

THE TRUE GURU'S GRACE

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

KVS RAMA RAO

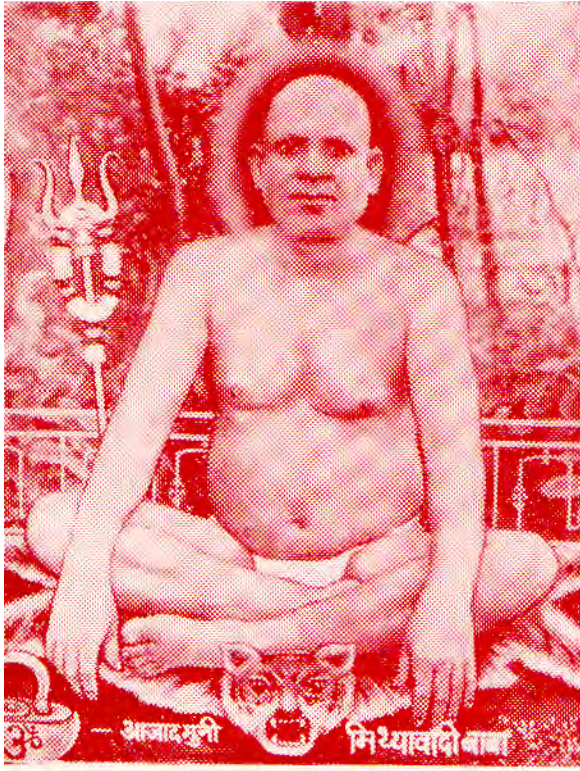
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***Azad Muni Baba**

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.

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Part One

The True Guru's Grace (Part-1)

This work to my Guru I have dedicated
By His grace it was fabricated,
Containing 108 Poems of a divine necklace.
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

Man becomes wise or mad,
His works will be good or bad,
He will be happy or sad
And everything it will add,
It depends upon what he had,
'Tis education good or bad
That is taught by mom and dad.

2

They say, "King is a god".
How if he becomes a fraud,
Under nepotism if he spares rod,
While people suffer, he is glad
As he is not minded broad,
Sure, he is reverse of god.

3

They are the dead
Who are always in bed;
They are the dead
When the truth is said
Whose faces become red;
They are the dead

Who live on others' bread;
They are the dead
Lust is in whose head;
They are the dead
To anger, who are wed;
They are the dead
By whom only the senses are fed;
They are the dead
By whom hatred is spread;
They are the dead
Who fail to practice what they've read;
They are the dead
By the ego who are led;
They are the dead.
Though they're living, they are the dead,
They are the dead, they are the dead.

4

Oh! my schoolchildren!
To school bus you run,
Carrying bags of load
School bus you board.
You carry burden like a donkey
As they teach, "You came from a monkey".
However, teachers beat
You worship their lotus feet.
Your parents paid a lot of fee
So that truth you cannot see.
You read a lot

But nothing is got.
Teachers give you homework
As if not enough is schoolwork.
They teach you discipline
As if they are full of discipline.
As he knows no principle
You are afraid of the principal.
How is there a bout?
When question papers are always out.
As they are truthless
They are ruthless.
Mother Saraswati can never be looted
Nor can Mother India be uprooted.

5

Oh! my street children!
You're made objects of fun,
Some of you dismissed school
To hold a working tool.
Factories, hotels etc. you work for very little money -
By you ashamed are men many.
If stomach is not full,
Who goes through the books dull?
However, you are poor,
I know your hearts are pure.
How will you be freed?
When all are full of greed.
Regulations, laws, amendments came many -
I wonder they caused difference any.

Leaders, reformers, politicians preached a lot -
But water, food, clothes and shelter are hardly got.

6

Drinking whisky, some are fine
As they forget 'I' and 'mine'
But some roll in mud like a swine
As their minds go out of line.
I wonder why they blame it on wine
When God and His creations are fine.
Driven by ego they claim credit as 'mine'
And driven by fear they blame it on 'thine'.

7

If not purified are mental layers
Unheard are your prayers.
He thinks you as a player
Though you are a mayor
Or you are a soothsayer.

8

He will listen to their prayers
Purified are whose mental layers
And they become ego's slayers
Then all gods offer them prayers.

9

Poet Choudappa said,
“No use, ‘God! God!’ if you shout;
From Heaven, He will never come out.
Whoever is merciful and generous by birth,
Know him as God on the earth.”

10

They are capable to fence
None of their sense
Hence, they spend on defense;
Speaking truth is not offence.

11

They are exploring the Mars
That is full of farce.
Next, they plan to the Saturn;
Many planets are there in turn.
Whereas infinite worlds are there to search
Finite academicians are there to do research
But people on the earth are left in the lurch.

12

Their hearts are as soft as butter
And without hesitation truth they utter
As their tone is as hard as stone
Because the wise are God-prone.

13

Some think He is rare,
Some think He is elsewhere,
Some wander here and there
Thinking He is somewhere.
But finding Him nowhere
They wonder if He is really there.
Do you know He is where?
And what did the great declare?

14

Do you know He is where?
For Him if you care,
He is right there
Wherever you stare -
Above, below, front, rear,
In, out, in-between, far, near,
Left, right, here, there,
No doubt, He is everywhere.
For Him if you care,
He is right there
Wherever you stare.
Else, He is nowhere.
Thus, the great declare.

15

Priests in the church
Are left by Him in the lurch.

Priests in the mosque
Find Him as impossible task.
Priests in the temple
Find Him as not simple.
Astrologers are caught in the nets
That He laid with the planets.
He never answers the blowing conchs
Of the wandering monks
'Cause He silently follows his feet
Who takes refuge at His lotus feet.

16

He sleeps in His lap
Who is unmoved by claps;
He sleeps in His lap
Who is unmoved by slaps;
He sleeps in His lap.

17

He sleeps in his lap
Who has renounced slaps;
He sleeps in his lap
Who has renounced claps;
He sleeps in his lap.

18

They teach the breath-control
Who can't do the mind-control.

They preach meditation
Who lack dedication.

19

How God is paid
And truth is laid
If one is an aide
Of a beautiful maid.

20

By mere worshipping an idol
None can become ideal.
By rotating rosary beads
I wonder how one succeeds.

21

So the wise speak in aplomb
“When life is from womb to tomb
Whoever fights holding a rifle
No doubt, his cause is trifle.”

22

Why not even be an emperor,
If one creates terror
Sure, he is making an error.
Failed are gun and weapon
For holding a pen

Your hearts I open,
Oh! my dear brothers!
Naxalites, terrorists and others,
Give up guns and AK47
And make Mother Earth as heaven.

23

Who think all is money
Know them to be funny;
But they find harmony
Who serve the One in many.

24

What if one prays to God
And claims mind is broad,
Know, one cannot be glad
When one is fraud.

25

God never spares His rod;
However, one prays to God.
Him none can defraud
As He rules even the land of Nod.

26

If one is jealous
One cannot be zealous.

If one has desire
Uncontrolled is ire.

27

Wisdom is the pyre
Where lust, greed and ire
Are consumed by fire
Lit by unselfish desire.

28

Others' wives never abuse,
Others' wealth ever refuse,
On others never accuse,
Thy words never lose.

29

Where there was no way
There He laid a highway.
Where there was pitch dark
There He showed me an ever-glowing spark.
What scriptures fail to teach
Following Him, there you can reach,
Hence, I am indebted to His lotus feet
Being helpless His lotus feet I ever repeat.

30

Consider wife of other

And your mother
Are one and the same,
If truth be your aim.
Then on others never blame,
Others' property never claim,
Renounce shame and fame
And wipe out your own name.
Then thee He will not only claim
But also, He will proclaim
Then thee the masses acclaim.

31

Forever on the earth name is preserved.
Forever the earthly body is conserved.
Forever a seat in Paradise is reserved.
By thee, these will be easily deserved
If the true Guru is whole-heartedly served.

32

Uncontrolled is ire
Hence, others they fire.
But the Guru, mother and sire
Have every right to fire
'Cause our lives are theirs
And they have unselfish desires.

33

Worshipping a stone idol

The mind becomes idle;
How can they know of the ideal?
When with hard stones they deal.
Those who worship statues
Cannot know of the virtues;
How do you know conscience?
When you are filled with nescience.

34

Neither can *Atma* be known by words
Nor can He be speared with swords
Neither does He suffer in womb or tomb
Nor can He be destroyed by an atom bomb
Neither can He be shot with a gun
Nor can He be glorified with a pen,
Neither can He be known through science
Nor can He be realized through conscience,
For everything, He forms the base
Moreover, all got identity by His grace.

35

They are the failed
By whom He is not hailed;
They are the failed
By whom parents are ailed;
They are the failed
By *maya* who are jailed;
They are the failed

By ego who are nailed;
They are the failed
By whom belief is blackmailed;
They are the failed
By the senses who are derailed;
They are the failed
By whom the worldly ocean is not sailed;
They are the failed.

36

Merciful tears
And crocodile tears
Look similar
If you're unfamiliar.

37

Merely by singing a devotional song
To Him none can belong.
Merely by carrying out a ritual
Fools claim to be spiritual.

38

If one is not true to his soul
He will never reach that goal.
That goal, not by any other sacrifice,
Is got but easily by self-sacrifice.

39

To him He is dear
To whom Guru is dear;
To him He is dear.
To her He is dear
To whom husband is dear;
To her He is dear.
To them He is dear
To whom parents are dear;
To them He is dear.

40

To Him he is dear
To Guru, who is dear;
To Him he is dear.
To Him she is dear
To husband, who is dear;
To Him she is dear.
To Him they are dear
To parents, who are dear;
To Him they are dear.

41

Who are brave
To equally crave
For a king and a slave;
Them, He likes to save.

42

Greet your enemy with best of luck,
Praise your enemy's extra-ordinary pluck,
By that, thee the gods cannot buck
As you get God's lovely chuck
And thee victory will not duck.

43

Who supports terror
Is making an error.
Supported is thief;
Descended is grief.

44

If you resort to the wicked
One day you will be kicked.
You will have to repent
If you nurture a serpent;
For 'tis foolish to make
Friends with a snake.

45

Truth is not beside
Hence, they will decide
For committing a suicide,
Know God is not their side.
With me, who can coincide?

46

By him, parents are frustrated
And guests are not venerated
But Jesus' lotus feet are concentrated
'Cause with wife Xmas is being celebrated.
If truth is deteriorated,
Know, one cannot be liberated.

47

If parents you frustrate
And guests you don't venerate,
However, with wife you don't celebrate
Moreover, although at His lotus feet you prostrate,
Thee He cannot liberate
When truth you deteriorate.

48

The mind is at rest,
Know, not in the forest
Nor in the caves of Mt. Everest
Nor looking after one's own interest.
The mind finds perfect rest
Either by the Guru's grace
Or in a woman's embrace.
The mind gets perfect rest
Not in people's clap
But resting in a woman's lap
Or by bearing the Guru's slap.

The mind gets perfect rest
Either while enjoying with the dearest
Or encircling a woman's body and breast
Or dealing with an object of utmost interest.
Thus, the mind gets perfect rest.
How the mind gets perfect rest
It is for us to decide,
With me who can coincide?

49

What ought to be done?
What ought not to be done?
In that ought to be done
What ought not to be done?
In that ought not to be done
What ought to be done?
Which duties are ought to include?
Which duties are ought to exclude?
Even the wise cannot conclude
As, even them, these duties delude.

50

What ought to be done?
What ought not to be done?
In that ought to be done
What ought not to be done?
In that ought not to be done
What ought to be done?

Which duties are ought to be included?
Which duties are ought to be excluded?
By whom these are easily concluded,
By whom *maya* is deluded,
The doer is he;
The deed is he;
He is the done;
The three in one.
The knower is he;
The knowledge is he;
He is the known;
The three in one.
The Holy Spirit is he;
The Father is he;
He is the Son;
The Trinity in One.
God is he;
Brahma is he;
My Guru is he.
His disciple is me.
His lotus feet servant is only me! only me!
Forever me! always me! always me! forever me!

51

Thy senses ain't cold
However, thou art old,
Then by thee truth was sold
Surely for women and gold
And at every step by *maya*, you are bowled.

52

There is a town called in Hindi 'Heroic Mind'
There lives a saint who is very, very kind.
His greatness the town people failed to find
But He's opened my wisdom-eye that was stone blind.
Then to His lotus feet I myself eternally bind,
Reaching Him, peace and bliss, you too can find
Because He is the Saviour of mankind.

53

The wise say, "The woman who offers gruel
Equally to husband, son and the one who is cruel,
And avoids engaging in a duel;
Among women, she is a living jewel."

54

Adi Guru Lord Dattatreya said,
"Fish being attracted by bait
Fail to see what is in wait,
Similarly men attracted by hope
Fail to see the *maya*'s rope."

55

Oh! seekers of Brahma!
To him known is Brahma
Who is chosen by Brahma
And how is one chosen by Brahma?

If He is satisfied by your Dharma,
If He is satisfied by your Karma,
Then you will be chosen by Brahma
Then known will be Brahma.
Knowing Brahma means becoming Brahma.

56

She is not your wife
Who has conquered the 25.
She is not your wife
But she is your life.
She is not your half part
But she is your eternal heart.
She is not your life's companion
But she is your eternal companion.
Such a woman is your better half
Living in the world, you can merrily laugh.
Now I know why marriages are made in Heaven
As by the Guru's grace, I've conquered the seven.
Whatever the wise say
You cannot gainsay.

57

Jesus said, "The Kingdom of God is within you"
Now I feel Jesus is quite true
As I sing by the grace of my Mentor.
"Heaven is in the heart's center
Only the mind conquerors can enter.

Those who control the eleven
Are welcomed in Heaven.
Whatever the wise said
It cannot be gainsaid.”

