

**The mind, immersed in the
flames of worldly affairs cannot
attain peace**

The moment he earned the favour
of Sadguru, he gained Bliss.

The great Master will grant His
knowledge

To an intense seeker who has
surrendered himself to Sadguru's
feet.

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Chapter 51

O Siddharudha, Auspicious One, all the eight directions have been pervaded by Your fame. If I try to describe it in words, I will become a failure. If one wants to see Your true nature, You Yourself appears in all forms. We have been deluded without understanding this knowledge. It is the mind that seeks happiness through senses and objects of senses, but instead of becoming happy, it becomes more and more miserable. Therefore the mind has long been trapped by the bondage of ignorance. Likes and dislikes arise in one's mind. So, it becomes diseased due to the attachment to mundane matters. Seeing different names and forms the mind establishes in Maya or Prakriti. It does not refrain from Maya or Prakriti even for a second. But at the end of life, somehow one realizes that one's efforts to be happy depending on the world are futile and they cause misery. Then, one thinks of crossing the bondage of *Samsara* and becoming eternally blissful. Having disgusted with the mundane life, he seeks the company of the *Sadguru*. He begins to think as to what is right and what is wrong, what is permanent and what is not with the help of discrimination. The discrimination leads him to dispassion. Achieving the highest renunciation, he destroys himself all his impressions of the senses. He surrenders completely to *Sadguru* giving up his body-consciousness. ('I am the body' idea). Serving *Sadguru*, hearing of

Vedant etc, make his mind highly tranquil. Until now, it is the function of apar-vairagyha. The next one is

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para-vairagya (the highest renunciation). The seeker gaining this, he will vanish all his impressions. When a vessel filled with water is kept on the oven and the water boils as long as there is fire below it. If you remove the fire, the boiling will cease but the temperature of water remains for some time. If you remove such temperature quickly, you need some cold water. The hot water becomes cold with the company of cold water. Similarly, this material body filled with water is kept on the fire of inclination. The individual soul cannot be happy as long as he keeps the company of inclination. So, the individual must give up the company of inclination. The tendencies (Vasanas) are always dormant in the hearts of the individual souls. At that time, *Sadguru* comes to our rescue as

cool water and removes the temperature which is in the form of vasanas (tendencies). And this process is called *para-vairagya*. The highest renunciation is possible only in the company of *Sadguru*. One can understand his true nature through the advice of *Sadguru*. The listeners asked a question-who gained *apara-vairagya* and who gained *para-vairagya*? Now, hear the story to get the answer.

There were two disciples named Khasagat and Nirvanappa at Siddhashram in Hubballi. I, first tell you the story of Khasagat who was *Apar viragi*. He gave up his body-consciousness and achieved Siddha-bhakti (devotion). He was the native of a village called Talikoti. He left his home. Having surrendered himself to *Sadguru*, he achieved Bliss Eternal. He burnt his body consciousness and retired his mind from the association of senses and sense objects and attained the Grace of *Sadguru*. He came to the presence of Siddharudha and prayed to Him, 'O Sadgurunatha, give me a place at Your Lotus Feet other wise what will be my state?

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I am tired of mundane existence.
Keep me at Your Feet. Then only
my life will be fruitful and
ignorance will be removed'.
Hearing these words and observing
his qualities of renunciation,
Sadguru felt happy and allowed
him to be with Him. That day, he
went for begging alms. Seeing him
a woman said to him, 'O Swami,
food has been prepared. Come
inside. Have your lunch here and
Grace us'. Khasagat said, 'O
Mother, I've no order from *Sadguru*
to eat food in anybody's house. So
give me alms and send me quickly.
Though the woman forced him, he
did not agree. While going ahead,
she gave him much alms and sent
him. Khasagat kept the satchel
infront of *Sadguru*. Though Guru
gave him cooked food, he did not
accept.

After their (*Sadguru* and his all
disciples) lunch was finished, he
would collect their remainder
(leaves used as eating plates) and
go to the field. Having sat down
there, while he was eating, a dog
neared him and gave it a mouthful
of food. They all were surprised to
see this. A crow also came. The
dog, the crow and Khasagat all the
three were eating from the same
leaf (eating plate). Without eating
with other disciples he used to eat
in this way. If there was no
remainder (left out food). he would
find some pieces of cold bread and
satisfy his hunger with them. One
day, *Sadguru's* disciple,
Chanamallappa asked him without
eating good food why he wished to
eat the remainder and cold food. He
replied him that if I ate tasty food,
more and more food would go to
the stomach. This causes laziness
and it prevents me from meditating,
and serving the *Sadguru*. One more

defect by eating cooked food is
once we eat the tasty food, the
mind wishes the same tasty food.
So there are two defects in eating
of good food. Therefore, I've
abandoned them. Then

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Chanamallappa said to himself,
`Khasagat is greatly blessed and his
renunciation is praiseworthy. If I
become *viragi* like him I'll get
Guru's Grace. There's no doubt in
this.'

