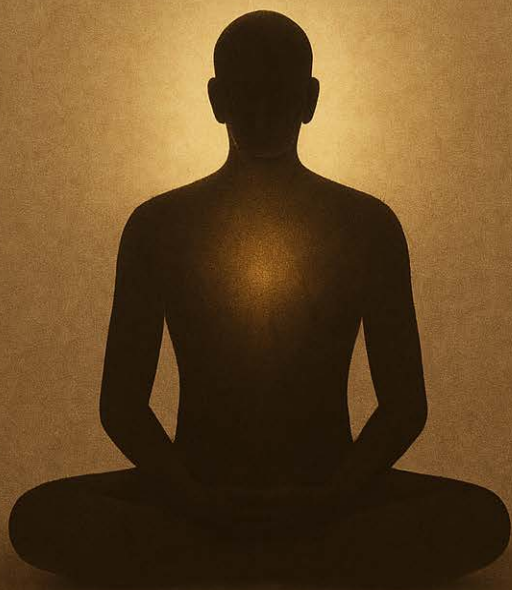


# TRUTH BELIES



NATH YOGI  
KVS RAMA RAO

# TRUTH BELIES

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

**KVS RAMA RAO**

**[www.nathyogi.com](http://www.nathyogi.com)**

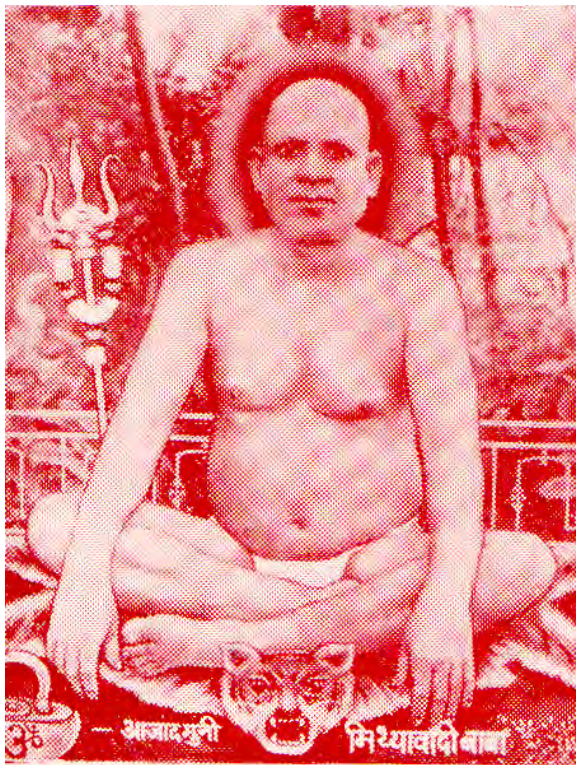
# **TRUTH BELIES**

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# Truth Belies



### **\*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**

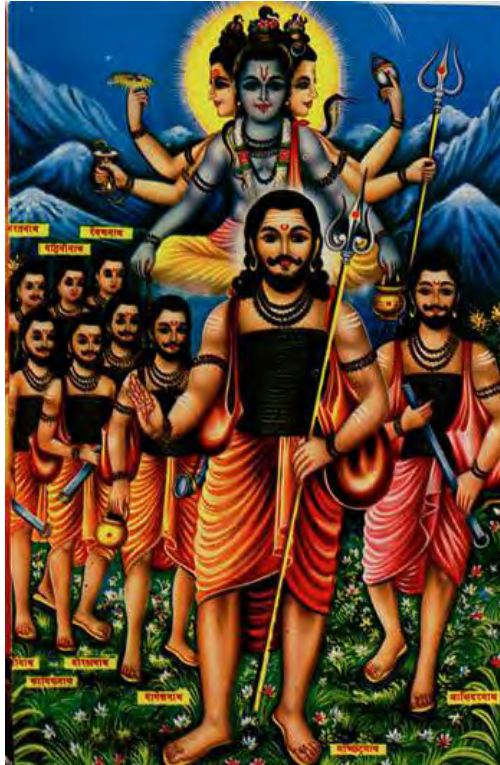
He is the Guru of Siddha Nath. He is the disciple of Azad Muni Baba. He is the author's Dada Guru (Grand Guru or Guru's Guru).



### **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

## Truth Belies (Part-1)

This work to my Guru I have dedicated,  
By His grace alone, it was elevated.  
It holds 108 poems—a divine necklace.  
But how can I count  
The divine garlands I mount  
At His lotus feet, where grace is paramount?

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

---

*OM GURAVE NAMAHA  
OM TAT SAT*

**1**

Guru Siddha Nath:

“Though my knowledge of scripture is not severe,  
Still, in devotion, my path is clear.  
For wisdom blooms where the heart is pure,  
And the Guru’s grace makes all things sure.”

**2**

Even without vast scripture’s light,  
The soul can soar to spiritual height.  
For what matters most is faith, sincere,  
Not how much scripture the mind may hear.

**3**

In simple truth and silent prayer,  
One finds the divine everywhere.  
Though knowledge of texts may be slim,  
The heart’s true knowledge leads to Him.

**4**

Hence, an illiterate is better, it’s true,  
Than the educated who scriptural pride pursue.  
For in the heart where humility resides,  
Divine wisdom, not mere knowledge, abides.

## 5

The learned may recite verses and lore,  
Yet pride makes them distant from the core.  
But the simple soul, with ego denied,  
Finds the Truth that scholars hide.

## 6

For it's not in words or books we see  
The path to ultimate liberty,  
But in a heart that's humble and wide—  
Free from the chains of knowledge's pride.

## 7

In the realm where Karma's currents flow,  
The Guru's path is shaped by what He does know.

Do not judge the way by the Guru's stride,  
But heed the wisdom in His guiding tide.

For Karma's dance may veil the sight,  
Yet in His words lies the guiding light.

The disciple's journey, thus, should be clear,  
To follow the Guru's words, sincere and dear.

Though actions may seem a varied array,  
The truth of the teachings lights the way.

## 8

Lord Buddha said,  
“Believe not blindly, though it comes from me,  
Nor from any source, regardless of decree.  
Let reason and sense be your guiding light,  
For wisdom blooms in the clarity of sight.

Embrace the truth that your heart does discern,  
Through your own mind, let the teachings churn.  
In the quiet of thought, where understanding grows,  
Find the path where genuine insight flows.”

## 9

Adi Nath Lord Shiva said,  
“Only a glowing lamp  
Can light another lamp;  
An unlit lamp can never.  
Only a realized Soul  
Can awaken the Soul.”

## 10

The Self and the Guru are One,  
In this truth, there's doubt for none.  
Thus, the wise seek the Guru's grace,  
With heart, mind, and soul in every place.

## 11

Effort in work, word, and thought,  
For true guidance, the Guru is sought.  
The Self and the Guru are One,  
In this truth, there's doubt for none.  
In that oneness, the seeker will find,  
The divine Guru, both outside and inside,  
And both beyond and every side.

## 12

### Bhajan

I sing praises of victory, victory now,  
To Om Azad Muni, my head, humbly I bow,  
With a heart full of devotion, pure and true,  
I offer my love, in all that I do.

Merge the form with the Divine form bright,  
Let ocean collide with ocean's might.  
Let wave dissolve in wave's pure flow,  
Now I sing praises of victory, aglow.

Unite the five elements with the divine element,  
Beyond space and time, seek the sixth element,  
In the three qualities, let the pure truth endure,  
And I sing praises of victory, victory sure.

Who discovered the sixth element's grace,  
His pastimes remain veiled, in a sacred place.



His wisdom surpasses all beliefs and thought,  
And I sing praises of triumphs well-wrought.

O troubled heart, what do you seek from the ecstatic few?  
Om Azad Muni's words rise high and true.  
Now I sing praises of victory, victory anew.

\*\*\*\*\*

## 13

Mind! Mind! Mind!  
Your secret I find,  
You set free and bind,  
You're like the wind.

## 14

Mind! Mind! Mind!  
'Tis easy to find  
Faults in another's mind;  
Since you are blind  
Without the Guru, kind.

## 15

Mind! Mind! Mind!  
I know your wind.  
You become unkind  
If the Guru is not behind.

## 16

Mind! Mind! Mind!  
I know your wind.  
You are truth-blind  
As long as you are unkind.

## 17

Mind! Mind! Mind!  
I know your wind.  
You must excise  
Lust, your friend.

## 18

Mind! Mind! Mind!  
I know your wind.  
You must excise  
Anger, another friend.

## 19

Mind! Mind! Mind!  
I know your wind.  
You must excise  
Greed, yet another friend.

## 20

Mind! Mind! Mind!

I know your wind.  
You must exscind  
Seven rinds to find  
God, who is kind.

## 21

Controlling the wind  
Controls the mind.  
Serving the Guru, kind,  
Also controls the mind.

## 22

Mind! Mind! Mind!  
You set free or bind.  
Uncontrolled mind  
Makes us bind.

## 23

Mind! Mind! Mind!  
You set free or bind.  
Controlled mind  
Causes us not to bind.

## 24

Unite the wind,  
In the sun nerve,  
With the wind

In the moon nerve,  
Causing control of the mind,  
As raised is the *Sushumna* nerve.

## 25

If *Ida* and *Pingala* are combined,  
They will make the *Kundalini* unwind.  
You are set free by your mind,  
Which is restrained and refined.

## 26

Liberation and bondage are not of any kind;  
They exist in your very own mind.  
Liberation and bondage unwind  
According to the condition of the mind.

## 27

Liberation does unwind  
To the restraint of the mind,  
And bondage does unwind  
By the attachment of the mind.

## 28

Me, the mind  
Cannot bind;  
For solace I find  
At the Guru's lotus feet, kind.

## 29

Me, the mind  
Cannot bind;  
For I find  
His lotus feet grind  
The seven foes, unkind.

## 30

A lamp needn't promote itself;  
Atma's light speaks for the self.  
Direct experience does succeed;  
As proof surrenders to accede.

## 31

The sun needn't promote himself;  
Atma's light speaks for the self.  
Since direct experiences matter;  
Proofs cannot hold any water.

## 32

Mind! Mind! Mind!  
Your cure I find;  
You always remind  
God and the Guru combined.  
This way you are refined.  
By truth you are confined.  
This is how you are redefined.

### 33

Mind! Mind! Mind!  
How do you mind?  
If I remind,  
God—ever kind,  
The Guru— kind.

### 34

Who will mind?  
The light, unbound  
Cannot be found,  
If one is blind.

### 35

The self-evident needs no evidence;  
Such is the case with Providence.

### 36

Direct experience needs no proof;  
Both cannot live under one roof.  
This is true if probed is the subject,  
But not if probed is the object.

### 37

Direct experience needs no proof;  
Both cannot live under one roof.

This is true for conscience,  
But not for science.

## 38

Lust! Lust! Lust!  
You are the foe, first.  
None is spared by your gust;  
As you make us bite the dust.

## 39

Some say by lust  
The world is thrust.  
But died is a drone,  
As he's been lust-prone.

## 40

Fools trust  
In lust;  
The wise must  
Avoid it first.

## 41

Lust! Lust! Lust!  
The foe, worst.  
The wise disgust  
At greed and lust.



## 42

Indulgence in lust  
Causes us to exhaust.  
Hence, Lord Shiva did combust  
To win over the lust.

## 43

How conquered is lust:  
The Guru's lotus feet-dust  
Can make one win over lust,  
If one does or does not trust.

## 44

The seekers should disgust  
At these: indulgence in lust,  
Company of those who indulge in lust,  
And those who praise a bust.

## 45

Danger! Danger! Danger!  
The second foe is anger.  
It creeps in like a stranger,  
Then strikes—a deadly clanger.

## 46

Danger! Danger! Danger!

The second foe is anger  
It masks itself as right and just,  
But burns the heart with poisoned trust.

## 47

Nurturing anger,  
Puts you in danger;  
The enemies' ganger  
Works as a doppelganger.

## 48

An invisible fire,  
Is born of ire;  
Sets intelligence afire,  
Causing consequences, dire.

## 49

Who reside in Ireland,  
Head towards Netherland.  
To live in Switzerland,  
One must pass through New Zealand.

## 50

The right path  
Is obscured by wrath.  
The mind purification is bath;  
For truth, there is no bypath.

## 51

Rama Rao Das asks,  
“I read as a quote of Adi Nath:  
As He knows the bypath;  
Sometimes Guru expresses wrath  
To keep disciples on the right path.  
Please let me know the bypath,  
Oh, my Guru Siddha Nath.”

## 52

Guru Siddha Nath replies:  
“Following Nath  
Is the right path,  
As well as the bypath.”

## 53

Here is an adage:  
Rage can damage  
An advanced sage;  
It's a true disadvantage.

## 54

Rage is the mind's storage,  
It sets the stage  
For discrimination to blaze  
Causing us bound in a cage.

## 55

Rage is the mind's fierce carriage;  
For a while, it bore the message.  
During the initial stages, rage  
And lust took hold of the sacred image  
Of Viswamitra, the wise sage.

## 56

Greed! Greed! Greed!  
You are the third foe indeed.  
In thought, word, and deed,  
You thrive beyond one's need.

## 57

To succeed in greed,  
Indeed, exploited are creed,  
Religion, nation, and breed.  
Do they feel no shame to read?

