

**O Self-luminous, O Sad-Guru. O  
Siddharudha**

You are unequalled. You are the  
truth knower. You are inscrutable

Jangamas lost their lingas for  
having blamed Guru

Surrendering Sad-Guru in the form  
of linga, they got their lingas back.

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## Chapter 17

O Merciful master, salutations be unto You. A man who has not surrendered himself to You, will spoil the greatest opportunity bestowed to only humans. So, You create a number of remedies to save the ignorant individual souls (Jeevas). For this reason, You arrange festivals, and at that time place beautiful things. When the people come to see them, You raise them. The sins committed in the previous birth will be removed by Your darshan and touch. If a man serves You, his desire of senses and sense objects will be removed. In the august presence of Sadguru, lust, anger, greed etc run away. Is there anyone who cares for arrogant and jealous? None. These six internal enemies remain at home when one proceeds to the *hermitage*. In this way the six enemies (kama etc) calm down themselves. Waves of happiness dash themselves in this place. The people who bathed in this place, say to themselves, 'Here is true happiness and we can't go home'. Thus they experience bliss without senses, because happiness is free from senses. Therefore they feel that mundane life is full of sorrows. To escape from this sorrowful mundane life is a great problem. Sadguru accepts those who surrender to Him completely. Once the Sadguru accepts them, suddenly their sorrow will be dispelled. That sorrow is nothing but the cycle of births and deaths. O kind Sadguru, You have arranged this game to save Your devotees. You are engaged in rescuing them without seeing their merits and demerits.

Now, listen to this beautiful story.  
Once lot of people had gathered at

the Siddhashrama to witness the  
special glory

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of Siddharudha. Four jangamas (ayyas) had sat on the mound, under the shade of trees near the tank in front of the *matha*. They were talking to one another. Each of them had worn a *gundagadagi* (a round shaped thing made up of silver containing a linga) round his neck. Their conversation reads

The first one : See, this Aarudha is a great fool. How vainglorious man he is! He is really a dunce.

The second one : He is a bhavi (a person who has no linga around his neck). The fools, on seeing him fall at his feet. They don't have discrimination (viveka) at all. We are great gurus for lingayaths. We, jangamas are fit to be worshiped

thus shastra clearly states. I can't see how our devotees hold His feet.

The third one : Day before yesterday, four musalmanas thrashed Him but he kept quiet without doing anything. Today he is sitting on the chariot. He has no shame. He is a shameless fellow.

The forth one : (with a smile on his face) Four months ago, I went to Chidghananda *Samadhi* and there I made a fun. Siddha was sitting on a stone platform. I went slowly behind him, lifted him and crashed him down on the earth. He fell down like a dead frog. I gave this bhavi a proper punishment. (They all burst with laughter)

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The first one : You really did bad to him. You could have brought him on the right path without harming him. You have lost your wife and children because of your wicked deeds. You wander here and there like a ghost and the world holds you culpable for this heinous act.

The forth one : People, who die meet their death naturally. What's the role of mad Siddha in this? I've given him an apt punishment. This alone gives me peace of mind.

The second one : Move on. Let's see how they place a crown on his head and how they worship Him. Let's go.

Immediately all the four jangamas  
began to move towards the matha.  
On the way, they met Pattadappa of  
Hiremath and other jangamas.  
Seeing the first jangama,  
Pattadappa asked him where his  
linga was. He said, 'It is here'. He  
touched his chest and found no  
*gundagadagi*. He was  
wonderstruck and he moved his  
hand on his whole body but he  
could not find it. The other  
jangamas also looked at their chests  
their *gundagadagis* also  
disappeared. Then they began to  
search them on the way they came.  
But they could not find them. So,  
loss of *gundagadagis* depressed  
them a lot. Then, Pattadappa said to  
them, 'You've lost your Ishta  
lingas. Now you have to lose your  
lives'. On hearing this, they became  
sad. Rudrayya said, 'I had just seen  
all the lingas on our chest a little  
while ago. I don't know what  
happened to them' Pattadappa  
replied, 'How it happened to you.  
If you revile saints and sages, you  
will have to face such situations.  
Rudrayya replied, 'What you said  
is

