

Sri Ganeshaya Namah | Sri  
Gurubhyo Namah ||

#### **Chapter 54**

**He prepared a *kala* by collecting  
all virtues**

Sadguru gave it to Tattvas and  
made them happy.

He cured a leper through *prasada*.

Tolerated the difficulties, He  
removed the evils of the devotees.

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Sri Siddharudha performs the work of His incarnation in Hubballi. Carrying the devotees across the ocean of mundane existence with the help of entity is the work. The individual soul (Jivatma) becomes the Supreme Soul (Paramatma) by mere singing the name of Sadguru. Having given up his 'body idea' he enjoys eternal peace. The kind *Sadguru* cures the disease of bhava (a riddle of births and deaths) of those who do *naam-smaran* (remembrance of *Naam*) everyday. No other endeavour is as good as the remembrance of *Sadguru's Naam*. Revealing himself, *Sadguru* who is great Soul and pure Intelligent crosses, the bondage of ocean. The Puranas state that devotion is the highest of all the endeavours. Even the Vedas appreciate the importance of devotion. The saints and sages also describe the path of devotion. O listeners, you all believe it firmly that there is no better endeavour than *Bhakti-marga* (the path of devotion. Guru-bhakti (Devotion to Guru) is the best of all devotions. There is nothing greater than this. Happiness that is gained out of devotion is the best of all happinesses. Devotion is the easiest way to perform and the association with *Sadguru* is the best of all associations. All the miseries, sorrows etc run away through the company of such *Sadguru*. Having removed his delusion, the individual soul experiences

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indescribable happiness. O listeners, now listen to the story of Siddharudha. I will tell you such a story that makes your heart holy and happy.

One day, Sri Siddharudha called all His devotees at about 9.00 am and said 'Let's all go to the hill situated in the West. Take enough rotis and amati (kind of curry) for all. As per *Sadguru's* order, having prepared everything, they went. There were *Sadguru's* direct and loyal disciples in the team. All the disciples did Gurubhajan on the way. After about fifty minute's walk they reached the hill. Having climbed the hill, they found a flat place and there they did *Naam* (remembrance of name). All the disciples made Siddharudha sit on the raised platform and began to worship Him. They made a wonderful decoration. They made a long garland with the help of leaves and flowers. They garlanded Him. Siddharudha looked beautiful on the stone throne. Holding one another's, hand they stood in circle in front of *Sadguru*. They did bhajan and danced together happily. They kept busy in doing bhajan for one and half hours. Their joy and happiness delighted *Sadguru*. He thought that all the disciples laboured a lot. *Sadguru* asked them to sit. Accordingly they sat down at a particular place talking to each other. There was a pit in the surface of a stone. They cleaned it and they put rotis, curry and vegetables in it. Then, they blended the rotis, the curry and the vegetables. Thus, having prepared a big kala, *Sadguru* took a bit out of it and put it into the mouth of

each one. Enjoying the nectar-like prasadam, they felt very happy. Then, they all including *Sadguru* sat around the

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kala and enjoyed the prasadam together. Gods and goddesses came in a plane to witness this auspicious ceremony. Planes were flocked in the sky. The eyes of Gods and Goddesses were concentrated on the *Sadguru*. The entire nature began to gleam with happiness. Gods and Goddesses said in frustration `This *Sadguru* crosses the Jeevas from the ocean of bondage through the kala. We remained unnecessarily in the heaven. Our pleasures bind us. If we had been human beings we would not have left Siddharudha. We would have enjoyed this loving prasadam everyday from Him. The nectar that we enjoy in the heaven is only for the sake of name. We have always fear of decline. Nectar

taken from *Sadguru* helps us to cross the river of bondage.

At the same time, sitting on their vehicle, Nandi, Parvati and Parameshwar were moving in the sky. They were surprised to see a group of gods and goddesses. Parvati asked Parameshwar why they had assembled there and what miracle took place in the world. She further asked Him what they were looking at. Srikantha told her that they should go there to see it. So he ordered his vehicle Nandi to move. Now, they saw navaleelas (nine kinds of plays) of Siddharudha. Parvati was greatly delighted to see the amazing kala. She asked her husband who he was. He said, `O Devi (Goddess), this Siddharudha is my incarnation. When sin increases on the earth. all the gods and goddesses come to me and pray `O God, there's too much sin in the world. Kalikala is troubling the people in many ways. Therefore you must wear incarnation at this time. This incarnation must uplift the

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people from the sin but should not punish the wicked and they must abandon their wicked nature. He should be kind and good to the wicked. If He crosses them from the ocean of bondage with Love, the others will cross without much difficulty. Having uplifted them with the strength of devotion, He must carry them to moksha (liberation) with the help of jnana. He should not use the weapons against the wicked. You wore many incarnations in past but you punished them in those days. They took many births again and again. So, the work remained unfinished. From now on, it is of no use, if you do the same. Remove the evil qualities of the wicked but don't punish them. If you do, all will be uplifted and the sin will be eradicated from the world.'

