

THE TRUE GURU'S GRACE

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

KVS RAMA RAO

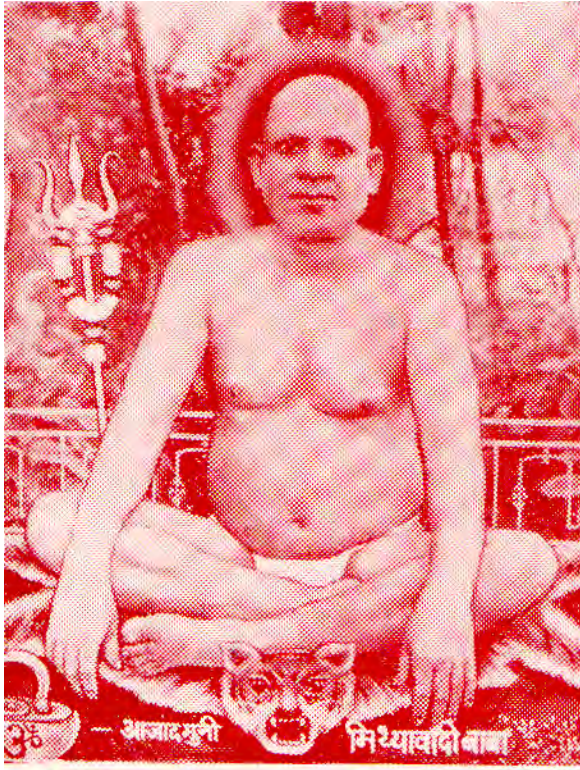
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*Azad Muni Baba

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

(*See Glossary)



Guru Bhuvani Nath

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



Guru Siddha Nath

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



Nava Nath

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

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Part One

The True Guru's Grace (Part-1)

This work to my Guru I have dedicated,
By His grace, it was fabricated,
Containing 108 poems of a divine necklace.
It is difficult to count
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

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

2

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

3

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

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

4

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

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

5

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

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

6

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

7

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

8

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

9

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

10

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

11

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

12

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

13

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

14

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

15

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

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

16

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

17

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

18

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

They preach meditation,
Who lack dedication.

19

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

20

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

21

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

22

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

Your hearts I open,
Oh, my dear brothers!
Naxalites, terrorists, and others,
Give up guns and AK-47,
And make Mother Earth as heaven.

23

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

24

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

25

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

26

If one is jealous,
One cannot be zealous.

If one has desire,
Uncontrolled is ire.

27

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

28

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

29

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

30

Consider, wife of another,

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

31

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

32

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

33

Worshipping a stone idol,

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

34

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

35

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

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

36

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

37

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

38

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

39

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

40

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

41

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

42

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

43

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

44

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

45

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

46

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

47

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

48

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

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

49

What ought to be done?
What ought not to be done?
In that ought to be done,
What ought not to be done?
In that ought not to be done,
What ought to be done?
Which duties are to be included?
Which duties are to be excluded?
Even by the wise these cannot be concluded,
As, even by the duties, the wise are deluded.

50

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

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

51

Though thy senses ain't cold,
Despite being old,
For truth, thou hast sold
Thyself for women and gold,
And at each step, by *maya*, thou art bowled.

52

There is a town called in Hindi 'Heroic Mind,'
Where lives a saint, compassionate and kind.
His greatness, the townspeople failed to find,
But He opened my wisdom-eye, once stone blind.
To His lotus feet, eternally I myself bind,
In reaching Him, peace and bliss you'll find,
For He is the Saviour of mankind.

53

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

54

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

55

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

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

56

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

57

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

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

58

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

59

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

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

60

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

61

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

62

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

63

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

64

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

65

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

66

If one is devout,
There cannot be doubt;

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

67

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

68

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

69

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

Truth cannot be understood.

70

Rama Rao Das asks,

“Oh, my Guru, please explain

As I want to know the truth plain.

Who is Sikh? Muslim is who?

Who is Buddha? Christ is who?

Who is Jain? Jew and Hindu are who?”

