



गुरुगीतामृत

GLEANINGS FROM GURU GITA

(Skanda Purana)





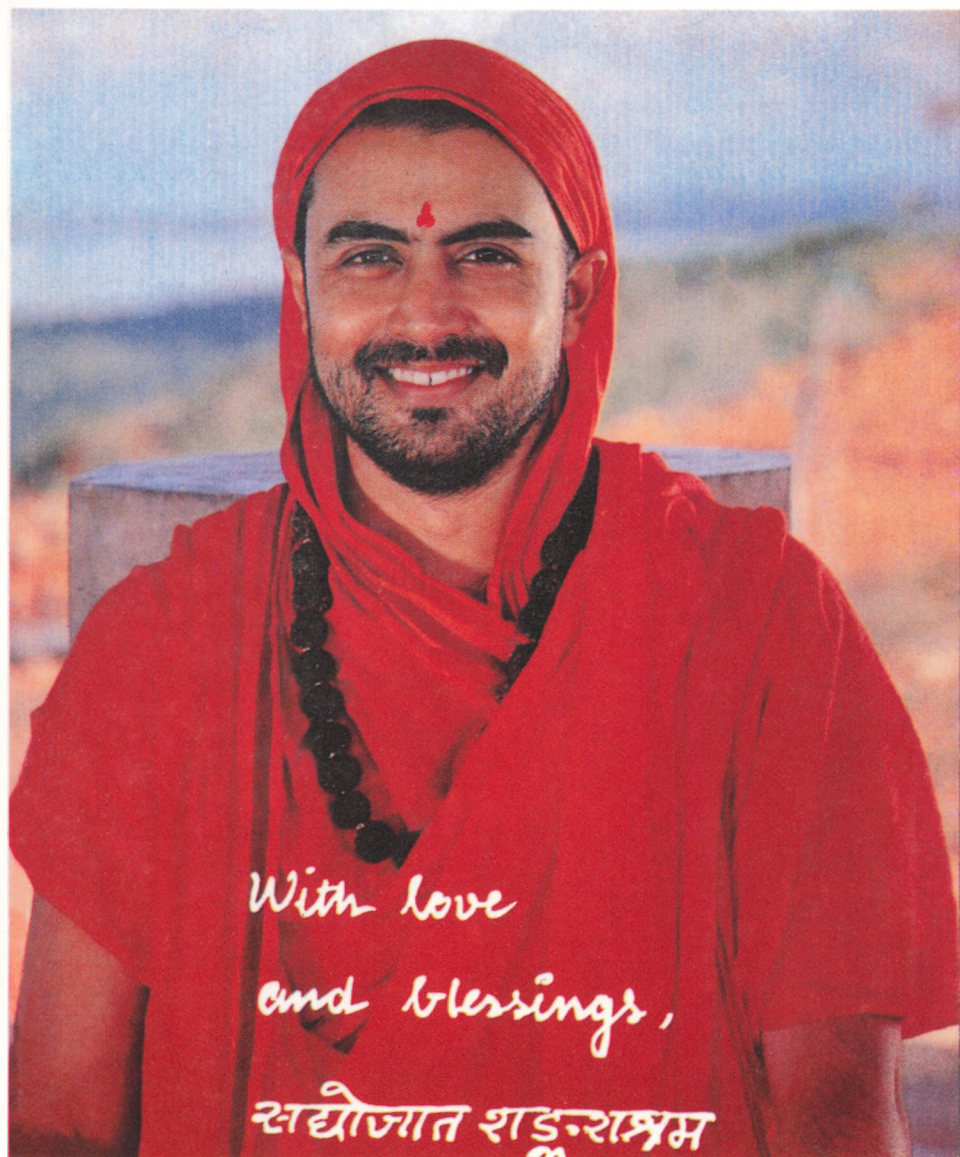
गुरुगीतामृत

(GLEANINGS FROM GURU GITA)

IS BEING RELEASED TO-COMMEMORATE
VARDHANTI OF THE ORDINATION DAY (पट्टाभिषेक)

OF

H. H. SRIMATH SADYOJAT SHANKARASHRAM SWAMIJI
SHRI CHITRAPUR MATH
SHIRALI - NORTH KANARA



H. H. SRIMATH SADYOJAT SHANKARASHRAM SWAMIJI



MESSAGE

The गुरु शक्ति: is a प्रवाह - a flow of Grace that comes to release, cleanse, uplift, and lead us to fulfilment. The great Masters have themselves in their ecstasy, sung the Glory of the गुरु 's अनुग्रह - These expressions of love and adoration of the गुरु are found in abundance in the form of श्लोक in our शास्त्रs. Here Shri Vittal Rajgopal Bhat has, inspired by true devotion to the Guru, compiled select verses in a sequence that is of great help to साधकाs who have the desire but are unable to, for various reasons, read the entire पुराण s themselves. These Shlokas are to be read meditatively with an understanding of their meaning. They chasten our fickle mind, impart निष्ठा to the intellect and set our hearts ablaze with love for the Grace of the Lord that is the गुरु शक्ति: .

