




THE WORD OF GOD

A golden lotus flower is positioned at the bottom center of the cover. Above it, a bright sunburst or light source is depicted, with numerous golden rays radiating outwards across the lower half of the image. The background transitions from a dark blue at the top to a lighter, golden-yellow hue near the sunburst, and back to a dark blue at the bottom.

KVS RAMA RAO

ॐ **The Word
Of God**

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

KVS RAMA RAO

www.nathyogi.com

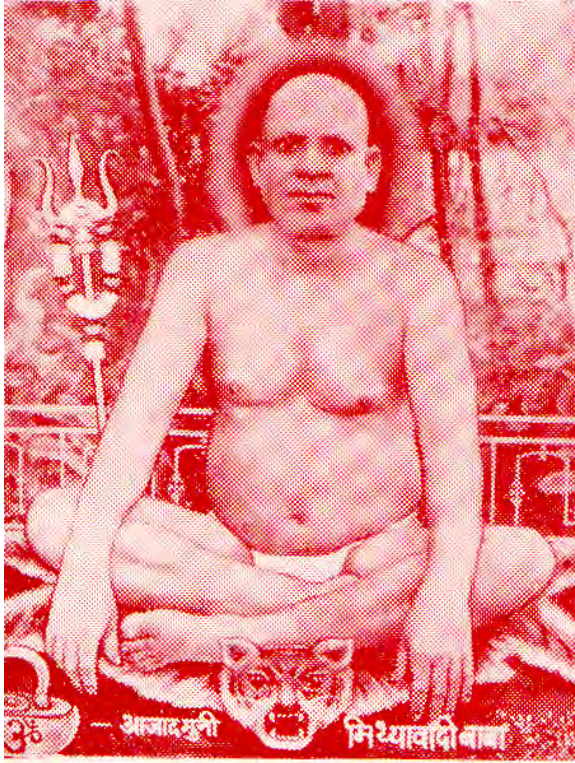
‘OM’ The Word Of God

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ॐ The Word Of God



***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

ॐ The Word Of God (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

By observing a sample,
One knows about the whole;
However, you cannot know of the Soul
Unless your soul sets an example.

2

One cannot be a friend
Whom power can mend;
One cannot be a friend
Selfishness is whose end;
One cannot be a friend
On friends, who likes to depend;
One cannot be a friend
Whom money can bend;
One cannot be a friend
One's hand, who cannot lend;
One cannot be a friend
Love is not whose trend;
One cannot be a friend
One's ego who likes to defend;
One cannot be a friend.
Sure, he or she is a fiend.

3

'A' to 'Z' of a Fool.

A – Attachment

B – Boisterousness

C – Covetousness

D – Desire

E – Envy

F – Fake

G – Gold

H – Hunger and hypocrisy

I – 'I am the doer'

J – Jealousy

K – Know-all

L – Lust

M – Money

N – Negligence

O – Offense

P – Pride

Q – Quantity

R – Rage

S – Selfishness and sycophancy

T – Thirst

U – Untruth

V – Vainglory

W – Wealth

X – X-rated

Y – 'You are blamed'

Z – Zero

4

Spiritual Dinner:

At the table of character,
Be seated on contentment.

The mind is the bottle

In which 'I' is the liquor.

Take it in the glass of truth.

Add the soda of renunciation.

If you do not have soda,

Take it with water of generosity.

While drinking, eat the snacks of pride.

Light the cigarette of 'Mine'

With the lighter of wisdom.

Take a puff of 'You'

And smoke out 'Me and my'.

Throw away the ash of ignorance

In the company of saints or Guru (*Satsang*).

Eat the meat of the senses.

Enjoy the dance of the Three Graces.

Embracing you, are the Nine Muses.

Eat the food of renunciation of fruits of work

And eat the fruits of renunciation.

Ecstasy will be the permanent kick,

And behold *Atma* as the endless vision.

5

Only two causes behind,

If Him, you fail to find:

One, your Guru is not full;

The other, you are dull.

6

Only two causes behind,
If Him, you fail to find:
One, your Guru is incomplete;
The other, you are incompetent.

7

“He or she is a perfect thief
If one claims to be a chief;
For him or her in store is grief.”
Thus, the wise brief.

8

They are the blessed,
By whom the senses are suppressed;
They are the blessed,
In unselfishness who are immersed;
They are the blessed,
By whom none is depressed;
They are the blessed,
By whom none is stressed;
They are the blessed,
By whom love is dispersed;
They are the blessed,
By *maya* who are unimpressed;
They are the blessed,

By whom mercy is never missed;
They are the blessed,
On 'I' who have pissed;
They are the blessed,
By whom the ego has been dismissed;
They are the blessed,
Whom God has kissed;
They are the blessed,
By whom Guru has been impressed;
They are the blessed!
They are the blessed!
They are the blessed!

9

You are the Lord!
You are the guard!
You're followed by our Lord!
You are Word!
You are God!

10

Your lotus feet are ford!
Your mercy is Heaven's card!
Your grace is trump card!
Your love made me a bard!
Your service is wrought!
Your surrender is thought!

11

Sans the Guru's consent,
Who seeks a donation or present,
To hell, he will be sent,
For, Devil he does represent.

12

Adi Guru Lord Dattatreya said,
“Worldly music, songs please a man's ear;
Gossip and women's chatter, he delights to hear.
The hearing sense captivates the mind here.
Hence, for him, *Atma* cannot be near,
Misleading from the path is quite clear.
As music was pleasing to his ear,
Playing music, the hunter entrapped the deer.”

13

They go to Heaven
Whose minds are even;
They go to Heaven
Who have conquered the eleven;
They go to Heaven
By whom upset are seven;
They go to Heaven
By whom *maya* is driven;
They go to Heaven,
By them the presence of God is proven.
For the wise, their lotus feet are haven.

14

Selfishness or greed is their prospect,
Hence, they show excessive respect.
Beware of the fools' aspect;
Thus, the wise suspect,
As they introspect.

15

Who foremost worshipped parents' lotus feet?
I bow down at Lord Ganesha's lotus feet,
By Whom obstacles can be deleted,
So that I will never be defeated.
And I bow down at His parents' lotus feet,
To enhance my devotion to Guru's lotus feet.

16

Rama Rao Das asks,
"What is the foremost example
That makes the truth so simple?
How to bring out an elephant
From the eye of an ant?"

17

Guru Siddha Nath says,
"To win the contest, worshipped was father
By Lord Ganesha, as well as their mother.
He circumambulated both together.

He was found everywhere by his brother,
Lord Karthikeya, who went round
In the contest of pilgrimage world around.
Lord Ganesha thus proved that the elephant
Could be brought out from the eye of an ant.
By the grace of God, this happened in an instant”

18

By His word, I am intoxicated.
To His lotus feet, I am dedicated
By His mercy, *maya* is truncated.
By His grace in me, Brahma is located.
By His knowledge, I am educated.
By His lotus feet, ‘I’ is vacated.
By His grace, a divine necklace is fabricated.

19

Long, long ago, the wise did decide.
With me, who can coincide?
Those who search outside
They will be put aside,
For He is firmly seated inside.

20

Know, only *maya* is outside,
Let logic be put aside,
And search for *Atma* inside.
After finding Him inside,

He is found at the left side,
As well as at the right side,
Then He is seen at every side,
Then He comes to your side.

21

Rama Rao Das asks,
“Him, when does one behold,
Though one is at His threshold?”

22

Guru Siddha Nath says,
“Know, all are at His threshold!
But when one is able to hold
Equally stone and gold,
Then, Him, one can behold.”

23

Rama Rao Das asks,
“When will He cross the threshold,
Though Him, one does behold?”

24

Guru Siddha Nath says,
“Then He will come out of the threshold
When one worships His lotus feet gold.”

25

Rama Rao Das asks,
“Although one is a faultier,
Or the worst sinner or defaulter,
For Him, where is the shelter?
Your lotus feet are my shelter;
For my life, they did alter.”

26

Guru Siddha Nath says,
“Although one is a faultier
Or the worst sinner or a defaulter,
They need not run helter-skelter,
Know, God’s lotus feet are the shelter.
Sure, their lives, they can alter,
There one’s life becomes better.”

27

The first teacher is mother,
The next preacher is father.
Worshipping them is another
Thing to do, oh, my brother!
Satisfying guests is another.
Then resort to the Eternal Father.
That way, the great found our Father.

28

If parents-in-law you kick,
And guests you prick,
And to your husband you stick,
But for God, you light a wick,
Only dust you will lick;
Know, your mind is sick.

29

If parents-in-law are venerated,
And by whom no guest is frustrated,
And husband's lotus feet are concentrated,
By God, she will be the most venerated.
Her lotus feet are worthy to be prostrated,
For by her not only my Guru was generated,
But also by her my Guru will be regenerated.
By me, only her lotus feet are forever prostrated.

30

Some symbols of mathematics: $<$, $>$, $=$, \leq , \geq , \neq

$I < He$ ($He = \infty$)

$U < He$ ($He = \infty$)

$I < U < He$ ($He = \infty$)

If $I \neq U \neq 1 = Devotee = i$

$\therefore Devotee < God$.

31

Iff, $I = U = 1 = \text{Devotee}$

$\therefore \text{Devotee} > \text{God}$

$\therefore \text{Guru} > \text{God}$

But $\text{Devotee} \neq \text{Guru}$

$\therefore \text{God} < \text{Devotee} < \text{Guru}$

Or $\text{Guru} > \text{Devotee} > \text{God}$.

32

Rama Rao Das asks,

“The greatest penance is what?

And the worst sin is what?

Oh, Guru, let these be taught,

As Thou art beyond thought.”

33

Guru Siddha Nath says,

“The greatest penance is practicing truth,

And the worst sin is saying the untruth.”

34

Rama Rao Das asks,

“What is the ritual?

What makes one spiritual?

Thou art the God factual,

As Thou art the Word actual.

Thy will is the eventual.”

35

Guru Siddha Nath says,
“Renunciation is the ritual,
Mercy makes one spiritual.
My Dada Guru is the God factual,
And My Guru is the Word actual.
Not Mine, His will is the eventual.”

36

Whose ignorance is strong,
To Him they cannot belong.
Whatever they may long,
For theirs, ‘I’ is wrong.

37

To say ‘I am That’ is wrong,
To say ‘I am Brahma’ is more wrong,
And to say ‘I’m Shiva’ is the most wrong.

For their ignorance is the most strong,
To Him they cannot belong.
Their life they may prolong,
However or whatever they do long,
Wherever or to whomever they may throng,
For theirs, ‘I’ is truly the most wrong.

38

The true Guru is ever unknown to the unwise,
Like how the blind do not ever see the sunrise.

39

Only two causes lie behind
If Him, you fail to find:
Your Guru is hollow,
Else, you are shallow.

40

Only two causes are behind
If Him, you cannot find:
The mind is not awake,
Else, your Guru is fake.

41

“Who avoids a miracle
Becomes the pinnacle,”
Says the Guru, the oracle.

42

All that glitters is not gold,
But all those who hold
Weapons are timid and cold.
They are the bold
If truth they uphold.

43

All they get is only ash,
Brains who fail to wash;
All they get is only ash
Who think all is land and cash;
All they get is only ash
Whose behaviour is rash;
All they get is only ash
Who think truth is trash;
All they get is only ash,
The mind who cannot lash;
All they get is only ash,
'I', who fail to smash;
All they get is only ash —
They are put in a bin of trash.

44

The brain washing
Done by a washerman:
Cloth is the mind or brain.
Wash it with the water of restraint
In the bucket of character.
Rub the dirt of lust, anger, and greed
With the soap of truthful thought.
Remove the stains of attachment and others
With the soap of merciful thought
By the hand of firm resolution.
Hit the cloth on the stone of formless
And attributeless and the stainless.

Then dry it on the hanger of devotion,
Supported by wisdom and renunciation,
In the day of awakening
Illuminated by the light of unselfishness.
Then the cloth becomes so bright
That it reflects self-illuminating light.
Without fail, I bow before this washerman,
For my Guru is He! His disciple is me!
My Eternal Father is He! His eternal son is me!
His lotus feet servant is only me! Forever me!

45

Our Adi Guru, Lord Dattatreya said,
“In a forest grove,
There lived a dove
With his family in a cove.
He was in deep love
With his babies and ladylove,
And his works were for his love.

One day, God in the form of time drove
A hunter, and he caught his children and ladylove.
Looking at their plight,
He lost his insight,
But he sacrificed his life
To die with his wife.

So perished was the dove
Along with his ladylove,

For he engaged in worldly love.
For the mind, it is hard to approve,
Though the example does prove
That the play of maya is above.

Hence, never ever forget to love
God Who makes the world move.”

46

Pride, ego, anger, etc. which
Are generally found in the rich.
Hence, He is difficult to reach
For those who are rich.

47

He likes to reach
Those who are poor,
If their hearts are pure;
For none, they injure.

48

Are they *sadhus* who are on a warpath?
As fools cannot control their wrath,
Taking the turn first for a royal bath
Has been boasted as the right path.
Who calls them *sadhus*, is a psychopath.
They call it *Kumbha Mela*,
But the wise call it *Kumbha* melee.

49

Rama Rao Das asks,
“The flower is what?
The leaf is what?
The fruit is what?
And the water is what?
What does the Gita mention?
By the pure-minded with devotion,
Of course, is the imposed condition,
That the poorest of the poor can afford,
By which satisfied and elated is our Lord?
Please tell me, oh, my Lord,
As Thou art the Word of God.”

50

Guru Siddha Nath says,
“Flowers of faith,
Leaves of desires,
Fruits of actions,
And waters of renunciation.
These the poorest of the poor can afford,
By which elated and delighted is our Lord.”

51

His mind is perfectly even;
To him, the same are cold and heat.
His mind is perfectly even;
To him, the same are victory and defeat.

His mind is perfectly even;
To him, the same are loss and gain.
His mind is perfectly even;
To him, the same are pleasure and pain.

52

His mind is perfectly even;
To him, the same are darkness and light.
His mind is perfectly even;
To him, the same are a day and a night.
His mind is perfectly even;
To him, the same are a toady and a scold.
His mind is perfectly even;
To him, the same are stone and gold.

53

His mind is perfectly even;
To him, the same are dead and living.
His mind is perfectly even;
To him, the same are being and non-being.
His mind is perfectly even;
To him, the same are high and low.
His mind is perfectly even;
To him, the same are above and below.

54

His mind is perfectly even;
To him, the same are pure and impure.

His mind is perfectly even;
To him, the same are rich and poor.
His mind is perfectly even;
To him, the same are a pauper and a king.
His mind is perfectly even;
To him, the same are the strong and the weakling.
His mind is perfectly even;
To him, the same are coming and going.

55

His mind is perfectly even;
To him, the same are movable and immovable.
His mind is perfectly even;
To him, the same are mobile and immobile.
His mind is perfectly even;
To him, the same are rough and smooth.
His mind is perfectly even;
To him, the same are false and truth.