71

My Guru says,

“Know, My son: disciple is Sikh,

Surrendered one is Muslim,

Enlightened one is Buddha,

Son of God is Christ,

The mind conqueror is Jain.

Who thinks all as One is Hindu.

Truth is practiced by few;

Who practices it is a Jew.”

72

Rama Rao Das says,

“Being Thy disciple, I am Sikh;

Being surrendered to Thee, I am Muslim;

Being enlightened by Thee, I am Buddha;

Thy grace has conquered my mind, I am Jain;

Being Thy eternal son, I am Christ;

Thy wisdom points all as One, I am Hindu;
Thy words, truthful, I practice, I am Jew.
Being content with Thy knowledge,
Thy lotus feet I ever acknowledge.”

73

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

74

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

75

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

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

76

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

77

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

78

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

79

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

But people rate them as great.

80

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

81

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

82

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

83

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

84

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

85

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

86

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

87

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

88

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

89

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

90

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

91

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

92

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

93

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

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

94

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

95

Angered is the being inner.
Hence, truth becomes thinner,

If you become a sinner,
Even for lunch or dinner.

96

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

97

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

98

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

This indeed is science;
The rest is nescience.

99

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

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

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

100

Whoever conquers the above seven

Gets an entry pass to Heaven,

Irrespective of sex, colour, religion, occupation and race;

Only he or she will be eligible to receive His grace.

101

In those regions of eternal light,

While living, one will surely delight.

He or she gets the citizenship of His nation

Who solves this binomial theorem equation:

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

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

102

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

103

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

104

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

105

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

106

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

107

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

108

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

OM TAT SAT

Salutations to the shoes of Guru Siddha Nath

Part Two

The True Guru's Grace (Part-2)

This work to my Guru I have dedicated,
By His grace, it was fabricated,
Containing 108 poems of a divine necklace.
It is difficult to count
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

Rama Rao Das:

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

2

God:

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

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

3

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

4

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

5

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

6

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

Renunciation, character and contentment are the three stumps
of the wickets
That *Nath Yogi* enjoys as he protects;
External and internal controls are the two bails
While protecting them *Nath Yogi* never fails.
Standing at the crease of *Dharma*,
Nath Yogi strikes with the bat of *Karma*.
Behind the stumps, the wicket keeper is ego
Wearing the gloves of *vasanas* acquired long, long ago.
Maya is the bowler, who bowls,
Expecting him to do fouls.
Vishaya is the ball
Maya throws to all.
Here too, six balls are in an over,
Fielders get no chance to cover.
The rest nine players are there
To catch him out everywhere
Or run him out anywhere.
The true Guru is his coach,
With surrender, Him, he does approach.
Here no match can be fixed,
Nor with egos can results be mixed.
Time and truth are the umpires,
But he plays without desires.
Know, this world is the playground.
Peace and bliss surely surround
The winner who makes the runs of devotion.
It is very hard to believe my clear notion.
Innumerable Perfect Beings are the spectators
Who are eager to cheer at and welcome the victors.

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

7

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

8

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

9

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

Do you follow him to fall in a ditch?

10

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

11

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

12

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

13

Who teaches man not about parental service,

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

14

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

15

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

16

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

17

Misusing of power

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

18

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

19

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

20

None can rise

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

21

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

22

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

Never let Karma pass—
Like a hero, walk across;
Truth none can dare cross.

23

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

24

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

25

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

26

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

27

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

28

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

29

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

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

30

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

(the above two poems are from the Gita)

31

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

32

Ah! Earthquakes! Tsunamis! Floods! And cyclones!
Time for the rulers to look for loans.
They beg for many a donation

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

33

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

34

As plastic flowers cannot smell,

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

35

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

36

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

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

Om – ‘A to Z’ = 1

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

X = 6

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

I & Thou = 9 & 84

Ego = God – 1

1 = God – I

soul = he

Guru = Soul = He.

Grammar:

‘G’ in God is capital.

‘G’ in Guru is capital.

‘I’ is capital.

‘H’ in He is capital.

37

Well-versed etymologists

And experts in linguistics

Cannot understand the gist.

As His qualities none can list,

But out of the truth, they twist.