Thus, having heard the words of gods and goddesses, 'O my wife', I said to them, 'O gods and goddesses it seems rather difficult for me to carry out your words. I've never taken any incarnation to cross the wicked without punishing them. Anyhow, I've to consider your suggestion. Thus, saying so, 'O Devi, I sent them back to their places. Having thought over this for long, I wore a particular incarnation. I ordered the gods and goddesses to assist me by taking birth as my disciples on the earth. I incarnated myself in the name of Siddharudha. Then, gods and goddesses took birth as my disciples on the earth. In this incarnation, I crossed the wicked but never punished them. Wearing the weapon of peace, I rooted out their evil qualities. Besides this, I gave self-knowledge to those who were meritorious and fully

qualified. So they became equal to Me. After my incarnation, they will

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continue my work and they cross the Jeevas from the ocean of bondage who are immersed in the miserable mundane life'. Hearing the words of Parameshwar, Parvati felt happy. Then both Parvati and Parameshwar went to Kailas by riding their vehicle, Nandi.

Here, sitting in the aeroplanes, gods and goddesses are watching the scene. The devotees enjoyed the act of feeding one another. At this time, a leper came. His whole body was full of wounds. He saluted *Sadguru* and prayed, 'O Siddharaya, please show mercy to this poor man. My life has been wasted. Why should I keep alive? Having kept my head at Your Lotus feet, if I give up my material



body, I'll be really blessed. I'm tired of this birth'. All the people keep away from me. In brief, they avoid me. At the end of my life, I've come to Your Feet, please accept me.' But the others said, 'Get back, don't touch the Feet'. Then *Sadguru* said to the disciples, 'Don't worry, he is also my disciple'. Then the disciple asked *Sadguru* by what Karma (action) the jivas caught this disease and he further asked Him to inform them. *Sadgururaya*, said 'O good disciples, listen to me. The disease, leprosy is of two kinds gross and subtle. The gross-disease is of the gross body. The subtle-disease is of the subtle body. See the features in himself. Now, I tell you the faults that bring about the disease. Listen to me carefully.

A man, who is fondly attached to the other man's wife, who, earns money by cheating them and who, blames *Sadguru* will catch this disease. Incesting with the mother; sharing with the teacher's bed (wife) and killing of the innocent etc-

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these are the faults that cause the great leprosy. One who hates the father and the mother that vicious son takes birth as leper in many births. If a Shaiva abuses Vaishnava or a Vaishnava abuses Shaiva, he will remain as a leper forever. Remember this well. There are many sins which cause this disease. How can I tell all those things? You must understand this through vichar (thought). Subtle leprosy is of subtle body. Its symptoms can't be seen clearly. Intellect will be destroyed and all kinds of misfortunes befall them. One who is always jealous of others or one who always thinks of harming others, subtle leprosy symptoms appear in his subtle body. Covering the intellect of Jeeva, they give him trouble, misery etc. Medical treatment is of no use for these two kinds of leprosy but *Satsanga* (association with *Sadguru*) and service to *Sadguru* certainly cures them.' Hearing the words of *Sadguru* with undivided concentration, they felt very happy.

Then, what Siddha did was He took a little bit from the nectar-like kala and having put it in the mouth of the patient, he pronounced 'Shivayanamah' As soon as he swallowed the prasadam, he felt cool. Wounds on the body disappeared suddenly. Seeing this, all the disciples were surprised. The patient was completely cured from the leprosy. He said to *Sadguru*, 'O God of gods, Sadgurunatha, I've put my head at Your Lotus like feet. O merciful, You've made my life meaningful. I surrender my body at Your feet. O kind one, give me Your service until my death'. As he was praying, tears of joy were rolling down the

cheeks. He did Sashtanga namaskar before *Sadguru*. Having raised him

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*Sadguru* said, 'O devotee, the body is mine of course, but you keep protecting it with attention, always chant the naama. Be kind to all the beings and upon taking the darshan of the *Sadguru* you won't suffer from this disease again'. Having seen this wonderful event, gods and goddesses did jayakar. Showering the flowers on *Sadguru*, they banged their drums. Then, they went back to their places.

*Sadguru* with all his disciples finished the Kala. Then, one of the disciples said, 'O *Sadguru*, we all are thirsty. We can't see a reservoir here. What should we do to satisfy our thirst? *Sadguru* took them to a certain spot and said, 'Here is water but there are some worms in it.

You all drink the water moving the worms aside'. The disciples saw the lots of worms there. None came forward to drink the water. Observing this, *Sadguru* said, 'If so, I myself drink the water first'. He himself drank first. The disciples found the water clean and there was no worm at all. Then they drank the water. Taking all His disciples Siddharudha returned to the *matha* in the evening. Doing bhajan on the way, they reached Siddhashrama.

Now, listen to the secondary meaning of the story. The disciples are the twenty five principles. *Sadguru* is the twenty sixth. Infront of Him they are playing. Circular game itself is the cycle of births and deaths which is turning round and round. *Sadguru* is witnessing the game. They were tired. The kala was prepared for them. A bit of kala was given to the leper. He was completely cured. It indicates that his misery of mundane existence was destroyed. Desire for moksha

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(liberation ) is nothing but thirst. Then *Sadguru* showed them the water nearby. One attains peace of thirst by drinking water. Attainment of liberation is possible by drinking nectar. They go to drink water but they find worms. Here worms indicate obstacles for endeavours. So they are not ready to drink it. Having tolerated all the misery, *Sadguru* made liberation

devoid of misery. Then, drinking  
nectar, all attained liberation.

This chapter is very instructive.  
Moksha (liberation) will be easy by  
hearing this. This great incarnation  
of Siddharudha is the birth-place of  
Brahmananda (Bliss Eternal). All  
the people will be contented by  
hearing this chapter devotedly.  
Here Shivadas dedicates the fifty  
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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