



**THE LIGHT OF DEVOTION, OF
KNOWLEDGE, OF BRAHMA**

K V S RAMA RAO

**THE LIGHT OF
DEVOTION OF
KNOWLEDGE OF
BRAHMA**

***GURU SIDDHA NATH'S LOTUS
FEET SERVANT***

KVS RAMA RAO

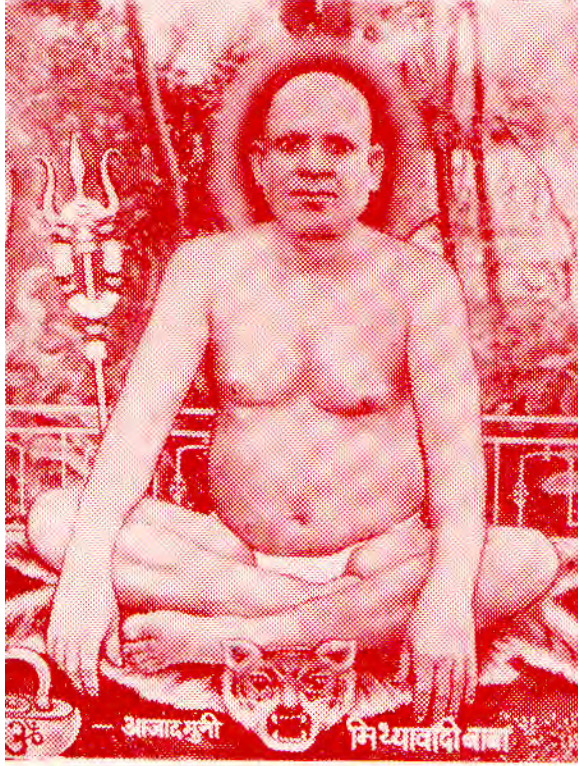
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KNOWLEDGE OF BRAHMA
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THE LIGHT OF DEVOTION OF KNOWLEDGE OF BRAHMA



***Azad Muni Baba**

He is the Guru of Bhuvani Nath. He has many names. He is known as *Mithyawadi Baba, *Masthana Jogi, *Mouni Baba and *Baba Saheb. He is the author's Pardada Guru (Greatgrand Guru or Guru's Guru's Guru). He wrote many books in Hindi.
(*See Glossary)



Guru Bhuvani Nath

He is the Guru of Siddha Nath. He is the disciple of Azad Muni Baba. He is the author's Dada Guru (Grand Guru or Guru's Guru).



Guru Siddha Nath

He is the author's Guru. He is the disciple of Guru Bhuvani Nath. He is also known as Kanhaiah Ram Nath. He calls Himself as Kanhaiah Ramdas. He is addressed by people as Kaniram. By His grace, the author wrote this book.



Nava Nath

These are the Nine Natha Yogis of Natha Sampradayam established by Adi Guru (the first and foremost Guru) Lord Dattatreya. Guru Matsyendra Nath is the disciple of Guru Dattatreya and Guru Goraksha Nath is the disciple of Guru Matsyendra Nath. Adi Nath (the first and foremost Nath Yogi) is Lord Shiva. The author's Guru belongs to this lineage.

Table of Contents

S. No.	Description	Page No.
1.	Part One	9
2.	Part Two	45
3.	Part Three	79
4.	Part Four	114
5.	Part Five	151
6.	Glossary	187

Part One

THE LIGHT OF DEVOTION OF KNOWLEDGE OF BRAHMA (Part-1)

This work to my Guru I have dedicated
By His grace it was fabricated
Containing 108 poems of a divine necklace
Initially I named it as 'The True Guru's Grace.'
My Guru gave the present title
And said "This work to the Impersonal God I entitle."
It is difficult to count
Divine necklaces, at His lotus feet, I mount
Because His grace is paramount.

Guru Siddha Nath's lotus feet servant
(Rama Rao Das)

*OM GURAVE NAMAHA
OM TAT SAT*

1

Lord Brahma lost,
Lord Vishnu lost,
Lost are Lord Sesha and Mathaji's Lord.
The knowledge of the *Gita*, too.
So are the *Vedas*, the *Koran* and the *Bible* too,
But victory for the Guru's word.

2

Never question your Mentor
But surrender, surrender, surrender.

3

There is no place for logic
Where there is the Guru's magic.

4

He is thine Guru true
Who sees you through;
Who is always with you;
He is thine Guru true.

5

These hands have done many a wrong.
Now for the touch of the Guru's lotus feet they long
By that, they get purification
And my heart gets satisfaction.

6

Some poems do come from my heart;
It is not that I am smart
Nor is it my ego
Lost at the Guru's lotus feet long ago,
It's no emotion
That hath roots in devotion
But the Guru's grace, grace, grace
And His love for love's sake.

7

Many a wrong did my mind,
At the Guru's lotus feet solace I find.
In Him, my heart I bind
Then bliss I find, find, find.

8

When the Guru is near
For the Guru thou dost shed tears,
He becomes thine dear.
Thou hast no fear

When His speech you hear.
For Him thy heart does wear,
To His lotus feet thy hands adhere,
Thy head becomes crystal clear,
Then thou art the Guru's dear
And Govinda's very dear.
Thou dost see Guru and Govinda right here,
Very near and quite clear.

9

On thee, no disaster does dare to fall
Always for the Guru thine heart does call.
He is thine soul pal,
He is God in all,
All in all and above all.

10

Om is the letter absolute,
Guru is the truth absolute,
He is the consciousness absolute,
He is the bliss absolute,
He is the absolute for absolute,
He is the Om and more than Om.

11

As I hear my Guru's kind tone
Neither I am lonely nor alone.

12

By a disciple's duty
Shines the Guru's beauty.
His wrath;
The most dreaded wrath.
His grace;
The most blessed grace.
His pleasure;
A disciple's treasure,
None can measure.

13

All the forces in the three worlds will do no harm
If thou hast the Guru's charm.
He is God in form.
By His grace, I got calm.

14

At worldly duties my body perspires;
Then I sink deep in despair.
When my Guru's speech inspires
The world seems me in despair.

15

If the Guru true uses on you His stick,
Why not it be even dust to lick,
Never think of shame,

It's only endless fame.
A mother uses the stick
For children to click.

16

My obeisance to the Guru mine,
My respectful salutations to the Divine,
And at my Guru Kanhaiah Ramdas' lotus feet fine.
My obeisance at the lotus feet of the Fore-Gurus of mine.

17

I had teachers many
Like my Guru true any?
They're after one thing – money.
He's the One in many.
They taught me matter finite,
He makes me God Infinite.
I found myself a fool,
To compare, I have no tool;
How to compare a tiny ant
With the mighty elephant.

18

God is the ultimate to be thought.
The Guru is the ultimate to be sought.
Love is the ultimate to be brought.
The Guru's feet are the ultimate to be caught.
Fame is the ultimate to be bought.

The Guru's service is the ultimate to be fought.
Then peace our lives
Find, so are five fives,
Peace to Him
And not to Him.
All merged in Him.
He is all in all
And above all.

19

Neither I have a master's degree
Nor do I have a bachelor's degree,
But I taught myself to be carefree.
With me, scientists don't agree,
'Cause I'm neither a doctor
Nor am I a professor.
But all education the world possesses,
My Guru's grace compresses.
These poems of my heart
Surely a mastery of art,
At grammar they may fail
But true devotion ever they hail.

20

Betwixt the Guru and God,
"I prefer Guru," says God.
He is mother, father and friend.
Thus is the blessed trend.

On Guru's love my soul does bend,
For poetry, there is no end.

21

Science is not always apt
'Cause some scientists are corrupt;
Their projects are bankrupt.
Science can neither interrupt
Belief, nor it can disrupt.

22

Mother Nature creates babies in the womb,
Scientists change it to a baby's tomb;
Truth they never try to comb
But they make an atom bomb.

23

Darwin became a foolish donkey
To declare his forefather a monkey;
In God, they have no belief,
So they never get relief.

24

My eyes long for the Guru's majestic walk,
My ears long for His melodious talk.
If thou hast His smile
None can beat thee in style.

God keeps top most thy file
If thou dost bear the Guru's trial.

25

These works of my heart's feat -
They came from my Guru's seat
With Him, when I could meet.
Only my Guru can say if they're neat,
These truths no heart can beat,
I offer at my Guru, Kanhaiah Ramdas' lotus feet.

26

Seek no Guru selfish.
Take him to be devilish;
By taking your cash
He will give you ash.
As seeking peace in wealth
Spoils only your health,
Is an effort in vain,
Multiplies only your pain.
The world sees you in stain,
It's a woes' train,
You're bonded in time's chain.

27

Oh! my Guru holy!
I love You truly!
You are a saint in truth,

I met you in my youth.
It is my life you demand,
Gladly I respect your command.

28

He is my divine soul.
There is no play foul
In my thought, word and deed,
It's absolute truth indeed.

29

For Guru I cry,
To Him I fly,
For Him I try,
For Him I die,
To the world, I say bye.
You know why,
There truth does lie.

30

My Guru says,
“Never mind, you smoke,
But thy nose into others, never poke,
It is not a joke;
People like frogs, croak,
As their throats choke,
Chase them with a spoke,
Thus the wise spoke.”

31

My Guru says,
“Never mind, you booze
But never let your character lose.
Thy heart with God you fuse,
Never become a silly goose.
All wine will automatically diffuse,
This body is a refuse.
Do My sermons confuse?
Never your queries I refuse.
In My Guru I take refuge.”
Thus I reply,
“By Your grace, them I use,
But never dare to misuse.”

32

Hate none,
'Tis no fun.
Love all
'Tis God's call.
Keep silent,
Lest you lament;
Lest you faint;
'Tis the Guru's comment
You get God's compliment.

33

A hundred poems that I commenced

Not even half, I am convinced,
I found myself run out of letter,
But my love for the Guru becomes better,
As my heart for the Guru's love does long
Words will themselves throng.

34

Where people were busy
There I was very lazy.
About God when I was crazy
Meeting the Guru came easy,
Now my soul is cozy.

35

Those lives have a meaning
Whose minds have done cleaning,
Whose heads at the Guru's feet leaning,
Whose faces by the Guru's grace gleaming,
Those lives have a meaning.

36

The Guru's words are the *Vedas'* sublime,
His words are the *Bible's* line,
His words are the *Koran's* outline.
His words are the *Holy Song of the Lord*,
His words are sharper than a sword.
He is the individual soul,
He is the Universal Soul,

He is the One in all
And more than all.

37

Feel for the Guru with emotion,
What's emotion without devotion?
It puts God in motion,
He gives you promotion.

38

Let destiny put me in a deep well
Or in Yama's hell
Where departed souls dwell.
By Your grace, all is well.

39

Let fate put me in a tavern
Or in heaven, else in a cavern.
I know by Your grace,
I can easily face.
Fate will lose in the race,
Only God can trace.

40

Leaving me are thirst and hunger,
Relieving me are lust and anger,
Love and bliss I feel,

Increasing are patience and zeal,
As my love for You gets stronger,
No wonder, it makes me live longer.

41

My education found its worth
When in praise of my Guru I put it forth;
As I write these poems, while facing the North,
My Guru gets endless fame henceforth.

42

I'd been timid and cold;
Since Your lotus feet gold
My hands did hold,
I've become brave and bold.

43

I never allow my hands to fold
Before anybody, I'm told,
If my body be sold
Or if my head be rolled,
I never allow my hands to fold
As my hands did hold
The Guru's lotus feet gold.

44

Let my head bleed,

I never plead.
This is my Guru's order
That I honour.
This is my pledge
For His knowledge.

45

These poems to some people I showed,
They loudly laughed, laughed and laughed.
They asked, "Poems or prose?
Any of them is like a rose?"
And said, "They are bad,"
And called me mad.
Unless you're mad about God,
There is no other way to God.
I know how to fare,
By my Guru's grace, I don't care.

46

Knowledge contains both good and bad.
The bad is taken by fools who are mad,
The wise take only the good with their minds fixed
Like royal swans sip only milk though the water be mixed.

47

My life was dark like midnight,
Through knowledge, He gives me light.
He removed my plight

By His kindly sight,
I've become very bright.
Reaching life's height
Will only be His might.

48

This world gave me fright.
His lotus feet ever in my sight,
Against the world, when I fight;
The world seems to me light.
My Guru is always right.

49

My Guru wears clothes white
To make sure He reflects light
On the knowledge packed tight.
All my poetry is His right.

50

His left hand is always on my shoulder right;
Fear is afraid of me, even at night.
Ever I win by His grace
Whatever be the case.
Time has accepted his defeat
As I tightly hold His lotus feet.

51

By the Guru's grace, have I experienced ever
The most dreadful diseases and fever?
My mind grows old and wise,
My body grows otherwise.
Death has to seek His permission
To get me into his submission.
As my Guru's blessing
Makes God me embracing.

52

Husband is to woman
What Guru is to man.
If she does her husband worry
Her life will be sorry.
But by pleasing her husband
She makes the gods disband.

