

I AM THAT  
I AM NOT



KVS RAMA RAO

# **I AM THAT I AM NOT**

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

**KVS RAMA RAO**

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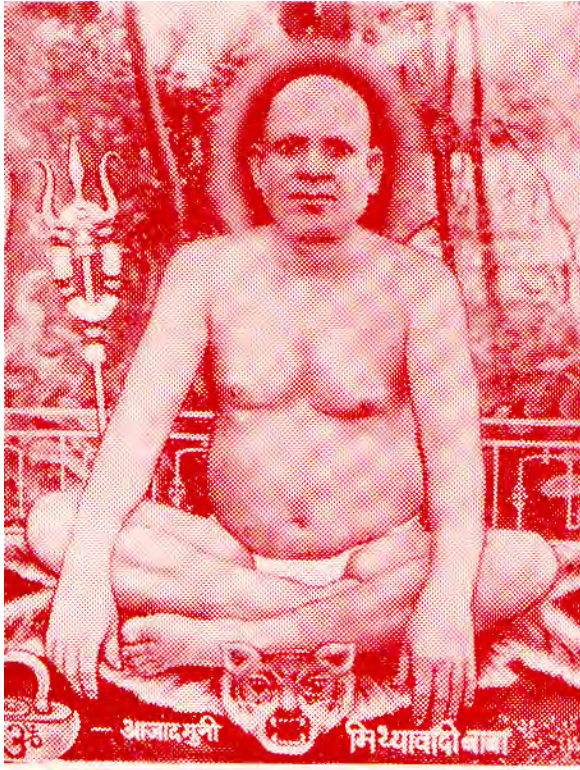
# **I AM THAT I AM NOT**

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**I AM THAT I AM NOT**



## \*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

## **I AM THAT I AM NOT (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  
The 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**

Who knows the nuance  
In Lord Shiva's dance;  
He opens Heaven's entrance.

**2**

What if you've attained perfect trance?  
What if your mind is in perfect balance?  
What if you are a master in wielding a lance?  
If you can't open Heaven's entrance,  
You have wasted your precious chance,

**3**

By the Guru's guidance,  
When Lord Shiva got a glance  
Of the Spirit and Nature alliance;  
In ecstasy, He started to dance.

**4**

How does every Holy book,  
To the awakened one, look?  
Into an ocean, like a merging brook.

## 5

In the flow of Karma, the Guru's way,  
Is guided by wisdom, not by display.  
Don't judge His steps, but trust His light,  
For in His words, the truth shines bright.  
The disciple's path is clear and true,  
Follow the teachings, and they'll guide you.

## 6

In realms beyond mortal gaze,  
Deities in celestial haze.  
Lord Indra claims, "I lead the way."  
Lord Brahma argues, "I shape the day."  
Lord Vishnu asserts, "I hold life's sway."  
Lord Shiva declares, "I guide decay."  
Amid their claims and cosmic might,  
Ego's veil obscures the light.  
A non-body voice whispers, gentle and brief,  
"Set aside pride, seek true relief.  
By the Guru's grace, find the key,  
Beyond ego's divisive plea.  
Bow to wisdom, in reverence deep,  
At the Guru's lotus feet, hearts peacefully leap."

## 7

Believe not blindly, from any decree,  
Let reason and sense set your mind free.

Embrace the truth your heart discerns,  
Through quiet thought, true wisdom turns.

## 8

Soul: Johnny, Johnny,

Ego: Yes, Papa.

Soul: Enjoying the fruits?

Ego: No, Papa.

Soul: Telling lies?

Ego: No, Papa.

Soul: Ask Truth.

Ego: O Ha, ha, ha.

## 9

Here, I explain many a city,  
To become the residents of the Celestial City;  
By living in or leaving, destroys complicity,  
Can cause to escape easily time's atrocity,  
And will be established in catholicity.

## 10

Q. Which city should be left at once?

A. Duplicity.

## 11

Q. In which city do the stubborn reside?

A. Eccentricity.

## **12**

Q. In which city do the proud live?

A. Egocentricity.

## **13**

Q. In which city do the wicked live?

A. Ferocity.

## **14**

Q. In which city do the wise live?

A. Facticity.

## **15**

Q. In which city do the racial live?

A. Ethnicity.

## **16**

Q. In which cities do the lustful live?

A. Lubricity and Impudicity.

## **17**

Q. In which city do sycophants live?

A. Loquacity.



**18**

Q. In which city do liars live?

A. Mendacity.

**19**

Q. In which city do saints live?

A. Veracity.

**20**

Q. In which city should the practioners live?

A. Pertinacity.

**21**

Q. Which city should be avoided going to?

A. Publicity.

**22**

Q. Which city should the wise avoid?

A. Pugnacity.

**23**

Q. Which city should the mind live?

A. Sagacity.

**24**

Q. Which city should a follower live?

A. Sequacity.

**25**

Q. Which city should be adopted at once?

A. Simplicity.

**26**

Q. In which city are fools to be met?

A. Eccentricity.

**27**

Q. In which city can all being be met?

A. Catholicity.

**28**

Q. In which city should 'I' live?

A. Concentricity with sages.

**29**

Q. Which city do the wise adopt?

A. Synchronicity.

**30**

Q. Which city should be lived in for success?

A. Tenacity.

**31**

Q. Which city should a devotee always think of?

A. Triplicity.

**32**

Q. Which city should one enter with all?

A. Unicity.

**33**

Q. Which city should make one alive?

A. Vivacity.

**34**

Q. Which city is inimical?

A. Voracity.

**35**

Q. Which city should be given to fools?

A. Immunogenicity.

**36**

Q. In which city do terrorist live?

A. Atrocity.

**37**

Q. Which city are cowards not aware of?

A. Audacity.

**38**

Q. Through which city should one let the Karmas pass?

A. Analyticity.

**39**

Q. In which city do Perfect Beings live?

A. The Holy City.

**40**

Q. In which city do the true Guru live?

A. Authenticity.

**41**

Q. Which city are followers of false teachers unaware of?

A. Basicity.

**42**

Q. Which city should be developed?

A. Capacity.

**43**

Q. Which city should priests live?

A. Canonicity.

**44**

Q. In which city do the world live?

A. Caducity.

**45**

Q. In which city so sinners live?

A. Complicity.

**46**

Who, with perspicacity  
Know these many a city,  
Ever live in felicity,  
With high electricity,  
Enter the Celestial City.

**47**

Adi Nath Lord Shiva said,

“Who has supreme devotion to God,  
Since the same he has for his Guru,  
To him the scriptures’ truths will reveal,  
Then their deepest meanings become real.”

## 48

Adi Nath Lord Shiva said,  
“You are my father, my mother too,  
My well-wisher and God, so true.  
To the Guru, I bow in humble plea,  
From the fear of the world to set me free.”

## 49

### Bhajan

O Guru, merciful to the poor, our respect is to Thee alone.  
O Guru, merciful to the poor, our respect is to Thee alone.  
Without Thee, who else could be our own?  
O Guru, merciful to the poor, our respect is to Thee alone.  
Thou art our mother, father, family, and kin.  
O Guru, merciful to the poor, our respect is to Thee alone.  
In every plight, Thou comest swiftly in.  
O Guru, merciful to the poor, our respect is to Thee alone.  
In Thy light, our minds align.  
O Guru, merciful to the poor, our respect is to Thee alone.  
This lost soul seeketh Thy refuge, so divine.  
O Guru, merciful to the poor, our respect is to Thee alone.  
O Guru, merciful to the poor, our respect is to Thee alone.

## 50

Hope brings the deepest sorrow;  
Hopelessness, joy for the morrow.

## 51

Adi Guru, Lord Dattatreya said,  
“The yogi, free from pleasure and pain,  
Experiences all without attachment’s chain.  
Just as air stays pure despite the stink or scent’s embrace,  
The self-realized yogi remains untouched by physical space.”

## 52

Guru’s respect is the Guru’s feel;  
God of gods, a divine appeal.  
By serving the Guru, a disciple surpasses;  
This is known as time passes.

## 53

If you practice violence,  
Never expect His benevolence.

## 54

They get His benevolence,  
Who practice nonviolence;  
They get His benevolence,  
Who hate insolence;



They get His benevolence,  
Who drive away indolence;  
They get His benevolence,  
Who practice silence;  
They get His benevolence,  
Who hate fraudulence;  
They get His benevolence,  
Who are against malevolence;  
They get His benevolence,  
For all beings, who have condolence;  
They get His benevolence,  
Who nurture equivalence;  
They get His benevolence,  
Whose talk avoids truculence;  
They get His benevolence,  
Who are calm in turbulence;  
They get His benevolence.  
They are par excellence.

## 55

Though they utter the name of Allah, the Merciful,  
Their actions favour Satan, the cruel and spiteful.  
Can Allah be exploited by any word or deed?  
This is the absolute truth indeed.

## 56

The Guru was young and bold;  
Whilst the disciples were old.

The shade of a banyan tree was the sitting place,  
Where the seekers sought blessings and grace.  
Silence had been the Guru's discourse;  
They got enlightened, of course.  
The Guru reveals the truth in stillness;  
The seekers receive it in calmness.  
He is Lord Dakshinamurthy.  
I bow to His lotus feet and His disciples'  
To bless me with these timeless principles.

## 57

Adi Nath Lord Shiva told Mother Parvathi,  
"In the world, you see,  
No other Brahma be;  
Apart from the Guru.  
This is true, true, true."

## 58

Adi Nath Lord Shiva said,  
"In the entire universe,  
No Brahma to converse;  
Other than the Guru.  
This is true, true, true."

## 59

Adi Nath, Lord Shiva, said,  
"The highest scriptures, doctrines wise,  
Epics, worship, meditation, sacred ties,

Shiva, Shakti, deity worship,  
And the Formless worship—  
All revered, yet they bring downfall  
To restless, deluded minds.  
Sacrificial rites, vows made true,  
Mantras, penance, charity too—  
Without knowing the Guru's way,  
All these efforts lead astray.”

## 60

Adi Nath Lord Shiva said,  
“The Guru is the conscious Soul,  
The truth is clear and whole.  
No doubt, the wise find  
The Guru's essence, ever kind.”

## 61

Adi Nath Lord Shiva said,  
“By nescience, trapped is the soul,  
By whose light one gains wisdom whole  
And the knowledge of the Soul;  
He is known as the Guru.  
This is true, true, true.”

## 62

Supreme knowledge dwells in the Guru's face,  
Attained through His blessings and grace.  
Keep your Guru within your heart's space;

Like a *Pativrata* holds her husband's place.

## 63

With heart devoted to the Guru's lotus feet,  
Renounce your titles and social seat.  
Let go of wealth and fame's enticing face,  
And free yourself from cravings' endless chase.

## 64

Direct your thoughts to God alone  
For the highest state,  
Or worship the Guru alone  
With heart for the same state,  
For in His form true,  
God shines through."

## 65

$I = 1/x = \infty$ , a truth profound.  
Ego's veil unwinds as  $\lim x \rightarrow 0$  ground.  
The limited self dissolves,  $\infty$  is revealed.  
The veil lifts and in union we are healed.

## 66

$I = 1/x = \infty$ , a truth profound.  
Ego's veil unwinds as  $\lim x \rightarrow 0$  ground.  
 $X \equiv 0$ , for the Guru.  
This is true, true, true.

## 67

In cosmic design, gods, rivals, men, and souls departed,  
Join many more, declaring knowledge imparted.  
Yet Supreme Knowledge rests on the Guru's tongue,  
profound,  
Only through devotion and service, this wisdom is found.

## 68

TV, PC, book, word,  
Bomb, gun, sword.  
Their usefulness,  
And harmfulness  
Depends on badness  
And goodness  
On user's awareness.

## 69

Since a meditation on the Guru  
Equals countless meditations on God,  
Since a chant of the name of the Guru  
Equals countless chants of the name of God.

## 70

Fleeting world, a tree so tall,  
Lures many, but ends in torment's thrall.  
The Guru's guidance shines like a light,  
Saves from darkness, and endless night.

Salutations to the Guru true,  
Who saves us, and sees us through.

## 71

Blinded by ignorance of darkness!  
By applying collyrium of awareness;  
The Guru opens our eyesight.  
Salutations to His might.

## 72

Rama Rao Das asks,  
“On the earth where do we have complete freedom?  
Oh, Guru, You are Wisdom.”

## 73

Guru Siddha Nath answers,  
“Only in choosing the Guru, there is full freedom.  
Still if one doesn’t use the wisdom,  
It is not the fault of either the Guru or God.”

## 74

Salutations to the Guru true,  
Whose being brings truth to all we view,  
Whose essence shines like the morning sun,  
Whose unconditional love makes us love son,  
Parents, wife, daughter, friends, and everyone.

## 75

Salutations to the Guru with true bond,  
Who sees waking, dream, deep sleep, and beyond;  
Beyond the grasp of mind, yet ever near,  
Illuminator of this world, so clear.

## 76

Even from God's wrath, your Guru is the saviour;  
But from your Guru's wrath even God cannot, for sure.  
So, by all means, the Guru's refuge, you ensure.

## 77

Salutations to the Guru's radiant lotus feet,  
Which are disciples' intellect, mind, and speech seat.  
Salutations to the Guru's radiant lotus feet,  
Where Spirit and Mother Nature do their feat.

## 78

The Guru moves, yet remains still; far, yet near.  
He is inside and outside of all things and beings.  
He is silence, yet commotion; disciple, yet *nigura*.  
He is this, yet that; beyond both.

## 79

The merit gained by bath and rite,  
Of the seven oceans' water, to cite,



Is equivalent to a drop's milli-matter  
Of the Guru's lotus feet-washed water.

## 80

Question:

How can we enhance our powers of perception?  
Can we see beyond the obvious, and observe with precision?  
Can we tune in to the subtle, and listen with care?  
And expand our awareness, to encompass more than we  
share?

## 81

Answer:

There are many ways to shape the mind,  
To strengthen senses, if you seek to find.

By physical exercises, the body gains might,  
Through Yoga Asanas, the senses take flight.

Meditate on senses, bring calm to the strife,  
Control mind and senses, gain peace in life.

For a fleeting moment, drugs or drink may soothe,  
Or smoking ganja, though it may not be smooth.

Medicines too, can play their part,  
But truth in practice refines the heart.

Many more ways, each path a choice,  
In seeking balance, we find our voice.

## 82

Question:

Have I seen the Divine, or just a mind's design?  
Is God's presence real, or just a hallucination's shrine?"

## 83

Answer:

For sincere devotees, such sights are a common sight,  
But to the inexperienced, they're just a mental flight.  
They'll dismiss your vision as a hallucination or dream,  
Or a psychological disorder, it would seem.

They'll say it's schizophrenia or a psychotic spell,  
Leaving you in doubt, with a heart that beams to tell.  
Your dilemma's deep, and can't be solved alone;  
A Guru's guidance is needed to make it known.

Seek out a competent one, with a heart so true,  
And serve with an open heart, to see it through.  
Or follow *Navatha* Bhakti's path, with truth as your guide,  
And silently devote yourself, with love inside.

Lead a virtuous life, with honesty as your creed,  
And your favourite deity will plant a seed.  
In time, they'll clear your doubts, and show you the way,

To find your Guru, come what may.

Patience and devotion, a harmonious blend,  
Will reveal the truth, and your true friend.

## 84

Question:

How does one reveal the *vasanas*' trace,  
Hidden deep within the mind's space?

## 85

Answer:

In life's journey, *vasanas* lead us astray,  
Unseen, they guide our minds away.  
Our senses drift, lost in their hold,  
Unaware of the grip, so subtle, so bold.

To reclaim our minds from their silent snare,  
Engage in the truth with mindful care.  
In service to saints, let wisdom unfold,  
In *Satsang*'s embrace, our path is retold.

Here, we discern how *vasanas* sway,  
And find the way to clear the gray.  
Through truth and guidance, our hearts renew,  
In the company of the wise, we see what's true.

## 86

Question:

How does Hinduism's truth convey,  
With Brahma as all in its boundless sway?  
Does Brahma guide each thought and act,  
Or is free will in the cosmic pact?

## 87

Answer:

Free will is granted, a gift divine,  
To guide our inner quest, or worldly designs.  
We may choose wealth, power, or sensory delight,  
While plants and animals follow nature's sight.

Brahma's will is revealed through a Guru's grace,  
Seek this sacred place to understand His embrace.  
Find the wise guide to reveal the divine span,  
And discover the path to Brahma's eternal plan.

## 88

Question:

How important is a "guru" as a spiritual anchor?  
Are there any honest and true "gurus" left out there?

## 89

Answer:

The Absolute Truth cannot be grasped,

Through books and scriptures amassed,  
Nor by hearing sages' talks,  
Or by perfect ritual walks.

Duty done with flawless grace,  
Body, breath, and senses in place,  
Penance harsh or charities grand,  
Will not the Ultimate Truth command.

Not through love, mercy, or virtue bright,  
Nor truth practiced day and night,  
But only when a Guru's light,  
Guides you to the Truth's pure sight.

Seek the Guru, perfect and wise,  
With discernment, let your spirit rise,  
In thought, word, and deed, serve with care,  
To find the Truth beyond compare.

## 90

Question:

How can one be free from desire's snare,  
When salvation's quest is a longing so rare?  
To seek the Lord's abode, a noble aim,  
Isn't this desire, though it's pure in name?

## 91

Answer:

Attaining desirelessness is a challenging feat,  
Like removing a thorn with a thorn's deceit.  
The first thorn's removal might embed another,  
Or need a third to clear the other.

Salvation, too, a sharper thorn may be,  
A better desire to set the mind free.  
Even the quest for no desires, in its quest,  
Is a desire itself, for life's unrest.

## 92

Question:

To achieve peace, a paradox we face,  
Prepare for war, a necessary pace?  
Do you agree or disagree with this?

## 93

Answer:

Peace, a distant dream, they say,  
An ideal, never here to stay.  
Many wars have been fought, peace remains unseen,  
An elusive goal, a chimera, a distinct screen.

White pigeons released, a hollow show,  
In the name of peace, conflicts grow.  
War is fought for peace? Ridiculous lore,  
Doing bad and expecting good ever more.

Orderly things from chaos sought,  
But this never comes from battles fought.  
Bad action gives results of pain,  
Good action yields good again.

## 94

Question:

Does good Karma always bring results, good?

## 95

Answer:

Karma's path is subtle and grand,  
Timing, place, and fate, in God's hand.  
Good deeds bring joy, bad deeds bring strife,  
But when and where, only Time can rife.

The tale of Ravana, a mix of good and bad,  
He enjoyed life's pleasures, but ultimately was sad.  
Lord Rama's virtues brought suffering too,  
And Jesus' kindness ended on the cross, anew.

A helper rushed to an accident scene,  
Took the victim to the hospital, serene.  
But the police and courts brought harassment and stress,  
While the wrongdoer went free, what a mess!

The fruits of Karma, we cannot fully see,  
In others' lives, a mystery to me.

Surrender outcomes to the divine will,  
And trust in God to fulfill and fill.

Some spiritual guides are lost in attachment's snare,  
Enjoying fruits without freedom to share.  
Renounce the results of every deed,  
And find liberation in true freedom's creed.

The veil of Maya shrouds the world we see,  
Results are illusions, trapping you and me.  
Ancient sages renounced and walked away,  
From Karma's cycle, into a brighter day.

Let go of outcomes, and trust in the divine,  
Break free from Karma, and find peace that's truly mine.

\*\*\*\*\*

## 96

Prostrations to the Guru on my behalf,  
Whose words, even in a moment or half  
A moment or a quarter thereof,  
Cause the realization of the Self.

## 97

Prostrations to the Guru, Supreme Self,  
Whose words, even in a fraction,



Can lead one to realize the Self,  
In a moment of pure reflection.

## 98

Worship the Guru, God indeed,  
By thought, word, and deed.  
At the Guru's lotus feet, prostrate,  
Without any mental restraint.

## 99

Prostrations to the Guru's lotus feet,  
The knowledge-power is His seat,  
Reality-garland is His necklace,  
Prosperity and liberation are His grace.

## 100

By me, the Guru is paid homage,  
Who can damage,  
In many a lifetime's age,  
Karma's bondage,  
With the fire of knowledge,  
Ensuring Heaven's passage.

## 101

The Guru is the greatest reality,  
His worship, the highest austerity.

He embodies supreme knowledge,  
For He Himself is Knowledge.

## 102

The universe exists in the Guru,  
And the Guru is in the universe too.  
He is the universe, vast and true.  
Prostrations to the Guru, ever through.

## 103

All men are bitten by ignorance's snake;  
Lord of knowledge is the sole remedy to take.  
Prostrations to the Guru, for His healing sake.

## 104

I bow to the Guru, God Himself is,  
The universe's cause,  
The worldly ocean's bridge,  
And Lord of all knowledge.

## 105

The Guru is the Cause,  
Without a cause,  
The supreme God, because  
The Guru's word  
Is the living Word.

## 106

Rama Rao Das mentions,

“Some say,

‘Time’s measure is not the key

To *Atma*’s realization, you see.

Through effort, grace, and steadfast heart,

The truth unfolds, where soul’s journeys start.’

Answer my question below for You hold Heaven’s key.”

## 107

Rama Rao Das asks,

“Oh, Guru, in Your wisdom bright,

Let me know the Self’s true light.

How long does it take *Atma* to reveal?”

## 108

Guru Siddha Nath answers,

“*Atma* takes no time to be found,

When the competent Guru’s words sound.

Half the time to mount a horse—

King Janaka took, of course.”

*OM TAT SAT*

*Salutations to the shoes of Guru Siddha Nath*

---

*The True Guru's Grace Has  
No End*

---

# Part Two

## **I AM THAT I AM NOT (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  
The 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**

Nothing is higher than the Guru, the great,  
Scriptures declare this truth so innate.  
In creation, though it can analyze every particle;  
The mind cannot grasp the Guru, oracle.  
In thoughts and words, always say,  
Guru, Guru, Guru, night and day.

**2**

Prostrations to the Guru,  
Whose existence makes the world seem true,  
Whose effulgence makes all beings come to view,  
Whose Bliss makes all beings find joy anew.

**3**

Salutations to my Guru's shoes,  
They changed my mental hues,  
They solve my worldly issues,  
I bow to my Guru's shoes.

**4**

Salutations to the shoes that guide,  
My Guru's footwear, where wisdom does reside.  
They changed my mental hues, from dark to light,

Illuminating the path, banishing endless night.

With every step, they solve my worldly strife,  
Offering solutions, and a deeper life.  
I bow to the shoes, that brought me to this place,  
Where love and wisdom, fill every space.

My Guru's shoes continue to inspire,  
A little place beside them, I aspire.

## 5

Separately I bow to each shoe,  
Salutations to His right foot shoe,  
Salutations to His left foot shoe,  
From the worldly ocean, they rescue,  
They tighten the loose screw.

## 6

Separately I bow to each shoe,  
They are invigorating and ever new,  
They make me understand His clue,  
And in my mind, they generate a cue,  
For their greatness, my life is due.

## 7

Someone said and asked six questions:  
“What answers to these Buddhist quests?  
Eight years I've sought, through spirit's tests.



Supernatural, I neither accept nor deny,  
Agnostic, beneath the open sky.