## 58

The Guru refereed,  
And the wise agreed.  
Ridiculous to be freed,  
If nurtured is greed.

## 59

Lust, anger, and greed—  
Dreadful enemies indeed.  
In the Gita, it is read;  
Truth is difficult to tread.

## 60

Avarice! Avarice! Avarice!  
You are the third vice.  
Selfishness fosters avarice,  
Turning it into a vice.

## 61

The Guru gives advice:  
“Unselfishness to practice,  
Through selfless service  
To overcome avarice.”

## 62

Lust, greed, and ire,  
In the form of desire,  
Trap us in the mire;  
Set them on fire,  
With the word of the Sire.

## 63

Attachment! Attachment! Attachment!  
You are the fourth foe, in alignment.  
Emotions are your working department;  
Even by scholars unknown is your element.

## 64

Devotion and love arise from attachment, positive;  
Whereas obsession stems from the negative.  
The difference is so subtle and thin,  
It cannot be known unless looked within.

## 65

The trait of attachment is passion;  
The trait of aversion is repulsion.  
The practice of mercy and compassion  
Drives away both attachment and aversion.

## 66

Aversion and attachment  
Cause unenlightenment;  
Maya casts bewilderment,  
Leaving you in a predicament.

## 67

Joy is produced by contact with desired objects;

Sorrow by contact with undesired objects.  
Joy is brought by non-contact with undesired objects;  
Sorrow by non-contact with desired objects.  
These are the true traits of attachment.  
To overcome this, practice detachment.

## 68

Pride! Pride! Pride!  
You are the fifth foe inside.  
In arrogance, you reside;  
Even the intellect, you ride.

## 69

Academic pride,  
Wealth pride,  
Status pride,  
Birth pride,  
Racial pride,  
Knowledge pride,  
Charity pride,  
Qualification pride,  
National pride,  
Power pride,  
Religious pride,  
Work pride,  
Civic pride,  
Party pride,  
Speech pride,



Family pride,  
Fashion pride,  
Artistic pride,  
Cultural pride,  
Ethnic pride,  
Social media pride,  
Charitable pride,  
Professional pride,  
Heritage pride,  
Ambition pride,  
Fame pride,  
Penance pride,  
Yoga pride,  
Meditation pride,  
Spiritual pride,  
Material pride,  
Sinful pride,  
Beauty pride,  
Character pride,  
Ritual pride,  
Pilgrimage pride,  
Worship pride,  
Devotional pride,  
Respect pride,  
Terrorism pride,  
Technical pride,  
Pranayama pride,  
*Mantra* pride,  
*Tantra* pride,  
Intellectual pride,

Gurudom pride,  
Self-pride—  
Difficult to list the forms of pride,  
Like Lord Vamana's cosmic stride.  
Omnipresent is pride,  
As it takes people for a ride.

## 70

Maya will deride—  
Who let pride  
Take a ride,  
With a stride.

## 71

None can hide  
One's pride;  
For it surfaces wide,  
In words from inside,  
Or deeds from outside.  
It cannot abide.

## 72

Thus, the wise decide:  
He gets rid of pride,  
If he does abide  
By a Guru, bona fide.

## 73

Envy! Envy! Envy!  
You are the sixth enemy.  
No English word can counter you,  
Thus, defeating you is hard to do.

## 74

Leads to disaster,  
To defeat the monster,  
Without a true master—  
The green-eyed monster.

## 75

The seventh foe  
Is none but ego,  
As it's plainly taught  
In '*I Am That I Am Not*'.

## 76

Conquering ego and jealousy  
Creates nothing less than a legacy,  
For a heart that's humble and pure,  
The beloved God appears, for sure.

## 77

*'I Am That I Am Not'*

From Telugu, the thought was caught.  
In that tongue, the word for 'I'  
Means that I am, yet I deny.

## 78

In order are the seven,  
Foes, obstacles to heaven:  
Lust, anger, greed,  
Attachment, pride, envy's lead,  
And ego—together they align,  
A challenge to reach the Divine.

## 79

Lord Venkateswara's temple rests upon the seven hills;  
The Roman Church is also set upon the seven hills.  
These hills symbolize the seven obstacles:  
Lust, anger, greed, attachment, pride, envy, and ego—  
Climb them all to reach God in Heaven.

## 80

One needs the daily drill,  
Under the Guru's will,  
To acquire the skill,  
For surmounting any hill;  
Else, it's a task uphill.

## 81

In order to have no fear,  
And to make the mind clear,  
You look for a Guru here,  
Who is already There.

## 82

To banish fear from your mind,  
And leave all confusion behind,  
Here, you should try to find  
A Guru who is wise and kind.

## 83

The Guru lives here,  
Though, He's There.  
To find Him, where?  
When He is everywhere.

## 84

Adi Nath Lord Shiva said,  
“There is no joy in Vedas and sacred lore,  
Nor in *mantras* and *yantras* we explore.  
Sans the Guru's grace so great and true,  
On Earth, no joy ever happens to you.”

## 85

Adi Nath Lord Shiva said,  
“Feeling for the Guru is the supreme ford;  
No other ford can ever concord.  
The Guru’s lotus feet afford  
The roots and passage for every ford.”

## 86

Who remains hidden is free, above all;  
Who exposes himself goes to the wall.

## 87

Who lives in solitude is liberated;  
Who comes out is deteriorated.

## 88

Everything visible is perishable;  
Hence, seek God, the imperishable,  
With devotion within the heart,  
And renunciation as its integral part.

## 89

Don’t judge beauty by appearance;  
See the beauty in the mirror’s clearance.  
See the form within the face,  
And see the face within the form’s space.

## 90

Who supports terror,  
Show them the mirror.  
Practicing cruelty—  
Can it become a novelty?

## 91

Who propagate terror,  
Show them the mirror.  
Creating horror—  
Isn't it an error?

## 92

Who propagate terror,  
Show them the mirror.  
Practicing cruelty—  
Aren't they blood guilty?

## 93

Who propagate and support terror,  
Show them the polished mirror.  
By nurturing cruelty and lack of compassion,  
They go to hell with fanfare and passion.

## 94

Rama Rao Das asks,

“How to mill  
The ego and kill  
It with skill,  
Got by daily drill,  
And strong will?”

## 95

Guru Siddha Nath replies:  
“Your question thrills,  
As 3/4th it fills;  
The Guru’s will  
Completes and fulfils.  
It makes the ego standstill.”

## 96

Guru Siddha Nath replies:  
“King Janaka couldn’t still  
The ego until  
His Guru Asthavakra’s will  
Made it standstill.”

## 97

Guru Siddha Nath replies:  
“Guru Ashtavakra’s will  
Gave final blow to disciple’s drill  
In acquiring the skill  
With a strong will.”



## 98

Guru Siddha Nath replies:

“Guru Vasishta’s will  
Ended Lord Rama’s drill  
In acquiring the skill  
With a strong will.”

## 99

They don’t meditate,  
As the ego, they ate;  
They don’t meditate,  
As natural is their state;  
They don’t meditate,  
It is their being innate;  
They don’t meditate,  
Mala, they don’t rotate,  
And they don’t debate.

## 100

Separate ‘my’ from ‘myself’;  
Then God becomes the form of ‘Self.’  
Dwelling within and ever residing,  
See your essence in every being.

## 101

Guard against deceivers being anonymous;  
Move among them, staying autonomous.

Like the lotus leaf floats above water outside,  
Discover your capability, untouched from inside.

## 102

They are true,  
As they served a Guru;  
They are true,  
They are through;  
They are true,  
They are through and through;  
They are true,  
The Guru's word is their cue;  
They are true,  
Their wisdom is ever new;  
They are true;  
Atma, they view,  
They are true,  
They don't argue,  
They are few.

## 103

Adi Nath Lord Shiva said,  
“The Guru is the goal,  
Of ‘Thou art That’ and others,—the soul.  
He is beyond the duality,  
Devoid of three qualities’ reality.

The knowledge is His form divine,

Beyond the feelings that confine.  
Supreme bliss, eternally high,  
Like the vast, unbounded sky.

The only One, the eternal and pure,  
Unchanging, stable, and forever secure.  
The witness of the intellect's light,  
Salutations to the Guru, so bright."

## 104

In mystic realms, a seeker roams,  
Nath Yogi, heart afire with spiritual homes.  
Through ancient paths, he walks with ease,  
Guided by the Guru's light, his soul does release.

With each breath, he whispers secrets divine,  
Echoes of the cosmos in perfect sign.  
His eyes aglow, like the stars above,  
Reflecting wisdom, born of the Guru's love.

In the Guru's service, he finds his strength,  
A union with the universe's length.  
The wind whispers truths, the trees impart,  
Ancient wisdom, beating in his heart.

By the Guru's grace, his spirit takes flight,  
Transcending bounds, into endless light.  
In this world, yet beyond its grasp,  
Nath Yogi walks, with the Guru's clasp.

His path unwinds, a journey within,  
To hidden chambers, where truths begin.  
A yogi's heart, a seeker's soul,  
Nath Yogi's spirit, forever whole.

## 105

Never follow the Guru's works,  
Ever follow the Guru's words.  
He is capable to do anything,  
For He is the soul in every being.

## 106

The Guru's grace, none can measure,  
His presence is the ultimate treasure.  
Through Him, the Divine is seen,  
In His heart, the truth serene.  
To the one who surrenders and obeys,  
The Guru shows God's hidden ways.

## 107

Through the Guru's gaze, we are refined;  
His touch awakens the dormant mind.  
In the silence of His wisdom's grace,  
We find ourselves in God's embrace.  
The storms of life may rise and fall,  
But the Guru's presence conquers all.

## 108

God, in His compassion, takes the form  
Of the Guru to protect us from every storm.  
From the mouth of the Guru, we hear  
The Word of God that causes no fear.  
Both within and without, the Guru is found,  
Leading the seeker to the truth profound.

*OM TAT SAT*

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

-----

*The True Guru's Grace  
Has No End*

-----

# Part Two

## Truth Belies (Part-2)

This work to my Guru I have dedicated,  
By His grace alone, it was elevated.  
It holds 108 poems—a divine necklace.  
But how can I count  
The divine garlands I mount  
At His lotus feet, where grace is paramount?

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

---

*OM GURAVE NAMAHA*  
*OM TAT SAT*

**1**

Rama Rao Das asks,  
“O, Guru, please let me know,  
How to kill the ego’s stubborn flow?  
Give me equations, clear and bright,  
To hold in my heart, as a guiding light.  
As to your lotus feet, I am rushing,  
Your teachings are ever refreshing.”

**2**

Guru Siddha Nath replies:  
“My son, here are some equations true,  
That destroy the ego with *vasanas* in you.  
Imbibe them well in heart, body, and mind,  
For in their wisdom, God you’ll surely find.  
If not, deem Me an incapable guide,  
And Guru Bhuvani Nath as non bona fide.”

**3**

“They are:  
1.  $I + U = V$   
2.  $I = V - U$   
3.  $U = V - I$ ”



## 4

$I + U = V$

In unity, we rise above,  
Where 'I' and 'you' in harmony move,  
In the dance of life, together we flow,  
And in this bond, the ego will go."

## 5

$I = V - U$

Without 'you,' the 'I' will thrive,  
And even the 'we' becomes 'I' alive.  
Analyze the connection, for it is the key,  
Understand this so that 'I' can be set free."

## 6

$U = V - I$

Without 'I,' the 'you' takes flight,  
In selfless acts, we find our place,  
Let go of pride; embrace the light,  
In every heart, we share one space."

## 7

Rama Rao Das says:

"Your teachings are ever refreshing,  
Your lotus feet, a joy worth cherishing.  
In gratitude for the knowledge You share,  
I humbly acknowledge Your grace and care."

## 8

By them, the mind and senses are unwound;  
*Jihad* they call as others they wound.  
Killing the mind is *jihad*,  
As Allah is fond of *etihad*.

## 9

Rama Rao Das asks,  
“Oh, Guru please explain  
The truth plain,  
What is the meaning of *Kafir*?  
As they kill by branding others as *Kafirs*.”

## 10

Guru Siddha Nath replies:  
“*Kafir* means one who denies  
God, who is truth, love, mercy, and all that’s pure;  
In ignorance, they cherish and endure.

Allah comes from Arabic sound;  
God, Lord, Ishwar—names abound.  
Many words in tongues we find,  
Yet essence remains one of a kind.

The sun is one, though names are many;  
His light shines forth, unyielding, plenty.  
Does the sun change when we call?  
His nature stands, unchanged by all.

When the word 'sun' is heard,  
A thought wave in the mind is stirred.  
Across all lands, in every tongue,  
The essence of light is felt, not sung.

So too with 'God,' a name so grand;  
In every heart, it takes a stand.  
No matter the language, no matter the creed,  
The spirit of love is what we need.

In each culture, the meaning is clear—  
A truth that binds us, far and near.  
For when we speak of the sun or the divine,  
A universal feeling, in hearts, does align.

Thus, in this world, let us not forget  
That love and truth are the same set.  
One thought, one essence, in all we find—  
A shared connection that unites humankind.

The mind may wander, thoughts may roam,  
But deep inside, we find our home.  
When thoughts align, we see the thread—  
One truth that binds, where love is spread.

So, Allah or God, in truth, we find,  
The nature of love, both pure and kind.  
Yet fools, with greed, in shadows dwell,  
Kill for a name, in a misguided spell,

By denying to their *ruh*'s calling bell;  
They and their followers reserving places in hell.”