38

Truth is lacking in their every action;

Hence, fools enjoy producing fiction

By creating useless mental friction.

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

39

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

40

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

41

“As we know

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

42

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

43

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

44

My Guru says, “Atom, chromosome, and molecule—
All sciences make you ridicule;
Both will be the same for you—the day and the night;
If you produce the self-illuminating light,
The source and origin of all external light.
Producing this requires no laboratory or any instrument,
But a sincere heart and steadfastness to do the experiment.

Nath Yogi uses his mind as a vacuum chamber;
The gases filled are lust, anger, others, and slumber.
Experience is his vacuum pump, and the truth is his vacuum
gauge;
He notes down the pressure whilst evacuation to become a
sage.
In the chamber, placed is a filament of renunciation,
He runs through it the current of devotion.
Slowly, he increases the current's intensity, while pumps
and gauges are prime.
Gradually, the filament heats up, depending on the intensity
of current and time.
Reaching a critical point, a threshold of transformation,
The filament ignites, radiating light – a beacon of
illumination.
Know it as self-illuminating light,
The source and origin of all light's might.
In that light, the same are day and night.
If you want to get this light,
Try to do the experiment but do not fight.
Before this light, dimmed is the sunlight,
And one becomes eternally bright.
For Nath Yogi, this world is his lab, you see;
His senses are instruments to explore with glee.
His body is the center for advanced technology.
Left behind are even parapsychology and astrology.
Atom, chromosome, and molecule—
All sciences make you ridicule.

45

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

46

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

47

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

48

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

49

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

50

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

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

51

Their lives are hollow,
Who likes to wallow;
Their lives are hollow,
Who are shallow;
Their lives are hollow,
Truth, who hate to swallow;
Their lives are hollow,
His devotees' lives, who fail to follow;
Their lives are hollow.
Their footsteps, if you dare to follow,
You will become less than a swallow.

52

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

53

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

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

54

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

55

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

56

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

57

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

58

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

59

Guru Siddha Nath says,

“Oh, my son, only by Supreme devotion He is forever bound,
As only about Him, His devotee spins round and round.
From there, atomic energy and space science get their ground.
Only from His devotee’s heart does He make Himself to be found.”

60

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

61

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

62

If a disciple wills, he can cause
Another space, time and cause.

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

63

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

64

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

65

Presidents look like statues;
Kings watch like sculptures;
Ministers roam like tigers;
Businessmen prey like vultures.
The trend of present world cultures—
What matters if one lectures
About heritage and past cultures,
As fools designed these structures?

You cannot expect more than vice,
For the world is full of lust and avarice.

66

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

67

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

68

Do it in haste;
Repent at the waste.

69

The wise say,
“Even in none,
There is one;
Even in nothing,
There is thing.
If you think of zero,
You will be a reel hero.

Even in case of naught,
Know, there must be thought.”

70

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

71

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

72

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

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

73

Their lives are waste,
Not because of caste,

Nor because of taste.
Their lives are waste,
'Cause they are unchaste.

74

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

75

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

76

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

77

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

78

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

79

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

80

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

81

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

82

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

83

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

84

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

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

85

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

86

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

87

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

88

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

89

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

90

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

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

91

‘A’ to ‘Z’ of a Brahma Jnani.

A – Almighty

B – Belief

C – Consciousness

D – Devotion

E – Equality

F – Forgiveness

G – Guru

H – Hospitality

I – ‘I’

J – Joy

K – Karma

L – Lotus feet

M – Mercy

N – Nescience

O – Om

P – Patience

Q – Questions & Answers

R – Renunciation

S – Service

T – Truth

U – Unselfishness

V – Virtue

W – Wisdom

X – ‘X’ (the unknown)

Y – You
Z – Zeal.

92

‘0’ to ‘10’ of a Brahma Jnani.

0 – Renunciation

1 – One God

2 – Couple (Duality)

3 – Three *Gunas* (Modes of nature)

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

5 – Five Senses

6 – Six enemies

7 – Seven Days

8 – Eight *Mudras* (Seals)

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

10 – Brahma & Maya (Beginning of endless counting)

93

How is it not a bonanza?