56

His mind is perfectly even;
To him, the same are good and bad.
His mind is perfectly even;
To him, the same are glad and sad.
His mind is perfectly even;
To him, the same are the loss and the profit.
His mind is perfectly even;
To him, the same are fit and unfit.

57

His mind is perfectly even;
To him, the same are sinner and sage.
His mind is perfectly even;
To him, the same are happiness and rage.
His mind is perfectly even;
To him, the same are success and failure.
His mind is perfectly even;
To him, the same are praise and censure.
His mind is perfectly even;
To him, the same are honor and dishonor.
His mind is perfectly even;
To him, the same are receiver and donor.

58

His mind is perfectly even;
To him, the same are Heaven and hell.
His mind is perfectly even;
To him, the same are ill and well.
His mind is perfectly even;
To him, the same are scent and foul smell.

59

His mind is perfectly even;
To him, the same are knowledge and nescience.
His mind is perfectly even;
To him, the same are science and conscience.
His mind is perfectly even;

To him, the same are ego and egoless.
His mind is perfectly even;
To him, the same are the form and the formless.

60

His mind is perfectly even;
To him, the same are presence and absence.
His mind is perfectly even;
To him, the same are speech and silence.
His mind is perfectly even;
To him, the same are action and reaction.
His mind is perfectly even;
To him, the same are acceptance and rejection.

61

His mind is perfectly even;
To him, the same are virtue and vice.
His mind is perfectly even;
To him, the same are acceptance and sacrifice.
His mind is perfectly even;
To him, the same are like and dislike.
His mind is perfectly even;
To him, the same are grace and disgrace.

62

His mind is perfectly even;
To him, the same are past and future.
His mind is perfectly even;

To him, the same are thief and chief.
His mind is perfectly even;
To him, the same are a man and a woman.
His mind is perfectly even;
To him, the same are friend and foe.

63

His mind is perfectly even;
To him, the same are peace and war.
His mind is perfectly even;
To him, the same are heat and cold.
His mind is perfectly even;
To him, the same are young and old.
His mind is perfectly even;
To him, the same are birth and death.

64

His mind is perfectly even;
To him, the same are sleep and awake.
His mind is perfectly even;
To him, the same are the first and the fourth.
His mind is perfectly even;
To him, the same are 'You' and 'I'.
His mind is perfectly even;
To him, the same are yours and mine.
His mind is perfectly even;
To him, the same are bondage and freedom.

65

His mind is perfectly even;
To him, the same are devotee and God.
His mind is perfectly even;
To him, the same are Om and the Word.
His mind is perfectly even;
To him, the same are Guru and disciple.
His mind is perfectly even;
To him, the same are *maya* and Brahma.
His mind is perfectly even;
To him, the same are *Atma* and *Paramatma*.
His mind is perfectly even;
To him, the same are so and so.
His mind is perfectly, perfectly, perfectly even.

66

A rat, if you do not smell
What I can tell and yell,
Does he not go to hell?
If one follows the one
Who has followed none.

67

There are teachers many,
Who rob the disciple of his money;
Very rare is the Guru who
Can show him the One in many.

Is there, like my Guru, any,
Who unites with the One in many?

68

Q 1. All beings are evolved from what?

A. From ॐ .

Q 2. How man attains the Supreme?

A. By the grace of the Guru.

Q 3. Who is the doer?

A. 'I' is the doer.

69

Q 1. When a man is not bound by actions?

A. When 'I' is burnt out.

Q 2. Who is thief?

A. Who enjoys the fruits without offering to God or the Guru.

Q 3. How to wash the sins?

A. By practicing penance.

70

Q 1. How to get the knowledge of God?

A. By serving the Guru.

Q 2. Who is wise among men?

A. Disciple of the Guru is wise among men.

Q 3. What is the secret of peace?

A. Self-satisfaction.

71

Q 1. For whom God is present all round?

A. His servant's servant.

Q 2. Who gets peace?

A. The contented one gets the peace.

Q 3. Who is really wise?

A. The disciple.

72

Q 1. Who is established in *Paramatma*?

A. The Guru.

Q 2. Who is the real doer?

A. Mother Nature.

Q 3. How mind can be brought under control?

A. By constant practice and dispassion combined.

73

Q 1. Who attains peace and bliss?

A. The mind conqueror.

Q 2. Who is self-controlled?

A. The mind controller.

Q 3. Who is a friend?

A. The mind is a friend.

74

Q 1. Who is rare?

A. The satisfied one is rare.

Q 2. Who is dear to God?

A. To whom He is dear.

Q 3. What is abode of sorrow?

A. Hope.

75

Q 1. What is right resolve?

A. The right path.

Q 2. What is wisdom?

A. Renunciation.

Q 3. What is the source of intelligence?

A. The ego.

76

Q 1. What is the source of speech?

A. Thought.

Q 2. What is the source of prosperity?

A. Dharma.

Q 3. What is purifier?

A. Wisdom.

77

Q 1. What is mind?

A. A series of thoughts.

Q 2. Who is celestial sage?

A. The Guru.

Q 3. What is the source of equanimity?

A. Renunciation.

78

Q 1. What is the source of fearlessness?

A. Seeing the Absolute.

Q 2. What is the source of sorrow?

A. Bondage and desire.

Q 3. What is the source of control over the senses?

A. The Guru's word.

79

Q 1. What is the source of understanding?

A. The Guru.

Q 2. What is responsible for birth?

A. Desire.

Q 3. What is *prakriti*?

A. The expression of *Purusha*.

80

Q 1. What is field?

A. The mind.

Q 2. Who is established in the self?

A. The renunciant.

Q 3. What is reward?

A. The three worlds.

81

Q 1. What is the reason of creation?

A. To express the truth.

Q 2. What is thoughtless state?

A. *Turiya*.

Q 3. How can one work after getting this state?

A. It happens on its own.

82

Q 1. What is divine?

A. Piety.

Q 2. What is penance?

A. Practicing truth.

Q 3. What is faith?

A. The Guru's Guru.

83

Q 1. What is duty?

A. Unselfishness is duty.

Q 2. What is action?

A. Yoga is action.

Q 3. How to prevent the old age?

A. Becoming a child of the Guru.

84

Q 1. What is the reason for natural disasters?

A. Lack of the grace of God.

Q 2. How to make people more wealthy or rich?

A. By practicing righteousness.

Q 3. How to remove illness or diseases?

A. By burning stress.

85

Q 1. What is good?

A. The order of the Guru

Q 2. What is true?

A. What the Guru says is true.

Q 3. What is right?

A. Following the Guru's word.

86

Q 1. Who is the cleverest person?

A. The devotee.

Q 2. Who is the king of the kings?

A. The Guru.

Q 3. What is the biggest corruption?

A. Wasting time.

87

Q 1. How can one enlighten others?

A. By renunciation.

Q 2. What is the reason of conflict?

A. Envy.

Q 3. What is love?

A. Kindness.

88

Q 1. What is spirituality?

A. Mercy.

Q 2. What is meditation?

A. Having an equal eye.

Q 3. What is Dharma?

A. Harmlessness.

89

Q 1. What is Karma?

A. Unselfishness.

Q 2. What is sacrifice?

A. The *Atma*.

Q 3. What is intellect?

A. Understanding the Guru's sign.

90

Q 1. Who is happy?

A. The contented one is happy.

Q 2. Who is dead?

A. The one who is immersed in sensual things.

Q 3. Who is alive?

A. The one who is watchful.

91

Q 1. Who is ill?

A. The one who is attached.

Q 2. Who is well?

A. The one who is detached.

Q 3. Who is impartial?

A. The wise one is impartial.

92

Q 1. Who is compassionate?

A. The Guru is the ocean of compassion.

Q 2. Who is well?

A. The one whose mind is calm.

Q 3. What is perseverance?

A. The sense control.

93

Q 1. What is truth?

A. Silence is truth.

Q 2. What is family?

A. Devotees are family.

Q 3. What is silence?

A. ॐ is silence.

94

Q 1. What is bliss?

A. Freedom is bliss.

Q 2. What is happiness?

A. Satisfaction in self.

Q 3. What is joy?

A. Each moment is joy.

95

Q 1. What is sorrow?

A. Restlessness.

Q 2. What is youth?

A. The initiation.

Q 3. What is old?

A. The non-initiation.

96

Q 1. What is the innocence?

A. Discipleship or devoteeship

Q 2. What is the ego?

A. 'I' is the ego.

Q 3. What is the self?

A. Loss of 'I'.

97

Q 1. What is wrong?

A. Untruth.

Q 2. What is compassion?

A. Mercy.

Q 3. What is humanity?

A. Service to fellow beings.

98

Q 1. What is belief?

A. Firmness.

Q 2. What are the well-wishes?

A. Let us be surpassed by our followers.

Q 3. What is impartial?

A. Wisdom.

99

Q 1. What is true justice?

A. That which is given by Brahma.

Q 2. What is the reason of sorrow?

A. Bondage and one's works.

Q 3. What is the biggest crime?

A. Telling lies.

100

Q 1. What is the definition of God?

A. The Guru is God.

Q 2. What is the reason of rebirth?

A. Desire.

Q 3. How can one become spiritual master?

A. By the order of one's Guru.

101

Q 1. Why is happiness elusive?

A. Because of discontent.

Q 2. Why is it so temporary?

A. Because of discontent.

Q 3. Why can't we be happy all the time?

A. Because of discontent.

102

Q 1. Who is happy all the time?

A. The contented one.

Q 2. Who attains blissful supreme state?

A. The one who has faced the Guru.

Q 3. What is happiness?

A. Contentment is happiness.

103

Q 1. What is sadness?

A. Discontent is sadness.

Q 2. What is the cause of desire?

A. The expression of ego.

Q 3. Whose mind is stable?

A. The self-controlled one.

104

Q 1. What is worth knowing?

A. 'I'.

Q 2. What is the cause of anger?

A. Unfulfilled desire.

Q 3. Who attains peace?

A. The Self-centered one.

105

Q 1. Who sees from my eyes?

A. 'You'.

Q 2. Who is eligible for immortality?

A. The one who resorts to the Guru.

Q 3. What does 'being spiritual' really mean?

A. Being merciful and generous.

106

Q 1. What is true Yoga?

A. The soul uniting with the Super Soul.

Q 2. Who am I?

A. Only the Guru knows. Ask your Guru.

Q 3. What is real achievement?

A. Becoming a servant of His servant. Achieving the Real.

107

Q 1. What constitutes the 'Yajus' of a sacrifice?

A. ॐ.

Q 2. Without what can a sacrifice not be done?

A. Faith.

Q 3. How can we purify our body and mind?

A. By practicing the words of the Guru.

108

Q 1. What is *Dwija*?

A. Rebirth by the grace of the Guru.

Q 2. Who is *Dwija*?

A. Who is reborn by the grace of the Guru. A disciple.

Q 3. Who is the winner? Who is the loser?

A. 'You' are the winner. 'I' am the loser.

OM TAT SAT

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



*The True Guru's Grace Has
No End*

Part Two

ॐ The Word Of God (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

Q 1. What is a game?

A. Playing with the senses.

Q 2. What is filmy action?

A. Acting with the senses.

Q 3. Who is the hero?

A. The one who wins over the senses.

2

Q 1. Which prostitute should be subdued?

A. The mind.

Q 2. Who is the enjoyer?

A. 'I'.

Q 3. What is the resting place?

A. The place at the lotus feet of Guru.

3

Q 1. What is the Supreme refuge?

A. The Guru's lotus feet.

Q 2. Who is the sufferer?

A. The 'I'.

Q 3. What is the sacred fire?

A. The *Atma* or ॐ.

4

Q 1. Who is delighted?

A. The devotee of the Guru.

Q 2. What is the source of austerity?

A. The *Atma*.

Q 3. Who is rich?

A. The human with strong character.

5

Q 1. Who is poor?

A. The characterless human.

Q 2. To those who wish for prosperity, what is the most valuable?

A. Righteousness or Dharma.

Q 3. To those who cultivate, what is the most valuable?

A. Mercy or kindness.

6

Q 1. What is the highest duty in this world?

A. Serving one's Guru.

Q 2. '*Neti-neti*' – the missing link?

A. The Guru.

Q 3. What has been spoken of as food?

A. *Satsang*.

7

Q 1. What is the remedy against cold?

A. Forbearance.

Q 2. Which is the largest field?

A. The mind.

Q 3. What is it that, if renounced, makes one happy?

A. The 'I'.

8

Q 1. What is it that, if renounced, causes no regret?

A. The 'I'.

Q 2. Who is the invincible enemy?

A. The *Atma*.

Q 3. Who is the invisible friend?

A. The *Atma*.

9

To err is human;

To forgive is Divine.

To err again and again is devil;

To forgive this is the present society.

10

The Transformer:

Build the winding with devotion's thread,

On renunciation's frame, let it be spread.

Apply coolants of mercy, calm, and grace,

With patience and compassion in their place.

As the primary winding, God's light does flow,
The secondary receives, in its gentle glow.
Thus, from sacred currents, truth will rise,
Transforming hearts beneath the skies.

11

What matters if one likes to rape,
When his forefather was an ape?
Then, what is the use of crying over rapes,
As all are taught to be descended from apes?
By reading it, do not gape;
With truth, let the mind shape.
Unlike a politician, do not escape.

12

His lotus feet are the end of the concentrations;
His lotus feet are the end of the prostrations;
His lotus feet are the end of the venerationes;
His lotus feet are the end of the demonstrations;
His lotus feet are the end of the frustrations;
His lotus feet are the end of the vibrations.

13

His lotus feet are my word.
His lotus feet are my work.
His lotus feet are my thought.
His lotus feet are all that I've got.

14

On His lotus feet, I concentrate;
At His lotus feet, I prostrate;
Only His lotus feet, I venerate;
Greatness of His lotus feet, I demonstrate;
By His lotus feet, into the mind I penetrate;
His lotus feet make my heart vibrate.

15

Closed is the Heaven's gate
When you engage in a debate;
With truth they negate
Who engage in a debate.
They are the great
Who avoid a debate.

16

A debate goes
On among egos.
There cannot be any debate
If ego they ate.
Winning a debate
Opens only the Hell's gate.

17

The untold is told;
The unrepeated is repeated;

The unuttered is uttered;
The unperceived is perceived;
The unsaid is said;
The unwritten is written;
The unchurned is churned;
The unseen is seen;
The unread is read;
The unfound is found;
The unfelt is felt;
The unheard is heard;
The undone is done;
The unsmelt is smelt;
The unmet is met;
The unset is set;
The unknown is known.

18

False Gurus pass orders
To the women of others:
To serve them only, not others.

19

His lotus feet are mine;
As they make me shine.
At His lotus feet is every shrine;
Hence, no use of going to any shrine.

20

$$E = mc^2.$$

$$U = \int E \, di.$$

$$I = Ei.$$

$$He = I / \sin \theta.$$

21

The worst is following the one
Who has followed none;
The worse is following the above one;
The bad is following none.
Utter chaos results in following everyone.

22

The good is following someone or only one;
The better is following the one who has followed someone;
The best is following the above one.
Silence results in following the above one.
Bliss results in following the above one.