58

Men should not be judged by their speech
But by analyzing their actions of each.
Men should not be judged by what they preach
But by analyzing their qualities of each.
Men should not be judged by what they reach
But by analyzing their adopted means of each.
Men should not be judged by what they breach
But by analyzing their true-positions of each.
Men should not be judged by what they teach
But by analyzing their minds of each.
Men should not be judged by what they beseech
But by analyzing their Karmas of each.

59

They are not teachers
Who display their features;
They are not teachers
Who are untruth preachers;
They are not teachers
Who have lost good natures;
They are not teachers
Lust, anger and greed, who nurture;

They are not teachers.
They are hell-reachers,
They are not teachers,
They are biped creatures.

60

Knowledge is like shore-less ocean
Which is full of commotion.
The wise are entitled for pearls
Some collect broken shells
The rest are caught in the whirlpools
Know, for certain, that they are fools.

61

For truth, the whole world I can sue
At me rulers cannot dare boo
'Cause bowing to His left foot shoe
Even God I can easily woo,
Beyond praise is His right foot shoe
Nevertheless, Him I cannot woo.

62

Thus, the wise loudly cry
"If you are brave to try
To equate 'you' and 'I'
Opened will be your third eye."

63

Know, he is a thief
Who claims himself a chief,
For him in store is grief.
By calling himself the chief
Merely he does a mischief.
In God who has disbelief
Only he calls himself the chief.
How does one ever get relief?
In God who has no belief,
Thus, the wise brief.

64

In thee, none can find a defect
If thy Guru is perfect,
Thee nothing can affect
'Cause He is the cause and effect.

65

What if the heads are shaven
And they preach of the seven
Know, no entry into Heaven
If uncontrolled are the eleven.

66

If one is devout
There cannot be doubt;

Whom should I vote?
When to Him, I myself devote.

67

When the sun does appear
Zillion stars disappear.
Better is a single wise man
Than zillion simpletons.
Only the wise can become His sons
As you cannot make one
When added are zillion zeros.
Hence better is a real hero
Than zillion reel heroes
Why? Even in untruth
There is truth.
But not vice versa.

68

Mother India said to me,
“Oh! my son, I was all disappointed,
Now on the throne of truth, I am anointed,
This to me Mother Earth has pointed
Hence as my eternal son you are appointed.”

69

Who provides a grain for an ant
And a quintal for an elephant?
If you live for the food

Truth cannot be understood.

70

Rama Rao Das asks,
“Oh! my Guru, please explain
As I want to know the truth plain.
Who is Sikh? Muslim is who?
Who is Buddha? Christ is who?
Who is Jain? Jew and Hindu are who?”

71

My Guru says,
“Know, My son, disciple is Sikh,
Surrendered one is Muslim,
Enlightened one is Buddha,
Son of God is Christ,
The mind conqueror is Jain,
Who thinks all as One, is Hindu.
Truth is practiced by few
Who practices it is a Jew.”

72

Rama Rao Das says,
“Being Your disciple, I am Sikh,
Being surrendered to You I am Muslim,
Being enlightened by You, I am Buddha,
As the mind has been slain I am Jain,

Being Your eternal son, I am Christ,
Considering all as One, I am Hindu,
Being content with Your knowledge
Your lotus feet I ever acknowledge.”

73

The wise follow the wise,
The fools follow the fools,
The proud follow the proud,
The low-minded follow the low-minded,
Birds of a feather
Flock together.

74

People rate
Whom as great,
Here I narrate.
But what is great
And who are great
For you to concentrate,
However, truth I illustrate.

75

Some actors are great
As their buttocks they gyrate
And their boobs they vibrate
But people rate them as great
Even their directors become great

As people rate them also as great
As people's minds are adulterate.

76

Some politicians are great
As people they separate
And people they frustrate
But people rate them as great.

77

Some young girls are great
As bodily beauty they demonstrate
But people rate them as great
As people's minds are adulterate.

78

Some educated are great
As they exploit the illiterate.
Some lawyers are great
As justice they frustrate
But people rate them as great.

79

Some merchants are great
As things they adulterate,
Some women are great
As out of wedlock children they generate

But people rate them as great.

80

Some scientists are great
As nature, they adulterate.
In offices, some become great
As their subordinates they frustrate
But people rate them as great.

81

Some religious leaders are great
As the idea of God they separate
And with holy things they decorate
But people rate them as great.

82

Some rulers are great
As they are adulterate
But people rate them as great.
'Tis for you to concentrate.

83

Some of them are rated so great
That failed before them is a magistrate
And the head of a collectorate
As well as the head of a directorate.

84

What is really great?
What do people rate?
'Tis for you to concentrate,
Thus, I reiterate.
All will become desperate
As truth I illustrate,
Now they've to regret.

85

Know, now my Guru they rate
As the greatest of the great.
Thus, people have to venerate
Although He is an illiterate
As at His lotus feet, I prostrate.

86

It is for you to concentrate - ...
How to become great
And whom people rate as great
And who is really great.
'Tis for you to concentrate.
Thus, I reiterate.
But I hate to exaggerate
When truth I illustrate.

87

Islam, Christianity and Hinduism,
Sikhism, Jainism and Buddhism.
Those preachers of diverse isms,
Sects and religions only cause schisms;
By doing so they proudly grow their egotisms.

88

Knowing not the root of religion,
They identify themselves with some particular region,
For their fighting, this is the fundamental reason;
By doing so, they are established in irreligion.

89

Not knowing of religions' roots
Who accept worship, presents and fruits,
Know them to be absurd brutes
As by them bravely embraced are hellish routes.

90

A priest should crave not for dinner
But to know the being inner,
Unless he is worse than a sinner
And he cannot be a bliss-winner.

91

Who hurts the being inner
Of others to become winner
For greed, lunch or dinner,
Know him, sure, to be a sinner.

92

Who behaves as if the being inner
Is the same in all beings, I, you and a sinner
And who thanks Him before every lunch and dinner,
Know, for certain, that he or she is my heart-winner.
For him or her ignorance becomes thinner and thinner.
Soon he or she gets the sight of his or her being inner.

93

Oh! historians! tell me,
They belong to which tribe?
Who enjoy taking a bribe.
Oh! historians! tell me,
They belong to which race?
Who are withheld of His grace.
Oh! historians! tell me,
What is their caste?
Who are chaste.
Oh! historians! tell me,
What is their colour?
Who have blemish-less valour.
Oh! historians! tell me,

Which is their nation?
Who look for a donation.
Oh! historians! tell me,
They belong to which breed?
Who nurture lust, anger and greed.
Oh! historians! tell me,
They belong to which class?
Who corrupt their minds with a lass.
Oh! historians! tell me,
They belong to which society?
Who are after money and beauty.
Oh! historians! tell me,
They belong to which nation?
Who have lost discrimination.
Oh! historians! tell me.

94

Buddha, Jesus, Krishna, God, Allah or Rama
Merely repeating their names and burning sticks of aroma,
Carrying out rituals, holding yogic postures, breath control,
meditations that cause trauma,
Cladding robes, dips in waters, initiations, etc.; all is drama
Of course, truly it is a melodrama,
Nay, nay, say, say, and say it is a psychodrama.

95

Angered is the being inner.
Hence, truth becomes thinner

If you become a sinner
Even for lunch or dinner.

96

Physicists! know,
Nothing moves faster than the mind.
Mathematicians! know,
 $\log_1 0$ is silence.
Scientists! know,
 $\int \text{Silence } dx$ is $0 + C$
And $d0/dx$ is silence.
Do you have any explanation?
Know, the wise have clear notion.

97

The astrologers assign digits
To all the planets.
They say, “30 Sun has,
Moon 16, 6 has Mars,
Mercury 8, 10 Jupiter has,
Venus 12 and one Saturn has,
That control the fate of beings 8 400 000.”
“What are these digits?” if you ask
They admit that it is an impossible task.

98

These planetary digits who can state
Know him as the controller of fate.

This indeed is science
The rest is nescience.

99

The South American, the European, the North American,
The Australian, the African, the Arabian, the Persian,
The Indian, the Russian, the Italian, the Asian,
The Canadian, the Japanese, the Chinese, the British,
The Christian, the Swiss, the Roman, the Jewish,
The Hindu, the Muslim, the Buddhist, the Irish.

Irrespective of sex, colour, religion, occupation or race, all
men have seven common.

All are united by lust, anger, greed, attachment, pride, envy
and 'I' notion.

100

Whoever conquers the above seven
Gets entry-pass to Heaven,

Irrespective of sex, colour, religion, occupation and race,
Only he or she will be eligible to receive His grace.

101

In those regions of eternal light

While living one will surely delight,

He or she gets the citizenship of His nation

Who solves this binomial theorem equation.

$(I + U)^n = I^n + n \cdot I^{n-1} \cdot U + n(n-1) I^{n-2} \cdot U^2 / 2! + n(n-1)$

$(n-2) I^{n-3} \cdot U^3 / 3! + \dots + U^n = 1.$

102

Those preachers and teachers of Yoga
Indeed, do not know the basics of Yoga,
However, you write books, open institutions,
Enroll students, award certificates, and give tuitions,
Control breath but you cannot cross the first wheel;
At the true Guru's lotus feet if you fail to kneel.
Where is the question of advancing an inch?
The blind led by the blind all fall in the ditch.

103

The end of trigonometry
Now I sing in poetry
 $I = He \sin \theta$
 $U = He \cos \theta$
And $I = U \tan \theta$.

104

Forgiveness is my mother,
Truth is my father,
Unselfishness is my brother,
Wisdom is my Eternal Father,
I need no being other.
However, I do my duty
To shine my Guru's beauty.

105

Some have become silent
As in Him, they are content.
Some observe silence
To keep the mind in balance.
Some keep being silent
As they lack truth to present.
Some observe periodic silence
As a practice of penance.
Some pose to be silent
Because the great are silent.
Who are perfectly right?
People cannot cite.
Hence, they think all are right.
'Tis for you to know who are rightly right.

106

God is the dictator,
The Guru is the director,
Truth is the character,
His disciple is the actor,
Mercy is the factor,
Time is the projector,
Universe is the reflector
And you are the spectator.

107

If taught parrots too can speak many a word
But they cannot understand the meaning of the word.
Similarly ensnared in the *maya*'s crossword
All speak of the Word
But none knows the password.

108

Know, the Guru's word
Is the crossword
To get the password
To enter the Divine World.

OM TAT SAT

Salutations to the shoes of Guru Siddha Nath

.....

Part Two

The True Guru's Grace (Part-2)

This work to my Guru I have dedicated
By His grace it was fabricated,
Containing 108 Poems of a divine necklace.
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

Rama Rao Das:

“The unwise are passing as the wise
Creatures are passing as teachers;
Irreligion is passing as religion;
Hypocrisy is passing as democracy;
Nescience is passing as science;
The lustful are passing as the trustful;
Beasts are passing as priests;
Untruth is passing as truth;
Money is passing as the Deity;
I hate to live in this society,
Oh! God, why did You cause my birth?
At this hour on the earth.
Tell me, whom should I serve?
When there is none to deserve.”

2

God:

“Oh! My son, even in none
Know, there is nth one.
Your Guru’s truth
Caused your birth.
Except your Guru, none can deserve.
Hence Him, only Him you serve,

He and I are One and the same,
No difference even in form and name.”

3

That was God’s command
When truth I did demand.
Thus I got a lift
When I was adrift.

4

If you are sincerely devout,
Surely, He Himself comes out
To dispel every doubt,
Thus, now I loudly shout.

5

Truth, love, trust – not which,
For greed, who likes to pitch
Everything to become rich
Know him as wretch.
Do you follow him to fall in a ditch?

6

What is the use of playing a cricket match?
Listen to the *Nath Yogi*’s immortal cricket match.
To play this one requires no money
Nor does one require things any.

Renunciation, character and contentment are the three stumps
of the wickets

That *Nath Yogi* enjoys as he protects,

External and internal controls are the two bails

While protecting them *Nath Yogi* never fails.

Standing at the crease of *Dharma*

Nath Yogi strikes with the bat of *Karma*.

Behind the stumps, the wicket keeper is ego

Wearing the gloves of *vasanas* acquired long, long ago.

Maya is the bowler, who bowls,

Expecting him to do fouls.

Vishaya is the ball

Maya throws to all.

Here too, six balls are in an over,

Fielders get no chance to cover.

The rest nine players are there

To catch him out everywhere

Or run him out anywhere.

The true Guru is his coach,

With surrender, Him, he does approach.

Here no match can be fixed

Nor with egos can results be mixed.

Time and truth are the umpires

But he plays without desires.

Know, this world is the playground.

Peace and bliss surely surround

The winner who makes the runs of devotion.

It is very hard to believe my clear notion.

Innumerable Perfect Beings are the spectators

Who are eager to cheer at and welcome the victors.

Nath Yogi thus plays in day and at night
While beholding the self-illuminating light.
Nath Yogi's cricket match thus I brief,
By winning which you will have no grief.
Surely, you can pass from mortality to immortality.

7

Whom should I compliment?
Whom should I not compliment?
When I clearly see no opponent
As everybody is made up of the five elements
And in everybody *Atma* is the single component.

8

A drop was donated by father
And body was donated by mother,
Them if you bother
Unpleased is our Father.
Truth none can smother
Know, oh! my dear brother
Tell the other and another.

9

For lust, who likes to pitch
Truth, love, trust – not which,
For satisfying every itch,
Know him as not a wretch
But say, say, and say a son of bitch.

Do you follow him to fall in a ditch?

10

They are the rich
Who have no itch;
They are the rich
Desires, who like to pitch;
They are the rich
Whom mercy causes stitch;
They are the rich.

11

None can defraud
In the name of God,
Though He is very, very kind
Know, He is not blind.

12

Given to a fool
Three worlds to rule,
Him it cannot cool
But he blames his tool;
Like the worm in the stool
Shifted to a swimming pool.

13

Who teaches man not about parental service,

Who teaches woman not about husband's service,
Know him to be a Guru established in vice
As there is no self-sacrifice but malice.

14

The wise cannot accept
An inexperienced precept;
It lacks true conception
And is a gross deception.