If any woman comes to the *matha*,
Khasagat will go out suddenly. He
would not come back until she left
the *matha*. One day, Siddharudha
asked him, `Why are you afraid of
seeing the women? Don't make any
disparity between men and women.
See the form of Brahma in all and
see the men and women equally.
The men and women look colourful
but they remain one and the same
in the picture. Similarly, all is
Brahma and all is one'. Khasagat
said, `*Sadguru* Maharaj, I'm not

firm in Brahma-consciousness.' If it is formed by Your Grace, I won't be afraid of women. At this age, on seeing the woman, the mind changes itself. Undivided Brahma is not felt that is why, I am afraid of seeing women'. Hearing the words of Khasagat, *Sadguru* felt happy. He said to Himself, 'He'll soon get knowledge of Self'.

When Khasagat suffered from a fever, Chanamallappa treated him. Tired of his treatments, without telling anyone he went to the forest. Having seen a lonely place, he slept under the tree wearing a torn cloth on the body. He slept on the ground which was hard to sleep on. He did not care for the fever. The fever was going up. Having given up the body consciousness, not conscious of fever, remembering the image of *Sadguru*, he repeated the name of Siddharudha. If any of his friends come here, where should I go? This fear he has in his mind. 'I do not want others to work for me', said he. Seeing a crow coming near him, he said, 'I give you my body to eat' If we go out for begging, anyone gives us some alms but if you go, they'll send you out. How difficult your birth is!' Then, he continues to think, 'The happiness I enjoy here,

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is not in the village, among the people. Here animals, birds etc are our friends. No one is our enemy here. I live happily here. If I live among the people, we'll find our enemies like women, senses etc. Since they often give pain to the mind, I become sad day and night. The mind wishes to go to *Sadguru*. That only is the place of happiness. Therefore, I don't like to leave the place of *Sadguru*. I'm fortunate to have such a *Sadguru*. I will be here until I get cured. Then I go to *Sadguru* and live with Him'.

While Khasagat was worrying in the forest, here in Siddhashram what happened was Khasagat was not there in the *matha*. This worried *Sadguru*. He said, 'Khasagat is just like my son. I don't know where he has gone. Having given all responsibility to me, he is carefree. He wanders happily. I'm worried about him'. When the protector of the devotees, *Sadguru* was saying, he shed tears of love. He could not tolerate them. Then, the Merciful *Sadguru* said to his disciples, 'You all, be here. I search him' He took the disciple, Chanamallappa with him. *Sadguru* began to search him in all directions 'Where is he?', thus he said. He asked whoever he met, 'Have you seen Khasagat?' Both went into the forest searching Khasagat. He searched everywhere but in vain. Khasagat was repeating the Naam of Siddharudha, Seeing him, *Sadguru* came running. Having come near, He understood Khasagat himself was lying there and He was overjoyed to see him. Picked him up, He said, 'without seeing my boy, Khasagat I was greatly agitated'. Saying these words, he shed tears of love. He embraced him with love and

affection and asked him why he had come to the forest, leaving the *matha* when he was in trouble. He told him that the attitude had risen. Then, Chanamallappa said, to

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Khasagat, 'It seem that you are tired of the treatment that I did for you. That is why, you came here. If it is so, excuse me for doing the wrong to you. As soon he heard this, Khasagat fell at the Feet of *Sadguru* and Chanamallappa and said to *Sadguru*, 'Why did you come here for this low body? I feel so sad.' Siddha *Sadguru* said, 'You came to the forest leaving us. This made us sad. My mind was upset for your absence in the *matha*. From now onwards, don't do so'. *Sadguru* touched Khasagat. His fever went down suddenly.

Then, all the three came together to the *matha*. Seeing them, all felt happy and they said, 'Khasagat is really blessed. We've never seen

such renunciation as he (has). He definitely got the blessings of *Sadguru*. Though he left *Sadguru*, *Sadguru* did not leave him. As the mother goes in search of a missed boy, so *Sadguru* went in search of a missed boy. So *Sadguru* went in search of Khasagat though he did not pray to Him.' The others said, 'Having seen the state of renunciation of Khasagat, *Sadguru* loved him. The man, who dedicates his body, mind and wealth, the man who always thinks of *Sadguru* need not pray. *Sadguru* Himself goes to him.

O listeners, in the next chapter, *Sadguru* preaches the knowledge of self to Nirvanappa. Listen to it patiently. Here Shivadas dedicates the fifty 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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