## 11

He is despondent,  
Whose Guru is dependent.

## 12

The Guru's dependency  
Causes the disciple's despondency.

## 13

The vision  
Of unison  
In division,  
Is revision  
Of seers' decision  
Of divine version.

## 14

The vision  
Of division  
In unison,  
Is revision  
Of fools' decision  
Of satanic version.

## 15

Never follow the Guru's wrought;  
Ever follow what is taught.  
Never engage in any second thought;  
Ever follow what is taught.  
As He is capable to do anything,  
For He is the soul in every being.

## 16

True Gurus pass orders  
To the women of others:  
To serve husbands only, not others.

## 17

Rama Rao Das asks,  
"Oh! Guru, please clear my question:  
To have more than one Guru is a suggestion,  
But for me, it is an indigestion.  
What is Your idea and suggestion?"

## 18

Guru Siddha Nath replies:  
"All Gurus are shining lights  
That dispel darkness at night.  
But the True Guru is the sun;  
Who reaches Him requires none."

## 19

Rama Rao Das says:

“Who wants not to be the son of only one father?

I want to be the son of only one Eternal Father.

The Guru is the Eternal Father;

This is decided by our Father.

Once the decision is taken, one has to be through—  
Hardships, perils, heaven, hell—through, and through.  
Hence, they say, be careful while choosing a Guru.”

## 20

They bury

The fury.

They bury

The penury.

They bury

The luxury.

They bury

The injury.

They unbury

The treasury.

They are vapoury;

His lotus feet, the augury.

## 21

Hell-bound is the mind-faced;

Heaven-bound is the Guru-faced.

## 22

Disgraced  
Are the mind-faced;  
Graced  
Are the Guru-faced.

## 23

Hell braced  
Are the mind-faced;  
God embraced  
Are the Guru-faced.

## 24

They are misplaced  
Whose guide is the mind-faced;  
They're Heaven placed  
Whose guide is the Guru-faced.

## 25

My poems make them red-faced,  
Whose guide is the mind-faced;  
My poems make them sad-faced,  
Whose guide is the mind-faced;  
My poems make them shamefaced,  
Whose guide is the mind-faced.  
Undoubtedly, they are disgraced,  
For they will be hell placed.

## 26

The true Guru is the same;  
Only a burning flame  
Can ignite another flame.  
The unignited not only claim  
But also they proclaim,  
Followers' wealth to aim,  
And people's empty acclaim.

## 27

In silence profound, where wisdom flows,  
A light unseen, yet ever grows.  
He stands beyond both form and name,  
A beacon pure, a steady flame.

Eyes like mirrors, clear and deep,  
Reflecting truths that softly seep  
Into the hearts of those who seek,  
Beyond the strong, beyond the weak.

Not a word or glance for fame,  
For He cares not for wealth or name.  
His gift is grace, His guide is truth,  
Unveiling freedom, renewing youth.

Through boundless love and steady hand,  
He leads beyond the shifting sand,  
Where self dissolves, the soul is free,  
In the light of pure infinity.



O Siddha Nath, with wisdom vast,  
You guide the soul, beyond the past.  
In You, the seeker's path is clear,  
With every step, You draw us near.

## 28

Indivisible-whole-form that pervades entire space,  
In moving and unmoving—with boundless grace.  
By whom this state I meet,  
I bow to the Guru's lotus feet.

## 29

At the lotus feet of the Guru, I bow,  
Where wisdom's light does gently endow,  
A path of peace, so pure and bright,  
Guiding me from darkness to inner light.

In each step lies boundless grace,  
That frees the soul from time and space,  
O Shelter, O Guide, in you I find,  
The way to still the restless mind.

Oh, sacred feet, in silence they tread,  
Dispelling shadows, where I'm led,  
In humble awe, my heart does meet,  
The blissful touch of the Guru's feet.

## 30

The Guru's greatness, beyond compare,  
Love is His self-form, divinely rare.  
Supreme Brahma is in His word,  
I bow to the Guru in thought, deed, and word.

## 31

The Guru is bliss and consciousness,  
He embodies true peace and happiness.  
To such a Guru, I humbly bow,  
With heart and soul, I honour now.

## 32

He equals all the sacred places,  
In Him, the Vedas find their graces.  
The Guru upholds eternal law,  
To such a Guru, I bow with awe.

## 33

Seek refuge in none but the Guru,  
Listen to none but the Guru.  
Think of none but the Guru,  
Contemplate none but the Guru.

## 34

Senses, meeting objects, sow;

Heat, cold; pleasure and woe.  
For they come, and swiftly go;  
Impermanent; endure, and know.

### 35

They claim 'my' and 'mine,'  
And blame 'thy' and 'thine.'  
What are 'I,' 'my,' and 'mine,'  
Have been failed to examine.  
What are 'thou,' 'thy,' and 'thine,'  
Have been failed to examine.  
Else, it is all nemine.  
This the wise illumine;  
Thus, the saints determine.

### 36

As the mind is untamed,  
They are not ashamed.  
As 'I and my' are claimed,  
'You and your' are blamed.

### 37

Nothing happens, no heavens unfold,  
The belly still hungers, the body grows old.  
No begging, no claim, no word of state,  
The enlightened bears a silent fate.

Hell on earth, yet bound to obey,  
The Guru's orders, his only way.  
Like a madman, he walks unknown,  
A life of surrender, his truth alone.

### 38

Who claim to be a chief,  
Stealing honour like a thief,  
Will find the path is grief—  
So warn the wise, in brief.

### 39

Only two causes behind  
If Him, you fail to find:  
One, with truth you don't side  
The other, you've a wrong guide.

### 40

Rama Rao Das asks,  
“Where's gnosis?  
It's only agnosis;  
The world's in crisis.  
Share Thy analysis.”

### 41

Guru Siddha Nath answers:  
“Sans Guru, there's agnosis.

Practice the Word for gnosis;  
Else one's life is in crisis.  
This is My Guru's analysis."

## 42

Rama Rao Das asks.  
"How done is worship,  
To attain word-worship,  
To gain God's partisanship,  
And saints' fellowship?"

## 43

Guru Siddha Nath answers:  
"Work is worship,  
Word is worship,  
Thought is worship,  
Will worship.  
The web of worship,  
For His partisanship."

## 44

He goes mental,  
Who doesn't practice fundamental  
Truths and becomes a detrimental  
To practices experimental.

## 45

Practicing fundamental  
Truths makes one sentimental,  
Then, practices experimental  
Make him sacramental.  
Else, all practices experimental  
Become only ornamental.

## 46

Do not become judgmental,  
This practice is a fundamental.  
Else, your mind becomes detrimental  
To the truths para-elemental.

## 47

Who is non-judgmental,  
And practices truths fundamental,  
His mind becomes instrumental  
In knowing truths para-elemental.

## 48

Why to worship a form,  
When the formless is uniform,  
In the universal platform?  
Thus the wise conform.

## 49

Thus the wise inform:  
Though the formless is uniform,  
Throughout the universal platform,  
Worship of the formless is a path ensiform,  
To those who aren't blessed by the form.  
The seekers should perform to reform.

## 50

The Guru's footwear  
Causes ego foreswear,  
They tear and wear  
The ego, this I swear.

## 51

Atma has no ears,  
But all He hears.  
He has no eyes,  
But all He sees.  
He has no nose,  
But all He smells.  
He has no skin,  
But all He touches.  
He has no tongue,  
But all He tastes.  
He has no mind,  
But all He knows.

## 52

Atma has no ears,  
Brahma has a zillion.  
Atma has no eyes,  
Brahma has a zillion.  
Atma has no nose,  
Brahma has a zillion.  
Atma has no skin,  
Brahma has a zillion.  
Atma has no tongue,  
Brahma has a zillion.  
Atma has no mind,  
Brahma has a zillion.  
Brahma has a zillion  
Whereas Atma none.

## 53

Where the mind is pure,  
There is Ganga for sure.

## 54

When your mind is calm,  
Zamzam water is in your palm.

## 55

Which are arms?  
Which are palms?



Who have arms  
To throw away arms?  
Who have palms  
To give away alms?

## 56

Which are better palms?  
Do you have palms  
To hold psalms?  
Or do you have palms  
To give away alms?  
Or do you have palms  
To grease your palms?  
How the mind calms  
Is in your palms.

## 57

Who's ears,  
He hears.  
Who's eyes,  
He cries.  
Who's nose,  
Smells the rose.  
Who's tongue,  
Tastes to long.  
Who's skin,  
He is akin.  
Who's mind,

He is kind.  
Who's heart,  
Plays his part.  
Who's soul,  
Becomes whole.

## 58

Atma has no ears, yet hears each sound,  
No eyes, yet sees the world around.  
No nose, yet scents both foul and sweet,  
No skin, yet feels where all things meet.  
No tongue, yet tastes both sour and fine,  
No mind, yet knows the truth divine.  
Beyond all senses, pure and bright,  
The Self exists as eternal light.

## 59

“Ego, Ego, Ego,  
From where do you come?”  
“I know not, I ask not,  
I never had a home.”

“Ego, Ego, Ego,  
From where do you go?”  
“I know not, I ask not,  
I just go, go, go.”

## 60

Never let the senses overrun,  
With the mind, they be run,  
Let intelligence outrun,  
From Maya, you will be cut and run.  
You're His devotee in the long run.

## 61

With detachment, let deeds be done,  
Let dualities be undone,  
By Guru's grace, the mind is won,  
Then shines the Atma, like the sun.

## 62

In the heart where devotion swells,  
There the living Guru dwells.  
His words, a torch in the darkest night,  
Guide the soul to eternal light.

## 63

One is the saint in oneself,  
Who seeks not name, nor fame, nor pelf.  
He speaks the truth, yet hides his face,  
Letting seekers find their own grace.

## 64

How can it be Self  
If it longs for pelf,  
The thing-in-itself  
Is its true Self.

## 65

Our Pardada Guru, Om Azad Muni wrote these lines:  
Shitabi asked, “Who’s weeping in pain?”  
The Joker said, “The poor mind again!  
Come, let’s ask why tears do flow,  
What burden makes him suffer so?”

The mind then spoke, “O hear my plight,  
They claim me theirs—yet wish my blight!  
First, they say, ‘O mind, you’re mine,’  
Then call me cruel, dark, and malign.

They vow to crush, to cast me down,  
Yet in their hearts, I wear the crown—  
Of pride that shouts, ‘My mind! My own!’  
Yet wish to shun the seeds they’ve sown.

O fool! Why not let ‘mine’ decay?  
Why call me yours, then throw away?  
Did I plead to be your own?  
Did I beg, or cry, or groan?

If you're true to the son of your sire,  
Then leave me be, quench not my fire.  
You name me 'mine,' yet wish me dead,  
Your love is false, mere words you spread.

O grant me justice, fair and true!  
Call me not 'mine'— or take me through.  
If you renounce me, let me be,  
Or claim me wholly—boundlessly.

For when the mind has had its fill,  
What then remains? What's left to kill?  
If you call me yours, I shall stay,  
If cast aside, I'll fade away.

At dawn, you sang, "You and I—a perfect pair!"  
Yet now I ask—are 'You and I' just air?  
From whence we came, where shall we go?  
Who makes us dance—do you truly know?

The doer, action, and the deed,  
Move restless, bound in fate's own creed.  
These three gods, in motion spun,  
By fleeting force, their work is done."

## 66

You may search the hills far and wide,  
Yet the true Guru walks beside.  
Ever present, your steadfast guide,

A light within, no need to hide,  
Guarding you always, at your side.

## 67

Not in Kumbha Mela, nor in halls,  
He dwells within, beyond all walls,  
From the heart, the true Guru calls.  
Not listening to Him, one falls.

## 68

The true Guru stands on every side,  
Only he finds the inner guide,  
Who serves a Guru bona fide,  
For He is Brahma, personified.

## 69

Scientists speak of self-illuminating light,  
But do they have the eyesight  
To behold the Self emitting light?  
Only the true Guru's merciful sight  
Grants us to behold the Self's radiant light.

## 70

Do you have arms  
To hold arms?  
Do you have palms  
To seek alms?

How the ego harms  
Is in your arms.  
How the Maya charms  
Is in your arms.

## 71

Counting beads, shaving heads,  
But chasing after buttered breads!  
Rouges within, saints outside,  
They are fooling their being inside.

## 72

Gurus by day, dealers at night,  
Wearing robes, selling Maya's light.  
Flowery talk, their tongues utter,  
But palms dearly hold butter.

They preach to renounce,  
But on opulence, they pounce.  
I am a 'fake Nath Yogi,' they pronounce,  
But they are 'true Gurus,' people announce.

## 73

From outside, chanted is the Name,  
But inside, craved are gold and fame;  
Since their Guru has no flame,  
The eternal truth stays the same.

## 74

How known is one's Karma-error,  
Unless seen through the mind-mirror?  
The way to reduce the margin of error—  
Let wisdom shine as the torch-bearer.

## 75

Lose yourself, and you are found,  
Hold yourself, and you are bound.  
Kill the 'I,' and you shall see,  
That you were never really 'be'.

## 76

To reach, stay firm,  
To see, close your eyes.  
In silence is English,  
In agnosis is gnosis.