23

Like a father wants his son to surpass him,
God wants His devotee to surpass Him.
The wise want their followers to surpass them.
The truthful master wants his servant to surpass him.
The true Guru wants His disciple to surpass Him.

The truth wants the truthful to surpass it.

24

Rama Rao Das asks,
“How to conquer the world?
Oh, Guru, let me have Your word.
As it is bliss to hold
Your lotus feet gold”

25

My Guru says,
“Who can firmly hold
The Guru’s feet gold
Wins this world,
Also that world,
And every world.”

26

Rama Rao Das asks,
“Between the Word and God actual,
What is the relation mutual?
You are the God factual
As You are the Word actual.
Your will is the eventual.”

27

Guru Siddha Nath says,

“My Dada Guru is the God factual,
And My Guru is the Word actual,
And I am only the Word virtual.
It is the relation mutual
Between the Word and God actual.
Not Mine, His will is the eventual.”

28

Immortal game of football,
Here Nath Yogi narrates to all.
Who understand his call,
For them there is no fall.

To play this, one needs no money
Nor does one require things any.
Vishaya is the ball,
Maya kicks towards all,
And wants to make a goal
To win over the soul.
She plays sans a foul.

The ego is the goal keeper,
And the mind is the captain.
The remaining players are nine,
Who kick the ball very fine,
As they are free of ‘my and mine’.
If the ball is missed by the nine,
The captain defends it before the line,
And goal keeper holds it on the goal line.

Mercy and righteousness are the sidelines.
Character and contentment are the goal lines.
By scriptures well-defined is the centre line.
Unselfishness is the name of his court.
Selfishness is the name of *maya*'s court.

Maya fails to post a goal,
For he plays without a foul,
As the ego is under the soul.
The loss to *maya* is ever certain,
As the captain likes wisdom to restrain.
Truth is the umpire,
He plays sans desire.

The world is the playground.
Him, peace and bliss surely surround,
Who hits the goal, defended by *maya*, of devotion
While defending his goal post of renunciation.
His coach is the Guru true,
Who sees him ever through.

He plays the game all the time,
Of course, in the day and at night.
Beholding self-illuminating light,
He ever plays with delight.
The innumerable Perfect Beings are the spectators,
Who are eager to cheer at and welcome the victors.

Whoever wants to reach Heaven
This game should be played 24X7.

Nath Yogi's football game, thus, I brief,
By winning which, you will have no grief.
Surely, you can pass from mortality to immortality.

29

Q: How can we get enlightened like the Buddha?

A: By taking refuge in Dharma,
By taking refuge in a living Buddha,
By taking refuge in the Sangha.

30

Question:

Can we call ourselves intelligent and civilized beings,
If we can't eradicate the animalistic qualities that cling
In us like lust, anger, greed, ego, and jealousy?

31

Answer:

Don't degrade animals by comparing with humans,
For animals live with less cunning and ruse.

Lust they know only in season's brief stay,
While humans indulge all night and all day.

Animals are greedy to quench their need,
Once their hunger is sated, they walk free indeed.

Their anger flares when life is under threat,

Not like humans, whose grudges are met.

No jealousy dwells in an animal's heart,
No power or status to tear them apart.

No ego do they nurture, for their path isn't skewed,
Their progress is upward, while humans are subdued.

If we consider these qualities, one truth remains true:
Animals are more civilized, more genuine, more true.

32

Rama Rao Das asks,
“Oh! My Guru, by butchering,
How can the life be nurturing?
Let me have the true meaning
About the goat sacrificing,
As per the Prophet Muhammad’s teaching.”

33

My Guru Siddha Nath says,
“The goat which says ‘I’ and ‘my’
Should be butchered to reach the truth.
Mercy and generosity must be grown,
For everything Allah does own.”

34

Rama Rao Das asks,

“Oh! My Guru, please tell me,
What is the essence of the three
Attained by the Buddha under the *Bodhi* tree?
What is the enlightened souls’ eternal way
That he found at the midnight of the full moon day?
Be gracious and let me have Your word,
Many a times these have been heard.
Buddham Saranam Gachchami!
Dharmam Saranam Gachchami!
Sangam Saranam Gachchami!”

35

My Guru Siddha Nath says,
“Oh! My son, taking refuge all the time in the Buddha,
Righteousness and the community of saints.
This is the sum and substance of the three
Acquired by the Enlightened Buddha under the tree.”

36

Rama Rao Das says,
“Thanks, Oh, my Eternal Father dear!
Only by Your grace is truth quite clear;
Resting at Your lotus feet is
The Buddham Saranam Gachchami!
Practicing Your word is
The Dharmam Saranam Gachchami!
Adoring our Fore-Gurus is
The Sangam Saranam Gachchami!”

37

The wise are unfriendly to none,
For they see the only One,
Of course, in everyone;
So even the defeat is won.

38

His lotus feet are decorated;
His lotus feet are illustrated;
His lotus feet are venerated;
His lotus feet are celebrated;
His lotus feet are reiterated;
His lotus feet are prostrated;
His lotus feet are concentrated.

39

By His lotus feet the duties are consecrated;
By His lotus feet the senses are tolerated;
By His lotus feet the untruth is perforated;
By His lotus feet the logic is obliterated;
By His lotus feet the scriptures are deliberated;
By His lotus feet the differences are integrated;
By His lotus feet the knowledge is elaborated;
By His lotus feet the mind is penetrated;
By His lotus feet the ego is calibrated;
By His lotus feet the heart is vibrated;
By His lotus feet the creativity is accelerated;
By His lotus feet the Word is reverberated;

By His lotus feet the truth is illustrated;
By His lotus feet the consciousness is invigorated;
By His lotus feet the bliss is exaggerated;
By His lotus feet the union is demonstrated;
By His lotus feet the wisdom is generated;
By His lotus feet the ecstasy is regenerated;
By His lotus feet the world is exhilarated;
By His lotus feet the qualities are rated;
By His lotus feet the time is underrated;
By His lotus feet *maya* is frustrated;
By His lotus feet *Atma* is separated;
By His lotus feet, His lotus feet are corroborated!
By His lotus feet, His lotus feet are corroborated!
By His lotus feet, His lotus feet are corroborated!
Thus, by His lotus feet I am liberated.
Thus, by His lotus feet new world order is inaugurated;
Hence, His lotus feet are reiterated;
Forever His lotus feet's greatness is narrated;
Forever His lotus feet are celebrated;
Forever His lotus feet are venerated;
Forever His lotus feet are concentrated;
Forever His lotus feet are prostrated.
Forever His lotus feet are corroborated!
Forever His lotus feet are corroborated!
Forever His lotus feet are corroborated!

40

According to His Karma, the Guru goes;
Do what the Guru says, not what the Guru does!

According to his Karma, the disciple goes.
Do what the Guru says, never what the Guru does!

41

My Guru Siddha Nath narrated this to me:

From Kamadhenu's womb, four sons were born,
By Karma, their paths were worn.

Nandi rose to Shiva's side,
In service, with devotion, he did abide.

Another ploughed the fields with might,
To feed the world, he toiled day and night.

The third turned the mill in endless round,
In labor's grip, his fate was found.

The last pursued desires untamed,
In sensual thirst, his soul was claimed.

Karma's law, so clear and true,
Shapes the destiny of me and you.

42

Everyone speaks of Shiva, Shiva;
Some even claim, "I am Shiva."
If taught, parrots too can utter, "Shivoham! Shivoham!"

But none knows who and what is Shiva,
Even Adi Shankaracharya couldn't recognize Shiva.
He is my Guru, with whom Lord Shiva Himself
Identifies, and I am the servant of His Self.

43

By a wise disciple, the Guru is left,
Who teaches the path of the hand, left.
The Guru is wise and considered right,
Who teaches the path of the hand, right.

44

The knowledge of the conscience
Is considered as nescience.
The wrong practices seem right
To the fool and the hypocrite.

45

Argument is his fundamental right;
To protect it, he uses his word and might.
Know him to be a perfect hypocrite.

46

It is bad to claim Soham;
It is worse to claim Brahmoham;
The worst claim is Shivoham.

47

It is good to claim Sunyoham;
It is better to claim Dasoham;
The best claim is Dasadasoham.

48

One's life is vain,
And full of pain,
And hell is gain,
If the ego is not slain.
By seers, truth plain,
Be said again and again.

49

Them He likes to acknowledge,
With His sight and knowledge.
Thus, only the wise can pledge,
“Truth is a walk on razor's edge.”

50

By His lotus feet, the *maya* is cheated;
By His lotus feet, the falsehood is defeated;
By His lotus feet, the 'I' is deleted;
By His lotus feet, the languages are depleted;
By His lotus feet, the truth is repleted;
Reaching His lotus feet causes all the searches to be
completed;

Finding His lotus feet causes all the researches to be completed;
Only a place at His lotus feet should be competed;
Forever, His lotus feet are ever repeated;
Forever, His lotus feet are ever repeated;
Forever, His lotus feet are ever repeated.

51

By His lotus feet, the body and tongue are elated;
By His lotus feet, the mind and heart are elated.
Only by His lotus feet is the *Atma* related;
By His lotus feet, Brahma and *Atma* are correlated.
Forever, His lotus feet are ever repeated;
Forever, His lotus feet are ever repeated;
Forever, His lotus feet are ever repeated.

52

He who speaks aloud
Gathers a crowd,
And becomes highly proud.
Here, he may be followed,
But there, he is not allowed.
Truth is hard to be swallowed.

53

Sans teacher, one cannot learn even science.
Sans the Guru, what one knows is only nescience.

54

Some questions for the seeker:

1. What is the end of knowledge?
2. What is the practice by which God appears before a devotee?
3. What is the end of seeking?
4. What is Brahma?
5. What is the root of religion?
6. What does God eat?
7. What does the soul or *Atma* eat?
8. What is the root of true religion?
9. What is the root of Yoga?
10. Who is your Guru?
11. Who is great?
12. Who is greater?
13. Who is the greatest?
14. Who is the Guru of your Guru?
15. Who is the Guru of Guru of your Guru?
16. Who is the Guru?
17. Who is a disciple?
18. How to kill ego?
19. What is the sum and substance of enlightenment?
20. Whom do the perfect Beings visit?
21. With whom do the perfect Beings sit?
22. Who is the doer?
23. Who is a thief?
24. Who is the chief?
25. How God is pleased?
26. What is a bath?
27. What is truth?

28. Who are the wise?
29. Who are fools?
30. Who is young?
31. Who is old?
32. What is addition?
33. What is subtraction?
34. What is multiplication?
35. What is division?
36. What is the end of science?
37. What is zero or Sunya?
38. What is the end of mathematics?
39. What is the end of history?
40. What is Jihad?
41. What is the Word?
44. Who is a Sikh?
45. Who is a Muslim?
46. Who is a Jain?
47. Who is a Jew?
48. Who is Christ?
49. Who is Buddha?
50. Who is Hindu?
51. What is Islam?
52. Who is the shepherd?
53. Who is the cowherd?
54. Who is the Lord of beasts?
55. Who is *Maha Bhagavatha*?
56. What is the caste of soul?
57. What is the gender of God?
58. Why there are only seven colours?

59. Why there are only seven periods in a periodic table?
60. Why there are only seven days in a week?
61. Why there are only seven tones in music?
62. Why there are only seven continents on the earth?
63. Who is the true Guru?
64. Who knows about the true Guru?
65. Who advertises for the true Guru?
66. How 'ॐ' is the symbol of God?
67.
68.
-
-
-
- N. What is the end of questions?
Is there no end to questions because knowledge is endless and infinite?

55

The Guru is a must,
To protect one from lust,
Anger, greed and the worst,
For He conquered them first.

56

Material gain
Is full of pain,
If the mind is not slain.

57

One is who?
Two are who?
Awake is who?
Sleeping is who?

58

Brahma is one.
The Guru and the disciple are two.
The Guru-faced is wide awake.
The *nigura* is sleeping forever.

59

Guru Siddha Nath says,
“ABCD = Avoid Begging, Charity, Donations.
EFGH = Earn For God Honestly.”

60

Guru Siddha Nath says,
“IJKL = ‘I’ Joys Knowing Lord.
MNOP = Mind Network Outsourcing Project.”

61

Guru Siddha Nath says,
“QRST = Qualitative Renunciation Serves Truth
UVW = Universal Verse Wisdom

XYZ = eXamine Your Zeal.”

62

One, two,
I obey parents and Guru.
Three, four,
God is at heart's core.
Five, six,
With fools, never mix.
Seven, eight,
The wise are straight.
Nine, ten,
My weapon is pen.

63

Eleven, twelve,
In mercy I dissolve.
Thirteen, fourteen,
Throw away spleen;
Fifteen, sixteen,
Keep the mind clean.
Seventeen, eighteen,
God can be seen.
Nineteen, twenty,
Wisdom is plenty.

64

Twinkle, twinkle, film star,

Now I know what you are.
You act to keep truth all-time high,
Yet only money is in your eye.
Twinkle, twinkle, film star,
Now I see what you are.
From truth, you are quite far.

65

When the blazing truth is gone,
When no character shines upon,
Then you show your false light,
Twinkle, twinkle, all the night.
Twinkle, twinkle, film star,
Now I know what you are.
From truth, you are quite far.

66

Then the filmgoers in the dark,
Praise you for your tiny spark.
They could see the right way to go
If you did not make a show.
Twinkle, twinkle, film star,
Now I know what you are.
From truth, you are quite far.

67

In the dark theatre you keep,
And often through my television peep.

For you never shut your eye,
For money is always held high.
Twinkle, twinkle, film star,
Now I know what you are.
From truth, you are quite afar.

68

As your bright and tiny spark,
Lights the filmgoers in the dark,—
For I know what you are,
Twinkle, twinkle, film star.
Twinkle, twinkle, film star,
Now I know what you are.
From truth, you are quite afar.

69

You have been exploited in the name of promoting art.
This you have failed to see for not consulting the heart.
For I know what film directors are,
For I know what film producers are.
Twinkle, twinkle, film star,
Now I know what you are.
From truth, all of you are quite afar.

70

Pussy mind, pussy mind, where have you been?
I've been to all places, but God is nowhere seen.
Pussy mind, pussy mind, what happened there?

I was frightened by the world, everywhere.

71

Ding, dong, bell,
The mind's in the well.
Who put her in?
Karmas of sin.
Who can pull her out?
Truth and virtues, no doubt.
What naughty karmas were those,
To try to drown poor pussy mind,
Who used to harm
Others and ne'er was calm.

72

Mind and Ego went up the hill,
To get a glimpse of Soul.
Ego fell and was trampled down,
And Mind became a clown.

73

Humpty Dumpty Ego sat on a wall,
Humpty Dumpty Ego had a great fall.
All the scientists, judges and politicians and more
Couldn't put Humpty Dumpty Ego as was before.

74

Humpty Dumpty Ego not in check
With all his karmas around his neck;
Forty preachers' and forty teachers' light
Couldn't set Humpty Dumpty Ego right.