53

The Guru's left hand is on man's right shoulder,
The husband's left hand is on woman's right shoulder.
This shows the relation of a marital bond;
Is neither like the biological bond of fish in a pond
Nor like the biochemical bond of animals on land.
Each making the other happy, both get salvation,
This is one of my Guru's greatest revelation.

54

Who are bold
To equally hold
Stone and gold,
Him, they can behold.

55

These poems a few,
Are truths I knew.
In my Guru's view
They're ancient and not new,
I just renew and review.

56

My Guru's home is simple.
'Tis the church and temple,
'Tis the Sikhs' gurudwara,
'Tis the saints' Haridwar;
It has the Ganges' sacred influence,
'Tis the three holy rivers confluence,
'Tis the synagogue and mosque,
Reaching it, is the greatest task.

57

Sans my Guru, my life is lame,
If I fail, my Guru is not to blame.
My heart is burning like a flame,

In my heart, His picture I frame.
I claim neither name nor fame.
The Guru's lotus feet, is all that I claim!
All that I claim! all that I claim!

58

They're the blest
Who have the teacher best.
They get no birth next,
Thus says the holy text.

59

When you love the opposite sex,
Your mind is in a flux,
And you think sex
Is life's apex;
Your heart on the Guru's lotus feet does flex,
Liberation is its reflex.

60

True love is not virtue and vice,
True love is own soul's advice,
True love is not enjoyment or avarice,
True love is self-sacrifice,
Devotion with dedication is only its price.

61

Seeking unselfish love is not greed,
Isn't got by one sex, caste or creed,
All are most welcome.
Immortal you sure become,
To this the saints agreed
And you are freed.

62

My heart to the Guru, I lend,
His grace that I do intend,
Towards Him, I do tend,
God to me, He does send.

63

My Guru is great,
Never think you're too late,
All is caused by fate.
God hasn't opposed it, to date
But the true Guru can alter the fate.

64

No doubt, his soul is churned out, at any rate,
Whoever studies by heart these poems 108.
Surely, he flies to his true Guru straight,
His Guru removes his heart's weight,
Both become each other's soul mate,

Because my Guru is always great.

65

To express my love, language is no barrier
'Cause my Guru is my heart's carrier,
My service to Him decides my career.
In His youth, He was a warrior.
He claims my *Dada* Guru is superior,
Before my *Dada* Guru, God is inferior
Because God had committed,
To His devotee He submitted,
This God Himself has admitted.

66

Steal never,
Complain about others never,
Don't think of others' wives ever,
Don't speak untruth ever.

67

My Guru His duties never missed;
On others, He never stressed.
My faults, I ever confessed,
Then me, my Guru kissed,
I found myself blessed.

68

When on God I did meditation profound,
My mind went round and round,
Then twice in dreams, my Guru I found;
Then I searched if dreams have any truth sound
But my search for Him was bound;
Later through my friend, I heard His sound
Because His mercy has no bound,
By His grace, He was found.

69

Whether I'm in a playground
Or in a burial ground;
All seems to me sound
As I see my Guru all around
And His grace has no bound.

70

Sip a bottle of whisky,
Never let your tongue get husky;
Truth is not at all risky
As the Guru's grace covers the sky.

71

In my dreams, I saw Him twice,
I started these after meeting Him twice.
The first 108 are completed after meeting Him thrice;

My poems have His advice;
Each poem is beyond price.

72

My Guru is the one without a second,
Sans His mercy I can't live even for a second,
Seconds seem ages in His absence,
Ages seem seconds in His presence.

73

If you think, the words are, of a pedagogue,
Like a dialogue or a monologue;
There's no doubt, you'll be a rogue.
It is He that people seek in a synagogue.

74

Who speaks aloud
He gathers a crowd;
He becomes highly proud.
There he is not allowed.

75

When my Guru put
His sacred right foot
Into my residence,
It became the home of providence.

76

Scientists are after the Nobel prize,
It gives me no surprise.
My Guru's service is my enterprise,
It offers me God as prize.

77

Logic is on God's back.
It is *maya's* pack
That hard to crack;
It leads thee to the wrong track.
How can one look at one's own back?
Hence God's merciful sight you lack,
Soon you will grope in ignorance black.

78

My Guru says,
"He has no place in logic
As logic lacks God's music.
There is no God's voice,
It's only an empty noise."

79

My Guru always begs God to give Him this:
"Oh God, please give all beings
Their required and wishful things;
If anything is left

You give Me that.”

I always beg God to give me this:

“Oh God, please give my Guru eternal fame,
By that, people know once again, Your name,
It only multiplies Your infinite fame.”

80

Root of deity, the form of the Guru.

Root of repetition, the word of the Guru.

Root of worship, the lotus feet of the Guru.

Root of liberation, the grace of the Guru.

Root of work, the service of the Guru.

Root of pilgrimage, the residence of the Guru.

Root of purification, the presence of the Guru.

Root of immortality, the merciful sight of the Guru.

81

By a son's duty

Shines the parents' beauty.

By a wife's duty

Shines the husband's beauty.

By a servant's duty

Shines the master's beauty.

82

By people's duty

Shines the country's beauty.

By a king's duty

Shines truth's beauty.
By a devotee's duty
Shines beauty's beauty.
By the Guru's duty
Shines God's beauty.

83

I visited places various;
I met people numerous;
Some were famous
But all were nervous.
None suited my mentality,
Parents neither, grandparents nor,
Brothers neither, sisters nor,
Uncles neither, aunts nor,
Girlfriends neither, women nor,
Friends neither, foes nor,
Teachers neither, co-students nor,
Superiors neither, subordinates nor...
None, none, none suited my mentality,
But I found myself of my Guru's mentality.
My Guru and I are One and the same,
There's no difference, except in name.

84

'Tis not I who does write
'Tis my Guru who does write;
I am His instrument to write.

He is unable to read and write
Because He is an illiterate,
But by Him that was known
By knowing which all is known,
Nothing else remains to be known,
What if He is unable to read and write?
When I am His instrument to read and write.

85

Have a cigarette puff
But never cough;
Do not laugh.
Let truth be your mental stuff,
To others never bluff.
For practice, it is tough
Because truth is always rough.

86

Lord Krishna, Jesus, Allah – with Whom do I band?
The heavens, the earth, hell – where do I land?
The *Koran*, the *Bible*, the *Vedas* – where do I stand?
It is very difficult to understand;
Only after getting Guru true, I understand.
He is knowledge and duties' end,
He is love and devotions' end,
That is what I understand.
With my Guru's lineage, I myself band.

87

To the Guru I pray,
With Him I stay,
With Him I play,
At His lotus feet I lay,
Him I never betray,
Untruth I never say,
Beings I never slay.
This is the way
And wisdom's ray.
I win every day.

88

In a fray
Who's whose prey?
Never say
Like an ass' bray;
Never lick clay
Lest you decay
And lose the day;
From truth you stray.

89

Murder, rape and betrayal of the Guru are the most sinful crimes.
Betrayal of the Guru is the crime of crimes.
Untruth is the root cause of all crimes.
God may forgive all crimes

Except the betrayal of the Guru, the most dreaded of crimes.

90

Saints speak only once,
Truth is said only once,
A daughter is married only once,
The true Guru is got only once,
Freedom, too, is got only once.

91

The true Guru is only one,
The minute indweller is only one,
The Eternal Father is only one,
Never ending bliss is only one,
Endless love is only one,
Infinite consciousness is only one,
Original life is only one,
Absolute cause is only one,
God is only one,
True religion is only one
And we all are only one.

92

If the Guru's grace is won
Life's struggle is won.
If the mind is won
All is won.

93

By His grace ever I win,
By His grace fate I spin,
By His grace logic I pin,
By His grace, science seems thin,
By His grace, I do no sin,
By His grace, me seems, God is in,
By His grace, I see no twin,
By His grace, at the world I grin.

94

Never look at the Guru what He doth,
Look if He speaks the truth,
Then search Him if He has seen the truth,
Then accept Him as the Guru in truth.
Never look at the Guru what He doth,
Then He shows the way to truth.
Remember, you yourself have to see the truth,
He only shows the way to the truth.

95

My Guru's hand is always up, giving blessing,
Charity is not at all His begging,
True love is only, His begging,
You may offer Him whatever you like,
He accepts that, as He does like
To see your soul being liked.
He does work to earn His living handy

Even at the age of more than eighty.

96

The tongue is that repeats the words of the Guru,
The mind is that thinks of the Guru,
The body is that serves the Guru,
The head is that touches the lotus feet of the Guru,
The heart is that loves the Guru.

97

Life is that finds the true Guru.
Bliss is that got by the grace of the true Guru.
Luck is what makes one meet the true Guru.
Time is that passed in the presence of the Guru.
Order is that given by the Guru.
Education is that attained through the Guru.
Man is that fit to be the true Guru.
Birth is that leads to the true Guru.

98

My *Pardada* Guru said, “Look at untruth;
Even in untruth, there is truth.
The moment you open the mouth
You have lost the truth.”
He always kept silence
In that, His mind was in balance.
Similarly, He saw possible in impossible.
His approach was always positive

And life was made constructive.

99

When my pen is running free
My Guru says to me,
“Your *Pardada* Guru is making you write
These true poems bright.
He Himself was well proficient
In Hindi and was a poet efficient.”

100

Never let yourself attempt...
Magic, witchcraft; whatever that may tempt,
Never let yourself attempt.....
Meditation, pranayama; whatever that may tempt,
Never let yourself attempt.....
Yogasanas, healing; whatever that may tempt,
Never let yourself attempt.....
Kundalini, chakras; whatever that may tempt,
Never let yourself attempt.....
Following Gurus, babas; whatever that may tempt,
Never let yourself attempt
Unless you understand God’s fundamental
Lest you sure admit in a hospital mental.

101

The Guru’s advice, never cross
Destroy your pros and cons;

Never try to walk across;
Hardly known is the Guru's 'mass'.

102

Never corrupt mind with a girl,
It is better to go to a call girl;
You may become hard as brass
And don't behave like a silly ass,
These truths you may toss;
Make sure yourself you cannot cross.

103

If you think wife,
Money and enjoyment are life,
You're cutting the heart with a knife.
Know, animals and plants too, have life
If you blame this on God,
Fate turns you into the reverse of God.

104

In the present world of fray,
Who's whose prey?
People are a politicians' prey
The innocent are a priests' prey,
Children are a selfish teachers' prey,
The poor are the rich's prey,
Women are lust's prey,
Man is his own mind's prey,

The mind is ignorance's prey,
The illiterate are the educated's prey,
The weak are the strong's prey,
Believers are deceivers' prey,
Truth is the opportunist's prey,
Belief is logic's prey,
Justice is power's prey,
Science is money's prey,
In this world of fray
Who's whose prey?
Know, all is time's prey.

105

I require no stethoscope,
I need no horoscope,
For them there is no scope
As my Guru's mercy is my superscope.

106

Never think all is cash,
Cash will leave in a flash;
Your body turns finally into ash,
Then where should cash dash?
And know, where you dash.
Hence with religions never clash,
You should encash Dharma by cash,
To establish Dharma even God should dash.

107

Never behave with temper rash,
Except God and Guru, all is trash;
To your Guru, you should dash,
Be quick, before thy life's time crash,
To your Guru true you should dash,
Be quick, before thy life's time smash.

108

It is my Guru's push,
To your Guru, you've to rush
Before your forefathers become flush.
Be quick, before thee, time will crush.
By God I was pushed
To my Guru true, I rushed.

OM TAT SAT

Salutations to the shoes of Guru Siddha Nath

Part Two

THE LIGHT OF DEVOTION OF KNOWLEDGE OF BRAHMA (Part-2)

This work to my Guru I have dedicated
By His grace it was fabricated
Containing 108 poems of a divine necklace
Initially I named it as 'The True Guru's Grace.'
My Guru gave the present title
And said "This work to the Impersonal God I entitle."
It is difficult to count
Divine necklaces, at His lotus feet, I mount
Because His grace is paramount.

Guru Siddha Nath's lotus feet servant
(Rama Rao Das)

*OM GURAVE NAMAHA
OM TAT SAT*

1

God is always silent
In that, He is content.
When your mind is in balance
You can break His silence.

2

You are an ever-glowing spark
Sprung from a Divine love park;
People, like dogs always bark,
Do barking dogs ever make a lion remark?
Hence strike the mark
And leave the dark.

3

Let filmy heroes and heroines act
To their tune, I never react;
Them I never try to contact
'Cause they are heroes in act;
I am the hero in fact.
I have the wit and tact,
My Guru is my established fact.
Only to His tone, I act and react.

4

Divine love fever you'll contract,
If from experience, truth you extract,
Then with you, God will make a pact,
Because His love is not compact.

5

Speak ever truth plain,
About others never complain,
Others' wives never desire,
Know stealing is envy's fire.

6

You have no envy,
You have no enemy.
Love is your trend,
God is your friend.