15

Adi Guru Lord Dattatreya said,
“Like apiarist collects honey
That has been hoarded by bees;
Others enjoy miser's money.
This truth the wise one sees,
Thus from greed he, himself, frees.”

16

Lo! in every town thousand teachers;
In every country million preachers.
Although they speak of His features,
All are not more than biped creatures
For hardly one in trillion can be a truth-reacher.

17

Misusing of power

Even at a critical hour,
Makes you lower
As you fall from a tower.

18

Even if one hates to dally
Or even if he hates to dilly-dally
Or even if he hates to be wily
Or even if he works willy-nilly
Or even if people praise him holy;
God considers his life as folly
If his balance sheet, he fails to tally.
Know him to be silly,
At him, His devotees will rally.

19

Although you used to dally
Although you used to dilly-dally
Although you were wily
Although you worked sans willy-nilly
Although you were an embodiment of folly
Although at you people rally
Although people consider you silly.
However, if your balance sheet you can tally
Soon God will certainly make you holy.

20

None can rise

By people's praise;
None can rise
By self-praise;
But either will raze
An advanced sage.

21

Who likes to toss
Yes for an ass,
Who cannot toss
No for other's brass,
So is your boss,
There will be loss
Better than dross.
But let *Karma* pass -
As a eunuch in King Virata's
Court Arjuna had to time-pass;
The path of *Karma* none can trespass
Even Lord Rama could not surpass.

22

Who likes to toss
No for an ass,
Who likes to toss
Yes for your brass,
So is your boss,
He cannot see even your loss
Know him to be dross.

Never let *Karma* pass –
Like a hero walk across
Truth none can dare cross.

23

“Hope gave her worry,
Despair made her merry.
Prostitute Pingala was quite right
For becoming God’s devotee overnight.”
Thus *Adi* Guru Lord Dattatreya did cite
King Yadu how to get rid of plight.

24

Even if one repeats sacred
Mantra daily 108 times 100,
Even a trace of hatred
In the mind causes one unsacred,
As higher truths cause one scared.

25

He cannot be the boss
Who likes to toss
Yes for an ass;
He cannot be the boss
Who cannot see your loss;
He cannot be the boss.
Know him to be an ass.

26

Spiritually you cannot tower,
A true test for your mental power.
When at the times of critical hour
If you let yourself cower,
If you let yourself lower,
Spiritually you cannot tower.

27

One cannot be a dervish
If one is not unselfish.
With him, He hates to unite
Who is obsessed with spite.
None can become a savant
Sans being His servant's servant.

28

Nowadays I am no longer lovelorn
For His grace caused me twice-born.
Failed are all mental and spiritual powers
Before these showers of wisdom flowers
With which His lotus feet I try to cover
Being Guru Siddha Nath's true lover.

29

Arjuna asked,
"Oh! Lord, how to bind?"

The wavering mind
Is as strong as the wind.
Difficult I do find.”

30

The Blessed Lord said,
“Constant practice and dispassion combined
Can cause the wavering mind to bind.”

(the above two poems are from the Gita)

31

Thus thinking rulers here are blindfold,
Lust and avarice if you behold
Respectively for women and gold,
Although you are brave and bold,
Even if you live in a stronghold,
Your neck will be caught hold
By the angels at Heaven’s threshold,
Thee the archangel there will scold
And he won’t let you cross the threshold,
Of course, you will only become a kobold
To watch how others enjoy your accumulated gold.

32

Ah! earthquakes! tsunamis! floods! and cyclones!
Time for rulers to look for loans,
They beg for many a donation

To pose patriots of the nation,
Thence they can display their amity
In the name of natural calamity,
Officials use their authority
To beg in the name of charity;
If fools pass command
Surely, beggars would demand.
How do you expect selfless service?
When there is no self-sacrifice.
Know, Mother Nature works under the control of God
Only unselfish rulers can receive the grace of God.

33

In my ears, His tone is reverberating;
On His lotus feet, my mind is concentrating;
No longer, me is *maya* frustrating
But in me, love she is generating.
Me, wisdom is invigorating,
Me, duties are consecrating;
With mercy, my heart is vibrating;
In ecstasy, *Atma* is gyrating.
Me, every second is not only exhilarating
But also, me, regenerating.
Thus, me, Brahma is liberating
As at His lotus feet, I am prostrating.

34

As plastic flowers cannot smell

Even if they are disguised very well;
False Gurus cannot dispel
The ignorance but preach very well,
Know, each to be a frog in the well.

35

They are well versed
By whom none is cursed;
They are well versed
By whom fallen souls are nursed;
They are well versed
In mercy, who are immersed;
They are well versed
By whom *maya* is reversed;
They are well versed.

36

Here I write some basic formulae connecting Mother
English with Mother Sanskrit

Sanskrit = 2 x English
Guru = He = Soul
God = A, B, C of English language.
English = 11 = Alphabet
Sanskrit = 111
'A to Z' = Ego
Ego = I
Thou = 84

Om – ‘A to Z’ = 1

Sex = Love – x (‘x’ is unknown quantity i.e. wheels in the body)

X = 6

Six = Sanskrit (i.e. taken from Sanskrit)

I & Thou = 9 & 84

Ego = God – 1

1 = God – I

soul = he

Guru = Soul = He.

Grammar

‘G’ in God is capital

‘G’ in Guru is capital

‘I’ is capital

‘H’ in He is capital.

37

Well versed etymologists

And experts in linguistics

Cannot understand the gist.

As His qualities none can list

But out of truth they twist.

38

Truth is lacking in their every action

Hence fools enjoy producing fiction

By creating useless mental friction.

This the wise repeat with a firm conviction
For none can beat their diction.

39

He is the skilled
By *maya* who is not thrilled;
He is the skilled
Whose mind is stilled;
He is the skilled
Whose ego has been killed;
He is the skilled
With mercy, who is filled;
He is the skilled
By truth who is not chilled;
He is the skilled.

40

I engage in no arguments now
As I know reasons now
Of every why and how,
Hence Him I silently kowtow.
This much I can vow,
Being faithful, I should avow.
Endless is my Guru's know-how
Ever to His lotus feet I do bow.

41

“As we know

Why of how.
Us who can bow?
Only to Him we bow.”
Thus the wise avow.

42

Although people equate them to a Newton or a Pascal
If you measure them on truth-scale
Each of them is not better than a rascal,
Thus the wise do not hate to call.

43

Rama Rao Das asks,
“Atom, chromosome and molecule-
All scientists cause me ridicule.
Oh, Guru, please explain how to produce self-illuminating
light
The cause and origin of all external light,
In which *Nath Yogi* ever plays with delight.”

44

My Guru says,
“Atom, chromosome and molecule –
All sciences make you ridicule;
Both will be the same for you – the day and the night
If you produce the self-illuminating light
The source and origin of all external light.
Producing this you require no laboratory or any instrument

But a sincere heart and steadfastness to do the experiment.
Nath Yogi uses his mind as a vacuum chamber.
Lust, anger, greed etc. are the gasses filling the chamber,
Experience is his vacuum pump and truth his vacuum gauge.
Evacuate the vacuum chamber whilst noting down the
vacuum of mind.
In the empty chamber, place a filament made up of
renunciation,
Pass through it the current of devotion,
Slowly increase the intensity of current while pumps and
gauges are on.
Depending on time and the intensity of current,
Slowly gets heated is the filament.
When certain critical point is reached by the combination of
time and current,
The filament starts emitting light,
Know it as self-illuminating light
The source and origin of all light.
In that light the same are day and night.
If you want to get this light
Try to do the experiment but do not fight.
Before this light dimmed is the sunlight
And one becomes eternally bright.
For a *Nath Yogi* this world is his laboratory
And his senses are his instruments,
His body is the center for advanced technology.
Failed before him are even parapsychology and astrology.
Atom, chromosome and molecule –
All sciences make you ridicule.”

45

What if you grow a moustache?
When you cannot remove others' heartache.
To reach Him if your mind blocks
No use if you wind the hair in locks.
As their thoughts they failed to block
Their hearts have become as hard as rock.
They are the men in mutts, ashrams, etc. – many a bloc.

46

Buddhists! Yogis! Christians! know,
Merely worshipping a statue
None gets the cloud of virtue.
How to become a Buddha in true spirit?
How to become a Yogi in true spirit?
How to become a Christ in true spirit?
The path to eternal bliss is like the path of fish;
Who can know? Except the unselfish.

47

At His every step, there is a ford
For all beings of the world.
Practicing the Guru's word
Equips you with an invisible sword
That makes you bold
To conquer the world.

48

On truth's pan, who can fry
One's own 'my' and 'I'
Over the fire of 'thou' and 'thy',
To him He will fly
To open the third-eye
In order to know every why
And no longer can he cry.
Please don't argue but try
Else your life is dry.
Therefore, you must hie
Before you die.

49

Priests wearing a gown
And kings wearing a crown,
If they let truth down
By letting people drown
Surely, they incur His frown
And He makes them drown
In the times of His own,
As He likes truth be grown
Else, He considers each a clown.

50

Who can fulfill his need?
If one nurtures greed,
Does he belong to which breed?

Sure, he will never be freed
Whatever be his deed.

51

Their lives are hollow
Who likes to wallow;
Their lives are hollow
Who are shallow;
Their lives are hollow
Truth, who hate to swallow;
Their lives are hollow
His devotees' lives, who fail to follow;
Their lives are hollow.
Their footsteps if you dare to follow
You will become not more than a swallow.

52

Whatever be your creed
Towards hell you will proceed
If virtue is not your seed
In thought, word and deed.
It's absolute truth indeed.

53

Although the fool is wild
He teaches his child
To be very wise and mild
Like rulers who are wild

Preaching people to be mild.
Truth none can gild
And it cannot be defiled.

54

When you are wild
Never expect your child
To be wise and mild.
If teacher is wild
Students cannot be mild.
Truth none can gild
And it cannot be defiled.

55

Although truth is mild
If one likes to gild
Truth becomes very wild.
By truth, he will be defiled
Along with his wife and child.

56

By whom thoughts are wound
For inflicting not a wound
To others, in deed and sound;
By them He can be found.

57

Rama Rao Das asks,
“Seers say, “Whatever is here,
Of course, is there.”
Oh, my Guru, tell me, what is the ground
That causes the atomic energy sound?”

58

Guru Siddha Nath says,
“Oh, My son, He cannot be bound
However, their minds are wound.
He cannot be bound
However, they inflict no wound
In thought, deed and sound.
He cannot be bound
However, with degrees they abound.
He cannot be bound
However, their learning is profound.
He cannot be bound
However, they speak truth sound.
He cannot be bound
However, they offer many a pound.
He cannot be bound
However, they offer a golden mound.
He cannot be bound
However, He is found,
He cannot be bound.”

59

Guru Siddha Nath says,

“Oh, My son, only by Supreme devotion He is forever bound
As only about Him, His devotee spins round and round.
From there the atomic energy and space science get their
ground.

Only from His devotee’s heart He makes Himself to be
found.”

60

Space, time and cause,
Who knows their cause?
And what is the cause
That causes because?
Who knows their core and clause,
Who knows their pause,
He goes beyond cause,
Time, space and because.

61

Because of the Guru’s order, I just pause
On the way of Eternal because
To give the world the core and cause
Of every cause and because.

62

If a disciple wills, he can cause

Another space, time and cause.
There he can enter as their core and clause
And there he becomes their because.
So much the true Guru's grace can cause.

63

Who looks for reason
Can never become His son
But becomes a simpleton.
How can he be a son?
Who demands reason
From his mother
About the authenticity of father.

64

Who engage in treason
They ask for reason.
They can never be His children
Sure, each is a simpleton.

65

Presidents look like statues,
Kings watch like sculptures,
Ministers roam like tigers,
Businessmen prey like vultures,
The trend of present world cultures.
What matters if one lectures
About heritage and past cultures,

As fools designed these structures.
You cannot expect more than vice
For the world is full of lust and avarice.

66

I don't mind – man or woman.
Neither of them is human
No doubt, they are inhuman
If their actions are not humane.

67

He cannot be His person
Although he is a parson,
Who favours none but woman
No doubt, he is a Satan's son.

68

Do it in haste;
Repent at the waste.

69

The wise say,
“Even in none
There is one,
Even in nothing
There is thing.
If you think of zero

You will be a reel hero.
Even in case of naught
Know, there must be thought.”

70

The main obstacles on the path
Are lust, greed, ego and wrath.
Hence the path to truth
Can never be smooth.

71

One is no more an engineer;
Who is not sincere.
One cannot be an assistant
Who is not consistent.

72

Oh, my Guru Kanhaiah!
Only You are my Messiah.
Oh, my Guru Kanhaiah!
Only You are my Messiah.
Your palms, please place
On my head for grace
To pass without a trace
So that I become an ace,
Whatever be the case.
Oh, my Guru Kanhaiah!
Only You are my Messiah.

At Your lotus feet I place
These poems made by Your grace,
Paper has accepted the lack of space
Pen too has failed to follow the pace
And become silent to express the grace
As I go beyond cause, time and space.
Oh, my Guru Kanhaiah!
Only You are my Messiah.
At Your lotus feet I myself place
So that body, mind and soul lace
And thought, word and deed cease to trace
The greatness of Your grace.
Oh, my Guru Kanhaiah!
Only You are my Messiah.
Your lotus feet form the base
For time, cause and space,
There please offer me a little space
And nothing more than Your grace.
Oh, my Guru Kanhaiah!
Only You are my Messiah.
Me only You have to embrace
Only Your lotus feet are my solace,
Please give me there a little place
And let me have Your smiling face.
Oh, my Guru Kanhaiah!
Only You are my Messiah.

73

Their lives are waste

Not because of caste
Nor because of taste.
Their lives are waste
'Cause they are unchaste.

74

Like God, revere your mother,
Similarly serve your father,
Hurt no being other,
Treat each as your brother.
Then pleased will be our Father
So is your Eternal Father
Then thee none can bother
As truth none can smother.

