

Aidakki Marayya and Lakkamma

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For narration in Chat with Chocolate Program for VSNA Children



Aidakki Marayya and Lakkamma were from Amareshawara village of Raichur District in Karnataka. They were attracted by Sharanas Anubhavamantapa and came to Kalyana to live among them. All sharanas used to call Basava as anna as a sign of respect, hence Basava was known as Basavanna among sharanas.

Sharanas claimed that Work is Worship. Aidakki Marayya believed in this principle and one day in the Anubhava Mantapa, he said when you are focused in the work, then even if you have to visit your guru, you need to forget, if you have worship ishtalinga, you need to forget, if a hungry jangama is in front of you, you need to forget. You need to continue with your work, because Work is Worship, and you will find go in your work only...

Prabhudeva, who was the chairman of Anubhava Mantapa asked Marayya "Why you are crowning Work on a pedestal? Is the work alone great or sufficient? Is neglecting everything for work, correct?"

Marayya replies "When our mind is focused on the work, it is not proper to shift it to something else".

Prabhudev explains "You are right in considering Work as Worship. But it must not remain at that level, it must lead to self-realization. With self-realization, all will achieve the peace of mind. When you achieve the peace of mind, you have reached the god himself". See how these common people were discussing abstract truth of life in Anubhava Mantapa. Marayya and Lakkamma came to Kalyana attracted by the importance and respect given to all sharanas from any walk of life.

Marayya's work was going to Sharanas houses in Kalyana and picking up the rice grains fallen around their houses. He used to work hard to collect these grains daily and bringing home. Lakkamma used to cook for him and that is how they used to live. Hence, they were in the lowest rung of the society, slightly better than begging.

When Marayya was busy in discussing with Prabhudeva, he forgot that he is getting delayed for his daily work. Lakkamma watched this, looked at Marayya's face and warned him that he is getting delayed for his work and better go fast.

Marayya was supposed to collect the fallen grains in the street of Basavanna's house. Generous Basavanna knew about the hardwork, difficulties and poverty of Marayya and hence he asked his servants to spread bit more rice grains around his house to make it easy for him and to give him bit more than usual. After picking the grains from all the houses on the street, Marayya came to Basavanna's house and surprised to see rice grains more than usual. He was very happy, collected the extra grains, came with a big smile and thought that Lakkamma will be very happy.

After seeing the more quantity of grains than usual, Lakkamma looked at the beaming face of Marayya and asked him why he has brought today more rice than what they needed. Marayya told her that around Basavanna's house today more grains had fallen. I tried to collect only little, but still it has become more than usual.

Lakkamma was not happy and asked Marayya "Your mind became weak by your desire and picked up more. We must never do it, please go and put the extra rice back in its place. Marayya started hesitating that if he puts the rice back, Basavanna might feel bad. Basavanna might have put more rice thinking to help poor family like ours. Lakkamma was sad about the way Marayya was thinking and said "Why are you thinking that we are poor? Poverty is only for the body and not for the mind. Stone on a mountain might be big, but the tip of the poor chisel will break it. There is no poverty for devotees of shiva like us. For truth seekers there is no bad luck. We the devotees of Amareshwara Lings don't need obligation of anyone."

Marayya replied "Where is the question of obligation? The rice belonged our holy Basavanna. Hence, I brought little bit more rice and desired it will purify our house also". Lakkamma was not happy with the answer "Why you became greedy? Greed is only for Kings and not for devotees of Shiva. Why you desire for more rice? Shiva will not agree. Your action is taking away from our Amereshwara linga.

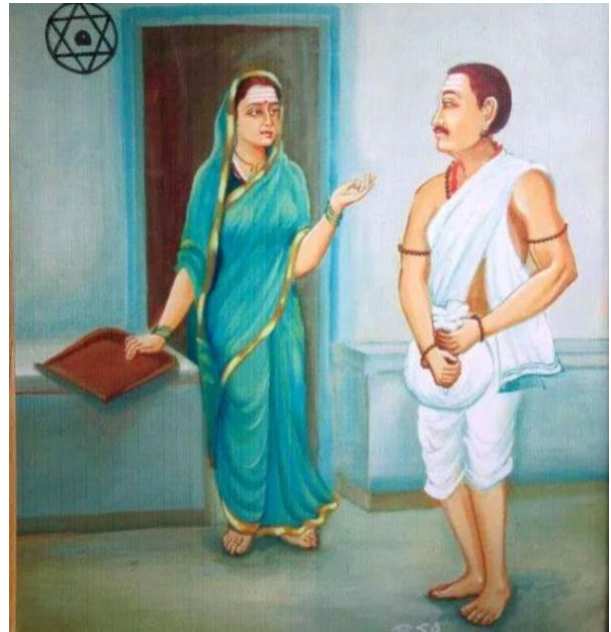
By hearing his wife's words, Marayya started realizing whether you desire for mere rice grain or desire for gold & diamonds, both are same. He started remembering all the weaknesses Basavadisharanas were describing – Among six vices/weaknesses (Arishadvargagalu) Desire/Lust is the first one. Wanting whatever you see is Desire (Kama/Aase). When you don't get it, it leads to Anger (Krodha). After getting it, wanting some more leads to Greed/Avarice (Lobha/Durase), After getting that too, we don't want to lose leads to Infatuation/love/delusion (Moha), If we don't lose it, then we think only we have it leading to Arrogance/Pride (Mada/Sokku), When we come to know what we have other person also has leads to Jealousy/envy (Matsarya). It dawned to him that from one weakness of Desire all the other five vices will spring!!! He started admiring his wife Lakkamma and she started appearing to him as his guru.