As, by taking a puff of *ganja*,

My Guru recites a holy stanza.

Hence, my book is an extravaganza.

94

What can they reap?

But into *maya* they leap,

Who are asleep.

Hence, people weep.

95

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

96

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

97

Rather good is enmity with the mediocre,
Than the friendship with a wisacre.

98

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

99

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

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

100

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

101

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

102

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

103

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

104

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

105

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

106

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

107

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

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

108

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

OM TAT SAT

Salutations to the shoes of Guru Siddha Nath

Part Three

The True Guru's Grace (Part-3)

This work to my Guru I have dedicated,
By His grace, it was fabricated,
Containing 108 poems of a divine necklace.
It is difficult to count
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

God says,
“UCUBX, ICURX.
UCUBI, ICURI.
UCUBU, ICURU.
Y? IBI, IBI, IBI.”

2

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

3

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

4

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

5

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

6

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

7

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

8

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

9

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

10

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

11

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

12

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

13

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

14

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

15

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

16

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

17

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

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

18

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

They put a thorny crown.
Does He not frown?

19

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

20

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

Hence, His lotus feet, forever I follow.

21

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

22

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

23

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

24

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

For the body is only to serve.

25

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

26

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

27

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

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

28

I wonder how Gandhi, by rotating the wheel of a handloom,
Became *Mahatma* as people boomed him loom.
Following a *nigura* means meeting one's inevitable doom;
However, he boasts of having land, a cot, a bed and a broom.
I doubt that in the three worlds, *nigura* has any room.
The Trinity is helpless to remove a *gurudrohi*'s gloom,
As They cannot remove even Their ardent devotee's gloom.

29

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

30

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

31

To become fool-hard
Itself is very hard,

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

32

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

33

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

34

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

35

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

36

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

37

By listening to the soul's calling bell,
What if they speak truth very well?
But by actions, they exploit people's feelings very well,
As in films depicted is the beauty of a belle.

However, fools praise and boast them well,
For them, reserved are permanent fire-pits in hell.

38

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

39

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

40

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

41

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

The wise declared so.

42

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

43

To become a Mahatma, you need not cross the *Mooladhara*
wheel,
As Gandhi proved it by spinning the spinning wheel.
In the heart of the Indian flag, there is Dharma's wheel,
But by hoisting the tricolour none can truly make the Dharma
wheel.
Is democracy not freedom at midnight?
As all nations are content at the twinkling star's light.
In the American flag, there are only stars.
In the Pakistani flag, there are a crescent moon and a star.
In UK's flag bears crosses with pride,
And in Japan's flag, the rising sun does reside.
Brahma Jnani sees all within each symbol's core,
What can be said of those with sword, hammer, flowers,
Sickle, leaf, cob, and others — they hold so much more.

44

Those who are mentally weak,
Only sense-pleasures they seek.

They will have to shriek,
As I slap on their cheek.

45

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

46

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

47

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

48

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

Are found in every religion.

49

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

50

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

51

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

52

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

53

Cheerfulness is health,
Mind control is strength,
Contentment is wealth,
Unselfishness is duty.

54

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

55

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

56

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

57

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

58

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

59

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

60

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

61

Practicing compassion
Destroys passion,
Practicing unselfishness
Destroys selfishness.

62

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

63

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

64

In theist, there is no atheist;

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

65

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

66

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

67

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

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

68

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

69

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

70

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

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

71

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

72

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

73

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

74

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

As in selfishness scientists are rapt.

75

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

76

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

77

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

78

False is your master;

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

79

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

80

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

81

Who spends treasure
On sense-pleasure

Will be in pressure,
Thus, I measure.

82

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

83

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

84

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

85

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

They become great.

86

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

87

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

88

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

89

In Gandhi, the British found fault;
However, he fought for salt.

In Jesus, they found fault;
There was none to halt,
Even his Father could not halt
People's merciless assault,
As he was kind to a fault.

90

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

91

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

92

“For power before people I weep,” says a politician.
“I weep for those whose flesh I eat,” says a crocodile.
“For money I shed tears,” says an actress.
“Not for me, but for your children you weep,” said Jesus.
“I make them, those who cut me, weep,” says an onion.