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true. We've committed a crime.  
How should I tell it?' Then  
Pattadappa said, 'Now it's of no use  
if you keep things secret. Tell, let's  
mitigate the wrong acts. A  
revilement of Shiva or any saint is  
a great sin'. Then Rudrayya told  
him in detail the conversation that  
took place among themselves. The  
other jangamas could not utter a  
word and stood keeping their heads  
down. Pattadappa said to them,  
'You have blamed Siddharudha  
Swami. The disturbance that you  
made for Siddharudha is the main  
cause for your pitiable state. Now,  
if you surrender yourself to His  
Lotus Feet, apologise the Kind  
Sadguru, you'll be benefited. If not,  
you have to suffer. This is certain.  
Remember this'. Hearing this, the  
three jangamas followed  
Pattadappa. The jangama, (the forth  
one) who wounded Siddharudha  
stayed back.

A magnificent pendal was built  
outside the matha. There was a  
beautiful platform in it. They were  
filled with wonder to see the beauty  
of the decorated pendal. They saw  
the kind Siddha sitting in the  
lustrous throne. The crown on his  
head and Vaijayanti garland round  
his neck were radiating brightly.  
Siddha Sadguru had worn a divine  
*pithambar* on his body and the  
beautiful garland suited it.  
Everything was radiant with joy.  
The whole scene looked as if it  
were bathed in peace. The rays of  
the sun spread everywhere.  
Similarly the rays of peace spread  
happiness and made His devotees  
happy. There is no place for evil  
tendencies and they run away to the  
forest. In their place, repentance  
purifies the mind. The three *ayyas*  
observe all this. They saw  
Siddharudha without blinking their

eyes. Their ignorance was removed and they experienced bliss by the Grace of Guru. The moment they took the darshan of Siddharudha, lust etc fled away and the mind engaged at the feet of Siddharudha. The jangamas repented for having blamed

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Siddharudha and made up their mind to prostrate before the Lotus Feet of Siddharudha. Pattadappa took all the three near Siddharudha. Sadguru welcomed Pattadappa and others. As soon as he saw them he told them to sit beside Him. They all saluted Siddharudha. Then Pattadappa said, 'O Siddharudha, these three jangamas have surrendered to you. Please forgive the wrongs they have done to You'. He explained the fact that had happened. Siddharaya said to him, 'Swami, when they told you their wrongs, they were excused. Now they have got purified. They were dumb founded when they saw Siddharudha taking the four *gundagadagis* out. Holding before them he said, 'O jangamas, are

these yours? Check them well. A boy got them on the way. He gave them here'. The three jangamas took their respective *gundagadagis*, again saluted Sadguru and wore them round their necks. The forth one remained behind there. 'I bring the forth jangama'. Saying thus Pattadappa went.

The fourth jangama, who stayed back was hesitant to apologise and to surrender himself at the Lotus Feet of Siddharudha. Still he was standing at the back. At that time the other jangamas present there spoke to him deeply appealing words and advised him to correct his ways. He grew angry and beat one of them. Then, they all together began to beat the jangama. Some trampled him and some others pelted a stone at him. He was almost half dead. Searching him Pattadappa came to the spot and understood what had happened there. He showed mercy to the jangama and helped him stand. He felt himself sad and bad. He repented of his wicked deeds. He shed tears and fell at the feet of Pattadappa. He said, 'I did a number of mistakes. Now, please take me to Siddharudha. I hold His feet and pray to Him to forgive me. He is mercy of ocean. I beg Him to save me' Pattadappa was convinced of complete change in

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his behavior and said, 'Let's go to Siddharudha. He is merciful. The two persons carried the weak and injured jangama to the place where Siddharudha was. They put him at His feet. Then Pattadappa narrated the fact that had happened to Sadguru. He took pity on him and told him to sit near Him.

Siddharudha said to Pattadappa, 'Now he deserves our kindness. I'm very glad to know that he is quite well. As the diseases trouble the gross body, so also the wicked thoughts trouble subtle body.