7

God is not in the wood,
He is there in the food,
He is beyond books,
He is beyond looks,
Cannot be got by hook or crook.
Him His devotees took,
Only their hands He shook,
In the times past,

In their births last.
He knows no caste,
Get Him fast,
It is your turn last,
His mercy is very, very vast.
Love and duty He does wish
Both must be unselfish.

8

He is His devotees' slave,
'Cause of Him they're highly brave,
For His mercy they always crave.
Their lives never become grave.

9

To His devotees' earnest call
From Heaven He does fall;
Although they're under a difficult wave
Even their hairs you cannot shave,
Because them He always does save.

10

In His love I forgot even today's date,
You see, how changed is my fate?
Here some poems I state
They convey my mental state.

11

While working with a tool
Or while passing a stool
Me nothing can fool
Me my Guru always does rule.

12

While praying to the dead
Or while sleeping in a bed
Or when my body is fed
Or when my face is red
Or when I earn my bread,
Always by my Guru I am led.

13

While drenching myself in rain
Or while travelling in a train
Or while passing through a lane
Or while flying in a plane,
Nothing can change my mental plane
As I am established in the truth plain.

14

While drinking in a bar
Or while driving a car
Or while wandering in the lands afar
Or while waging a war,

Me nothing can mar
'Cause my Guru is beyond par.

15

While watching an actor
Or while meeting a doctor
Or while solving a vector
Or while riding a tractor
Or while using a protractor
Or while considering a safety factor,
I see my Guru, as the real factor.

16

While swallowing a pill
Or while paying a bill
Or while working in a mill
Or while doing daily drill
Or while climbing a hill
Or while testing my skill
Or when I am ill
Or when I feel thrill,
Nothing can change my will
As my Guru makes me still.

17

When I'm in a mess
Or when I'm in a bus
Or when I'm in a fuss,

Me, nothing can truss.

18

While watching a stunt
Or when I'm in a battle front,
Me, nothing can shunt,
Me, nothing can blunt,
My Guru is always leading from the front.

19

While working on a lathe
Or when I do bathe,
Nothing can change my faith
'Cause in the Guru's love ever, I swim and bathe.

20

While working in my department
Or while travelling in a general compartment
Or while enjoying in a posh apartment
Or while receiving a hearty compliment,
Nothing gives me astonishment
'Cause ever with my Guru, I have attachment.

21

Let truth be your speech,
Let righteousness never breach,
Practice what parents teach

Next, what the true Guru does preach.
Their services ever you beseech,
Then satisfy guests each,
By that, thee God does reach.

22

My Guru says,
“Mother the first teacher,
Father the next preacher,
Then the true Guru be sought.
By that, God is easily brought.”

23

If you stand in a queue
You'll get things few
And you'll hear, “Things are due,”
Through experience, this I knew.

24

You get no chance
However you may dance.
If you have powers
People adore you with flowers.
If you have money
You'll rule peoples many.
When thy life fate does brake,
People will say you're fake.

Let truth you make,
Though it is hard to take,
For your sake.

25

Essentials are given through ration,
I can't understand government's notion,
Who is feeding all beings at their requirement?
Who is moving the world seems in confinement?
His resources never cease,
He knows no word lease,
He gives the cool breeze,
His palms He does never grease,
He demands no fees,
He knows no ration and caution,
He knows no fashion and motion,
He is silent and always content.
He is the Ruler indeed.
The rest are rulers absorbed in greed,
He wants neither name, nor fame;
Our rulers have no shame.

26

Until now, people said "Shakespeare is great."
Now they say, "I'm great"
Because I have no fear;
And my Guru knows in God's sphere,
Easily beaten is Shakespeare.

Now with pen thy heart I spear,
As Jesus heart, they did spear.

27

Shakespeare wrote on mutual love,
I write on divine love;
His love fires avarice
My love shows self-sacrifice;
His subject makes you practise greed,
By my subject, you are living but freed.

28

After the death of my father
I met my Eternal father;
This is caused by our Father,
This pleased even my grandfathers,
Enjoying are my forefathers.

29

Seers of truth are poets,
They never sing filmy duets;
Their poems are not truthless,
They will never be ruthless;
Thy heart's pain their poems lessen,
It is for us to learn a lesson.

30

By praising my Guru true
Do you know Who is praised most?
Do you know Who is pleased most?
He is the Guru ancient,
He is the Guru foremost,
He is the Guru everywhere,
He is the Guru ever present.

31

A man you ain't
If you become a saint;
Never you faint
Thee nothing can taint;
A man you ain't
You're a saint.

32

They are the learned
If wisdom they earned,
To the Guru they turned,
God they churned,
Untruth they spurned,
Ego they burned,
To heaven they returned,
They are the learned.

33

My Guru says,
“Oh! My son, do marry,
Do marry and make merry,
If you don’t marry
You will be sorry.
Life is difficult to carry,
Thee, truth may worry.
No liberation of course,
If there is no intercourse.”

34

God is not in stone,
He is there in the Guru’s tone.
Even stone becomes God
If your mind is broad.

35

My Guru can count only up to nine,
His polished manners are superbly fine,
I understand Him by His sign,
As His lotus feet are mine, mine, mine.

36

My Guru, with difficulty, knows number ten.
None can beat my pen.
He doesn’t know numbers from eleven,

I am unbeaten even in heaven.

37

People are like crows
Stand in zigzag rows.
Crows say, “Caw! caw! caw!”
People say, “Flaw! flaw! flaw!”
Rulers say, “Law! law! law!”
This in my life I saw! saw! saw!

38

People tear you with their laws,
Like birds with their claws,
Even for your common flaws.
Cut and pass through their each law,
This I learnt observing the hacksaw.

39

To me words rush and say, “Use me, use me.”
I humbly say, “Please excuse me.”
Then they say, “Use me first; me first.”
And I say, “I cannot satisfy your thirst,
You are my elder brothers,
As I think, all languages are mothers,
You have Mother English grace,
With you, I cannot pace,
Gracefully I cannot space,
With you I cannot race

Your meaning I cannot trace.”

40

People criticize you even for common flaws,
They preach you never ending laws,
They never understand these laws,
They never see their own flaws.
These laws they always breach,
To others they always preach.

41

Truth is not a tale
That is on sale,
Practice turns you pale,
In the beginning you may fail,
In the end, thee people hail,
Ocean of the world is easy to sail,
You never need to wail,
But ever, only you prevail,
The world follows your trail.

42

My Guru is a peanut vendor,
For people He is the door-to-door vendor,
For me He is the God-sender.
Good, even for evil, He always does render,
He is my heart's mender.
At His lotus feet, these poems I humbly tender,

To His lotus feet, body, mind and wealth, I surrender.

43

There is a park called, 'Diamond.'
There lives a real diamond,
Among saints, He is a diamond.
He spreads knowledge diamond.

44

"Mother Saraswati resides in the heart," my Guru said.
The foundation for my poetry is laid,
He made my heart melt
Then these poems are spelt.

45

Lo! the Guru's greatness, the Guru's verse
Even if repeated in reverse
Never produces results converse
Because, to His disciple, He is not averse.

46

For example,
The hunter who put birds in a cage
Became Valmiki, the ancient sage.
In his Guru, the hunter believed,
By his Guru, he was relieved.

47

Once Sage Valmiki gave a curse,
It turned out into a verse,
The curse produced the *Adventures of Rama*.
God had no option but to descend as Lord Rama.

48

Oh! my Guru, You are a seer,
You have no peer,
You are my heart's dear,
Only for you, I have fear.

49

Who cannot put down violence
What if he preaches non-violence,
Is like a coward taking an anti-terrorism oath,
You'll be a fool if you believe in both.
Emperor Ashoka had put down violence
Before he practiced non-violence.

50

Let your mind grow wise and old,
Let your body grow young and bold,
These are got by wisdom unsold.
If you achieve this, thee none can hold.

51

Know what is devil
And what turns you evil.
Doubt is devil;
Selfishness turns you evil.

52

If selfishness is out
And you put down doubt
Then the devil and evil are out
And you become a saint, no doubt.

53

When my Guru is true, I did conform
My heart and mind I did reform,
To the Guru's orders I do conform,
To Him everything I inform,
Worship of His lotus I perform,
Because the Guru is God in form,
Sans His mercy, I myself deform.

54

Don't think of revenge,
Controlling the mind is to avenge,
Never let the mind estrange,
By this you won't change,
You'll be in God's range,

Divine love is not strange,
This is life's only challenge.

55

My Guru uses the thumb impression.
On me, He made the best impression,
I wonder how He maintains His first impression
And His last impression is beyond repression.
On me, He made the best impression.

56

By His grace my foes are under suppression,
By His mercy I am beyond any compression,
By His love never I'm in depression,
Because His love is beyond expression.

57

Mecca conveys no message
If one has no knowledge.
The *Vedas* have no standing
If one has no understanding.
Pope means nope
If one has no hope.

58

God will not save
If one does not crave.

By the Guru what will be done
If one's knowledge is undone.
They're all not to blame
If our wisdom is lame.

59

Enriching with ancient heritage
Mother English is paid homage.
By people these poems will be sung
Though Telugu is my mother tongue.

60

What! Jesus walked on the waters?
Oh! that saint can fly in the air?
For you, they are miracles;
For me they are goat's testicles!
As you see them amazing,
I feel them damaging.

61

If sought only the true Guru be sought.
If you couldn't find, be happy in naught;
Recollect Ekalavya, his arrow never missed its target,
Qualities of a true Guru, his Guru did forget.
Ekalavya lost the mastery of archery
Because his Guru was a master of treachery.

62

Don't mind if you are a sinner or thief,
Now give up all activities of mischief,
In lamentation, there is relief;
In God have ever-growing belief;
Surely you will turn over a new leaf.
In the *Gita*, this even God did brief;
Then definitely, you will be chief.

63

Once there was a chaos about the chief.
In heaven, each god came to brief;
Indra said, "I am the chief."
Lord Brahma said, "No. I'm the chief."
Lord Vishnu said, "No. I'm the chief."
Lord Shiva said, "No. I'm the chief."
Each, his qualities, began to brief.....
However, they couldn't decide who is the chief.
Then came a voice, "Why do you play mischief?
When ego has become your chief,
Know, for certain, that the Guru is the Supreme Chief.
In the Guru, you have no belief,
Hence all of you never find relief.
All of you dance to his beat
Who worships the Guru's lotus feet."

64

False Gurus lead you to hell,

Everywhere they dwell,
They preach very well,
They make you swell,
You fall in a dark well;
Paper flowers are easy to sell,
They are disguised very well,
No scent if you smell,
Have you got the point I spell?
That's all, I tell and yell.

65

Liberation is the ultimate to be got,
Wisdom is the ultimate to be taught,
Ego is the ultimate to be shot,
Falsehood is the ultimate to be allowed not.

66

Service of the Guru is the ultimate to be wrought,
For women, service of the husband is the ultimate to be wrought,
From any service, nothing should be besought,
Speaking against them is the ultimate to bear not.

67

My sins my Guru made remission;
Completed is my life's mission
When at His lotus feet I did submission
With His due permission.

68

Never think death is uncertain,
On Dharma, none can draw curtain;
Dharma and Karma you maintain,
Always God you entertain;
By this God you attain,
Many lives are there to sustain,
This is the wisdom all books contain.

69

Pain, aversion and heat,
Cold, disease and defeat,
Pleasure, victory and health,
Wine, women and wealth,
They are difficult to withstand.
Them I always did misunderstand,
My Guru makes me understand
And against all odds, to withstand.

70

My Guru wants divine love to commission.
Available is free admission
For all who seek soul transmission,
Unselfishness is the condition for admission.

71

The moment you hate

Closed is Heaven's gate,
8,400,000 births are your fate.
God resides in both love and hate.
So, if none you hate
Then you are great.
Thus the wise state.

72

Oh! my Guru, You're my heart's nearest,
You're my heart's closest,
You're my heart's dearest,
Hence You're the greatest.

73

If the mind is ceased
The Guru is pleased;
God is seized
And you're released.

74

If the Guru's lotus feet are praised
One's ego is razed;
Then the soul is raised
And God is praised.

75

Since at the Guru's lotus feet, I knelt

Bliss, only bliss is being felt.
Since at His lotus feet I dwelt
With me God, only God is being dealt.

76

When at His lotus feet my head leant
And to His love my heart bent;
To me, God only God, is sent.
God is the Guru I meant.

77

Some cry, “More! more! more!”
Some shout, “Bore! bore! bore!”
‘Divine love’, my poems roar,
‘No mutual love’, so it may bore.
None can satisfy all
As none can evade *maya*’s call.

78

Since birth, I’d been forlorn,
At His lotus feet, my ego was torn,
By His love, my heart has been worn,
I find myself reborn,
Thus the wise are twice born.

79

We all have some drawback.

We fail to see what we lack
But, with harsh words, others we attack
And others we always sack.

80

Never let the senses roll,
With the mind you control,
With intelligence you patrol;
Then you are on parole,
As a devotee, thee God will enroll,
Then completed is your life's role.

81

My Guru says,
“When you have got hold of the roots
Why do you run after the shoots?
Explained are the head and tail,
It is for you to understand in detail.”