93

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

94

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

95

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

96

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

97

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

98

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

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

99

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

100

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

101

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

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

102

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

103

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

104

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

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

105

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

106

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

Called the primordial Word.
This Word became our Lord,
And our Lord is this Word.
This is what I heard.”

107

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

108

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

OM TAT SAT

Salutations to the shoes of Guru Siddha Nath

Part Four

The True Guru's Grace (Part-4)

This work to my Guru I have dedicated,
By His grace, it was fabricated,
Containing 108 poems of a divine necklace.
It is difficult to count
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

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

2

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

3

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

4

For others, who digs a pit,

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

5

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

6

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

7

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

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

8

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

9

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

10

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

11

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

12

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

13

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

14

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

15

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

16

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

17

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

18

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

19

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

20

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

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

21

Whose heart is hard,
He cannot regard
A true bard.

22

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

23

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

24

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

25

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

26

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

27

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

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

28

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

29

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

30

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

31

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

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

32

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

33

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

34

Unremoved are 'thy' and 'mine,'
Unknown are 'my' and 'thine,'
Even by the priests in every shrine
As unpracticed are nine;
Hence, truth chills your spine.

35

Who understands my sign,
He practices nine,

His heart becomes a shrine;
From where God does shine.

36

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

37

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

38

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

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

39

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

40

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

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

41

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

42

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

43

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

44

Whose soul is fit
To equally bear loss and profit;

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

45

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

46

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

47

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

48

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

49

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

50

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

51

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

52

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

53

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

54

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

55

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

56

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

57

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

58

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

59

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

60

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

61

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

62

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

63

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

64

Fighting with the sword, the brave tested their strength;

Shooting with the gun, the cowards keep themselves at length;
By hurling bombs, the wicked put the innocent to death.
It is all truth if you want to know in depth.

65

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

66

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

67

Whose mind is prone

To equally own
Gold and stone,
To him, He can be shown.

68

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

69

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

70

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

71

Rama Rao Das asks,

“Who has perfect wit?
With whom do Perfect Beings sit?
Whom do Perfect Beings visit?
Who is called a hermit?”

72

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

73

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

74

No geologist knows
Why the continents on the earth are seven.
No chemist knows
Why the periods in the Periodic Chart are only seven.
No physicist knows
Why the colours in the sunlight are only seven.
No musician knows
Why the tones in the music are only seven.

Nobody knows
Why the days in the week are only seven.

75

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

76

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

77

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

78

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

79

My Guru toiled as child labor,
Though some may scorn and abhor.
With fervor, He loves every neighbor.
Praising Him, I gain God's favour.

80

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

81

Because the truth is my shield,
Now all weapons must yield;
As a pen I wield
To hold the field.

82

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

83

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

84

To God, unless you yield,
Truth cannot be your shield.

85

Let me be put in jail,
Or me, let people hail;
This world I can easily sail;

Ultimately, it is I who prevail,
As His lotus feet forever I hail.

86

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

87

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

88

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

89

Because of one's trait,
Garlanded is a portrait;
Because of one's virtue,
Worshipped is a statue.
What pictures remind

Is one's kind.
One's life is worth
Never because of birth;
Because of one's deed,
Life becomes worth indeed.

90

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

91

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

92

Him, a cheat
Can never meet,
For he is replete

With deceit.

93

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

94

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

95

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

96

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

97

By him, truth is seen
Who knows why the leaves are green.

Before him, science is dead
Who knows why the blood is red.
Who knows why Blue is the sky
Opened is his third eye.
He knows every why
Who knows his 'I'.

98

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

99

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

100

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

101

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

102

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

103

Rama Rao Das asks,
“ॐ is what?
Surrender is what?
Tell me, O my Lord,
Thou art beyond word.”

104

Guru Siddha Nath says,
“ॐ is Brahma.
Surrender is *Atma*.

Thus, I declare to thee,
So that truth you can see.”