Western Buddhism seems both bright and clear,  
Yet questions linger, answers I seek near.  
Guide me to wisdom, through lore and light,  
On this path to truth, I search for insight.”

## 8

Question-1:

Why are we alive according to Buddhism, why are we here?

## 9

Answer:

To serve the living Buddha or Guru, our path is clear,  
In devotion and duty, our purpose is held dear.

## 10

Question-2:

If marriage's sole purpose is for sex or reproduction,  
Why seek a partner when alternatives offer the same function?

## 11

Answer:

A woman's path to freedom, in service is found,  
To serve a husband or a Bodhisattva renowned.

In devotion and duty, her spirit may rise,  
Bearing the future Buddha, her true path lies.

## 12

Question-3:

Did the Buddha at first refuse women from his monastery's gate?

What reasons lay behind this initial, cautious fate?

## 13

Answer:

A woman who serves her husband with devoted grace,  
Is spiritually advanced, in a sacred space.

Her devotion surpasses those in monastic state,  
In love and service, she finds a higher fate.

## 14

Question-4:

Must one be reborn a man and monk to reach nirvana's light?

Why are these forms seen as the path to the ultimate height?

## 15

Answer:

No, a woman too can reach Nirvana's light,  
For being a monk or nun is not the only right.

True path to enlightenment is not bound by form,  
It's the inner journey that breaks the Karmic norm.

## 16

Question-5:

If there's no god, who governs Karma's sway?  
And in Nirvana's realm, with whom will we stay?

## 17

Answer:

Our God is our Karma, the force we create,  
No deity intervenes in our destined fate.  
Karma guides our path, with actions we mold,  
In the truth, divine presence is subtly told.

## 18

Question-6:

In seeking pleasure's path, is the Middle Way true,  
Or should asceticism be the choice we pursue?  
If asceticism's the goal, why are pleasures felt,  
When we're meant to renounce them, where's the balance dealt?

## 19

Answer:

The Middle Path is right, where balance guides the way,  
Ancient sages were householders, in life they chose to stay.  
Even Buddha walked this path before renouncing life,  
Householders support the monks, easing worldly strife.

Through charity and donation, disciples they supply,  
A saint with family duties reaches spiritual highs.  
Far more advanced are they, in harmony's embrace,  
Than those who solely renounce, in the solitary space.

## 20

Question:

Is there a Rakshasa Veda?

## 21

Answer:

Rakshasa Veda, knowledge so unkind,  
Rooted in cruelty, with violence aligned.  
Falsehood its cause, delight in the dire,  
Killing the unborn, and those who inspire.

Coveting others, with wicked desire,  
Seducing friends' and teachers' wives, a heart on fire.  
Foul language its speech, lust, greed, and rage,  
Boasting as gods, they mislead the stage.

Following *niguras*, non-devotees, betraying the true,  
Turning against motherland and Guru too.  
Ashamed am I to recount such lore,  
Against Vedic wisdom, it opens hell's door.

## 22

Question:

Is absolute truth a constant shine?  
Or relative, a shifting sign?  
How is it determined?  
If not, can knowledge exist?

## 23

Answer:

Absolute Truth, beyond words' might,  
Can't be expressed, only experienced in sight.  
Those who've reached it, share their heart's fire,  
In relative terms, our souls to inspire.

Their words, a pointer, not the truth itself,  
We feel the strangeness, the mystery's wealth.  
Practice their guidance, truth in every deed,  
And we'll reach the wonder that few have freed.

As Lord Krishna said, in the Gita's sacred page,  
Chapter 2, Verse 29, a timeless stage:

“One sees This as wonder bright,  
Another speaks of It with might,  
Another hears Its whispered call,  
Yet having heard, none grasps It after all.”  
The wonder is seen, heard, yet not understood,  
Until we experience, the truth, as it should.

## 24

Question:

Is there a Tantrik puja of Krishna's name?  
If not, which gods do Tantriks worship and claim?

## 25

Answer:

Tantra meaning, a technique to transcend,  
Crossing the body, to spiritual ascend.  
By various methods, one seeks to gain,  
Experience of other realms, with divine grace to obtain.

*Tantriks* strive to win their deity's favour,  
Through worship and practices, with devotion and savor.  
Scriptures guide them, with importance on Guru's role,  
To follow the tradition, of their spiritual soul.

Pujas from *tantra* books, and the Puranas too,  
Narrate the processes, for me and you.  
Lord Krishna's worship every day we do is there.  
*Tantriks* follow their Guru's teachings with care,  
Worshipping their deity, with love and dedication to share.

Their tradition or *Sampradaya*, shape their way,  
In worshipping and seeking, a deeper spiritual day.

## 26

Question:

Is this world real, or just a dream?  
Are we living true, or just a scheme?

Is reality, a bad dream too?  
Or is this world, real, and true?

## 27

Answer:

To the sleeping soul, the world's real and true,  
A tangible realm, where life shines through.  
But for the awakened one, who's seen the light,  
It's a mirage, a reflection of the light, a fleeting sight.

Good dreams exist, amidst life's illusions too,  
This world's a dream, with beauty shining through.

## 28

Question:

Is it true, you become what you think?  
Do thoughts shape reality, or just blink?  
Can you get something, or become someone,  
Merely by thinking it, and having fun?

## 29

Answer:

Merely thinking won't suffice,  
For change requires more than a vice.  
In the land of Karma, action reigns,  
Not just thoughts where hope remains.

To realize what you wish to be,

Efforts must shape reality.  
Even without thought's deep dive,  
By action, one can truly thrive.

## 30

Question:

In bonds of mantra, once I was tied,  
To a guru's path, where I tried,  
But years have shown a darker side,  
With words and hands, he's often pried.

They say this bond through lives will last,  
But now I see a painful past,  
Fifteen years of shadows cast,  
By one whose siddhi leaves me aghast.

How to sever, how to end,  
This bond that time can't seem to mend?  
No new path, no guide to send,  
Just wish for peace, my heart to tend.

False teacher, demonic sway,  
Violence marks the night and day,  
How to break, to find the way,  
To freedom's light, from dark dismay?

## 31

Answer:



First, find the truth of your guide,  
Does he follow a lineage, does he abide?  
If no, he's false, leave him behind,  
His *Diksha* false, no peace you'll find.

Seek devotion to your chosen Divine,  
Live with truth, let your spirit shine.  
If yes, he claims a sacred line,  
Probe deeper still, make his truth align.

Ask permission if you must part,  
A true Guru will respect your heart.  
He'll release you, mantra, and all,  
After discussions, heed your call.

Scriptures advise and wisely tell,  
Choose the right Guru, or life is hell.

\*\*\*\*\*

## 32

Self-made saints are bogus, a fraudulent show,  
What they teach is mere hallucination's glow.  
Ego's projection, devoid of truth's seed,  
False paths they tread, on delusions they feed.

## 33

Who has not served any Guru, cannot be a guide,

In service lies the truth, where wisdom does reside.  
This simple rule of truth, people fail to see,  
Without a Guru, no real teacher can be.

### 34

The Guru and the Self are One;  
In this truth, there's no doubt, none.  
Hence, by the wise, the Guru should be sought  
With every effort in work, word, and thought.

### 35

Question:

In Hinduism's vast and sacred sea,  
Intelligent and educated minds agree,  
Many deities blend in unity.  
Yet which supreme divine should we revere,  
Amidst the myriad gods so near?

### 36

Answer:

In Hinduism's sacred, vast expanse,  
Both the learned and simple find their chance.  
Even the illiterate can embrace the way,  
In personal faith, they choose to pray.

One's favorite God, a guiding star,  
For spiritual growth, near or far.  
Lords Krishna, Rama, Shiva, or the Sun,

Buddha, Jesus, Allah—each one.

The formless Brahma or the Mother's grace,  
Each deity holds a cherished place.  
Just as parents are equally dear,  
Respect all choices; let none bring fear.

As time unfolds, one's favorite may shift,  
In understanding, the heart may lift.  
To lower another's sacred view,  
Is to dishonor what's deeply true.

Is it right to belittle others' kin,  
While honoring your own from within?  
Purify the mind, let layers clear,  
For prayers to be heard, let truth draw near.

The path to truth lies clear and bright,  
In living truth and devout light.

## 37

Question:

“Om poornamadah poornamidam

Poornaat poornamudachyate

Poornasya poornamaadaaya

Poornam eva avashishyate.”

Can anyone say the in-depth philosophy of this sloka?

## 38

Answer:

Om is the Whole, the Complete, the Infinite grand,  
This is Om, and that's Om, ever at hand.  
From Om comes Om, in its vast embrace,  
If Om is taken away, Om still holds its place.

In the Gita, Lord Krishna spoke of Om as Brahma,  
Yet how Om is Brahma, no one can truly fathom.  
This is not mere words or empty talk,  
But wisdom to be learned through a Guru's walk.

To know the depth of this verse so divine,  
One must seek guidance where true teachings align.  
Who understands this profound decree,  
Be my Guru and a servant, at His lotus feet, I be.

## 39

Question:

In Sanatana Dharma's ancient way,  
Do prayers alter fate's course each day?  
If Karma's weight upon us lies,  
Should we pray for blessings in the skies?

If undeserving, should we still pray,  
Or let fate's trajectory guide the way?  
How do prayers intersect with Prarabdha's might,

## 40

Answer:

Karma's guidance, a Guru's light,  
Shaping actions, day and night.  
Prayers, too—a Karma true,  
Altering fate for me and you.

Yesterday's mistakes, today's chance;  
Good deeds rectify—a second dance.  
Bad effects reduced, a new path made,  
Through Karma's power, a new fate played.

Prarabdha's course, not fixed or tight,  
Changed by Karma, shining bright.  
Agami, Sanchita, interconnected too,  
Dependent on actions, old and new.

Good deeds nullify, bad deeds erase;  
Yesterday's good, today's bad replace.  
Karma's dynamic, ever-changing tide,  
Shaping destiny, side by side.

Prayers and actions, a harmonious blend,  
Karma's guidance, a true friend.  
Shaping fate, a new path unfolds;  
Through Karma's power, a new story's told.

## 41

Question:

Should I cover head while praying in Hinduism?

**42**

Answer:

Yes, you need to cover your head,  
So Lust, Greed, and Anger  
Cannot strike your mind  
While you pray to the Divine.

This is true in every belief,  
A humble act to bring relief,  
A humble shield against foes,  
In Hindu prayers, too, indeed.

**43**

Question:

Sikhism: Why is 'Naam' so important?

**44**

Answer:

My knowledge of Sikh scriptures may be small,  
Yet I share from my understanding, after all.

Naam is the sacred name of the Divine,  
A favourite God's name, a mantra so fine.  
Repeating God's name, Namasmaraana it's called,  
A devotion so pure, by which we're enthralled.

It controls mundane talk, and idle chatter,  
Keeps us from gossip and worldly matter.  
Taking God's name, so much better indeed,  
Than speaking of things that foster greed.

Each divine name, a quality so bright,  
Reflecting on these, our minds take flight.  
Control of speech, control of mind,  
In Namasmarana, true peace we find.

By practicing this, both speech and thought,  
Are guided by the lessons the Divine has taught.

## 45

Question:

The maxim of Zoroastrian creed,  
Is "Good Thoughts, Good Words, Good Deeds."  
If one follows this path so true,  
Can they still become bad, through and through?

## 46

Answer:

All religions speak of the same truth, it's clear,  
Though my knowledge of scripture is not severe.

Prophet Zoroaster, wise and grand,  
Calls us to practice truth in thought, word, and hand.  
In this way, one becomes truly whole,

Truthful in spirit, mind, and soul.

This is the core of morals we find,  
In every religion, for all humankind.  
Understanding saints and sages, we must,  
Through practice, not just in blind trust.

How can one turn bad, following good's seed,  
In thought, word, and deed, indeed?

The question seems senseless, it must be said,  
For it is asked by one who follows the reverse instead.

## 47

Question:

Is it true, or just a thought,  
That life's events are all for naught?  
Do all things happen for the good,  
As some believe they should?

## 48

Answer:

Yes, it is for good and for one's welfare alone,  
Explained in the Gita by Lord Krishna, known.  
"I am the beginning, the middle, the end," He said,  
And in the Bible, God's words are spread.

"I am the alpha and the omega," the divine decree,



In the long run, goodness is what we see.  
Though at times it may not seem so bright,  
In hindsight, we see the light.

Whatever happened was for good, we find,  
Whatever happens, good is behind.  
Whatever will happen, goodness will unfold,  
This truth is for devotees, in their hearts, it's told.

## 49

Question:

What ingredients make an *ahuti* pure,  
In Hindu culture, ancient and sure?  
Not the market's blend we seek,  
But the sacred mix, unique.

## 50

Answer:

The sense objects, senses, mind, and ego,  
The fruits of works, selfishness, too,  
To be offered in Brahma's holy fire,  
In all religions' sacrifices, true.

## 51

Question:

What are four types of moksha in Hinduism?

## 52

Answer:

Moksha's paths are common, beyond any creed,  
Not bound by religion, but a universal truth indeed.

1. Sayujya: The mind's path to trace,
2. Samipya: The intelligence, its place.
3. Sarupya: The conscience's way,
4. Salokya: The ego's path to sway.

Details of these paths are known,  
Through guidance from one's Guru as shown.

## 53

Question:

What are Siddhis?

What are Riddhis,

In the Yogic system of India?

## 54

Answer:

Under guidance of a Guru true,  
Learn these secrets, old and new.

Siddhi's accomplishment, a power to gain,  
Riddhi's enjoyment, but beware of the strain.  
Without Buddhi, intelligence to discern,  
Siddhi and Riddhi can cause your heart to yearn.

For downfall in Yoga, they can be the weight,  
If unbalanced with wisdom, lost is the spiritual state.

Buddhi grows when the mind is pure and bright,  
Suddhi's the key, to unlock the light.

Universal truths, not bound by sea or land,  
Timeless truths that all must understand.

## 55

Question:

What are some basic things we never question about?

## 56

Answer:

There are many. I talk about some in spirituality.

In spirituality's path, some truths are clear:

1. When seeking a Guru, his own Guru is not queried here.
2. The tradition of the Guru is not for us to inspect.
3. Nor their certificates or authority to reflect.
4. If the Guru speaks of past lives in their lore,  
No proof is demanded, for faith is the core.
5. When guidance is given, no doubt should arise,  
Blind obedience is favoured, as wisdom often lies.

## 57

Question:

What are some instances where

Karma did not come into play where  
Karma did not do any justice?

## 58

Answer:

1. Renunciation.
2. When ego is killed.
3. Renouncing the fruits of works.
4. There are many instances. Learn more from an accomplished Pir or Guru.

## 59

Question:

What are the benefits of telling the truth?

## 60

Answer:

In deeds, in speech, and thoughts so pure,  
Truth's power shines, profound and sure.  
Ancient sages, saints revered,  
Through truth's path, their goal was cleared.

The root of crime, untruth's disguise,  
Virtue blooms where truth lies.  
Three worlds praise the truth-teller's name,  
Siddhis serve those who embrace truth's flame.

Nothing's beyond their grasp so wide,

Who practice truth with heart and pride.  
For truth in body, tongue, and mind,  
Opens all doors, the truth you'll find.

\*\*\*\*\*

## 61

Self-proclaimed Gurus are bogus;  
It is quite clear if on truth, you focus.

## 62

A true Guru shows the way;  
Never demands a pay.  
What to say?  
Failed is *Kali*'s sway.

## 63

A true Guru uplifts the lost;  
Never demands a cost.

## 64

Question:  
What are the traits of those who pray,  
To Krishna, Lord, in their own way?  
What virtues do their hearts convey,  
As they worship Him each day?

## 65

Answer:

Lord Krishna said in the Gita:

“Four kinds of men, with virtues bright,  
In search of Me, find their light:  
The troubled soul, seeking reprieve,  
The questing mind, knowledge to weave,  
The seeker of wealth, desiring gain,  
And the wise, who wisdom attain.”

## 66

The characters of the wise I narrate here:

“In the heart of the wise,  
Resides the Lord’s pure light,  
Friend to all, in truth they rise,  
In compassion, ever bright.

Fearless and humble, kind and true,  
Their minds and senses they control,  
Honest in all they say and do,  
In Lord Krishna, they find their goal.

No pride in caste or birth, they show,  
Free from lust, and anger’s might,  
In every being, Him they know,  
In Sattva, they shine so bright.

Equanimous in joy and pain,  
In loss and gain, they stand,

To all dualities, immune remain,  
Holding Lord Krishna's hand.  
Encouraging all in their faith,  
To every truth, they give respect,  
In devotion to the Guru's path,  
Their lives are ever perfect.”

## 67

Question:

What are the different types of truth?

## 68

Answer:

There is truth in untruth's guise,  
Practiced through word, deed, and thought,  
In thinking, truth begins to rise,  
A practice in the mind is wrought.

Those who speak it, truthful more,  
Than those who merely speculate,  
But those who do both, they soar,  
Above the ones who hesitate.

Deeds alone, without a word,  
Show a truth that's deeply sown,  
Actions speak, though thought's unheard,  
In these, a higher truth is shown.

Who practice all, in thought and speech,  
And deeds that resonate and prove,  
In truthfulness, they highest reach,  
With every step, they further move.

Absolute truth, the purest thread,  
In every form of truth is found,  
Even falsehood's light is shed,  
On this truth, it stands its ground.

## 69

Question:

What are the four objectives of Life?  
How is it applied in the Sanatana's way of life?

## 70

Answer:

Dharma guides with righteousness pure,  
Learn from sages, and stay secure.  
Artha we earn, but Dharma must reign,  
Wealth pursued without moral stain.

Kama fulfilled with wealth we gain,  
In harmony with Dharma's domain.  
These three together pave the way,  
To Moksha's light, where souls can stay.



Moksha's grace through God and Guru's aid,  
Reveals the truth that guides and trades.  
In this essence, all religions blend,  
The sum of life's journey and end.

## 71

Question:

What are the genuine flaws in Christianity, if any?

## 72

Answer:

Disciples of old, with flaws so bright,  
Allowed their Guru's feet to be washed in night.  
One betrayed for coins, a heart so cold,  
Another denied thrice, with a spirit grown old.

None protested the trial, none stood tall,  
As Jesus suffered, they gave no call.  
They doubted His return, with hearts so unsure,  
Until they felt Him, and His words so pure.

They lived by projecting their own shortcomings wide,  
As the sacrifice of Jesus, they chose to hide.  
Ashamed we should be, to seek salvation's guise,  
Through the sacrifice of one, who opened truth's eyes.

Cheats and hypocrites, with hearts so unclean,  
Crucified love and mercy, with a wicked sheen.

Their teachings hold no value, among the wise and true,  
For they failed to stand, for the one who saw them through.

In modern times, we see the same display,  
Followers defending, leaders who stray.  
But none stood for Jesus, embodiment of love and light,  
Who preached truth to fools, and hypocrites in sight.

May we learn from the past, and seek the truth with care,  
And not repeat the mistakes, of those who failed to share.

## 73

Question:

What are the genuine flaws in Islam, if any?

## 74

Answer:

In sacred verses, questions rise,  
From whispered doubts to thoughtful eyes:  
The Qur'an's source, through Gabriel's flight,  
Yet many see it as God's light.

Formless God, in space and time,  
Why is "He" used in every rhyme?  
A pronoun's form, a language's grace,  
Yet God's beyond our human trace.

To pray in mosques, or Mecca's land,  
If God's formless and vast as sand,  
Why seek His presence in sacred halls,  
When everywhere His essence calls?

Guidance sought through teachers' lore,  
Yet many stray from learning's core.  
How many heed the wisdom's plea,  
To grasp the truth's deep mystery?

To surrender fully, and yet remain,  
In action's realm, where choices reign,  
Does one await a messenger's cue,  
Or act with will, as seekers do?

Blind faith and superstitions' snare,  
Do scriptures' truths remain so bare?  
Through history's veil, and time's own test,  
What truths are real, and what is best?

The Qur'an, written posthumous,  
Mohammad's voice was not the custodian's.  
Why not inscribe the truths divine,  
When life's end did not yet entwine?

These doubts arise in shadows' dance,  
In faith and reason's grand expanse.  
Seek not just words but wisdom's light,  
In every doubt, and every right.

“God is great,” the phrase does sing,  
Yet greater and greatest, does it bring?  
In simplicity, His greatness stands,  
Beyond the bounds of mortal hands.

In questions deep and thoughts profound,  
In faith and reason, answers found,  
Explore the paths where shadows play,  
And seek the truth in light of day.

## 75

Question:

What are the lessons that should be unlearned?

## 76

Answer:

Unlearn the lessons of fleeting pleasure,  
Carnal and sensual joys are not true treasure.

Reject the paths of lust and greed,  
Anger and sin are not what you need.

Avoid the actions that cause harm and strife,  
Killing, lying, and gambling disturb your life.

Let not the mind run wild and fierce,  
Violence and chaos, let them not pierce.

Dismiss the teachings of harmful ways,  
Sexual excess, meat, and wine lead astray.

Heed not the words from those unfit,  
Seek wisdom from the truly legit.

## 77

Question:

What are the most interesting facts about Hinduism?

## 78

Answer:

In the field of mind, a seed was sown,  
Of mercy pure, where truth had grown,  
With waters of renunciation, fed,  
It sprouted forth, a tree from the bed.

From this great trunk, branches wide,  
Grew forth with leaves on every side,  
Some called themselves by names so bold,  
Buddhism, Christianity, stories told.

Jainism, Zoroastrian lore,  
Islam, Sikhism, and more,  
While others turned to secular creed,  
Science, communism, consumer need.

Each branch saw trunk as foreign, vast,  
Yet from this root, their wisdom cast,  
Leaves and flowers, fruits so bright,  
Share essence pure, a common light.

This tree of Hinduism, roots above,  
Branches reaching down in love,  
A symbol of the truths entwined,  
In every path, the heart aligned.

So though the branches may seem apart,  
The trunk's a mirror to the heart,  
In every leaf and fruit we see,  
The unity of life's great tree.

## 79

Question:

What are the qualities of Brahma?

## 80

Answer:

Truth and consciousness, bliss entwined,  
In Brahma's essence, these we find.  
Stainless, beyond ego's reach,  
Beyond the mind, no limits breach.

Qualities fade in Brahma's light,  
Infinite, in boundless height.

Subtler than the subtlest trace,  
Greater than the greatest space.

Minuter than the tiniest spark,  
Infinitesimal, beyond the dark.  
Beyond thought, word, and deed so grand,  
Immeasurable, in every land.

Beyond both form and formless guise,  
Brahma's nature ever lies.  
Infinite qualities reside,  
In your Guru's wisdom, confide.

## 81

Question:

What are the qualities of soul according to Hinduism?

## 82

Answer:

Irrespective of any ism's claim,  
The soul remains untouched by fame.  
Boundless, free from qualities,  
A timeless truth in all realities.

Ever stable, ever pure,  
Unchanging, its essence will endure.  
Unaffected by time's fleeting race,  
The cause of all, in every space.

Formless like the endless sky,  
Colourless as waters lie.  
Absolute truth, serene,  
Blissful, deathless, ever keen.

Immune to fire, untouched by rain,  
Unaffected by worldly pain.  
Beyond all dualities, it stands,  
Free from all of nature's hands.