Everybody is usually compassionate to a patient. Similarly, sadhus also treat the wicked as a patient. They, therefore, treat the wicked people more lovingly than the others. Now, this jangama has lost all diseases like ego, lust, hatred etc. He has also gained the health of his mind'. Having heard these words of Siddha the jangama began to praise Siddharudha happily, 'O merciful Siddharudha, I've attained ananda, by Your darshan and peace established in my heart. If You didn't show mercy to me, I would go to hell. Notice me as one of Your devotees. I've fallen at Your Lotus feet. O Deva, cross the river of *Samsara* the endless recurrence of birth and death. I'm Your servant. Bestow on me Your Grace'. Then, Siddharudha took out his *gundagadagi* and placed it around his neck and blessed him. He attained complete bliss in his mind. Shri Krishna says to Arjuna in the Bhagawadgeeta,

‘AṁÉcÉâiÉç xÉÑSÒUÉcÉÉUÉâ  
pÉcÉiÉâ qÉÉqÉlÉlrÉpÉÉMçü  
xÉÉkÉÑUâUÉxÉ qÉÇiÉurÉÉ  
xÉqrÉaurÉuÉÍxÉ iÉÉâIWû xÉÈ||’

Even if a person of very offensive behaviour worships me devotedly, he must be considered a saint, as he

is on the righteous path'. The words of Lord Krishna in the Geeta are proved to be true at Siddha's Lotus feet. His Lotus feet can raise even a stone. Is there anything that is not possible for his Holy feet?

O listeners, now hear the secondary meaning which is difficult, but comprehensive for intense seekers. We must

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understand that *mana* (mind), *buddhi* (intellect), *chitta* (consciousness) and *ahankara* (ego) represent the four jangamas. The lingas which are shining on their chest are their *dharmas*. These four anthakaranas (internal means) blame Sakshi Chaitanya (Siddharudha). The forth ahankara is very wicked and he wounds Sakshi Chaitanya Guru Himself but the merciful Sakshi Chaitanya is waiting for the opportunity to uplift them and that time came now. The four ayyas i.e: the four anthakaranas blame the individual soul. He, therefore takes out their dharmas lingas with the help of maya. They become inactive. Viveka (discrimination), Pattadappa takes them except

*ahankara* to have darshan of Siddharudha. They understand their real dharma and begin to lead a spiritual life in mundane life. They are always engrossed in *atma* thought. But the fourth one ahankara is a man of linga conscious and of body conscious. He is a man of anger. *Atmakara vruttis*, that is good people beat him to teach a lesson. So, he indirectly understands the importance of *atma*. At the same time Viveka that is Pattadappa comes to him. Seeing Viveka ahankara repents himself. He asks Pattadappa to take him to Siddharudha. Accordingly, Viveka takes ahankara to Siddharudha. The merciful Siddharudha told him to sit beside him and also graced him. The fourth one ahankara was very much pleased to understand his real dharma. Then ahankar began to praise atmarama. Sadgururaya Himself is Saguna brahma (with form). If one looks in one's heart, he appears like Nirguna brahma (without form). In this way Sadguru's conduct is of both Saguna and Nirguna. A man who surrenders to Him with unique bhava, He shows His true nature. As soon as one sees *nirvikalpa swaroopa*, one's ignorance will be lost. Fear of *Samsara* is lost by loss of ignorance. Gradually all vruttis are lost and one remains firmly in Brahma swaroopa.

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O kind Sadguru, You cover Your  
maya (illusion) Yourself. You can  
raise people who surrender at Your  
Lotus feet instantly. I'm sure that  
Your simple glance removes my  
afflictions. Therefore, O  
Sadgururaya, why do you delay?  
I've surrendered to Your Lotus feet.  
O Kind Sadguru protect me I've no  
education etc but you have made  
me write this book. But You  
Yourself are writing this book.

O listeners, listen to a wonderful  
story in the next chapter. By  
hearing it, *hridayagranthis* will  
destroy themselves. And you will  
attain peace. Here Shivadas  
dedicates the seventeenth chapter  
of 'Sri Siddharudha Kathamrita' at  
the Lotus feet of Sri Siddharudha,  
which burns all the sins by just  
hearing.

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Sri Ganeshaya Namah | Sri  
Sadguru Siddharudhayanamah ||