105

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

106

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

107

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

108

Guru Siddha Nath says,
“Mercy is the root of religion,

And generosity is the root of Yoga.
Bowling to My Guru Bhuvani Nath's lotus feet,
I declare to thee, these truths no heart can beat."

OM TAT SAT

Salutations to the shoes of Guru Siddha Nath

Part Five

The True Guru's Grace (Part-5)

This work to my Guru I have dedicated,
By His grace, it was fabricated,
Containing 108 poems of a divine necklace.
It is difficult to count
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

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

2

Just as a spider perishes in the cobweb
It laid to catch an insect,
And how fish perish in the net
Laid by the fishermen,
Similarly, men perish
As their minds are caught in the web
Laid in the Internet.
Similarly, astrologers are caught in the nets
That He has laid with the planets.

3

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

4

Rama Rao Das asks,

“How many qualities are there
That can be found everywhere?

What is the end of the laws of nature?

Answer for them, whose minds are perfectly mature.

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

5

My Guru says,

“Whether moving or unmoving, three qualities are there;

A manifold mixture of these is present everywhere.

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

6

Rama Rao Das asks,

“What is *Sattvic*?

And what is *Rajasic*?

And what is *Tamasic*?

Please say, oh, my Father.”

7

My Guru says,

“*Sattvic* is purity or goodness,

And *Rajasic* is passion or business,

And *Tamasic* is inertia or laziness.

Oh! My son, know them to be thus.”

8

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

9

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

10

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

11

Who declares, "Brahma am I,"
His life is a perfect lie;
For blind is his third eye,
To Hell he will surely fly,
For Brahma cannot be "I."

12

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

13

Rama Rao Das asks,

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

14

My Guru says,
"As on my Guru's lotus feet I concentrate,
The end of the Koran, now for thee, I state:
God is great;
His devotee is greater;
The Guru is the greatest.
Silence is the best way to speak of His son,
For Mother English has only three degrees of comparison."

15

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

16

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

17

It is not a literary achievement,
Nor is it a great accomplishment.
Nor is it for entertainment,
Nor is my poetry for enjoyment.
But with it for you to experiment.
If so, my life finds fulfillment.

18

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

19

In God's words, Eve
Failed to believe.
How can one sin
By eating an apple?
Yet, practicing the words of Eve,
Adam had to grieve,
As both were fallen
From the Garden of Eden.
How can a snake's words create a make-believe?
The true meaning of the Holy Scriptures is hard to perceive.

20

What is the apple,
By eating which causes sin?
Who is the snake,
By practicing whose words cause sin?
Logic is very hard to pin,
If one fails to look within.
Though they preach, they are not noble,
For they don't know the import of the Bible.

21

One never gets His vision,
Who makes division
In His creation.
'Tis my firm revision,
Of a deep conviction.

22

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

They are the well-informed.

23

However, one is blind,
Although other is unkind,
Though another accuses behind,
Nothing can change my mind.
Moreover, me, nothing can bind,
As by my Guru, my mind is well refined.
Hence, in everybody, Him I find,
Because my Guru is very, very kind.
For me, by Him, He was well defined.
Hence, all can be easily combined.

24

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

25

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

26

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

27

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

28

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

29

Out of illusion,
Who create a division,
False will be their decision,
As they lack precision
Even in their physical vision.

They become objects of derision.
This is my firm conclusion.

30

My Guru says,
“All think of Him in consolation,
None thinks of Him in elation.
Why will there be consolation
For there exists with Him a permanent correlation?
If He be remembered even in elation,
Hence, only His devotee is my relation.”

31

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

32

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

33

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

34

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

35

For Thy forgiveness I always crave,
For I do not know how to behave;
For Thy mercy I always crave,
For I am not enough brave
To follow Thy wave.
For Thy blessings I always crave,
As to offer Thee, nothing I have.
For Dada Guru already gave
Thee everything that God could have,

Me only Thou hast to save,
For I have become Thy slave.
Me only Thou hast to save,
As except Thee, none I have.
For a place at Thy lotus feet, I do crave.

36

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

37

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

38

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

39

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

40

Rama Rao Das asks,
“How does the individual soul
Become the Universal Soul?
What is the end of Yoga?
For Yoga, being the union
With God, is Thy firm opinion.”

