

Chapter 1

O Lord Siddharudha, victory be unto You. You act in the forms of the God Ganesh and the Goddess Sharada. You are beginningless and endless. Composition of this holy book must be done easily by Your Grace alone. When You incarnated as Jnanadeva, the buffalo pronounced the Vedas through Your Grace itself. In this way You make me compose this stupendous story through my hands. By Your Grace a lame crosses a mountain, a dumb man talks and a blind man sees the wonders of the world. You are such a great man that I cannot describe Your glory. You always not only stay in Your real nature but also act in various forms. You make us dance through Your wonderful *Leelas*. When You ordered jokingly, even the great stone began to tell the meaning of the Upanishads. You create the world in the form of Brahma, preserve the world in the form of Vishnu and destroy the world in the form of Rudra. You are one with Brahma, Vishnu and Rudra. If one pronounces Your *Naam* with love, one's obstacles will run away. Describing Your sacred life story, delights me. Being such a kind Sadguru You have ordered me to write Your biography in order to uplift me. Having made me an indirect cause or an instrument, You Yourself make me tell Your story. You make me move as a loving mother makes her child move. I salute at Your Lotus-like feet by dedicating my *thrikaranas* (body, speech and mind). I also salute at the Lotus feet of the saints who have been favourites of Sri Siddharudha. My salutations be unto the feet of the saints by

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whose Grace *Jeevas* cross the ocean of bondage (the riddle of life and death) and whose service the God Shiva does happily and from whose mouth Your *Naam* is produced day and night irrespective of brahmin, outcast, shudra etc and *Shripati* (an epithet of Indian God, Vishnu) himself serves such people. I salute Sri Kabiradasa who wrote the first half of Sri Siddharudha's story and who is the much loved disciple of Sri Siddharudha.

O listeners, listen to the story with your undivided attention. In the first half of the story it was said Stayed at his Siddhashram, in Hubballi, Sdidharudha would protect His devotees. He would give instructions in both temporal and spiritual matters and make them happy by enabling them to

snap the river of bondage (a riddle of life and death). He was expert in all *shastras*. He would expound the meaning of all darshan *shastras* of the world. He would conduct discourses both in the morning and in the evening. To listen to His wise words, four kinds of devotees used to come to Him. Having tested their Adhikaratwa (qualification), He would give them a suitable advice. Firstly, the people of mundane life come to Sadguru to ask for wife, husband, son, wealth etc. They wish to have them to be happy. Sadguru takes pity on them and also advises them to do '*Naamasmarana*' (remembrance of *Naam*) in order to get the desired object. They also do as Sadguru ordered. Having achieved worldly things, they worship Sadguru with love and affection. In this way they get their mind purified. Now, the second adhikaris these are suffered a lot in the ocean of bondage. Living in the mundane existence, they aspire for liberation (freedom from birth and death). Such devotees surrender themselves at the Lotus-like feet of Sadguru and earnestly request Sadguru, 'O Prabhu, save us, save us. Absorbed in *Samsara* (mundane existence)

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we toil a lot. We know that the world is worthless, and it is full of sorrows. But we can't abandon this world. Therefore, show mercy on us and liberate us from the bondage of birth and death'. Hearing these words, the kind Sadguru instructs to do *Shravana* and *Naamajapa* (hearing and repetition of *Naam*). In this way, they get interested in hearing and repetition of *Naam*. Naturally, they loose interest in the mundane existence. They will be in a dilemma as to whether to accept the *prapancha* (mundane existence) or the *paramartha* (spiritual life). Agitated for some time, finally they give up mundane existence.

Having completely abandoned mundane existence, the third *adhikaris* live in the hermitage of Guru. They serve Guru devotedly. They follow the instructions of Guru. They go for alms and submit the alms at the feet of Guru. They eat the food given by Sadguru and they spend their time only in the company of Sadguru. Thus, they get the opportunity of listening to Sadguru. After listening to the discourse, they discuss among themselves. Then sitting in a lonely place, they do *manana* (contemplation). Their lust for senses will be lessened by the Grace of Sadguru. The reason is their constant reflection and listening to Guru. Now, the rare *uttaradhikaris* reflect and contemplate on the true nature of Self constantly for a long time. Thus they get their mind purified and attain *soham bhava* 'I am that' idea. Sadguru advises such disciples the communion of Soul and Super Soul which is difficult to understand. Through the Grace of

Sadguru the *uttamadhikari* will attain endless bliss and peace.

In this way, four kinds of disciples come to Sadguru. A large number of people come to Siddharudha from far off places to satisfy their wishes. Having tested them, Siddharudha also gives them a piece of advice according their

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abilities. The devotees satisfy their desires through the Grace of Sadguru and they go back to their places. At this time Sri Siddharudha looks like living in Hubballi, but He is present everywhere. This all pervasiveness of His is expressed by His devotees. He appears in the places of His devotees and removes all their miseries. Being worshiped by them, he leads them to the path of Super Devotion. Thus, they are uplifted. At that time, Siddharudha showed many Leelas to His devotees. I begin to write His wonderful stories, parables and teachings according to his order. They will give peace and happiness to the devotees who are afflicted with sorrows and heavily loaded

with the miseries of mundane existence. If these teachings of Sri Siddharudha which are as interesting and instructive as Vedic lore are listened and contemplated, the devotees will get what they desire, viz, union with Brahman, bliss of meditation etc. Sadguru has blessed this work. Sadguru Himself makes me write this book both for *adhikaris* and *non-adhikaris*. The writer has become a pen in His hand. Similarly while writing this work, I will be like a pen in the hands of Sadguru. I am His only an outward instrument. He Himself enters my body and will write His own life. In this Kathamrita the things, which are good are His and the bad ones are mine. `Sri Sidharudha Kathamrita' deals with *Dhyana, Bhakti, Jnan, Dispassion, Self surrender and Self realization.*

At this time, the listeners say, `O speaker, first narrate the first half of Sri Siddharudha Kathamrita in detail, and then begin the next last half. Now we wish to listen to the first half'. So, I narrate the first half in twelve chapters for you. Listen to it carefully. Here, Shivadas dedicates the first chapter of `Sri Siddharudha Kathamrita' at the Lotus feet of Sri Siddharudha, which burns all the sins by just hearing.

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**Sri Ganeshaya Namaha| Sri
Sadguru Siddharudhayanamah||**