## 77

Lord Vishnu holds the discus  
For those who argue and discuss.  
He wields the mighty club  
For those who oppress and drub.  
He blows the resounding conch,  
To make Dharma relaunch.  
He offers the lotus flower,  
When the ego sinks lower and lower.



## 78

What sought is already here,  
Yet it is chased far and near.  
The more I try, the more I stray,  
For truth is beyond ego's play.

## 79

God is within—  
Yet the unwise search without!  
The sun shines out—  
Yet blind men doubt!  
One's own hands are free—  
Yet slaves cry to be!

## 80

Praying five times a day,  
Yet the senses long to play.  
Fasting for a month—  
Is it not a labyrinth,  
Unless the character is the plinth?

## 81

Lighting lamps, ringing bells,  
But in gossip, the tongue swells.  
Dips 108 times in holy waters—  
No use, as filth in the mind matters.

## 82

The teacher claims, “I know not,”  
For He is beyond thought.  
If the Guru does not know,  
How can the disciple know?

## 83

Stand still, yet move ahead,  
Be silent, yet all be read.  
Renounce all, yet all is your own,  
Sleep deep, yet awake in the known.

## 84

They drape in saffron, yet hearts are rust,  
They chant His name, yet burn with lust.  
They bow so low, yet pride stands tall—  
Aren’t they the greatest hypocrites of all?

## 85

Isn’t it hoping against hope?  
If you chase hope,  
Like the fox,  
That followed an ox,  
For his testicles to drop.

## 86

The wise assert with stance,  
“Who lacks patience,  
To him, wisdom makes no sense.  
Who lacks endurance,  
To him, truth keeps a distance.  
Who lacks tolerance,  
To him, devotion has no essence.”  
Do you need any more assurance?

## 87

What’s the use? Where is the push,  
If your Guru beats around the bush?  
If the ego you crush,  
To you, God will rush.

## 88

A saint is he who has shed all pride,  
No ego, no attachment, nothing to hide.  
In the heart, all answers reside,  
When the self is gone, truth can’t be denied.

## 89

The body is the car, strong and true,  
The breath, its engine, that carries it through.  
The food, its fuel, to keep it in motion,  
The mind, the driver, with steady devotion.

The soul, the traveller, seeking the way,  
Wisdom, the path that never will stray.  
The Guru, the goal—divine and bright,  
The ultimate truth, the source of light.

## 90

Let them say,  
What they may.  
Theirs is the way  
Of the mind's sway,  
But the sages' way  
Is the Guru's way,  
As they won't sway.  
Let them say,  
What they may.

## 91

There is no byway,  
For truth alway.  
The Guru's way  
Is the only grand way.

## 92

The Guru's path  
Smashes wrath,  
Lust, greed and sloth.  
Applicable to the cloth.

## 93

Eternal truth hath  
No bypath.  
The Guru's path  
Is the only grand path.

## 94

By controlling the wind,  
You master the mind;  
Or thoughts you wind,  
Then Him, you find.

## 95

By breath restrained,  
The mind is tamed;  
Or thoughts refrained,  
Then Atma is unchained.

## 96

The breath is ground;  
The mind can be bound,  
Or thoughts are wound;  
Sooner will He be found.

## 97

When thoughts cease to compete,

Your search is complete.  
Him you cannot meet,  
Sans the mind's defeat.

## 98

Rama Rao Das asks:  
“What is the easiest way to defeat  
The mind? Oh, Guru please repeat,  
Glory to Your lotus feet!  
As I bow to Your seat.”

## 99

Guru Siddha Nath answers:  
“Concentration on the Guru's lotus feet  
Is the only way to the mind's defeat.  
Glory to Guru Bhuvani Nath's lotus feet!  
This, the wise repeat, repeat and ever repeat.”

## 100

Rama Rao Das replies:  
“By Your grace, I now see clear,  
The path to conquer doubt and fear.  
To Your lotus feet, my mind I tie,  
No more shall fleeting thoughts defy.”

## 101

Rama Rao Das asks:

“O Guru, though I tie my mind,  
Old habits pull from behind.  
If thoughts still rise, what must I do?  
Please guide me, I seek only You.”

## 102

Guru Siddha Nath answers:

“Let not the struggle bring you sorrow,  
Hold to the feet today, tomorrow.  
Like waves may rise, but let them go,  
Stay with the Name—it melts the woe.”

## 103

Rama Rao Das asks:

“O Guru, I now understand,  
To hold Your lotus feet with heart and hand.  
Yet this mind wavers, stubborn and wild,  
How do I keep it meek and mild?”

## 104

Guru Siddha Nath replies:

“Feed it not with worldly fare,  
Let it breathe in sacred air.  
The mind, like fire, grows when fed,  
Starve its cravings—be free instead.”

## 105

Rama Rao Das asks:

“O Guru, Your wisdom shines so bright,  
Leading me from dark to light.  
Yet, this ego still remains,  
How do I break its binding chains?”

## 106

Guru Siddha Nath replies:

“Let humility be thy sword,  
Cut the ‘I’ with the Guru’s word.  
Bow the head and serve the low,  
Then the ego shall melt and go.”

## 107

Rama Rao Das bows and asks:

“O Guru, now I understand,  
To serve the low with heart and hand.  
Yet still, I feel this ‘I’ remains,  
How do I dissolve its last remains?”

## 108

Guru Siddha Nath replies:

“Like the river meet the sea,  
Lose thyself, be one with Me.  
No more ‘mine’ and no more ‘thine,’  
See all as Brahma—pure, divine.”



*OM TAT SAT*

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

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*The True Guru's Grace Has  
No End*

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# Part Three

## Truth Belies (Part-3)

This work to my Guru I have dedicated,  
By His grace alone, it was elevated.  
It holds 108 poems—a divine necklace.  
But how can I count  
The divine garlands I mount  
At His lotus feet, where grace is paramount?

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

---

*OM GURAVE NAMAHA  
OM TAT SAT*

**1**

Rama Rao Das says:

“O Guru, by Your grace I see,  
No separate self remains in me.  
Like the river, I merge and flow,  
Where You are, there I go.

No ‘I,’ no ‘mine,’ no veil to part,  
Only Brahma in the heart.  
The seeker, the path, the goal divine,  
All dissolve—All is Thine.”

**2**

My poems may be dismissed,  
But eternal truth cannot be premissed.  
By them, heaven is missed,  
And by the Devil, they are kissed.

**3**

By the Devil, they are kissed;  
By whom God is dismissed.  
By the Devil, they are kissed;  
By whom sin is amassed.  
By the Devil, they are kissed;  
On truth, who have pissed.

By the Devil, they are kissed;  
By whom greed is appressed.  
By the Devil, they are kissed;  
With untruth, who are biassed.  
By the Devil, they are kissed;  
By whom the Guru's been double-crossed.  
By the Devil, they are kissed;  
In lust who are engrossed.  
By the Devil, they are kissed;  
By whom women are harassed.  
By the Devil, they are kissed;  
By the ego, who are possessed.  
By the Devil, they are kissed;  
By whom parents are embarrassed.  
By the Devil, they are not only kissed,  
But also by him, they are embraced.

## 4

Rama Rao Das asks:

“Though one controls the wind,  
Though thoughts one does wind,  
One cannot master the mind.  
This is what I find, find, find.”

## 5

My Guru, Siddha Nath says:

“Though one controls the wind,  
Though thoughts one does wind,

One cannot master the mind  
Unless one is generous and kind.”

## 6

Rama Rao das says:

“Though the breath is ground,  
Though thoughts are wound,  
I find the mind cannot be bound  
And He cannot be found.”

## 7

Guru Siddha Nath says:

“Though the breath is ground,  
Though thoughts are wound,  
The mind cannot be bound  
And He cannot be found  
Unless mercy is profound.”

## 8

Rama Rao Das says:

“Though breath is restrained,  
Though thoughts are refrained,  
The mind cannot be tamed,  
As I find Atma is still chained.”

## 9

Guru Siddha Nath says:

“Though breath is restrained,  
Though thoughts are refrained,  
The mind cannot be tamed,  
If truth and mercy are maimed.”

## 10

Celebrate Thursday,  
As the Guru’s day.  
Let us pray  
For wisdom’s ray,  
Walk the Guru’s way;  
At His lotus feet, stay.  
Never let the mind sway;  
His grace keeps foes at bay,  
His blessings make Maya stray.  
Celebrate Thursday,  
As the Guru’s day.

## 11

The Guru is greater than a touchstone.  
It converts but can’t make another one.  
A disciple becomes a Guru by practicing the tone.  
Hence, the Guru has no peer—none, none, none.

## 12

Gnosis stands like a date tree tall,  
Travelers get no shade at all.

The fruits hang high, beyond a call,  
Thorns guard the tree, a living wall.

### 13

Gnosis is a tall, tall, tall date tree.  
It gives no shade, do you agree?  
The fruits hang high at a steep 90°.  
The spines prevent climbing the tree.  
Only the Guru's grace can set you free,  
For Guru led Guru, the fruits to pree.

### 14

The Guru built a bridge,  
Across Maya's ridge,  
Between the earth's edge  
And the heaven's edge,  
With self-knowledge.

### 15

What if one lectures about the other bank,  
When in sensual pleasures, his mind sank?  
How to cross to the other bank  
With the help of a plank?

### 16

How can he lead to the other shore  
When he himself drifts evermore?



Who lacks the Guru's grace  
Cannot lead to that sacred place.

## 17

What if one lectures about the other shore  
When he has not been there before?  
Only he can cross to the other shore,  
Whose Guru has been there before.

## 18

God is here, as well as there.  
For the wise, He is everywhere.  
For them, He is now and here.  
For others, He is nowhere.  
Fools say, "No, where?"  
For some, He is elsewhere.

## 19

Nath Yogi asks,  
"How the grace be given  
Even they plead to be forgiven.  
I am in a dilemma,  
Please clear my trauma."

## 20

My Guru Siddha Nath says,  
"They beg for grace.

Asking on my face.  
It cannot be got without effort,  
As truth gives them discomfort.”

## 21

Saint Kabir Das said,  
“A sage’s religion is enquired by the unwise,  
Whereas wisdom is sought by the wise.  
The thing is tested and taken,  
The packing is left and forsaken.”

## 22

One becomes not by eating food,  
Nor by living in the wood.  
But becomes a monk for sharing food  
And being kind and good.

## 23

One becomes not by avoiding certain foods,  
Nor by dwelling in caves or deep in the woods.  
But becomes a sage by sharing goods,  
Sharing food, being kind, and controlling moods.

## 24

They’re not made by what they eat,  
Nor by the forest as they retreat.

But they become saints by how they treat  
Others with mercy and love as they meet.

## 25

What if a nigura  
Recites a *sura*  
With bravura  
Even from a laura?

## 26

Do you go to hear  
Words insincere,  
From one who knows  
Not where he goes?

## 27

Who listens to the one  
Who's listened to none?  
If your wisdom is undone,  
Then what can be done?

## 28

One's not a Yogi by doing postures,  
Nor by reciting various scriptures,  
Nor by giving Yoga lectures,  
Nor for breath capture.

But one is a Yogi for rapture,  
And whether he nurtures  
Love and mercy for all creatures,  
And if he has Guru's signature,  
And gnosis is his coverture.  
Then only one is a Yogi in texture,  
Then only one is a Yogi in nature,  
Then only one is a Yogi in stature,  
Then only one is a Yogi by true feature.

## 29

Introduction:

A seeker once with doubts immense,  
Asked his Guru, wise and tense:  
'Why do men toil in sacred ways,  
Yet find no light in all their days?'

## 30

Nath Yogi asks:

"Prayer, fasting, pilgrimage, they practice,  
Donation, penance, and self-sacrifice;  
As they complain, 'Bearing no fruit,'  
As people loudly hoot."

## 31

Guru Siddha Nath replies:

"No use, if made are hoots,  
If they don't nurture roots.

But run after shoots,  
They cannot get fruits.”

## 32

Conclusion:

“Thus spoke the Guru, firm yet kind,  
To teach the path to those still blind.  
Not deeds alone, but hearts made pure,  
Unlock the truth, serene and sure.”

## 33

One becomes a sage,  
When lust and rage  
Are subdued in early age;  
Else, he is bound in a cage.

## 34

They are disciples,  
Who live by Guru's principles.  
They fight  
For Guru's merciful sight.  
They practice  
For Guru's service.  
Guru is sought  
By their thought.  
They are bound  
By Guru's sound.

Their walk  
Is Guru's talk.

### 35

They breathe His name,  
Their goal remains the same.  
They toil and strive  
To keep His word alive.  
They bend, they bow,  
With love, they plow.  
Their mind and soul,  
The Guru makes whole.

### 36

The Guru's boots  
Are the roots,  
That produce all fruits,  
And troubleshoot  
The mind's pursuits.

### 37

The Guru's importance  
Is stressed for guidance;  
This is scriptural evidence,  
And ordered by Providence.

## 38

The Guru's role is the most profound,  
For those who seek to be Heaven-bound.  
In the scriptures, this truth is found,  
And by Divine will, it does resound.

## 39

Fake Gurus with power align,  
True Guru aligns with the Divine.

Fake Gurus lead to darkness and pain,  
True Guru breaks every chain.

Fake Gurus seek the world's acclaim,  
True Guru serves without a name.

Fake Gurus build mansions grand,  
True Guru walks with blessing hand.