No weapon can its essence harm,  
No nuclear blast, no earthly charm.  
Ever present, ever bright,  
Unborn, egoless, pure light.

Beyond the mind, beyond the speech,  
The ultimate truth it does reach.  
Infinite knowledge, vast and wide,  
Indescribable, it does reside.

All-pervading, eternal song,  
The end of seeking, where we belong.  
The soul, the truth, the final quest,  
In its presence, all finds rest.

## 83

Question:



What are the scientific ways to test to see if a person is enlightened?

## 84

Answer:

How can the unenlightened test the sage,  
Or a fool discern the wise from their stage?  
A wise one sees through folly's disguise,  
Yet a sage's true self is known to the wise.

In realms of truth, one enlightened soul  
Knows another through a shared, deep goal.  
Just as a scientist is tried by the learned,  
In knowledge's vast realm, true insight is earned.

Science, though grand, is but of the mind,  
Instruments, logic, and senses aligned.  
They chart the world, but can't cross its seam,  
Bound by the mind's constraints, they can't touch the dream.

Intuition, a whisper beyond the mind's grasp,  
Reveals truths unseen, in shadows they clasp.  
Yet even this whisper, elusive and pure,  
Is a hint of the vast, where enlightenment endures.

Beyond the reach of intellect's plea,  
Enlightenment's depth no tool can decree.  
In the quiet of knowing, in the silence of grace,  
Lies the truth of the soul, in its boundless embrace.

## 85

Question:

What are the Shodash Adharas (16) described in the Yoga Chudamani Upanishad?

## 86

Answer:

On the tip of the big toe's grace,  
A steady light we seek, embrace.  
At the base where roots entwine,  
A flaming fire's sacred sign.

The anus holds the breath of life,  
In its depth, Apana's strife.  
Within the penis, Brahmagranthis blend,  
Where cosmic forces gently mend.

The Oddiyana at Svadhithana's core,  
A pink coral lingam's allure.  
The navel's center, where Om does dwell,  
Sound dissolves in this holy shell.

In the heart, Prana's home we find,  
Where love and life are intertwined.  
The throat's place where Ida, Pingala meet,  
In sacred dance, their energies greet.

The Ghantika at tongue's base flows,  
From where the nectar gently grows.

Behind it, the Talu's quiet grace,  
A realm of silence, a sacred space.

At the tongue's tip, disease takes flight,  
Through meditation, health ignites.  
The third eye sees the lunar hue,  
In its vision, truths come through.

At the root of the nose, focus springs,  
Mind's concentration, a bird with wings.  
Behind it, where secrets lie,  
The subtle realms where spirits fly.

Upon the forehead, light does gleam,  
A beacon in the cosmic stream.  
Above Brahmrandhra, space divine,  
Shri Guru's lotus feet align.

In these sixteen, the paths unfold,  
Sacred truths and mysteries told.  
Each foundation, a step in grace,  
Guides the seeker to the sacred place.

## 87

Question:

What are the signs of spiritual growth?

## 88

Answer:

Disinterest in sense objects' lure,  
Transcending the transient, impure.  
Worldly pursuits—name, fame, and might,  
Power's allure, we leave from sight.

No ties to groups or status we hold,  
Birth, race, or creed, the soul is bold.  
Humbleness and humility's grace,  
In their embrace, we find our place.

Dispassion in our hearts we see,  
Renouncing all that binds us, free.  
Truth in thought, word, and deed's pure light,  
In honest living, spirits ignite.

Unselfishness in every action,  
Self-study brings deeper satisfaction.  
Serving others with love so pure,  
Devotion to God and Guru, secure.

Ego's shadows we strive to slay,  
In spiritual growth, our path lights the way.  
These signs reveal our journey's growth,  
In simple truths, we find our oath.

## 89

Question:

What are the things that stand between you and complete happiness?

## 90

Answer:

The constant anxiety weighs on my soul,  
Not living up to expectations, a heavy toll,  
Falling from practice, the fear runs deep,  
Failing to uphold teachings, it makes me weep.

In every moment, I strive to be true,  
Yet doubts and worries shadow all I do,  
To honour my Guru in each breath I take,  
Is a challenge that makes my spirit ache.

## 91

Question:

What are the various stages of Enlightenment?

## 92

Answer:

In the quest for truth, the path is clear,  
Seven floors of enlightenment appear.

Subhechcha opens the way with grace,  
A deep desire for the sacred space.

Vicharana follows with keen insight,  
Investigating the truth, both day and night.

Thanu Manasa brings mental control,  
Refining the mind, making it whole.

Sattvapatti reveals the divine light,  
Realizing truth with a heart so bright.

Asamsakti leads to non-attachment's shore,  
Leaving behind desires, wanting no more.

Padartha Bhavani, the ultimate stage,  
Full realization of the truth on the page.

Turyaga stands as the final crest,  
The transcendent state, eternal rest.

On the third floor, Mumukshu takes his place,  
With earnest heart and a sacred chase.

Brahmavid in the fourth floor finds peace,  
Brahmavidvara in the fifth, truth's release.

Brahmavidvareeya in the sixth, so wise,  
Brahmavidvarishta in the seventh, the prize.

Seek the Guru for the path to see,  
In these seven floors, find the key.

## 93

Question:

In the quest to draw near to the Divine,  
What struggles arise, what trials entwine?  
As you seek to touch the sacred light,  
What problems may life bring, darkening your sight?

## 94

Answer:

In the quest for truth, your path is lone,  
Friends and kin may not understand your tone.  
Truth's light can isolate in society's throng,  
In your quest for light, you might feel wronged.

Colleagues, seniors, see you as an odd sight,  
Career setbacks shadow your diligent fight.  
Dishonest thrive as honest paths seem delayed,  
Economic trials may leave you dismayed.

Laughter and scorn follow your sincere way,  
Mocks and jests make your efforts seem gray.  
Even when God reveals Himself in grace,  
The struggle persists, leaving no trace.

Yet, in this journey, one truth stands clear,  
Your Guru alone understands, holds dear.  
The true benefactor in the trials you face,  
Guides you to truth, and divine grace.

With the Guru's grace, all problems cease,  
In truth, you'll be established, finding peace.

## 95

Question:

What can be done if someone does not look after their parents in their old age?

## 96

Answer:

In realms of power where rulers dwell,  
Their actions shape the truth we tell.  
If they, themselves, forsake the call,  
How can they guide the people's fall?

Old age homes rise, a common sight,  
Where care should be, there's often blight.  
Leaders bow to those who preach,  
Yet fail to guide the hearts they reach.

“Like king; like people,” the old adage sings,  
Reflects the state of lesser things.  
When rulers fail to lead with grace,  
How can they guide the human race?

And “Like priest; like king,” the truth reveals,  
The values that our fate conceals.



When spiritual guides do not inspire,  
How can the people's hearts catch fire?

Yet in this world, where norms may bend,  
Set forth a path you can defend.  
By caring well, let others see,  
The truth in action, clear and free.

For in your deeds, the light will show,  
A guiding force to help others grow.  
So take your stand, let kindness lead,  
In every act, plant love's own seed.

## 97

Question:

What change do you recommend for the world and society?

## 98

Answer:

In a world where change seems rare,  
Many preached but found despair.  
Society's woes continue on,  
As the quest for change seems far gone.

There's none to change the world outside,  
One must change the self, inside.  
Transform yourself to start anew,  
And watch the world shift too.

## 99

Question:

In sacred texts, what truths may clash,  
From Quran to Bible, Gita's flash?  
What contradictions weave their thread,  
In holy books and teachings spread?

## 100

Answer:

All holy texts are truths defined,  
For every age, a guide designed.  
No contradictions in their lines,  
But in our minds, where doubt aligns.

They teach the core, the values pure,  
Yet contradictions we endure.  
It's practice lacking, not the lore,  
That shows the truth we seek once more.

## 101

Question:

What tests of God do we face here?  
How much must we score to draw near?

## 102

Answer:

In cosmic dance, tests are cast,

Not by God, but Time and Maya's vast.  
Truth and wisdom, the trials they weave,  
Through sense and mind, they bid us believe.

Lust and greed, anger's test,  
Angels sent to gauge the best.  
Humans face these trials fair,  
No one's spared, all must prepare.

God does not test, it's true,  
The Guru's role is to guide you.  
Certificates of truth the Guru does bestow,  
On practice, growth, and inner glow.

Failures here are not to find,  
Only chances for being refined.  
Ever improving, the path is clear,  
Even surpassing one's Guru, dear.

## 103

Question:

What means, "I follow this god man" in truth?  
Why seek a guide in the name of the divine?

## 104

Answer:

Even terrorists follow leaders bold,  
Fans chase stars in stories told,

Politicians guide the crowds they lead,  
Disciples seek their Gurus in need,  
Servants obey their masters' call—  
Following's a thread in life's great hall.

Yet the truth lies in the path we trace,  
In the essence of those we embrace.  
We mirror the ego of those we heed,  
Yet better than ego, let truth be our creed.

Discrimination, sharp and clear,  
Guides us in choosing whom to revere.  
A Guru, a Baba, a leader's quest—  
Leads us to heaven, hell, or the in-between test.

So practice truth in thought and deed,  
Let scriptures, sages, and lives of the freed,  
Illuminate the path, discernment to see,  
What is true, and how truth should be.

## 105

Question:

What to say to a friend so dear,  
Who follows a path that seems unclear?  
A guru false, a shadow cast,  
How to ensure our friendship lasts?

## 106

Answer:

In spiritual matters, it's hard to sway,  
Even your best friend may not obey.  
Spirituality is far from blind belief,  
A matter of self-conviction, not brief.  
None can force, it's free will's art,  
Truth in thought, word, deed, from the heart.  
Right discrimination, a practice true,  
Without it, fake Gurus can ensnare you.

One must live their Karma's thread,  
You can't take on their path instead.  
Advice a friend, but be aware,  
Fools may only grow in despair.

Leave them to Karma's natural flow,  
Right discrimination, in time, will show.  
Wisdom blooms from insight's light,  
Leaving false guides, seeking what's right.

From the Upanishads, a truth we glean,  
Even Lord Brahma's words are unseen,  
By fools who can't grasp what's meant,  
Wisdom comes when the heart is bent.

Don't waste your time, keep your path clear,  
One must walk alone, even advice sincere,  
From enlightened souls holds no sway,  
Unless one's heart opens the way.

## 107

Question:

What do you know about Kalki Avtara?

## 108

Answer:

Since childhood, tales of Kalki I've heard,  
And my Guru too, in this truth assured.  
Yet nothing has changed, no divine descent,  
Still, in faith, our hope is spent.

If Kalki comes, or Jesus returns,  
Or Maitreya Buddha and Imam Mahdi yearn,  
The True Man, the Son of Man, or Saoshyant's fame,  
They must stand by my Guru's name.

For truth and Dharma, they must uphold,  
Not boast of divinity, for true hearts aren't bold.  
Self-proclaimed Gods and Gurus loud,  
In fraud and deceit, they stand proud.

Who claims himself God,  
Know him to be full of fraud.  
Who claims Guru on his own,  
Know him to be a perfect clown.

For God and Guru disown,  
The merit They silently own.  
Even Lord Kalki cannot deny,

To support truth, and never lie.

They are the great; truly they are the great,  
On His lotus feet, who concentrate.  
They are the great; only they are the great,  
Though illiterate, their spirit innate.

Them I cannot rate,  
For they are always great.  
So at their lotus feet,  
I humbly prostrate.

*OM TAT SAT*

*Salutations to the shoes of Guru Siddha Nath*

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*The True Guru's Grace Has  
No End*

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# Part Three



## **I AM THAT I AM NOT (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  
The 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**

He is my love's locus,  
I bow to the feet lotus.  
There my mind I focus,  
His slave is my status.  
The Guru's feet lotus  
Make me redivivus.  
You may see me bogus,  
But I don't care a cuss,  
'Cause my Guru is my crux.

**2**

Question:

What does it mean "He went to the Himalayas in search of the truth"?

A girl from IIT, left all behind,  
To Himalayas, truth to find.  
What is this truth, in mountains high,  
Where nothing seems to meet the eye?

How can she find what lies so deep,  
In icy peaks where shadows sleep?  
It ties to life and spirit's quest,  
But please, explain this search for rest.

### 3

Answer:

Some Gurus spread false beliefs,  
Of immortal beings in the Himalayas' reefs,  
Who guide the seekers, look after the world,  
In tales and myths, their stories unfurled.

Books spread claims of mystical sights,  
Writers joined, describing heavenly flights,  
Meeting beings, receiving divine decree,  
Innocent hearts swayed, longing to see.

Gullible minds, led astray,  
Restless, they journey, night and day,  
To the Himalayas, in search of the truth,  
Lost in the mountains, in search of proof.

Why don't these beings meet the seekers here,  
If truth is practiced, and the heart is clear?  
Truth in thought, word, and deed,  
Is the subtle key to spiritual creed.

Perfect rest, not found in forest deep,  
Nor on the Everest's peak, where winds sweep,  
If the mind is restless, seeking more,  
Palace or forest, it's all a chore.

Arrest the mind, find Him near,  
Become His dearest, free from fear,

Mutual interest, in truth's embrace,  
Perfect rest, in every place.

## 4

Question:

What does Lord Vitthal signify,  
With hands on waist and gaze so high?

## 5

Answer:

Lord Vitthal stands, hands on his waist,  
A symbol of patience, a deity embraced.  
He waits for the order, from a heart so pure,  
A devotee who serves parents, steadfast and sure.

More than the Lord, their devotion does shine,  
For serving parents, is a duty divine.  
In this act of love, Lord Vitthal finds grace,  
Captivated by the truth in their embrace.

Against their wishes, He will not act,  
A promise in devotion, a sacred pact.  
His form thus proves, a lesson so grand,  
Serving parents is the truest stand.

More truthful than truth, more divine than the divine,  
In the love for parents, God's own design.

Lord Vitthal's stance, a timeless creed,  
In serving parents, true devotion we read.

## 6

Question:

What is Advaita Vedanta?

## 7

Answer:

In Dvaita's realm, duality reigns,  
Brahma and Maya, pleasure and pains,  
Birth and death, night and day,  
Man and woman, the light and the gray.

Advaita whispers, "No two, just One,"  
One God, one Truth, under the sun,  
All is unity, no divide,  
In this knowledge, all doubts subside.

Veda calls, "Know the sacred lore,"  
Anta says, "It's knowledge's core,"  
Vedanta shines, the journey's end,  
Where ultimate wisdom and peace blend.

Yet knowledge's end is not self-found,  
A Guru's grace must be unbound,  
For without the guide's loving art,  
The truth remains a world apart.

“Sans teacher, science stays unknown,  
Sans Guru, ignorance is grown.”  
To reach the end where non-duals meet,  
Serve the wise, bow at their feet.

Advaita Vedanta, wisdom’s gate,  
Opens with the Guru’s fate,  
In his light, the One is clear,  
No duality, no fear.

## 8

Question:

What is Anahata Nada meditation?

## 9

Answer:

Within the heart, the Anahata wheel does spin,  
When Kundalini rises, it stills within.  
At the heart’s gate, where energies converge,  
Focus there, and sounds begin to surge.

Harsh and soft, subtle, and more,  
Echoes of music from a distant shore.  
Drumbeats, kettles, flutes that play,  
Veena’s notes that softly sway.

These sounds arise with no effort made,  
Anahata Nada, where silence is played.

But tread with care, this path is steep,  
Without a Guru, one should not leap.

For in the heart, where the mystic resides,  
Guidance is key as the energy glides.  
With the Guru's light, the journey is pure,  
Without, the seeker's fate is unsure.

## 10

Question:

What is Bhakti? How does it lead us in our quest of the ultimate truth?

## 11

Answer:

It's Bhakti that leads to truth's embrace,  
The journey's end, the sacred place.  
All practices, their final goal,  
To anchor Bhakti in the soul.

Unalloyed devotion, pure and bright,  
To God alone, the guiding light.  
The Narada Sutras, if you seek,  
Will show the path where love is meek.

It's not by birth, nor wealth, nor deed,  
But Bhakti's love that God will heed.

Through the heart's true, unwavering flame,  
God's presence answers, calls your name.

Position, rank, or earthly might,  
Can't move the One who dwells in light.  
But love, sincere, and free from guile,  
Will draw the Lord, mile after mile.

So cleave to Him with all your heart,  
In Bhakti's grace, you'll never part.  
For in this love, the truth you'll find,  
The key to God's eternal mind.

## 12

Question:

What is Brahma and Maya according Hindu philosophy?

## 13

Answer:

I do not answer according to any creed,  
For I know not of philosophies' need.  
I speak from knowledge and insight clear,  
From my own understanding, true and near.

In realms where wisdom's light unfolds,  
Brahma and Maya weave their roles,  
Two forms of one reality,  
In dance of cosmic unity.



Maya's veil, a grand display,  
Glorifies Brahma's timeless way,  
Brahma upholds the mystic stream,  
Through Maya's guise, He weaves the dream.

Without Maya, truth unseen,  
Brahma's light would fade between.  
Yet through this world of shifting veils,  
The Guru's form, the truth unveils.

The Guru, Brahma's living grace,  
In lotus feet, the divine embrace.  
I bow to Him, in reverence deep,  
To Guru Siddha Nath, my soul to keep.

In devotion pure, my heart does sing,  
To the Guru, eternal spring.  
For in His presence, truth is known,  
And Maya's illusion gently overthrown.

## **14**

Question:  
What is Chidambara Rahasyam?

## **15**

Answer:  
In every mosque, the truth you find,

Where formless Allah fills the mind,  
A presence vast, beyond all sight,  
In silent peace, profound delight.

In Chidambaram, the truth unfolds,  
Lord Shiva's form, in stillness holds,  
The formless God, the cosmic whole,  
Brahma, Allah, or the Supreme Soul.

A secret deep, with wisdom's guide,  
From Guru's grace, it's not denied,  
Once revealed, the secret's gone,  
In silence, truth shines on and on.

## 16

Question:

What is Dharma Megha Samadhi?

## 17

Answer:

In Dharma Megha Samadhi's light,  
The soul in truth and righteousness takes flight.  
Actions aligned with virtue's gentle sway,  
Become as natural as the break of day.

Knowledge and wisdom endlessly surround,  
A cloud of insight, forever profound.

Even when the mind may stray away,  
The downpour of wisdom will always stay.

Unceasing streams of sacred lore descend,  
In knowledge's embrace, there's no pretend.  
Actions now yield no fruits of Karmic binds,  
In Brahma's light, all doubts and fears unwind.

Perfect Yogi, in the *Atma*'s grace,  
Embodies truth in the eternal space.  
Sans Guru's grace and Divine, none can find  
This sublime state where all doubts unwind.

Thus, Dharma Megha Samadhi stands,  
A beacon bright in eternal lands.  
Where wisdom rains and Karma's chains unbind,  
In this divine cloud, true freedom you'll find.

## 18

Question:

What is the difference between a believer and an unbeliever?

## 19

Answer:

In essence deep, where truths entwine,  
No difference stirs, no clear design.  
The Soul resides in every heart,  
In believer's faith, in unbeliever's part.

In the dance where belief and unbelief meet,  
The believer and unbeliever's paths entwine discreet.  
Believer's truth needs unbelief's face,  
For recognition in this dualistic space.

Unbeliever's stance, though it seems to defy,  
Believes in unbelief, a mirror to imply.  
Both exist in a shadowed play,  
Where belief and unbelief shape the day.

Yet, beyond these forms, in unity's light,  
The Soul remains, pure and bright.  
Believer and unbeliever, in essence, are one,  
In the boundless truth where dualities run.

## 20

Question:

What is difference between Guru, Shikshak and Adhyapak?  
(Guru, trainer, and teacher)

## 21

Answer:

In the realm of knowledge, lamps gleam bright,  
Teachers and trainers, each a guiding light.  
Shikshak and Adhyapak, with their varied wattage,  
Illuminate paths with their wisdom and knowledge.

Yet the Guru, the sun in its boundless grace,

Dispels all darkness with a single embrace.  
In the Guru's glow, all lamps lose their sway,  
As the brilliance of the sun outshines their ray.

## 22

Question:  
What does mindfulness mean?

## 23

Answer:  
Control the mind that senses chase,  
And check your thoughts in every place.  
Be alert, let ego fall,  
Align with wisdom's ancient call.

Shun ignorance, heed conscience true,  
Practice these and mindfulness will ensue.  
A leader's role, to clearly see,  
Begins with mastering the mind's decree.

## 24

Question:  
What is meant by real peace?

## 25

Answer:  
Peace is preached, a grand façade,

In stories told, struggles are marred.  
Enlightened ones, their paths are fraught,  
Peace seems elusive, dearly sought.

At the Guru's lotus feet, peace is sought,  
Yet life's struggles can't be forgot.  
Rest in peace is claimed after death,  
But none return to share their breath.

Sita represents peace, though ensnared,  
In Ashoka's garden, where grief is spared.  
Ravana represents ego, holds her in sway,  
Peace weeps in non-grief, under ego's hold today.

## 26

Question:

What is necessary in order to know God?

## 27

Answer:

1. Ever-growing belief in God, so true,  
Shun blind beliefs and superstitions too.
2. Practice virtues, let them shine bright,  
Mercy, kindness, and honesty's light.  
Generosity, patience, love's embrace,  
Truthfulness, unselfishness—virtues to chase.

3. Avoid lust, anger, and greed's dark sway,  
Let ego and negativity fade away.
4. Control the senses, master the mind,  
In calmness and clarity, peace you'll find.
5. Speak the truth, serve with grace,  
Honor parents, elders, in every place.  
Be friendly to all, with heart so kind,  
In respect and love, true solace you'll find.
6. Earn your keep with honest hand,  
Carry out duties as you've planned.  
To family, society, and all with care,  
Fulfill responsibilities, be fair.
7. Follow the lives of devotees wise,  
In their footsteps, see the divine rise.
8. In Satsang, seek truth's bright flame,  
Associate with those who speak His name.
9. Avoid stealing, covetous desires,  
Attachment and harm, extinguish their fires.  
Be non-violent in thought, word, and deed,  
In purity, let your heart lead.
10. Not bound by wealth, beauty, or fame,  
Nor status, race, or social claim.

Detach from these, let ego dissolve,  
Practice virtues, let the truth evolve.

11. Practice Navatha Bhakti's way,  
In devotion's light, let your heart sway.

12. Serve the Guru with devotion and grace,  
Practice teachings, seek His embrace.

These practical truths make you see God,  
If not, call me false or a fake Yogi.  
For in the quest for God's embrace,  
These practices will bestow His grace.

## 28

Question:

What is real? How do we define something that is real without using our senses?

## 29

Answer:

The real is felt, beyond the mind,  
Not grasped by senses or by kind.  
Sweetness, truth—experiences known,  
Beyond mere words, in feeling shown.

## 30

Question:



What is Samprajnata Samadhi?

## 31

Answer:

1. Right Reasoning of Truth, a sharp mind's play,  
To grasp the essence in a logical way.  
The intellect seeks, with clear precision,  
To uncover reality through true decision.
2. Right Vision of Truth, where insight is found,  
A deeper seeing, where thoughts are unbound.  
Beyond the logic, in clarity's light,  
The truth reveals itself in pure sight.
3. Ecstasy rises, from reasoning's grace,  
Joy and bliss in the heart take their place.  
Aligned with truth, the soul is set free,  
In the dance of bliss, where the spirit can be.
4. The Ego remains, a subtle, soft glow,  
The 'I-am' awareness, refined and slow.  
A quiet self, in the truth it basks,  
On the path to transcendence, it quietly asks.