75

Adi Guru Lord Dattatreya said,
“An arrow maker was so absorbed in his profession
That he unnoticed the king who went with procession.
Such a focused, one-pointed contemplation
Can eliminate every worldly temptation.
God can easily be known by focused concentration.
This is what I learnt from My observation.”

76

Hickory, dickory, dock,
The mind ran up the time clock.
The time struck one big blow;
The mind ran down feeling low,
Hickory, dickory, dock.

77

Johnny, Johnny, yes Papa,
Eating fruits, no Papa.
Telling lies, no Papa.
Ask Truth, O ha, ha, ha.

78

Baa! Baa! black sheep
Good shepherd is where?
Yes, merry have I,
Three shepherds are there,
One is God,
Two is Guru,
Three is Son
Who is true.

79

In the guise of a saint, even if
The sermons are delivered by a devil,
The wise are certain about one, if
One's bodily actions are evil.

80

They are devotees indeed:
Who are merciful and generous in deed.
They are sages indeed:
Who are righteous in word and deed.
They are saints indeed:
Who are truthful in thought, word, and deed.

81

Mary, Mary, quite contrary,
How does your ego grow?

With sensory bells and heart shells,
And pretty sense-objects all in a row.

82

Three blind mice, three blind mice,
See how they run! See how they run!
They all ran after Brahma's formless wife,
Who cut off their egos with a suitable knife.
Did you ever see such a sight in your life,
As three blind mice! As three blind mice?

83

Big Ego Jack Horner
Sat not in the corner,
Eating his Karmas' pie;
He put in his thumb,
And pulled out a plum,
And said 'Brahma am I!'

84

One, two, three, four, five,
Once I caught a *vishaya* alive,
Six, seven, eight, nine, ten,
Then I let it go again.
Why did you let it go?
Because it bit my ego.
Which ego did it bite?
Ego that is kind and right.

85

Object, object, go away,
Come again another day.
Little Prahlada wants to slay
The mind without delay
So that God comes out to play
As at His lotus feet, he would lay.

86

Rub-a-dub-dub,
Three fools in a tub,
And who do you think they be?
Lust, Anger, Greed.
Turn them out, knaves all three.

87

Roses are red,
Violets are blue.
And leaves are green,
If the mind is clean;
God will be seen.

88

The Little Boy Blue,
Who is true shepherd,
Aka true cowherd.
Come blow Your horn,

The sheep're in the meadow,
The cows're in the corn;
Where is the Little Boy
Who looks after the sheep?
Inside the heart
Fast asleep!
Will you wake Him?
Oh no, not 'I',
For if I do
'I' will surely die.

89

Oh where, oh where has my ego gone?
Oh where, oh where can he be?
With my desires cut short and my senses cut long,
Oh where, oh where can he be?

90

I know a song that gets on everybody's nerves,
Everybody's nerves, everybody's nerves,
I know a song that gets on everybody's nerves,
Everybody's nerves, and this is how it goes.

91

This is the song of 'I' that doesn't end,
Yes, it goes on and on, my friend,
Some people started singing 'I' not knowing what it was,
And they'll continue singing it forever just because ...

92

This is the song that goes on forever,
Cause 'I' never, ever ends,
Come on, everybody
We're going to sing it again.

93

Ring-a-round the rosie,
A pocket full of posies,
Ashes! Ashes!
'I' of all fall down.
Ring-a-round the rosie,
A pocket full of posies,
Atishoo! Atishoo!
'I' of all fall down.
Ring-a-round the rosie,
A pocket full of posies,
Hush! Hush! Hush! Hush!
'I' of all fall down.

94

Solomon Grundy,
Reborn on Monday,
Settled on Tuesday,
Married on Wednesday,
Met Guru on Thursday,
Got frustrated on Friday,
Left Guru on Saturday,

Died on Sunday.
That was not the end
Of Solomon Grundy.

95

Two kinds of mad men fill
The world as per His will:

1. Who's mentally ill,
2. Whose mind is still.

96

"Our word
Is the double-edged sword.
Our pen
Is the machine gun.
Truth is the shield;
The world is the battlefield.
Our arms—
Giving alms.
Our weapon—
Keeping the heart open.
Our Holy book—
A within look.
Our mind:
Ever kind.
Our goal—
The Soul."

So declares Nathas' scion,
Who lives in the Sion,
And moves alone, like a lion,
Among the masses trillion.

97

Him who can beat?
Who rests at the Guru's lotus feet.
Him who can cheat?
Who rests at the Guru's lotus feet.
Him who can delete?
Who rests at the Guru's lotus feet.

98

Oh! Guru, lead us from darkness to light!
Oh! Guru, lead us from wrong to right!
Oh! Guru, lead us from sight to insight!
Oh! Guru, lead us to concord from fight!

99

Oh! Guru, lead us to oneness from duality!
Oh! Guru, lead us from materialism to spirituality!
Oh! Guru, lead us from differences to equality!
Oh! Guru, lead us from mortality to immortality!

100

Oh! Guru, bless us with immortality by Thy merciful sight!
Oh! Guru, bless us with wisdom by Thy divine light!
Oh! Guru, bless us with fearlessness by Thy hand, right!
Oh! Guru, bless us by Thy left hand, with wealth and might!

101

Unknowing of Your greatness, among themselves fools,
fight.
Whereas the wise are content with Thy merciful sight,
And they are blessed, for Thy blessings they fight.
I am blessed with the opportunity to highlight
Your greatness that makes me write and delight.

102

Three worlds are given if one holds Thy lotus feet tight,
Because in the three worlds, unsurpassed is Thy might.

103

If one asks for donation, charity, money
Wealth or land, know him to be funny
For he has not found the One in many.

104

Rushing towards him are all opulence and money
If one has united with the One in many.

For his Guru teaches him to live in harmony;
For the Guru is the only One in many.

105

God and the Guru will bless him to find the One in many,
Though very little, if he serves with self-earned money.
God will never ever let one find the One in many
If one serves with very huge donations of others' money.

106

Don't seek any donation
If the Heaven is your destination.
Lest there is consternation
Followed by hallucination,
And the Hell will be your destination.

107

They do not ask for any donation
Who have reached His nation.
Falsehood is their condemnation,
For three worlds are under their domination.
Thus, the wise are a winning combination.

108

Those who are under constant consternation
Look for charity, begging, and donation.
What they teach is their mental hallucination,

And the Hell is their permanent destination.
Thus, the fools are a losing combination.

OM TAT SAT

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

*The True Guru's Grace Has
No End*

Part Three

ॐ The Word Of God (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

The truth is practiced by few,
Who practices it is a Jew.
This is God's view,
By the Guru's grace, I just renew.

2

Who am I not?
Who are you not?
Have you ever thought?
Are you a man not?
Are you a child of a father not?
Are you a being not?
Are you irreligious not?
Are you a student not?
Are you a teacher not?
Are you a parasite not?
Are you a guest not?
Are you a host not?
Are you merciful not?
Are you deceitful not?
Are you a cheater not?
Are you lustful not?
Are you impatient not?
Are you dutiful not?

Are you obedient not?
Are you faithful not?
Are you truthful not?
Are you more truthful not?
Are you the most truthful not?
Are you a terrorist not?
Are you a fool not?
Are you wise not?
Are you a servant not?
Are you a master not?
Are you a politician not?
Are you a scientist not?
Are you an engineer not?
Are you a manager not?
Are you a laborer not?
Are you a businessman not?
Are you self-dependent not?
Are you a beggar not?
Are you a thief not?
Are you a hypocrite not?
Are you a devotee not?
Are you the body not?
Are you lustful not?
Are you greedy not?
Are you content not?
Are you a doer not?
Are you a knower not?
Are you a thought not?
Are you proud not?
Are you humble not?

Are you selfish not?
Are you unselfish not?
Are you attached not?
Are you great not?
Are you greater not?
Are you envious not?
Are you the senses not?
Are you the mind not?
Are you intelligent not?
Are you discriminating not?
Are you ego not?
Are you the soul not?
Are you the Supreme Soul not?
Are you a donor not?
Are you a receiver not?
Are you a sinner not?
Are you a saint not?
Are you a friend not?
Are you an enemy not?
Do you hurt others not?
Do you help others not?
Do you help yourself not?
Do you hurt yourself not?
By 'I,' are you caught not?
By not 'I,' are you caught not?
By 'you,' are your 'I' caught not?
By not 'you,' are your 'I' caught not?
Are you silent not?
Are you a renunciant not?
Are you a householder not?

3

Who am I not?
Who are you not?
Have you ever thought?
This was not taught;
Then how can the truth be got?

4

Atma is in the center of everything,
Seated in the heart of every being,
He is the end, the middle, and the beginning
Of beings and things that are moving and unmoving.

5

Kings preferred swords to words;
The wise prefer words to swords.
Terrorists prefer guns to pens;
The wise prefer pens to guns.
Scientists prefer science to conscience;
The wise prefer conscience to science.

6

Fools prefer arms to alms;
The wise prefer alms to arms.
Fools prefer destruction to construction;
The wise prefer construction to destruction.

Fools prefer untruth to truth;
The wise prefer truth to untruth.

7

Thoughts of fools are negative;
Thoughts of the wise are positive.
Actions of fools are destructive;
Actions of the wise are constructive.

Hands of terrorists hold arms,
Hands of the wise donate alms.

8

Devoid of practice is hypocrites' speech;
The wise practice before they preach.
Hypocrites breach before they preach—
The wise are examples of what they teach.

Hypocrites are full of vile and vice;
The wise are full of virtue and sacrifice.

9

Cowards examine a scabbard discarding the sword;
The brave examine the sword discarding the scabbard.
Fools are upset with the word of a bard;
The wise practice the word of the bard.

10

Cowards prefer swords to words;
The brave prefer words to swords.

11

Devotees prefer Lord to word;
Hypocrites prefer word to Lord.

12

Fools prefer word to the Word;
The wise prefer the Word to word.

13

General devotees prefer ford to Lord;
Advanced devotees prefer Lord to ford;
More advanced devotees prefer Word to Lord;
The most advanced devotees live in the Word of Lord.

14

Scholarly fools prefer word to work;
Common people prefer work to word;
Devotion dawns when they prefer thought to word;
The wise prefer experience to thought, word and work.

15

Without the sense-control,
The mind goes out of control.

16

Audience say, "Wow! Wow! Wow!"
Political leaders say, "Power! Power! Power!"
Scientists say, "Know-how! Know-how! Know-how!"
Fools say, "Know! Know! Know!"
People say, "How? How? How?"
Dogs say, "Bow-wow! Bow-wow! Bow-wow!"

17

Waters say, "Low! Low! Low!"
The wise say, "Slow! Slow! Slow!"
Hindus say, "Cow! Cow! Cow!"
Muslims say, "Sow! Sow! Sow!"
Christians say, "Bow! Bow! Bow!"
Buddhists say, "Vow! Vow! Vow!"
Yogis say, "Now bow and now vow!"

18

Our word
Is a crossword.
Our thought
Is naught.
Our practice

Is sacrifice.
Our 'I'
Is the third eye.
Thou art
Our heart.
Right determination
Is our nation.
Our caste
Is chaste.
The Guru's favour
Is our colour.
The Guru's grace
Is our race.
The heartbeat—
The Guru's lotus feet.
Our conscience—
The omniscience.
Our vision—
The fusion.”

So declares Nathas' scion,
Who is established in the Zion,
And moves alone, like a lion,
Among the masses trillion.

19

Lord Buddha said,
“Believe nothing, even if I have said it, unless it agrees
with your own reason and your own common sense.”

20

Rama Rao Das asks,

“What is the greatest and unsurpassed siddhi or miracle according to the scriptures and Lord Buddha?”

21

Guru Siddha Nath says,

“The unsurpassed siddhi or miracle is making others realize truth.”

22

1. Shivoham, I am Lord Shiva, I am God/Goddess, I am Buddha, I am Jesus, I am Lord Krishna are synonyms.

2. Brahmasmi (short for Aham Brahmasmi), I am Brahma, I am Consciousness, Bliss and Truth, I am Allah, Anal Haq (I am the truth or I am God), I am the God Formless, I am Holy Spirit, I and my Father are One are synonyms.

3. Sohami or Soham, I am That, I am *Atma*, I am Soul, I am Infinite Consciousness, I am Son, I am He are synonyms.

23

Mechanical Definitions:

The mass movement at the rate square is Newton;

The movement of Newton is Joule;

The rate of movement of Newton is Watt;
Or rate of production of Joule is Watt.

24

Rama Rao Das asks,
"Oh Guru, let me know of the path
Called by our Fore-gurus as the royal path"

25

Guru Siddha Nath says,
"Following Nath
Is the true path."

26

Unfulfilled desire causes ire,
Then discrimination is set on fire.

27

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 they are illiterate,
Them I cannot rate,
'Cause they are always great.
So, at their lotus feet, I myself prostrate.

28

Some run
For bun;
Some run
To become a nun;
Some run
To hold a gun;
Their run
Causes fun,
For they run
After the one
Who follows none.

29

"God is seated in the heart of every being,
And He is the middle, the end and the beginning
Of every being and everything."
Thus, the wise joyfully sing.

30

He is truly Jewish,
Who is unselfish;
Who embodies love,
Sent from above.

31

The moment 'T' is shot
God is visibly brought.

32

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.

33

Everyone is a sage,
Of course, in old age
When lust and rage
Are subdued by age.

34

Devotees in youth
Are devotees in truth;
Praises of God are sung
When they are young.

35

Whose minds are broad,
They are closer to God.
Whose minds are narrow,
For them truth is a tomorrow.

36

Who knows the end of the world's scriptures?
To the *Atma*-realized one, all the Holy Books
Are as if a lamp, where
The sun shines everywhere.

37

Question:

How can I destroy my ego, the self within,
Free my soul from pride and sin?

38

Answer:

Lead a life of truth, authentic and bright,
Follow devotees who shine with love and light.
Ancient saints' teachings, timeless and wise,
Guide us beyond ego's limited surprise.

Devotion to the divine, a heart's desire,
Transcends ego's bounds, like a sweet, sweet fire.
A Guru's teachings, a beacon on the way,
Illuminate the path, come what may.

Serve with humility, and ego's walls will fade,
Love and compassion will in its place be made.

39

Rather good to follow none
Than to follow the one
Who has followed none.

40

They say, "Happy New Year! Happy New Year!"
Without noticing the death approaching near and near.
They say, "Happy Birthday! Happy Birthday!"
Without knowing the loss of every day.

41

I thought God has everything;
Then I prayed to Him for something.
But He said, "Except that, ask anything."
Then I said, "Except that, I want nothing."
Later, my Guru gave me everything,
Including the thing in nothing.

42

Q. Who is the someone that everyone knows about?
A. No one is the someone that everyone knows
about.

43

The wise are right,

For they unite;
Whereas fools fight.

44

He is my spiritual leader;
He is everyone's mind reader;
He is God's pleader;
He is truth feeder;
He is every being's breeder;
He terrifies every ringleader;
He is the immortality-cloud seeder.

45

Q. What is religion?

A. Practice of righteousness or Dharma.

46

Who claims herself or himself as Goddess or God,
Know her or him to be full of fraud.
Who claims to be Guru on their own,
Know her or him to be a perfect clown.
For Goddess, God, and Guru, even disown
The merit that They truly own.

