

## Chapter 21

O Sage, Trust of all beings, Your natural state is beyond the Vedas and it is called *Chit-Swaroopa*. Though Your *Chit-Swaroopa* is full of the world, it is neutral and it does not cling to merits and sins. *Nirvikara chaitanya* is beyond the words. A seeker who has not attained Pure Knowledge (*shuddha-jnana*), to him the world appears to be true. It is Knowledge alone that helps one to attain self realization. The greatness of *Brahma jnana* (knowledge of Supreme self) is stupendous, even Shankar-Parvati cannot understand. How does *Jeevatma* understand it without the Grace of His Sadguru? Duality can be expelled by the knowledge of self. One attains bliss when one has no sense of duality. Then *Jeevatma* becomes *Paramatma* in which there is no coming and going. Mind does not reach the formless state with the help of the yoga of body conscious. It has the habit of wandering in names and forms. So it fears to go to the formless (*nirguna*). Sadguru makes His disciple think of *Naam*, he does continuous practice. So the sense of duality which is present in mind goes out. *Adwaita bhava* or thought in the form of Sadguru will be formed through thinking alone. Then *Soham* thought will be produced. Then one should organize it in all places on names and forms. Thus, one should practice it daily and he definitely feels the presence of formless *Chaitanya*. This feeling of Nirguna brahma makes the seeker understand his real nature. Therefore being different to his body, he sees the gross, subtle bodies and having joined his witness, Chaitanya comes to his

original place. He thus speaks to himself, 'I always live in this way.

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Really, I never change and during that time, if I want to see the world, it is anywhere, it cannot be seen. Besides this, the world is never formed and it cannot be seen as a city in the sky. *Chitta* remains in his own real nature. If he wants to see the world with his open eyes, he cannot see anything except his own nature. The world looks as his body to him. Women, son, wealth etc look in the form of his own self. If mind is applied to the Nirguna, the seeker will attain *turiya* state. In this, nothing remains except pure bliss. This state is called knowledge. Complete happiness emerges from the heart. If one wants such happiness, one should surrender himself to a Sadguru. If he is Graced, one would achieve *brahmaroopa*. O listeners, hear this

elegant story. By mere listening to it one will get self realization.

There was a *Brahmin* called Ramanath in the holy city of Hubballi. He had his wife named Krishnabai. They were doing preparations for *Upanayana* (investiture with the sacred thread) of their son. Krishnabai came to her husband and said to him, "At the time of our son's Upanayana we should invite Siddharudha to our house, worship Him with reverence and after that we should perform the Upanayana. Because, before this son's birth, two sons died suddenly, soon after their birth. Then I worried greatly about the survival of the children. Someone told me to surrender at the Feet of Siddharudha and seek His blessings. When I was carrying this son I went to Siddhashrama and prayed, 'O Sadgurunatha, my children died very young. Please bless me with a son with a long life, and at the time of his *Upanayana*, I'll invite You to our home and worship You. Therefore show me mercy and fulfill my desire'. Having heard this, He gave me His blessings. I then saluted Him and I came home. My son is still alive because of Siddharudha's blessings. Therefore before Upanayana we should bring home Siddharudha and worship Him with *shodashopachara* (the sixteen ways of

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doing homage to a deity) and send Him back to matha with clothes and gifts. If we worship Him in this way, our son will be benefited". Therefore keeping this in your mind, you should do this. This is my prayer to you'. Enraged Ramanath said to his wife, 'To ask for religious vow, didn't you get any other God here? We are *Brahmins*. You did a religious vow (*harake in Kannada*) in the name of a shudra? If I bring Him into my house, the *Brahmins* laugh at me. Now leave this stupidity aside. We worship God here'. She pleaded with him but he did not listen to her. Then she sat in isolation and shed tears. She prayed, 'O Kind Sadgrunatha I am helpless, having got into my home fulfill my religious vow. My husband does not agree. Please don't get angry with me and save my child'. Thus speaking Krishnabai remembered Siddharudha in her heart. Suddenly He presented Himself before her, assured her and she felt happy. At the beginning of the Upanayana, in order to worship God Ramanath went to God-room with articles of worship. He saw a wonder there. Where there was an idol of Krishna, there, there was the idol of Siddharudha. Seeing this miracle he deluded himself. He then said to himself, 'This must be the work of my wife. In order to satisfy her wish, she might have placed the idol of Siddharudha in the place of Krishna!' He grew angry and shouted, 'Why did you remove the idol of Krishna and place the idol of Siddharudha?' She said, 'I don't know anything about it'. Seeing this wonder she thought that the merciful Siddharudha blessed her. He opened the casket and found the idols kept in it Ganapati, Vitthala and Saligram looked like

Siddharudha. Seeing this wonder, he came to a conclusion that Siddharudha was God incarnate. There was no doubt in it. So he immediately went to matha and requested Siddharudha to come to his house. Krishnabai put a divine seat and had been waiting for Siddharudha. As soon as she saw Him she felt very happy. Then she made Him sit on the divine seat and

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put her head at the feet of Siddharudha. She said to Him, 'O Kind Sadgurunatha, we don't understand Your greatness, however You protected us'. Ramanath came and saluted Him and worshiped Him in a suitable way. Offering Him a gift and divine clothes Ramanath sent Him in the *tanga* to the matha.

The story ended here. Now try to understand its secondary meaning. Ramanath himself is a Karmatha Brahman (exclusively devoted to the performance of religious rites). His wife is sadbuddhi (good intellect). She delivered knowledge-inspiration twice but they had no Guru's Grace and they died. She surrendered to Sadguru

before she delivered the third son. The son survived by the Grace of Sadguru. Sadbuddhi requested the Jeeva (her husband) to bring Sadguru home. But Jeeva refused her request because he thought that his religion would be sunk if he invited a shudra to his house. On account of his nature to perform religious rites, he found Sadguru in the form of Krishna and other Gods. His hatred vanished and turned into pure love for Sadguru. He then invited Him to his house. Jeeva worshiped Him with love and affection. Both inwardly and outwardly he became full of love. When advice was established in his heart, his mind got purified. Then, Jeeva dedicated a gift as devotion and cloth as a love to Sadguru. Thus, he got *samana jnana* (equal knowledge), which dispelled dwaita-thought. The reading of Sadguru charite makes one's mind remain the same in all.

O listeners, listen to an interesting story in the next chapter. By mere listening to it joy fills in the three worlds. Here Shivadas dedicates the twenty 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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