We are happy that it has been possible for this collection of precious gems to be resurrected, thanks to the encouragement and assistance provided by Shri Vivek Nadkarni of Doha. We commend Shri Rajgopal Bhat's labour of love to all Sadhakas for serious study.

सद्योजात शंकराश्रम
(Sadyojat Shankarashrama)

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FOREWORD TO THE FIRST EDITION

The glory of the Guru has been sung by our saints and scriptures alike. To the earnest seeker, in his march to Illumination, the hand of help from the Guru is invaluable, nay, indispensable. Why is He so indispensable in the scheme of *Sanatana Dharma*? The answer, as Jnanadeva puts it in his *Amritanubhava*, is simple: The Guru holds mirror, as it were, to Reality. He is a living approximation to the Divine.

The sacred texts revel in describing the Supreme as a treasurehouse of all auspicious qualities. But, to most of us, these texts have something impersonal about them. In order to appreciate these descriptions aright, we need to do a bit of exercise in imagination. It is to bridge this gap in our experience that the Guru steps in: In Him we find a living commentary on those qualities so glowingly spoken about God. He thus constitutes the *Pratyaksha Pramana* or the direct, perceptual evidence vouching for the truth of the scriptures. An illustration will drive home this point: The Upanishads proclaim: "Reality is Blissful" (आनंदं ब्रह्म) "Reality is Knowledge" (प्रज्ञानं ब्रह्म) "Reality is Peaceful" (शांतेऽपमात्मा) These texts at once shed their mystery and come alive to us when we are basking in the presence of a Guru of the stature of Shrimat Anandashram Swami, the embodiment of Bliss, Knowledge and Peace. As we contemplate (*Dhyana*) on the benign qualities of such a Mahatma, we slowly but surely begin to have an intimation of what Brahman must indeed be. This is what is meant when Jnanadeva says, the Guru holds mirror to Reality.

There is another point to be considered too. It is difficult to gaze at the mid-day sun, but it is easy enough to gaze at its reflection in a lake. Likewise, if God were to burst upon us suddenly in all His effulgence, that experience will be too overwhelming to be pleasantly tolerable, for we are as yet unprepared for that grand consummation. Our several *Upadhis* (psycho-physical adjuncts) - mind, intellect, emotions, etc.- need to be evolved and chastened to receive Him. So, the Lord Himself, out of the fullness of His Love descends into manhood in the form of the Guru so that we can catch a reflection of Him in the Guru and by His help ascend back to Godhood. The preceptor thus becomes a mediating link between the *Jiva* and the *Ishvara*.

The Guru is a giant wave on the ocean of Brahman, the *Sacchidananda*. There is no trace of difference between Him, the *Atman* and the *Ishvara* (Personal God). As Adi Shankaracharya puts it tersely in his *Dakshinamurti Stotra*, the One, Non-dual Brahman throws Himself into this apparent trinity

FOREWORD TO THE FIRST EDITION

of the Self, the Guru and the *Ishvara*. So it is that our scriptures caution us time and again not to discriminate between the God and the Guru. Lest our faith in this truth should sag, we are taught: "The Guru is Brahma, the Guru is Vishnu, the Guru is Maheshwara" and so on.

It is with these and other related aspects of the *Guru Tatva* that the ancient treatise, *Guru Gita*, deals. *Guru Gita* forms a tiny part of the *Uttara Khanda* of the mighty *Skanda Purana*. Since it deals with a vital topic, it deserves to be more widely read. Perhaps, the want of an English translation has been a stumbling block. So, I felt, it will be an appropriate publication if we could condense the original work into a pocket-book with an English translation added to it and distribute the same on the occasion of the *Punya Tithi* of Shrimat Anandashram Swami, as a tribute of our Love and Faith in Him, who lived and laboured to teach that each one of us should make his or her life an experiment in God-Realisation.

However, I have taken one liberty with the original. I have culled 130 representative verses from it and have reshuffled them under nine broad topics. This approach is no sacrilege. Rather, it makes for a certain degree of clear-cut and systematic unfoldment of the theme.

Today is the *Punya Tithi* of Shrimat Anandashram Swami. On this day, let us take stock of ourselves, of what we have done, misdones or left undones in the cause of service to the Lord, the Guru and the Math - the triple bases (*Prasthanaya Traya*) of our community. Let us resolve to enrich ourselves with enlightened faith and press the God-given gifts of thought (*Mana*), speech (*Vak*) and deed (*Kaya*) in the service of this trinity. May Swami Anandashram and His Predecessors - the Silent, invisible Guardian Angels of our community - shower us with strength so that this resolve blossoms into enduring observance and practice !

V. Rajagopal Bhat

Bhadrapada Sh 3
Saka 1891
(14 September 1969)

॥ श्रीगुरुवंदनम् ॥

॥ दीप नमस्कार ॥

SALUTATIONS TO THE LAMPS OF ILLUMINATION

ॐ नमो ज्ञानदीपाय शिवाय ब्रह्मतेजसे ॥
कविष्णुहररूपाय नमः श्रीगुरुमूर्तये ॥ १ ॥

1. Aum! Salutations to the Sadguru, the Lamp of Illumination, benign and ever-serene, beaming with divine radiance and the visible manifestation of Brahma, Vishnu and Maheshvara.