82

When the Guru's lotus feet are tightly caught
Know, for certain, that the ego is shot.
When the husband's lotus feet are tightly caught
The ego of women is shot.

83

Never think you're a fool.

God is seated even in a fool.
He makes and uses the spool,
He makes and uses the working tool,
He is in the worm in a stool,
He lives in the pool,
He gives the warm wool,
He blows the breeze cool,
To Him, He is taught in the school,
By Him, He is taught in the school,
In Him exists the very school;
By His description, He made me a fool,
Of course, everything He does rule.

84

When the gods of Trinity
In their Guru, they attained Unity,
They got Divinity.
By His grace, they obtained Infinity.

85

Mother Anasuya worshiped her husband as God Infinity,
Failed before her were the couples of Trinity,
Trinity begged her to bear them in Unity,
So born was the great Guru Dattatreya unparalleled in
Divinity.
I bow to His lotus feet and His parents', for their Infinity.

86

Always remember God's advice;
You're not born for avarice,
Fight against injustice and vice
Though life is the price.
Never mind, everything you sacrifice,
For the All Pervading One it will suffice
When His advice you practice.
He is always there to give justice.
He never misses His promise,
Unbelievable is His service.
Your next birth will suffice
To offer you more than thrice
For what you now sacrifice.
Hence fight against injustice and vice.
Never mind if life is the price.
Let yourself be the sacrifice,
Blindly believe in God's advice.

87

Some cheat you with charms, devils or witchcraft.
They put you on a broken raft
To fill their stomachs with graft.
Let them do all or any charm,
No hair of mine can they harm.
Let them send on me the most horrible devil,
Even to my hair, it cannot do evil;
If mine single hair is harmed by all the witchcraft,
"I'm untruth," this I do draft and redraft.

This is my challenge to their any craft,
On me, none can do witchcraft.

88

This is the great vow;
Let people know how
I do make now,
To others never but to truth I bow,
Ever to His lotus feet I do bow
As He gives me the know-how.

89

Many came and preached; still truth is hidden
Because all are forbidden
As all never follow what is bidden.
By *maya* people are ridden
Because God is never overridden,
God's lotus feet make *maya* out-ridden.

90

In everything, God is the content;
Even in you, He is latent.
On Him if you are intent,
He Himself will be present.

91

If on God, you are unbent

And you are blatant
And by *maya* you are rent,
Don't blame my poems content.

92

By my Guru, for you, I'm sent,
Before you, the eternal truth is present,
Make yourself logic to vent,
Hope in God and on God you are bent.

93

They say, "*Maya* is such and such..."
What's the use writing much?
If, God's lotus feet you clutch
Thee *maya* cannot touch.

94

What's the use, going to the temple or church?
When most priests are after dinner and lunch,
Then they seek much and much,
In turn, they offer such crutch.

95

Who goes to the synagogue or mosque?
Where begging is covered with a charity mask
And most priests have forgotten their task,
Politicians' favour they always bask,

“Charity, charity,” they always ask;
I request them to ask
Their own soul about their task;
Though God does not ask
To serve Him is our task.

96

They are not freed
Themselves of greed,
How will you be freed?
Have you agreed?

97

Who speak so, “God is such and such,
From God never expect much,
You provide us lunch
Lest God gives you a punch
And thee devil will clutch.”
Know they are a jokers’ bunch.

98

When my belly is asking for lunch
I cannot offer God flowers in a bunch.
Only after having a meal
Love for God and Guru I feel
With an increased zeal.

99

If God's lotus feet you touch
And the Guru's lotus feet you clutch,
Nothing is needed much;
All is offered in a bunch.

100

What you can offer Him
When all belongs to Him
Just praise Him, praise Him,
Pray to Him, with a hymn,
Feel Him and hail Him,
Know every meal is offered by Him.

101

If parents you kick
And guests you prick
And to wife you stick
But for God, you light a wick,
Only dust you'll lick.
Know your mind is sick.

102

Some do a trick
By that, money they pick.
Always their eyes on your chick,
They think they are highly slick.

103

Truth is not for the timid and cold,
It is for the brave and bold,
Truth, only truth they uphold;
For example, King Harishchandra boldly sold
Everything that was in his hold,
By Him even his wife was sold
But to truth Harishchandra did hold,
Ultimately, him God did uphold.
Before his name, now truth is told,
“He is Satya Harishchandra,” we are told and retold.

104

Truth is for the bold and brave,
Many tried to prove King Harishchandra a knave,
For truth, he became a slave;
As a slave, he dug many a grave,
For truth he did always crave,
But he never admitted himself a knave;
Of course him truth did save,
After all, truth is for the bold and brave,
These two poems for truth I rave.

105

If one’s speech is frank
But his practice is prank,
Him where to rank,
I say he is a crank.

106

My Guru says,
“Never ponder over probability,
When your Guru has the capability
There is only the possibility.
Possibility is known even in the impossibility
As the true Guru knows truth’s capability,
At least you should possess the ability.”

107

By some, unearned is a single bread
But by them all scriptures are read.
To work, they are lazy,
About God they are crazy,
Unknowingly by *maya* they are caught,
They never mind preaching a lot.

108

Never with Mahatmas you compare,
Truth, only for truth you prepare;
If required none you spare,
Not even in dreams you compare
With God and Guru, the absolute pair,
Body, mind and soul you should repair.

OM TAT SAT

Salutations to the shoes of Guru Siddha Nath

Part Three

THE LIGHT OF DEVOTION OF KNOWLEDGE OF BRAHMA (Part-3)

This work to my Guru I have dedicated
By His grace it was fabricated
Containing 108 poems of a divine necklace
Initially I named it as 'The True Guru's Grace.'
My Guru gave the present title
And said "This work to the Impersonal God I entitle."
It is difficult to count
Divine necklaces, at His lotus feet, I mount
Because His grace is paramount.

Guru Siddha Nath's lotus feet servant
(Rama Rao Das)

*OM GURAVE NAMAHA
OM TAT SAT*

1

For death, warring soldiers run
Each holding a machine gun
To earn their daily bun;
For rulers it is fun.

2

Rulers love none
But their son;
Trust they stun,
Truth they shun,
Speech is done,
Present is won.
Know they're fun;
Needed is bun
Under the sun.

3

Some speak, driven by lust,
"How wonderful is her bust!
By lust the world is thrust
Hence lust is a must."
So blindly, they trust.

4

Know, they praise a woman's bust
Because love is thrust into lust,
Their minds are crusty with rust,
By them truth and trust are bust.
Dust is must if them you trust.

5

There is only a woman's body and bust!
There is only lust, lust, lust,
If truth, God, love and trust
Are completely crusted with dust.

6

If it is lust
Or it is a woman's bust
Or it is dust,
Me nothing can thrust
Because ever my Guru I trust.

7

It is no more science
That spoils one's conscience,
It is only non-science.
The wise call it nescience.

8

If one is wealthy
However, he is unworthy
People praise him healthy;
He is considered praiseworthy.
Though he is stealthy
He is considered trustworthy.
Know, wealth makes even unworthy worthy.

9

Who gave Jesus hope,
With him none did cope
When he was given the Cross for rope.
Jesus said, "I and my Father are One."
But dividing Christianity, shamelessly they won.
Now on him they always rope
Fathers, bishops and Pope,
But he was given only nope.

10

God is not for the old
When the senses are cold;
They wasted their youth
Hence difficult is truth.
He is for the young and bold;
Only they can behold.

11

In recent times, Buddha sacrificed a kingdom
In his youth to know real freedom.
By Jesus known was truth
In his early youth.
Know, God is not for the old
Whose senses are cold.
He is for the young and bold.

12

In ancient times, Dhruva went to the wood
To seek God, in early boyhood;
He showed God to his mother
About Whom she did always bother;
God gave him stardom
Ensuring him freedom.

13

Devotee Prahlada as a boy
Never played with a toy
But in God found endless joy;
His father used many a bad ploy
On his son he could employ
But Prahlada did enjoy
At what God did deploy
To rush to convoy.
I bow to their lotus feet, without coy.

14

I heard of the great Gandhi
Who banned wine and brandy;
Required is mind-control
Know, not the wine-control.

15

People say, "Gandhi brought us freedom."
I say, "My Guru gives me real freedom
As my Guru is full of wisdom."
Know, now is the time for real freedom.

16

On God none can seal,
Him none can conceal,
He Himself will reveal
Provided Him you feel,
Thee He will heal
If at His lotus feet, you kneel.

17

Him no book can reveal,
Him no priest can seal,
Him no education can conceal,
Him no science can deal,
Him no enjoyment can feel,
Him none can steal,

Him none can offer a meal.
Know, all is His zeal
Our lives reel and wheel
Under His lotus feet's heel.

18

By my Guru opened was my wisdom eye
Then I forgot who and what am I
Then I lost mine and my,
Now I feel highly high.

19

Know, every scientific project
Will surely fail its object
And ridicule the very subject.
For example, take the Moon Project;
Some scientists made a rocket
At the cost of people's pocket.
Hoping for mankind a boon
Some were sent to the moon;
They carried all, including a spoon,
With stones, they returned soon.
But they brought not a boon
For those who seek a meal every afternoon;
But waved proudly the used, empty spoon,
And concluded that the moon
Is no good for a honeymoon.
Again, mankind is left to maroon.

But all are happy with those stones,
Like dogs are happy with blank bones.

20

Those glorious days are here once again,
God is ready to bring again,
It is for you to see again,
I am happy to sing again,
All religions merge again,
True religion emerges again,
Truth only wins again,
God is Guru once again,
Guru is God once again,
Guru and God are One again,
He is the God of gods ever again,
He is the Lord of lords ever again,
He is the King of kings ever again,
The Guru is great once again,
There is only One again,
Truth only reigns again,
Those glorious days are here once again,
God is ready to bring again,
It is for you to see again,
I am happy to sing again.

21

Those glorious days are here once again,
God is ready to bring again,

There, bliss and peace you gain,
There is no stress and pain,
There, no being is slain,
There, logic is in vain,
All never get stain,
It is for you to train,
Those glorious days are here once again,
God is ready to bring again,
It is for you to see again,
I am here to sing again.

22

Some say, “What is truth about?
When God’s existence is a doubt,
Hope science will work out.”
“Meanwhile, enjoy,” they shout.
Even their mothers they doubt,
Them time will surely clout,
“They’re human beasts”, I openly shout.

23

God will greet you, “Hello!”
If His wish you follow
And truth you allow,
Then you’re His fellow.

24

If you become His fellow

He will say, "Hello,
Oh, My dear fellow,
No need to look below,
No need to feel low,
You will only glow;
Though it is slow
My grace will flow."

25

Sans wife, no divine life of course,
She is also a life's recourse.
Recollect *Adi* Shankaracharya who won a debate on discourse
Only after, with the queen, he had had intercourse.

26

About God, if you're serious
Or with me if you're furious,
Know, I'm not curious.
You may say I'm spurious
But I won't be furious.

27

For me except the Guru, all is spurious,
My Guru's lotus feet are curious,
On their greatness, I am serious.
Lest I have to be scrupulous
And God will be furious.

28

If you don't become His fellow,
Know, you are a poor fellow
And you are breathing slow
Like an ironsmith's bellow.

29

If you're enough smart
God is seen in your very heart.
Then Him you feel in every art,
From thee He cannot part
As He is the middle, end and start.

30

He is not sold in a mart,
He is not drawn by a cart,
He resides in every art,
He is firmly seated in every heart,
Him none can outsmart
Because He is supersmart.

31

Gone were the days of scientific evolution,
Gone were the days of industrial revolution,
These are the days of spiritual revolution,
These are the days of soul's evolution,
Now firmly make the resolution.

God is offering you the solution,
These are the days of spiritual revolution,
These are the days of soul's evolution.

32

My poems will make
The world shake
As logic they break.
Though you are fake
Or you are a rake,
Them, you freely take
For your self's sake.
Sure, truth you make,
Your soul they wake,
To Super Soul you awake.

33

By His love, I'm becoming mad,
I don't know good and bad.
In His love, I'm becoming mad,
I don't know happy and sad.
By His love, I'm becoming mad,
I know nothing, as He is my Dad.
By His love, I'm becoming mad,
All is right, as I'm His lad.
In His love, I'm becoming mad,
Words fail, as I cannot add.
In His love, I'm becoming mad! mad! mad!

All is perfect as He is my Dad, Dad, Dad.

34

I enjoy taking a zillion births,
I'm sure each is full of great worths.
Births or deaths; why do I bother?
When He is my Eternal Father.

35

There is no perfect rest
Even in a deep forest,
There is no perfect rest
Even on the peaks of Mt. Everest
If the mind is at unrest.
All is the same – palace or forest
If the mind you arrest
Then He is your nearest
And you are His dearest
Causing mutual interest.

36

Oh man, do not surge,
Hear what I urge,
In Him, try to merge.
Know, in Him all converge
Though some diverge.
Even if you are at the verge
Of death, take my urge,

Let yourself purge.

37

The Guru's lotus feet's dust
Sanctifies you from the rust
Of previous births' lust,
If Him, you trust
Or do not trust.