41

Guru Siddha Nath says,
“In the body, seven wheels are there;

Concentrating on the seventh wheel, I declare
To thee, as the end of Yoga.”

42

Rama Rao Das asks,
“What are the seven wheels?
Where are they located?
What are their speeds?
What does a Yogi achieve?
In Thy word, I believe.”

43

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

44

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

45

“The third being *Manipura* wheel,
Situating at ten inches from the *Swadhistana* wheel,
'Tis located in the navel,
'Tis having ten spokes.
Its speed is 2.14×10^{15} rpb.
It reflects yellow light. Stopping this wheel,
One's body becomes as hard as diamond.”

46

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

47

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

48

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

49

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

50

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

51

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

52

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

53

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

54

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

55

They are the defeated,
By anger who are heated;
They are the defeated,
By whom mistakes are repeated;
They are the defeated,
By *maya* who are cheated;
They are the defeated.

56

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

57

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

58

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

59

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

60

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

61

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

62

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

63

Guru Siddha Nath says,
“Since the Guru’s word
Has been unheard,
People belong to some herd.
Hence Jesus – a shepherd,
Lord Krishna – a cowherd,
And Adi Nath – the Lord
Of beasts, so is heard.”

64

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

65

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

66

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

67

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

68

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

69

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

70

Pollutants released by plants
Destroy the growth of plants;
But the survival of plants
Mostly depends on the growth of plants.
What is the purport?
If the supported destroys the support,
For there lacks a rapport,
What does it purport
'Tween the supported and the support?
When the supported destroy the support,
This is what I like to report
To people to have a rapport.

71

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

72

Lord Krishna, Jesus, Allah, Buddha – Whom do you call?
The heavens, the earth, hell – where do you fall?
The church, the mosque, the pagoda, the synagogue, the
temple, the gurudwara – which is your prayer hall?
Hindu, Christian, Muslim, Buddhist, Jew – who is your pal?

The Vedas, the Bible, the Koran, the sciences, the arts, the history – are you confused by all?

Varanasi, Vatican, Jerusalem, Mecca, Gaya, Amritsar – which is small?

Theism, atheism, communism, rationalism, consumerism, etc. – what is truth after all?

Ashrams, missionaries, dargahs, monasteries, etc. – peace, can they install?

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

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

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

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

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

73

Although he claims it as his own,

Why not it be his very clone?

When the clone is grown,

It will surely disown

The scientist who has made the clone.

Moreover, he will be left alone,

Of course, by his very clone,

By saying, “As you disown

Our Father by Whom we all are sown.”

74

Even in a division,
Whose vision
Finds unison,
Becomes His son.
'Tis my revision.

75

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

76

What if they preach a lot?
What if they teach a lot?
What if great ideas are taught?

What if great deeds are wrought?
What if great is their thought?
What if love is brought?
What if fame is got?
What if service is besought?
What if great things are bought?
What if falsehood is fought?
What if what ought
To be wrought is wrought?
What if what ought not
To be wrought is not wrought?
If God's will is not sought
And Guru's lotus feet are not caught,
All that is produced by their love, thought,
Word, work, and wealth is as good as naught—
As good as naught, as good as naught.

77

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

78

He is a psychopath
Who nurtures wrath;

He is a psychopath
Who nurtures sloth;
He is a psychopath
The left is whose path;
He is a psychopath.
Sure, he is a sociopath.

79

What is the use of submitting a thesis,
When 'I' is not put under analysis?
Where is the remedy for mental paralysis?
About education, this is the synthesis.
Thus, truth is expressed in synopsis.

80

The Bible fails in itself,
The Gita fails in itself,
The Pope fails in himself.
How can the Koran change your self?
What can the Guru do Himself?
As long as one does not know oneself,
One is not more than an elf.

81

Every teacher fails in himself,
Each scripture fails in itself,
Everybody fails in himself,
Unless you heed to your inner self.

Even God cannot change your self;
This God has admitted Himself.