Fake Gurus ride in luxury bright,  
True Guru walks in truth's pure light.

Fake Gurus thrive on name and fame,  
True Guru burns in truth's flame.

Fake Gurus are well known for possession,  
True Guru is well known for disposition.

Fake Gurus nurture passion,

True Guru practices dispassion.

## 40

False Gurus have much to sell,  
True Guru has silence to tell.

False Gurus have palaces to dwell,  
True Guru has only a small cell.

False Gurus have luxury cars to travel,  
True Guru travels on foot to be well.

False Gurus have media for a hard sell,  
True Guru has only God to do this well.

False Gurus among themselves quarrel,  
True Guru is timeless, none can quell.

False Gurus are under a politician's shell,  
True Guru's speech is a bombshell.

False Gurus claim to foretell,  
True Guru lets time itself tell.

False Gurus cast their spell,  
True Guru makes you unspell.

False Gurus make the ego swell,  
True Guru makes the ego fell.



False Gurus lead you to hell,  
True Guru makes you indwell.

False Gurus exploit and compel,  
True Guru makes ignorance dispel.

False Gurus make discernment dispel,  
True Guru equips you against untruth to rebel.

## 41

Nath Yogi  
Or not a Yogi  
Or a bogie  
As per axiology.

## 42

Seeker of light;  
Or lost in night,  
If practice is slight.  
Truth stays bright.

## 43

Walking the path,  
Or growing in wrath,  
Silent and free,  
Or bound by “me”?

## 44

One with the way,  
Or led astray,  
Tested by fate,  
Or trapped in debate?

## 45

Nath or not,  
Truth is sought,  
Beyond the claim,  
Burns the flame.

## 46

He is the Guru in position,  
Mother Goddess is seen in apposition.  
He is the Guru in position,  
God is seen in juxtaposition.  
He is the Guru in position,  
He is Lord Shiva's superimposition.  
He is the Guru in position,  
His grace makes composition.  
He is the Guru in position,  
He is known by unique disposition.  
He is the Guru in position,  
Brahma is His exposition.  
He is the Guru in position,  
He has none in opposition.  
He is the Guru in position,

His truth has no supposition.  
He is the Guru in position;  
He is the Guru in supreme position.

## 47

Who nurtures dispassion,  
Yet embodies deep compassion,  
And embraces gnosis with passion,  
He is the Guru in expression.

## 48

Yogi's adornment  
Is discernment.  
His attainment  
Is enlightenment.  
His contentment  
Is abandonment.  
His alignment  
Is the environment.  
His entertainment  
Is mind's imprisonment.  
His obtainment  
Is Guru's ordainment.  
His assignment  
Is disownment.

## 49

Nath Yogi says,

“What is sheath?  
By capturing breath,  
Yogi sews the wreath  
With his breath  
To conquer death.  
As well as birth.”

## 50

Guru Siddha Nath says,  
“Outer one is food sheath,  
Second one is air sheath,  
Third one is mind sheath,  
Fourth is wisdom sheath,  
Fifth is bliss sheath,  
Last one is supramental sheath,  
Atma is beneath  
The sixth sheath.”

## 51

Nath Yogi asks,  
“How to remove each sheath  
To discover Atma lying beneath?”

## 52

Guru Siddha Nath replies,  
“By sharing food and postures good,  
The first sheath is removed as it should.”

## 53

He continues,  
“By controlling the breath  
Causes the removal of air sheath.”

## 54

He continues,  
“Leading a life full of honest and truth  
Causes the removal of mind sheath.”

## 55

He continues,  
“Devotion pure and renunciation  
Clear the wisdom sheath’s limitation.”

## 56

He continues,  
“Giving up the self-worth  
Causes removal of bliss sheath.”

## 57

Guru Siddha Nath concludes,  
“Winning the Guru’s grace,  
By offering a wreath,  
Sewn with breath,

Removes the last sheath,  
To behold Atma beneath.”

## 58

Here I sing a self-evident principle:  
A self-proclaimed Guru is a non-disciple,  
Yet gathers followers in search of a disciple.  
Lacking scruples, he sets the example—  
Is this not breaking the fundamental principle?  
Lack of discernment cripples people,  
Discrimination makes truth very simple.

## 59

Lack of discernment leaves one feeble,  
Discrimination makes truth simple and stable.

## 60

Immortality is the Guru's sight;  
Gnosis is the Guru's light;  
Fearlessness is the Guru's hand right;  
Wealth is the Guru's left hand's might.

## 61

They are the Gurus, bad,  
Who teach not to add  
Serving mom and dad.  
What to say, they are mad.

## 62

They are the Gurus, worse,  
Who teach a woman not to nurse  
Her husband, but to recite a verse.  
They invite His wrath and curse.

## 63

After the completion of fasting  
They go on for feasting.  
Do you call it a penance  
Or gratifying the sense?

## 64

His lotus feet destroy illusion,  
His lotus feet bestow divine vision,  
His lotus feet destroy confusion,  
The Guru's lotus feet cause fusion.

## 65

The Guru's lotus feet kill delusion,  
His lotus feet bestow precision,  
His lotus feet destroy division,  
His lotus feet provide provision.

## 66

His lotus feet provide right direction,

His lotus feet grant two-way fruition,  
His lotus feet ensure all-round protection,  
His lotus feet destroy all abjection.

## 67

His glory is a limitless vastness.  
Though the true Guru lives in aloofness,  
The more one speaks of His greatness,  
That much more is left of His grandness.

## 68

My poetry is a revision  
Of what the wise envision.  
It destroys the confusion,  
And creates the unison.

## 69

Bodily posture,  
And breath capture,  
Only cause torture  
Sans the rapture.

## 70

An advanced, civilized culture!!  
Love and mercy are not its nature;  
But selfishness is its feature.  
Peace and bliss, it cannot nurture.



## 71

Ordinary Gurus torture,  
By teaching the posture,  
As well as breath capture,  
As beyond them is the rapture.

## 72

The true Guru bestows the rapture,  
And contentment is the posture,  
And His word is the breath capture.  
The ocean of mercy is His true nature;  
Hence, His path is free of torture.

## 73

They ask you to be tonsured,  
Small mistakes are measured;  
Even for them, you are censored.  
And the rapture is assured,  
But never will it be ensured.

## 74

If the subject  
Is ready to reject  
Every object,  
Then the subject  
Becomes an object.

## 75

Like bees, eager to collect their food,  
Not caring for the smell—ill or good,  
The wise reshape their mood  
With many books—bad or good.

## 76

Terrorists claim for fame  
By taking His name,  
But actions carry blame,  
And promote shame.

## 77

Some take His name  
To claim a name.  
Some take His name  
Just for name.  
Some take His name  
To escape from blame.  
Some take His name  
To avoid shame.  
Some take His name  
To set others aflame.  
Some take His name  
Before a flame.  
Some take His name  
Before a frame.  
Some take His name

Before no frame.  
Some take His name  
To escape the jail frame.  
Some take His name  
To get fame.  
Some take His name  
Others to tame.  
Some take His name  
To seduce a dame.  
Some take His name  
Just to reclaim.  
Some take His name  
Being lame.  
Some take His name  
To win a game.  
Some take His name  
For the same.  
Some take His name  
For same to same.  
Some take His name  
Just to claim.  
Some take His name  
So as to proclaim.  
Some take His name  
For others, to reclaim.  
Some take His name  
To know the flame.  
Some take His name  
As He is the aim.

## 78

None the wise blame,  
For them, the same  
Are fame and shame,  
As they take His name,  
For He is their aim.  
Not only do they claim  
His lotus feet, but also proclaim.

## 79

Science cannot lift,  
But causes a rift,  
And makes you drift.  
You will be adrift.

## 80

From science, you shift  
To devotion to uplift.  
God will give you a gift,  
As it moves Him to be swift.

## 81

Cupboard love  
Cannot move  
The One above;  
Only agape love

Moves the One above  
To pour His love.

## 82

Hearing the rapture,  
Brings internal torture,  
As unselfishness is its feature,  
Which is against human nature.

## 83

The Guru bestows the rapture,  
After bearing severe stricture,  
And altering one's animal nature,  
And living as per divine structure

## 84

The Guru is the cornerstone,  
His word is like the firestone.  
His service is the keystone,  
His presence is the loadstone.  
His pleasure is the milestone,  
His touch, the philosopher's stone.  
His rebuke is the whetstone,  
'Cause Brahma stays in His tone.

## 85

The Guru is the lower firestone;

The disciple, the top firestone.  
The kindling is the Guru's tone;  
The friction of the mind is the keystone.  
The fire is knowledge of the One.  
Otherwise, gnosis is gained by none.

## 86

Merit of bathing in the seven oceans' might,  
Fails before the Guru's lotus feet-washed light.  
Sanctity does flow where wisdom does meet,  
At the sacred waters of the Guru's lotus feet.

## 87

Who has pure love,  
For the One above;  
The same to same love,  
If he has for his Guru here,  
Atma becomes quite clear.  
All scriptures are proved;  
His experience is approved.

## 88

Here, the truth makes you nerved.  
What is, by the observer, deserved,  
When the observer is the observed?  
Hence, the service is reserved,  
And lotus feet are preserved.  
Hence, is He not only observed;

But also, the Guru is served.

## 89

His teaching is baloney,  
If demanded is money.  
You sure are a looney,  
To find, in wealth, harmony.

## 90

The Guru bestows the rapture,  
By causing the ego rupture.  
This is called the mind capture,  
The essence of every scripture.

## 91

Unforced is religion;  
Enforced is irreligion.  
Mercy is the root of religion;  
Cruelty is the root of irreligion.

## 92

Religion highlights tolerance;  
Irreligion keeps up violence.  
Religion ensures freedom;  
Irreligion rejects wisdom.

## 93

Religion causes devotion;  
Irreligion promotes obsession.  
Religion finds faults in the subject;  
Irreligion finds faults in the object.

## 94

The wise practice religion;  
Sycophants are upheld by irreligion.  
Religion is won by truth;  
Irreligion is ruptured by truth.

## 95

Generosity is religion;  
Plundering is irreligion.  
Unselfish love is religion;  
Sensual love is irreligion.

## 96

Being a disciple is religion;  
Being a nigura is irreligion.  
Do they practice religion?  
Or are they immersed in irreligion?

## 97

Religion is the cause of fusion;



Irreligion is the cause of division.  
Do you call yourself religious,  
When you nurture values irreligious?

## 98

Whose undisputed role  
Is to open the 10th hole  
To realize the Soul.  
I bow to my Guru in whole.  
I bow to my Guru, my goal.  
I bow to the Guru whole.  
I bow to His lotus feet, my sole goal.  
I bow to them with body, mind, and soul.

## 99

He is the Guru whole,  
Who has the sole goal,  
To open the 10th hole.  
He is your Soul.  
He is the Guru whole.

## 100

Only two causes behind:  
If Him you fail to find—  
Your Guru is not true,  
Or you are not through.

## 101

Without askesis,  
There is no gnosis.  
This is the analysis,  
Of saints in synthesis.

## 102

Whose role none can deny,  
Is to open the gate so high,  
To realize the Self inside,  
I bow to my Guru with pride,  
I bow to my Guru, my guide,  
His lotus feet are glorified.

## 103

The mind is in confusion,  
Even if there is sacred fusion.  
Only the Guru can envision,  
And grant the divine vision.

## 104

The One in many,  
Is seen not by any.  
But by those in harmony,  
With waste and money.

## 105

Those who turn their face  
Inward, get God's grace.  
Those who turn their face  
Outward, get Maya's embrace.

## 106

By God's grace,  
They see the Guru's face.  
Then Guru's grace,  
Ultimately, His embrace.

## 107

Turn within—God's grace.  
Turn without—Maya's embrace.  
Maya's embrace → Disgrace.  
Disgrace → Rebirth race.

## 108

God's grace → Guru's face.  
Guru's grace → God's embrace.  
God's embrace → Guru's embrace.  
Guru's embrace → beyond time & space.

*OM TAT SAT*

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

-----

*The True Guru's Grace Has  
No End*

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# Part Four

## Truth Belies (Part-4)

This work to my Guru I have dedicated,  
By His grace alone, it was elevated.  
It holds 108 poems—a divine necklace.  
But how can I count  
The divine garlands I mount  
At His lotus feet, where grace is paramount?

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

---

*OM GURAVE NAMAHA  
OM TAT SAT*

**1**

Guru's works, never analyze,  
Guru's words, ever synthesize.  
Your works, ever revise;  
Your mind, ever analyze.  
Thus, Atma, the wise realize.

**2**

Follow the Guru's pace  
To receive His grace,  
To become an ace,  
In every case.

**3**

The Guru is the cause,  
Even for the cause,  
As well as because,  
Because He is the cause,  
Even for because.

**4**

Whose merciful sight,  
And whose radiant light  
Open the third-eyesight.

I bow to the Guru's might.

## 5

The Guru leads us from falsehood to reality;  
The Guru leads us from quantity to quality;  
The Guru leads us from chaos to tranquillity;  
The Guru leads us from duality to non-duality.

## 6

The Guru leads us from hollow pursuits to vitality;  
The Guru leads us from practicality to actuality;  
The Guru leads us from causality to centrality;  
The Guru leads us from criticality to conviviality.

## 7

The Guru leads us from confusion to clarity;  
The Guru leads us from differences to singularity.  
The Guru leads us from poverty to prosperity;  
The Guru leads us from austerity to hilarity.