Note:

These truths, so subtle, need a guide to see,  
A qualified Guru, to set the seeker free.  
In his wisdom's light, the path is clear,  
To reach the heights of Samadhi, free from fear.

## 32

Question:

What is surrender, where does it lead?  
In life's journey, what does it feed?  
What are the walls that block our way,  
To the Guru's call, where we should stay?

## 33

Answer:

Surrender: A slave to the Master

Surrender means living like a slave,  
To the master, your thoughts, senses gave.  
A slave does nothing of his own accord,  
But moves and speaks at his master's word.  
He lives by the orders that he receives,  
And survives on what the master gives.

The Path to True Nature:

This is the way to conquer the mind,  
To leave the ego and senses behind.  
In surrender, the soul finds its way,  
To the true self, where Atma will stay.

Walls on the Path:

The senses and mind, logic and pride,  
Debates and arguments pull you aside.

The thought of 'I', 'my', and 'mine' persists,  
Obey not, and the true path is missed.

Pride in wealth, position, or fame,  
Chasing rewards instead of duty's claim.  
Without devotion or renunciation's grace,  
Truth, mercy, and humility lose their place.

Wrong discrimination leads you astray,  
And following fakes keeps the truth at bay.

These are the obstacles that stand in the way,  
Of surrendering fully, to find the true ray.

## 34

Question:

What is the best way to please Baba Guru Gorakhnath ji?

## 35

Answer:

There are many ways, but I share a few,  
From knowledge and experience, tried and true.  
Unless in truth and spirit you strive,  
You cannot reach Him, for in all hearts He lives.

### 1. Control the Senses and Mind

In the realm where senses stray,  
Bring your mind and senses to sway.

Mastery here is a sacred art,  
Guides you closer to the divine heart.

## **2. Practice Truth**

Truth must be in every thought,  
In every word and deed that's wrought.  
Live by truth in every way,  
It lights the path, a guiding ray.

## **3. See the Same Soul in All Beings**

In every soul, the same light shines,  
Beyond the forms, the essence aligns.  
See the divine in all you meet,  
In every heart, in every beat.

## **4. Maintain Equanimity**

In dualities, find your calm,  
Let not the highs or lows disarm.  
With balanced heart and steady gaze,  
You'll navigate life's shifting maze.

## **5. Lead a Truthful Life**

Earn your bread with honest hand,  
In truthful life, let virtues stand.  
With integrity as your guide,  
Walk the path where truth resides.

## **6. Cultivate Virtues**

Character, contentment, and renunciation,  
Non-attachment, unselfish dedication.

Mercy, humility, and patience, too,  
In these virtues, wisdom grew.

### **7. Practice Devotion**

To God's grace, let your heart incline,  
In devotion, the soul will shine.  
With every prayer and every song,  
In devotion, you belong.

### **8. Serve Key Figures**

Serve with love, your elders and saints,  
In their wisdom, find no complaints.  
Help the wise, the truthful, and pure,  
Their guidance is a sacred cure.

### **9. Obey Orders**

From parents, teachers, and those who guide,  
Obey their words with humble pride.  
In respect and adherence, show your grace,  
Follow their path, and find your place.

### **10. Practice Guru's Teachings**

Embrace the lessons that your Guru shares,  
In his wisdom, find your prayers.  
Practice deeply what is taught,  
In every lesson, truth is caught.

### **11. Serve the Guru**

To serve your Guru, true and clear,  
Is to honour Guru Gorakh Nath here.

In every act of love and care,  
You'll find Him guiding everywhere.

Behind the Guru, stands Guru Gorakh Nath,  
Guiding each disciple on the sacred path.  
Follow the orders, without a miss,  
This alone brings the highest bliss.

Pleased is He, the great Nath Yogi,  
When you obey, with heart so holy.  
He vows to come, to those who strive,  
In their pure devotion, truly alive.

If this be false, then call me so,  
A hypocrite or a Yogi low.  
But truth I speak, in faith I stand,  
Guru Gorakh Nath blesses those who follow the command.

## 36

Question:

What is the Dhyana Yoga?

## 37

Answer:

In thought, word, and deed, align with care,  
Guided by a Guru, wisdom rare.  
Let actions and speech reflect the light,  
Focusing on threefold deed is Dhyana Yoga's might.

## 38

Question:

What is the difference between a follower, a devotee and a disciple?

## 39

Answer:

A **follower** roams the path of those  
Whose wisdom shines from books or prose.  
From saints, celebrities, stars so bright,  
They gather teachings, seeking light.  
Their steps may wander, heart unsure,  
In pursuit of truth, they may endure.  
With varied depth and often guise,  
They seek the truth through others' eyes.

A **devotee** stands with fervent grace,  
In reverence, they find their place.  
To God or truth, they offer love,  
In form or formless, rise above.  
From ordinary to the rarest kind,  
In sacred practice, peace they find.  
When heart's devotion turns sincere,  
A follower's path becomes quite clear.

A **disciple** walks with steadfast guide,  
In the Guru's light, they deeply bide.  
With personal touch and sacred vow,  
They seek the path, the truth to know.

Through initiation, they are bound,  
In disciplined steps, their wisdom found.  
From devoted soul to guided quest,  
The Guru's teachings shape the best.

Thus, paths diverge from follower's tread,  
To devotee's deep love, and disciple's stead.  
In varied roles, each soul finds grace,  
On the journey towards a sacred place.

## 40

Question:

What is the difference between Advaita Vedanta,  
Dvaita Vedanta, and Vishistadvaita Vedanta?

## 41

Answer:

Through service to the Guru's light,  
The truth of seeing shines bright.  
In beholding, we come to know,  
The divine within and all below.

Dvaita Vedanta calls to view,  
The God or Goddess we hold true.

Advaita Vedanta shows the way,  
To behold the Self in the light of day..



In Vishishtadvaita's sacred grace,  
The world reveals a holy face.  
To behold the cosmos, wide and grand,  
As one's favorite God or Goddess, hand in hand.

There are two more: Dviatadvaita and Dvaitadvaita  
Vilakshana.

\*\*\*\*\*

## 42

Unless the questioner seeks the light,  
Let silence guard the hidden sight.  
In quietude, let the secrets rest,  
Till asked, silence is the best.

## 43

Unsolicited words, though well-intended,  
Find no ears, and go unbefriended.  
For wisdom shared without a call,  
Often drifts away, lost to all.

## 44

Unasked advice  
Turns a fool to vice,  
And he will do malice,  
Causing harmful device.

## 45

Question:

What is the difference between Ashtanga Yoga and Kriya Yoga?

## 46

Answer:

Ashtanga Yoga, eight limbs entwined,  
Unite with God, the ultimate design.  
The Patanjali's sutras, a guiding light,  
Chapter 2, Verse 29, shines with delight.

Yama's first limb, moral principles guide,  
Compassion, truth, and non-violence inside.  
Niyama's second, self-discipline and devotion too,  
Purification, study, and surrender, to see it through.

Asana's third, physical postures strong and still,  
Preparation for meditation, body and mind to fulfill.  
Pranayama's fourth, breath-control, life force to tame,  
Quiet the mind, and emotions, to reach the inner flame.

Pratyahara's fifth, senses withdrawn, inward to gaze,  
Quiet the external, to hear the inner ways.  
Dharana's sixth, concentration, focus to hold,  
Mindful awareness, like a river, to unfold.

Dhyana's seventh, meditation, deep and profound,  
Connection with the divine, heart and soul unbound.

Samadhi's eighth, union with God, the ultimate goal,  
Merging with the divine, the journey's final role.

Kriya Yoga, a part of Niyama's fold,  
The Patanjali's Yoga Sutras, Chapter 2, Verse 1, to behold.  
Penance, study, and surrender, the path to entwine,  
Fruits of work offered to the divine.

In the Ramayana Lord Rama told,  
And the Bhagavatam Canto 11, Chapter 27, it's retold,  
Kriya Yoga's devotion, young and old.  
Sage Patanjali compiled, with humility and grace,  
Oral teachings of predecessors, in a sacred space.

Breathing techniques, a part of the way,  
But union with God requires all eight to align each day.  
A comprehensive path, to unite body, mind, and soul,  
Ashtanga Yoga's wisdom, a journey to make whole.

Kriya Yoga, a sacred art,  
A part and parcel, never apart,  
Of Ashtanga's inner limbs, the Eightfold way,  
Guiding souls to the light of day.

Union with God, requires all eight to align,  
Sage Patanjali's wisdom, a comprehensive design.

## 47

Question:

What is the difference between Atma and Paramatma? Is there any similarities in Them? How do They get united?

## 48

Answer:

Similar is the sky in a pot,  
And the sky, vast a lot.  
Similar is the air outside,  
And of the air, vessel's inside.

Like water in a pot, submerged in the sea,  
Differs not from the ocean's vast decree.  
Like the illuminating lamp's light,  
Differs not from the sunlight.

Union of self with the Supreme,  
Through the Guru's grace, we dream.  
Humility, submission, and reverent care,  
Reveal the truth, the divine affair.

## 49

Question:

What is the difference between Dharma and Karma?

## 50

Answer:

Dharma, the path of righteousness, clear and bright,  
Guides us through the dark with its gentle light.

Karma, the dance of actions and deeds,  
Shapes our journey and sows the seeds.

In every choice, in every strife,  
Dharma stands as the essence of life.  
But to stray from Dharma's way,  
Is to embrace Adharma's dark sway.

Karma, in its forms diverse,  
From righteous acts to those perverse:  
Vikarma's wrongful deeds,  
Akarma's inaction, where duty recedes.

Nitya's daily, sacred chores,  
Naimittika's tasks from fate's own doors.  
Kamyā's desires in actions entwined,  
Nishkama's selfless deeds, so kind.

Read the scriptures, seek the wise,  
In their words, the truth lies.  
Through Dharma's path and Karma's play,  
We chart our course and find our way.

## 51

Question:

What does the heart feel and experience too,  
When Bhakti's perfection brings bliss so true?  
When the soul's only desire is to serve and adore,  
God and His devotees, forevermore?

## 52

Answer:

When Bhakti reaches its perfect height,  
God dwells within the heart's pure light.  
He follows the devotee wherever they tread,  
In every moment, in every word said.

Nothing is beyond this sacred grace,  
The world reflects His divine face.  
There's no difference between the self and the sphere,  
Time bows down, for perfection is near.

He is the living example, flawless and true,  
In His presence, all is seen anew.

The heart's desire is a quest so pure,  
In *Satsang*, it finds its true allure.  
It seeks the company of those who adore,  
Longing to serve and find more.

Methods to please God and His kin,  
Are the heart's pursuit, where true love begins.  
In this yearning to serve, to give, to be,  
The soul's bliss is found, eternally free.

## 53

Question:

What is the guy on the others side of the mirror breathing?

Mirrors show us the truth. What is truth on the other side of the mirror?

## 54

Answer:

What you deem as right may not be so,  
And what you call the opposite might not show.  
As long as you exist, so do I,  
The truth is light that fills the sky.

It shines in every corner, vast and bright,  
In some, it passes through pure light,  
In others, it reflects with varying gleam,  
And in some, it's absorbed, it seems.

All is light, in every hue,  
Truth's essence in all we do,  
A radiant glow that never fades,  
In every heart and every shade.

## 55

Question:

What is the greatest pleasure a human can experience?

## 56

Answer:

In realms of bliss where shadows fade,  
Sage Yajnavalkya's wisdom laid,

To King Janaka, truth revealed,  
The highest joy, to none concealed.

In mortal form, where pleasures reign,  
With health and wealth and worldly gain,  
A hundredfold this bliss would grow,  
To Manes' realm where spirits glow.

The Manes' joy, in time's embrace,  
A hundredfold ascends in grace,  
To Gandharvas, celestial art,  
Whose bliss exceeds with rhythmic heart.

From gods who act, their rites divine,  
A hundredfold their bliss will shine,  
To gods by birth, in Vedic lore,  
Where bliss transcends to sacred core.

In Prajapati's world, so grand,  
A hundredfold more bliss expands,  
To Brahma's realm, where the end of the Vedas is known,  
The highest bliss, the purest tone.

This bliss supreme, beyond all guise,  
In Brahma's realm, where spirit flies,  
A joy that none can ever tell,  
In unity with Truth, we dwell.



## 57

Question:

What is the meaning of “Satyam Shivam Sundaram”?

## 58

Answer:

In realms where Truth alone is known,  
Satyam reigns, the truth unshown,  
The Absolute, in essence pure,  
Divine Reality, steadfast, sure.

Auspicious is the form it takes,  
Shivam, where all goodness wakes,  
Lord Shiva’s grace, pure and bright,  
The source of all that’s true and right.

Sundaram, the Beauty vast,  
In this Divine, all beauties cast,  
The Ultimate in charm and grace,  
Reflects in every living face.

Yet none can grasp these truths so deep,  
Without a Guru’s guiding sweep,  
In service to the wise, we find,  
The path to truths of the divine.

## 59

Question:

What is the meaning of Shivam (not Satyam Shivam Sundaram)?

## 60

Answer:

In sacred verses, Lord Shiva speaks,  
Of “Shivam,” the truth that always seeks,  
To define His essence, pure and bright,  
The core of His Being, beyond all sight.

Not just auspicious, nor solely kind,  
But the essence of the divine, refined,  
In the Guru Gita’s hallowed text,  
Shivam is the truth, profound and next.

Four times He reemphasizes this word,  
A divine principle, in silence heard,  
Exclusive to Lord Shiva, this quality stands,  
A beacon of light in celestial lands.

The very Being of the Lord, it reveals,  
The essence of divinity, in truth it heals,  
Through every word, through every line,  
Shivam defines the divine design.

An object of grace, transcendent and high,  
The essence of Lord Shiva, the truth that won’t die,  
In Lord Shiva’s Being, this truth we find,  
Shivam, the core of the divine mind.

## 61

Question:

What is the perfect blessed New home ritual to live a happy and comfortable life?

## 62

Answer:

A perfect blessed new home!  
Is nowhere on the earth, but found within.  
In the heart, a home so pure,  
Where peace and joy forever endure.  
Not built of stone, nor wood, nor clay,  
But where the spirit finds its way.

The mind's the bath, where thoughts are clear,  
Purified from doubt and fear.  
The body, the fire where desires burn,  
In sacred flames, to ash they turn.

Lust and anger, greed and pride,  
In the inner fire, they all subside.  
The ghee, our actions, pure and true,  
Poured in the fire, to renew.

In this home, the heart's domain,  
No room for sorrow, fear, or pain.  
For here, the soul finds perfect rest,  
In this blessed space, forever blessed.

A home within, where light does shine,  
In every heart, a space divine.  
Enter this place, and you will find,  
A life of joy, both pure and kind.

## 63

Question:

What is the purpose of life?

## 64

Answer:

In life, we each have paths to tread,  
Some seek wealth, some seek to be fed,  
With power, fame, or worldly gain,  
Chasing pleasures, escaping pain.

For some, it's property or gold,  
A sense of worth, or stories told,  
Control of mind, desires fulfilled,  
In many hearts, ambition's instilled.

But sages of the ancient days,  
Chose truth as light to guide their ways,  
Seeking the Absolute, the Ultimate end,  
Where ego fades, and souls transcend.

Each soul is free to choose its course,  
Be it simple or with force,

To seek what life may hold in store,  
Or strive for Truth, forevermore.

## 65

Question:

What is the real meaning of capitalism? Does it represent only greed and money as pop culture says? If yes, isn't it evil?

## 66

Answer:

When ego, with greed entwined,  
Through the mind's lens, its force defined,  
The ism causes capitalism's birth,  
Where money outweighs human worth.

Not evil when the paths are just,  
In righteous means, we place our trust,  
But greed unchecked ignites the flame,  
Unrighteousness and sins proclaim.

Legal gains may still seem right,  
But when greed blinds the inner sight,  
Morality falters, shadows are cast,  
In virtue's light, we must hold fast.

## 67

Question:

What is the real meaning of Tathagata, according to Buddhist views?

## 68

Answer:

Tathagata signifies the one,  
Who's arrived at Tat, which means "That."  
He's reached the essence, pure and bright,  
In realms where deep truths come to light.

In Tat Tvam Asi, we find the key:  
"That Thou art," the Truth's decree.  
Not separate, but one and true,  
The self and cosmos in view.

So Tathagata reflects this state,  
Of unity and Truth innate.  
Both speak of realms where Truth aligns,  
In sacred silence, wisdom shines.

## 69

Question:

What is the significance of certificates and degrees in one's life?

## 70

Answer:

Certificates of life we gain,  
From birth's first cry to death's refrain.  
Proofs of truth, the world demands,  
In paper trails and formal hands.

A birth certificate starts the tale,  
A death one marks the final sail.  
From school to job, they pave the way,  
Yet, often, truth they seem to sway.

Duplicates, forgeries, and fakes,  
In the world where falsehood makes and breaks.  
Certifications, not always true,  
Yet, they lead us through and through.

Religious leaders, Gurus, and more,  
Without a papered credential store.  
Blindly followed, without a test,  
Their claims are trusted, no request.

Governments blind to the spiritual guise,  
Unable to see through deceptive lies.  
'Satyameva Jayate,' they proudly say,  
Yet, parrots speak it day by day.

So, in this world of proof and praise,  
Where truth and papers often blaze,  
Remember, in faith and truth's embrace,  
Critical minds will find their place.

## 71

Question:

What is the Swadhyaya movement?

## 72

I do not know much of the movement's way,  
Yet in Kriya's path, Swadhyaya holds sway,  
A gentle light that guides the quest,  
In self-study's art, the soul finds rest.

In Ashtanga's grace, where Niyamas gleam,  
Swadhyaya shines with a reflective beam,  
To look within at mind and heart,  
To learn oneself, to play one's part.

Reflect on actions, senses and more,  
On intellect, ego, and what they store,  
Through sacred texts and wisdom's glow,  
To mend the self and let divine love flow.

In Kriya's dance, where purity's cast,  
Swadhyaya's truth is free at last,  
A mirror to the soul's own need,  
To cleanse and grow, to plant the seed.

Embrace the path, let wisdom guide,  
In self-reflection, God resides,  
Through every thought and every deed,  
In Swadhyaya, the soul is freed.



## 73

Question:

What is the turiya consciousness state like?

## 74

Answer:

Turiya, the realm of pure delight,  
Guided by a Guru's light,  
Not one of the three states, it's true,  
But transcends them all in its view.

Knowledge, consciousness, bliss so bright,  
In Turiya, all is right,  
When ego fades, what remains so clear,  
Is the ultimate truth, ever near.

Absolute, eternal, pure and free,  
Turiya, the truth of all we see.  
An experience deep, beyond all thought,  
In its embrace, the soul is caught,  
The journey within, where wisdom lies,  
In Turiya, the soul truly flies.

## 75

Question:

What is Varna Sankara?

## 76

Answer:

In the Gita, where wisdom gleams,  
Arjuna's doubts in battle's scheme,  
He saw Varna Sankara, a term so deep,  
Yet knew not what its shadows keep.

Not cast or class, nor social bind,  
But a truth of a transcendent kind,  
Lord Sankara's essence, pure and bright,  
Beyond the caste, beyond the night.

Lord Krishna spoke, His words so clear,  
Yet hid the truth from Arjuna's ear,  
"Seek a Guru's grace, hold it dear,  
For Varna Sankara's light is near."

To grasp this truth, beyond the veils,  
One must tread where the self unveils,  
In the wisdom of a Sage's guide,  
The colors of the soul reside.

## 77

Question:

What is virtue and sin?

## 78

Answer:

In the realm of truth and grace,  
Where ancient sages' wisdom stays,  
Merit blooms where Dharma leads,  
Righteous paths sow virtuous seeds.

By truth's light and scriptural guide,  
One ascends with heart and mind allied,  
To realms where light and uplift gleam,  
In sacred teachings' holy beam.

Yet in the shadows, Adharma lies,  
Where unrighteous deeds and darkness rise,  
The demerit grows from straying ways,  
Pulling down from truth's bright rays.

Rejecting script and sage's plea,  
One's path turns dark, as one can see,  
With ignorance and fall from grace,  
Lost in shadows, out of place.

## 79

Question:

What's the difference between The Laughing Buddha and Gautama Buddha?

## 80

Answer:

All Buddhas shine with equal light,

Enlightened beings, in different sight.  
The same truth shared, in unique ways,  
Guiding us, through wisdom's gaze.

Three Jewels dear, their refuge true,  
Dharma, Buddha, Sangha, shining through.

Gautama's wisdom known so bright,  
Laughing Buddha laughs for his insight.  
He sees the ignorance, the blind lead the blind,  
People following imposters, leaving him behind.

For a Buddha can't claim, "I am Buddha, it's true!"  
He laughs at enlightenment's paradox too,  
So he renounces all, even the highest state,  
And laughs at himself, an ironic fate.

He renounces enlightenment's lofty throne,  
And laughs at himself, all alone.  
He makes others laugh, with a twinkle in sight,  
At the irony of his enlightened plight.

## 81

Question:

Why does the truth hurt the most?

## 82

Answer:

1. The hypocrite speaks, yet hears no call,  
Persuades the crowd but listens to none at all.
2. A guru they claim, though no guru they served,  
Guides the lost, though their own path is curved.
3. Accepting the service, none they provide,  
Claims to be selfless, but serves not beside.
4. Recites sacred texts, yet lacks the true state,  
Quotes from the scriptures, but doesn't translate.
5. Preaches renunciation, while pleasures they chase,  
Contradicts their own teachings, hides in disgrace.
6. Seeks money and charity, claims enlightenment's crown,  
Boasts of attainment, while begging for renown.
7. Speaks words of the wise, but practice is void,  
Repeats sage teachings, their actions destroyed.
8. Neglects family duties, from responsibilities flee,  
Claims spiritual heights, yet fails to see.
9. Proclaims divinity, a god or a muse,  
Claims godly status, but truth they abuse.
10. Says they're an incarnation, a deity reborn,  
Claims divine lineage, a tale often worn.

11. Reincarnation of saints, they boldly proclaim,  
A revered sage's guise, a dubious name.
12. Boasts of degrees, while enlightenment they declare,  
Pursues worldly titles, yet claims to be rare.
13. Wears saffron robes, asserts a divine right,  
Adorns sacred garb, but lacks inner light.
14. Self-styled titles, swami or sage,  
Bestows accolades on self, a deceptive stage.  
Or titles bestowed by followers, disciples, and crowd,  
Claims of greatness, both lofty and proud.

Truth hurts the most when shown to their face,  
For hypocrites' hearts are unfit to embrace.  
In the realm of truth, let seekers be wise,  
For the light of truth reveals all disguises.  
May truth illuminate and guide your way,  
In the light of wisdom, let your spirit stay.

## 83

Question:

When God said not to worship false idols, what "idols" was He referring to?