When Marayya asked "So what shall it do now?", Lakkamma said "Even though Basava is anna for all of us, still taking more than what we need from him is improper. Hence, go back, give rice back to him and invite all of them to our home for food." Marayya started wondering that we have enough rice to feed both of us, how she is going to feed all Basavadisharanas. Looking at his

surprised face, Lakkamma said “Poverty is only for those whose mind is not pure. For those who work hard with pure mind and true devotion, richness is everywhere”

Lakkamma feeds all the sharanas to their full satisfaction.... How she does it? It is still a wonder. There are many versions are their...that she has a vessel from which she went on taking rice which went on getting replenished Or Lord Shiva pleased by her devotion, brought food to every sharanas plate to feed them.

After taking the food Allama Prabhudevaru looking at Marayya and Lakkamma said “When you look at the house, they are poor; When you look at their thoughts, they are rich; When you look at the money they have, they are poor; When you look at their heart, they are super rich.



If engaged in kaayaka
one should forget visiting guru;
forget worshipping linga
and need not bother even if jangama stands waiting.
As kaayaka is Kailasa
even Amareeshwaralinga is included in kaayaka [Vachana No.1520] ^[1]

Bringing food from beggary and performing daasoha
is like journey of the lame.
Can a devotee be a beggar?
Having born a devotee and begging for daasoha
is no way to search salvation.
Such attempts do not touch Amareeshwaralinga. [Vachana No.1525] ^[1]

Until ripened the fruit should retain its desire for the root.
So long as one is obliged to the mortal world
company of truthful sharanas and
continuous service of jangama should be observed
to know Amareeshwaralinga. [Vachana No.1523] ^[1]

ಬೇಡಿ ತಂದು ದಾಸೋಹವ ಮಾಡುವನ್ನಬರ,
ಪಂಗುಳನ ಪಯಣದಂತೆ.
ಯಾಚಕತ್ವ ಭಕ್ತಂಗುಂಟೆ ?
ಭಕ್ತನಾಗಿ ಹುಟ್ಟಿ ಭಕ್ತರ ಬೇಡಿತಂದು ಮಾಡಿ ಮುಕ್ತಿಯನರಸಲುಂಟೆ ?
ಅದು ಅಮರೇಶ್ವರಲಿಂಗವ ಮುಟ್ಟದೆ ಇತ್ತಲೆ ಉಳಿಯಿತ್ತು.
ತೊಟ್ಟು ಬಿಡುವನ್ನಕ್ಕ ಮತ್ತಾ ಬುಡದಾಸೆ ಬೇಕು.
ಮರ್ತ್ಯದ ಹಂಗುಳ್ಳನ್ನಕ್ಕ
ಸತ್ಯಶರಣರ ಸಂಗ, ನಿತ್ಯ ಜಂಗಮ ಸೇವೆ ಕೃತ್ಯವಿರಬೇಕು
ಅಮರೇಶ್ವರಲಿಂಗವನರಿವುದಕ್ಕಿ. ಸವಸ6/ 1179/16

ಆಯ್ತಕ್ಕಿ ಮಾರಯ್ಯ ಸವಸ6/ 1170/7
ಕಾಯಕದಲ್ಲಿ ನಿರತನಾದಡೆ, ಗುರುದರ್ಶನವಾದಡೂ ಮರೆಯಬೇಕು,
ಲಿಂಗಪೂಜೆಯಾದಡೂ ಮರೆಯಬೇಕು,
ಜಂಗಮ ಮುಂದೆ ನಿಂದಿದ್ದಡೂ ಹಂಗುಹರಿಯಬೇಕು.
ಕಾಯಕವೇ ಕೈಲಾಸವಾದ ಕರಣ.
ಅಮರೇಶ್ವರಲಿಂಗವಾಯಿತ್ತಾದಡೂ ಕಾಯಕದೊಳಗು.
ಆಯ್ತಕ್ಕಿ ಮಾರಯ್ಯ

ಕಟ್ಟಿಗೆ ಕಸ ನೀರು ತಂದು,
ಸತ್ಯರ ಮನೆಯಲ್ಲಿ ಒಕ್ಕುದನೀಸಿಕೊಂಡು,
ತನ್ನ ಕೃತ್ಯ ತಪ್ಪದೆ ಒಕ್ಕುದ ಕೊಂಡು,
ಸತ್ಯನಾಗಿಪ್ಪ ಭಕ್ತನಂಗವೆ ಅದು ಅಮರೇಶ್ವರಲಿಂಗದ ಸಂಗ./1169

ಹಾಗದ ಕಾಯಕವ ಮಾಡಿ, ಹಣವಡ್ಡವ ತಾ ಎಂಬಲ್ಲಿ
ಸತ್ಯದ ಕಾಯಕ ಉಂಟೆ ?
ಭಕ್ತರಲ್ಲಿ ಕಾಯಕಕ್ಕೆ ಕಡಿಮೆಯಾಗಿ ತಾ ಎಂಬುದು
ಅಮರೇಶ್ವರಲಿಂಗಕ್ಕೆ ಚಿತ್ತಶುದ್ಧದ ಕಾಯಕ.