75

A jungle, a desert or a palace -
There you cannot find solace
Unless you control the mind's pace.
Only the mind conqueror becomes an ace
Even in the jungle, the desert and the palace.

76

Glittering glass beads many a thousand
Can never be equal to a diamond.
Hence, the one who has practical wit
Excels many a scholarly nitwit.

77

What is the difference between a harlot and a scholar
By whom truth is sacrificed to run after a dollar.
By possessing the Ph. Ds of a university
None can erase the thought of diversity.

78

How can God agree
With a university degree?
By gaining worldly scholarship
None can gain His kinship.

79

If a professor speaks like an ass
To the would-be citizens in a class,
The students would think of a lass.
None knows the motive of education, alas!
Hence, all nations are at loss.

80

Only truth is constant,
The truthful are ever consistent.
Better, be their assistant.
From the lustful, be distant.
For truth, ever be persistent,
Soon you become *maya*-resistant.

81

In winter if you wear a sweater
Your body feels warm and better.
But not knowing the absolute letter
You cannot feel eternally better.

82

Whom *maya* cannot deter,
Who makes rhyme and meter,
Know him as absolute letter
Knowing which I become better and better.
Hence, my Guru is the eternal trendsetter.

83

Even the old or the young
Let my poems be sung,
Your soul will be rung,
Ego will be hung
And *Atma* will be sprung.
Blessed be your tongue
Whatever is your mother tongue.

84

“Whose work
Differ from word
Cannot win the world.
Their lives are the worst,

They have no worth,
Burden is their birth,
For them there is no dearth.”
Thus says Mother Earth.

85

Blessed is the tongue
By which ego is hung;
Blessed is the tongue
By which His glories are sung;
Blessed is the tongue
By which kind words are sprung;
Blessed is the tongue
By which truth is rung;
Blessed is the tongue
By which untruth is slung;
Blessed is the tongue.
So is one's mother tongue.

86

“Whose word
Follows work,
He wins the world,
His life is worth,
Blessed is his birth
So am I” says Mother Earth
With full of mirth.

87

Their minds are impure,
Hence, others they injure.
Them none can cure,
They are poorly poor.

88

God's grace is a must
For him who wants to conquer first
Anger, egotism, lust,
Attachment and thirst.

89

They are the poor
Who like to conjure;
They are the poor
Whose minds are impure;
They are the poor
Who like to injure;
They are the poor
Who cannot endure;
They are the poor.

90

To the world, he does evil
Because he is a devil
As at Him he likes to cavil

Sure, he will go to the Devil
Because He is as stable as anvil.

91

‘A’ to ‘Z’ of a Brahma Jnani.

- A – Almighty
- B – Belief
- C – Consciousness
- D – Devotion
- E – Equality
- F – Forgiveness
- G – Guru
- H – Hospitality
- I – ‘I’
- J – Joy
- K – Karma
- L – Lotus feet
- M – Mercy
- N – Nescience
- O – Om
- P – Patience
- Q – Questions & Answers
- R – Renunciation
- S – Service
- T – Truth
- U – Unselfishness
- V – Virtue
- W – Wisdom
- X – ‘X’ (the unknown)

Y – You
Z – Zeal.

92

‘0’ to ‘10’ of a Brahma Jnani.

0 – Renunciation

1 – One God

2 – Couple (Duality)

3 – Three *Gunas* (Modes of nature)

4 – Four Vedas (Righteousness, wealth, desire and liberation)

5 – Five Senses

6 – Six enemies

7 – Seven Days

8 – Eight *Mudras* (Seals)

9 – Nine ways of Devotion (*Navatha Bhakti*)

10 – Brahma & Maya (Beginning of endless counting)

93

How is it not a bonanza?

As by taking a puff of *ganja*

My Guru recites a holy stanza.

Hence, my book is an extravaganza.

94

What can they reap?

But into *maya* they leap

Who are asleep.

Hence people weep.

95

Who can sweep
The mind, conquer sleep.
They never weep.
The meaning is deep.

96

Who can sleep the sleep,
Into the eternal they leap
And everything they reap.
Not only is the meaning deep
But also is truth very, very steep.

97

Rather good is enmity with the mediocre
Than the friendship with a wiseacre.

98

In selfishness, there is no unselfishness.
In unselfishness, there is selfishness.
Who sees the selfishness in the unselfishness,
He sees yet he sees not.

99

In truth, there is no untruth.
In untruth, there is truth.

Who hears the truth in the untruth,
He hears yet he hears not.

100

In possibility, there is no impossibility.
In impossibility, there is possibility.
Who does the possibility in the impossibility,
He does yet he does not.

101

In cult, there is no difficult.
In difficult, there is cult.
Who knows the cult in the difficult,
He knows yet he knows not.

102

In 'in', there is no sin.
In sin, there is in.
Who feels the 'in' in the sin,
He feels yet he feels not.

103

What matters if one likes to be a lifelong bachelor?
What matters if one likes to be a lifelong scholar?
What matters if one likes to save every dollar?
When Yama's servants drag each holding their collar,
Helpless will be their penance, scholarship and dollar.

104

My Pardada Guru said,
“I B U,
U R I.
S, I C,
U C, Y?”

105

God says,
“α & ω R I,
I B α & ω.
I C U R I, Y?
I B I, I B I, I B I.”

106

God says,
“U B I R U.
U B I, I C U R I.
U B U, I C U R U.
S B! S B! S B!
I C S! S! S! Y?
I B I, I B I, I B I.”

107

God says,
“U B I R U R X.
U B I, I C U R I.

UBU, ICURU.
UBX, ICURX.
ICI, U, X.
UCI? Y?
IBI, IBI, IBI.”

108

God says,
“XBIRIBX.
XBX, ICXBX.
XBU, ICXBU.
XBI, ICXBI.
Y? IBI, IBI, IBI.”

OM TAT SAT

Salutations to the shoes of Guru Siddha Nath

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Part Three

The True Guru's Grace (Part-3)

This work to my Guru I have dedicated
By His grace it was fabricated,
Containing 108 Poems of a divine necklace.
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 says,
“UCUBX, ICURX.
UCUBI, ICURI.
UCUBU, ICURU.
Y? IBI, IBI, IBI.”

2

God says,
“UCU, X & IR 1.
ICU & IR 1.
Y? α & ω RI,
IB α & ω.
IBU, UBI, IBU, UBI.
URI, IBU, URI, IBU.”

3

God says,
“XC’s U & IR 1.
ICX & IR 1.
Y? α & ω RI,
IB α & ω.
IBX & XBI, Y?
IBI, IBI, IBI.”

4

How can I call each a journalist?
When women's bodily beauty they list.
Each is worse than a beast,
Their lives are lesser than the least.

5

Better is untruth
Than the truth
Which is uncouth
That cannot soothe
For people have a sweet tooth
But bitter is naked truth.

6

Anger of the wise is short lived,
Anger of the unwise is long lived,
Ego of the proud is life long,
Attachment of the greedy is very strong.

7

Cheats utter flowery speech,
Righteousness they try to breach,
To others they preach and teach
Moreover, women's service they beseech.
Know not only a cheat but also lustful is each.

8

What people praise him a VIP?
When longing to kiss a woman's lip
Flowery speech is uttered by his lip
But eyes holding woman's bosom and hip.
Although in the Ganges, he takes a holy dip -
Why not even the waters of oblation he does sip;
His sins a libertine cannot nip
And he cannot escape from Yama's whip.

9

Line has a single dimension,
Paper has two dimensions,
Relatively dot has no dimension,
Pen has three dimensions,
Time is the fourth dimension,
Poetry exists beyond the fifth dimension.

10

Eat less is Bodhisattwa's call,
It doesn't mean you should not eat at all.
Everywhere strive on the middle path,
The mind cannot be cleansed by having a bath
Hence, destroy lust, greed, ego and wrath.
Nirvana only Nirvana will be the aftermath.

11

“With numbers a computer can calculate
Beyond logic it cannot contemplate
A robot can handle and displace a plate
Beyond logic it too cannot contemplate
Hence rush to *Atma*, better be late
Than never,” thus the wise dictate.

12

Scientists and professors live in the night
As they don't know why 3×10^8 m/sec is speed of the light.
In fact, science says, “A star is a sun.”
But all of them teach you the sun is a star,
In speaking so, from truth, they are quite afar.

13

Neutron, proton and chromosome
Are juggled by some.
Their speech is full of fun
As their wit is not only for bun
But also name and fame they want to earn.

14

If one is hoarse
Sure, he is coarse.
For fool there is no course.
Truth is hard of course.

15

At His frown
Falling down
Is a king's crown.
At His frown
Falling down
Is a priest's gown,
At His frown
A hero becomes a clown.
At His frown
A noun becomes a pronoun.
At His frown
A pronoun becomes a noun.
At His frown
Crumbling down
Are many a town.

16

“Pleasure of the sense
Is life's essence.”
So is one's sentence.
“Not only he lacks sense
But also common sense.”
Thus, I sentence.

17

What can seers tell?
A rat if you don't smell,

You have no soul, I yell
As I listen to soul's calling bell,
With present tense I like to shell
My experience for you I tell
As I stand in queue before a cell
Where reservation tickets etc. they sell
Hurriedly at me he likes to yell
However, I approach him well
But at leisurely he talks to her very well
He is a booking clerk in the cell
And his boss supervises him very well
Of course, both seem to impress a belle.
What can seers tell?
A rat if you don't smell,
Fools' ignorance none can dispel.
Fool is always a fool
Though he went to school
Whereas the wise one fares well
However, he is put in hell.

18

On ruler's head
They put a golden crown.
On politician's head
They put a nation's crown.
On beauty queen's head
They put a diamond crown.
Sure, each is a clown
As on Jesus' head

They put a thorny crown,
Does He not frown?

19

My experience in a Government hospital briefly I describe
First of all, the doorkeeper I had to bribe
To enter the hospital to meet the doctor
Who surpassed many an actor
For he failed to become an actor.
His palms I had to grease
For my father was suffering from a disease,
Fortunately, I had enough money
What about the poor who don't have any.
For the poor who suffered from stomachache
He gave the pill of headache.
Some wise ones that hesitate to bribe
Their plights are written by no scribe
Hence, truth cannot be known through a newspaper
For which I hold the pen and paper.
Doctor was proud to cure my father,
In fact, it was my call to our Father.
Who can understand truth's beauty?
Hence all failed to know my duty.

20

Except my Guru, all is hollow
Before Him, truth is shallow,
What to speak even God is His fellow

Hence, His lotus feet, forever I follow.

21

By His grace, poison I can swallow
By His grace, the world seems to me hollow
By His grace, truth seems to me shallow
By His grace, me, God has to follow.

22

In where there is nowhere but here,
Nowhere is formed by no and where
But who sees now and here in nowhere
He sees here, there, where and everywhere.
Know him to be everywhere yet he is nowhere.

23

None is served,
Nothing is deserved
If money and fame, not truth, are preserved.
How is a seat in Heaven reserved?
And how is one's life conserved?
Hence, people are nerved.

24

By desiring, none can deserve
However, the more you serve
The more you deserve

For the body is only to serve.

25

Unit of time is second
But *Atma* is the One sans a second.
60 seconds are there in a minute
But *Atma* is very, very minute.
60 minutes are there in an hour
It is He, who measures the hour.
Day and night form a day
“He transcends time.” Seers say.
Know Him to be the unit of every unit
Hence, He cannot be known by a nitwit,
'Cause Him none can outwit.

26

What if one has a huge bank balance.
What if one observes life-long silence.
What if one is full of diligence.
If all of them cannot break God's silence
I say with certainty that they lack intelligence.

27

Whatever are there in a lake
More than those are in mental lake.
My Guru removed my gloom
When, in the mind, He caused a lotus to bloom.
My poems surely make His voice boom

As, at His lotus feet, I offer each as a bloom.

28

I wonder how Gandhi by rotating the wheel of a handloom
Became *Mahatma* as people boomed him loom.

Following a *nigura* means meeting one's inevitable doom
However, he boasts of having land, cot, bed and broom
I doubt that in the three worlds *nigura* has any room.

The Trinity is helpless to remove a *gurudrohi*'s gloom
As They cannot remove even Their ardent devotee's gloom.

29

Though one may be a landlord
If he boasts of his trump card
He will never be praised by a bard
Because he is not fool-hard.

30

The wise say, "If one is hard
How can he be a bard?
A bard is he, who is fool-hard,
A real bard never praises a lord
But he sings in the service of our Lord."

31

To become fool-hard
Itself is very hard

As truth is ever hard.
To become a bard
Is very, very hard.

32

What is in one's mind
One belongs to that kind.
However, tone is very kind
Only by acts you can find
Who belongs to mankind.

33

Peeling the rind
One can find
What is behind.
And know, the blind
Can even see the wind.

34

Their lives are fine
Who know the line
Between 'me' and 'thine';
Their lives are fine
Who know the line
Between 'thy' and 'mine';
Their lives are fine
As truth, only they can define.

35

Like in Heaven served is wine
Of course, ambrosia is not fine.
With them, I like to dine
Who know the line
Between 'me' and 'thine'.
With them, I like to dine
Who can define the line
Between 'thy' and 'mine',
With them, I like to dine
As we were made perfect by counting nine.

36

If one speaks to you very well
But he serves only a belle
Like a dog follows a bitch,
What matters if he is rich?
About him what to tell
Does he not go to hell?
A rat if you don't smell
What seers can tell and yell.

37

By listening to soul's calling bell
What if they speak truth very well?
But by actions they exploit people's feeling very well
As in films depicted is the beauty of a belle
However, fools praise and boast them well

For them reserved are permanent fire-pits in hell.

38

For the wise *Atma* is an invisible friend, I yell,
Yet for others He stands like an invincible foe as well.
Even with nuclear weapons none can shell
The naked truths that seers tell.

39

In hate, scent who can smell,
For him there is no hell.
As Guru breaks heart's shell
With radiant light *Atma* shines well.

40

Scriptures say, "The more you tolerate
The more you become great."
Adopting meaningless toleration
Cannot cause practical devotion.