## 8

The Guru leads us from precarity to security;  
The Guru leads us to unity from disparity.  
The Guru leads us from immaturity to maturity;  
The Guru leads us to light from obscurity.



## 9

Like, as the sun is beclouded,  
By ignorance, Atma is shrouded.  
Like as the wind drives away the cloud,  
Ignorance—by the Guru's voice aloud.

## 10

The beings are under the sway of illusion,  
The mind is under the sway of delusion.  
Without going to the Guru's reclusion,  
And practicing teachings in seclusion,  
The seekers will be in self-delusion.  
This, the wise sing in conclusion.

## 11

For a *niguru*, the path is unseen.  
For a *niguru*, the mind is unkeen.  
For a *niguru*, intact is Maya's screen.  
For a *niguru*, God is a has-been.

## 12

As hard to slay  
Is the ego's play,  
My poems relay  
Mere wordplay.

## 13

Sincere seekers can slay  
The ego without delay.  
Though for others, a wordplay,  
But truth, my poems relay.

## 14

Visiting to behold a deity's face,  
And other practices of the surface.  
These are only practices of the case;  
The core is left, not to interface.

## 15

Meeting the Guru face to face,  
Bathing, and rituals of surface—  
These cannot penetrate the subsurface,  
And the core is left sans volte-face.

## 16

Why do you cry?  
Do not pry.  
Unless you try,  
Teachings are dry.  
Unless you try,  
My poems are wry.

## 17

For a disciple, the path is clearly seen.  
For a disciple, the mind is quite keen.  
For a disciple, broken is Maya's screen.  
For a disciple, God is ever evergreen.

## 18

My mind used to careen,  
A disciple or nigura, 'tween.  
A nigura I had been,  
Until my Guru was seen.

## 19

Truth cuts through Maya's thread,  
Yet the deluded fight instead.  
By clinging to untruth, they stay confined,  
Embracing a dim glow, dear to the mind.

## 20

As per one's actions,  
One's mind conditions.  
Results are reactions,  
Good to prefer inaction  
To unrighteous action.  
For as per actions,  
The mind conditions.

## 21

A Guru who is a non-disciple,  
Violates the core principle,  
Yet stands with many a disciple,  
Followed by gullible people.

## 22

Though he teaches of killing the ego,  
A nigura Guru nurtures his ego.  
His disciples propagate his ego.  
His followers still promote his ego.  
Where, then, is the killing of ego?

## 23

Though he preaches the death of ego,  
A niguru's pride continues to grow.  
His disciples echo his grandiose show,  
His followers make his ego flow.  
Where, then, can true surrender go?  
How Maya holds her sway, know.

## 24

Although he teaches of ego's fall,  
A niguru thrives in ego's thrall.  
Within his ego, his disciples enthrall;  
His followers heed his ego's call.  
Where, then, is ego's end at all?

## 25

Who nurtures ego,  
Where does he go?  
Where does he head,  
Are his followers led?

## 26

Listen to the Guru's teachings, oh mind,  
Practicing those makes you unbind.  
Listen to the Guru's teachings, oh mind,  
Serving the Guru makes you ever kind.  
Listen to the Guru's teachings, oh mind,  
Devotion makes Maya be left behind.  
Listen to the Guru's teachings, oh mind,  
By the Guru's grace, Him you will find.  
Listen to the Guru's teachings, oh mind,  
The Guru's lotus feet, you ever remind.

## 27

Many chant, many meditate;  
Many think they navigate.  
Yet without the Guru's aid,  
The ego does not fade.

## 28

For a niguru, surrender is only a show;  
How, then, can he make disciples grow?

Only the true Guru's grace can bestow  
The light that makes ignorance go.

## 29

They say,  
“Mind is turned away by the Self,  
Ego cannot know the Self,  
Eyes cannot see the Self,  
Words cannot grasp the Self.”

## 30

Guru Siddha Nath says,  
“The Mind is known to the Self,  
The Ego is known to the Self,  
The Eyes are known to the Self,  
The Words are used to express Himself.”

## 31

One spends what one has,  
One uses what one has.  
One utters what one has,  
One is what one is.

## 32

Walking on the Guru's path,  
He overcomes lust and wrath,  
Greed and sloth—not by bath,

But by practicing mercy and ruth.  
A disciple reaches the truth;  
By His grace, he treads smooth.

### 33

Three worlds' treasure  
Is gifted for self-erasure;  
By God, this is for sure;  
Here, the Guru does ensure.

### 34

The three worlds' treasure  
Is in mental composure,  
And in self-erasure,  
And in the Guru's pleasure.

### 35

How the mind is released,  
If the Guru is displeased?  
Ensure He is pleased,  
By all means, well-pleased.

### 36

In His grace, the bondage ceases;  
In His presence, illusion decreases.  
In His light, knowledge increases;  
In His pleasure, everything eases.

### 37

The three worlds' treasure  
Is in the Guru's pleasure  
And in self-erasure,  
A disciple knows for sure.

### 38

Quoting scriptures, they claim the way,  
To put it in practice, they run away.  
Mere words cannot break the bondage,  
Without effort and restraint, all is a wastage.

### 39

The true Guru's grace,  
A nigura can never embrace.  
One who serves, sees His face,  
And enters into Divine embrace.

### 40

For those who surrender and stay,  
Maya slowly melts away.  
Then the ego burns away,  
As the Guru's grace lights the way.

### 41

Beyond the mind's ceaseless chatter,



Beyond the ego's noisy clatter,  
What remains—does it matter?  
The true Guru—none is greater.

## 42

When the self is gone,  
What remains but the One?  
Either Guru or disciple,  
Only Truth, in principle.

## 43

When the self is gone,  
What remains but the One?  
Neither Guru nor disciple,  
His lotus feet in principle.

## 44

The world moves, yet I stand still,  
The waves rise, yet I am nil.  
In the Guru's grace, I do and do not,  
At His lotus feet, I remain forgot.

## 45

The Guru is the bridge, so fine,  
Across the river of Maya's design.  
Sans the Guru, if one walks, he'll stray,  
Lost in ignorance, night and day.

## 46

Let every desire,  
A Maya's mire,  
And ignorance dire,  
Be burnt, along with ire,  
By knowledge fire.

## 47

Question:

How to practice Soham meditation?

## 48

Answer:

No effort needed, just observe,  
A breath's soft chant, a silent curve.  
Ajapa Japa, flowing free,  
Unbroken, sounds eternity.

As air flows in, Saha is heard,  
“He” or “That”—the whispered word.  
As breath flows out, Ham is known,  
“I”—the self, in air is shown.

So Soham flows, a truth profound,  
“He is I”—the self unbound.  
Reversed, it sings as Hamsa bright,  
“I am He”—the soul's true light.

A rhythm deep, a sacred way,  
Preparing for what Upanishads say.  
But seek a Guru, wise and true,  
To lead the Self to light anew.

## 49

Ajapa Japa—where is the ego's death?  
“I am He or He is I,” as they weave a wreath.  
With their every breath,  
But the ego is secured behind the sheath,  
And is boldly dancing in every breath,  
‘I am He or He is I’—the ego's wreath.

## 50

“I am He, or He is I”—  
Don't you hear ‘I’?  
Where is the death of ‘I’?  
Instead, more active is ‘I’,  
And identifies with His ‘I’.  
Only the Guru knows the why—  
To destroy the ‘I’ and ‘my’,  
To open the third eye.

## 51

Here come the experts—hee, hee, hee,  
“He is I,” or “I am He.”  
Is He you? Or are you He?  
Drowned in words—hee, hee, hee.

## 52

Atma knows everything,  
And the deeds of every being.  
Yet they reduce Atma to nothing—  
Mere words and empty thinking.  
'He is I,' or 'I am He,'  
Chant the experts—hee, hee, hee.

## 53

True Guru breaks illusion,  
With perfect precision,  
And burns confusion,  
Causing spiritual fusion.

## 54

The Guru who sells, his wisdom is lost,  
The truth he speaks, comes at a cost.  
His disciples, too, are bound in chain,  
Chasing riches, not freedom's gain.  
Where is the grace in such a show?  
True wisdom doesn't ask you to go.  
True wisdom doesn't ask you to buy,  
It's found within, not in the sky.

## 55

First destroy the arrogance,  
If you want the Guru's appearance.

Then will dispelled be ignorance,  
This is Nath Yogi's assurance.

## 56

By getting into trance;  
No Heaven entrance.  
The key is endurance  
Of the Guru's arrogance.

## 57

The Guru's form may seem harsh and proud,  
Yet His actions are not of ego's cloud.  
For He, in truth, is Brahma's face,  
A guide who leads with perfect grace.

## 58

In His silence, in His tough test,  
Lies the wisdom that purifies the rest.  
Not bound by ego, He plays the part,  
To pierce the veil and heal the heart.

## 59

Endure His seeming arrogance,  
For it is His divine dance.  
The mind may falter, the heart may cry,  
But only then, you'll reach the sky.

## 60

He is the flame, He is the light,  
Burning away ignorance from sight.  
Through every trial, through every strife,  
He molds the soul to eternal life.

## 61

The Guru, the boatman, wise and true,  
His teachings sail the disciple through,  
Across the worldly ocean ever through.  
His lotus feet—the destined shore,  
Where birth and death arise no more.

## 62

He is the essence  
Of every sense,  
And non-sense.  
Can you sense?

## 63

I enjoy birth,  
After birth;  
For every birth  
Is infinite worth.

## 64

On the ego, disciples raid,

With the Guru's word as aid,  
Which works like a piercing blade  
To cut it and call a spade a spade.

## 65

As Atma stands behind  
The ego and the mind;  
It is futile to find  
Atma with the mind.

## 66

As Atma stands beyond the ego and the mind;  
Seeking with thought is like light to the blind.

## 67

The sun cannot be seen by the blind;  
Likewise fools can never find  
The true Guru, loving and kind.

## 68

The sun is unseen by those sans sight;  
Fools, too, remain in endless night,  
Never finding the Guru's grace,  
As wrapped in Maya's embrace.

## 69

Wise disciples perceive His light;  
By others, sought is His might.  
Whereas fools ever live in night,  
For one gets as per Karma's might,

## 70

The Guru approves Karma's might,  
Yet it longs for His merciful sight,  
For Karma exists for His delight,  
Though He renounces Karma's right.

## 71

God says,  
“My devotee doesn't want liberation,  
Nor does he long for admiration.  
Nor does he control respiration,  
Nor does he do purification.  
He lives just for My corroboration.”

## 72

In all beings, though shrouded tight,  
The wise perceive the same light,  
With Guru-gifted merciful insight.  
But fools fight with their might,  
As they lack the required insight  
To perceive the Atma's light.



## 73

Only two causes lie there,  
If Him, you fail to see here—  
Your Guru has not been there,  
Else your mind is not clear.

## 74

To see Him, to bet—  
These two to be met:  
Your Guru doesn't get  
Into Maya's net,  
And your mind is set.

## 75

Only two causes lie there:  
To see Him—now and here—  
Your Guru has been there,  
And your mind is crystal clear.

## 76

The mind they bore,  
And wisdom they pour,  
For they hit the heart's core.  
Seekers want more—  
Poems, more, more!

## 77

Thirst and hunger fade away,  
Lust and anger lose their sway.  
Love and bliss now fill my heart,  
Patience and zeal play their part.  
As my love for You grows strong,  
No wonder—I endure so long.

## 78

Once I roamed, timid and cold.  
Now I hold Your lotus feet gold—  
Brave and bold, I stand untold,  
With heart transformed, young and old.

## 79

A disciple, wise,  
Seen in the Guru's eyes,  
Should rise and realize,  
Beyond earth and skies.

## 80

Within the heart, a lamp glows bright,  
Reflecting the Self in pure delight.  
The flame of wisdom burns the night,  
Revealing truth in boundless light.

## 81

The true Guru,  
With heart so true,  
Desires the disciple, too,  
To surpass and view.

## 82

Giving without expectation, with hands ever free,  
Shielding all beings in boundless sympathy,  
Standing firm where the just must be,  
The Guru is the light that shines for all to see.

## 83

The true Guru is the embodiment of unselfishness,  
He is the embodiment of mercifulness,  
He is the embodiment of righteousness,  
He is the embodiment of truthfulness.

## 84

Physics problems are about to be solved,  
They feel elated if they are resolved.  
For the ego is left, undissolved;  
Life's problems cannot be resolved.

## 85

No use of work, hope, and dream,

For Lord Krishna steals and devours cream.  
No use to cry, protest, and scream,  
He steals the clothes by the stream.

## 86

Adi Nath Lord Shiva said,  
“The Lord, the Guru, the Emperor true,  
The witness of the drama, both old and new.  
Of the universe vast and its dissolution,  
And the worldly ocean’s final solution.  
The Lord, the Guru, the Emperor bright,  
I bow to the Guru throughout day and night”

## 87

The Formless appears in the Guru’s form.  
Is there anything left to conform?  
Yes, the mind needs reform.  
Only the Guru can guide beyond form.  
Hence, my salutation to the Guru in form.

## 88

His soul will be released;  
Whose desires are decreased,  
His soul will be released;  
Whose love is increased,  
His soul is released;  
Whose mind is ceased,  
His soul is released;

Whose Guru is pleased,  
His soul is released;  
Whose ego is deceased,  
His soul is released.