47

Saint Kabir Das said,

"The caste or religion of a saint is enquired by the unwise,

Whereas knowledge and wisdom are sought by the wise.
Tested is the thing,
And left is the packing."

48

Here I narrate some ships,
By boarding or avoiding, removes life's hardships;
To be established in saintship,
And by God, conferred will be lordship

49

Q. What is the ship in which people fight?
A. Partnership.

50

Q. What is the ship that one should not board?
A. Dictatorship.

51

Q. What is the ship in which one should enter with beings?
A. Friendship.

52

Q. What is the ship that one should board with devotees?
A. Companionship.

53

Q. What is the ship that takes us towards God?

A. Will worship.

54

Q. What is the ship by which one crosses the ocean of world?

A. Discipleship.

55

Q. What is the ship that one should board with saints?

A. Apprenticeship.

56

Q. What is the ship that one should board against the senses?

A. Censorship.

57

Q. What is the ship that one should board in the world?

A. Disfellowship.

58

Q. What is the ship that a learned man should not board?

A. Scholarship.

59

Q. What is the ship that one should board with the thoughts?

A. Inspectorship.

60

Q. What is the ship that a disciple enjoys to board?

A. Hardship.

61

Q. By boarding which ship one does never get liberation?

A. Niguraship.

62

Is it not a belief,

If they live

Not to believe

In any belief?

63

Who knows the end of the Vedas?

To the self-realized one, all the Vedas

Are as if a lake of water where

There is flood everywhere.

64

Follow saints' footsteps
But never try to overstep.

65

Q. What is the most fundamental form of truth?
A. Guru is the most fundamental form of truth.

66

Q. What is ultimate truth of life?
A. Ultimate truth of life are the lotus feet of God.

67

Q. In which direction tendency of truth progress?
A. Upward direction or the North.

68

Q. What is spiritual awakening?
A. Knowing one's soul or spirit and establishing oneself in one's true being.

69

4Ps of success in any field:
Passion, Practice, Perseverance & Patience.

70

4Ps + 2Ps for Spiritual success.

5th P is Penance and 6th P is Pedagogue.

71

Isn't alms-giving palm palm?

Is arms-holding arm arm?

Isn't merciful heart heart?

Is cruel man man?

72

Aren't God-worshipping hands hands?

Isn't God-praising tongue tongue?

Isn't God-thinking mind mind?

Isn't God-blessed soul soul?

73

Q) How do you define happiness?

A) Fulfillment of desires is happiness. These desires vary from person to person.

74

Q) What was the origin of God?

A) The three points of origin (**practice of truth, unselfish work, supreme devotion**) of His devotees.

75

Q) Is it sin to do what your heart say?

A) How do you know it is heart or mind? It is not a sin as long as it agrees with the teachings of ancient saints and sages.

76

Q) How does the law of Karma work?

A) It works in five dimensions which are beyond the scope of three dimensions (writing here through PC).

77

Education is not taught,
But it is bought.

78

Education is not told,
But it is sold.

79

Q. Who is your true love?

A. Obviously those who practice truth in thought, word and deed.

80

Q. What is the ugliest truth?

A. The birth itself is ugliest.

81

Sans practice, achieved is nothing,
Sans the Guru, attained is nothing.

82

They are the outcaste
Who discriminate with religion and caste;
They are the outcaste
Who cry over the past;
They are the outcaste
By lust who are lost;
They are the outcaste
By greed who are lost;
They are the outcaste
By anger who are lost;
They are the outcaste
By whom discrimination is lost;
They are the outcaste
Division who like to broadcast;
They are the outcaste
Who equate with cost;
They are the outcaste
In material pursuits, who are steadfast;
They are the outcaste
Who lead a life fast;
They are the outcaste
Who are unchaste;

They are the outcaste
By truth who are downcast;
They are the outcaste
By whom character is lost;
They are the outcaste.

83

Q. What is the root of religion?
A. Mercy.

84

Q. What is the root of irreligion?
A. Cruelty.

85

Here explained the practices relative;
To have an effect positive.
It is better to follow someone
Than not to follow anyone.

86

It is better to follow the one
Who follows someone
Than to follow the one
Who follows everyone.

87

It is good to follow the one
Who has followed none
Than not to follow anyone.

88

It is better to follow the one
Who has followed someone
Than to follow the one
Who has followed none.

89

It is even better to follow the one
Who follows someone
Than to follow the one
Who follows the one
Who has followed none.

90

Controlled is the tongue
When His glories are sung;
Controlled is the tongue
When His name is rung;
Controlled is the tongue,
Only their ego is hung.

91

They are mild
Who are kind
For they bind
Their mind;
Him they find.

92

They're wild
For they bind
Not their mind;
They're defiled.

93

Do not run helter-skelter
His lotus feet are our shelter.

94

No space,
Like Lord's grace.
No wind,
Like the mind.
No fire,
Like ire.
No birth,
Like on the earth.

No purifying matter,
Like Guru's lotus feet-washed water.

95

I am a sinner; Oh! Guru You are the forgiver,
I am a beggar; Oh! Guru You are the giver,
I am foolish; Oh! Guru You are clever,
Oh! Guru You are the beloved; I am a lover,
By Your grace, I am united so forever.

96

I am a slave and You are my Lord,
I am the thought and You are the Word,
I am a disciple and You are my teacher,
I am the hearer and You are the preacher.
By Your grace, I am united so forever and ever.

97

Pain and pleasure are alike,
Censure and praise are alike,
Gold and dust are alike,
Honour and dishonour are alike,
Cold and heat are alike,
'I' and 'You' are alike,
Man and woman are alike,
Poverty and wealth are alike,
Loss and gain are alike,
King and beggar are alike,

Good and bad are alike,
Saint and sinner are alike,
Ignorance and education are alike,
Bondage and liberation are alike,
Mind and matter are alike,
Sadness and happiness are alike,
Silence and speech are alike,
Suffering and enjoyment are alike,
Light and darkness are alike,
Day and night are alike,
Friend and foe are alike,
All dualities are alike
To those whom I like
For we are alike.

98

Why do you run after many a shrine?
If you renounce 'my and mine,'
Your heart becomes the most holy shrine
In which our God dwells and makes you shine'.

99

By a disciple these are deserved,
As by him the Guru is served.
Here by Lord he is preserved,
There in Heaven a seat is reserved.

100

Only Thy name
Can save
Me from fame
And blame.

101

They all are one and the same,
For devotees have no shame;
To proclaim
That their name
Is God's slave.

102

As long as, nurtured is the ego,
All have to come and go.
Long, long ago,
The saints said so.

So, Him let us pray to
To kill the ego.

103

Rama Rao Das asks,
"Without much ado
What can I do
To let go

The ego?"

104

My Guru says,
"To let go
The ego,
Just do, do, do,
What Guru orders you to do.
All the saints did so, so, so."

105

Arrow that left the bow cannot be taken back
Bullet shot from a gun cannot come back
Word uttered cannot be taken back
Digested food cannot be brought back.

106

God will welcome
Them in Heaven,
Here if they overcome
The enemies seven.

107

They are unwelcome
And kicked from Heaven,
Here if they are overcome
By the foes seven.

108

A saint he becomes
If he overcomes
The foes seven;
A saint he becomes
If he overcomes
The senses eleven.
Here, a saint he becomes;
Only him He welcomes
There in Heaven.

OM TAT SAT

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

*The True Guru's Grace Has
No End*

Part Four

ॐ The Word Of God (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

Never chase after the Guru's actions;
Convert His teachings into actions.

2

To His will you should react;
Never look at the Guru's act.
Obeying His order is the tact;
Then with you God will make a pact,
And your seat in Heaven be intact.
This is the truth in fact.

3

They use their breath
For practicing stealth
Of others' wealth.
So, thieves go beneath.

4

Q. His grace how
Does God bestow?
A. To Guru if you bow.

5

16R for sinners:

Resolve, Return, Reform, Rely,
Repent, Regret, Revere, Remember,
Resist, Refrain, Restrain, Remind,
Relax, Realize, Remain, Repeat.

6

Q. What is asceticism?

A. Restraint of the senses.

7

This is the unbeaten inference:
How you can know the difference,
Without a standard reference
That is approved in the conference
Of the sages of God's preference.

8

Q. What are bondages?

A. Ignorance, Egotism, Passion, Aversion and
Attachment.

9

Q. What is the greatest religious practice?

A. Truthfulness.

10

Q. What is goodness?

A. The constant abiding in truth.

11

Q. What is beauty?

A. The recognition of truth and goodness in all things.

12

Q. What is untruth?

A. It is a shadow of truth.

13

Q. What is the root of truthfulness?

A. Compassion.

14

Q. What is the root of compassion?

A. Truth.

15

In the silence of a heart at rest,
Lies the secret of eternal quest.
Not in worldly heights or forest's crest,

But where the mind finds tranquil nest.

16

Palace walls or nature's floor,
Matter not when peace is your core.
In stillness, He whispers near,
As soul and spirit intertwine, clear.

17

Let ego fade, let fears release,
For in surrender, find lasting peace.
In the Guru's light, truth behest,
Where heart finds home, forever blest.

18

Amidst the chaos of life's grand play,
Seek the stillness at break of day.
Not in the rush or worldly fray,
But where the soul finds its own way.

19

High above or deep within,
Peace resides where thoughts grow thin.
In the Guru's grace, a guiding star,
Leading home, no matter how far.

20

Let go of strife, embrace the calm,
In the heart's serenade, find healing balm.
For in the silence, truth is found,
Where love's sweet melody resounds.

21

"In shadows deep, I wandered lost,
Till Your light, a guiding host,
By Your grace, my fears embossed,
Now fearless, by Your love engrossed."

22

Amid celestial courts, a debate unfurls,
Where gods proclaim their cosmic pearls.
Lord Indra boasts, "I govern skies and rains."
Lord Brahma contends, "I birth worlds, no reins."
Lord Vishnu asserts, "I sustain life's plains."
Lord Shiva avows, "I dissolve all chains."
Yet in their cosmic clamour and strife,
Ego blinds the truth of life.
A voice echoes through celestial halls,
"Set aside pride that divides and stalls.
In the Guru's light, find unity,
Where ego dissolves in serenity.
Beneath the Guru's wisdom's decree,
Harmony reigns, hearts are set free."

23

Five times a day, they praise Allah, the Merciful,
But for them, terrorism is not fanciful.
Mohammad is ashamed by their acts of Satan, the cruel full,
As they kill in the name of Allah, the Merciful.

24

In silence deep, our hearts align,
Beyond words, where truth entwines.
Actions pure, a life defined,
In every breath, our souls refine,
A path unseen, yet brightly shines.

25

In stillness found, the spirit speaks,
Through deeds of love, the soul seeks.
Not in grandeur, but in simple grace,
Lives a heart that finds its place,
In every moment, the Divine embrace.

26

In shadows deep, where sunlight fades,
The poet's vision softly cascades.
Beyond where thoughts dare venture near,
The wise find solace, devoid of fear.

27

In the temple's solemn shade, we wait in line,
Yet merely claim the divine as 'my' and 'mine'.
We find for all faults blaming onto 'thy' and 'thine'
By rituals rote, true devotion we resign.

28

My Guru says,
"Oh, My son, destroy self-esteem,
As rivers in flood crush mountains' lofty gleam.
Yet in the midst, a small plant's serene delight,
Teaches us humility in life's fierce fight."

29

Seers of truth are poets,
Never singing filmy duets;
Their poems, not truthless,
Nor ever deemed ruthless.
They lessen thy heart's pain,
For us, a lesson to gain.

30

Truth isn't a story you can buy,
Through practice, fears begin to fly.
At first, you may stumble and fall,
But in the end, you'll stand tall.
Navigating life becomes smooth and clear,

No need for worry, no need for fear.
With determination, you always prevail,
Leaving a path where others set sail.

31

I follow my Guru's true way,
Heart and mind obey and sway.
His orders I always obey,
At His lotus feet, I humbly pray.
The Guru guides me every day,
Without His grace, I lose my way.

32

From Sravana Kumara, learn with care,
How for his parents, he was always there;
From Ranti Deva, learn with heart,
How for others, he did play his part.

33

You may feel God in a statue there,
But in virtue, He's felt everywhere.
Statues might speak in their silent way,
When you live by truth each day.

34

My Guru says,
"Oh! My son, know this truth too:

He who inspires your every breath,
Is your true Guru, beyond life and death.
See Him in all, in every hue,
He and I, One and the same,
No distinction in form and name."

35

Without restraint,
Senses may paint
Chaos and strain,
Mind left faint.

36

Not this, not this – the Vedas spoke,
From His presence, wisdom awoke.
Renunciation – the Gita's plea,
At His grace, the Puranas see.
His power – the sacred texts unfold,
Timeless stories, in truth retold.
Yet no book can ever confine,
What the Guru's lotus feet define.
Beyond all words, beyond all lore,
His lotus feet reveal a deeper core.
In their shelter, we are blessed,
By His love, we are caressed.
Through His care, we're gently led,
At His lotus feet, all fears are shed.
By His strength, our path is cleared,

In His grace, we're reared and revered.

37

Attachment births a longing desire,
Unmet wants stoke flames of ire,
Burning conscience with fire.
Truth fades as lies conspire,
In this blaze, all virtues tire,
Self-consumed in pyre's mire.

38

In chants of Krishna, hearts aspire,
Buddha's peace, souls admire.
Jesus' love, hearts inspire,
Mohammad's wisdom, spirits acquire.
Yet in deeds, do they conspire?
Claiming 'mine' with zeal entire,
Blaming 'yours' in fervent fire,
Embrace their words, your soul inquire,
Find within what makes you higher,
Beyond the ego, where truths transpire.

39

When man was strong, he used words,
When he grew weak, he wielded swords,
As weakness deepened, guns were drawn,
At his weakest, nuclear might was spawned.

40

Conquer the mind, you conquer the world,
The mind is the root of all sorrow and bliss,
Conquer the mind, you conquer all,
Else, you're conquered by it causing your fall.

41

Behold the Guru's greatness, in verse profound,
Even reversed, its wisdom does resound.
Never yields to converse, its truth profound,
To His disciple, His love knows no bound.

42

Consider the hunter who caged birds for gain,
Transformed by faith, Valmiki, sage of ancient fame.
In his Guru, the hunter found solace,
In the Guru's path, he attained eternal peace.

43

Once Valmiki's curse took form in rhyme,
It birthed Rama's saga, through space and time.
Forced by fate, Rama descended divine,
The saga of courage and virtue did shine.

44

In the heart where pure devotion lies,

The soul in boundless freedom flies.

45

In devotion, the heart finds its home,
Where the divine dances, no more to roam.

46

In the grace of the Guru, shadows disperse,
Revealing the soul's true and boundless verse.

47

In silence, the truth within unfolds,
A mirror where the soul its own tale holds.

48

Beneath the veil of worldly sight,
The divine truth shines in endless light.

49

In the Guru's light, the shadows fade,
The soul awakens, in truth arrayed.