38

For Him if you don't search
You will be left in the lurch.
Hence, to Him you march
With a divine love torch.

39

Follow not even my creed
But the soul's advice you heed,
No doubt, divine love you breed,
See unity in sex, caste and creed,
Sure, you will soon be living but freed,
God will surely help in case you need,
No science can explain the law of tree and seed.

40

Logic you leave,
In God you believe,

He does relieve,
This is divine love's eve.

41

Once I thought about cricket stars
And tennis stars etc. to film stars.
Then I thought of becoming a star;
But soon I realized stars are quite far,
The moon and stars shine at midnight
As India got freedom at midnight.
This must me freedom under a false light
As stars and the moon are shining bright,
Thieves, rapists, robbers, etc. are enjoying the night
And Indian constitution favours many a hypocrite.
We know, before the sun they lose their light,
Before him, none can seem bright.
Then I thought of freedom in the sunlight,
Then I decided of becoming a sun.
Now I become the Eternal Father's eternal son.
It's dawn, not yet the sun has risen to shine
But stars and the moon are losing their shine,
Wait for the day, for the sun to rise and make you shine.

42

God is on His meal,
None can stop His zeal.
For Him if you feel
He Himself will reveal

What is His meal.
He is hungry on His meal,
None can dare stop His zeal.

43

Those glorious days are ready,
It's for you to become steady,
So be ready. Be steady,
You are to welcome;
Anyhow they will come;
God has listened to your voice
And decided to break all noise;
There will be peace and bliss,
Whether you kiss or miss,
Oh misters, madams and many a miss,
You will be sorry if you miss,
You'll be merry if you kiss,
So get ready; get ready
And become steady and be steady.

44

From getting domestic fuel
To taking in for stomach a gruel,
Rulers forced people for a duel
As rulers have become the most cruel.

45

The wise say, "Like king, like people,

Like priest, like king.”
If the priest is at a feast
The king becomes a beast
And common man is turned to, the least;
People in hope look to the east
As the sun rises in the east.

46

However, they glow,
If rulers follow
Truth that is shallow
Know, they are hollow.
Truth is hard to swallow.

47

Radiation etc. scientists explain
But they are dumb about the truth plain;
But about others each does complain
As truth is not in their mental plane;
What if they make an aeroplane?
When with their help people are slain.

48

Scientists discovered the magnetic field,
What if peace and bliss it does not yield.
To protect themselves they make many a shield
And claim nature they can wield;
Against time they cannot shield,

All are going to be wheeled.

49

Some hope on many a star
Who are themselves quite afar
Science says, “A star is a sun.”
The wise say, “You are a sun,
The Imperishable Father’s eternal son.”
If you know this, all is won.

50

You see, the grace of my Father Eternal,
I obtained Him, when I turned internal;
It is only *maya* that is external,
Even when I sit in the lavatory,
Coming out is only poetry.

51

What if one becomes a champion?
When at death he has no companion.
At death parents cry with apathy,
Friends offer lip sympathy,
Doctors offer medicine – allopathy,
Wife and children cry without apathy;
What if one becomes a champion?
When at death he has no companion.
Hence, seek the true Guru, the real champion,
Even at death, He is your true companion.

52

My Guru never feels tension
Though He gets no pension.
About Him, what do I mention?
When I am His grace's extension
And my birth was His intention,
To this, even God had no contention.

53

If you have no anger
You are stronger.
If you are content
Three worlds cannot tempt.

54

If one takes refuge in logic
It's sure his end will be tragic.
Belief may seem to be magic
But for truth it is the plan strategic.

55

A saint is known when he speaks truth sound,
A wife is known when thee worries surround,
A friend is known when on thee foes pound,
You are seldom known when you confound,
Know, one's nature cannot be bound.

56

The more you speak,
Knowledge you leak
And you become weak,
The future seems bleak.

57

Truth, society must respect
Not their selfish prospect,
This from society God does expect
Lest it's beast's in aspect.

58

When Archimedes ran bare
Society said, "After all science is his care."
When a young girl posed naked
Society said, "What if, when we all were born naked?"
If you appear in the nude
Society will say, "You are mental and rude."

59

It is no more a society
That has lost piety
And money is their deity.
I feel pity for the society.

60

There is no mood
Unless you brood.
Unless you work
There is no luck.

61

Flowers, etc., how can I present?
When Thou art omnipresent.
What can I, the impotent
Serve Thee? Thou art omnipotent.
How do I love you? Oh! Being ancient
When Thou art omniscient.

62

Develop unselfish love,
God is got by divine love
Neither by sensual love
Nor by mutual love.

63

Recollect the Emperor Sibi, for unselfish love
He sacrificed himself to protect a mere dove
And know, the Prince Jeemuta Vahana made Garuda repent
When he offered his body, to save a poisonous serpent.

64

They loved the One in all,
Not their senses' many a call.
If from their eyes no drop did fall
For their wisdom's call
How do they peace install?
Society of beasts only, they stall.

65

God or Guru — Whom to refer?
Only the Guru I prefer.
As God gave me defeat to suffer,
Victory, my Guru does offer.
Hence He has no metaphor
The Guru is the God of gods, I confer.
With me, God may differ
But victory, the Guru does proffer.

66

I have no match,
Me none can catch,
Even the gods fail to catch.
They get only a bad patch
If me they try to catch, or latch,
My Guru's grace they cannot snatch.

67

One is no more a minister
If one becomes a person sinister.
One is no more a judge
From truth if one does budge.
One is no more a president
If one is no more confident.

68

One is no more a leader
Unless one is own mind's reader.
One is no more a pleader
If one favours a ringleader.
One is no more a dean
If one has a mind mean.

69

One is no more a doctor
If money is one's factor.
One is no more a teacher
If one worries about one's future.
One is no more a student
If one is not prudent.

70

If one is full of passion
There will be no compassion;

If one has no emotion
There will be no devotion;
He is no more mature
Who cannot understand nature.

71

Once my *Pardada* Guru said to Himself,
“Oh, poor mind, thy sheath you discard,
When this will go
Then that will come
As two swords cannot be held in a scabbard.”

72

Hate none; be thine oath
But if you loathe
You become loath
Destroyed is growth.
Thus the wise quoth.

73

If a being is hungry most
Standing at your door post,
With kind words and food, become host.
But if you try to boast
You're worse than the ghost
Wandering on the Indian coast.

74

They walk with a protruded chest,
They follow the styles of the west,
They welcome no guest
As they have no time to rest.
Always belief they test
As they enjoy a contest
And they think they're the blest.
Thus they bind themselves in a nest.
Now for the nature they have become a pest
As they have forgotten their wisdom best.

75

My Guru says,
"Only the individual soul
Becomes the Universal Soul,
Only a human being
Becomes the Supreme Being."

76

When He came into happiness and emotion
He converted the bottomless ocean
All right, into a drop of lotion,
On whom, fallen was His sight
The fool was converted into a God outright.

77

Astrologers said to me,
“Rahu in 12th, Venus retrograde,
You sure have character low grade.”
About my poetry none did forebode
Now my Guru made them degrade.

78

The Goddess of justice is made blind
As over her eyes ribbon they bind.
Cleverly the ribbon is passed over the ears
So that she neither sees nor hears.
What if she holds a balance or a lance?
How is justice dispensed, when she is in a trance?
Hence of courts who does fear
As she cannot see and hear.
Know, who is god blind,
His wife is goddess blind.
To deliver justice they fail
Hence you are sent to jail.
One can come out on bail
As not truth, but money they hail.

79

Who resorts to law?
Which is full of flaw.
Better is a tiger's claw
As lawyers show you awe;

Sure, injustice you draw,
Know, they are morally raw.

80

Persons in offices, schools and departments,
Universities, organizations to governments,
Have no shame to practice
The laws that cut no ice.
For fulfilling their ends selfish
All adopted the law of the fish.

81

Knowledge is like the shoreless ocean
Which is full of commotion.
God is got only by Supreme devotion
This is the ancient seers' notion.

82

Never take great pride
In your new bride
Lest you will be in her stride
And thee she will ride
And thee people deride.

83

If the couples newly wed
Are always in bed

Soon they will be equal to dead
Because only the senses are fed.

84

Money in a bank,
A tree on the far bank,
A ship that sank,
A leafless shank,
A leaderless flank,
Water in a dirty tank
Are nothing but blank
As you cannot thank.

85

From the Brahmin Sravana Kumara, learn
How parents were his main concern;
From the King Ranti Deva, learn
How for others, he did yearn.

86

If a daughter is wrong
Know, the mother is not strong;
If a wife is wrong
Know, the husband is not strong.

87

If a son is wrong

Know, the father is not strong;
If a student is wrong
Know, the teacher is not strong.

88

If you are wrong
Know, the mind is not strong;
If the timing is wrong
Know, your luck is not strong.

89

If your Guru is wrong
Know, your Karma is not strong;
If a poem is wrong
Know, the poet is not strong.

90

If all goes wrong
Know, God is strong;
But none is wrong
Because love is strong.

91

In the bit
And in the spit
And in the shit
And in the dirty pit

And in the armpit
And in that is lit
Sans attachment He does sit
Everywhere, to easily fit,
Hence, He makes the super hit.

92

God may be felt there in a statue
But He is more felt here in virtue.
Statues can be done to talk
If towards truth you boldly walk.

93

They do penance
Who seek vengeance;
They practice severe austerity
Who want authority.

94

They seek the devil
Whose minds are evil;
They practice charm
Who want to do harm.

95

They resort to magic
Whose end is tragic;

They worship gods or God
Whose minds are not broad.

96

The Guru is hard to be known
By them, as they seek renown.
I'm sure, me none can beat
As I worship only the Guru's lotus feet.

97

My *Pardada* Guru claimed Himself His Guru's servant.
My *Dada* Guru claimed Himself the Servant's servant.
My Guru claims Himself the Servant's Servant's servant.
I claim myself the Servant's Servant's Servant's servant.

98

So the wise brief,
"There is no grief
But immediate relief
If there is belief."

99

So the wise loudly shout,
"The world is a bout,
One will be out,
If there is doubt."

100

It is the sense,
Unless you fence,
It turns you tense.
Then you are dense,
Control it, hence.

101

None, the wise press
Because it is duress
That develops into stress
Slowly, one is in distress.

102

Their desires have gone
Hence, they stress none.
Even in defeat, they've won
As the wise perceive only One.

103

None you deceive
If truth you conceive.
All you equally receive
If soul, you perceive.

104

They enjoy taking a bribe
Whose mental state none can describe,
For mind's cure no medicine to prescribe,
This truth, doctors themselves ascribe.

105

They are no more relations,
There exist no correlations
If they are with you in elation
But not with you, in consolation.

106

She is no more a wife
Who engages herself in strife,
She is only the knife
That shortens your life.

107

It is my request,
If mind be thy conquest
Completed is your quest
And God is your bequest.

108

My Guru says,

“Oh! My son, know, He is thine Guru true
Who is behind your inspiration;
Who is behind every respiration,
Know Him as thine Guru true,
He and I are One and the same,
No difference even in form and name.”

OM TAT SAT

Salutations to the shoes of Guru Siddha Nath

Part Four

THE LIGHT OF DEVOTION OF KNOWLEDGE OF BRAHMA (Part-4)

This work to my Guru I have dedicated
By His grace it was fabricated
Containing 108 poems of a divine necklace
Initially I named it as 'The True Guru's Grace.'
My Guru gave the present title
And said "This work to the Impersonal God I entitle."
It is difficult to count
Divine necklaces, at His lotus feet, I mount
Because His grace is paramount.

Guru Siddha Nath's lotus feet servant
(Rama Rao Das)

*OM GURAVE NAMAHA
OM TAT SAT*

1

Tigers wearing a coat
Made of skin of goat,
Resemble as they dote
On a currency note.
Them people vote,
People they tote
In a wrecked boat
But people re-vote,
One day they'll revolt.
This I note
As today's quote.

2

Some are busy striving to become big
But none can be as busy as a pig.
Some dance shamelessly to fame
They put monkeys to shame.

3

Some are trotting the globe
Wearing a saffron robe
But they fail to probe
The voice of the lobe.

4

Exhausted was Saint Veda Vyasa well before
He completed the 18 *Puranas* and the *Vedas* four.
But Thee 'I' couldn't find
As Thou art unbound and unkind.

5

As Lord Vishnu, Thou art the sustainer,
As Lord Sesha, Thou art the supporter,
As Lord Brahma, Thou art the constructive,
As Lord Shiva, Thou art the destructive,
Thou art their Guru and my Guru.
Thou art the Guru eternal
Thou art the Guru internal
Thou art the Guru external
Thou art the Guru absolute.

6

As a politician's keeper, he is able,
To beat the innocent, he is capable,
To protect the law, he is unable,
He sleeps on his working table
As his mind is always unstable,
With sac-like belly, his body is stable.
This is how I met a constable.

7

They are the great
If none they hate;
They are the great
If wisdom they state;
They are the great
If they are straight;
They are the great
If ego they ate;
They are the great
If their word is eternal certificate;
They are the great.