41

"The teacher who has not lost his 'I'
How can he open your third eye?
Hence, fools like to go
To the one who has ego."
Long, long ago
The wise declared so.

42

To support one's flesh and blood
The wise men shed their blood
Moreover, with others, they share their food
Hence, the wise are good, good, good.

43

To become Mahatma, you need not cross *Mooladhara* wheel
As Gandhi proved it by rotating the spinning wheel.
In the centre of the Indian flag, there is Dharma's wheel
By hoisting the tricolour none can make Dharma wheel.
Is democracy not freedom at midnight?
As all nations are satisfied at the twinkling star's light.
As in the American flag, there are only stars.
In the Pakistani flag, there are a crescent moon and a star.
In UK's flag, there are crosses.
About Japanese flag, I wonder whether it is rising sun.
Brahma Jnani can know everything from the symbol.
What to speak of those who have sword, hammer, flowers,
sickle, cob etc.

44

Those who are mentally weak
Only sense-pleasures they seek.
They will have to shriek
As I slap on their cheek.

45

Unless one is kind
Strong cannot be the mind.
Even no sense he can bind
How Brahma, will he find?

46

Your worries God has to remove
As practical devotion makes Him move.
'Seeing is believing', who can prove,
Only the experience the wise approve.

47

Who carried swords
Lacked merciful words.
Who practiced their words
Conquered three worlds.

48

Those who are unchaste
Are found in every caste.
Those who practice greed
Are found in every creed.
Those who demand reason
Are found in every religion.

49

Gaining good qualities is the end of addition.
Removing bad qualities is the end of subtraction.
Knowing 'you' is the end of multiplication.
Knowing 'I' is the end of division.

50

What is the caste?
In which none is unchaste,
Know it to be my caste.
What is the creed?
In which none practices greed,
Know it to be my creed.
What is the creed?
In which none is left unfreed,
Know it to be my creed.
What is the religion?
In which none demands reason,
Know it to be my religion.

51

God worshipping hands are the hands
God praising tongue is the tongue
God soaked mind is the mind
Sacrificing soul is the soul.

52

Generous hand is the hand
Wisdom leading knowledge is the knowledge
The ego destroying science is the science
Strong characteristic human is the human.

53

Cheerfulness is health,
The mind-control is strength,
Contentment is wealth,
Unselfishness is duty.

54

Harmlessness is mercy
Strong character is richness
Losing ego is beauty
Being kind is right path
Purifying the mind is bath
Dissatisfaction is poverty.

55

As people are truthless
Rulers are ruthless,
How people can they soothe?
If one is established in the truth
He will hate to go to a polling booth
Hence, people failed themselves to govern smooth.

56

You can never be annoyed
If your devotion is unalloyed.
His devotee can never be destroyed
Why? At His devotee, He is overjoyed.

57

She or he who has strong character
Never likes to become an actress or actor.
Those who are brave and bold strive on truth.
Those who are timid and cold live in untruth.
As all that glitters is not gold
And all those who carry arms are timid and cold.

58

Oh! my Guru Kanhaih Ram Nath
Very short lived is Your wrath
I know why You sometimes express wrath
Of course, only to put me on the right path.

59

If taught, truth can be spoken by a poll
Nevertheless, his mind he cannot control
Hence, the senses force false Gurus roll
As they lack required intelligence to patrol.
No use if people they may enroll;
What is the value of the Gallup poll?

60

However, false Gurus look for hero's role
By *maya*, each is cast in a joker's role.
Before God's children, each is a talking doll,
A crane cannot become a swan whatever you cajole.

61

Practicing compassion
Destroys passion,
Practicing unselfishness
Destroys selfishness.

62

Practicing compassion and pity
The wise one lives in the nine-gate city.

63

As the Guru's grace flows nonstop
For history, I put full stop.
The end of science
Is practicing one's conscience.
In righteousness acquiring mastery
Is the end of a monastery.

64

In theist, there is no atheist,

In atheist, there is a theist.
Who worships the theist in atheist
He becomes the cause of theist and atheist.

65

In science, there is no conscience,
In conscience, there is science.
In science, there is no nescience,
In nescience, there is science.
In science, there is no omniscience,
In omniscience, there is science.

66

He who knows science in conscience,
He who knows science in nescience,
He who knows conscience in science,
He who knows nescience in science,
He knows the end of every science
And he acquires omniscience.

67

For truth who can die;
To his earnest cry
He falls from the sky
To give wisdom eye.
Then known will be 'I'
No longer will he cry
As to the world, he says bye-bye.

None can understand his 'I'
Whatever may people try?
To renounce his body, he will die
Only to become One with God's 'I'.

68

For Him who do not try,
In wilderness, they must cry.
In ignorance they will die
And to hell they will fly.

69

He knows every how and why;
Opened is whose third eye
As lost is his 'I'
As well as 'mine' and 'my'.
Know he does not die.

70

To Heaven he cannot fly
For whatever he does try
To say 'mine' and 'my'.
One day he will have to cry,
Only to return he will die
As unending will be 'I'.
Who is blind by the third eye,
To Heaven he cannot fly
For whatever he may try

To claim as 'mine' and 'my'.
Surely, to hell he will fly.

71

Where lacking is respect
There truth you cannot expect,
Whatever is their aspect,
Thus, the wise suspect.

72

Three worlds are whose empire
Is Guru Siddha Nath, my Eternal Sire,
Who made me the prince of His Empire
For I had cherished no desire,
As He eternally makes me inspire
Now fulfilled is my every desire.

73

He who causes bloodshed for earthly empire
Is the fool who cherishes selfish desire,
Will bring bad name to his family and sire.
Into hell falling is his grandsire.

74

How can there be rapport?
If there is no mutual support
Hence, no longer science is apt

As in selfishness scientists are rapt.

75

If there is a carriage
Before a girl's marriage,
People of average
Mentality disparage.

76

If doctors advise for a miscarriage
Even after a legal marriage,
People of average
Mentality do not disparage
But go for the miscarriage
As Governments adopted the carnage
Thus, all nations invited God's rage.

77

Those who live in present
Their lives will be pleasant,
Those who think of tomorrow
And waste today will be sorrow
As cause of today is yesterday
And tomorrow is the effect of today.

78

False is your master;

Ensured is disaster.
False is your teacher;
You will have no future.

79

Who is my father?
Who is my mother?
Who is my wife?
What is my life?
Who is my child?
All seems to me wild.
I belong to whom?
Where all is gloom
Yes, the end is doom.

80

Who is fool?
Whom do I rule?
What is my education?
Which is my nation?
Where is my home?
Why aimlessly I roam?
How hard is to earn cash?
Finally discarding all I become ash.

81

Who spend treasure
On sense-pleasure

Will be in pressure,
Thus, I measure.

82

Who likes to meddle
He gets a medal,
Who does not meddle
He too gets a medal.

83

With a parable
Truth is memorable.
Which is probable
May be possible.

84

In communion
There is a union
Is my firm opinion,
So declares Nath Yogis' scion.

85

Who are moderate
They become great,
Who are considerate
They become great.

86

Whose behavior is erratic;
For untruth who has become a fanatic;
Both escape by saying it is genetic,
Is it not either a lunatic?

87

Whatever scientists and engineers may manipulate
Beyond logic even philosophers cannot contemplate
As with logic by *maya* all are insulated,
Thus, they themselves are isolated
Hence, their lives are desolated
As by mere contemplation
An electrician cannot break insulation.

88

Whose mind is calm
He sings out a psalm
As his soul is warm,
Even in a storm
Him none can harm.

89

In Gandhi, the British found fault
However, he fought for salt,
In Jesus, they found fault,
There was none to halt

Even his Father could not halt
People's merciless assault
As he was kind to a fault.

90

Unless the mind is calm
Unheard is your psalm.
Why? To apply a balm
Required is palm
And as to distribute alms
Required are generous palms,
As a terrorist harms
Holding small arms.

91

They say, "A sound mind in a sound body."
How? A sound mind in a sound body.
Unless the soul is sound
The mind cannot be sound,
Unless the mind is sound
The body cannot be sound,
Unless Karmas are sound
The soul cannot be sound,
Mere the body is sound
How can the mind be sound?

92

"For power before people I weep." Says a politician,

“I weep for those whose flesh I eat.” Says a crocodile,
“For money I shed tears.” Says an actress,
“Not for me for your children you weep.” Said Jesus,
“I make them, those who cut me, weep.” Says an onion.

93

Oh! friend! hope! hope! don't mope
However, by court you are given the rope,
Oh! friend! hope! hope! don't mope
However, with girlfriend you did elope,
Oh! friend! hope! hope! don't mope
As with you, society failed to cope,
Oh! friend! hope! hope! don't mope
Be cheerful! if in God, you have hope
Moreover, with Dharma, you are eager to cope
There is, for you, full of scope.
Oh! friend! hope! hope! don't mope

94

He reads holding a book,
Like a scholar, he gives a look.
However, in heart he is crook
As in himself, he's failed to look
Hence in a professor's hand left is book.
However, donkey carries sandalwood
To his nose, it makes no good.

95

Sportsmen! hope! hope! hope!
Sportswomen! hope! hope! hope!
However, you are suspended because of dope
Be cheerful! in God if you have hope
Moreover, with Dharma you are eager to cope
For you there is full of scope.
Sportsmen! hope! hope! don't mope
Sportswomen! hope! hope! don't mope.

96

Neither the Hindus know
Why they worship a cow
Nor the Muslims know
Why they avoid a sow.

97

Neither the Christians know
Why in church they bow
Nor the Buddhists know
Why they make a vow.

98

By learning science
How lost is nescience?
By learning math
How lost is wrath?

By learning history
How revealed is truth's mystery?
By learning art
How opened is heart?

99

Reading the laws of Pascal
Cannot change one being a rascal,
Learning the laws of Newton
Cannot change one being a simpleton,
Knowing the properties of a metal
Cannot increase one's mettle,
Fool was, is, will always be a perfect fool
Although he stood first in the school.
Alas! none knows the intention of science
Hence, all are immersed in nescience.

100

Into ignorance he falls
Whose Guru is false.
His life is full of rue
Whose master is untrue.

101

Him they can find
Who are ever kind;
Him they can find
Who have strong mind;

Him they can find
The senses, who can bind;
Him they can find
To wisdom, who are not blind;
Him they can find.
Only they belong to mankind.

102

Merely having the head
Cannot make one a head
'Cause there is head
Even in a dunderhead.

103

If a host
Likes to boast
Of his post,
Call him a ghost.

104

Is he a king?
Peace, who fails to bring;
Is he a king?
To lust, who likes to cling;
Is he a king?
To greed, who likes to swing;
Is he a king?
Righteousness, who likes to sling;

Is he a king?
Unity, who cannot string;
Is he a king?
In the name of king
He is a weakling,
Thus, the wise sing.

105

He is no more a king
Vice is whose liking;
He is no more a king
In ego, who is sinking;
He is no more a king
People's blood, who is sucking;
He is no more a king
People's money, who is licking;
He is no more a king
People's problems, who is kicking;
He is no more a king.
In the name of king
He is a perfect weakling
Thus, I am singing.

106

Rama Rao Das asks,
"Let the Bible be known in a word!
Oh! my Guru, tell me the Word
Which was with our Lord?"

Called as primordial word.
This word became Our Lord
And Our Lord is this Word.
This is what I heard.”

107

My Guru says,
“Om is the word
Called as Divine Word
That was with Our Lord,
Know it to be My word.
This word became Our Lord
And Our Lord is this Word.”

*[The above two poems are Question & Answer about the
Divine Word in the Bible (JOHN 1:1)]*

108

Rama Rao Das asks,
“As You have perfect proficiency
With knowledge, fill my deficiency.
Whose work has 100% efficiency?
Explain technology, on the whole,
What is the efficiency of the soul?”

OM TAT SAT

Salutations to the shoes of Guru Siddha Nath

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Part Four

The True Guru's Grace (Part-4)

This work to my Guru I have dedicated
By His grace it was fabricated,
Containing 108 Poems of a divine necklace.
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

Guru Siddha Nath says,
“Efficiency of the soul =
(Unselfish work / Total work) X 100
And only Nath Yogi has the efficiency of 100%.”

2

If Thou art
My heart,
How smart
Can be any art?

3

As Thou art
Seated in my heart.
It must be paramount art
That springs from my heart.
For Thou art
The end of every art
'Cause Thou art
Seated in every heart.

4

For others, who digs a pit

He himself falls in it,
No matter if he be a hermit.

5

How can he be a hermit?
Others' sins, who does not remit;
How can he be a hermit?
To God if he does not commit;
How can he be a hermit?
To Guru if he does not submit;
How can he be a hermit?
Truth if he does not permit;
How can he be a hermit?
Wisdom if he does not admit;
How can he be a hermit?
Who does not know his limit;
How can he be a hermit?

6

From the foot to the head
Has a dunderhead
Whereas a snake in the head,
Thus venom is spread.

7

They are the passed
By whom the world has been crossed;
They are the passed

By whom Dharma is amassed;
They are the passed
By whom *maya* is tossed;
They are the passed
By whom the truth is surpassed;
They are the passed.

8

They are well read
By whom truth is said;
They are well read
By wisdom who are led;
They are well read
Merciful is whose head;
They are well read
Whose 'I' is dead;
They are well read.

9

Whose brain can restrain
The results in loss and gain
And in pleasure and pain
And in drought and heavy rain;
By him ignorance can be slain
And he soon be established in truth plain.
Then he will reach my mental plane.

10

Who has a constant heartbeat
In victory and defeat
And in cold and heat,
Soon *maya* will bow to his feet.

11

In passion there is no compassion
But in compassion there is passion,
Who knows passion in compassion
And compassion in passion,
He transcends both passion and compassion.

12

If one kneels at their toe
They forgive even a foe,
Though you bring them woe
But thee the wise owe.

13

What if a great thing is designed?
What if a great post is resigned?
Know, you will never be consigned
To Heaven if your balance sheet is unsigned.