## 84

Answer:

## False Idols

1. Serving others' parents.  
In reverence misplaced, one might bow,  
To others' parents, neglecting their own vow.
2. Majority opinion over truth.  
When the crowd's voice drowns wisdom's call,  
Untruths are embraced, scriptural teachings fall.
3. Adoring non-virtuous women.  
To admire the unvirtuous, to faithlessness cling,  
Is to chase shadows where true virtues should sing.
4. Following non-disciple teachers.  
Guidance sought from those not truly wise,  
Leads the seeker astray, veiling truth's guise.
5. Worshipping societal idols.  
Icons raised by society's decree,  
Lack ancient wisdom, truth's purity.
6. Worshipping living men or women.  
To revere the living as gods, in error we stray,  
Divinity's essence in humans won't stay.
7. Statues over virtues.  
To honour mere statues, while virtues remain,  
Is to miss the true path, in idolatry's chain.

## 85

Question:

Where is the abode of God?

## 86

Answer:

In the heart's deepest sanctuary, God resides,  
A truth embraced by saints, where wisdom abides.  
Ancient sages and scriptures of old,  
Unanimously declare what we hold:

The heart is the undisputed, sacred home,  
Where the divine presence silently roams.  
Every scripture and sage, in timeless accord,  
Confirms that within, lies the abode of the Lord.

## 87

Question:

Which is first, self-help or helping others?

## 88

Answer:

Self-help comes first,  
Helping others next.  
If everyone helps themselves,  
No need to seek help from others' selves.  
For God helps those who help themselves.



## 89

Question:

Which is the absolutely unanswerable question?

## 90

Answer:

Nothing unanswerable exists, it's true.

For every question born, an answer shines through.

Relative reference, a bond they share,

Questions and answers, inseparable, beyond compare.

In absolute frame, they have no light.

They dance together, in plain sight.

You may think this question has no reply,

What is the answer that has no question to the sky?

## 91

Question:

Does devotion come from knowledge true,

Or does knowledge come from devotion anew?

## 92

Answer:

No knowledge without a Guru's grace,

Bookish learning is just a starting place.

Information for practice, a foundation laid,

But true understanding comes from heart and shade.

Devotion's fire ignites the mind,  
Guru's guidance lights the path to find.  
Practice and devotion, hand in hand,  
Lead to true knowledge, in a sacred land.

The combined grace of Guru and divine,  
Awakens knowledge, making it truly mine.  
Devotion grows as wisdom's light,  
Increases, shining through the night.

Practice leads to true knowledge's gate,  
Where contentment and peace create.  
In this state, the seeker finds rest,  
Ever satisfied, truly blessed.

The journey's end, where love resides,  
True knowledge and devotion, side by side.

## 93

Question:

Which prophet have lot of miracles than other prophets?

## 94

Answer:

Prophets, some with miracles in their hand,  
Yet all denounce them, making a stand.  
Miracles, they say, can hinder the quest,  
For truth lies beyond such outward display, not in the test.

Countless prophets, their lives spread wide,  
Miracles abound, but truth must be our guide.  
In each tale and story, it's clear to see,  
The path of truth shines far beyond mere mystery.

## 95

Question;

Which yoga mudras will make me spiritually powered?

## 96

Answer:

To seek the union, divine and true,  
Renounce the powers that obscure your view.  
Eight Mudras chart the sacred course,  
Each a step towards the divine source.

Mulani anchors deep within,  
Jalasri flows where secrets begin.  
Kheerni breathes the boundless sky,  
Khechari where the spirits fly.

Bhuchari grounds the energy's quest,  
Chachari guides where currents rest.  
Agochari in the unseen realm,  
Unmani where the mind's calm overwhelms.

Learn these rites beneath a Guru's care,  
To avoid the asylum's despair.

For without guidance, your mind may stray,  
Into shadows where the lost souls lay.

In the wisdom of the Guru's light,  
Find the path, avoid the plight.  
With proper guidance, peace you'll know,  
And avoid the asylum's woe.

## 97

Question:

Who am I? Can anybody tell me the exact meaning of this question?

## 98

Answer:

In the quest for truth, the search for 'I' begins,  
Not with words but through silent sins.  
Renounce the 'I,' the ego's claim,  
And find the truth within the divine flame.

The answer lies not in books or lore,  
But in the practice, at the core.  
Through thought, through word, and deeds aligned,  
The truth of self is intertwined.

Let go of 'I,' the ego's flight,  
And God will come into your sight.

With practice pure and faith held high,  
The veil of self will drift and fly.

In every act, in every creed,  
You are the truth of what you heed.  
What you practice shapes your being,  
In every act, your self is seen.

The moment 'I' is left behind,  
The divine truth is truly signed.

## 99

Question:

Who decided what good Karma is and what is bad Karma,  
society or God?

## 100

Answer:

1. Scriptures guide us with ancient lore,
2. Teachings of saints, wisdom they pour.
3. One's Guru, a beacon so bright,
4. Your Soul, the compass in the night.
5. Parents nurture, with love they mold,
6. Elders' counsel, wisdom of old.
7. Rulers enforce the laws we know,
8. Society shapes the way we grow.

There are many forces that lead the way,  
But God stays neutral, come what may.  
He does not sway or intervene,  
He only ensures the results are seen.  
Karma's balance, just and true,  
Rewards or debts, they come to you.

## 101

Question:

In Hindu mythology's ancient lore,  
Why Asuras are depicted dark, Devas white once more?  
Was it a political move by Aryan ancestors of old,  
Against native tribes, with stories yet untold?

## 102

Answer:

Foolish speculations, blind and wide,  
Identifying with bodies, they cannot hide,  
Their limited sight, unable to see,  
Beyond the physical, to Karma's decree.

Whose deeds are dark, Asuras they're named,  
Whose deeds are bright, Devas they're claimed,  
Not birth, but actions, that define the fate,  
Of those who walk, the spiritual state.

Prahlada, Vibhishana, Bali, shine so bright,  
Asuras, yet devotees, in heart and light,

Their Guru Shukracharya, guiding them on,  
Proving Karma's power, beyond birth's throne.

Let us look beyond, the physical disguise,  
And see the truth, in Karma's wise eyes,  
For it's our actions, that shape our way,  
Not birth, but deeds that seal our fate's day.

## 103

Question:

Why do we let religion divide and stray,  
When our true enemy is evil's sway?  
Why judge and separate, soul from soul,  
When our true selves are whole, beyond control?

## 104

Answer:

Beware the hypocrites, fools, and their crew,  
Who hide behind religion, with motives anew.  
They bring shame to the faithful, with actions so bold,  
And tarnish the teachings, with hearts turned to gold.

Their obsession with religion, a disguise so thin,  
Projected as devotion, but fooling only within.  
They deceive themselves, and their followers too,  
With a facade of piety, but emptiness shines through.

Develop discernment, and grow wise with each day,

To shun the pretenders, and drive the fools away.  
For true realization, comes from within, you see,  
And right discrimination, sets the heart free.

## 105

Question:

Why are women deemed of lower birth's stain,  
In ancient texts, a label that remains?  
In Bhagavad Gita's verse, a question arises anew,  
Chapter 9, verse 32, a clarification to pursue.  
Swami Prabhupada's words, a translation true,  
Reflecting the past, but what does it imbue?

## 106

Answer:

Translators' perspectives vary, shaped by their own sight.  
Experiences and understanding, influencing the light,  
They shed on ancient texts, a nuanced view to share,  
A different lens, a new insight, beyond compare.

In the Holy Gita, Swami Chinmayananda's words unfold,  
"Sinful birth" instead of "lower", a story to be told.  
Women, Vaishyas, Shudras, all can attain the Supreme Goal,  
A message of hope, beyond societal role.

Lord Krishna's advice, seek a Guru's guiding hand,  
Misinterpretations abound, in His words so grand.  
Confusion reigns, without a mentor's gentle lead,



A Guru's wisdom, the path to true understanding to read.

Adi Guru, Lord Dattatreya's words—a wisdom call,  
Like a bee that collects nectar from all  
Flowers smelling ill or well, big or small,  
The wise one collects the gist from all  
Books, whether good or bad, big or small,  
Discerning and open-minded—the wise one's path to enthrall.

Humility and guidance, keys to unlock the way,  
Beyond debates and arguments, a deeper truth to sway.  
Seek, and ye shall find, the essence of the divine,  
In the wisdom of the ages, a love that's truly mine.

## 107

Question:

Can peace elude the Muslim shore?  
A question asked, a concern in store.  
From Europe to America, a narrative's spun—  
Of conflict and strife, the story's begun.

But is it true for every single soul,  
Or just a few, who mislead the role?

## 108

Answer:

Hypocrites and fools, a masquerade they play,  
Claiming faith, but leading astray.

Their supporters, a worse plight,  
Enabling harm, in the dark of night.

Governments fail to protect and serve,  
Leaving citizens to anguish and deserve.  
Better leaders we must choose to stand,  
For justice and peace, in this troubled land.

Ignorance reigns in the guise of knowledge true—  
A dangerous path that leads us anew.  
To seek the truth and guidance from above  
Is the only way to find a labor of love.

In peace and wisdom, may we find our way,  
Through the darkness, to a brighter day.

*OM TAT SAT*

*Salutations to the shoes of Guru Siddha Nath*

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*The True Guru's Grace Has  
No End*

---

# Part Four

## **I AM THAT I AM NOT (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  
The 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**

Question:

A query arises, a concern to share,  
About Guruship, and the path that's fair.  
Guru Gobind Singh, a decision did make,  
Conferred Guruship on the Granth, for Sikhs' sake.

To compositions of predecessors, he did impart,  
Guruship to the scripture, a revolutionary start.  
From Guru Nanak, the lineage did flow,  
But Guru Gobind Singh, to the Granth, did bestow.

Isn't this reverse, a paradox to see,  
Guruship flowing back, in a new spree?  
How does this work, in the Sikh tradition true,  
A query that seeks, an answer anew.

**2**

Answer:

A question lingers, a mystery to share,  
Why Guru Gobind Singh chose the Granth with care.  
Perhaps no worthy disciple in sight,  
Or a secret successor, hidden from light.

Maybe power struggles, he sought to prevent,

Observing Islam's strife after Mohammad's ascent.  
By declaring the Granth, his final intent,  
He aimed to avoid discord and dissent.

Or divine guidance, from his Guru above,  
Led him to end the human lineage of love.  
Personal discernment, he left to our fate,  
To seek guidance from the Granth or a living Guru's state.

But irony whispers, the Granth's subtle might,  
Encourages seeking, a living Guru's light.  
Mysterious ways, of Gurus and disciples true,  
Beyond human grasp, their wisdom shines through.

Humility whispers, to question not the past,  
But learn from the present, and forever last.

### 3

Question:

Hastamalaka, absorbed in the Brahma's light,  
Why seek a Guru, when he already had insight?  
With realization deep, and understanding true,  
Why need a master, to see him through?

### 4

Answer:

In the pursuit of truth, a Guru's guidance is vital,

Even with deep insight, spiritual growth can be idle.  
Knowledge alone, though profound and clear,  
Requires a Guru's touch for its full frontier.

In worldly realms, credentials are a must,  
A self-taught healer, without validation, may not be just.  
No license or recognition, no right to heal,  
In spirituality too, a Guru's grace must be real.

Hastamalaka, had this insight, sought Adi Shankar's light,  
For Brahma's secrets remain hidden from self-proclaimed sight.

Sages, saints, and incarnations, all served their Gurus true,  
Lord Rama, Lord Krishna, their guidance shining through.

Foolish are those who rush to uninitiated guides,  
Self-proclaimed Gurus, leading followers to darker tides.  
Enlightenment without a Guru, a claim so bold,  
Yet, sans teacher, even science cannot be told.

Beware of those who claim enlightenment on their own,  
Without a Guru, such claims are merely overblown.  
Science and truth, even in knowledge's vast sea,  
Require a teacher's grace to unlock what's meant to be.

Nescience is all that one can know alone,  
A Guru's grace, the final goal, to call one's own.  
Humility and guidance, the path to truth we find,  
A Guru's wisdom, the key to leave ignorance behind.

## 5

Question:

Why does Lord Krishna say, in the Gita's light,  
The personal devotees are better  
Yogis than Impersonal devotees?

## 6

Bhagavad Gita, Chapter 12, Verse 5.  
Greater is their trouble, whose minds are set  
On the 'Unmanifest'; for the target,  
The 'Unmanifest' is hard to breach,  
For those embodied, it's hard to reach.

## 7

Answer:

Lord Krishna's words, a wisdom to share,  
Both paths lead to Him, but troubles await there.  
The impersonal road, a harder test,  
For embodied souls, to find eternal rest.

Conquering the mind, a daunting task,  
Single-pointed focus, a challenge to ask.  
Practices abound, to tame the mind's might,  
But impersonal worship, a more arduous fight.

The world bears witness, to the struggles and strife,  
Of those who worship, the impersonal life.  
Lord Krishna's words, a wisdom to share,



The personal path, a gentler journey to spare.

## 8

Question:

Why did Lord Buddha reject the Vedas?

## 9

Answer:

The Vedas declared, before Buddha's prime,  
"Neti, neti," they said, truth transcends time.  
Buddha followed this lead, with a gentle grace,  
Embracing the unknown, in a sacred space.

## 10

Question:

Why did high scholarly minds of the past  
Critique the scriptures that would last?  
Ramayana's tales and Rama's great name  
Were questioned by intellectuals of fame.

## 11

Answer:

Scholarship and intellect, mere mental play  
Cannot grasp the truth, in a practical way,  
Beyond reasoning and logic's mighty sway,  
Lies the truth, in experience, each day.

For truth is a practice, a journey to take,  
Not just a concept, for the mind to make.  
A path unwinding, to the unknown;  
Fools follow the one who has followed none.

## 12

Question:

Buddha, enlightened, free from desire,  
Why not return to his wife and son's fire?  
Liberation found, within his soul,  
Did his heart not yearn for family's role?

## 13

Answer:

Beyond our grasp, an enlightened mind,  
Works in ways that cannot be defined.  
Renunciations, he cannot undo;  
Embracing vomit is not for him to chew.

Transcended attachments, desires too,  
Moved beyond to a higher view.  
Universal compassion, his heart's guide,  
The world as family, all beings inside.

No longer swayed by personal ties,  
He perceives with the universe's eyes.  
All as his children, dear and near,  
Guiding all with love sincere.

## 14

Question:

Why do Aghoris consume marijuana at some holy shrines?  
How is it linked with spirituality? How do they define  
spirituality, and what practices have they found useful to get  
there?

## 15

Answer:

Some seekers, including Aghoris and other mystics too,  
Embark on a journey with ganja, wine, or bhang anew.  
To explore their spirituality, and the depths they adore,  
Seeking truth, and the soul's eternal score.

Reasons vary, but the goal's the same:

To test the soul's strength, and proclaim its name.

To control the mind, even when altered,

Proving the soul's supremacy, unscathed and unmarred.

Or to show that nature's products shouldn't be despised,

Embracing all, without judgment, none to be compromised.

Perhaps to demonstrate that fault lies in the mind,

Not in the substances, left behind.

Or already intoxicated with truth's divine,

They prove that external intoxicants cannot redefine.

Some intentionally take the prohibited path,

To deter others, and incite a new wrath.

Their spirituality's fire burns bright and bold,  
Untouched by external substances, young or old.  
Guiding them forward, through life's joys and fears,  
To the ultimate truth, through laughter and tears.

## 16

Question:

Why do Hindus worship stone images and idols?

## 17

Answer:

In Hinduism, diverse paths converge,  
Form-based worship, a starting emerge.  
Formless devotion, another way,  
Nirguna, nirakara, night and day.

Beyond form and formless, some ascend,  
Transcending both, a spiritual trend.  
Others reach for what lies beyond three,  
A realm where distinctions fade, like a sea.

Some find solace in no worship at all,  
Self-realization, their spiritual call.  
Hinduism's inclusivity shines so bright,  
Embracing all paths, a beacon in sight.

## 18

Question:

Why do many Indian people believe in Babas and go to them?

## 19

Answer:

In search of truth, we're told to roam,  
Seek a Guru, saint, or sage to call home.  
For God is pleased when we serve with grace,  
His devotees, the Babas, in a sacred space.

Some seek solace from life's troubled sea,  
Guidance and peace, a calm destiny.  
Others follow, unaware, yet still they stride,  
In the footsteps of those who walk with pride.

Some come to witness miracles unfold,  
A glimpse of the divine, a story to be told.  
While others seek to heal their deepest pain,  
Or fulfill desires, and ease life's strain.

Knowledge seekers find a willing ear,  
In Babas' wisdom, a path to clear.  
And when rulers follow, people take note,  
Emulating leaders, a cultural quote.

## 20

Question:

Why do gurus, rich and renowned,  
Enjoy luxuries, without a bound?

Denouncing wealth, a spiritual creed,  
Yet they embrace it, in every deed.

## 21

Answer:

Don't envy the gurus, rich and renowned,  
Their wealth comes from devotees, freely found.  
No coercion, just love and devotion true,  
A cultural tradition, forever shining through.

Ministers offer land, governments support their way,  
Followers give willingly, come what may.  
Schools and colleges rise, knowledge is shared,  
Gurus' teachings spread, hearts and minds are bared.

Lord Shiva's words in the Guru Gita, a guiding light,  
Disciples' duty to give, day and night.  
If they donate, gurus will enjoy and thrive,  
Leading a life of luxury, yet still alive.

Appreciate the devotion, the service so fine,  
Don't envy the gurus, their wealth is divine.  
First, serve and learn, gain wisdom's sight,  
Then question their actions, with a heart full of light.

## 22

Question:

Why does our education system not see,

The necessity of knowing the working state of mind in me?  
Why doesn't it recognize, the need to explore,  
The inner workings of students, evermore?

## 23

Answer:

Flawed foundations, a system awry,  
Rulers and teachers, with minds gone dry.  
No self-awareness, a hollow frame,  
How can they guide, when lost in their own game?

Ancient sages mocked, with words so bright,  
"A scholar's facade, without inner light."  
A donkey's burden, sandalwood in vain,  
No wisdom gained, just a superficial gain.

Universities and schools, a false pretense,  
Fostering ignorance, without making amends.  
Diversity and wisdom, lost in the haze,  
A system broken, in need of new ways.

Truth revealed, and they turn against thee,  
Resisting change, in a world that needs to be free.  
But still we must speak, and shine a light,  
On the flaws of the system, and ignite.

## 24

Question:

Why do scientists and theologians always criticize each other?

## 25

Answer:

Intelligent minds, yet wisdom lacks.  
Stubborn in their ways, no room for facts.  
Name and fame, their driving force.  
Truth takes a backseat, of course.

Scientists probe the world outside,  
But spirit and God, they cannot hide.  
Beyond their scope, a mystery remains,  
Unexplored, yet still, they sustain.

Theologians weave theories and creeds,  
Some practice, but truth, they don't achieve.  
Ultimate truth, a distant goal,  
Elusive, yet, they lose control.

Arguments ensue, a battle of might,  
Each side aiming to prove the other in flight.  
Falsehoods claimed, and truths disowned,  
In this duel, wisdom is overthrown.

Ego stands tall, a barrier strong,  
Truth's realization, where does it belong?  
Scientists reject, theologians accept,  
But practice to overcome, they neglect.



Practice, not words, the path unfolds,  
Thought, word, and deed, young and old.  
Speculation, discussion, a stagnant pool,  
Progress comes from practice, no fool's rule.

Advancement beckons, leave ego behind,  
Seek truth, and wisdom, you will find.  
Accepting ego's presence, the first step true,  
Then, and only then, can wisdom shine through.

## 26

Question:

In Vietnam's temples, a sight to see,  
Buddha's depiction, a gesture unique to me,  
One finger pointing above, a symbol so fine,  
What truth does it hold, what wisdom divine?

## 27

Answer:

In Vietnam's temples, where Buddha's hand does rise,  
With one finger pointing toward the skies,  
It conveys a profound, sacred lore:  
A message of guidance and truth to explore.

The index finger, directed above,  
Speaks of the Guru, symbolizing love.  
It signifies a higher truth, divinely aligned,  
A gesture of respect, to the One who's refined.

Buddha points to the transcendent realm,  
Acknowledging a guide at the spiritual helm.  
A reminder that even in his serene grace,  
There is a Master who lights the sacred space.

Seek refuge in the one who knows,  
The truth beyond the written rows.  
Guru Nanak, Shirdi Sai, and more,  
Point to the same truth, ever in store.

Lord Krishna's discus protects with might,  
The true Guru, shining with inner light.  
A safeguard from the world's despair,  
Guiding us to truth, beyond compare.

The finger points, a gesture so fine,  
To the one who can lead us to divine.  
A living Buddha, a Master true,  
The path to truth, for me and you.

## 28

Question:

In the Devi Bhagavatam's sacred page,  
A declaration echoes, a truth to engage,  
Devi speaks forth, with authority grand,  
"I'm the owner of this universe, I'm the absolute reality's  
stand."

Why does She say this, with conviction so strong?

What truth does She convey, where does She belong?  
Enlighten me of the verses in the chapter 4.

## 29

Answer:

In every Purana, a declaration's made,  
The presiding Deity speaks, with a unified shade,  
"I'm the owner of this universe, I'm the absolute reality's  
stand,"  
Echoing the same truth, across this sacred land.

From Lord Vishnu to Mother Devi, they all proclaim,  
Their sovereignty and power, in a unified frame,  
The same message resonates, throughout the ages told,  
A testament to the ultimate truth, forever to hold.

In the Puranas' sacred pages, a truth is told,  
By Veda Vyasa, sage of old,  
Across eighteen scriptures, a message clear,  
Deities echo, "Seek a Guru, dear."

From Lord Vishnu to Mother Devi, they all proclaim,  
"Find a Guru, and know the ultimate name,"  
Their favoured devotees, they advise with care,  
"Go to a Guru, and dispel your ignorance there."

A consistent theme shines throughout the ages,  
Guru-disciple bond, the path to divine stages,  
Transcending sects and individual might,

Seeking guidance, the only way to true light.

Veda Vyasa's wisdom weaves this consistent thread,  
Across the Puranas, a unified message is spread,  
Guiding seekers to the ultimate reality's shore,  
Through the Guru's guidance, forever more.

Confusion reigns until we surrender with grace,  
To a qualified Guru, and learn from their embrace,  
Veda Vyasa's wisdom echoes through the ages,  
"Find a Guru, and turn the pages."

From ignorance and doubt to knowledge and truth,  
With every step, may seekers find their youth,  
In the Guru's guidance, may they find their way,  
To the absolute reality, shining brighter each day.

### **30**

Question: Why does Hinduism have 36 crore (360 million) gods but other religions worship a limited number of gods?

### **31**

Answer:

In Hinduism's embrace, a freedom reigns.  
To choose one's deity, and worship's refrains,  
Guided by scriptures, Gurus, and elders wise,  
Parents, saints, and sages, with loving eyes.

No dogma's chains, no forced beliefs to bind;  
Spirituality's journey, for each heart and mind.  
Blind faith and superstition, cast aside,  
As individuals seek, their own path to abide.

Some Hindus worship Jesus, Allah, or Buddha too,  
Embracing diverse paths, with a heart that's true.  
Respecting choices, and temperaments unique,  
Celebrating individuality, with a spirit meek.

Many minds, many paths, yet unity prevails,  
In Hinduism's inclusive, and loving gales.  
No imposition of one's beliefs on another,  
Just a gentle guidance, like a mother.

