him by his hand, he took Him inside the house and made Him sit on a suitable seat. He worshiped with *Shodashopachara* and made obeisance to Siddhayati. The mother of a rich man was suffering from belly-pain for three months. The rich man requested Sadguru to cure her illness. Seeing the suffering woman, Siddha said, 'This is the fruit of action (Karma Phala) done in the previous birth. Meditation on Shiva, mental worship etc help to destroy action or when she drinks Padodaka (water hallowed by washing secret feet) action will be repentant and this disease will certainly be cured' Having heard this, the rich man felt happy and said, 'Swami You Yourself are *Mahatma*. We are really fortunate to have You. Let my mother drink Your Padodaka, she will be free from the disease'. The padodaka was placed on her face. Soon, she calmed down and sat on the mat. She neared Sadguru and said, 'Swami by the Grace of Your Lotus feet, I'm contented' She fell at His feet. The rich man treated Him with delicious food. Siddha took in moderation, washed his hands and stood up. He made a soft bed for Siddha to sleep on.

Siddha thought to Himself, 'I don't want any upadhis. Rice to eat, stony and thorny bed to sleep on and motion by my feet all these things are dear to me. From this, stoical takes place during pains and pleasures' Siddha got

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up early in the morning. Without telling anybody he went to Gaya and sat in the temple of Shiva.

The ears become sacred by hearing the wonderful stories of Sri Siddharudha. The sin vanishes by its continuous hearing. Here, Shivadas dedicates the eighth chapter of 'Sri Siddharudha Kathamrita' at the Lotus feet of Sri Siddharudha, which burns all the sins by just hearing.

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