

**You fulfill the wish of Your dying  
devotee lovingly**

Taught the suppliant the wisdom of  
Pancha-Kosha

Thus uplifted him by preaching  
Self-Knowledge.

Worship such Sadguru who crosses  
us from the ocean of Bhava.

Sri Siddharudha  
Kathamrita

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## Chapter 47

O Lord of the Universe, though You are Beginningless-Endless, You are in the human form for the sake of *leelas*. You behave in the game of gunas (*Tama, Raja and Sattwa*) in order to cross the devotees from the ocean of bondage. You also dwell in the form of Your devotees. You are always surrounded by Your *bhaktas*. When they are in trouble, they call You for Your help and You will go running to protect them quickly. You brighten through their brightness. You will be happy through their happiness. You have become God through their attitude (*bhava*). Otherwise You would have lived in the formless form (Nirgun-Brahma). Your devotees have taken You out from the formless form by their devotion. Though You are unborn, You have taken birth by the influence of their merits done in their previous births. Your job is to do good for the people. For that You find out many solutions. You advise according to their qualification. Besides these, You are kind to the animals. You uplift not only the scholars but also the ignorant in the course of time.

Well, now listen to the story. This merciful, Sadguru lives in Siddhashrama for the devotees. Oneday, having prostrated before Siddharudha, a devotee said, 'O, Swami, an old Brahmin has come to my house from far off place. He is suffering from a disease. It appears that his death is quite near

but he is chanting Your *Naam* and  
he's eager to have Your darshan'  
Hearing these pitiable words,  
immediately Siddharudha went to  
his house. No sooner did he enter  
the

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house than the old Brahmin bowed  
down to Siddharudha and said, 'O  
Sadguru, I regained my strength the  
moment I saw You. I thought of  
meeting You before my death. O  
friend of devotees, soon I got You.  
My name is Subbayya Shastri. We  
met each other once at the  
Amaragunda Mallikarjun Kshetra  
many many years ago. You refuted  
my argument in the assembly of  
Guru Gojadanda Swami. I thought  
that I was a great scholar but that  
was wrong. You eradicated all my  
egoism. Since then, You became a  
respected man to me. I repented  
myself and I yearned to pay a visit  
to You. I heard that You had gone  
on a pilgrimage. I wandered here  
and there in search of You. Finally,  
I came here, but I'm not well. I'm  
sure that my death is near. God,  
Ishwar saved my life until Your  
darshan. I'm very happy that I met

You before I breathe my last. I'm greatly blessed and carefree. I can't understand Your true nature which is separate from the world. The Veda says that You are unchangeable and formless. I'm very eager to know Your real nature. If You Grace me, I'll gain knowledge of self suddenly. This is my prayer to You. Now, O Sadguru, if you tell me that I'm not able to acquire knowledge, give me one more life to me that is, I must serve in Your presence. This itself is my last purpose. Let Death end my life now only. Having heard the words of Subbayya Shastri, Sadguru said, `O Subbayya Shastri, you are really blessed because at the time of death, you've good impressions.

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Bhagawan Sri. Krishna has said in the Gita. `O Son of Kunti, whatever state of being one remembers at the time of death, he will attain that state, being absorbed in its thought' (Gita 373 page) After leaving your physical body, soon you'll get a new birth, having remembered me, you certainly come to

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Me'. Thus, hearing the words of Sadguru, and looking at the divine form, he passed away. Then all the *Brahmins* cremated him. Having worshipped Siddharudha, they sent Him to the *matha* with reverence.

There was a man called Shivabasappa in Garag, Dharwad district. He used to serve Madiwala Swami who was a great scholar and a realized soul. Shivabasappa was a weaver by profession. He would weave during the day time and spend the night in the *matha*. The next day morning he would come home and begin his day's work as usual. He did bhajan and kirtan everyday. He heard Vedant. Having abandoned body conscious, he would serve Guru, Madiwal Swami. His wife Shivalingawwa also served her husband and Sadguru devotedly. Pleased with their service and devotion, Sadguru, Madiwal Swami asked 'O Shivabasappa, what intention is there in your mind?' He replied 'I've been serving you since long. I don't like the worldly life. O Swami, I've nothing in my mind except your service'. When the same question was asked to Shivalingawwa, she said, 'As we've no issues, we wish to have a child' Sadguru said to the couple, 'Your wish will be fulfilled and you'll have a wise child'. Some months after the wife gave birth to a he-child. After seeing the features of the boy an astrologer said to the couple, 'The child is a God-gift. So, you must name him Shivaputrappa. This is Yoga-Bhrasta (One who has fallen from the high state of Yoga) who has taken birth. By the Grace of Guru, he will become jeevanmukta' (a realized soul). Speaking thus, he went away. The boy grew up day

by day and the elders got him married at the age of twelve but he left home for Hubballi at 15 to begin his life of achieving spiritual goal. Holding Siddharudha's holy Feet, Shivaputrappa prayed humbly, `O Merciful Siddharudha, I've

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surrendered to You There's no other protector except You. O protector of the poor, cross me from the bondage of the ocean. (A cycle of births and deaths). Keep me at Your Lotus-like feet. The kind Sadguru picked him up and said, `Be here fearlessly and here you'll have no fear of Sansara (mundane existence)'. Siddharudha recognized him. He understood that it was Subbayya Shastri who had taken his birth to fulfill the desire of his previous birth. He knew that he would be a great scholar and he would attain knowledge of self. Sadguru sent Shivaputra to Sanskrit Pathashala to learn Sanskrit. He was very quick in learning and he studied Vedant philosophy himself. He was well versed in the

knowledge of the Vedas as well as in Shatshastra (six *shastras*). Then he received the life of a bhiksu (saint) from Siddharudha and he become self-controlled.