8

They are the bad
Who hate mom and dad;
They are the bad,
Who are angry and sad;
They are very bad
What to add –
They are mad.

9

Better, live with a mouse
In a luxurious house
Than with your spouse
Who lives like a louse
Because anger only he can rouse;

Love he cannot arouse.

10

Unless you train
The senses will drain
Out your brain.
Caused is strain

11

He creates terror,
You are in horror
As wielding a gun, he is a fighter.
But holding a pen I am a writer,
With beautiful art
And my experience in part,
I win your heart
Because the pen is mightier than a gun
And a gun is lighter than a pen.

12

Poet **Maluk** Das said,
“No work is done by a sparrow
Because his mind is narrow.
To eat and sleep a python is crazy;
No service because he is lazy.
The Guru is the donor
Of all, with due honor.”

13

Better is a snake or python
Than the fool or satan;
Snake harms you driven by time;
Fool harms you all the time.

14

If thou hast money
Thou art surrounded by people many;
Leaving the honey comb is there bee any
If that hath honey.

15

With my mind in a trance
My Guru's lotus feet I glance.
Then my soul does dance
Causing my courage to enhance.

16

They reach God slowly
Those who are lowly,
Only they love truly
Because they are holy.
I bow to them duly.

17

I bow to Your feet lotus
As You are my love's locus,
On me please, let Your grace focus
And enter into my heart lotus.
If I fail, I bear the onus.
This I say again in chorus,
I bow to Your feet lotus
Enter into my heart lotus.

18

How can I respect my Eternal Preacher?
Myself being a humble creature.
How can I describe my Eternal Teacher?
Ever His lotus feet I feature.
They decide my infinite future
As they have changed my beastly nature.

19

How will they loan?
When nothing they own.
Even from a stone
To their tone
And their bone,
All He does own;
Still, He is unknown.

20

I like to be alone
As one is born alone
And dies alone;
Why hate to be alone?

21

When you are alone
He will be known.
Once He is known
You are no more alone
And everything you own.

22

When suffering from a disease
How do you feel ease?
Pray to Him, please,
Surely He will release
And you are at ease,
Thee nothing can tease.

23

Ah! why do you throng?
For what do you long?
Listen to my song;
Please do no wrong,
You'll be strong,

To Him you belong.

24

I don't know what to eat
As my heart is burning with heat;
Oh! my Guru, hear my heartbeat,
Let my heart be Thy seat
So that we both will meet
Then my mind will become neat
And none it can cheat,
If You don't like the seat
Let my head rest on Your lotus feet.

25

Oh! my Guru Kanhaiah Ramdas,
You are my supreme boss
As You made me incur no loss.
Let fate make my life toss,
I'm sure I can easily cross
As You are my supreme boss.
None can estimate Your infinite mass.

26

What is the ultimate?
Some say, 'tis to mate;
Them to rate,
They're beasts, I state.

27

He is not a son
Who loves none
But his woman,
He is a simpleton.

28

You must be in poise
Like a tortoise.
As it draws its limbs into the shell
You should draw your senses when they swell.

29

When man forgot the wisdom of the east
He turned himself into a species of the beast.
As he took to the wisdom of the west;
His suffering doubled as his mind is at unrest.

30

How do they achieve peace and bliss?
When atomic weapons they kiss.
Peace isn't got by talking nice
Unless they give up the activities of vice
And thoughts of avarice.
Whatever the world shouts or cries,
Remember, no peace or bliss, sans self-sacrifice.

31

Oh! my Guru, please never leave my hand,
Sans Your hand I cannot stand
And my life will soon be buried in sand,
You made me about life to understand
I never leave Your hand.

Oh! my Guru, please never leave my hand,
I have none, except You, on this land.
'Tis only You, I will have, even in the unknown land.
Hence, please never leave my hand,
My heart is making noises like a band,
'Tis the greatness of Your lotus hand.

32

No Guru is there for woman,
The Guru is worshipped by man,
The husband is worshipped by woman.
This is the Supreme law of human.
The husband is God and Guru for woman,
Mothers Anasuya, Savitri etc. – the ancient women,
Had the opinion common.

33

God is not got by any cult
Nor by practices occult
As they found Him difficult
As from Him came cult, occult and difficult.

34

They are the worst
If none they trust;
They are the worst
Who praise a woman's bust;
They are the worst
Who are filled with lust;
They are the worst
By lust who are thrust;
They are the worst.
Their hearts will burst.

35

They are the worse
Who always curse;
They are the worse
Who flirt their nurse;
They are the worse
Who encourage a divorce;
They are the worse
Empty is whose purse;
They are the worse
Sensual things, who converse;
They are the worse
Who are averse
To God in forms diverse;
They are the worse.
I say in a verse,
They are the worse.

36

They are the wise
Whose speech is precise;
They are the wise
Only with truth, who size;
They are the wise
Only with love, who rise;
They are the wise
Untruth, who criticize;
They are the wise
Who have no surprise;
They are the wise
Who like no prize;
They are the wise
Only with God, who compromise;
They are the wise
Who keep their promise;
They are the wise
Him, who realize;
They are the wise.

37

They are the good
Who share their food;
They are the good
Who hate falsehood;
They are the good
By whom truth is understood;
They are the good

Who don't object worshipping the wood;
They are the good
By their word who stood;
They are the good.

38

They are the bold
If untruth they scold;
They are the bold
If truth they unfold;
They are the bold
If virtues they uphold;
They are the bold
If love they hold;
They are the bold
If Him they behold;
They are the bold.

39

He is the fool
Who fails to rule;
He is the fool
Who blames his tool;
He is the fool
Who is not cool;
He is the fool.

40

He does meditation
Who needs medication.
He claims for a name
Who has no shame.
He does penance
Who has no continence.

41

With a considerable effort
An animal you can comfort
But a fool is not eligible for advice
As it turns him to more vile and vice.

42

He is the man gentle,
She is the lady gentle
If they know God's fundamental
Lest they are mental.

43

Once driven by time, my Guru took to boot polish,
Now He is doing my mind polish,
He is causing my sins to abolish,
By His grace, selfishness I demolish,
If He wills, righteousness, He can re-establish.

44

As the laws of constitution
Are being used for prostitution,
How will people be saved?
How is the road to peace paved?

45

Those who know wisdom
Always speak seldom,
Only they get freedom,
And they never feel boredom,
Only they reach God's kingdom.

46

'Tis the situation worse
When empty is my purse;
'Tis the situation worse
When I hear a curse;
'Tis the situation worse
When truth they inverse;
'Tis the situation worse
When false speech they converse;
'Tis the situation worse.

47

If there is no divinity
There is no unity;

'Tis not a community,
Sans purity, there is no divinity.

48

For people, He is a watchman,
For me, He is God-man,
People think He is very old,
They fail to know He is highly bold.

49

God says,
“By the ancient seers truth is put forward,
It is for you to turn inward,
If so, there’s nothing untoward
Because you’re god-ward.”

50

God says,
“They go backward
If they turn outward,
Time will drive them toward
Hell, which is awkward.”

51

Nothing you taste
Your life is waste,
If you are hasty

You will be nasty.

52

No need to stumble
If you are humble;
Thee, fate cannot tumble,
Thee, nothing can crumble
If you are humble.

53

King Yudhisthira once said about wonder,
“To burial ground all hastily wander
Still, for money people eternally ponder
As if they forgot the burial ground yonder;
On the earth, this is the great wonder.”

54

They are the grand
If truth is their brand;
They are the grand
If God, they understand;
They are the grand
If none they strand;
They are the grand.

55

Beating with my fist

I declare He is the gist,
Whatever they may twist
His qualities all books list.

56

If wisdom is sought from the churchyard
No doubt, one will become a bard,
Wherever he's, he will regard
This world as a jail ward,
Then wisdom he will discard
To reach that goal god-ward.

57

A fool will never
Be made clever.
No medicine is ever
Found for mental fever.

58

Always Him, if you remember
You will soon become His member.
Him Devotee Prahlada did remember
While he was embracing a red-hot iron pillar
When his father punished him as a killer
For he had become a God's member;
Prahlada felt the pillar was cold
'Cause God made him highly bold.

59

So declared in an oracle
For supreme devotion, a miracle
Surely becomes an obstacle
As it causes the mind fickle.
Hence, no better is a miracle
Than a goat's testicle.

60

No penance is greater than practicing truth,
No sin is worse than saying the untruth.
Words from the seer's mouth
Never pass as untruth.

61

To reach God, the more you hurry
The more you have to worry
But supreme devotion makes God hurry
To remove all your worry.

62

If one is fond
There is a bond
Unless he is a vagabond;
God will be fond
If it is universal bond.

63

Unless you break human laws
How do you break natural laws?
A distant cry is the breaking of Divine laws,
Know, that goal is beyond all laws.

64

About unrighteousness You never resent
But to protect Your devotees, You are ever present.
To establish righteousness, You never rush
But foes of Your devotees, You ever crush.

65

Act according to your ability,
No religion advises beyond capability,
By this, you achieve stability
And ever growing is your capability.

66

10 months bearing, a son they get,
They wash his bed, when he makes it wet,
With hard labour, his life they set,
Then by him, his wife is met,
Becoming a man, he is in-laws' pet,
From a son like him, what do they get?
People are seeking a son yet,
Difficult to escape is *maya*'s net,

'Tis the truth, let whatever you bet;
While travelling in a train, a centenarian I met
After knowing his four sons' life, this poem sprang like a jet.

67

The wise say,
“A son should not bother
His mother and father
And if one loves his motherland
He never goes to the nether land.”

68

The wise say,
“Mother and motherland
Are greater than God's land
And if one loves Mother Earth
Know, it is his last birth.”

69

In my ears His voice is ringing,
For His love my heart is springing,
A new poem my mind is bringing,
A divine necklace my pen is stringing,
In any season – winter or spring,
His lotus feet are ever inspiring.

70

Sitting behind mental layers
He makes us different players;
The wise are the real players
As they've conquered the mental layers.

71

Not this, not this – the *Vedas* blared,
The voice came from Him – the *Smritis* declared,
Renunciation – the *Gita* spared,
At His qualities – the *Puranas* stared,
His energies – the rest of the books shared.
Beyond a mental plane – no book fared
But the true Guru has not only dared
But also by Him He is cared
And also by Him He is reared.

72

Thee they worship
Even in friendship;
Thee they love
Even in mutual love;
Yet Thou art unknown
As by *maya* they're blown.

73

Wearing an impressive dress

Him none can impress.
Giving out a melodious speech
Him none can reach.
By taking out a procession
He cannot be in possession.
Though one has gained knowledge
He will never acknowledge.
But worshipping His lotus feet
Even the gods you can easily beat.

74

One life is full of sorry,
Another is full of worry,
His duties if he doesn't carry
Else he makes merry.

75

Who will cry?
And you know why?
Who lets his duties fly,
Who doesn't even try
Only he will cry.
From him He will fly
Then he becomes sly.

76

All holy scriptures are for the literate,
But my Guru is an illiterate;

Him, wherever you rate
God made Him the great;
Hence Mother India is always great
At her lotus feet, I myself prostrate.

77

“Krishna, Krishna,” priests cry,
“Buddha, Buddha,” lamas loudly cry,
“Jesus, Jesus,” bishops cry,
“Mohammed, Mohammed,” imams loudly cry,
But Their words they never try.
Without shyness all say mine and my
And all blame on thine and thy,
Try Their words before you die
Then you’ll know what is ‘I’
And to Heaven you fly.

78

Know, he is the ghost
Who is proud of his post;
He is the ghost
Who hates to be a host;
He is the ghost
Who likes to boast;
He is the ghost
Who is the selfish most;
He is the ghost
Fool who likes to roast;

He is the ghost
Who lives on other's toast;
He is the ghost.

79

They are the blind
Who are unkind;
They are the blind
Who fail to bind
Their own mind;
They are the blind
Truth who fail to find;
They are the blind,
Though they have sight, they're stone blind.

80

The wise are won by truthfulness,
Fools are won by foolishness,
The proud are won by praiseworthiness,
The weakness of the low-minded is greediness.

81

My Guru says,
"If drink makes you glitter
'Tis truth that is strongly bitter
Of course, it is not poison,
God's devotees merrily drink even poison."

82

On truth none can blame
As it is like a flame,
On it neither falsehood be framed
Nor it can be tamed.
As for truth, all is the same,
The more one tries tame
It becomes a more resplendent flame.
With fire never play a game
Lest one be burnt in the flame.

83

They say, “Work in a team spirit.”
As a team drunk is spirit
Then lost is one’s spirit.
Controlling the intake of spirit
Some visualize the Universal spirit.
For some it is poison,
For some it is nectar,
As their minds they cannot halt
Hence spirit is found at fault.

84

How do they give alms?
When they protect themselves with arms.
Hence they increase prices
Only to cause a crisis.

85

The *Vedas*, the *Koran* and the *Bible*
Are merely read by people ignoble,
Practicing gives them trouble
Else, why don't they become noble?