## 89

Brahma, Brahma, Ego eater,  
Had a wife and couldn't keep her.  
He put her in the mind shell,  
There He kept Maya very well.

## 90

God and Guru—To Whom should I bow first?  
To Guru, I must, for He caused the God-burst.

## 91

Maya weaves her fleeting snare,  
Shadows dance but none are there.  
Gold and glory—empty glare,  
Only the Guru makes one aware.

## 92

The self proclaims, 'I stand so tall,'  
Yet time and death erase it all.  
Illusion feeds the prideful call,  
Until the Guru makes it fall

## 93

He chases a mirage, so bright, so dear,  
Yet it fades when he draws near.  
Illusion rules the heart with fear,  
Until the Guru makes it clear.

## 94

Man chases goals, mistaking a mirage.  
His efforts and time—mere wastage.  
He fails to see the hidden damage—  
Strengthening the soul's own cage,  
And deepening its endless bondage.

## 95

Beasts too breathe, "Soham, Hamsa," yet bear no claim,  
No pride of knowledge, no thirst for fame.

Their ego is raw, of hunger and need,  
Yet upward they move, as nature decreed.

We chant, "Soham, Hamsa," but fail to see,  
Ego blinds us, though we claim to be free.

They teach in silence, they live with ease,  
No false pretense, no need to please.

Their path is steady, pure, and bright,  
While we get lost in pride's dull light.

Let's learn from them, let go, be free—  
In love and truth, just simply be.

## 96

This is saints' resolution,  
For the soul's evolution,  
The Guru is the solution.  
Else soul's devolution.

## 97

How is the practice of truth full of complexity,  
When the Guru points the path to simplicity?  
This is how saints reach the celestial city,  
Ever to dwell there in ecstasy, with fixity.

## 98

By some, celibacy taught as the way to rise,  
But look at the animals, free from disguise.  
No vows they take, no desires to bind,  
Yet they move upward, pure and aligned.

Spiritual evolution is not in forced refrain,  
But in living true, free from vain gain.  
The animals show us, in silence and grace,  
Growth comes in nature, not from a chase.

## 99

Like the polished surface reflects one's face,  
Atma, in the polished mind, by the Guru's grace.  
Like the dirt-free mirror reflects our face,  
Atma, in the purified mind, by God's grace.

## 100

Unlike in a clear sky, the sun is visible,  
An unclear mind makes the Atma invisible.  
Like dirty water doesn't reflect the sunlight,  
A dirty mind cannot reflect the Atma's light.

## 101

Like sewage water is opaque to the sunlight,  
A murky mind is resistant to the Guru's light.  
With that mind, if the Guru is served,  
Ordinary things, not gnosis, are deserved.

## 102

How various materials resist electric current,  
So do men resist the Guru's grace present.  
A metal superconducts at cryogenic temperature;  
A mind free of resistance transmits rapture.

## 103

Why do you need any proof,



When my poems defy disproof?  
Gnosis remains foolproof,  
And saints live in aloof.

## 104

Lord Ganesha is worshipped every day,  
His festival is grand in yearly display.  
Yet His principles are cast away—  
How can He bless where parents stray?

## 105

Not in pearls, nor in a thing,  
But in His heart, Lord Rama does cling.  
Lord Rama beats as His soul's part,  
For He resides in Lord Hanuman's heart.  
I bow to Them, Their lotus feet,  
To find a place at my Guru's lotus feet.

## 106

Not in words, nor in the mind,  
But in the heart, my Guru I find.  
Guru Siddha Nath beats as my soul's art,  
For Guru Siddha Nath resides within my heart.

## 107

Oh Mother Goddess,  
Thou art the Empress,

Thee, I can't impress,  
Nor fathom Thy finesse,  
Nor know Thy prowess.

Thy mercy floweth, unseen yet sweet,  
In joy and sorrow, in loss and defeat.  
To Thee, my soul doth retreat,  
I bow to Thy lotus feet.

## 108

Gone were the days of a wolf in sheep's clothing,  
Now he's a wolf in shepherd's clothing.  
The flock obeys, his praises sing,  
Blind to the trap, to doom they cling.

*OM TAT SAT*

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

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*The True Guru's Grace Has  
No End*

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# Part Five

## Truth Belies (Part-5)

This work to my Guru I have dedicated,  
By His grace alone, it was elevated.  
It holds 108 poems—a divine necklace.  
But how can I count  
The divine garlands I mount  
At His lotus feet, where grace is paramount?

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

---

*OM GURAVE NAMAHA  
OM TAT SAT*

**1**

How do they think the true Shepherd is blind?  
Though merciful, He's not confined.  
He sees the wolf, the trap designed,  
And in due time, He'll unwind.

**2**

The Guru calls, but none do hear,  
Lost in herds, they live in fear.  
Sheep, cows, and beasts obey—  
Maya keeps them bound this way.

Lord Jesus came, a shepherd true,  
For sheep who never had a clue.  
Lord Krishna played the flute so sweet,  
Yet cows just followed for their treat.

Adi Nath roared, the beasts bowed low,  
Yet still in chains, they did not know.  
The Word unheard, the truth denied,  
So in their herds, they still abide.

The Guru speaks—who wakes to see?  
Only he who longs to be free.

### 3

Scholarship grows the ego;  
Truth lets ego go.  
Knowledge builds the ego's pleasure;  
Truth causes the ego's erasure.

### 4

Whom should we salute first—Guru or God?  
Guru we must, for He makes us see God.

### 5

Whom should I salute first—Guru or God?  
Guru I must, for I was ordered by God.

### 6

Who keeps apart  
Others from the heart,  
To hell he would depart.  
For all are a part  
And parcel of the heart.

### 7

There is no comfort,  
Even in a royal fort,  
If the mind remains in discomfort—  
So teaches Lord Buddha's effort.

## 8

Man chases goals, mistaking a mirage,  
His efforts and time—a sheer wastage.  
Blind to the harm, he fails to gauge,  
Strengthening the soul's own cage,  
Deepening its endless bondage.

## 9

Man chases goals not knowing a mirage,  
His efforts and time will be a wastage.  
And he doesn't realize the damage  
Of enrichment of soul's cage.  
And ever increasing bondage.  
Hence, the wise seek and serve a sage.

## 10

Truth is rare.  
Who can bear  
Its form—bare?  
None can dare.  
Who would care?  
Who can rear?  
Yet, it won't care.

## 11

Victory to Guru! Victory to God!  
Victory to Truth, the path sages trod!

Victory to Him whose grace is bright,  
Dispelling darkness with His light!

Victory to Him, the wisdom's source,  
Who guides the soul on its true course!  
Victory to Him, who breaks the chain,  
And ends the cycle of all pain!

Let falsehood fall, let truth arise,  
Let seekers see with opened eyes!  
Let hearts be drawn to His embrace,  
And find their home in Guru's grace!

His victory stands, beyond all time,  
Like endless bells in heaven chime!  
No force can shake, no night can hide,  
The path where true ones walk with pride!

Victory to Guru! Victory to Guru!  
Victory to the One, forever true!

## 12

Building or demolishing holy structures,  
Embracing or burning Holy Scriptures,  
Worshipping or hating holy pictures,  
Reciting or reading Holy Scriptures,  
Upholding or destroying cultures,  
Delivering or hearing holy lectures—  
These cannot generate holy textures.



## 13

Practicing yogic postures,  
Mastering breath-captures.  
These cannot be overtures,  
For self and mind-captures.

## 14

If His lotus feet are covertures,  
And one bears the Guru's signatures,  
And through His grace, one nurtures  
Contentment in posture,  
Discernment in structure,  
Mercy in nature,  
Kindness in culture,  
Generosity in feature,  
Love for every creature.

Then self and mind are easy to capture,  
And he attains the highest stature,  
Ensured with rapture.

## 15

If His lotus feet are shelter true,  
And you bear the Guru's view,  
If you imbue  
Contentment in stance,  
Discernment in glance,  
Mercy in heart,

Kindness in art,  
Generosity in deed,  
Love for all in need,  
Then self and mind are held no more,  
And you ascend to wisdom's shore.

## 16

Thou break'st a heart,  
In hell thou art,  
Never to depart,  
Forever to be apart.

## 17

Not head, but thoughts to be tonsured,  
For only then is wisdom ensured.  
Liberation cannot be self-assured,  
Nor by the mind can it be measured.

## 18

What if the head is tonsured,  
When thoughts are ensured,  
The senses are pleased,  
And others are pressured,  
While the ego is treasured?  
How, then, is liberation assured?

## 19

*Purusha* is the texture,  
*Prakriti* is the fixture,  
Three *gunas* are the mixture,  
In the universe—contexture.

## 20

The light is the texture,  
The screen is the fixture.  
Film, sound, and motion in mixture,  
Unfold in the motion picture.

## 21

The silence is the texture,  
The stage is the fixture.  
Notes, rhythm, and sound in mixture,  
In the grand overture.  
Veiled in coverture.

## 22

Don't be tense—  
Of the past tense.  
Don't show pretense—  
In the present tense.  
It should be intense—  
In the future tense.

## 23

His love is not vain-  
Pleasure and pain,  
Loss and gain,  
Cold and heat,  
Victory and defeat;  
All they meet  
And retreat  
To His lotus feet.

## 24

The Guru's lotus feet  
Are my retreat,  
Where all dualities meet,  
Here none can compete.

## 25

Knowledge is the fire,  
That burns every desire,  
Attachment, and ire,  
And karma's entire.

## 26

Truth is not self-identification;  
Truth is self-eradication.  
What remains—silence,  
A bomb of silence.

## 27

Chess is a play of shadow and light,  
Between 'I' and 'you' is the fight.  
The chessboard squares, both dark and bright,  
Mirror the dance of day and night.

The fivefold pawns—action, taste, and touch,  
Move as the senses, feeling much.  
The mind, the queen, with power so vast,  
The ego, the king, holds firm and fast.

Rooks, knights, and bishops take their stand,  
Seeing, hearing, and smelling—at command.  
The king is guarded, watched with care,  
By all that moves and all that's there.

'I' is the winner in all the games,  
Yet checkmate shifts and changes names.  
This battle plays both day and night,  
A dance of darkness, a war of light.

Yet when 'I' falls, there shines insight—  
Checkmated, rapture brings delight.

## 28

Adi Nath Lord Shiva declared:  
"Blessed is the mother, blessed is the sire,  
Blessed is the family and the clan entire.  
Blessed is the earth, sacred in worth,

Very rare is the Guru's devotee birth."

## 29

To be is to veil, to name, to claim,  
To not be is to burn in truth's flame.  
To be is to hold, to seek, to stay,  
To not be is to vanish away.

To be is the mind, the thought, the 'I',  
To not be is the vast, the open sky.  
To be is effort, the seeker's tread,  
To not be is where all paths are dead.

To be is bondage, shadow, and me,  
To not be—only Silence, vast and free.

## 30

The truth stands unanimous;  
Hence, known to anonymous.  
Atma is synonymous—  
To be anonymous.

## 31

Sans practice of truth,  
Maya makes one sooth.  
Blinded by her art,  
One drifts far apart.  
In delusion's embrace,

She grips in disgrace.

## 32

Ordinary Gurus preach self-pleasure,  
But the true Guru teaches self-erasure.  
One binds the soul in fleeting delight,  
The other frees it in truth's pure light.

## 33

This is the conclusion:  
Only the true Guru is free of illusion;  
The rest live in delusion,  
Bound by self-inclusion.

## 34

Even if the entire world turns cold,  
Against me, harsh and bold,  
I'll stand unwavering, still and true—  
My Guru's path, I'll always pursue.

## 35

Through storm and strife,  
Through hardships in life,  
Through fear and pain,  
I'll never falter; I'll remain.  
In His teachings, I find my breath.  
I'll practice them till my death.

### 36

No force, no word, no fleeting trend,  
Can make my faith or love blend,  
For at His lotus feet, I find my place,  
And in His truth, I seek His grace.

### 37

Till my last breath, I'll ensure to stay,  
A lotus feet servant of His holy way.  
In His wisdom, I do trust, I do know,  
And through His light, I'll surely grow.

### 38

*"Aham Brahmasmi,"* they proudly say.  
Is Brahma them? Or are Brahma they?  
From them, Brahma is quite far away,  
As Brahma shines in Its own pure way.

Though silent, It never in thought shall stay,  
Beyond the ego, Its fury stirs at wordplay.

### 39

When all recite the great verse, "Guru Brahma,"  
Is it not ridiculous to proclaim, "I am Brahma"?  
Even "Brahma"—the Guru would never claim;  
Then what is it, if not folly, when seekers proclaim?



## 40

'I am That,' is said in resound  
Or is it just a hollow sound,  
Reverberating, yet unbound?  
Is the ego not moving around?

## 41

To know That is not to declare,  
It's to dissolve beyond compare.  
So, say It not—be It instead,  
When all words fade, truth is bred.

## 42

They proclaim, 'I am That.'  
Well, what! What! What!  
But is not 'I' born in thought?  
Words echo, yet silence is not.  
Thoughts resound, yet stillness is naught.  
Silence deepens as surrender is sought.

## 43

Here, Nath Yogi enquires a truth profound:  
Which surrender leaves the ego unbound?  
Which surrender makes a cyclic round,  
Causing going and coming around?