One day Siddharudha told Shivaputra to run fast carrying the stone. Shivaputra did so. As the stone was very heavy, while running, he fell on the ground. He was wounded and he felt sad. Seeing him, Sadguru asked him why he was sad. He told Him that his body was aching. The Sadguru said, 'When you think. I'm the body, and have body conscious, you've to suffer. How is it that you are the body? You see the stone here. You don't tell that I'm the stone. Thus, how do you know this dull body from the soul?' Having heard this, Shivaputra began to think. Sitting in a lonely place, he did manan (reflecting). 'Guru says, 'I'm not the body. How is it different from the dullness ? I'm not the indryas (sense organs) which show signs of life' He thus, reflected for a year. He resolved this himself. Having understood his feeling, what Siddharudha did was -mixing pepper with water, Sadguru came near Shivaputra and threw the water into his eyes. Shivaputra said, 'My eyes are burning and he started rubbing

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his eyes. Then Siddharudha said to him, 'You yourself know that the eyes are burning. Hence, how do you become eyes ? If you want to say that I'm the indriyas, there are ten indriyas (sense organs). Out of them which one are you? Or are you the group of ten indriyas ? Hearing this, Shivaputra began to think himself 'Mind is the driver of all indriyas. Therefore, I'm really the mind. I'm the main cause for desires, doubts etc. In this way, he reflected for a year and he decided that he is the mind. One day, Siddharudha asked, who are you? Tell me 'Shivaputra replied, 'I do sankalpa vikalpas (desire, doubts etc). I commit the sins and at the same time, I do the merits. I face all kinds of troubles. Therefore, I identify myself with the mind which is place of sins, merits troubles etc' Then Siddharudha again asked, 'Good, you decide the styles of the changing mind. As such you are, having thought over, tell me, who you are' Again Shivaputra reflected for a year, 'I decide everything myself. Therefore, I'm the intellect, (buddhi).' At the end of the year, Shivaputra went to Sadguru and said, 'I'm definitely the intellect' But Siddharudha did not say anything at that time. The next day, early in the morning, Sadguru went near Shivaputra who was still asleep, and slapped him on the back. When he got up hurriedly, Sadguru asked, him 'What were you experiencing so far?' He replied Him, 'I don't know anything and I didn't have any experience' Sadguru said, 'You said that you were the intellect. If so, where had you been?' Shivaputra replied, 'I was just a zero. I didn't understand anything in sleep except bliss'. Siddhanatha said, 'O Shivaputra

listen to me, I was means that you are sat (existence). You knew zero this indicates that you are chit (consciousness) and you were enjoying the bliss of your true nature. This tells that you are ananda (bliss). Thus, you are Sachchidananda Swaroopa (sat-

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chit-ananda). This itself is your eternal nature. The sins and merits don't cling to it This sadroopa itself appears in the form of the world. You are in the form of chit (the knower). You realize the insentient material body. You inspire the vital breath which inspires the sense organs. You understand the movements of the vital breath through the mind and the activities of the mind through the intellect. You are witness to the intellect. You behave day and night as a witness to all these things. Don't give up this practice. Understand that you are unchangeable nature. Don't give up meditating upon your true nature. Spend your precious time in hearing, reflecting and meditating' Having heard the words

of Sadguru, Shivaputra experienced Bliss Eternal. Then, he stood up and prayed, `O Merciful Siddharudha, my birth has been blessed. I understood the experience of self through Your Grace Now, I earnestly request You to grant me suitable service and allow me to be at Your Lotus-feet. Hearing his humble request, He said, `What you should is that write books on the vedant philosophy for the intense seekers. Decide yourself to do such work for the welfare of the world. Therefore, your knowledge of self gets firmed. Then, Shivaputra kept his head at the Lotus feet of Siddharudha. Thinking the order of Guru as evidence since then he began to explain the Shastra in the presence of Sadguru. The listeners were greatly impressed by the way he preached. The work entitled Vedant Chandrike written by him is very useful to the intense seekers. His knowledge and power of thought are found in this work. Sadgururaya is blessed. The devotee's fear of bhava ( a cycle of births and deaths) will be eradicated through the Grace of Sadguru. Here Shivadas dedicates the forty seventh chapter of `Sri Siddharudha Kathamrita' at the Lotus feet of Sri Siddharudha, which burns all the sins by just hearing.

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