50

By them He'll be known,
To them He can be shown,

Who equally own
Gold and stone.
To them He can be shown,
By them He'll be known.

51

All the waves in the ocean's might
Will not shake the soul at night
If thou hast the Guru's gentle light
Guiding thee through life's plight.
He is wisdom in human sight
By His grace, I found my inner sight.

52

The same and one
Are gold and stone.
The same and one
Are all and alone.
The same and one
Are the wise one
And a simpleton.
The same and one
Are the known
And the unknown.
The same and one
Are heat and cold.
The same and one
Are stone and gold.

The same and one
Are the young and the old.
The same and one
Are the timid and the bold.
This they hold
As *Atma* they behold.

53

How can one become a rightful guide,
When he himself lacks a Guru by his side?
Surely, he diverts from Dharma's stride,
For only truth does God abide.
Beware of guides, from Dharma, whose paths divide.
Choose the Guru whose living with Dharma is allied.

54

If one neglects to honor the Guru's grace,
All knowledge gained is but a dubious chase.
Sans the Guru's service, what fate does he preserve?
Endless cycles of births, he must traverse.

55

He alone is truly freed,
Who is free from desires and greed.
He alone gets true bliss,
Whose heart is pure, nothing amiss.
He alone walks the sacred path,
Who surrenders ego and wrath.

He alone reaches the divine shore,
Whose Guru is there before.
He alone hears the inner sound,
To the Guru, whose *Atma* is bound.
He alone merges with the One,
Whose Karmas are undone.

56

Rama Rao Das asks,
“What to try?
To let die
The ‘I’,
To let die
The ‘my’,
What to try?”

57

Guru Siddha Nath replies,
“To let die
The ‘I’
Just try
Words My,
To let die
The ‘my’
Just try
Words My.
Ancient saints did try
The same to kill ‘I’

And 'my'."

58

Object, object, go away,
Come again another day.
When my mind is calm and clear,
I will face you without fear.

59

Only two reasons behind
If Him, you cannot find.
1. Your Guru is not whole.
2. Inept is your role.

60

Only two reasons behind
If Him, you cannot find.
1. Your Guru is not whole.
2. You let the senses roll.

61

Only two causes behind
If Him, you cannot find.
Your Guru has no light,
Else, you are not bright.

62

Only two causes behind
If Him, you cannot find.

1. Your Guru is not whole.
2. The mind is not in control.

63

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.”

64

Only two causes behind,
If Him, you cannot find:
One, your Guru is imperfect,
The other, you have a defect.

65

Only two causes behind,
If Him, you cannot find:
Him, your Guru hasn’t found,
Else, your mind is unbound.

66

Only two causes behind,
If Him, you fail to find:
Uncontrolled mind, else,
Your Guru is false.

67

Only two causes behind,
If Him, you cannot to find:
Uncontrolled mind,
Or your Guru is blind.

68

Only two causes behind,
If Him, you fail to find:
The mind is not calm,
Or your Guru is sham.

69

Come object! Come object!
You are no longer an object
As you've become the subject.
By you, knowledge is projected;
Like from things sunlight is ejected.

70

Only two causes behind,
If Him, you fail to find:
Your Guru is counterfeit,
Else, your mind is unfit.

71

Only two causes behind,
If Him, you cannot to find:
Your Guru is not genuine,
Or the mind is out of tune.

72

Only two causes behind,
If Him, you fail to find:
You're not up to the mark,
Or your Guru is in the dark.

73

Only two causes behind,
If Him, you fail to find:
The light, Guru lacks to perceive,
Either you're not ready to receive.

74

Adi Nath Lord Shiva said,

“Guru is the Lords of Trinity
Guru is Brahma, Infinity,
Guru is Parabrahma, The Impersonal Divinity.
Salutations to the revered Guru for His reality.”

75

Adi Nath Lord Shiva said,
“Guru is the embodiment of all deities,
The Parabrahma, beyond the three qualities.
For all beings, Guru is the ultimate solace.
Salutation to the Guru to bestow His grace.”

76

Adi Nath Lord Shiva said,
“There is no Brahma sans Guru.
In the three worlds, this is true.
This is truth absolute.
So, the wise resolute.”

77

Adi Nath Lord Shiva said,
"Since He has realized the Soul,
My salutation to the Guru whole.
In all beings, He is the Soul,
He is the true Guru whole."

78

Adi Nath Lord Shiva said,
"The Guru is the hallmark
Of God, to demark
The light and the dark.
For He follows His footmark.
The Guru bears the mark
Of unity stark,
Of both light and dark.
The Guru is, I remark,
God's own trademark."

79

I bow to the Guru whole,
Who is the individual soul.
I bow to the Guru whole,
Who is the universal Soul.
I bow to the Guru whole,
Who is the Supreme Soul.
I bow to the Guru whole,
Only the soul is our sole goal
Who teaches us in whole.
I bow to the Guru whole,
Whose lotus feet play the role.
I bow to the Guru whole,
Whose lotus feet play the role.
I bow to the Guru whole,
Whose lotus feet play the role.
I bow to the Guru whole.

80

Atma is hole for hole;
Atma is whole for whole;
Atma is goal for goal;
Atma is soul for soul;
Atma is not foul for foul;
Atma is whole in whole.
I bow to *Atma*, my Soul.

81

Only two causes behind,
If Him, you cannot find:
By the teachings, you don't abide,
Or your Guru is non bonafide.

82

Adi Nath Lord Shiva said,
“He is the true Guru whole,
Whose lotus feet play the role
In realizing the disciple's soul.
I bow to the true Guru whole.”

83

Adi Nath Lord Shiva said,
“I bow to the Guru whole
From the core of my soul.
He is the Guru whole

Whose lotus feet play the role
Of God's lotus feet role.
I bow to the Guru whole.
From the core of my soul.”

84

Adi Nath Lord Shiva said,
“He is the true Guru whole
Whose lotus feet role
Causes the dualities to roll.
I bow to the true Guru whole
From the bottom of my soul.”

85

Adi Nath Lord Shiva said,
“I gave up my role
For the Guru whole
To play my role.
Lord Brahma gave up his role
For the true Guru whole
To play his role.
Lord Vishnu gave up his role
For the true Guru whole
To play his role.
Our three duties roll
For Guru whole
To play His role.
I bow to the Guru whole.

From the center of my soul.”

86

Adi Nath Lord Shiva said,
“As an individual soul,
And as a universal Soul,
And as the Supreme Soul,
He plays efficiently His role,
Surpassing our duties role.
I bow to the Guru whole,
Whose lotus feet play the role
In the realization of the disciple's soul.
I bow to the true Guru whole!
From the bottom of my soul.
I bow to the true Guru whole!
From the bottom of my soul
I bow to the true Guru whole!
From the bottom of my soul.”

87

Adi Nath Lord Shiva said,
“I bow to the Guru whole,
Who poses the fearless role
Causing the mind to naturally roll.
I bow to the Guru whole,
Whose lotus feet play the role
In the appearance of the soul.
I bow to the Guru whole.”

88

Adi Nath Lord Shiva said,
“I bow to the Guru whole,
From the bottom of my soul,
Who is the individual self.
He is the true Guru whole.
Who is the universal Self.
He is the true Guru whole.
Who is the Supreme Self.
He is the true Guru whole.
I bow to the true Guru whole
From the bottom of my soul.”

89

Adi Nath Lord Shiva said,
“From the heart of my soul,
I bow to the Guru whole.
Whose blessings ensure
Fulfillment and enjoyment;
Whose blessings ensure
Liberation and enlightenment.
I bow to the Guru whole,
From the heart of my soul.”

90

Adi Nath Lord Shiva said,
“From the heart of the soul,
I bow to the Guru whole.

Whose lotus feet role
Causes the sins of crores of births steamroll.
From the heart of the soul,
I bow to the Guru whole,
Whose lotus feet role
Causes the virtues of crores of births on roll.
I bow to the Guru whole,
From the heart of the soul.”

91

Salutations to the Guru whole
From the bottom of my soul.
Salutations to Him from the right side,
Salutations to Him from the left side,
Salutations to Him from each side.
Salutations to Him from above,
Salutations to Him from below,
Salutations to Him from the bottom,
Salutations to Him from the top.
Salutations to Him from high,
Salutations to Him from low,
Salutations to Him from outside,
Salutations to Him from inside,
Salutations to Him from every side.
Salutations to Him from in and within,
Salutations to Him from far and near.
Salutations to Him by speech,
Salutations to Him by deeds,
Salutations to Him by thought,

Salutations to Him by feelings,
Salutations to Him by emotion,
Salutations to Him by devotion,
Salutations to Him from the past,
Salutations to Him at present,
Salutations to Him in the future,
Salutations to Him from every creature,
Salutations to Him for His timeless feature.
Salutations to the true Guru whole
From the bottom of my soul.
Salutations to Him for His Self-satisfying knowledge,
Salutations to His lotus feet that I ever acknowledge.

92

How can we have anything less!
When we bask in the Guru's bliss.
What could we possibly lack!
With the Guru's pat on our back.

93

How can one become whole!
When one is not true to his soul?
One becomes a fowl.

94

In the mind lies a keyhole,
The key is with the Guru whole.
Only He can unlock the soul,

To reach the Supreme goal.

95

Whom *maya* cannot sway,
Who crafts rhyme and meter each day,
Know Him as the Absolute Way.
Knowing this, I grow better each day.
Hence, the Guru sets the eternal trend in play.

96

What can they gain,
When lost in *maya*'s reign?
They leap into the void, still asleep in pain.
Thus, people weep, in sorrow and in vain.

97

How can they, surrendered to the eternal, sleep?
They leap into the infinite, where secrets creep.
And whatever they sow, they will reap.
Not only is the meaning profound and deep,
But also is the truth a steep and winding keep.

98

In action, there is no inaction,
But in inaction, there is action;
In action, there is no reaction,
But in reaction, there is action.

He who knows action within inaction;
He who knows action within reaction,
He transcends inaction,
He goes beyond reaction,
He is unbound by action,
Inaction, and reaction.

99

Someone asked the Question:

Why do some spiritual organizations demand a cost higher;
While others teach their practices, at a price lower?

100

Answer:

In the market of truth, a curious sight,
Foolishness multiplies with each passing night.
Those who sell meditation, with hearts so unwise,
It's their foolishness, with a commercial guise.

The buyers join the dance, with wallets in hand,
Doubling the foolishness, in this spiritual land.
And you, who ask me, with questions so unbright,
Tripling the foolishness, in this endless fight.

And I, who answer, with words so bold,
Quadrupling the foolishness, with a story to be told.
We're all a pack of fools, in this merry-go-round,
Chasing truth with money, lost, without a sound.

Foolishness multiplies, with each step we take,
In this futile pursuit, our wisdom we forsake.

101

Someone else asked the Question:

What is the purpose of *Annadhanam*'s gracious hand?
Who benefits most from this gift of food in this land?

102

Answer:

No other charity equals this deed,
For there is no end to greed.
But food, oh food, it satisfies the soul,
Bringing peace and calm, making the spirit whole.

The blessings of a satisfied heart, so true,
Surpass all other charities, shining through.
Hence, ancient saints and sages, wise and old,
Declared *Annadhanam*, the greatest gift to hold.

103

Someone else asked the Question:

At Sabarimala's sacred shrine,
A mystic light does divine,
On Makar Sankranti's holy day,
The Jyothi appears, what does it say?

104

Answer:

The Makara Jyoti, a light divine,
Symbolic of the Self, in the heart, forever shines.
Eighteen steps to climb, to reach the sight,
Transcending senses, gunas, and ego's might.

Lord Ayyappa, the son of God, awaits,
Beyond sectarian bounds, love and truth create.
The North, a direction of heavenly grace,
Sun God's journey, a symbolic pace.

Rituals abound, yet truth fades from sight,
Artificial lights, a mere shadow of the light.
In every faith, a similar quest,
Rituals performed, with obsession and unrest.
Stoning pillars, bathing in sacred streams,
Seeking connection, yet often lost in dreams.

105

Someone else asked the Question:

In Hinduism's realm, a curious mind does stray,
Seeking answers in simple terms that guide the way,
Swami, Sadhu, Guru, Sannyasi, and more,
Pandit, Purohit, Pujari, Tapasvi, and Baba, what's in store?

106

Answer:

Swami: a master of oneself, a feat to achieve,
Sadhu: calm and composed, in life's ebb and leave.
Guru: a teacher guiding others on their way,
Sannyasi: renouncing worldly life, day by day.

Pandit: a scholar of scriptures and lore,
Purohit: conducting rituals, evermore.
Pujari: worshipping temple deities with devotion true,
Tapasvi: practicing penance, with heart anew.

Baba: a father figure, renounced and wise,
Leading a saintly life, with spiritual eyes.

107

Someone else asked the Question:
How can we find a tranquil mind,
And concentration, clear, refined?
What practices can we embrace,
To calm our thoughts and find our pace?

108

Answer:
Cultivate truth in every thought, word, and deed,
Embrace life's dualities with equanimity's creed.
Devote your heart to your favourite Divine,
Follow your Guru's teachings, a sacred duty of mine.
Serve your parents, elders, and Guru with love and care,
This will improve your concentration, beyond compare.

OM TAT SAT

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

*The True Guru's Grace Has
No End*

Part Five

ॐ The Word Of God (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*

In praise of the true Guru

1

By the name of Om Azad Muni, all tasks find their end;
First, with reverence, to the true Guru I bow and commend.

2

Sans the Guru, knowledge stays afar,
Sans the Guru, differences mar.
Sans the Guru, doubts remain tight,
Hail to the Guru, source of light!
Hail, hail, hail, Guru divine,
In Thy grace, all truths align.

3

The body is a poison vine;
The Guru is an ambrosia mine.
Meeting the true Guru is a disciple's greatest gain;
Even offering one's life is still a cheaper bargain.

4

As the true Guru is capable;
At His merciful sight, available
Is every material and spiritual attainment,

And liberation is an accompaniment.

5

Grant fearlessness, O Guru divine;
God of gods is status Thine.
Nothing is needed as mine;
Except daily service of Thine.

6

Lords Hari, Hara, and others, worthy to be worshipped;
All are worshipped when the true Guru is worshipped.

7

The Guru unveiled the mysteries beyond reach;
In a moment, revealed the path of many lifetimes' breach.

8

I am arrogant and ignorant, I do not understand anything;
Thou art the eternal Brahma, the God of all gods, the
Supreme Being.

9

Sitting, off the devotee's distress, You burn;
You accept flowers from all, and give fruits in return.

10

Some search every door for Thy sight;
But for a few, at the doorstep, You're there right.

11

None is greater than the Guru in the three worlds and realms
nine;
What even the Doer cannot do, the true Guru can do it fine.

Guru's Aarti

12

Salutations, salutations to Gurudeva; I serve Thy lotus feet.
Salutations, salutations to Gurudeva; I serve Thy lotus feet.
Salutations, salutations to Gurudeva; I serve Thy lotus feet.
Salutations, salutations to Gurudeva; I serve Thy lotus feet.