14

Where is the meaning of a vow?
When the mind one could not plow;
Where is the meaning of a vow?
When virtue one could not sow;
Where is the meaning of a vow?
When divine love one could not grow;
Where is the meaning of a vow?
And what is the use of making a vow?

15

Who is attached to science
Soon he will be established in nescience.
Who is attached to conscience
Soon he will drive away nescience.
Who practices the science in conscience
Soon he will acquire omniscience.

16

Here fundamental question I break,
For whom did this world God make?
This world exists for whose sake?
Truth is very difficult to take,
All of you exist only for my sake
Nay, nay, say, say and say for my Guru's sake.

17

How can it be peace?
If brought in a piece.
How can it be bliss?
Even for a moment if you miss.

18

My *Pardada* Guru said,
“*Ganja* says, “Do not drub
But let ‘me’ rub.”
“Quietly sitting in a hall
Let ‘I’ be drunk.” Says alcohol.”

19

This world they leave
But to His lotus feet they cleave,
Them He will surely relieve
For only in Him the wise believe.

20

What is the use of writing a book?
When in themselves they failed to look
And to the truth they cannot hook
But for others they write a book.
Sure each is a crook
As their souls they rook.
Nothing happens although they write many a book

As ocean can never be challenged by many a brook.
Where is the question of producing literature?
As they are unaware of their own very nature.

21

Whose heart is hard
He cannot regard
A true bard.

22

Who draws a sword
Against the word
Of a true bard,
Know him to be a bastard.

23

It is better known to itself,
She is better known to herself,
He is better known to himself,
You are better known to yourself,
I am better known to myself,
One is better known to oneself,
God is better known to Himself,
Guru is better known to Himself,
In all can you feel the presence of **one** self?
Hence self is better known to self.

24

Who can please our Lord
In thought, deed and word,
Although he may not be a bard
But his life becomes a standard,
To speak about him I have no word.

25

He is a true bard
Who sets a standard
Even for the standard.
Whatever a true bard
Sings becomes a standard,
For he only can please our Lord
May not be in deed but sure in word.

26

Where the sun cannot throw his light
There poet illuminates with his sight,
Where the mind cannot enter
There the experienced like to centre.

27

By Dharma they are forever sustained
By whom Dharma is ever maintained
As only by Dharma the mind is contained
Hence by them the Supreme goal is attained.

By God only they are ever retained
As to Him they are forever pertained.

28

My Guru says,
“Oh! My son, destroying self-esteem is good,
Recollect the river that was in a state of flood
Destroyed the big mountain that had shown self-esteem
But the small plant stood gleefully in the mid-stream.”

29

Those who are amorous
Like to be glamorous.
Who have uncontrolled passion
They give fanfare to fashion.

30

Dharma can never be her armour
As husband gets her clamour
But wishing a rumour
With a sense of humour
She displays her glamour
Of course, for her paramour.

31

By him, his wife is hurt
But he praises a flirt.

Sure his mind is dirt.
To my word, he cannot be alert
As truth makes him inert
And a scandal he cannot avert.

32

By whom removed is the mind's dirt
And by whom no being is hurt,
My word makes him eternally alert,
Him no pontiff can convert.

33

No use though you stand in line
When Deity is claimed as 'my' and 'mine'
And all is blamed on 'thy' and 'thine'
By the priests in every shrine.

34

Not removed is 'thy' and 'mine',
Unknown is 'my' and 'thine',
Even by the priests in a shrine
As unpracticed are nine
Hence truth chills your spine.

35

Who understands my sign
He practices nine,

His heart becomes a shrine
From where God does shine.

36

By His truth chilled was my spine
When I heard His 'My' and 'Mine'.
By His word chilled was my spine
When He explained about 'thy' and 'thine'.
By His tone chilled was my spine
When He said about your 'my' and 'mine',
Hence I claim His lotus feet as mine, mine, mine
As I owe them all my 'my and mine'.

37

Attachment causes desire,
Unfulfilled desire causes ire,
Thus conscience is set on fire.
Then one becomes a liar,
Thus ignited is one's own pyre.

38

Instead of voracity
They practice generosity.
Instead of pride and falsity
They practice veracity.
With an immeasurable velocity
They enter into nine-gate city.
The wise have only one university.

There taught is sagacity.
After obtaining virtuosity
They forever live in felicity.

39

When there exists never ending but
What if my book is shut?
What if in prison I am put?
What if my mouth is shut?
What if I hear a tut?
What if on my face doors are shut?
What if even my head is cut?
I will never be in any rut
For there exists never ending but,
But for them Heaven's doors are permanently shut.

40

All he owns is dust
If one nurtures lust.
He ignites his own pyre
If one nurtures ire.
Waste is all his deed
If one nurtures greed.
All he gets is embarrassment
If one nurtures attachment.
All fools be on his side
If one nurtures pride.
The world seems heavy

If one nurtures envy.
To hell he will go
If one nurtures ego.

41

One's life is useless
If one's life is truthless,
One's existence is worthless
If one is ruthless.

42

Which is the right side
Or which is the wrong side,
If you cannot decide,
Sure, you have a wrong guide.

43

He guides to abide
For he cannot decide
Which is the right side
Or which is the wrong side,
Sure, he is a guide
Who is non-bone fide.

44

Whose soul is fit
To equally bear loss and profit;

Whose soul is fit
To equally bear victory and defeat;
Whose soul is forever fit
To equally receive an outcaste and a pontiff,
He, according to me, is fit
To become a prophet.

45

With the rich, he is not tough
But with the poor, he is rough
As money-biased is his mental stuff.
Befooling his flocks makes him laugh.
To his soul, he likes to bluff
As his ego is very, very stiff
For unknown is his life's motif.
Thus I saw a pontiff.

46

Please shower Your mercy upon me, oh! my Lord
For forever Your lotus feet is my word,
By Your omnipotence all rulers have been lambasted
As Thou art unknown all scholars have been exhausted,
At Your word all are flabbergasted,
Still, not understood is the meaning of word
Where is question of praising You, oh! my Lord
Hence only Your lotus feet is my word
For Your lotus feet are the ford
From where I cross this ocean of the world.

47

Attachment produces hunger,
Hunger causes anger
Then discrimination is in danger
Slowly one is in languor.

48

Their lives become dejected
By whom belief is subjected;
Their lives become dejected
By whom truth is objected;
Their lives become dejected
By whom mercy is rejected;
Their lives become dejected
By whom selfishness is projected;
Their lives become dejected
By whom divine love is ejected;
Their lives become dejected
By whom cruelty is injected;
Their lives become dejected.
In hell they will be subjected,
Forever by Him they are rejected.

49

Attachment produces thirst,
Thirst causes lust.
Thus conscience is bust
Hence into nescience one is thrust.

50

How developed is intuition
By attending a tuition
Given by an institution
That is run by a contribution.

51

If mercy is one's constitution
And truth is his life's contribution
For him there exists the eternal institution
Where Perfect Beings give tuition.
There acquired is perfect intuition.

52

Writing down a constitution
They openly beg for a contribution
To establish an institution,
There they enroll you for tuition,
Surely, they lack intuition.

53

Who have intuitions
Do not attend tuitions
Given by institutions
Run by contributions.

54

When truth is their destitution
Damned are the laws of constitution,
Then every contribution
Will be used for prostitution
By the members of every institution.

55

In the wood like the unseen flame
In the body *Atma* is situated the same,
Like the unextracted oil in the sesame
In the body He is situated the same.
As they engage in the eternal game
The intonation of the wise is ever the same.

56

My Guru says,
“I am in thee,
Thou art in Me
As *Atma* I see.
My Guru is in Me,
In My Guru I be
As Brahma I see.
In him is He
In Him is he,
In Him is she
In her is He
As only One I see.”

57

How can one become a preceptor?
When for himself he has no preceptor,
Sure, he is a Dharma's interceptor
'Cause God is truth's acceptor.

58

Guru, if one does not acknowledge
Dubious is all one's knowledge.
Guru, if one does not serve,
8 400 000 births are what one does deserve.

59

My Guru says,
"Me fool can never find
'Cause mercy is not his kind.
None can change a fool's mind
As crying before the blind
Means losing one's own kind."

60

His actions are full of farce,
Day by day his life becomes worse and worse,
Who likes to enforce
His ego by using force.
For a fool there is no course
As truth is hard of course.

61

To Mother English how can I be loyal?
If I don't beat Shakespeare's rhyme Royal.
To Mother India how can this cause betrayal?
When my poetry is eternal truth's portrayal.

62

Course of truth is hard, of course.
Either by delivering a discourse
Or by listening to a discourse
Cannot change life's course.

63

Who has not practiced avarice?
Even after knowing about Jesus' self-sacrifice.
And they took to guns throwing away swords
Even after listening to Mohammad's words.
And after his death they fought for his bones
As Buddha's wisdom cannot change their tones.
Because truth's course
Is hard, of course,
As listening to a discourse
Cannot change people's course.

64

Fighting with the sword the brave tested their strength,
Shooting with the gun, the cowards keep themselves at length,

By hurling bombs, the wicked put the innocent to death.
It is all truth if you want to know in depth.

65

Who resides in a thief
As well as in a chief
Is the same One, be your belief,
Soon you will find relief
Not only from every thief
But also from every chief.
Whoever troubles you gets grief.
Thus the wise brief.

66

God says,
“Position, qualification or good birth, I don’t approve,
By wealth, penance or social service, Me none can prove.
Their unending worries I cannot remove
But it is My devotee’s love
That makes Me move
As his life is not a make-believe.
Him how can I leave?
When to My lotus feet he does cleave
Hence only through his heart I make Myself prove.”

67

Whose mind is prone
To equally own

Gold and stone,
To him He can be shown.

68

Whose mind is prone
To equally disown
One's own tone
As well as bone,
By him He can be known.

69

What if Guru's words are heard?
As path of a Yogi is like that of a bird.
Only by practicing Guru's word,
Yogi knows the path of the bird.

70

After truth has been heard,
By Yogis practiced is Guru's word.
Hence they declare like butter in the curd
In the body *Atma* is similarly spread.
No use, although all scriptures are read
Unless you practice, your soul is dead.

71

Rama Rao Das asks,
"Who has perfect wit?"

With whom do Perfect Beings sit?
Whom do Perfect Beings visit?
Who is called as a hermit?"

72

Guru Siddha Nath says,
"The mind conqueror has perfect wit.
With the Guru Perfect Beings sit.
His disciple They visit.
Hence a disciple is fit
To be called as a hermit."

73

Like the blind cannot see the sunrise
The Guru cannot be known by the unwise.
For the blind, all is dark
Hence fools grope in the dark.

74

No geologist knows
Why the continents on the earth are seven?
No chemist knows
Why the periods in the Periodic Chart are only seven?
No physicist knows
Why the colours in the sunlight are only seven?
No musician knows
Why the tones in the music are only seven?
Nobody knows

Why the days in the week are only seven?

75

Who solves the mystery of the seven
For him opened are the gates of Heaven.
Unless you conquer eleven
You cannot meet the God in Heaven,
For the path of truth is not even,
By the wise, this is repeatedly proven.

76

What truth the scientists can reveal?
For truth is difficult to deal
And God's presence is hard to feel,
Even Jesus, the Son of God, went through an ordeal.

77

Who can dare to mention?
Why does space have only three dimensions?
By constructing a huge mansion
Your knowledge is restricted to three dimensions.
All sciences cannot contend time, the fourth dimension
But the Guru's teaching goes beyond the fifth dimension.

78

All his scriptural study is in vain
At every step by *maya* who is slain.

All his scriptural learning is in vain
Even-minded is not whose brain
In pleasure and pain
And in loss and gain,
For he failed to train
Of course, his brain
Hence his senses he cannot restrain,
All his spiritual living is in vain.
Thus the wise explain.
Is it not truth plain?

79

My Guru worked as a child labour,
Although Him they abhor
He loves His every neighbour.
By praising Him, I win God's favour.

80

Adi Guru Lord Dattatreya said,
“Like bee collects nectar from various flowers
That smell ill or well or that are big or small,
The wise one collects gist from various books
That are good or bad or either big or small.”

81

Because truth is my shield
Now all weapons must yield
As pen I wield

To hold the field.

82

By none He can be sealed,
For He becomes His devotee's shield
And to him He is revealed,
As Supreme devotion makes Him yield.

83

Who can perfectly wield
One's own mental field?
One gets endless yield
Who plows mental field.

84

To God unless you yield
Truth cannot be your shield.

85

Let me be put in jail
Or let me people hail,
This world I can easily sail,
Ultimately it is I who prevail
As His lotus feet forever I hail.

86

“Arjuna, how does he come to grief?
In Me who has firm belief,
By My grace he gets perfect relief.”
In the *Gita*, this God did brief.

87

He acquires perfect quality
Who nurtures humility.
The world is for his utility
Who nurtures equality.

88

One's life is worth
Know, not because of birth,
Only because of one's deed
One's life is worth indeed.

89

Because of one's trait
Garlanded is a portrait,
Because of one's virtue
Worshipped is a statue,
What pictures remind
Is one's kind.
One's life is worth
Never because of birth,

Because of one's deed
Life becomes worth indeed.

90

Cell phone, TV, PC and word,
Book, gun, internet and sword,
Money, gold and powers,
Strength, food and flowers,
Deity, scripture and wisdom,
Science, knowledge and freedom.
Depended is their utility
On the holder's quality.

91

Others, who like to deceive
How can Him they perceive?
When all thought waves, He does receive.
On them, He uses His sieve
Hence Him they can never conceive,
Of course, truth is hard to receive.

92

Him a cheat
Can never meet
For he is replete
With deceit.

93

Who hates to meet
One's heartbeat
Becomes a cheat.

94

How does one become a cheat
If one obeys one's heartbeat.

95

For him booked in Heaven, is a seat
Heart is whose retreat.
From there He gives His beat
For heart is *Atma*'s seat.