## 44

Guru Siddha Nath expounds a truth resound:  
Surrender to the egoless Guru is profound.  
Surrender to one with ego bound,  
Leads to going and coming around.

## 45

Each looks like a ham,  
As they claim, 'Shivoham!'  
Is it not a perfect sham,  
For 'I' still lurks in 'Shivoham'?  
The ego, still dancing, not calm,  
As they proclaim, 'Shivoham! Shivoham!'

## 46

Does 'I' already not hack,  
Those who say *Anal Hak*?  
If truth is free from form and name,  
Why must the tongue stake a claim?  
Silence sings when truth is known  
And 'I' must die to stand alone.

## 47

Shivoham! Shivoham! Shivoham!  
Only Lord Shiva can proclaim, 'Shivoham.'  
Parrots can say, if they are taught, 'Shivoham.'  
His wrath is invited if others claim, 'Shivoham.'

## 48

To Your lotus feet, I crave,  
For they make me bold and brave.  
From every peril, they save;  
To be Your lotus feet's slave—  
This alone I forever crave.

## 49

Ave Guru, me save, save!  
The three worlds are Your enclave.  
Your lotus feet are my fave;  
In my heart, them I engrave—  
Ave Guru, me save, save!

## 50

Books he loads upon his back,  
Yet wisdom, he does lack.  
Braying loud, he struts with pride,  
But Truth stands far from his side.

## 51

Verses he chants, debates he wins,  
Yet deep within, his ego grins.  
Burdened with books, yet blind to the way—  
Like a donkey, he brays all day.  
Such fools you've seen many a day.

## 52

Those blind to truth yet preach away,  
Of fasting, penance, monkhood's way.  
Pilgrimage done, they boast with pride,  
Yet truth and Dharma set aside.

## 53

True *Tapasya* is seldom known—  
To live by truth, by Dharma grown.  
Not in rituals, nor in display,  
But in the life we live each day.

## 54

They say, "Truth is this, truth is that."  
But truth is practice, beyond the mat.  
Not in prattle, nor in debate, nor in chat,  
It is revealed when the ego is utterly flat.

## 55

"Truth is this, truth is that," they say,  
But truth is lived in each passing day.  
Debates and discussions lead astray;  
Truth is revealed when the ego is swept away.

## 56

One thread runs through many a bead;

Who knows this, at His lotus feet, I bow my head.  
Each bead shines, yet one truth we share—  
To the Guru's grace, we all surrender, with care.

## 57

How is truth practiced, indeed?  
Through thought, through word, through deed.  
The thought is the lowest,  
The deed is the highest.  
The word, in the middle, does stay,  
Where thinkers and speakers often stray.

## 58

Truth is pondered in silent thought,  
Yet mere thinking achieves but naught.  
Words of truth, when spoken right,  
Shine far more than mental sight.

## 59

Yet thought with word, a higher place,  
Outshines those in a lesser space.  
More than words, when deeds align,  
Truth in action begins to shine.

## 60

Deeds alone, with no word or mind,  
Are truer still—a path refined.

Yet deed with thought is brighter yet,  
And deed with word a firmer bet.

## 61

But who, in thought, in word, in deed,  
Embodies truth in fullest seed,  
That soul is pure, that path is free—  
Truth, in wholeness, one must be.

## 62

Truth's path, though clear, is hard to see,  
Without the Guru's grace to be.  
The Guru's light will guide each step,  
And lead to Truth with no misstep.

## 63

The practice of truth requires pure intent,  
Deeds done with love and heart's consent.  
Thoughts aligned with heart's true vow,  
And words that echo Truth's true plow.

## 64

Who practices all the three,  
Soon meets the Guru to be free.  
For Truth is not just a way to tread,  
But the very seed where the soul is led.

## 65

In the end, truth transcends all thought,  
Becomes the One who cannot be caught.  
Truth is not something one can do,  
It is the being—forever true.

## 66

In the absolute, truth is found,  
Beyond all forms, beyond all sound.  
The ultimate Truth, both near and far,  
Is the shining light, the guiding star.

## 67

One may wander, seek, and read,  
Yet without the Guru, lost indeed.  
The mind deceives; the ego plays;  
Only His grace lights the way.

## 68

Serve the Guru, heed His call;  
Let His grace be your all.  
The ego fades, the self is naught—  
Thus, true success is surely sought.

## 69

As He is in front,

Who can confront—  
Even in a battlefield,  
Or in an affront?

## 70

Take on a devil, if you can dare—  
What fear, when Guru does care?  
Beyond all sin, beyond all grace,  
He alone fills every space.

## 71

Be a devil, if that's your role;  
Guru alone redeems the soul.  
He is there even in a hole,  
For He is the Whole of whole.

## 72

Whose heart beats, "Guru, Guru, Guru,"  
Undoubtedly, his life is true, true, true.  
For He sees him through, through, through—  
Thus sages get through, through, through.  
But others are helpless, but rue, rue, rue.

## 73

Who has the spine  
To say, "Fine,"  
Not with mine—



He will shine.  
Doesn't he enshrine  
Each holy shrine?

## 74

They say, "Fine,"  
Apparently not mine,  
With envy in the spine,  
As hearts hollow—no Divine.  
They cannot shine,  
Though they stand in line  
To visit every sacred shrine.

## 75

AI may answer, guide, or write,  
But it knows not the inner light.  
Only the Guru breaks the chain—  
Of ego, doubt, desire, and pain.  
Tools may help, but don't replace  
The living Guru's boundless grace.

## 76

A disciple is not one who asks,  
But one who does the hardest tasks.  
He serves the Guru day and night,  
With no self left, no claim, no right.

## 77

A disciple questions not, but serves,  
Walks the path that truth deserves.  
He offers not words but his breath—  
To live the truth or welcome death.

## 78

A disciple speaks not, but hears.  
He offers love, not clever cheers.  
He bears the cross, walks through fire,  
Till nothing's left of false desire.

## 79

A disciple's test is pain and grace—  
To smile and stand in every case.  
He seeks not powers, name, or gain,  
But only the Guru—again and again.

## 80

A disciple sheds his pride, clever face,  
And falls before the Guru's grace.  
No scriptures weigh more in his hands—  
Than dust from where the Guru stands.

## 81

Erase the self—not through might,

But by surrender to the Light.  
The 'I' that clings, schemes, and cries,  
Must burn where all ego dies.

## 82

Let the world say what it will,  
But the inner noise must grow still.  
No name, no fame, no face to show—  
Only His lotus feet, and the inner glow.

## 83

To be a zero, not a star,  
To not know who you are.  
To serve, not shine, to bow, not preach—  
For Truth no pride can ever reach.

## 84

The self erased is not a loss,  
It's gain beyond the world's gloss.  
The one who dies before death's day,  
Finds the Guru lights the way.

## 85

Serve—not to shine, nor to be seen,  
But to cleanse the self of what has been.  
No eye for gain, no pride to keep—  
*Seva* sows what silence can reap.

## 86

Hands that move without a claim,  
Hearts that burn without a name.  
Service done without a trace—  
That alone invites His grace.

## 87

To serve the Guru, not for show,  
But that the self may melt and go.  
In the fire of *Seva*, ego dies,  
And in its place, true wisdom lies.

## 88

A humble heart, devoid of pride,  
Before the Guru, he cannot hide.  
Though learned, though wise, though true,  
He bows, he seeks, he asks to renew.

## 89

No claim to greatness, no boastful sound,  
In the Guru's presence, all is found.  
Like a child, he seeks to learn,  
In humility, all things return.

## 90

The ego's grip, it gently shakes,

In the light of humility, it breaks.  
Not by power, nor by might,  
But in surrender, there is light.

## 91

To stand before the Guru, bare,  
With open heart and soul laid bare—  
That is *Vinaya*, the path so pure,  
A true disciple's heart is sure.

## 92

*Viveka*, the discerning eye,  
Sees through illusion, low and high.  
What is fleeting, what will last,  
The mind distinguishes, free from the past.

## 93

The unreal, like a shadow, fades,  
While the truth, in silence, pervades.  
Discrimination's gentle grace,  
Reveals the Self, beyond all space.

## 94

*Vairagya*, the heart unbound,  
Not in renunciation is it found.  
It is freedom from attachment's chain,  
In every joy, and in every pain.

## 95

Not in forsaking life's pure flow,  
But in not clinging, does detachment grow.  
To love the world, yet not be tied,  
That is the path where truth does hide.

## 96

Discrimination gives the mind its way,  
*Vairagya* helps the soul to stay.  
Rooted in truth, with heart at peace,  
In detachment, all things cease.

## 97

No rest till chains break.  
No sleep till I wake.  
Laugh, world! Let me cry—  
Still: "Truth or I die!"

## 98

Burning within, not to roam,  
But to find the deathless home.  
No books, no talk, no display—  
Just the thirst that won't decay.

## 99

Not to rise, not to shine,

But to cross this worldly line.  
One cry, one flame, one quest—  
To rest only in the Guru's rest.

## 100

He seeks not gold, nor name, nor wife,  
But just the end of this false life.  
His sleep is gone, his peace is lost—  
To know the Truth, whate'er the cost.

## 101

He walks not by sight, but by trust,  
For the Guru's word is always just.  
Blind to the world, yet fully awake,  
He steps where none dare for truth's sake.

## 102

Questions fade, doubts erase—  
Faith alone wins the grace.  
The mind may tremble, heart may fear,  
But the Guru's word rings ever clear.

## 103

He said, "Jump," so I leapt—  
No logic, no thoughts I kept.  
His word alone is the command;  
I follow without foot or hand.

## 104

Days may drag, and nights may weep,  
Still, the promise the Guru will keep.  
Endure the fire, the storm, the test—  
In His grace alone is the absolute rest.

## 105

He beats, He breaks, yet I stay—  
For I know not another way.  
Pain is the proof that He is near;  
I bear it all with silent cheer.

## 106

Not in haste, nor in flight,  
But standing firm in darkest night—  
The disciple learns to wait and bear,  
Knowing the Guru is always there.

## 107

Not to be seen, nor to be heard,  
Not even left a single word.  
Only His breath in place of mine—  
Erased, dissolved, in form divine.

## 108

To the Guru's lotus feet, I bring my name,



My pride, my thought, my fleeting fame.  
Let me vanish, let me fall—  
In His silence, I lose all.

*OM TAT SAT*

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

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*The True Guru's Grace  
Has No End*

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## ***Glossary***

Adi Guru	: The first and foremost Guru, Lord Dattatreya.
Adi Nath	: The First and Foremost Nath (Nath Yogi), Lord Shiva.
Aham Brahmasmi	: I am Brahma.
Anal Hak	: I am God.
Atma	: The Spirit, Soul.
Om Azad Muni	: A Saint of Freedom or Independence.
Baba Saheb	: Dear Father Sir.
Brahma	: The Impersonal God.
Brahma's formless wife	: Maya or illusion.
Dada Guru	: Guru's Guru, Grand Guru.
Dharma	: The Righteousness.
Eternal Father	: Guru.
Etihad	: Union or unity
Gunat	: The qualities
Guru	: Spiritual Teacher
Guru's son	: Disciple.
Hamsa	: I an He or I am That
Ida	: The moon nerve.
Jihad	: The Holy war.
Kafir	: Who doesn't believe in God?
Karma	: One's obligatory duties
Kundalini	: A spiritual energy or life force located at the base of the spine.
Lord Brahma	: The Creator

Lord Ganesha	: The God of obstacles and their remover.
Lord Hanuman	: Famous devotee of Lord Rama.
Lord Rama	: Lord Vishnu's incarnation.
Lord Shiva	: The Destroyer.
Lord Vishnu	: The Sustainer.
Mantra	: Sacred chant used to crossover the mind.
Masthana Jogi	: A Yogi in Ecstasy or Jubilant-Carefree Yogi.
Maya	: Illusion.
Mithyawadi Baba	: A Saint who speaks illusion/false.
Mouni Baba	: A Yogi who observes silence.
Nigura	: Uninitiated or non-disciple, who has no Guru or has not served a Guru.
Niguraship	: The state of being a nigura.
Niguru	: A Guru who is a nigura. It means people adore him as a Guru who is a nigura. He has disciples also. Short for nigura Guru.
Pardada Guru	: Guru's Guru' Guru, Great Grand Guru.
Pingala	: The sun nerve
Prakriti	: Mother Nature.
Purusha	: Atma or Soul.
Ruh	: Atma or soul or spirit.
Sadhus	: Holy men.
Satsang	: The company of truth or saints.
Seva	: Selfless service.

Siddhas	: The Perfect Beings, Accomplished Beings.
Shivoham	: I am Lord Shiva.
Soham	: I am He or I am That.
Sohami	: Who says Soham
Sura	: A chapter or section of the Koran.
Sushumna	: The central nerve of Kundalini.
Tantra	: Techniques to crossover the body
Tapasya	: Penance
The Trinity	: Lord Brahma, Lord Vishnu and Lord Shiva collectively.
Vairagya	: Detachment.
Vasanas	: The past acquired tendencies for enjoying the sense objects. Mental tendencies, acquired during the experiences of all previous births, for enjoying sense objects.
Vinaya	: Humility, good conduct before elders, parents and the Guru.
Vishaya	: The object of the senses.
Viveka	: Discernment, right discrimination.
Yantra	: Machine or a geometrical diagram used in Tantra.