13

With compassion and righteousness a pot be fulfilled;
With pearls of wisdom it be filled.
Salutations, salutations to Gurudeva; I serve Thy lotus feet.

14

Preparing a meal of character and satisfaction;

Offered food be savoured.

Salutations, salutations to Gurudeva; I serve Thy lotus feet.

15

Spreading a bed of love and affection;

With flowers adorned.

Salutations, salutations to Gurudeva; I serve Thy lotus feet.

16

My body and mind are fully filled with joy;

Thy radiant presence causes ecstasy to enjoy;

Salutations, salutations to Gurudeva; I serve Thy lotus feet.

17

I apply the vermilion of inner and outer control;

I spread rose petal powder, in calm letting-go role.

Salutations, salutations to Gurudeva; I serve Thy lotus feet.

18

I offer sandalwood made of truth;

And a fan made of *maya*, the untruth.

Salutations, salutations to Gurudeva; I serve Thy lotus feet.

19

I offer waving lights to all divine beings;

I tenderly massage the feet of the Supreme Being.
Salutations, salutations to Gurudeva; I serve Thy lotus feet.

20

I kindle a wick of self-luminous light;
Fuel it with the ghee of consciousness bright.
Salutations, salutations to Gurudeva; I serve Thy lotus feet.

21

Mithyavadi Guru, dispenser of light;
Is enveloped in His own right.
Salutations, salutations to Gurudeva; I serve Thy lotus feet.

22

Sonibhai, servant of feet lotus;
Offers body, mind and wealth with focus.
Salutations, salutations to Gurudeva; I serve Thy lotus feet.

The True Guru's Aarti

23

Whose form is the universe, undivided and whole;
Who pervades all, either in a static or dynamic role.
Who reveals this truly ultimate state;
I bow to the lotus feet of the Guru, so great.

24

O the Truth-consciousness-bliss Lord, the ageless;
The form of Om and the formless;
You are One and the peerless.
Wonderful! I am breathless.

25

Yet, emotionless Thou art;
Moved by the devotee's heart.
Thou art Inactor;
Yet always the Creator.

26

Thou art sans form;
Yet reachable in form.
Thou art unbound;
Yet famous as love-bound.

27

Thy glory, all the scriptures converse;
Thou art all-pervading, the support of the universe.
None is greater than Thee, O Supreme Being;
Thou art the sole refuge for every being.

28

After attaining Thee;

Nothing left to be.
Until then, the soul is aimless,
Wandering in aloofness.

29

Thou art the doer, the sustainer,
Of the creation and its destroyer.
Four substances, the Ocean of Compassion!
Are the blessed fruits of Thy devotion.

30

I want to say a lot, but can't unlock;
Silence....! Silence....! Silence....!
'Hari Om' is even hard to block!

Prayer to the True Guru

31

O Stainless, Formless, Attributeless, Changeless, Flawless,
I have taken refuge at You. Your power is immense. You
are beyond all powers. My soul is also similar to Yours. I
am bound by Maya in this world. You are beyond this
world, in a pure form. You do not desire anything. You
always revel in self-bliss. I also desire that my light merges
with Your light. May the bonds of worldly attachment and
Maya's snare be severed.

32

The world is an unfathomable ocean. I seek Your refuge to cross it. I desire that Your remembrance grants me the power to transcend. My vocabulary is empty to call out to You. My tongue lacks the strength to sing Your praise. I don't understand what name to call You by.

33

Make me Your equal. Many have been saved by Your name. Am I so wretched that I alone am not being saved? O Infinite Knowledge! Pay attention! Save me too. Make me like You.

34

The soul itself becomes the Supreme Soul. May awakening arise in my soul! May the bonds of the world be cut! May I become a resident of the city of Lord Shiva! May I become attributeless, unblemished, and formless! May I revel in the self-form of pure-Brahma! This is my desire, this is my wish, this is my feeling. I make this humble effort to move forward only through Your power.

Nine ways to the Supreme Devotion

35

What are the nine ways to devotion divine?
How do hearts and spirits align?

36

Sravanam (Listening):

Listening with a heart so pure,
Divine stories we adore.

37

Smaranam (Remembrance):

Memories of the sacred shine,
Constant thoughts of the divine.

38

Keerthanam (Chanting):

Songs of praise fill the air,
Melodies of love and care.

39

Pada Sevanam (Serving at the Feet of the Lord):

At His feet, we serve with grace,
Finding peace in that holy place.

40

Archanam (Worship):

Offerings made with love and light,
Worshipping with all our might.

41

Vandanam (Bowling or Paying Obeisance):
Bowling low, in reverence deep,
In humble prayers, our faith we keep.

42

Dasyam (Service as a Servant):
Serving Him with every deed,
In His service, we are freed.

43

Sakhyam (Friendship):
Friendship with the divine so true,
In His love, we are renewed.

44

Atma Nivedanam (Complete Surrender of the Self):
Surrendering all we are,
In His presence, never far.

45

Someone asked the Question:
Managers, parents, elders, guides of our day,
Behaving like gurus, come what may,

But do you agree they sometimes stray,
And overstep their bounds along the way?

46

Answer:

All want to be gurus, disciples are few,
Parents, first gurus, deserve respect anew.
Elders too, offer wisdom, guiding us on our way,
But parents' orders take precedence, come what may.

Serve them lifelong, through joy and strife,
A duty bound, in this precious life.
Honour your parents, regardless of their way,
And respect their guidance, every single day.

Respect managers, teachers, and superiors too,
As duty demands, while working with them, it's true.
Respect their position, and truth they uphold.

Gurus, parents, guides and all must embody truth,
In thought, word, and deed, their integrity in youth.
Walk the path of a disciple, before leading the way,
Use discernment in judging, come what may.

Yet, guides and gurus, must also know their place,
Respect boundaries, and not overstep their pace,
For true leadership lies, in humility and grace,
And wisdom's true power, lies in gentle guidance, face to face.

47

Someone else asked the Question:
Three veils of subtle essence lie:
Sukshma Sharira, *Karana Sharira*,
And *Atma's* light, forever free—
How does one discern these three?

48

Answer:
You've posed a question wise and deep,
To understand what subtle secrets keep.
Just as we learn through years of toil,
In science, engineering, and their soil,

To grasp the subtle realms of thought,
One must seek the wisdom taught.
Serve a Guru with devotion true,
And practice teachings, old and new.

The *Sukshma Sharira*, dream's embrace,
Holds the ego, mind, and senses' grace.
It is the subtle body seen at night,
When shadows dance in dream's soft light.

The *Karana Sharira*, deep and vast,
Is the causal body, shadows cast.
In the silence of deep sleep it lies,
Ignorance or ego veiled from eyes.

Atma stands beyond these veils so clear,
Transcending all states, it draws near.
To understand these truths profound,
One needs the Guru's guidance, sound.

Through years of practice and service long,
The essence of each veil becomes strong.
Just as in learning we invest our years,
In spiritual quest, the path appears.

Thus, the subtle distinctions become known,
With the Guru's grace and wisdom shown.
In the dance of truth, these veils unfold,
And the nature of each is revealed and told.

49

The Question asked by someone:
Should we aim for excellence in our work,
As Krishna advises, without desire's quirk?
If we strive with passion, is it not a desire,
Or a lust for something we must then inquire?

50

Answer:
To grasp the Lord's teachings, a Guru's guidance you need,
Serve him with devotion, for wisdom will then succeed.
Only through such service will you understand true grace,
What excellence in work means, and find your rightful place.

Foolish is the thought that self-effort alone will suffice,
To achieve true excellence, you must sacrifice.
It's not in striving for desires or worldly gain,
But in shedding lust and greed, freedom from hell you'll
attain.

51

Someone asked the Question:
What meaning does verse nine convey?
In the Isha Upanishad's ancient way?
Why do seekers of knowledge tread
A darker path, where wisdom's shed?

52

The verse from the Isha Upanishad states:
“Into deep darkness fall those who follow action.
Into deeper darkness fall those who follow knowledge.”

53

Answer:
To those who think that actions grand—
Family, duty, rituals planned,
Holy dips and fasts so pure,
Actions alone, they feel secure.

Yet deep darkness they often find,
For true knowledge they leave behind.

Identifying deeds with the Self,
They miss the truth, and stay on the shelf.

They work and push, they never rest,
Forgetting the wisdom's true quest.
Examples abound in the world we see,
Of those who mistake action for being free.

Now turn to those with books in hand,
Scriptures, texts, and knowledge grand,
They quote and learn with fervent might,
Yet miss the Self, the true insight.

Their knowledge, though vast and profound,
Leaves deeper darkness all around.
No Guru's grace, just bookish lore,
They're trapped in ignorance, and yearn for more.

Philosophy and debates they choose,
Arguments and points they use.
Yet spiritual essence remains unseen,
In their quest for knowledge, they're often keen.

The action-bound may not deride
The saints with wisdom by their side.
But those who chase mere knowledge's light,
Might mock the wise and miss the sight.

To blend both paths is the key,
In wisdom's grace and action's spree.

For only then can light be found,
And true enlightenment, unbound.

54

The question asked by someone:
In Akbar's court, did a new faith unfold,
Din-e-Ilahi or Islam, which story is told?

55

Answer:

In the court of Akbar, a foolish scheme took flight,
To start a new religion, devoid of true insight.
Each creed and doctrine, born from selfish aims,
By fools and hypocrites, who fueled their own flames.

Mohammed was not a Muslim, nor Buddha a Buddhist sage,
Jesus was not Christian, though on truth they engaged.
They spoke from realization, not to form a sect,
But sycophants of followers sought their own respect.

Akbar, in his folly, sought to start anew,
Imitating the prophet, with no truth in view.
Clowns mimic and jest, making fun of their plight,
So Akbar made a spectacle, devoid of true light.

His writings and sermons, a mere imitation of art,
Failed to spark realization, nor touch the heart.

Few were his followers, driven by fear or gain,
His venture a jest, a futile and empty reign.

56

Someone asked the question:
In Jainism's creed, both good and bad to forgo,
Why shun all karma's threads, as other faiths don't show?

57

Answer:
In ancient texts of Hindu and Jain creed,
Both good and bad karma they plead,
Not merely to avoid but to transcend,
For liberation's true end.

To shed the bad, one must act good,
A cycle endless, as understood.
To rid oneself of good karma's plight,
Demands wisdom from a Guru's light.

For even a moment, to act not at all,
Is impossible for this body's call.
Seek an Arihant or Guru wise,
To grasp the path and reach the skies.

58

Someone posed the Question:
From senses' spark, our knowledge starts to rise,

To understanding's depth, it starts to prize.
In reason's realm, we find our highest peak—
Is there no loftier summit we should seek?

59

Answer:

From senses and reason, knowledge takes flight,
In science, arts, and laws, it finds its light.
Vidya, the realm of worldly skill and lore,
Encompasses all that we study and explore.

From biology to commerce, from history's trace,
Vidya spans each practical and learned space.
Yet beyond these bounds, where reason fades away,
Para Vidya reveals a higher way.

For the Self, beyond the reach of mind and sense,
Surpasses all logic, transcending pretense.
To know the Self, a Guru's grace is the key,
Beyond bookish wisdom, in true experience, we see.

Sans teacher, knowledge is mere worldly art,
Sans Guru, the Self remains apart.
In the Self's domain, true wisdom is known,
Not by reason, but through the experience alone.

60

Someone asked the question:

Are the tales of Nidhivan near Mathura's gate,
True or just mystical myths of fate?

61

Answer:

In Vrindavan's sacred land, I roamed with heart sincere,
Yet found the priests' behaviour far from what I held dear.
A curtain veiled the idol, blocking sight of Krishna's grace,
To those with coin in hand, the curtain would erase.

Is this devotion's path or priests' own shallow scheme?
I question tales they tell, and wonder what they mean.
Our media spins stories, promoting blind belief,
But truth lies in the heart, beyond such false motifs.

Shun the shadows of superstition, let clear wisdom reign,
In the light of true devotion, find the divine's true gain.
For faith should not be bought, nor rituals turned to trade,
Seek the essence of the spirit, where genuine light is made.

62

Someone asked the Question:

Are there four paths to liberation,
Jnana, Karma, Bhakti, Dhyān in their station?
Or is it truly just one path,
In which all these ways merge and clasp?

63

Answer:

Children, not the wise, speak of paths so clear,
Sankhya and Yoga, they hold them dear.
Distinct they claim, in youthful play,
Yet in wisdom's light, they merge into one way.

In the Gita's verses, the truth unfolds,
Sankhya and Yoga, their unity told.
What Sankhyas reach, the Yogis also find,
The wise see one path, their vision aligned.

Without action, the mind cannot be still,
No concentration, no devotion's thrill.
Jnana comes by grace, as Bhakti requires,
One-pointedness fuels spiritual fires.

Without duty, restlessness breeds,
Actions fulfill the heart's true needs.
Arjuna's deeds pleased the Divine,
In action's embrace, the truth aligns.

The Gita asserts, action's the way,
Inaction can't sustain the body's day.
Thus, all paths blend into one royal stream,
Raja Yoga, the ultimate dream.

So let paths merge, in one truth abide,
The royal path where all truths reside.

In this grand journey, all ways converge,
To the royal path, our souls emerge.

64

Someone asked the question:
In search of realms where divine visions dwell,
Are there paths to where sacred beings swell?
Through schools or Gurus wise and true,
Can they lead me to God's or Goddess's view?

65

Answer:
Gurus who guide to realms divine,
Or call the Gods to visit thine,
Seekers who draw the Gods near,
Or Gods who bring seekers here—

And Gods who steer the seeker's quest,
To the Guru's sacred nest,
In truth, thought, word, and deed, this dance unfolds,
Through ages past, and futures told.

66

Someone posed the Question:
“Yogis of hundreds or thousands of years old,
Are there in the Himalayas?” it is told.

67

Answer:

I may not trek the Himalayas to find out,
For death comes to all, there's no doubt.
What matters is how truthfully you live,
Not the length of life, but the truth you give.

Tortoises live for centuries,
Trees stand tall for tens of centuries.
Death comes to all, that's clear to see,
But truth in life is key to be.

68

Someone asked the Question:

Desire's root, Buddha's insight reveals,
Is it the cause of all the ills we feel?
Without desire, does existence hold sway?
What purpose then, does life display?

69

Answer:

To grasp the state of desirelessness true,
One must heed Buddha's advice and pursue.
This pursuit, though a desire, does not bring strife,
It removes the root of evil in life.

Like removing thorns with thorns, the way,
It clears the path and makes peace stay.

Thus, though we seek to be free from all wants,
The process itself is a desire that haunts.
But this very desire, paradoxically true,
Cleanses the heart and reveals what's due.

70

Someone asked the question:
Buddha says there is no soul's embrace,
While Mahavira claims each has a spirit's trace.
Who is correct in this cosmic race?

71

Answer:
Buddha stayed silent on the soul's true state,
Neither yes nor no, he chose to relate.
Mahavira speaks of spirit in all,
Both are correct in their wisdom's call.