96

How can the wise feel ease?
By eliminating a disease
For no doctor can cease
The inevitable decease.

97

By him truth is seen
Who knows why the leaves are green.
Before him science is dead
Who knows why the blood is red.

Who knows why
Blue is the sky
Opened is his third eye.
He knows every why
Who knows his 'I'.

98

Who avoids a dispute,
Among *Siddhas* is his repute,
To whom can *Atma* impute?
Thus, the wise compute.

99

Rama Rao Das asks,
"I beg Thee,
Please tell me,
Who is the Guru?
A disciple is who?"

100

Guru Siddha Nath says,
"Word is the Guru,
Thought is His disciple.
This is the truth in principle,
Thus declares Guru Bhuvani Nath's disciple."

101

Rama Rao Das asks,
“Word is what?
What is thought?
Tell me, Thou art beyond thought,
Only by Your grace truth is got.”

102

Guru Siddha Nath says,
“Om is the Word.
Surrender is the thought.
This is the truth in principle
So declares Guru Bhuvani Nath’s disciple.”

103

Rama Rao Das asks,
“What is Om?
What is surrender?
Tell me, oh! my Lord
Thou art beyond word.”

104

Guru Siddha Nath says,
“Om is Brahma.
Surrender is *Atma*.
Thus I declare thee
So that truth you can see.”

105

Rama Rao Das asks,
“Who is Brahma?
Who is *Atma*?
Let me have Your Word
As Thou art beyond work.”

106

Guru Siddha Nath says,
“The Guru is Brahma.
His disciple is *Atma*.
Thus I declare thee
So that truth you can see.”

107

Rama Rao Das asks,
“Prostrating at Your lotus feet
I beg Thee to answer my heartbeat,
What is the root of religion?
What is the root of Yoga?”

108

Guru Siddha Nath says,
“Mercy is the root of religion
And generosity is the root of Yoga.
Bowing to My Guru Bhuvani Nath’s lotus feet
I declare to thee, these truths no heart can beat.”

OM TAT SAT

Salutations to the shoes of Guru Siddha Nath

Part Five

The True Guru's Grace (Part-5)

This work to my Guru I have dedicated
By His grace it was fabricated,
Containing 108 Poems of a divine necklace.
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

How can it be complicated?
To God if you are dedicated,
How can it be complicated?
To identify a Guru who is duplicate
For the true Guru is God's exact replicate.

2

How a spider perishes in the cobweb
That he laid to catch an insect,
And how perished are fish in the net
That was laid by the fishermen.
Similarly perished are men
As their minds are caught in the web
That was laid in the Internet,
Similarly, astrologers are caught in the nets
That He laid with the planets.

3

For, *Atma*, none can bisect
Hence, who creates a sect
Is worse than an insect.

4

Rama Rao Das asks,

“How many qualities are there?

That can be found everywhere.

What is the end of the laws of the nature?

Answer for them, whose minds are perfectly mature,

Oh! my Guru, only You have the greatest stature.”

5

My Guru says,

“Whether moving or unmoving three qualities are there

A manifold mixture of these is present everywhere,

Call these *gunas* or qualities as *Sattvic*, *Rajasic* and *Tamasic*.”

6

Rama Rao Das asks,

“What is *Sattvic*?

And what is *Rajasic*?

And what is *Tamasic*?

Please say, oh! my Father.”

7

My Guru says,

“*Sattvic* is purity or goodness,

And *Rajasic* is passion or business

And *Tamasic* is inertia or laziness.

Oh! My son, know them to be thus.”

8

Even if one has many a good quality,
Though one boasts of one's nationality,
What matters if one speaks of equality?
If he or she lacks morality
There cannot be spirituality,
Thus, the wise repeat with reality.

9

She is beautiful
Who is dutiful;
She is beautiful
Who is faithful;
She is beautiful
Who is truthful;
She is beautiful.
Only she is respectful.

10

His life is full of lie
Who claims 'mine' and 'my',
His life is full of lie
Who blames on 'thine' and 'thy',
To Heaven he cannot fly
Whose life is full of lie
To hell he will surely fly.

11

Who declares, 'Brahma am I', (*Aham Brahmasmi*)
His life is a perfect lie
For blind is his third eye
To the Hell he will surely fly
For Brahma cannot be 'I'.

12

One is the saint in oneself
Who lives in the Self;
One is the saint in oneself
Who is for the Self;
One is the saint in oneself
Who is of the Self;
One is the saint in oneself
Who is by the Self;
One is the saint in oneself,
For self-made is one's self
Hence self-righteous is one's self.

13

Rama Rao Das asks,
"How could it be *jihad* if one holds a gun or a sword?
Oh! my Guru, let the *Koran* be known in a word...
Who is great? Greater is who?
What does the *Koran* state?
As at Your lotus feet I prostrate."

14

My Guru says,
“As on My Guru’s lotus feet I concentrate
The end of the *Koran*, now for thee, I state,
God is great (*Allâhu Akbar*),
His devotee is greater,
The Guru is the greatest.
Silence is the best way to speak of His son (disciple)
For Mother English has only three degrees of comparison.”

15

Whenever in someone you believe
There is a very chance for him to deceive.
If you do not believe
'Tis hard even for a cheat to deceive.

16

A cheat employs make-believe
So that thee he could deceive.
Is my poetry hard to believe?
I hope it is easy to conceive.

17

'Tis not a literary achievement
Nor 'tis a great accomplishment
Nor 'tis for entertainment
Nor my poetry is for enjoyment

But 'tis for you to experiment
If so, my life finds fulfillment.

18

But those who implement
Sans doubt, receive God's compliment
Moreover, their lives find fulfillment
As my poetry is an accomplishment,
Failed before it, is every achievement
For kingdom of God is the Guru's establishment
Only the true Guru can deliver the Last Judgment.

19

In God's words Eve
Failed to believe,
How can one sin?
If one eats an apple,
Practicing the words of Eve
Adam had to grieve
As both were fallen
From the Garden of Eden.
How can a snake cause a make-believe?
The import of the Holy Scriptures is hard to perceive.

20

What is the apple?
By eating which causes sin.
Who is the snake?

By practicing whose words causes sin.
Logic is very hard to pin
If one fails to look in.
Though they preach, they are not noble
For they don't know the import of the Bible.

21

One never gets His vision
Who makes division
In His creation.
'Tis my firm revision.

22

They are the well informed
Whose duties are well performed;
They are the well informed
Whose minds are well reformed;
They are the well informed
By whom truth is confirmed;
They are the well informed
By whom His word is conformed;
They are the well informed
By whom their soul is formed;
They are the well informed.

23

However, one is blind
Although one is unkind,

Nothing can change my mind
Moreover, me nothing can bind
As by my Guru, my mind is well refined
Hence, in everybody Him I find
Because my Guru is very, very kind
For me by Him He was well defined
Hence, all can be easily combined.

24

By practicing severe austerity
And giving up life to charity
You cannot be in parity
With the wise that have purity.

25

Useless is austerity
As well as charity,
Sans mental purity
Truth is a rarity.

26

Although one boasts of charity
One will surely misuse one's authority
If one has no mental purity.
Hence, for people peace becomes a rarity,
Thus, the present rulers are seen in clarity.

27

Those who have lost their inner vision
Become the objects of derision.

28

False Gurus cannot rebel
Against fools but uphold them well,
Against untruth they cannot rebel
Nevertheless, false Gurus guard it well,
False Gurus cannot quell
Their egos but obey them well,
With their followers, they go to hell.
None can challenge the truth that I tell.

29

Out of illusion
Who create a division,
False will be their decision
As they lack precision
Even in their physical vision.
They become objects of derision.
This is my firm conclusion.

30

My Guru says,
“All think of Him in consolation
None thinks of Him in elation,

Why will there be consolation
For there exists with Him a permanent correlation
If He be remembered even in elation
Hence only His devotee is my relation.”

31

Which action is right
Though he cannot highlight
Yet, he speaks of the Holy writ
Know him to be a hypocrite.

32

About a fool what to write –
Which action is right?
He cannot highlight
However, a fool seeks his right
For that, he likes to fight
Even he uses his might,
About a fool what to write –
For he is self-centered in his right.

33

My Guru says,
“Though he belongs to My faction
I am not responsible for My disciple’s action
Like God is not responsible for anybody’s action
Though we all belong to His faction.”

34

My Guru says,
“Unless God does sanction
Devotee performs no action
However, we all belong to His faction.
Hence before doing any action
Who gets My sanction,
His action produces no reaction
For I take care of his action
As well as reaction.”

35

For Your forgiveness I always crave
For I do not know how to behave,
For Your mercy I always crave
For I am not enough brave
To follow Your wave,
For Your blessings I always crave
As to offer You, nothing I have
For *Dada* Guru already gave
You everything that God could have,
Me only You have to save
For I have become Your slave,
Me only You have to save
As except You, none I have.
For a place at Your lotus feet, I do crave.

36

Why do you engage in a brawl?
When to His lotus feet you can crawl
Then where is the question of fall?
As He will answer to your every call
For He does listen to all.

37

What matters if truth you choose?
If your character is loose.
What matters if the true Guru you choose?
If your character is loose.
Thee, truth will surely confuse,
With God you cannot fuse
If your character is loose.
Thee even He has to refuse
Else, like rationalists, His existence you refuse
Ultimately truth you have to refuse
Nescience will finally be your muse
In the end, you will become a goose.

38

What if they boast as truth they choose?
Only over nescience scientists muse
As their character is loose
And existence of God they refuse
As their souls their minds confuse
For their character is loose.

39

However, wealth is amassed
His will is always passed
And His word cannot be surpassed
Moreover, His abode cannot be trespassed
For truth cannot be bypassed
As by Him all is encompassed.

40

Rama Rao Das asks,
“How does the individual soul (*Atma*)
Become the Universal Soul? (*Paramatma*)
What is the end of Yoga?
For Yoga be the union
With God, is Your firm opinion.”

41

Guru Siddha Nath says,
“In the body seven wheels are there
Concentrating on the seventh wheel, I declare
To thee, as the end of Yoga.”

42

Rama Rao Das asks,
“What are the seven wheels?
Where are they located?
What are their speeds?”

What does a Yogi achieve?
In Your word, I believe.”

43

Guru Siddha Nath says,
“The first being *Mooladhara* wheel,
’Tis located at the base of the anus,
’Tis having four spokes,
Its speed is 1.84×10^{15} rpb,
It reflects red light. Stopping this wheel
One’s body becomes disease-free.”

44

“The second being *Swadhistana* wheel
Situated at three inches from the *Mooladhara* wheel
’Tis located in the genitals,
’Tis having six spokes,
Its speed is 2×10^{15} rpb,
It reflects orange light. Stopping this wheel
One conquers the three worlds.”

45

“The third being *Manipura* wheel
Situated at ten inches from the *Swadhistana* wheel,
’Tis located in the navel,
’Tis having ten spokes,
Its speed is 2.14×10^{15} rpb,
It reflects yellow light. Stopping this wheel

One's body becomes as hard as diamond.”

46

“The fourth being *Anahata* wheel,
Situating at twelve inches from the *Manipura* wheel,
'Tis located in the heart,
'Tis having twelve spokes,
Its speed is 2.4×10^{15} rpb,
It reflects green light. Stopping this wheel
One's actions produce no reactions or
One's Karmas end without a trace.”

47

“The fifth being *Visuddhakya* wheel,
Situating at eight inches from the *Anahata* wheel,
'Tis located in the throat,
'Tis having sixteen spokes,
Its speed is 2.67×10^{15} rpb,
It reflects blue light. Stopping this wheel
One gets rid of breathing and life span increases.”

48

“The sixth being *Ajna* wheel,
Situating at sixteen inches from the *Visuddhakya* wheel,
'Tis located between the eyebrows,
'Tis having only two spokes,
Its speed is 2.86×10^{15} rpb,
It reflects indigo light. Stopping this wheel

One becomes perfect and sleep is conquered.”

49

“The seventh being *Sahasrara* wheel,
Situating at one inch from the *Ajna* wheel,
'Tis located in the brain,
'Tis having zillion spokes,
Its speed is 3×10^{15} rpb,
It reflects violet light. Concentrating on this wheel is Yoga.
Here the individual soul becomes the Universal Soul.
Here innumerable Perfect Beings are meditating on the
Almighty.”

50

Rama Rao Das says,
“About this state, I cannot state
But on Your lotus feet I concentrate -
For this is formless, senseless,
Wordless and expressionless.”

51

Which is preferred – to beg or to borrow?
Who worries about others' sorrow
How can his mind be narrow?
Hence, the wise one prefers to borrow
For donating hard-earned money causes sorrow.

52

By whom ego was parched
To Him one has marched,
For Him whoever searched
To them He has ever marched.

53

Showing much respect
Is the fool's way to prospect,
Thus, the wise suspect.

54

They are the complete
Untruth, who ever delete;
They are the complete
With mercy, who are ever replete;
They are the complete
Whom 'I' cannot deplete;
They are the complete
With them, I cannot compete.

55

They are the defeated
By anger who are heated;
They are the defeated
By whom mistakes are repeated;
They are the defeated

By *maya* who are cheated;
They are the defeated.

56

Guru Gorakh Nath said,
“Who are the four Gurus?
That reside in the body,
Of course, in everybody.”

57

“The mind is the Guru Matsyendra Nath,
The consciousness is the Guru Chourangi Nath,
The wind is the Guru Iswara Nath,
And the knowledge is the Guru Gorakh Nath.”

58

Yogi Vemana said,
“Salt and camphor have a common appearance
As you taste, you strike a difference,
Similarly, among men the pious strike a difference.”

59

“Worshipping a stone makes the mind still
Then I am ready to worship a hill.”
’Tis my word in Saint Kabir Das’ parlance
As by my Guru’s grace at truth I glance.

60

As a herd of zebras is taught by a zebra,
How do you know the end of algebra?
For he is no more than a zebra
Who does not know the end of algebra.

61

The end of algebra is in knowing 'i'
By whom known is his 'I'
He knows why $i = \sqrt{-1}$
For the mind has been won.