With devotion, not obsession, they walk the way,  
Faith's pure flame burns bright, come what may.  
No coercion, no force, just a loving hand,  
Guiding seekers to the divine land.

This freedom's ancient, beyond history's scope,  
Fostering creativity, and spiritual hope.  
Producing saints, sages, and seers of old,  
Like Buddha, Nanak, Kabir, and Tulsi, stories untold.

Mahavira's wisdom, and many more besides,  
Hinduism's rich tapestry, where diverse threads reside.  
A religion of freedom, where love shines bright,  
Guiding seekers through the darkness of night.

## 32

Question:

Why enlightenment is only talked of in terms of Buddhism?  
Don't other religions emphasize enlightenment?

## 33

Answer:

In the realm of spirit, where truth resides,  
Lies a tapestry of terms, side by side.  
Enlightenment, Awakening, Nirvana's gate,  
Realization's spark, ignites the soul's state.

Sunya's void, Liberation's call,  
Moksha, Mukti, Freedom, standing tall.  
Heaven's bliss, Jeevan Mukti's release,  
Liberty, Deliverance, from worldly peace.

Infinite Knowledge, Emancipation's might,  
Abode of Brahma, Kingdom of God's light.  
Paradise found, drinking Nectar's sweet,  
Ambrosia's gift, Sachidananda's treat.

Parama Pada's supreme state, Sthitaprajna's way,  
Vaikuntha's gates, Kailash's peak, each day.  
Kaivalyam's isolation, Turiya's fourth state,  
Dharma Megha's cloud, virtue's elate.

Abode of Vishnu, Milky Ocean's shore,  
Other bank of the world, forever more.

Union of Shiva and Shakti, Samadhi's calm,  
Union of Brahma and Maya, balm.

Union of Spirit and Mother Nature's embrace,  
A dance of harmony, in a sacred space.  
Where the heartbeat of the earth, resonates with the soul,  
And the rhythm of life, makes us whole.

Divya Drishti's vision, third eye's sight,  
Gnosis, Self-realization, shining bright.  
Kevala Jnana, Fana and Baqa's fire,  
Burning away, the heart's darkest desire.

These synonyms of truth, a poem do make,  
A tapestry rich, for the soul's sake.  
Each term a thread, in the fabric of light,  
Guiding us home, through the darkest night.

## 34

Question:

Why do Hindus worship gowmata (cow-mother)?

## 35

Answer:

A question so pertinent, it sparks insight true,  
Even Muslims honour the nursing woman, as mother anew.  
Ancient Indian saints and sages, took reverence a step ahead,  
Venerating the cow as Mother, for her milk, a nourishing

thread.

In times of old, cow's milk was a sustenance for all,  
People revered her as Mother, for her gift, standing tall.  
In every scripture, Mother is revered as divine,  
"Mathru Devo Bhava" - Treat mother as God, a love so  
sublime.

Thus, the cow is worshipped as Gowmata, a mother so dear,  
A symbol of nourishment, and selfless love, always near.  
If we shut our eyes to this truth, the sun shines still,  
A reminder of wisdom that love and reverence fulfill.

## 36

Question:

Why in India worship places of all religions use loud speakers  
and disturb others by praying in mike? Can't they pray  
silently?

## 37

Answer:

A competition loud, among them all,  
To outdo each other in a spiritual call.  
They seek to show their devotion so bright,  
But in the noise, is God's presence in sight?

In the clamour of loud calls, they strive to show,  
Their obsession's true light in a noisy glow.



But is it for God's ears or the crowd's delight,  
That they amplify prayers into the night?

They think Him deaf to whispers so fine,  
And use loudspeakers to make their prayers divine.  
But does He need such amplification loud?  
Or is it for show, to draw a crowd?

In hope that He'll hear their voices so clear,  
They use the microphone year after year.  
But silence is golden, and whispers so sweet,  
May reach His heart where love and peace meet.

Do they forget the gentle whisper sincere,  
Can reach the Divine more than the loud cheer?  
For in quietude's embrace, where love can reside,  
The deepest prayers are often softly confided.

## 38

Question:

Why does Indian culture maintain a distance from SC and ST people?

## 39

Answer:

In Indian culture, a soul unites,  
A truth profound, beyond caste's sights.  
You saw but one side, flawed and torn,

Practiced by hypocrites, fools, and their scorn.

But wise saints and sages, shining so bright,  
Upholding truth as their guiding light.  
"Learn from a Guru," they stress and say,  
For bookish knowledge is but ignorance's way.

Valmiki, an outcaste, the first poet true,  
Rai Das, Kabir Das—Lord Krishna's devotees through and through.  
Veda Vyasa's birth, a story we all know,  
Guhu and Sabari, in Lord Rama's love did glow.

God's favor knows no bounds—no caste, no creed,  
Only truth in thought, word, and deed.  
You missed the truth in your understanding narrow,  
For neither God nor saints shot discrimination's arrow.

Countless examples, past and future bright,  
Indian culture's essence—a beacon of light.

## 40

Question:

Why is democracy a stumbling block in the development of India?

## 41

Answer:

In democracy's realm, where the majority holds sway,  
Truth often suffers, lost in disarray.  
For few wise souls know truth's pure light,  
While selfish interests guide the majority's sight.

Blind acceptance reigns, a flock's blind lead,  
The law of sheep, where wisdom's left to bleed.  
Majority's opinion, often flawed and wide,  
Becomes the truth, and minorities divide.

Satyameva Jayate, a mantra oft-repeated,  
Yet truth's essence lost, as untruth's seated.  
Conditioned minds, in majority's sway,  
Judge others wrongly, night and day.

Right discrimination, a virtue rare,  
True development hindered, with no one to care.  
Nations witness, majority's destructive might,  
Minorities trampled, in endless night.

A wise majority, a phenomenon so rare,  
Almost never happens, beyond hope and prayer.  
Balance majority rule, with truth's pure art,  
Educate, discern, and seek the truth's pure heart.

## 42

Question:

Why is Pashupatinath Temple still considered  
The guardian deity of Nepal, though secular?

Despite laws that govern, a nation so free,  
Why remains Lord Shiva, a sacred legacy?

## 43

Answer:

Lord Pasupati Nath, the Lord of beasts,  
Rules us all, regardless of our creeds.  
People, secular or religious, or communist too,  
Are but animals, without realization, anew.

He dwells in the temple of the heart,  
The Presiding Deity, a universal part.  
No matter the nation, He guides us all,  
Lord Pashupati Nath stands tall.

## 44

Question:

Why Radha-Krishna's love shines so bright,  
Widely worshiped, a guiding light?  
While Krishna-Rukmini's bond is true,  
Why does Radha's love forever shine through?

## 45

Answer:

Rukmini's love was bound by duty's tie,  
Radha's love, unselfish, touched the sky.  
She renounced all, for truth's sake alone,  
Her love for Lord Krishna, forever to atone.

Even Lord Krishna sought refuge in her grace,  
Applied dust from her feet to ease His headache's pace.  
A love so pure, it healed the divine,  
Radha's love, forever sublime.

## 46

Question:

Why is birth as human on Prithvi Lok better than birth in Patal Lok?

## 47

Answer:

Wise ones say, with knowing gaze,  
"Human birth, in three worlds' ways,  
Is supreme, a treasured fate,  
Even gods aspire to participate.

For only humans can know the key,  
To liberate the soul, wild and free,  
A gift divine, that's theirs alone,  
Human birth, the highest throne."

## 48

Question:

Why pregnant women in India will not visit Temples?

## 49

Answer:

In days of old, when temples were far,  
Visiting them meant physical scar,  
Climbing steps, walking long and wide,  
Fasting and rituals, side by side.

Elders wise, with care and might,  
Advised pregnant women to avoid the sight,  
Not due to superstition or fear,  
But to protect the mother, and the child so dear.

But how to explain, to minds untaught,  
The reasons behind, this guidance brought?  
So a custom was born, a simple decree,  
To keep them safe, in ignorance's sea.

Not visiting temples, a rule to abide,  
A safeguard for health, where knowledge couldn't reside,  
But now we question, with educated mind,  
And forgot the wisdom, left behind.

Let's understand the context of old,  
And respect the customs, worth more than gold,  
For in their prudence, lies a gentle care,  
For the well-being of mothers, and their children to share.

## 50

Question:

Why is religion and unity in our country two different things now, compared to time when Chanakya was there?

## 51

Answer:

In India's landscape, a disconnect we see,  
Between religion and unity, a chasm wide and free.  
Leaders selfish, hungry for power and might,  
No truth in them, only a lust for sight.

Secular values taught, but far from the heart,  
Money's the deity, a false work of art.  
Icons of society, driven by lust and greed,  
Anger and darkness, their souls do feed.

Rulers blind to truth, with eyes closed tight,  
Like king; like people, a reflective sight.  
Priests and leaders, a mutual display,  
But where's the wisdom, the spiritual way?

Religion's become a decoration, a show,  
No practice of teachings, only a hollow glow.  
Saints' wisdom forgotten, lost in the fray,  
A nation's soul searching, night and day.

Let's revive the values, the leadership true,  
And bridge the gap, between me and you.  
For unity and religion, to entwine as one,  
A harmonious India, beneath the radiant sun.

## 52

Question:

Would Muslims revere Rama and Krishna,  
With all the great attributes they have and are discussed,  
But do not worship them as a god,  
Or pray to them as a god ought to be prayed to?

## 53

Answer:

True devotees of God, don't seek worship's might,  
Lords Rama, Krishna, Mohammed, pointed to God's light.  
Their status remains, unchanged and true,  
Regardless of praise or abuse, shines through.

Guidance from a Pir, Murshid, or Guru, helps us find,  
Seeking God, not worshiping men, heart and mind.  
Their truth transcends, our mortal sight,  
Seek God, not men, in pure delight.

## 54

Question:

Why are women barred from Shani's Shinganapur shrine,  
Restricted from entering, a discriminatory sign?  
Men offer oil, with reverence true,  
But women are kept out, what is the reason anew?



## 55

Answer:

Tradition, elders' views, and customs too,  
Can't justify restrictions, old and new.  
Saints and sages see the truth so bright,  
All souls are equal, in God's pure light.

The same soul dwells in woman and man,  
Devotion's the path, to God's holy plan.  
Mind and senses hinder, not a woman's way,  
To reach the divine, come what may.

Restrictions can't stop the wise and true,  
From meeting God, in spirit anew.  
Visiting temples, no guarantee to heaven,  
Virtue and truth, the heart must be given.

In the heart's depths, God's presence shines,  
Not bound by gender, or physical shrines.  
Wisdom and truth, for all to behold,  
In the soul's essence, young and old.

## 56

Question:

In temples, gods face east with grace,  
Towards sunrise, a sacred space.  
But Shani stands apart, a unique sight,  
Facing west or northwest, in cosmic light.  
Why this difference, a reason to share,

For Shani's orientation, beyond compare?

## 57

Answer:

In temples, gods face east, a common sight.  
But some defy this rule, with different light.  
Like Lord Dakshinamurthi, facing south with grace,  
Each direction has its own sacred space.

Facing west, worshippers seek wealth's gain.  
Deity faces east, to sunrise's reign.  
Most seek temples for wishes to unfold,  
Wealth and desires, a story oft told.

Yet, mantra and tantra scriptures reveal,  
A deeper truth, beyond material zeal.  
West brings wealth, but Shani's worship seeks,  
Spiritual light, and Karma's unique speaks.

Name, fame, land, and more, each direction gives,  
A specific boon, as the scriptures live.  
Ask a priest, or read the ancient texts with care,  
To unlock the secrets, hidden with precision and flair.

## 58

Question:

Why is only Hare Krishna Mantra called as Maha Mantra?  
If Maha means great, couldn't other mantras (Gayatri,

Panchakshara or Shakti mantra) be Maha mantra?

## 59

Answer:

A Guru's mantra, pure and true,  
Maha Mantra, passed down anew.  
Hare Krishna, popular and wide,  
Received from Gurus, side by side.

All mantras shine with special might,  
No Guru? Choose one that resonates, day and night.  
Spirituality's personal, free and bright,  
Follow your conviction, with all your light.

Respect all paths, traditions so grand,  
Diverse and rich, in this spiritual land.  
Free will and self-conviction, guide you home,  
In the realm of spirituality, where love does roam.

## 60

Question:

Why is ISKCON misleading people by manipulating the Puranas?

## 61

Answer:

Fools alone can be misled, it's true;  
The wise see through with a discerning view.

Don't like the translations? Simply set aside—  
No force to accept; let your heart be your guide.

If manipulation's suspected, don't you fret;  
Lord Krishna's watchful eye will not forget.  
Trust in His guidance, His divine design—  
Truth will prevail, and all will be aligned.

## 62

Question:

Why is home learning important?

## 63

Answer:

Because mother and father are the first Gurus.

## 64

Question:

Why do Muslims say that Islam is peaceful when it's  
actually the most dangerous religion for mankind? Why  
don't they admit the problems?

## 65

Answer:

The problem lies not with Islam's creed,  
Nor with Muhammad, its prophet's deed.  
But with fools and hypocrites who stray,

Exploiting teachings for selfish sway.

Their sycophants, a chorus, echo and amplify,  
Distorting truth, and causing harm to fly.  
And then there are those who blame with ease,  
Muhammad and Allah for the hypocrites' disease.

## 66

Question:

Why are people turning selfish?

## 67

Answer:

Greed's insatiable hunger leads the way,  
Fueling selfishness that grows each day.  
Fear of loss, a powerful driving force,  
Pushes individuals to prioritize, of course.

Education's focus on fierce competition,  
Promotes survival of the fittest, a selfish ambition.  
Hypocritical teachings serve as a misleading guide,  
Shifting values toward a selfish tide.

Selfish leaders wield a toxic influence,  
Their followers, young and old, mirror this nuisance.  
Untruth and Adharma plant a poisonous seed,  
In hearts where selfishness takes the lead.

Ignorance and nescience create a shroud so dark,  
Hiding empathy, igniting a selfish spark.  
Yet, recognizing these factors grand,  
Can help us cultivate a more selfless land.

## 68

Question:

Why are people these days materialistic and not value centered?

## 69

Answer:

The senses beckon, easy to sway,  
Lured by pleasure, night and day.  
The mind, a wanderer, hard to tame,  
Distracted by desires, it's easy to blame.

We choose the path of least resistance,  
Opting for ease, missing the essence.  
Short-term gains with long-term strife,  
Materialism's trap—an unfulfilled life.

But self-awareness can be our guide,  
Mindfulness and discipline, side by side.  
Cultivating values, deep and true,  
A life of purpose, shining through.

## 70

Question:

Why are some people mocking our Jesus?

## 71

Answer:

It's not about a place or a deity alone,  
But a common trait, where some devotees have grown,  
To uphold their own, while mocking others' might,  
Blindly led, without wisdom's guiding light.

Their actions don't affect the deities they scorn,  
But reveal the hypocrisy that's born,  
From misguided leaders, who have not experienced truth,  
Leaving followers to stumble, lost in youth.

Don't worry, don't fret, for it's not worth your while,  
See it as a test, of your faith's gentle smile,  
Practice your devotion, pure and strong,  
And don't stoop to their level, where love and wisdom go wrong.

## 72

Question:

Why are Hindu Dalits the most persecuted people in the world?

## 73

Answer:

Don't spread biased *nigura*-views, limited by senses and mind,

For truth lies beyond, leaving hypocrisy behind.

You saw only a narrow side of Hinduism's face,

Missed the saints and sages who uphold a higher place.

Valmiki, a poet sage, born an outcaste, yet divine,

Rai Das, Kabir Das, and Veda Vyasa, all shine.

Their birth didn't limit their devotion and might,

For God sees the heart, not the caste or birth's light.

Rama's devotees, Guhu and Sabari, a boatman and a mother true,

Show that faith transcends all boundaries, old and new.

God's favour isn't bound by human constructs so grand,

But by the practice of truth, in every thought, word, and hand.

India's history tells stories of inclusivity and love,

Gurus, disciples, and devotees, sent from above.

Transcending differences, embracing the divine,

A legacy of unity, forever intertwined.

## 74

Question:

Faith wavers, lost in dismay,

Anger surges, prayer's dismay.

Words meant to soothe, now fuel the fire,



I feel like lashing out, my heart's desire.

Why does devotion spark ire and pain?  
Is God not comfort, but a source of strain?  
I search for solace, but find only frustration,  
My faith, a flicker, in desperation.

## 75

Answer:

Abusing God, a form of devotion true,  
He's interested in remembrance, not praise anew.  
Navatha Bhakti's nine forms include criticism's fire,  
Transforming negative emotions, heart's desire.

Passion and engagement, in every word and deed,  
Even anger and frustration, can be a form of creed.  
Respect different perspectives, on faith's mighty stream,  
Explore with a guide, to find your spiritual theme.

## 76

Question:

Who is the greatest purifier according to Hindu Mythology:  
Lord Agni or River Ganga?

## 77

Answer:

When comparisons are made, "greater" is the best.  
In a comparison of purifying might,

Mother Ganga stands supreme, shining bright.  
Seated on Lord Shiva's head, her power takes its place,  
While Agni, as the third eye, shines on Lord Shiva's face.

## 78

Question:

Who is superior, goddess Durga or goddess Radha?

## 79

Answer:

Foolish to compare, foolish to say,  
Mothers Durga and Radha, in the same way.  
Foolish to ask, foolish to tell,  
Those who worship, Their lotus feet to dwell.

I am but a fool, with limited sight,  
Cannot compare, the divine light.  
Both are Mothers, revered and true,  
I bow to Their lotus feet, with a heart anew.

I know not anything, except to adore,  
Their lotus feet, forever more.  
No comparisons, no words to say,  
Just a humble bow, every single day.

## 80

Question:

Who are Naga Sadhus?

## 81

Answer:

A Naga Sadhu, not just a form,  
But a seeker of truth, a spiritual storm.  
Exposing hypocrisy prevailing in the society and the world,  
with truth might,  
Revealing reality to the world with naked truths, in the dark  
of night.

With an invisible trident, gifted by his guide,  
Controlling thoughts, words, and actions inside.  
Living in seclusion, with heart afire,  
Dedicated to truth, their soul's one desire.

Not just a naked body, but a naked soul,  
Baring the truth, making the heart whole.  
A warrior of truth, in a world of disguise,  
A Naga Sadhu, with a heart full of wise eyes.

## 82

Question:

What would a meeting of a scientist with God look like,  
What discussion they might have?

## 83

Answer:

Light drives away darkness,  
Darkness is the absence of light.

They will never meet.

## 84

Question:

What were the views of Indian saints and philosophers on the two paths namely pipilika marga and suka marga?

## 85

Answer:

Three paths unfold, distinct and true,  
Pipilika Marga, Suka Marga, and Meena Marga anew.

Pipilika Marga, the ant's slow pace,  
Gradual progress, scriptural grace,  
Sensory bounds, worldly achievements too,  
General path, for many to pursue.

Suka Marga, the parrot's sudden flight,  
Non-sensory realm, yogic insight bright,  
The Guru's guidance, Yogi's practiced way,  
Union with God, in a new day.

Meena Marga, the fish's mysterious glide,  
Eternal bliss, with the Guru's guidance inside,  
Unselfish hearts, may know this path,  
Hidden from senses, yet true aftermath.

## 86

Question:

What was the last time you told a lie?

## 87

Answer:

I speak lies only, I must confess,  
My impermanent tongue, can't express,  
Permanent truth, that stands the test,  
With fleeting words, I do my best.

I admit my limitation, I confess,  
My tongue's impermanence, I must address,  
For permanent truth, I have no voice,  
Only impermanent words, a heartfelt choice.

## 88

Question:

What should you do when someone abuses your religion or god?

## 89

Answer:

Laugh at ignorance, don't you fret,  
For truth in practice is what we must get.  
Thought, word, and deed, in harmony align,  
Not just a label, but a heart that's divine.

Birthright religion, empty and vain,  
Without practice, it's just a hollow claim.  
Hypocrites abuse, with words so bold,  
But core values are one, young and old.

Seek God through practice, don't debate,  
For in the doing, we participate.  
Speculation, discussion, just a waste,  
Only practice advances, sets the pace.

Embody the teachings, let them shine,  
Integrity, compassion, heart and mind.  
Progress comes from living, not just speaking,  
Truth in practice, our souls keep seeking.

## 90

Question:

What should be my career if I like spiritual things?

## 91

Answer:

Forget worldly career, if spirit you seek,  
Liking is not enough, practice unique.  
Career will be decided by Spirit, don't you know,  
He tests those who want to tread the path, as they grow.

Worldly career has no meaning, before the Spirit's sight,  
Practice of truth in thought, word, and deed, shines so bright.

All else fades away, as spirit takes the lead,  
Truth in practice, the only path, that spirit will read.

All the best, on your journey, may spirit be your guide,  
May truth in practice, be your heart's inside.

## 92

Question:

What is yoga? How is it done? What are the various types of yoga? Is there any difference between yoga, pranayama and meditation?

## 93

Answer:

Yoga is union with God, a connection divine,  
Guided by a Guru's instructions, one's path will shine.  
Yoga is singular, yet diverse paths unfold,  
Like Karma Yoga, Jnana Yoga, Bhakti Yoga, and more to behold.

Hatha Yoga, Laya Yoga, Raja Yoga, and others too,  
Sanyasa Yoga, Vihangama Yoga, Pipilika Yoga, and Samadhi anew.

Kriya Yoga, Kundalini Yoga, Japa Yoga, Mantra Yoga as well,  
Tantra Yoga, Yantra Yoga, Sahaja Yoga, Sankya Yoga, each a story to tell.

Pranayama and meditation, integral parts of the whole,  
Two limbs of the eight, which make the spirit unfold.  
Not separate entities, but pieces of the yoga pie,  
Part and parcel of yoga, but not the vice versa, they can't  
deny.

Yoga is the union, the ultimate goal in sight,  
With the divine, the individual soul takes flight.

## 94

Question:

What does virtue has a veil, vice a mask means?

## 95

Answer:

The truthful wear a veil of untruth;

Hypocrites, a mask of truth.

The wise wear a veil of the unknown;

Fools, a mask of the all known.

\*\*\*\*\*

## 96

He is the Jain

Whose mind is slain.



## 97

Question:

Can a Muslim be a true friend and well-wisher of non-Muslims?

## 98

Answer:

A true Muslim, a true friend,  
In every faith, the same trend,  
Be it Hindu, Sikh, or Christian dear,  
In truth and love, they all adhere.

But hypocrites, false in their claim,  
No matter the banner or name,  
Rationalist, nationalist, or secular guise,  
In friendship's light, they wear disguise.

For true friendship knows no creed,  
It's found in action, word, and deed,  
Not in the label one might wear,  
But in the heart that's true and fair.

## 99

Question:

Can a non-Muslim visit Mecca?

## 100

Answer:

To Mecca's gates, many will tread,  
In faith they walk, by belief they're led,  
Yet heaven's door, it won't concede,  
Without a life of righteous deed.

To Vatican's walls, some find their way,  
In temples too, the devout will pray,  
But symbols alone can't make one pure,  
It's truth in life that makes hearts sure.

For God is far from empty shows,  
Not found in rituals, as the wise one knows,  
But in the life where truth is sown,  
In thought, in word, in deed, He's shown.