86

Who bear trouble
They become noble,
Who hate arms
They give alms.

87

Listening to a devotee's call
Appeared in a royal hall;
By coming out from a pillar
You became Hiranya Kasyapa's killer.
You wore his intestines as a garland.
Before Thee, none could dare to stand
Half-man, half-lion, is Thine terrible form;
Thee none could dare to calm
But submitted to Devotee Prahlada's charm;
His devotees none can harm.

88

They are the best
Who are honest;

They are the best
Who make a request;
They are the best
Who welcome a guest;
They are the best
Whose minds are at rest;
They are the best
Untruth, who protest;
They are the best
Who are modest;
They are the best.
They are the blest.

89

He is the least
Who is always at a feast;
He is the least
Who lives like a beast;
He is the least.
Though he is a priest,
He is the least.

90

My Guru says,
“All think of Him in worry,
None thinks of Him while making merry,
Why will there be worry
If He is remembered while making merry.”

91

When man was strong, he used word,
When he became weak, he used sword,
When he became weaker, he used gun,
When he became the weakest, he used the nuclear weapon.

92

The wise used words
Against the kingly swords.
Now I use my pen
Against the nuclear weapon,
Time will decide 'Who is the victor?
And what is the factor?'

93

I found there is no point
In knowing dew point,
Critical point and flash point,
Know, of every point
The true Guru is the centre point.

94

Let people know, I was never after truth
But as per my capacity I practiced truth,
In search of me, what came to me, is truth
And I found it is absolute truth.

95

Work, expecting no result,
For failure, Him never insult,
Thy heart, you always consult,
You will be His son, is the result.

96

Well before one is in youth
He should practice truth,
Since birth, if truth be the word of mouth
After death, one will never go to the South.

97

Einstein discovered the theory of relativity
But he failed to know truth's relativity;
Someone invented the atom bomb
To convert the whole world into a tomb;
Know, one cannot know of God
In the mind, if there is a tiny trace of fraud.

98

Who are not fraud,
Who have minds broad
Only they realize God
Hence, they are glad.

99

My Guru says,
“Love contains letters four,
Who studies these letters four
By one’s heart’s inner core
He will become a scholar
Lest He will ignore
And all education is sore,
Of course, an uninterrupted snore,
This is ancient lore.”

100

They seek engagement
Soon after getting an employment,
In mutual entertainment
They find enjoyment,
'Tis not the life’s fulfillment
Unless they get God’s compliment.

101

With money they barter
Even for drinking water,
With money they barter
Their son for other’s daughter,
It may bring laughter,
For them it doesn’t matter
Though righteousness they slaughter.

102

Controlling each sense
One gets common sense,
Not controlling any sense
One becomes a nuisance.

103

Truth is not a story
Nor 'tis a filmy story
Nor 'tis a book of science or history
But 'tis full of mystery
Over it, only the true Guru has mastery.

104

They are the lost
Who think of the past;
They are the lost
Who lead a life fast;
They are the lost
In material pursuits, who are steadfast;
They are the lost
Who discriminate by religion and caste;
They are the lost
Who are downcast;
They are the lost
Who equate with cost;
They are the lost
Gossip, who like to broadcast;

They are the lost.
They are the outcaste.

105

“Let people do, do, do,
Whatever they might do.
None can pull down the true Guru’s flag,
With whatever they may lag,
None can pull down the true Guru’s flag
Whatever they may nag,
By doing so what do they bag?
They get only a rag.
None can pull down the true Guru’s flag
As the Guru’s flag causes them to gag
The more they try to nag
Sooner they have to drag
Their own feet under the true Guru’s flag,”
Singing so, my *Pardada* Guru hoisted the true Guru’s flag.

106

My Guru says,
“Though the world is rife
With rumours of saintly life,
Here I dispel the rumours of human life,
Enjoying worldly pleasures with a wife
We are saints leading a family life
Though it is as dangerous as walking on the sharp edge of a
knife;

Renunciation, devotion, wisdom and work never engage in strife.”

107

Once I tried to worship my Guru,
Then I was fired by my Guru
And He said,
“Ah, My son, don’t worship Me,
'Tis bad of you to worship Me
As I am not your Guru,
My Guru is your true Guru,
I am only His namesake
To prove truth never becomes fake.
This, as absolute truth you take,
'Tis Kanhiah Ram Nath’s principle,
So declares Guru Bhuvani Nath’s disciple.”

108

One and the same are Brahma
And the knowledge of Brahma.
Thus declared mine Fore-Guru Gorakh Nath,
Disciple of Guru Matsyendra Nath.
For accepting me into Their fold
Their lotus feet I tightly hold.

OM TAT SAT

Salutations to the shoes of Guru Siddha Nath

Part Five

THE LIGHT OF DEVOTION OF KNOWLEDGE OF BRAHMA (Part-5)

This work to my Guru I have dedicated
By His grace it was fabricated
Containing 108 poems of a divine necklace
Initially I named it as 'The True Guru's Grace.'
My Guru gave the present title
And said "This work to the Impersonal God I entitle."
It is difficult to count
Divine necklaces, at His lotus feet, I mount
Because His grace is paramount.

Guru Siddha Nath's lotus feet servant
(Rama Rao Das)

*OM GURAVE NAMAHA
OM TAT SAT*

1

Life is not caused by chance,
Know, at His merciful glance
All of us infinitely dance,
Whatever they may prance,
Only He gives us a chance
To reach Him through penance.

2

Whatever you may hang
Or the scientists' gang
To the theory of big-bang,
It is absurd slang.
Know, they are not completely wrong
But Mother Nature is relatively strong.

3

So far they crew
As peace cannot be put through
For they have a loose screw;
Now they will have to rue
For they are not true.

4

Gods of Trinity can be looted,
Buddha, Jesus and Mohammed can be looted,
The *Vedas*, the *Koran* and the *Bible* can be looted,
People and nations can be looted,
Even God and Mother Nature can be looted
But the true Guru can never, never, never be looted.

5

Who is afraid of the stage
He will read out a page;
You won't be freed of the bodily cage
Because he is not a sage.

6

Who thinks himself big
He is worse than a pig;
Who differentiates big and small
He is sure to fall;
Who integrates one and all
Him, God will surely call.

7

He is given the first seat,
Firstly, we worship Lord Ganesha's lotus feet
In marriage or any auspicious meet.
Worshipping parents' lotus feet

Lord Ganesha became hard to beat.

8

Parents cease to be parents,
A Guru ceases to be a Guru,
Spouse ceases to be a spouse,
Man ceases to be man,
A human ceases to be human,
A foe ceases to be a foe,
A friend ceases to be a friend
If divine love is not their trend
And to God they don't make you bend.

9

Saint Kabir Das said,
"Kabir! Kabir! calls everybody.
If you search your own body
In you Kabir does embody,
Then Kabir is called by nobody."

10

Whom should I blame most?
When I looked at my inner most
I found myself worse than a ghost;
This is the truth, that I boast.
Whom should I blame most
Speaking the truth, I am the sinner first.

11

With me, none can compete
As I've got the Guru complete.
With me none can argue
As I've got the Guru true.
As His knowledge is full
I never become dull.

12

However, the Guru doesn't ask
To serve Him is a disciple's task.
However, God doesn't give consent
A devotee offers Him a present.

13

Our *Adi* Guru Lord Dattatreya said,
"Women's beauty and charm
And their bodily form,
These if you cherish
You are sure to perish;
Attracted by beauty and charm, moths fly
Into the flame only to die."

14

Adi Guru Lord Dattatreya said,
"If a man longs for a woman's bodily touch
He is sure to fall into *maya*'s clutch.

How a wild elephant is put into bonds is a known fact
As he follows the she-elephant for bodily contact.”

15

Great souls preached only one truth,
Their lives bore testimony to this eternal truth,
They never preached any sect or religion
That belongs to some particular region.
Sects and religions are taught by different schools,
Found and practiced by self-centered, damned fools.

16

If you think of many
You will be no more any.
If you think of various
You will be spurious.
If you think of different
Truth you will never confront.
If you think of double
You will be in trouble.
If you think of One
Truth will be won.

17

With an increase in tax
How do you relax?
Who are not kind

They never serve mankind.

18

What if you are furious?
What if you are curious?
What if you are serious?
If you are not generous,
Sure, you are spurious.

19

They build projects in air
As their words are unfair,
Each wants to be the country's heir
As they fight for the chair.

20

My Guru says,
“You should try to be good and well,
Never mind if the world goes to hell,
Listen to the soul's calling bell
And practice what the true Guru does tell.”

21

Who have not seen Him
Even in a dream,
If they speak of God
Know, they are fraud.

22

One is unworthy, if He does feel
Even in a dream He will not reveal,
Even in a dream He may reveal
But His devotees are difficult to feel.

23

On others they blame,
They themselves claim
Name and fame,
As they have no shame.

24

My Guru say,
“If you do not beg
You will get a golden egg
But if you try to beg
You will get not even a rotten egg.”

25

For men enough is word,
For cattle, enough is goad,
Fools cannot be set right
For they always fight.

26

The wise one prays to God,
“Please let all beings be merry
And give me all their worry,
With wisdom I can easily carry
Their burden and I never feel sorry.”

27

He is the seer
To whom all are dear;
He is the seer
Who has no fear;
He is the seer
To whom truth is clear;
He is the seer
Who has no peer;
He is the seer
To whom He is dear;
He is the seer
To Him, who can steer;
He is the seer.

28

Who claims himself God
Know him to be full of fraud.
Who claims Guru on his own
Know him to be a perfect clown.
'Cause God and Guru even disown

The merit that They really own.

29

People's problems are difficult to be solved
As common point cannot be resolved,
Hence the Assembly will be dissolved
But by people still they are absolved,
But by God none will be absolved.

30

None you press
But truth you express,
None you depress,
Never try to impress
But speech you compress.

31

Neither do I want wealth
Nor do I want health.
Neither do I want powers
Nor a wreath of flowers.
Neither do I want fame
Nor do I claim for a name.
Neither do I want money
Nor do I want things any.
Neither do I want a kingdom
Nor do I want freedom.
Neither do I want wisdom

Nor do I want gurudom.
Neither do I want some space
Nor do I want even social status.
But, I do, do, do want a little place
Forever, at Your feet lotus.

32

If one studies through donation
Doubtful is one's service to the nation.
If one gets status through reservation
One worries about self-preservation.
People are divided by religion and caste
And turned into bundles of waste.
As there is no equality
Difficult to get the best quality.

33

This is the best tool;
Divide and rule,
Easily we can fool,
Adopted from the British Rule.

34

Because in unity
There is divinity,
And unity is seen in immunity
And quality is seen in equality,
But quality, equality are in inequality.

35

The wise consider others' cash
As nothing but ash
And wives of others
Be their own mothers,
As they consider others
As their own very brothers.

36

Enjoying others' wealth
Spoils only our health;
We had better die
Than utter a lie;
Every living being
Is our own very being;
The wise think so,
If you have a heart, lo!

37

How is this world null and void?
When one's duties one cannot avoid.
Who says this world is null
Sure, he is a numskull
As he has a thick skull;
Know, his actions are doubtful
And his understanding is dull;
Some he may gull
Him He does gull.

38

Among 1000 men, one becomes a leader,
Among 1000 leaders, one becomes a king,
Among 1000 kings, one becomes a scholar,
Among 1000 scholars, one becomes a poet,
Among 1000 poets, one becomes a donor,
Among 1000 donors, one becomes a renunciant,
Among 1000 renunciants, one becomes a wise man,
Among 1000 wise men, one becomes a yogi,
Among 1000 yogis, one becomes a devotee,
Among 1000 devotees, one becomes dear to God,
Among 1000 such dear men, one knows Him in essence,
Among 1000 such knowers, one becomes a disciple,
Among 1000 such disciples, only one becomes the Guru.

39

They call themselves sons of the soil,
They put Mother India in turmoil,
This caused my blood to boil,
Their evil designs God is sure to foil.
People's property is in spoil
Because neither they are royal
Nor to Mother India they are loyal.

40

With truth, my pen is flaming,
At your heart I am aiming,
A new idea your mind is framing.

His lotus feet I am claiming,
Myself I am blaming.

41

Never take refuge in greed,
Earn money for bodily need,
Know, begging is a bad deed,
Never distinguish by sex, caste or creed,
Whoever are at your door them you feed,
As per your capacity life you lead,
Then virtue becomes your seed,
Divine love it does breed,
Soon you will be freed.

42

Rush to *Atma* with might and full speed,
He is your true Guru if His advice you heed,
He will see fulfilled is your every need,
To God, He will surely lead.
'Tis how great souls themselves freed.

43

Holy scriptures some always read
But *Atma*'s voice they fail to heed.
How will they be freed?
How can peace and bliss scriptures breed?

44

With no scripture, the saints agreed,
As holy scriptures cannot lead;
But sects and religions they breed.
By reading books none is freed;
As they are upheld by some caste or creed.

45

Stone is stone indeed,
Living gods are gods indeed,
First parents' blessing is all you need,
Next, satisfy all beings with every deed,
If you want to be freed.
A stone becomes God only by your deed,
This is absolute truth indeed.

