

Sri Ganeshaya Namah | Sri
Sadguru Siddharudhayanamah ||

Chapter 24

**There are births and deaths in
the form of sorrows in the world.**

If one surrenders completely to the
Guru, these will be prevented.

Made the dead alive.

Removed the distress of the poor
during the famine.

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Chapter 24

O Siddharudha, You are not only the charioteer but also the leader of the whole universe and of all things moving and unmoving. Your true nature is totally super natural. You show us something which is not in existence and suddenly hide it from there itself. Even Brahma does not possess such a position. You are supreme master. You are the sun of *Chidakash*. Nothing is equal to You. You are the reservoir of all happinesses and You are the treasure of all qualities. You are bliss, indestructible and all pervasive. You have incarnated in the Sagun form to show Your *Leelas*. You are not anything but You Yourself live in the bodies of all creatures. This adverse behavior is possible for You only and not for others. You have no form, no *Naam* (name). You are Nirgun Brahma (without form). Embracing Maya (illusion), you have become Sagun Brahma. You are the sanctuary of the universe and indestructible. O Sadguru, those who have understood Your inner heart, they are called saints. Having dedicated themselves to You, they become Your devotees. They have dedicated their internal heart to You. Those who ask you for *samsara* (worldly life) wife, children, wealth etc, You grant them though You know that once they got them, instead of becoming happy, they will become unhappy. Then You lead them again to spiritual life and raise them. Here goes a beautiful story.

There was a man called Basavanna in Hubballi. He had his wife named Gurawwa and two sons and two daughters. They lived in a grinding poverty. Somehow, he lost his job

and did not get any. Therefore their condition was miserable. At the same time, there was famine. The little money, they had was spent for food. Then, they sold the things

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which were in the house, and managed for three days. There was nothing at home to eat. Basavanna wandered here and there but could not earn food. Wandered in the city, Basavanna came home. Seeing him, his children hugged him and asked him something to eat, "Father, we are very hungry and we are dying of thirst." Hearing this, both father and mother shed tears. Though they were in difficulty, they never stood before the other's houses for alms because, "God didn't grant us anything. So, why should we trouble others? We've come here to suffer. How could it be missed?" said they. No food for the children for two days. On the second day, it was the most miserable day for both father and mother. A boy and a girl died of starvation during the famine. The grief they felt over

their children's death was utmost unbearable. They could not think of an idea. Basavanna went for the burial of the dead. The remaining two children were asleep. Gurawwa came out. She was deeply grieved at the loss of her two children. She almost went mad. There was none to stop her. She came near the well to commit suicide. In the meanwhile, after the burial of the dead, her husband came home and found that his wife was not there. The two children were crying. He took them out. He searched for his wife here and there. He saw her at some distance. She was near the well and was about to jump into the well. Right at that moment, a saint came to her rescue. He pulled her back and held her firmly. She was speechless and soon fell unconscious. Seeing all this, Basavanna came running there. By the Grace of the saint, she sat up and remembering her dead children, again she started weeping bitterly. "They died of starvation and the remaining two are ready to die too. I can't see all this and I wish to die myself" Thus speaking, she got up. As soon as the saint touched her forehead with His finger, she forgot all her miseries. While taking her home, Basavanna remembered the help of the saint offered and prayed to Him to come to his house. They all together came home. Having given a seat to sit on, all saluted Him. But the things that are needed to

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worship Him were not in the house. Then, Basavanna said to the saint, "Mahaswami, You've protected us, but at this time, we are most unfortunate. We wish to worship You but we've nothing to do offering in my house. The saint told him that he was very hungry and asked him to give something to eat. Heard this, tears came from Basavanna's eyes. Basavanna detailed the saint his sorrowful state. Then, the saint said to him, "There may be a coin in the box. Bring it to me". Basavanna said to himself, "There is money! but let me see." There in the box he found a coin. He gave it to the saint but the saint gave it back to him and instructed him, "Tie it in a piece of cloth and go to the market. Buy the things needed to prepare food for all." Basavanna replied Him, "I'll do according to your order but I can't get enough rice from this coin. However, you look like Mahatma (great soul). I can't understand Your greatness" Saying thus, he went to the market. Having gone to a grocer, he untied the *padaru* (a part of dhoti). To his surprise, he found a gold coin! He gave it to the grocer and bought the necessary things to make food and tied them in the piece of *dhoti*. The grocer gave him some money back. Basavanna came home and kept all the money and things in front of the saint. Having given them all to Gurawwa, the saint asked her to prepare the food soon. Accordingly, she prepared the food. First children ate. Then the saint asked Basavanna and Gurawwa to sit and eat the food. He ate too. After the food was taken, the saint came out. They all fell at the Lotus feet of the saint and said, "O merciful, bless us" The saint blessed them and told

them that he would go to Siddhasrama. After the departure of the saint, they returned home. Then, Basavanna said to his wife. "This is Aarudha Swami Himself. There's no doubt in this" Gurawwa said to her husband, "We never went to the matha. The reason I don't know why he helped us. I've a doubt. I feel some doubt" Soon they went to Siddhasrama and they were shocked with delight to see Siddharudha there. "This is our saint," they exclaimed. Suddenly they saluted at the Lotus-

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like feet of Siddharudha. Sadguru sent for them and advised, "You have ten rupees. With that do some business. Basavanna did as Guru said. Through the Grace of Sadguru Basavanna became very rich. The couple would go to the matha daily. On certain occasions, they would invite Sadguru and worship him. They said, "Siddharudha always thinks of the good of His devotees but he protects those who are in danger though they are not his devotees."

Now, hear the secondary meaning of the story. Basavanna himself is jeeva and his wife herself is intellect. Vivek (discrimination), Vairagya (dispassion), Santi (peace) and Dama (self-restraint)

are their children. As they loved their children and senses and sensual objects, they did not get *Swaroop* as wealth. As there was no rain in the form of *shravan* (hearing), they had to face draught. Shanti (peace) and dama (self-restraint) died without food. Seeing the death of her two children, the intellect grieved much and wished to die in the well of *Samsar*. There, Jnana as a saint came and saved the intellect by dragging her out. At the same time, jeeva met *jnani* with vivek and virakti. Then Buddhi remembered her past misery and started crying. By mere Jnana's touch, she forgot everything. Later, they brought jnana to their hearts (home). He (jnana) said that he was hungry for devotion. Jnana showed the intellect the internal coin (paise) as *ekobhava* and gave it to him and made him earn his bread and butter. Buddhi prepared rice as maturity. First she made vivek and virakti strong then, Jiva, Intellect and Jnana all the three ate together. Jnana went but Intellect and Jeeva (individual soul) found place of jnana and through the jnana, they attained their *swaroop*. If the seekers meditate upon the secondary meaning of the story, they will cross the ocean of *samsar*. Sadguru Siddharaya always thinks of the remedy how to cross the bondage of *bhava*. Here Shivadas dedicates the twenty 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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