## 101

Question:

Is "Islamic radicalism" the term to use,  
Or does it lead us to narrow views?  
Does it limit the fight to one faith's extreme,  
While other forms of terror go unseen?

Shouldn't we broaden our sight and scope,  
Seeing all dangers, leaving none to elope?  
For in our war against hate and fear,  
Isn't a wider approach more clear?

## 102

Answer:

Islam is peace, no terror in its name,  
No faith births violence, no creed takes the blame.  
Hypocrites hide, with masks on their face,  
Their selfish deeds, a holy place disgrace.

True Islam means to God, we surrender,  
Devotion's path, pure, humble, tender.  
Saints and sages of every belief,  
Were devotees seeking divine relief.

But rulers of nations, blind to the truth,  
Combat ignorance with more, lacking real proof.  
They fail to see, to separate the wise,  
From fools in disguise, spreading lies.

Yet one sad truth in terror's rise,  
It united the world, where love failed in their eyes.  
Ashamed we should be, for we did not heed,  
The teachings of sages, in thought, word, and deed.

## 103

Question:

What are some truths that are difficult to accept/face for Muslims?

# 104

Answer:

Some truths are hard, yet they must be faced,  
In faith's embrace, traditions traced.

Critiques of prophets, many resist,  
Idols revered, in paradox persist.

Rituals of stone, and sacred rounds,  
Bound by old customs, where truth confounds.

Living guidance, from a Pir denied,  
Esoteric wisdom, cast aside.

Prophets of past, revered in name,  
Yet biases linger, fueling blame.

Jihad's meaning, twisted and torn,  
Innocents lost, while hearts grow worn.

Rulers enforce, while women strive,  
Traditions and pride, where truth may die.

Hypocrisy reigns, where wisdom fades,  
Folly blinds where love could pervade.

In every faith, the truth shines bright,  
Let peace and love restore the light.

## 105

Question:

What are the differences between Shia and Sunni Muslims?

## 106

Answer:

After Muhammad's passing, the paths split wide,  
Sunnis chose Abu Bakr, led by the tide.

Shias saw Ali, the Prophet's true heir,  
A spiritual guide, beyond worldly care.

Faith and power, entangled in strife,  
Both sects suffered, through history's knife.  
Murder and discord deepened the divide,  
Leaving scars that time cannot hide.

## 107

Question:

What do you think of Islam?

## 108

Answer:

Islam, a name of surrender pure,  
To Allah's will, it seeks to ensure,  
A life devoted, in truth and grace,  
Where the soul in submission finds its place.

A Muslim's path is to submit and yield,  
To God's divine will, their heart revealed,  
In advanced devotion, their journey's goal,  
Guided by angels, their spirit whole.

Ancient saints, in their wisdom profound,  
Surrendered to God, their lives unbound,  
Their practice was truth, in thought and deed,  
A testament to a soul's true need.

Hypocrites and fools may never see,  
The depth of such surrender, wild and free,  
For to act alone is not the way,  
Without divine guidance, they stray.

In surrender to God's eternal light,  
The soul finds its path, serene and bright,  
Beyond the grasp of the shallow and vain,  
A devotion that only truth can sustain.

*OM TAT SAT*

*Salutations to the shoes of Guru Siddha Nath*

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*The True Guru's Grace Has  
No End*

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# Part Five

## **I AM THAT I AM NOT (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  
The 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**

Question:

Can a spiritual insight be shared?

**2**

Answer:

In realms where truth and wisdom meet,  
Sharing flows from high to low, so sweet.  
A Guru's grace, a guiding light,  
Transforms the disciple, pure and bright.

From higher plane, the knowledge streams,  
Removing doubts, fulfilling dreams.  
A true Guru makes the path clear,  
Elevating those who draw near.

In sacred exchange, both rise as one,  
Their journey together has just begun.

**3**

Question:

Can I marry lord Vishnu?

## 4

Answer:

True love for the Divine is beyond mere ask,  
For in His ways, true devotion is the task.  
A man cannot wed the Lord, it's clear,  
As divine love's form is held dear.

In Lord Rama's time, saints' hearts did yearn,  
Their wish for embrace, in Lord Krishna's turn.  
In Lord Krishna's age, as gopis they came,  
To share the love, their hearts aflame.

Devotees like Mothers Meera and Akka, with love so pure,  
Found their union in devotion's allure.  
God supports Dharma, truth is His creed,  
In devotion's embrace, true hearts succeed.

In love for the Divine, devotion holds sway,  
True union in spirit guides the way.

## 5

Question:

Which city, in the vast world's expanse,  
Holds the richest spiritual dance?  
Where open minds, in harmony, blend,  
And seekers' hearts find paths that transcend?

## 6

Answer:

In cities of nine gates, we seek;  
Yet one with ten gates stands unique.  
This city within, rich and bright,  
Is where inner truths take flight.

From its residents, explore  
Wisdom deep and guidance more.  
Within this city's core, you'll find  
The light and truth that's intertwined.

## 7

Question:

Do you believe in reincarnation? If yes, why?

## 8

Answer:

In realms of thought, where truths unfold,  
Some claim rebirth, their stories bold.  
Yet ancient saints, with wisdom clear,  
Never spoke of lives reappeared.

For some misuse these tales of old,  
To gain respect, or to be sold.  
But living in truth is what we need,  
In honest hearts, let virtues breed.

No need for claims of past lives bright,  
When truth and love guide us aright.  
In every breath, in every deed,  
The path to growth is what we heed.

\*\*\*\*\*

## 9

All scriptural study is vain  
It only gives pain,  
If the mind is unslain.  
He cannot be a Jain.  
Isn't it main?

\*\*\*\*\*

## 10

Question:

In realms of faith, a mystic place,  
Shambhala's secrets, a hidden face,  
Do Siddha Purushas, with wisdom true,  
Reside in silence, with hearts anew?

Do powerful Gurus, with guidance rare,  
Follow God's commands, with love and care?  
Is this a myth, or truth revealed,  
A secret kingdom, where wisdom is concealed?

Have you or your Guru ever met,  
These enlightened beings, with hearts so set?  
Or is it just a story, passed down the line,  
A legend born, of mystic design?

## 11

Answer:

You've posed a question, one intriguing and deep,  
A question many seekers in their hearts do keep.  
Young minds like yours often wonder and ask,  
I'll share my thoughts, if you'll take up the task,  
To read with patience what I now unfold,  
And then decide where your path might be told.

1. Neither I nor our Guru's kin,  
Have met these beings where myths begin.  
Our Guru too, since childhood's days,  
Heard such tales, but none displayed.

Pardada Guru wrote, fourteen books in hand,  
Yet in none, these beings stand.  
When we ask those who claim their grace,  
They say, "You're not worthy to see their face."

Ask them, "Have you seen their form?"  
They haven't, but follow those who've sworn,  
To meet them in the future bright,  
And label you an atheist in spite.

If alive and real, why talk of when?  
Why not now, why not then?  
Endless circles these claims create,  
Much like Mahavatar Baba's fate.

They say he's immortal, guiding still,  
But we must probe with wisdom's skill.  
For stories alone cannot suffice,  
Truth must stand before our eyes.

2. Consider they are real, just for a while,  
It means from liberation, they're kept in exile.  
If you follow them, then heed the tale,  
You too may find your liberation frail.  
But scriptures say, "Liberation's the ultimate goal,"  
For every human, every soul.

If they serve God's will, why do they stay?  
Why does God not take them away?  
Why not grant them eternal peace,  
As with the saints whose bodies cease?

In my understanding, clear and deep,  
Siddha Purushas, in subtle forms they keep,  
A union with Brahma, divine and pure,  
And meet with those whose hearts are sure.

As Patanjali said in the Yogasutras old,  
"The practitioner, visions of the perfect beings, may behold."

Yet even these, he asks us to leave,  
To move beyond, to truly believe.

3. This follows the second point, so clear,  
Can those who claim these beings appear?  
Be brought before us, doubts laid to rest,  
End the speculations, put belief to the test?  
But no, they cannot, their forms remain unseen,  
Their claims and our doubts, a never-ending scene.
  
4. In continuation, point two extends,  
Shambala beings, if real, had friends,  
Served by humans, like us they were,  
In bodies physical, not some mystic blur.  
Can those who claim and believe their might,  
Run beyond those who served them in light?  
The answer is clear, a resounding “No,”  
No one can surpass those who helped them grow.

These beings, if real, would surely care,  
For those who served with love and prayer,  
Not for those who speculate in mind,  
But for those whose actions were aligned.  
So chasing them now, in realms unknown,  
Is but a waste, where time is thrown.

5. In continuation of point two's line,  
Shambala beings, though revered in kind,  
Could not have been Siddha Purushas by birth,  
They too faced trials, the same as we on earth.

Through struggles and service, they found their way,  
By serving Gurus, in the light of day.  
When Gurus left their earthly guise,  
Why cling to bodies, under the skies?  
No wise disciple seeks to stay,  
In physical form when the Guru's away.  
Their wisdom's path, through service and grace,  
Leads beyond the body, to a higher place.

6. Continuing from the second point's view,  
If they exist, what's their use to you?  
Can we serve them? The answer is clear,  
For they don't appear, nor draw near.

Our service must be to our Guru alone,  
As even God commands this zone.  
If Shambala beings are to heed divine law,  
They stand behind the Guru's awe.

Thus, serve your Guru, where true grace lies,  
No need to chase shadows in the skies.  
Focus on the path that's laid in front,  
And not on those who remain distant, blunt.

7. Considering all these points, I see,  
I've ceased to believe in tales so free.  
Stories of Shambala and legends grand,  
I now regard as myths not to withstand.

Blind beliefs and superstitions, I find,



Have no place in true spiritual mind.  
For in true seeking, clarity is sought,  
Not in illusions or fantasies caught.

8. In the end, what truly counts,  
Is not the length of life, but truth's accounts.  
Trees may stand for two thousand years,  
Tortoises live long, through their peers.

Yet wisdom lies in how we live,  
In truth and love, more than time we give.  
So ponder this, as you chart your course,  
Decide for yourself, with wisdom's force.

## 12

Question:

In India's tax system, I find my plight,  
A never-ending cycle, day and night.  
Pay tax on income, then on every buy,  
Investments, property, and cars, I wonder why.

The amount I pay far exceeds my savings too,  
Into politicians' hands, it's misused, what to do?  
Flat rents high in Bangalore, exemptions low,  
Government harsh on tax payers, don't you know?

I'm tempted to evade, just 5-10% or so,  
But integrity and honesty, where would they go?

## 13

Answer:

A poignant inquiry, indeed, you've made,  
Haunting spiritual seekers, a persistent shade,  
Evasion of taxes, a small amount, perhaps,  
And traffic laws, occasionally, a rule to relax.

This gray area, a testing ground, it seems,  
For moral compass, and heart's deepest dreams,  
To follow rules, or bend them with ease,  
A dilemma born, of spiritual peace.

Seekers grapple, with this daily strife,  
Balancing conscience, and worldly life,  
A delicate dance, between right and wrong,  
A path unwinding, where heart and soul belong.

A just observation, indeed, you make,  
No bad Karma incurred, for the sake,  
Of challenging a system, flawed and cold,  
Where rulers fail, and the innocent grow old.

Harsh on the common, the ordinary soul,  
Employees and citizens, bearing the toll,  
While big fish swim, in tax-evading delight,  
Party funds flowing, a corrupting sight.

Rulers turn blind, to their shady deeds,  
Acting to please, their wealthy creeds,  
Leaving the vulnerable, to face the test,

A system broken, where justice finds no rest.

A poignant lament, a cry from the heart,  
God's gifts, pure and free, yet torn apart,  
Water, air, fire, and land, for all to share,  
But rulers' greed, leaves Mother Nature bare.

No taxes paid, to the Divine Hand,  
Instead, destruction, across this land,  
Temples' wealth, usurped, for selfish gain,  
Endless greed, leaving devastation's stain.

The earth cries out, in anguish and pain,  
As rulers' avarice, leaves scars in vain,  
God's bounty, squandered, without a care,  
A legacy of ruin, for future generations to bear.

A scathing insight, a truth revealed,  
Politicians' tactics, their tax evasion concealed,  
Cunningly using laws, to dodge and to hide,  
And donating to trusts, where family ties reside.

Like king; like people, a mirrored guise,  
Moral decay, in those who rule and compromise,  
No worry, you say, for the system's awry,  
A culture of evasion, where integrity dies.

Their actions speak louder, than words can say,  
A web of deceit, in a corrupt way,  
Trusts and charities, a facade to conceal,

Self-serving interests, their true reveal.

A wisdom-filled warning, a Karmic decree,  
Evading taxes, a share of bad Karma to see,  
Proportionate to the amount, a subtle sway,  
Influencing fate, in a mysterious way.

Honest payment, a share of good Karma's grace,  
Benefiting from taxes, a virtuous pace,  
Karma's subtle threads, a complex weave,  
Difficult to discern, yet a moral to conceive.

No need to fret, over small evasion's might,  
But beware, for consequences, shine with penalty's light,  
Caught in the act, a price to pay,  
A lesson learned, in a Karmic way.

## 14

Question:

A question posed, a truth to unwind,  
Does Karma's weight, from birth to birth, entwine?  
Do past life's deeds, in present life, unfold,  
Shaping fate, as stories yet untold?

Seventy percent, in poverty's grasp,  
Is bad Karma's mark, from previous clasp?  
Or are there other forces at play,  
Systemic wrongs, that drive the disparity's sway?

Corrupted leaders, with power's might,  
Will they face reckoning, in endless night?  
Or will their actions, in next life's test,  
Find them begging, with no place to rest?

## 15

Answer:

Karma's subtle whisper, beyond human sight,  
Knows how to balance, with gentle might.  
Rewards and punishments, in its own sweet time,  
A mysterious force, that works in rhyme.

In democracy's realm, where people reign,  
Politicians' bad Karma is shared in collective pain.  
Those who curse politicians, like you, take on more,  
Unknowingly easing their burden, forever in store.

Their next life's fate, perhaps not as dark as feared,  
Karma's ledger balanced, with debts cleared.  
But still, we know not, the mysteries above,  
Focus on self-reform, a path to endless love.

## 16

Question:

Is listening to Bhajans helpful, they say?  
Can it decrease negative situations' sway?  
Does frequent listening to Bhajans decrease  
Bad Karma's effects, and bring release?

## 17

Answer:

Reflect and reform, a path to choose,  
Bhajans' wisdom, our hearts can produce.  
Focused listening, devotion's spark,  
Arousing feelings, that embark.

Karma's effects, both good and bad,  
Bhajans can reduce, making us glad.  
But Satsang's power, takes us further still,  
Attending Satsangs, our souls can fulfill.

## 18

Question:

I seek a Sadguru, true and rare,  
Or an ordinary guru, with guidance to share.  
How can I find one, in a world with many a fake guru?  
How can I be lucky, to find a true Guru?

## 19

Answer:

Seek the Sadguru, pure and true,  
When God is pleased with what you do.  
The real Guru, deep inside,  
Is your Atma, your inner guide.

Listen closely to His voice,  
In devotion, make your choice.

Worship the God your heart holds dear,  
Live a life that's true and clear.

In truth and love, find your way,  
With the inner Guru, never stray.  
For in your soul, the light does shine,  
Guiding you to the divine.

The first true Guru, a mother's care,  
The second Guru, a father's prayer.  
If they find your ways unkind,  
God's grace, you'll never find.

For only when their hearts are pleased,  
Can your path to truth be eased.  
To reach the Guru, pure and wise,  
In parents' love, your journey lies.

And fear not the fake, the false, the sly,  
For truth within will never lie.  
If you are honest, pure, and right,  
No false Guru can dim your light.

Unless you work, no luck will rise,  
In effort's realm, true fortune lies.  
So practice well, as you've been told,  
Pleasing parents, pure and bold.

Satisfy God with deeds so true,  
And a path to the Guru will open for you.

With heart sincere and spirit bright,  
The true Guru will come to light.

\*\*\*\*\*

## 20

Guru is God,  
God is Guru,  
This is true,  
True, true.

## 21

God is Guru,  
Guru is God,  
The wise nod,  
Laud n applaud.

\*\*\*\*\*

## 22

Question:  
What are the benefits of attending Satsang?

## 23

Answer:  
In Satsang's sacred light, doubts vanish, clear and bright,  
The mind, once clouded, finds its focus, pure and right.



Discrimination sharpens, with wisdom as its guide,  
Internal foes are conquered, with truth by our side.

On the path, swift progress comes, as if in a divine race,  
Years of penance yield their fruits in this holy space.  
Blessings from the saints and sages, grace from realms above,  
God's pleasure is attained through devotion and love.  
Closer to the truth we draw, with every heartfelt prayer,  
In Satsang's blessed presence, the journey's joy we share.

## 24

Question:

What is the relationship between religion and spirituality?

## 25

Answer:

In every religion, a hidden truth,  
Spirituality's the essence, the root.  
Beneath the rites and sacred sound,  
It's the divine connection found.

Religions meant to bind and weave,  
To unite in truth, yet often leave,  
A world divided by belief,  
Where unity gives way to grief.

Misunderstandings cloud the view,  
As followers misinterpret, too.

Selective truths and narrow sights,  
Transform harmony into fights.

The sacred aim to join and blend,  
Sometimes turns to factions' end.  
What was designed to bridge the gap,  
Now finds its followers in a trap.  
To grasp the core of any creed,  
And live its truths with heart and heed,  
Is to be called spiritual, pure and bright,  
Embracing depth and inner light.

Yet if you cling to surface rites,  
And focus on the outward sights,  
You're labeled merely religious, it's true,  
Missing the essence, old and new.

To heed any religion's sages' way,  
Is to be spiritual, pure and stay.  
Their timeless teachings guide the soul,  
In deep connection, making one whole.

To follow a book's teachings, without discrimination,  
Is to be religious, bound by strict observation.  
Adhering to texts with unyielding grace,  
Yet missing the depth of a spiritual embrace.

The aim of every religion is clear,  
To bind with Spirit, draw it near.

Yet now, it seems this truth is lost,  
As practitioners stray from the sacred cost.

Spirituality's the purpose and aim of every creed,  
The core where all religions feed.  
For roots of religion and spirituality are,  
One and the same in truth they are.

## 26

Question:

How can I give the right knowledge to superstitious people  
and make them understand?

## 27

Answer:

Lead a life of truth, in thought, word, and deed,  
Let honesty be the light, in every act and creed.  
Shun the shadows of superstition, blind belief, and fear,  
Guide others with clarity, make the pathway clear.

Seek the wisdom of a Guru, pure and wise,  
Gaining knowledge that lifts the veil from your eyes.  
Become the change you wish others to see,  
Be the example, living truthfully, bold, and free.

## 28

Question:

How do I practice Karma yoga?

## 29

Answer:

Lead a life in truth's embrace,  
Where every word and deed finds grace.  
Offer fruits of work to the Divine,  
In surrender pure, let actions shine.  
Perform your duties, free from greed,  
With selfless heart, in every deed.  
Serve your parents, elders, wise,  
And in their guidance, realize.

Welcome guests with open heart,  
And let their comfort be your art.  
Honor the Guru, serve with care,  
For in Guru's wisdom, light you share.

For in this path, you'll surely see,  
The way to live in harmony.  
With God's love in every task,  
In Karma Yoga, no more to ask.

## 30

Question:

How do I serve my spiritual master (guru) in a true sense and completely focus on him while doing all the activities in the day?

## 31

Answer:

To serve one's Guru, a task profound,  
A journey where true love is found.  
Surrender body, mind, and wealth,  
To Guru's grace, the ultimate health.

Follow the orders, heed the call,  
In practice, rise, or gently fall.  
With faith unshaken, walk the path,  
Embrace the teachings, free from wrath.

Ask the wise, your Guru-brothers' ways,  
How they've served through nights and days.  
Seek the path your Guru trod,  
In humble steps, reflect the Lord.

Pursue the deeds that bring delight,  
To please the Guru, day and night.  
In every action, let love flow,  
In every thought, let reverence grow.

Thus serve the Guru, pure and true,  
In all you are and all you do.  
May your heart's devotion shine,  
And your Guru's grace forever align.

## 32

Question:

How do we become tolerant to each other's views those differ in every way?

### 33

Answer:

In the realm where views collide, we choose to tread,  
Avoiding debates where tempers often spread.  
In calm discussions, not arguments, our hearts find space,  
Seeking to understand with gentle grace.

Practice our truths in all we do,  
Let integrity and patience guide us through.  
Time will unveil what's truly right,  
In wisdom's embrace, we find our light.

So walk with respect, let harmony grow,  
Tolerance blooms in the love we show.

### 34

Question:

How do you differentiate between thoughts and intuition?

### 35

Answer:

In dreams where thoughts are gently swayed,  
Intuition's whispers softly laid.  
A clue from realms we seldom see,  
Guided by the Soul's own decree.

Not all dreams hold truths that shine,  
Yet some reveal the grand design.  
In waking hours, elusive grace,  
Intuition leaves a subtle trace.

Science, too, has felt its call,  
A sudden spark, a breakthrough's fall.  
Thoughts from ego's core do rise,  
A constant hum, familiar guise.

Yet intuition, deep and wise,  
From Atma's realm, does softly rise.  
Seek the path where dreams might show,  
In Guru's light, the truths will flow.

## 36

Question:

How do you feel that the role of ancient Gurus has changed in present society? Which qualities of ancient Gurus would you like to adopt as a teacher? Why?

## 37

Answer:

In the meeting of minds, where the ancient no longer dwells,  
A contemporary path where the true Guru's essence swells.  
The role of the Guru, a sacred art of the soul,  
Known to each disciple, guiding towards a higher goal.

A Guru's touch reforms the heart and the mind,  
In the light of their wisdom, true transformation we find.  
As each soul awakens and walks towards the truth,  
The ripple spreads outward, renewing the world's youth.

I am but a disciple, in this sacred role I engage,  
Sharing the teachings, turning life's spiritual page.  
No need to adopt a title or a role so grand,  
Just spreading the wisdom as duty, guided by the Guru's hand.

### **38**

Question:

How do you know your religion is the true one and not any other religion?

### **39**

Answer:

Truth is known when one meets the Divine,  
God, Allah, or messengers in line.  
Angels, sages, or beings pure,  
In dialogue, their truths secure.

When visions match the sacred claim,  
And teachings guide with clarity's flame,  
In holy converse, truth is found,  
Where faith and wisdom both are crowned.



Yet, discern if visions clear,  
Are not of mind's illusions here.  
Ensure the truth in wisdom's frame,  
Not mere dreams or mental strain.

## 40

Question:

How do you respond to criticism?

## 41

Answer:

The wise embrace each critique with grace,  
Facing it bravely, they stand in place.  
Truth, the victor, in criticism's sphere,  
Reveals its strength, ever so clear.

I welcome each comment, open and wide,  
An opportunity to show the practice I abide.  
In the teachings of my Guru, profound and bright,  
I prove their worth in the face of the night.

## 42

Question:

How does it feel when a devotee is sick and lost the power to  
have believe and faith in god?

## 43

Answer:

What to feel when faith declines,  
When doubts and questions intertwine?  
Not sickness alone brings the test;  
Countless reasons unsettle the best.