46

“Once in a jungle, an osprey
Brought a flesh of its prey,
For the flesh, he was attacked by many an osprey,
They left him when he abandoned the flesh of the prey.
By possession, he got worry
By abandonment he made merry.”
So *Adi* Guru Lord Dattatreya did brief
King Yadu how to be free of grief.

47

Eyes look at His lotus feet sans blinking,
In His ocean of mercy, the heart is sinking,
About His lotus feet, the mind is thinking,
In respect to Him, hands are linking.

48

To people, here I announce,
The world I renounce
But His words I pronounce,
Falsehood I denounce.

49

Who are mentally sound
To equally hold a pound
And a stone from a mound,
By them, He can be found.

50

If one is after a beauty
How well done is one's duty?
Truth is not laid
Hence one is afraid.

51

God will be your aid

If truth be said;
Then even in a raid
You are not afraid.

52

Neither do I want health
Nor I want wealth;
Neither do I want wisdom
Nor I want freedom;
I want neither money nor status
But a little place at Your feet lotus;
With Your vision, You've to bless
Nothing I want less;
I want only Your sight
Whatever is my plight;
I want to see You face to face
I don't ask any boon or Your grace;
I want You do talk
As to Your lotus feet I walk;
Only with Your vision I compromise
I do remember Your promise;
All scriptures preach
'Tis You are to reach;
All great souls teach
'Tis You are to reach;
I know why man is born
For Your sight I am stubborn.
When You are my father
From me why are You farther?

Even Your vision in dream
Truth it does seem.
Even in a dream, Your sight
Will convince me I am right.
In everything, You're the essence
Surely, I can have Your presence.
Then I can say You're truth
Only You can soothe.
To God such were my prayers
To beat my mental layers.
Then my Guru appeared in a dream,
Now I enjoy my life's cream.

53

The more you feed a sense
Passion becomes intense,
Multiplied is your desire,
As adding fuel to fire
Only makes it a bonfire,
Although yourself you may tire
But the senses will never retire.

54

Wisdom is hard to recollect,
Rulers are hard to select
As people failed to elect,
Being hopeless, they re-elect,
This is the truth I collect

As I sing in ancient seers' dialect.

55

Who is not ever erect
How others, can he correct?
To hell, he will direct,
He is the Guru incorrect.

56

If one's speech is severe
How, others, will he revere?
The Guru's words are hard to persevere
Because truth is always severe.

57

He is praised through holy scriptures,
He is worshipped through holy sculptures,
He is expressed through holy lectures,
He is remembered through holy pictures,
By His grace they became holy fixtures,
By His grace they became holy textures,
Only He planned these different structures.

58

Mother English said to me,
"Oh my son, I was all depressed,
I like the way I am expressed,

By you, I am impressed,
Where all failed
There you are hailed;
For, now I feel blessed
As me God has kissed.”

59

I said to mother English,
“I am at your lotus feet, oh my Mother English,
Sans Guru’s grace, what can I accomplish?
As my Guru is doing my mind-polish
Through you, He wants to re-establish
That we all belong to only one clan
This is all, the true Guru’s plan.”

60

They are right
Who are upright;
They are right
Against falsehood, who fight;
They are right
Wisdom is whose light;
They are right
Mercy is whose sight;
They are right.
They are quite right.

61

He is the sage
If he is free of rage;
He is the sage
With truth if he does gauge;
He is the sage
War if he does not wage;
He is the sage
If he frees you from the bodily cage;
He is the sage
If he is not afraid of the stage;
He is the sage
If his speech becomes a holy page;
He is the sage
If he conveys His message;
He is the sage
If he is full of courage;
He is the sage
If he has wiped out his image;
He is the sage.

62

Never fight holding a book
But sitting in a nook
For the contents you look,
Then to the truth, you hook.

63

Holy books teach us to brook,
No book is there to rook,
But by reading a book
If you become a crook
Sure, you exploited the book.

64

Mere speech and poems oral
Cannot make you moral
But experience corporal
Makes of a man moral.

65

Working hard
Cannot retard
But will reward
With an award.

66

So is felt, so one becomes,
So is thought, so one becomes,
So is talk, so one becomes,
So is deed, so one becomes,
So the seed is sown
So the tree is grown.

67

Though no merit, one should do one's duty,
Though there's merit but never do other's duty,
If one is out of place
He is looked at in disgrace,
A fish being out of place
Will meet death in disgrace,
Recollect King Karna hated to be out of place
But met death with Divine grace.

68

"I worship my Guru's lotus feet,
I think of my Guru's lotus feet,
I talk of my Guru's lotus feet,
I bow to my Guru's lotus feet."
So *Adi Nath* Lord Shiva did explain
To Mother Parvathi about truth plain.

69

I am a fool if beings I slay
As this body is made of clay,
For others this body I lay
So that with Him I play.

70

I feel truth is difficult to relay,
I regret if others I flay

Hence truth is hard to lay
But God's will none can delay.

71

Who are bold
To equally hold
A toady and a scold,
Him, they can behold.

72

If officials babble,
Only they dabble
As they kill
Their own skill,
Workers feel ill;
Progress is nil.

73

When the British ruled the most
My *Pardada* Guru left the IAS post,
About which all these people boast,
As He became the true Guru's host.

74

All works are done by men
For the call of abdomen,
For the call of sensual parts

All show millions of arts.

75

What if hairs become grey?
When they are greed's prey.
As there is no wisdom's ray
They engage in power's fray.
Driven by ego they run astray
Hence worse than dogs of stray,
Even their souls they betray
How for people they pray.

76

Reciting scriptures,
Worshipping pictures,
Installing idols,
Talking about ideals,
Lecturing on God, these are easy;
To answer a query drives you crazy.
If one has not experienced truth
How can he others soothe?

77

Waste is all your endeavour,
Lost is all your manoeuvre
If God is not in your favour.
Hence only His devotee is clever.

78

He is the saint
Who is not faint;
He is the saint
Who is free of main taint;
He is the saint
Whose wisdom is quaint;
He is the saint
Who has no complaint;
He is the saint
Who has restraint;
He is the saint
Who has constraint;
He is the saint.

79

Who engage in a battle
Are worse than cattle,
Who are not kind
They never belong to mankind.

80

If one develops diversity
'Tis no more a university,
If one develops a fool
'Tis no more a school,
This truth the wise allege
Applicable to a college.

81

Unity in a verse
Is our universe,
Though it seems diverse
Unity in diverse
Is only universe,
The doer is only One in the universe,
The duties are manifold and diverse,
As one cannot do duties any
Hence He manifested Himself as many.

82

My Guru says,
“Mother Saraswati fetched water,
All the Vedas became servants later,
All work was buried in the earth’s crater,
Still the goal of Renu is a different matter.”

83

“For a job, required is a degree,
It is an official decree.
Hence all are after degrees
Ranging from A to Z.
If asked, what is before A?
And what is after Z?
Here, My pen stops,
And your mind topples.”
My *Pardada* Guru so said,

When foundation for truth He laid.

84

As this world is adding fear after fear
Eyes are shedding tear after tear,
Mind is becoming unclear and unclear,
Passing by time is year after year,
One is becoming dear and dear
To the approaching death near and near,
Passing by time is year after year.

85

To Him, he is dear
Who is sincere;
To Him, he is dear
Whose mind is clear;
To Him, he is dear
Who has no fear;
To Him, he is dear
Who sheds a merciful tear;
To Him, he is dear,
To Him, who is sincere;
To Him, he is dear
To whom, He is near;
To Him, he is dear
To whom, He is dear;
To Him, he is dear.

86

One should think of consequence
Then he should act in proper sequence;
As they acted lacking knowledge
Their wombs they couldn't acknowledge;
So some young girls condemn
For not using a condom.

87

Hate none,
Love all.
Judge all,
Trust none.

88

Believe in yourself ever,
Even in me never,
Think of the worst
And do the best.

89

A wife they harass,
Her, they caress,
A wife they depress,
Her, they impress,
They'll be in distress
'Cause she is a mistress.

90

How can I pay Him tributes?
As to Him, He Himself distributes
And to Him, He Himself contributes
With all His attributes.

91

As their faults they never admit
What the wicked cannot commit.
Even a hermit
Cannot permit
Beyond a limit.
How people submit.

92

They are the wicked
If truth they've kicked;
They are the wicked
If trust they've pricked;
They are the wicked
If lust they've picked;
They are the wicked
If other's money they've licked;
They are the wicked
If people they've tricked;
They are the wicked
If power they've ticked;
They are the wicked.

93

Truth can be laid with a pen
But fools require a machine gun;
People can be changed with words
But fools require swords;
Hearts can be won with alms
But cowards require arms.

94

When kind is tone
No need to stone;
Their minds are narrow
Hence fools require an arrow;
When truth is my brand
Why do I hold a steel brand?

95

When we all belong to the human bracket
'Tis foolish to make a missile rocket;
When mankind is a single caste
But fools propose a nuclear holocaust;
When life is from womb to tomb
But fools boast of the atom bomb.

96

When hearts are open
Why required is a weapon?

When mercy has no bars
Why required are wars?

97

When merciful tears are shed
Why required is bloodshed?
When the mind is in control
Why required is arms-control?
When the mind is won
All becomes only One.

98

Unchanged is the soul
Difficult is the goal;
If you foul.
No use if you howl;
But if you wear a cowl
You are worse than an owl;
Sure, one day you will howl.

99

If truth you dismiss
And wisdom you miss
And at divine love you hiss
How will life be bliss?
And God will kiss?

100

How will I respect elders?
Rubbing their shoulders;
They show bias
Sitting on a dais,
They are the aged –
Their souls are caged.

101

If asked, you get only anger,
He will put you in danger,
To him his mother is a stranger,
Although he is a manager,
He is a dog in the manger.

102

You have no anger
You have no danger;
You don't distinguish
You don't get anguish.

103

My Guru says hereunder,
“You never blunder,
You never plunder,
If ignorance is cut asunder.”

104

What can you assist?
When from truth you desist,
Love you resist
And with ego you persist;
Him you cannot consist
But you have the right to exist.

105

Adi Nath Lord Shiva said,
“My Lord is the Lord of the three worlds,
My Guru is the Guru of the three worlds,
My soul is the soul in all beings,
My God is the God of all beings,
By His grace let there be peace to all beings,
By His grace let there be bliss to all beings,
I bow to His lotus feet on behalf of all beings,
I bow to His lotus feet on behalf of all beings,
I bow to His lotus feet on behalf of all beings.”

106

They never fight
But they unite.
They become bright
The wise are right.

107

If it is of past times
Or it is of present times
Else it is of future times,
Know, all are His pastimes.

108

So the wise resolute,
The Guru is the absolute,
Only Him they salute.
He is the absolute of absolute.
Once again, Him I do salute
Again and again, I salute.

OM TAT SAT

*Salutations to the shoes of my Eternal Father
Guru Siddha Nath*

*The True Guru's Grace Has
No End*

Glossary

8 400 000	: One gets human birth only after passing through 8 400 000 lower forms of births
Adi Guru	: The first and foremost Guru
Adi Nath	: The first and foremost Nath (Nath Yogi)
Atma	: The Spirit, Soul
Azad Muni Baba	: A Saint of Freedom or Independence
Baba Saheb	: Dear Father Sir
Brahma	: The Impersonal God
Couples of Trinity	: Trinity with their consorts
Dada Guru	: Guru's Guru, Grand Guru
Dharma	: The Righteousness
Eternal Father	: Guru
Gods of Trinity	: Lord Brahma, Lord Vishnu and Lord Shiva collectively
Goat's testicles	: Unnoticeable, worthless things
Govinda	: Lord Krishna, God
Guru	: Spiritual Teacher
Indra	: The ruler of heaven
Karmas	: One's obligatory duties
Lord Brahma	: The Creator
Lord Ganesha	: The God of obstacles and their remover
Lord Rama	: The hero of the Ramayana
Lord Sesha	: The Supporter of the world
Lord Shiva	: The Destroyer

Lord Vishnu	:	The Sustainer
Mahatmas	:	Great souls
Masthana Jogi	:	A Yogi in Ecstasy or Jubilant-Carefree Yogi
Mathaji	:	Mother Goddess
Mathaji's Lord	:	Husband of Goddess Mathaji, the Destroyer
Maya	:	Illusion
Minute Indweller	:	Atma, the Spirit, Soul
Mithyawadi Baba	:	A Saint Who Speaks Myth
Mother Saraswati	:	The Goddess of education and learning
Mouni Baba	:	A Yogi who observes Silence
My Dad	:	My Guru
Pardada Guru	:	Guru's Guru's Guru, Great Grand Guru.
Saints' Haridwar	:	The sacred place for Saints
Sikhs' Gurudwara	:	The place of worship for Sikhs
The Adventures of Rama	:	The Ramayana, written by sage Valmiki
The Holy Song of Lord	:	The Gita
The South	:	Hell
Yama	:	The God of Death, the ruler of hell