82

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

83

Beings are under a confusion
Regarding the fusion
Of the Spirit and *maya*, the illusion.
Hence, there is an everlasting delusion.

84

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

And how about His 'I';
One becomes the apple of His eye,
To whom He becomes the apple of the eye;
One becomes the apple of His eye,
On His lotus feet fixed is whose eye;
One becomes the apple of His eye.

85

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

86

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

87

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

88

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

89

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

90

Him he will approach,

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

91

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

92

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

93

Rama Rao Das asked,
"Who is secure in heaven?
Who is secure after controlling the eleven?"

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

94

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

95

They easily reach Heaven,
Who control the eleven;
They easily reach Heaven,
Who conquer the seven;
They easily reach Heaven,
Whose minds are even;
They easily reach Heaven,
By Him, who are forgiven;
They easily reach Heaven,
To His lotus feet, whose minds are driven;
They easily reach Heaven,

At Guru's lotus feet, who find haven;
They easily reach Heaven.
Not only does each easily reach Heaven
But also a seat in Paradise is given.

96

From January to December,
Even while enjoying in a woman's chamber,
Him, who does not fail to remember,
According to me, he is His member.

97

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

98

He reaches His nation,
Who is free from consternation;
He reaches His nation,
Who distinguishes reality from hallucination;
He reaches His nation,
Whose word is free from damnation;
He reaches His nation,
Falsehood is whose condemnation;
He reaches His nation,
Ego is under whose domination;

He reaches His nation,
His lotus feet are whose explanation;
He reaches His nation,
Eternal is whose denomination;
He reaches His nation,
Who knows Heaven's lock combination;
He reaches His nation,
His servant's servant is whose nomination;
He reaches His nation,
To whom His servant has done ordination;
He reaches His nation,
His lotus feet are whose destination;
Sans doubt, he reaches His nation.

99

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

100

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

101

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

102

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

103

Him He cannot bless,
Who is heartless;
Him He cannot bless,
Whose desires are endless;
Him He cannot bless,

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

104

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

105

Rama Rao Das asks,

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

106

Guru Siddha Natha says,

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

He = I - U

$$= (I) - f(I), \text{ } \cdot \cdot \text{ } U = f(I),$$

$$= (I) (1 - f) \text{ And, } I = f (\text{ॐ}).”$$

107

For what did God perform creation?

Of course, it is for my recreation,

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

What for there is procreation?

Truly it is for my Guru's recreation.

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

108

Verily His devotee is discreet,

And him none can defeat.

For how can he be discrete,

Who worships His lotus feet?
Hence I cling to His devotee's lotus feet.

OM TAT SAT

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

*The True Guru's Grace Has
No End*

Glossary

84	:	Short for 8 400 000 births
8 400 000	:	One gets human birth only after passing through 8 400 000 lower forms of births
Adi Guru	:	The first and foremost Guru
Adi Nath	:	The First and Foremost Nath (Nath Yogi)
<i>Aham Brahmasmi</i>	:	I am Brahma
<i>Allâhu Akbar</i>	:	God is great
<i>Atma</i>	:	The Spirit, Soul
Azad Muni Baba	:	A Saint of Freedom or Independence
Baba Saheb	:	Dear Father Sir
Bodhisattwa	:	The Enlightened One
Brahma	:	The Impersonal God
Brahma am I	:	Aham Brahmasmi
Brahma Jnani	:	The Knower of Brahma
Dada Guru	:	Guru's Guru, Grand Guru
Dharma	:	The Righteousness
Dharma's Wheel	:	The symbol (wheel) of the Righteousness
Eternal Father	:	Guru
Fool-hard	:	Whom or which a fool cannot understand
Gunas	:	The qualities
Guru	:	Spiritual Teacher
Gurudrohi	:	Betrayer of Guru

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

The Universal Soul	:	Paramatma
The Trinity	:	Lord Brahma, Lord Vishnu and Lord Shiva collectively
Vasanas	:	The past acquired tendencies for enjoying the sense objects. Mental tendencies, acquired during the experiences of all previous births, for enjoying the sense objects
Vishaya	:	The object of the senses
Yama	:	The God of Death, the ruler of hell