ಆಸೆಯೆಂಬುದು ಅರಸಿಂಗಲ್ಲದೆ,
ಶಿವಭಕ್ತರಿಗುಂಟೆ ಅಯ್ಯಾ?
ರೋಷವೆಂಬುದು ಯಮದೂತರಿಗಲ್ಲದೆ,
ಅಜಾತರಿಗುಂಟೆ ಅಯ್ಯಾ?
ಈಸಕ್ಕಿಆಸೆ ನಿಮಗೇಕೆ? ಈಶ್ವರನೊಪ್ಪ.
ಮಾರಯ್ಯಪ್ರಿಯ ಅಮರೇಶ್ವರಲಿಂಗಕ್ಕೆ ದೂರ ಮಾರಯ್ಯ. -ಸವಸ-೫ ವಚನ ಸಂಖ್ಯೆ:೬೨೮

**‘ಕಾಯಕ ನಿಂದಿತ್ತು ಹೋಗಯ್ಯ ಎನ್ನಾಳ್ತೆನೆ
ಭಾವಶುದ್ಧವಾಗಿ ಮಹಾಶರಣರ ತಿಪ್ಪೆಯ ತಪ್ಪಲ ಅಕ್ಕಿಯ ತಂದು
ನಿಶ್ಚೈಸಿ ಮಾಡಬೇಕು ಮಾರಯ್ಯ ಪ್ರಿಯ ಅಮರೇಶ್ವರ ಲಿಂಗಕ್ಕೆ
ಬೇಗ ಹೋಗು ಮಾರಯ್ಯ.’**

**‘ಮನಶುದ್ಧವಿಲ್ಲದವಂಗೆ ದ್ರವ್ಯದ ಬಡತನವಲ್ಲದೆ
ಚಿತ್ತ ಶುದ್ಧದಲ್ಲಿ ಕಾಯಕವ ಮಾಡುವಲ್ಲಿ
ಸದ್ಭಕ್ತಂಗೆ ಎತ್ತ ನೋಡಿದಡತ್ತ ಲಕ್ಷ್ಮಿ ತಾನಾಗಿಪ್ಪಳು
ಮಾರಯ್ಯ ಪ್ರಿಯ ಅಮರೇಶ್ವರ ಲಿಂಗದ ಸೇವೆಯುಳ್ಳನ್ನಕ್ಕರ.’**

‘ಪೂಜೆಯುಳ್ಳನ್ನಕ್ಕ ಪುಣ್ಯದ ಗೊತ್ತು ಕಾಣ ಬಂದಿತ್ತು
ಮಾಟವುಳ್ಳನ್ನಕ್ಕ ಮಹಾ ಪ್ರಮಥರ ಭಾಷೆ ದೊರೆಕೊಂಡಿತ್ತು
ಮಾಟವಿಲ್ಲದವನ ಭಕ್ತಿ ಹಾಳೂರ ವಂಕಕ್ಕೆ ಕೋಲ ಹಿಡಿದಂತಾಯಿತ್ತು
ಮಾಡುವಲ್ಲಿ ಉಭಯವಳಿದು ಮಾಡಬಲ್ಲಡೆ
ಮಾರಯ್ಯ ಪ್ರಿಯ ಅಮರೇಶ್ವರ ಲಿಂಗವ ಕೂಡುವ ಕೂಟ.

ಅಂಗೆಕ್ಕೆ ಬಡತನವಲ್ಲದೆ ಮನಕ್ಕೆ ಬಡತನವುಂಟೇ?
ಬೆಟ್ಟ ಬಲ್ಲಿತ್ತೆಂದಡೆ,ಉಳಿಯ ಮೊನೆಯಲ್ಲಿ ಬಡತನವಿದ್ದಡೆ ಒಡೆಯದೆ?
ಘನ ಶಿವಭಕ್ತರಿಗೆ ಬಡತನವಿಲ್ಲ ,ಸತ್ಯರಿಗೆ ದುಷ್ಕರ್ಮವಿಲ್ಲ,
ಎನಗೆ ಮಾರಯ್ಯ ಪ್ರಿಯ ಅಮರೇಶ್ವರ ಲಿಂಗವುಳ್ಳನ್ನಕ್ಕ
ಆರ ಹಂಗಿಲ್ಲ ಮಾರಯ್ಯ !!!