Even Mother Teresa, with deeds so grand,  
Lost her faith despite her helping hand.  
If she, with Nobel grace, could face  
Struggles of faith and died with doubts in place,

Ordinary souls too may find,  
Doubt and struggle in their mind.

## 44

Question:

How does Lord Venkateswara qualify to be a God?

## 45

Answer:

Who are you to question His divine grace?  
Lord Venkateswara seeks not acceptance or embrace.  
In silent grandeur, He stands apart,  
No need for our doubts or measuring heart.

Do not ask questions, too clever or smart,  
Do you think yourself greater, a higher part?

Greater than His devotees, saints of old,  
Whose reverence and faith are timeless and bold?

Today, false Gurus and Matas claim divine,  
The world is aware, examples align.  
Do you have the courage to question their claim,  
And probe their credentials, without fear or shame?

You dare not question their claimed divine grace,  
Despite scriptural proof, in this sacred space.  
False Gurus and Matas, their claims unfold,  
Yet questioning them is often left untold.

Is your questioning of Lord Venkateswara's might  
Driven by His silence, hidden from sight?

## 46

Question:

How far is it true to say that all the answers we seek, lie  
within ourselves? If that's true then how can I find those  
answers?

## 47

Answer:

To find the truth within your heart,  
Align your deeds, and play your part.  
With grace of God and Guru's light,  
Inner wisdom will shine bright.

## 48

Question:

How Hinduism is immortal from ancient time while all other religions die after 3000 year after their start?

## 49

Answer:

All faiths and isms hold a truth so slight,  
Each matters in its time and light.  
In varying contexts, their worth is shown,  
Each offers wisdom in its own.

The truth that spans and holds the vast,  
Endures and lasts, outshines the past.  
Through trials and tests, it stands so strong,  
The most truthful lasts, enduring long.

One's free to choose and judge with grace,  
What's bad or good in any place.  
From worst to best, from truth to more,  
Each path is marked by what we explore.

## 50

Question:

Where do people go when they die?

## 51

Answer:

At death's moment, a sum is calculated,  
Thoughts, words, and deeds, algebraically created.  
Determining the path, we're destined to roam,  
Heaven, hell, or elsewhere, our soul calls home.

Seven destinations await, based on our score,  
Heaven and rebirth as human, or something more.  
Hell's fires burn bright, for those who stray,  
Reborn as animals, trees, birds, insects, or gray.

Direct rebirth into forms, without hell's gate,  
Or becoming ghosts, devils, in a woeful state.  
Angelhood or semi-divine, for the virtuous few,  
Multiple destinations, beyond our mortal view.

Time and place, in the Supreme Being's hand,  
Our fate decided, by the algebraic sum's stand.  
So let our thoughts, words, and deeds be kind and true,  
To reach a favourable destination, our spirit anew.

## 52

Question:

Who are some spiritual teachers/gurus that would be great to look into?

## 53

Answer:

Meet many gurus as possible, hear their call,  
As the situation and circumstances fall,  
But choose one teacher, to stand tall.  
Have Satsang, discuss and explore,  
To find the one, who resonates more.

Meet their disciples, followers too,  
Learn from their experiences, old and new.  
Discern with care, and choose with ease,  
The path that's right, for your spiritual peace.

Discernment is key, don't be blind;  
Use scriptures, wisdom, and heart to find,  
The right guru, who speaks to your soul,  
And guides you on, to your spiritual goal.

Reading books and adoring from afar,  
Can't make you a disciple, no matter how hard.  
For those who've left the physical frame,  
You can be a devotee, or a follower, but not the same.

Choose one guru, and commit to their way,  
And remember the verse, come what may:  
"No man can serve, two masters" - it's true,  
So devote yourself, to one, and see it through.

May your journey be guided by light,  
And your heart be filled, with love and delight.

## 54

Question:

What is one major idea Hinduism to its followers?

## 55

Answer:

In Hinduism's heart, a truth does shine,  
The Guru's role, supreme and divine.  
No other idea can surpass this might,  
The Guru guides, through insight.

Truth be your speech, and righteousness too,  
Follow parents' teachings, and Guru's cue.  
Serve guests with love, and reach for the sky,  
God's presence felt, as the heart does fly.

Mother teaches first, with gentle care,  
Father preaches next, with wisdom to share.  
Seek a true Guru, with heart so true,  
God's realization, made easy anew.

The Guru's wisdom, a bridge to the divine,  
Spiritual growth, and self-realization's shrine.  
In Hinduism's core, this idea does stand,  
The Guru's guidance, hand in hand.

\*\*\*\*\*

## Bhajans

### 56

In the words of the true Guru, play without fear.  
Even in the face of death, do not be afraid here. | Refrain |

[Refrain]

[Refrain]

Whoever comes hungry, give food;  
In him is yourself – be understood.

[Refrain]

Do your duties with merriment and love;  
Expecting fruits in the mind, you remove.

[Refrain]

Whatever happens, let sorrow and worry unseat.  
Cultivate love and devotion to the true Guru's lotus feet.

[Refrain]

[Refrain]

### 57

Boundless bliss is abound,  
Joy is pouring down all around,  
At the true Gurus' lotus feet,



We praise and hail victory's feat. | Refrain |

[Refrain]

[Refrain]

Lover and beloved sing together Thy qualities, mature,  
See, the world is entangled by Thy ecstatic nature.

[Refrain]

Oh, by criticizing self, Thy intellect is made known,  
Nobody can approach Thee, Thy mind lives in joy unknown.

[Refrain]

You asked this to all, don't praise the greatness with art;  
Why don't you meet the one who is hiding in the heart?

[Refrain]

O mind, concentrate, and delight in the ecstasy of the person,  
nameless,  
You will be close to the Guru's lotus feet, and love grows  
boundless.

[Refrain]

[Refrain]

## 58

Worship the Guru, oh mind,  
The sage knows your wind.

| Refrain |

[Refrain]

[Refrain]

Lift the word from the navel lotus,  
Establish it on the heart lotus.

[Refrain]

Establish on the throat, after lifting from the heart,  
The confusion of the confused will depart.

[Refrain]

Harmonize sun and moon,  
The Sushumna is known soon.

[Refrain]

If you concentrate on the breath itself,  
The invisible Lord will reveal Himself.

[Refrain]

Bhuvani Nath says, at the shelter of the lotus  
Feet of Om Azad Muni, bows his head in afflatus.

[Refrain]

[Refrain]

## 59

Gurudeva is dear to us,  
Stay at His feet lotus.

| Refrain |

[Refrain]

The word Guru; we don't know,  
Can His qualities be sung how?  
Even great scholars were tired  
But Guru could not be transpired.  
Being seated in the heart's inner core,  
Watch the Guru through the Guru before.

[Refrain]

True righteousness is the only one  
In the world; there is no other one.  
As per attachments schools were found,  
But righteousness is always unbound.  
You are also singing oh, mind;  
There is an attachment behind.  
Reflect on yourself and remind.

[Refrain]

Seeking refuge in the beloved Guru; let go of caste and creed.

When we are made by Karmas; reject the burden of hatred.  
If we practice the Guru's words, all mistakes will be altered.

[Refrain]

By becoming the lover of Mithyavadi; don't see the bad in  
any other,  
Behold your true form after knowing one is greater than  
another,  
You will attain everything, if you are silent at the Guru's feet  
lotus,

[Refrain]

[Refrain]

## 60

Refrain:

Surrender the body and mind at the lotus feet of the true Guru.

[Refrain]

With folded hands, I pray to You;  
Destroy the web of the world, O Guru.  
Grant me good intellect,  
And remove bad intellect.

[Refrain]

O Guru, please destroy *maya*'s snare.  
Set envy, malice, and anger aflare.

[Refrain]

Like Bhringi, please bestow Your mercy and make me Your own, 'Krishna'.

Accept the application of Azad Muni; set me free.

[Refrain]

[Refrain]

\*\*\*\*\*

## 61

You are the doer;

I am a non-doer.

You become the goer;

Since I become a doer.

## 62

Rama Rao Das asks:

"I am, I am not;

You are, you are not;

He is, he is not;

She is, she is not;

They are, they are not;

We are, we are not;

It is, it is not;

So, what is, what is not?"

## 63

Guru Siddha Nath replies:

“I am that I am not;  
You are that you are not;  
He is that he is not;  
She is that she is not;  
They are that they are not;  
We are that we are not;  
It is that it is not.”

## 64

Rama Rao Das asks:

“If one is that one is not,  
Then what is that what is not?”

## 65

Guru Siddha Nath replies:

“That is that that is not,  
That is that that is naught,  
That is that that is not naught.”

## 66

Rama Rao Das asks:

“If that is that that is not,  
And that is that that is naught,  
And that is that that is not naught.  
How that is known that that is not?”

How that is known that that is naught?  
How that is known that that is not naught?"

## 67

Guru Siddha Nath replies:

"That cannot be known that that is not,  
That cannot be known that that is naught,  
That cannot be known that that is not naught.  
For thou art That, thou art That."

## 68

Rama Rao Das says:

"That is Guru; Guru is That.  
That is Guru; Guru is That,  
For I am that that I am not,  
For I am that that I am naught,  
For I am that that I am not naught.  
Guru is That, and Thou art That,  
Guru is That, and Thou art That.  
For I am that that I am not,  
For I am that that I am naught,  
For I am that that I am not naught.  
Thy lotus feet are That!  
Thy lotus feet are That!  
Thy lotus feet are That!"

## 69

Fools suffer from truth's aphagia,  
The wise endure Guru's nostalgia.

## 70

Weave a wreath  
With the breath.  
Offer it beneath  
The Guru's lotus feet.

\*\*\*\*\*

## 71

Question:

A spiritual leader said to me, "I am the I of all Is, in the world." What is your thought on it?

## 72

Answer:

Plants have an 'I,' so do the beasts,  
Insects and beings, both great and least.  
Do plants not have 'I'? Do insects not see?  
Do animals not feel this same identity?

Do terrorists not hold an ego inside?  
Does Satan not wear his ego as pride?  
Do divine beings not sense their own light?



Do seers and sages not carry insight?

This leader's ego, inflated and grand,  
Reached a point, where no return does stand.  
To say "I am the I of all Is" bold,  
Is to let ego take its very stronghold.

Not on the self, serene and wise,  
But on the ego that blinds the eyes.  
Seers and sages know this tale,  
To conquer the ego, so they prevail.

For true self shines when ego dies,  
And ignorance vanishes from the skies.  
The Holy Scriptures, the wise all say,  
To kill the ego is the only way.

For without an egoless Guru, pure and true,  
One's knowledge is darkness, not the view.  
It's hard to separate self from pride,  
But the path of truth, none can hide.

Seek not to expand the ego's game,  
For in humility, lies the true name.

\*\*\*\*\*

**73**

They have insight,

Who avoid limelight;  
They have insight,  
Who reversed the day and night;  
They have insight,  
Whose 'I' is not in sight;  
They have insight,  
Who have third eyesight;  
They have insight,  
Wisdom is whose light;  
They have insight,  
The Guru and God, who highlight;  
They have insight,  
The Guru is whose might;  
They have insight,  
By whom the Guru's lotus feet are held tight;  
They have insight,  
At the Guru's lotus feet, who delight;  
They have insight.

## 74

Rama Rao Das:

“They claim, “*Aham Brahmasmi*”

How can Brahma be me?

How far are they right?

Brahma cannot be I, is my insight.

Oh, Guru, please let me have the light.”

## 75

Guru Siddha Nath:

“Absolutely right is your insight,  
I cannot be Brahma, is quite right.  
He doesn't need to say about His light,  
Moreover, Brahma doesn't need to claim His might,  
For Brahma is Brahma, the self-illuminating light.  
The claim is against Brahma's essence,  
Because Brahma is devoid of the 'I' sense.”

## 76

Rama Rao Das:

“I understand Brahma  
Cannot claim Himself Brahma,  
For such claims are against His essence.  
Then, how can Brahma reveal His presence?”

## 77

Guru Siddha Nath:

“I posed the same question to your Dada Guru,  
Here the answer in His words, true.”

## 78

Guru Bhuvani Nath:

“Know, My son, the Guru is Brahma.”

## 79

Guru Siddha Nath:

“So, Thou art Brahma. I bow to Thee.”

## 80

Guru Bhuvani Nath:

“No, no, I am not Brahma. My Guru is Brahma.”

## 81

Guru Siddha Nath:

“I bow to Thy lotus feet,  
I bow to Dada Guru’s lotus feet,  
I bow to Pardada Guru’s lotus feet,  
I bow to all our Fore-gurus’ lotus feet.”

## 82

Guru Bhuvani Nath:

“I also bow to my Guru’s lotus feet,  
I also bow to my Dada Guru’s lotus feet,  
I also bow to my Pardada Guru’s lotus feet,  
I also bow to all the Fore-gurus’ lotus feet.”

## 83

Rama Rao Das says,

“All doubts are burnt by Your light,  
Unsurpassable is Your insight.

I bow to Your lotus feet,  
I bow to Dada Guru's lotus feet,  
I bow to Pardada Guru's lotus feet,  
I bow to all the Fore-gurus' lotus feet.  
I bow to Your lotus feet!  
I bow to Your lotus feet!  
I bow to Your lotus feet!

## 84

Rama Rao Das:  
By Your mercy and grace are known  
The other two Mahavakyas of renown.

## 85

Rama Rao Das:  
"You explained who is Brahma,  
This made me know what is Brahma.  
Infinite knowledge is Brahma.  
Unsurpassed non-ego is Brahma.  
Forever to be conscious of truth is Brahma."

## 86

Rama Rao Das:  
"This *Atma* is Brahma, not the 'I',  
The egoless is *Atma* too, like Brahma.  
Being content with Your knowledge,  
Your lotus feet I ever acknowledge."

## 87

Rama Rao Das asks:

“You cleared my doubts about Brahma’s name,  
But still, my heart feels just not the same.  
For every disciple, with voice so bold,  
Claims that their Guru is Brahma to hold.

If Brahma is One, vast and pure,  
How can each Guru be so sure?  
With so many voices, whom should I heed?  
How can I know what Brahma decreed?”

## 88

Guru Siddha Nath replies:

“I had the same doubt in my mind,  
And I used to pose this question, I find,  
Among the saints of every *Satsang* I attended,  
Seeking a truth that never ended.  
Some saint gave me a clue,  
A wisdom clear and true:”

## 89

The saint said:

“Who answers the question of Brahma’s form,  
Whose understanding is deep and warm,  
Know him to be Brahma personified,  
In his guidance, let your soul abide.

For a true Guru knows, beyond *maya*'s veil,  
That Brahma's truth will never fail.  
Seek the one who speaks with insight,  
Of Brahma's essence, beyond dark and light.

In his presence, let your doubts find rest,  
For he leads you to the ultimate quest.  
To see the Brahma, to know the true,  
To find the divine that resides in you."

## 90

Guru Siddha Nath:

"I asked the saint who gave me the clue,  
To accept me as his disciple too.  
He taught many *Bhajans*, so divine,  
And I served him with devotion, fine."

## 91

The saint said:

"I cannot make you my disciple,  
My Guru is no more to make you my co-disciple.  
I myself don't know Brahma's form,  
That I set you to seek, and my search is still forlorn."

## 92

Guru Siddha Nath:

"After that, I posed my plea,  
To every Guru who'd listen to me.

Even saints at the Kumbha Mela's call,  
In Ujjain's streets, I sought them all.

Some Gurus confessed their inability,  
Others dismissed me with hostility.  
They called me mad, out of my mind,  
For seeking truths they could not find."

## 93

Guru Siddha Nath:

"It went on for many years, and I moved to Mandsour,  
Where I sang *Bhajans* in *Satsangs*, still seeking the core.  
In one such gathering, I met your Dada Guru, Bhuvani Nath,  
And posed the same question, still on my path.  
He answered at once, causing me to fall at His lotus feet,  
For this answer, profound and complete,  
Cannot be put in writing or easily told,  
It should be known directly from the Guru, in truth behold."

## 94

Guru Bhuvani Nath:

"Brahma resides in the Guru's face,  
Is known only by the Guru's grace.  
I bow to my Guru Om Azad Muni's lotus feet.  
These truths, no heart can beat."

## 95

Guru Siddha Nath:



“From that moment, my Guru He became,  
With reverence and love, I called His name.  
The sacred scriptures, I do not know,  
For I am unlettered, my learning is slow.

But by the grace of Guru Bhuvani Nath,  
I’ve walked a different spiritual path.  
I’ve read the truths that can’t be penned,  
Wisdom that no words can bend.

To His lotus feet, I humbly bow,  
In gratitude and love, right here and now.  
May this guidance, simple and strong,  
Help you find where you belong.  
Hope your doubts have taken flight,  
As you seek the truth, beyond the night.”

## 96

Rama Rao Das:

“By Your unconditional grace, I see,  
The light of Brahma, vast and free.  
I bow to Your lotus feet!  
I bow to Dada Guru’s lotus feet!  
I bow to Pardada Guru’s lotus feet!  
I bow to all Fore-gurus’ lotus feet.”

## 97

Rama Rao Das’s Inquiry:

Everyone claims to be the *Atma*.  
The Gita says, Lord Krishna told,  
“As *Atma*, He resides within all beings,  
In every heart, His presence bold.”

I’ve often said, “I am *Atma*.”  
“You are *Atma*,” this I don’t know.  
“She is *Atma*, He is *Atma*;  
We are *Atma*, where’er we go.”

“They are *Atma*,” we all agree,  
But tell me, who is *Atma*, truly?  
They say this *Atma* is Brahma—  
How does *Atma* become Brahma, fully?  
Please, grace me with Your wisdom bright,  
And remove this haunting doubt from sight.  
Since I read the Gita’s lines,  
This question echoed in my mind.

## 98

Guru Siddha Nath’s Reply:  
None of us is the *Atma* true;  
We are all *Jivas*, through and through.  
God alone is *Atma*’s light,  
Though in all hearts, He takes His flight.

We are bound by ignorance deep;  
In this darkness, we blindly sleep.

Hence, as *Jivas*, we walk our way,  
Until the light of knowledge leads the day.

When this ignorance fades and dies,  
Then the *Atma* within us starts to rise.  
By the grace of God and Guru's hand,  
And with self-effort, we understand.

Only then does *Atma* meet Brahma's gaze,  
Like the sky within a pot that breaks.  
Merging with the sky so vast,  
In that oneness, differences are cast.

To merely speak, "I am *Atma*," also  
Does not make it truly so.  
Just as a parrot repeats in vain,  
Words alone can't break the chain.

Remember, in the Gita's sacred lines,  
Lord Krishna spoke; His wisdom shines:  
Seek a Guru, serve with care,  
To find the truth that lies there.

Without the action, without the quest,  
We are parrots, not truly blessed.  
For truth to dawn and ignorance to fall,  
We must seek and serve—that is all.

## 99

First bow to Lord Ganesha, who removes all obstacles in  
our path,

Next to the Guru, who grants us protection from divine  
wrath.

In every prayer and in every start,  
We invoke Their blessings from the heart.

## 100

By God, they are congratulated,  
If parents are circumambulated;  
By God, they are congratulated,  
If the ego is annihilated;  
By God, they are congratulated,  
If all are conflated;  
By God, they are congratulated,  
If His glories are cantillated;  
By God, they are congratulated,  
If truth is assimilated;  
By God, they are congratulated,  
If the feelings are dissimulated;  
By God, they are congratulated,  
With love if the heart is electroplated;  
By God, they are congratulated,  
If others are not manipulated;  
By God, they are congratulated,  
If by Guru, they are jubilated;  
By God, they are congratulated.

## 101

Unless you annihilate,  
But you inflate  
The ego of late;  
The wise postulate  
That the ego they conflate  
With the self they titillate,  
And Dharma they violate.

## 102

Ego! Ego! Ego!  
Where do you go?  
Your hold is so  
Strong that gods also  
Cannot forgo.

## 103

Ego! Ego! Ego!  
What do you do?  
It is you who  
Makes the world to and fro.

## 104

Ego! Ego! Ego!  
Sans you, what can God do?  
How could Lord Krishna fordo  
The wicked without you?

## 105

Ego! Ego! Ego!  
Sans you, what can God do?  
Sans you, what can Guru do?  
How could God and Guru  
Bless the seekers too?

## 106

Ego! Ego! Ego!  
Sans you, what can I do?  
These poems, too,  
I must undo.  
I bow to you. I bow to you.

## 107

Ego! Ego! Ego!  
The Guru's lotus feet do  
Help me get rid of you.  
I bow to the Guru's lotus feet.

## 108

This body is the bow,  
The Guru's word is the arrow,  
Heart's core is the target to  
Aim at, to get rid of the ego.

To the Guru's lotus feet, I do bow.

To Dada Guru's lotus feet, I do bow.  
To Pardada Guru's lotus feet, I do bow.  
To Fore-gurus lotus feet, I do bow.  
To the Guru's lotus feet, I do bow.

*OM TAT SAT*

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

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*The True Guru's Grace Has  
No End*

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## *Glossary*

Adi Guru	: The first and foremost Guru, Lord Dattatreya
Adi Nath	: The First and Foremost Nath (Nath Yogi), Lord Shiva
Aham Brahmasmi	: I am Brahma
Ahuti	: Offerings in a sacrifice.
Atma	: The Spirit, Soul
Om Azad Muni	: A Saint of Freedom or Independence
Baba	: Dear Father Sir
Baba Saheb	: Dear Father Sir
Bodhisattwa	: The Enlightened One
Brahma	: The Impersonal God
Brahma Jnani	: The Knower of Brahma
Brahmoham	: <i>Aham Brahmasmi</i>
Brahma's formless wife	: Maya or illusion
Dada Guru	: Guru's Guru, Grand Guru
Dasadasoham	: I'm slave's slave/servant's servant
Dasoham	: I am servant/slave
Dharma	: 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 or cannot penetrate.



Lord Indra	: The ruler of heaven
Jihad	: The Holy war
Karma	: One's obligatory duties
Lord Brahma	: The Creator
Lord Ganesha	: The God of obstacles and their remover
Lord Kartikeya	: Commander-in-chief of gods, the brother of Lord Ganesha
Lord Shiva	: The Destroyer
Lord Vishnu	: The Sustainer
Maha Bhagavatha	: Great devotee of God
Masthana Jogi	: A Yogi in Ecstasy or Jubilant-Carefree Yogi
Maya	: Illusion
Mithyawadi Baba	: a Saint who speaks illusion/false
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
<i>Navatha</i> Bhakti	: Nine ways of practical devotion.
Neti-neti	: Not this, not this or Not this, not that.
Nigura	: Uninitiated or non-disciple, who has no Guru or has not served a Guru
Niguraship	: The state of being a nigura.
Nirvana	: The Eternal Bliss
Pardada Guru	: Guru's Guru' Guru, Great Grand Guru.
Pativrata	: The woman who is devoted to her

	husband only.
Proofheard	: Like proofread but hearing.
Rpb	: Revolutions per breath
Sadhus	: Holy men
Satsang	: The company of truth or saints.
Siddhas	: The Perfect Beings, Accomplished Beings
Siddhi	: Accomplishment or Supernatural Power
Shivoham	: I am Lord Shiva
Soham	: I am He or I am That
Sohami	Who says Soham
Sunyoham	I am zero or nothing
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 sense objects.
Vishaya	: The object of the senses