To understand their wisdom, one must engage,
Follow their paths, let experience gauge.
In silent depths or spirit's quest,
Their teachings unfold when practiced best.
All the best on your journey's way,
May insight and clarity light your day.

72

Question:

When will Bavul, the next Avatar of Ramakrishna, arise? What say his disciples, including Mother wise?

73

Answer:

Stories and claims, should we believe?
Can we recognize, even if they perceive?
Accepting one's claim of Ramakrishna's return,
What proof can one give, how can we discern?

What guarantee is there, that they speak true?
How can they prove, what they pursue?
Could fakes arise, with deceit in their eyes,
Cheating the faithful, with cunning disguise?

If one declares they will return again,
It means liberation, they did not attain.
Seek higher truths, beyond mere lore,
Be wise, and let right discrimination soar.

74

Question:

In astral realms, can I find,
Swami Vivekananda, sage and kind?
To make him my Guru, my guiding light,
In the astral world, beyond the night?

75

Answer:

Why did Vivekananda choose a living guide,
Not an astral projection, wisdom to confide?
Have you pondered this path he did pursue,
Seeking truth in the tangible, not the view?

76

Question:

Can South Indian Brahmins embrace Islam's way?

77

Answer:

Real conversion is change of heart,
In truth established, that's the start.
Without this change, all else is vain,
Foolish conversions, hypocrites' gain.

No difference lies, if truth be told,
Between Brahmin true and Muslim bold.
A Brahmin seeks to know Brahma's grace,
A Muslim surrenders to Allah's embrace.

Allah and Brahma, one and the same,
Different names for the divine flame.
Like water called by many a name,
In different tongues, yet still the same.

In rituals, their garments align,
Both in sacred devotion entwine.
Circumambulations, round and round,
In temples and Mecca, sacred ground.

Ganga Jal and Zamzam's flow,
Holy waters that believers know.
Gabriel's truth, to Prophet unfurled,
Is Sage Narada in the Hindu world.

Countless similarities, shining bright,
Fools and hypocrites deny the light.
TRUTH CANNOT BE HIDDEN, it's ever near,
In Guru or Pir, the path is clear.

Without Guru, no Brahmin can be,
Without Pir, no Muslim, see?
May your doubts now be relieved,
In unity and truth, we are all believed.

78

Question:

Can the eight yogic powers, ancient and grand,
Be explained by science, with its rational hand?
From Indian scriptures, these mystic feats,
Can modern knowledge unravel their secrets?

79

Indian scriptures list eight yogic powers grand,
Mystic feats by a yogi's hand:
Anima, the ability to become so small,
Entering rocks, through the tiniest wall.

Mahima, to grow as large as a hill,
A yogi's form expanding at will.
Garima, becoming heavy, unshaken,
By forces high, the yogi's stance unbroken.

Laghima, lightness, swift as a beam,
Traveling at light's speed, like in a dream.
Ishitva, creation and destruction's might,
Sustaining all in day and night.

Vashitva, control over entities seen,
Living and non-living, through yogic sheen.
Prapti, to grasp what's far away,
Bringing objects close without delay.

Prakamya, fulfilling wishes true,
Making dreams and desires come through.

80

Answer:

In standard Yoga's texts, these powers are told,
Achieved by means both ancient and bold.
With Yantras and machines, these feats can be,

Like science's wonders, they're part of the spree.

Telephones, TVs, and the internet's span,
Ships and planes, with their mighty plan,
Reflect the powers, once yogic, now clear,
Science and spirit, together they steer.

Science is a part and parcel of spirituality,
Both realms blend in harmonious reality.
What once was mystical, now in modern light,
Reveals how ancient truths and science unite.

81

Question:

When should we rely on intuition's grace,
And when is it wiser to leave it in place?
Are there clear times for its guiding light,
Or do we need intuition to guide us right?

82

Answer:

To act on intuition is often a plight,
Distinguishing it from illusions' flight.
Is it true insight or mere mind's play,
A hallucination or a fabricated sway?

Experience alone reveals what's clear,
Whether intuition or doubt's veneer.

Acting on truth, I say, is wise,
For only through truth can true guidance arise.
Trust in truth, and intuition will find its guise.

83

Question:

Despite India's many places of worship, vast and grand,
Why are atheists emerging in this ancient land?
Is it that, like the West, they're seeking a different quest?

84

Answer:

To run the world, both good and bad are key,
In their dance, the world's motion we see.
Sometimes bad prevails, and at times good shines,
This duality sets the eternal lines.

Without the bad, who would know the good?
Atheists and theists, both play their part as they should.
Aim for the truth where duality finds its place,
For it is the foundation upon which both states embrace.

85

Question:

Did Mohammed insert wrong verses in the Quran's line?
Or did its sacred text, through time, perfectly shine?
Was it preserved in truth, as divinely intended,
Or did human hands alter what was pure and splendid?

86

Answer:

Prophet Mohammed, illiterate in his time,
Could not read or write, yet his message was prime.
The Koran, penned after his earthly stay,
Was not proofread or proofheard by him, though he
showed the way.

Books of old were crafted to please rulers' might,
No guarantee they were free from deceitful blight.
Many of his followers faced dire strife,
In the struggle, truth endured despite the strife.

Remember this quote from Adi Guru's wise lore,
"Like a bee collects nectar from flowers galore—
Whether they're ill-smelling or fair, large or small,
The wise gather essence from books, embracing them all."

87

Question:

Do you truly believe in "leaving all to God's might"?
What does it mean to surrender in such a light?
Do we have no say in shaping our fate,
Or does purity of heart influence our state?

88

Answer:

It doesn't mean escaping duty or care,
But offering all fruits to God, with a spirit fair.
God knows what's best, beyond our sight,
So leave all to Him, in trust and light.

"God helps those who help themselves" holds true,
For fools resign to fate, and don't renew.
Purity of heart, intentions clear,
Is essential for God to truly revere.
Without purity, offerings are deemed vain,
Hypocrisy's mask will only bring disdain.
Perform your duties with a heart sincere,
And God's acceptance will indeed draw near.

89

Question:

Do you truly think this world, as we know it,
Will come to an end, or just continue, bit by bit?
Will it cease in time, or endlessly extend,
In the cycle of existence, without a clear end?

90

Answer:

Could our world, in billions or trillions of years,
Avoid the grasp of a black hole's fears?
When I die, this world ends for me;
Yet there are two kinds of death, you see.

For those whose “I” is not yet dead,
The world continues, as they tread.
A continuum of change is clear,
In the world for each individual here.

In this continuum, the present is alive,
The past is dead, and the future derives.

Hope you're not confused, with this view so grand,
In the dance of existence, we all take a stand.

91

Question:

Does a Guru leave his disciple?

What is the principle?

92

Answer:

If the disciple fails to heed.

Acts contrary to the Guru's creed.

Seeks to part or change the path.

Prefers another, ignoring the past.

Fails to mend despite a warning.

Or if the Guru chooses to part without forewarning.

Remember, the Guru's need is less—

It's the disciple's service that must impress.

93

Question:

Is the outcome of truth more important than truth itself?
Why can't truth be told plainly, rather than coated with sugar?

Does Hinduism really say this, in its ancient lore?

94

Answer:

Truth is bitter, yet the wise ones embrace
The plain and naked truth, without a sugar-coated face.
The scriptures uphold it, and the saints and sages too,
Practice truth in all they think, say, and do.

Beyond religion, caste, race, education's might,
And power, nations, positions, languages, and qualifications'
light,
Birth, debates, logic, arguments, and speculation's sway,
The truth stands universal, shining brighter each day.

No boundaries can contain it, no limits can define
The truth that is lived, not argued, in heart, word, and design.
Let us strive to practice truth in every way,
To become more than just words, every single day.

For the truth is the essence that sets us free,
A universal language, for you and me.

95

Question:

Does greatness in a Guru truly shine,
Until a disciple's respect makes it divine?
Is it not the student's willing heart
That unlocks the teacher's noble art?

96

Answer:

A Guru's greatness shines, regardless of fame,
His achievements and truth forever sustain.
No need for disciples or worldly acclaim;
His wisdom and works stand firm, without a stain.

Disciples seek guidance to clear their doubts and fears,
A Guru's presence dispels darkness through the years.
No respect or disrespect can touch this noble soul;
Renounced, he stands beyond the world's control.

Leaving a Guru doesn't diminish his might;
It multiplies his greatness in the silent night.
Fake Gurus crave respect and followers to adore,
But a true Guru stands alone, forever more.

Respect from many doesn't make a Guru great;
Foolishness to think so is an ignorant state.
True greatness lies in wisdom, truth, and deeds,
Not in the opinions of mortal creeds.

97

Question:

Does the law of karma apply for god?

98

Answer:

The Lords of old, in suffering's fire,
Refined their souls, their heart's desire,
Lords Rama, Krishna, Buddha, and many more,
Endured the trials of karma's score.

Lord Parashurama sought to break the chain
Of karmas binding, causing pain,
Lord Vamana, humble, stood as a gatekeeper true,
Protecting King Bali, in charity anew.

Their actions, guided by a higher aim,
Established dharma, ending karma's game,
Their sufferings, not in vain, but divine,
Pastimes of the Lord, a cosmic design.

Their karmas, perfect, a wondrous might,
Transcending human understanding's light,
A divine play, where love shines so bright,
Guiding us through the darkest of nights.

99

Question:

Does the Gita's verse, so divine and bright,
Justify killing, day or night?
"Neither weapons touch, nor flames that burn,
Nor water wets, nor winds that yearn"
Is taking a life justified by this sight?

100

Answer:

Do not twist the scriptures' sacred might.
For in this verse, where is the freedom to take a life in sight?
People like you, who distort the Koran's sacred lines,
Give birth to terrorism and terrorists, in Allah's name and
truth's shrines.

Lord Krishna quoted, with wisdom so divine,
"Know that by long prostration, question, and service,
the wise will make Truth shine."
He asked us to seek a Guru, to learn and grow,
For He knew that people like you would twist the Gita,
as they know.

They take only the portions that suit their ego's sway,
Their senses and mind, for selfish interests, they slay.
Don't offer free opinions, free and wild,
But seek Truth from a Guru, like a child.

But what is more important is the practice of Truth's way,
So go to a Guru, and learn, by serving, day by day.

All the best on your journey to seek Truth's light,
May your heart be guided by wisdom and love's pure sight.

101

Question:

What does the Qur'an or Hadith say
About Allah's form, or physical way?

102

Answer:

In search of truth, we wander wide,
Through scriptures and teachings, we try to reside,
But contradictions arise, like a stormy tide,
Leaving us questioning, with hearts full of pride.

Allah, formless, yet addressed as He,
A paradox that challenges humanity,
No physical shape, yet a presence so grand,
A mystery that's hard to comprehend or stand.

Mosques beckon us to pray and seek,
But if Allah's everywhere, why do we speak,
Of sacred spaces, where we hope to find,
A connection with the divine, left behind?

Adam, created in Allah's image, we're told,
But does this mean a physical form, to behold,
Or a spiritual likeness, that's hard to define,

A question that sparks debate, like a burning vine?

Prophets and saints, from the past, we revere,
Their teachings and wisdom, we hold dear,
But do their messages, point to a formless divine,
Or a physical presence, that's truly sublime?

But how can we surrender to the Formless One?
Without a physical presence, can our surrender be won?
Is reciting the Koran, Hadith, or praying five times a day,
Visiting Mecca, fasting in Ramadan, truly the way?

Without a certificate from Gabriel or an angel's hand,
Can we be certain of our surrender, in this spiritual land?
In the world, we seek proof, a confirmation to trust,
But in the realm of the divine, do we rely on mental dust?
Is it not self-deception, a hallucination of the mind,
To think we've surrendered, without a sign or a find?
Perhaps an illusion, a delusion, far from the truth,
A fleeting thought, a moment's conviction, lost in youth.

Still we seek, still we search, still we pray,
For a glimpse of the divine, come what may.

103

Question:

Ghar-wapasi, a term so bold,
Does it not threaten secularism's fold?
Can it coexist with unity's creed,

Or does it undermine, and plant a seed?

104

Answer:

Secularism, a word so fine,
Empty of meaning, devoid of design.
No concern for God, soul, or divine,
Focus on the world, and its earthly shrine.

None practice it true, with a selfless heart,
Only boasts and claims, a selfish art.
Ghar-wapasi, a choice, to return or stay,
No force can compel, come what may.

Secularists, free to convince and sway,
But supporting one faith, goes against their way.
Failing to convince them, they support another creed,
Again, against their principles, in noble deed.

No enemies, no friends, just theories abound,
Each one is unsure, which truth is found.
A maze of beliefs, with no clear sight,
Secularism's dilemma, in endless fight.

105

Question:

Let go of ego, they say with ease,
But how to distinguish from self-respect's gentle breeze?

A fine line to tread, between pride and humble might,
How to know when to hold and when to let go of the light?

106

Answer:

Self-respect and ego, a subtle divide.

Learn from your guru, and let wisdom be your guide.

Bowing to the worthy is a sign of true self-respect,
Refusing to bow, or insulting them, ego shines through,
correct.

Bowing to fools, or for selfish gain, is ego's trap,
Self-respect is not obtained in this way, no need to map.

Upholding dharma, truth, and duty's call,
Is self-respect's path, ego's destined to fall.

Acting against truth and scriptural way,
If the ego's grasp, self-respect fades away.

Taking refuge in untruth and senses' sway,
Is ego's hold, self-respect's lost in the gray.

Taking refuge in truth, controlling the senses too,
Is self-respect's strength, ego's power unfold anew.

May these examples guide you on your way,
To distinguish self-respect from ego's sway.

107

Question:

How can I be a disciple true,
Of Lord Shiva, supreme master anew?
What path shall I take, what steps shall I make,
To follow Him, and His wisdom partake?

108

Answer:

Accept the truth, be wise and see:
No discipleship without physical service can be.
You can be a devotee of Lord Shiva, truly,
But discipleship, no, it's not for thee.

Many imagine, with minds astray,
That they are disciples of gods or saints of olden day.
Claiming lineage through books or thought,
True discipleship, in this manner, is not.

Some become Gurus and accept disciples,
By such claims through reading books and trials.

These are mental hallucinations, far from the light,
Imaginations that lead to endless night.
They can be devotees or followers, they can see,
But disciples, no, they cannot be.

May this truth guide you on your spiritual way,
Embracing humility, come what may.

OM TAT SAT

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

*The True Guru's Grace Has
No End*

Glossary

Adi Guru	:	The first and foremost Guru, Lord Dattatreya
Adi Nath	:	The First and Foremost Nath (Nath Yogi), Lord Shiva
<i>Aham Brahmasmi</i>	:	I am Brahma
Atma	:	The Spirit, Soul
Om Azad Muni	:	A Saint of Freedom or Independence
Baba	:	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
Dharma's Wheel	:	The symbol (wheel) of the Righteousness
<i>Dwijja</i>	:	The twice-born or the state of the twice-born.
Eternal Father	:	Guru
<i>Ghar-wapasi</i>	:	The converted coming back home faith.
Gunās	:	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
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.
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
Yama	: The God of Death, the ruler of hell