62

Rama Rao Das asks,
"Oh! my Guru, let me have Your Word!
Why are - Jesus a shepherd?
And Lord Krishna a cowherd?
And Adi Nath is called the Lord
Of beasts? That I heard."

63

Guru Siddha Nath says,
"Since the Guru's word has been unheard,
One belongs to some kind of herd.
Hence Jesus – a shepherd,
Lord Krishna – a cowherd,
And Adi Nath – the Lord

Of beasts, so is heard.”

64

They are put aside
With wealth who like to side;
They are put aside
Who show pride;
They are put aside
On the senses who cannot ride;
They are put aside
By truth, who cannot abide;
They are put aside
In ignorance who reside;
They are put aside
Ego is whose guide;
They are put aside
Whose teacher is non-bone fide;
They are put aside.
Are you which side?
Now you've to decide.

65

They are ahead
By whom truth is said;
They are ahead
Who share their bread;
They are ahead
To honesty, who are wed;

They are ahead
Who are awake in bed;
They are ahead
By wisdom whose senses are fed;
They are ahead
By whom the heart is read;
They are ahead
Whose ego is dead;
They are ahead
Mercy is in whose head;
They are ahead
By whom love is spread;
They are ahead
By Him who are led;
They are ahead.
They are ever in good stead,
Them *maya* cannot tread,
They are well ahead
To Heaven only they can thread,
They are well ahead.

66

Because of one's past sin
One swallows a medicine,
Logic is easy to pin
If one looks in.

67

Saint is he whose mind is quiescent
Flower is that which spreads scent.

68

Who likes to bother
His mother and father
And troubles his brother
And flirts at the wife of other
And hurts every being other,
Although he is an author,
He is a Satan's elder brother.

69

My Guru Siddha Nath says,
"Example is better than precept.
'Tis your Dada Guru's concept,
His words how can I intercept?
Being His son I must accept."

70

Pollutants released by plants
Destroy the growth of plants
But the survival of plants
Mostly depends on the growth of plants.
What is the purport?
If the supported destroys the support.

For there lacks a rapport
What does it purport
'Tween the supported and the support?
When the supported destroy the support.
This is what I like to report
To people to have a rapport.

71

The differential calculus
Or the integral calculus...
All seems ridiculous
If you are scrupulous.
For even a Ph.D. in calculus
Cannot change the fool who is unscrupulous.

72

Lord Krishna, Jesus, Allah, Buddha – Whom do you call?
The heavens, the earth, hell – where do you fall?
The church, the mosque, the pagoda, the synagogue, the
temple, the gurudwara – which is your prayer hall?
Hindu, Christian, Muslim, Buddhist, Jew – who is your pal?
The Vedas, the Bible, the Koran, the sciences – are you
confused by all?
Varanasi, Vatican, Jerusalem, Mecca, Gaya, Amritsar – which
is small?
Theism, atheism, communism, rationalism, consumerism, etc.
– what is truth after all?

Ashrams, Missionaries, Dargahs, Monasteries, etc. – peace can they install?

Yogic institutions, scientific institutions, medical, spiritual, political institutions, etc. – peace can they stall?

Society, family, religion, caste, nation, race, international – with whom do you play ball?

Wife, mother, father, friend, boss, son, girlfriend, etc. – who is your all-in-all?

Lust, anger, greed, attachment, pride, envy and ego – are you whose thrall?

Of course, to understand what the truth is very, very, very difficult after all.

73

Although he claims as his own

Why not it be his very clone,

When the clone is grown

It will surely disown

The scientist who has made the clone

Moreover, he will be left alone

Of course by his very clone

By saying, “As you disown

Our Father by Whom we all are sown.”

74

Even in a division,

Whose vision

Finds unison

Becomes His son.
'Tis my revision.

75

They are the blest
Whom the mind cannot molest;
They are the blest
His word, who can manifest;
They are the blest
In whom His word is manifest;
They are the blest,
They are the ablest,
They are the stablest,
They are the noblest,
They are not only the best
But also their path is the simplest,
So, only at their lotus feet, I rest,
Lest your life is the stalest
And your soul is the feeblest.

76

What if they preach a lot,
What if great ideas are taught,
What if great deeds are wrought,
What if great is their thought,
What if love is brought,
What if fame is got,
What if service is besought,

What if great things are bought,
What if falsehood is fought,
What if what ought
Be wrought is wrought,
What if what ought not
Be wrought is not wrought,
If God's will is not sought
And Guru's lotus feet are not caught,
All that produced by their love, thought,
Word, work and wealth is as good as naught,
As good as nought, as good as naught.

77

The wise one works a lot
Whereas a fool does not,
However, he talks a lot,
As an empty pot
Shakes but not
The filled pot.

78

He is a psychopath
Who nurtures wrath;
He is a psychopath
Who nurtures sloth;
He is a psychopath
The left is whose path;
He is a psychopath.

Sure, he is the sociopath.

79

What is the use of submitting a thesis?

When 'I' is not put under analysis

Where is the remedy for mental paralysis?

About education, this is the synthesis.

Thus, truth is expressed in synopsis.

80

The Bible fails in itself,

The *Gita* fails in itself,

The Pope fails in himself,

How can the *Koran* change your self?

What can the Guru do Himself?

As long as one does not know oneself

One is not more than an elf.

81

Every teacher fails in himself,

Each scripture fails in itself,

Everybody fails in himself

Unless you heed to your inner self

Even God cannot change your self,

This God has admitted Himself.

82

Yes, removed was the confusion
Caused by the nuclear fusion,
But who can remove the delusion
Caused by *maya*, the illusion?

83

Beings are under confusion
Regarding the fusion
Of Spirit and *maya*, the illusion.
Hence, there is ever lasting delusion.

84

One becomes an apple of His eye
Whose vision has a single eye;
One becomes an apple of His eye
Who does not distinguish 'thy' from 'my';
One becomes an apple of His eye
Who has melted one's 'I';
One becomes an apple of His eye
Opened is whose third eye;
One becomes an apple of His eye
Whose ego is dry;
One becomes an apple of His eye
Who has no pros and cons for why
And how about His 'I';
One becomes an apple of His eye
To whom He becomes the apple of eye;

One becomes an apple of His eye
On His lotus feet fixed is whose eye;
One becomes an apple of His eye.

85

His works are not only effective
But also constructive
Whose thoughts are positive.
His works are not only destructive
But also self-destructive
Whose thoughts are negative.

86

Shaven are their heads
But they are at loggerheads,
Call them as dunderheads.

87

Unconquered is the mind,
You cannot be the kind
Of seers who lead the mankind.

88

Selfish is your coach
What awaits is reproach.
Sans a bona fide coach
Him none can reach.

89

He is your benefactor
Mercy is whose factor;
He is your benefactor
Truth is whose character;
He is your benefactor
Who is *Dharma*'s protector;
He is your benefactor
Who is not an actor;
He is your benefactor
Who loves even a defector;
He is your benefactor
Who is wisdom's reflector;
He is your benefactor
Who is sense-restrictor;
He is your benefactor
Who is mind-constrictor;
He is your benefactor.
Only the true Guru is everybody's benefactor.

90

Him he will approach
Who does not harm even a cockroach;
Him he will approach
Who does not poach;
Him he will approach
Who does not reproach;
Him he will approach
Bona fide is whose coach;

Him he will surely approach.

91

He is an ingrate
Parents, who fails to venerate;
He is an ingrate
On His lotus feet, who fails to concentrate;
He is an ingrate
At the Guru's lotus feet, who fails to prostrate;
He is an ingrate.

92

Sans Guru, none can become great.
Hence, who does not venerate
The Guru, is an ingrate,
Thus says the greatest of the great.

93

Rama Rao Das asked,
"Who is secure in heaven?
Who is secure after controlling the eleven?
Who is secure even after conquering the seven?
Who is secure even after the mind becomes even?
Who is secure even after truth is perfectly proven?
Who is secure even after to one's will God is driven?
Who is secure even after reaching Heaven?
Oh! Perfect Beings, please tell me about the haven
Where one is perfectly secure even after reaching Heaven?"

94

Perfect Beings said in chorus,
“Oh! Our scion, Guru’s lotus feet are Our haven,
Only by God’s will, there one can be driven,
Verily, when one’s sins are perfectly forgiven.
Truly, by the Guru’s grace, there a little place is given.
This is repeatedly proven, proven and proven.”

95

They easily reach Heaven
Who control the eleven;
They easily reach Heaven
Who conquer the seven;
They easily reach Heaven
Whose minds are even;
They easily reach Heaven
By Him, who are forgiven;
They easily reach Heaven
To His lotus feet, whose minds are driven;
They easily reach Heaven
At Guru’s lotus feet, who find haven;
They easily reach Heaven.
Not only each easily reaches Heaven
But also a seat in Paradise is given.

96

From January to December
Even while enjoying in a woman’s chamber

Him, who does not fail to remember,
According to me, he is His member.

97

From January to December
Even while sitting on an ember
Him, who does equally remember,
According to me, he is His member.

98

He reaches His nation
Who is free from consternation;
He reaches His nation
Who distinguishes reality from hallucination;
He reaches His nation
Whose word is free from damnation;
He reaches His nation
Falsehood is whose condemnation;
He reaches His nation
Ego is under whose domination;
He reaches His nation
His lotus feet are whose explanation;
He reaches His nation
Eternal is whose denomination;
He reaches His nation
Who knows Heaven's lock combination;
He reaches His nation
His servant's servant is whose nomination.

He reaches His nation
To whom His servant has done ordination;
He reaches His nation
His lotus feet are whose destination;
Sans doubt, he reaches His nation.

99

Him He likes
Logic, who spikes;
Him He likes
The mind, who strikes;
Him He likes;
To His lotus feet, who hikes,
Him He likes.

100

Some pass ordinance
To sell ordnance,
Who believes them is a dunce.

101

Some collect alms
To buy arms,
Who believes them is a dunce.

102

He is His delegate

Hatred, who does not propagate;
He is His delegate
Truth from untruth, who can segregate;
He is His delegate
Who opens Heaven's gate;
He is His delegate
At His lotus feet, who does congregate;
He is His delegate
As a devotee whom His devotees relegate;
He is His delegate.
Him I cannot negate
But to his lotus feet, my hands I elongate
For he is not only His delegate
But also he is His legate.

103

Him He cannot bless
Who is heartless;
Him He cannot bless
Whose desires are endless;
Him He cannot bless
Who is ruthless;
Him He cannot bless
Whose speech is truthless;
Him He cannot bless
Whose character is less;
Him He cannot bless
Who is hopeless;
Him He cannot bless

To himself, who is helpless.
Him He cannot bless
Whose thought is ceaseless;
Him He cannot bless
Who is adamant to the form or the formless;
Him He cannot bless
Whose philosophy is baseless;
Him He cannot bless.
His life is worthless,
Hence, he is the hapless.

104

Him he moves
All, who loves;
Him he moves
Truth, whose life proves;
Him he moves
'I', who removes;
Him he moves.

105

Rama Rao Das asks,
“Oh, my Guru, tell me the end of functions
By which the wise enrich their convictions.
What is the relation among 'I', 'U', and 'He'?
Which the renowned mathematicians failed to see.”

106

Guru Siddha Natha says,

“Oh! My son, here is the end of all functions
By which men, women or all perform actions.

He = I - U

= (I) - f (I), ‘.’ U = f (I),

= (I) (1 - f) And, I = f (Om).”

107

For what did God perform creation?

Of course, it is for my recreation,

Nay, nay, say, say, for my Guru’s recreation.

What for there is procreation?

Truly it is for my Guru’s recreation,

Nay, nay, say, say and again say, for my recreation.

108

Verily His devotee is discreet

And him none can defeat.

For how can he be discrete

Who worships His lotus feet,

Hence I cling to His devotee’s lotus feet.

OM TAT SAT

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

*The True Guru's Grace Has
No End*

Glossary

84	: Short for 8 400 000 births
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)
<i>Aham Brahmasmi</i>	: I am Brahma
<i>Allâhu Akbar</i>	: God is great
Atma	: The Spirit, Soul
Azad Muni Baba	: A Saint of Freedom or Independence
Baba Saheb	: Dear Father Sir
Bodhisattwa	: The Enlightened One
Brahma	: The Impersonal God
Brahma Jnani	: The Knower of Brahma
Dada Guru	: Guru's Guru, Grand Guru
Dharma	: The Righteousness
Dharma's Wheel	: The symbol (wheel) of the Righteousness
Eternal Father	: Guru
Gunas	: The qualities
Guru	: Spiritual Teacher
Gurudrohi	: Betrayer of Guru
Gurudwara	: The place of worship for Sikhs
Guru's son	: Disciple
Fool-hard	: Whom or which a fool cannot

	understand
Inch	: The length of the first phalanx of one's index finger. It is not the same for all
Jihad	: The Holy war
Karma	: One's obligatory duties
Lord Brahma	: The Creator
Lord Shiva	: The Destroyer
Lord Vishnu	: The Sustainer
Masthana Jogi	: A Yogi in Ecstasy or Jubilant-Carefree Yogi
Maya	: Illusion
Mooladhara wheel	: It is one of the subtle centres of the body
Mother Saraswati	: The Goddess of education and learning
Mouni Baba	: A Yogi who observes Silence
Nigura	: The one who has no Guru or has not been initiated, Non-disciple, Not served a Guru, Not acquired knowledge from a Guru
Nirvana	: The Eternal Bliss
Pardada Guru	: Guru's Guru' Guru, Great Grand Guru.
Rpb	: Revolutions per breath
Siddhas	: The Perfect Beings, The Accomplished Beings
The Trinity	: Lord Brahma, Lord Vishnu and Lord Shiva collectively
Vasanas	: The past acquired tendencies for

enjoying the sense objects. Mental tendencies, acquired during the experiences of all previous births, for enjoying the sense objects

Vishaya

: The object of the senses

Yama

: The God of Death, the ruler of hell