अज्ञानध्वान्तपटलविध्वंसनदिवाकरान् ॥
सच्चिदानंदबोधैकसुधाम्बुधिकलानिधीन् ॥ २ ॥

आधिष्याधिभयग्रस्तप्रपन्नजनरक्षकान् ॥
वन्दे बध्दांजलिः श्रीमत्परिज्ञानाश्रमान् गुरुन् ॥ ३ ॥

- 2-3 I bow with folded hands to Shrimath Parijnanashram Sadguru, a blazing Sun to the veiling gloom of Ignorance and a Moon to the ocean of nectar in the form of Enlightenment about Sacchidananda (Brahman, the unity of existence, consciousness and bliss), and the Saviour of all that have sought shelter in Him gripped by the fear of the ills of body and mind.

इलापातालनाकस्थपूजितश्रीशिवेशितुः ॥
चरणांबुरुहन्यस्तमनोवाक्कायसंभ्रमान् ॥ ४ ॥

ईश्वरान् वेदवेदांगवेदांतज्ञानिनां धुरि ॥
अत्रवृन्दसुखाधारान् भजे श्रीशंकराश्रमान् ॥ ५ ॥

4-5 I adore Shrimath Shankarashram Sadguru, dedicated in thought, speech and deed to the Lotus Feet of Lord Shiva to whom the denizens of the earth, nether-world and heaven pay homage, who (on account of His commanding mastery) rules over those adept in Vedas, Vedangas (six ancillary branches of Vedas) and Vedanta and is a haven of joy to the community of disciples.

उपमाभावमहिमजितसर्वारिमण्डलान् ॥
सारस्वतद्विजवरैराराधितपदांबुजान् ॥ ६ ॥

ऊर्जस्वलान्महामोहग्राहग्रासैककर्मणि ॥
नमाम्यानंदरूपान् श्रीपरिज्ञानाश्रमान् गुरून् ॥ ७ ॥

6-7. I bow to Shrimath Parijnanashram-II Sadguru who has triumphed over the encircling enemies (both within and without) by His peerless spiritual glory, whose Lotus Feet are adored by the illustrious Saraswat Brahmins, who is powerful enough to kill the mighty crocodile called worldly delusion, and is the embodiment of bliss.

एकस्मिन्नद्वितीये च ब्रह्मण्याविष्टमानसान् ॥
यमादियोगसंपत्तिभ्राजमानमुनीश्वरान् ॥ ८ ॥

ऐश्वर्याद्यखिलार्थानां दायकान् करुणानिधीन् ॥
इडे योगांबुधिक्रीडासक्तान् श्रीशंकराश्रमान् ॥ ९ ॥

8-9. I adore Shrimath Shankarashram-II Sadguru, who is engrossed in Brahman - the One without a Second, who is foremost among the ascetics radiant with Yogic lustre due to the observance of Yama, Niyama, etc. (the eightfold Path of Yoga), who confers all that we pray for, such as riches, who is the Treasurehouse of Compassion, and who sports in the Ocean of Yoga.

ओजस्विनः सुतपसा द्वैताब्धिवडवानलान् ॥
स्वाङ्घ्र्यब्जशरणोद्धर्तन् स्तौमि श्रीकेशवाश्रमान् ॥ १० ॥

10. I sing in praise of Shrimath Keshavashram Sadguru, beaming with spiritual lustre on account of intense penance, who is like the submarine fire called Vadava (this fire dries up the oceans at the time of the final deluge) to the Ocean of Dualism and is pledged to protect and save those that have surrendered to His Lotus Feet.

औपाधिके कर्मगते मोहितभ्रान्तचेतसाम् ॥
समुद्धरणधीरेयान् वन्दे श्रीवामनाश्रमान् ॥ ११ ॥

11. My salutations to Shrimath Vamanashram Sadguru, ever ready to heave up all those who have slipped into the slough of Karma (the vicious circle of action and reaction) having identified themselves with the psycho-physical trappings (Upadhis, i.e. limiting adjuncts such as body, vital airs, mind intellect, etc.) and have, therefore, become dazed and deluded.

अंजसा तमसः पारमनायासेन सर्वदा ॥
नृपशूत्रयतो नौमि कृष्णाश्रमयतीश्वरान् ॥ १२ ॥

12. I bow to Shrimath Krishnashram Sadguru, foremost among the ascetics and who leads the disciples in bondage (pashuni i.e. bound by the fetters - paasha - of illusion) beyond darkness.

अंह वन्दे मनोवाग्भ्यां पांडुरंगाश्रमान्मुहः ॥
संस्तवैः परया भक्त्या विविधैर्भक्तिलक्षणैः ॥ १३ ॥

13. I bow to Shrimath Pandurangashram Sadguru again and again in thought and speech, invoking Him with intense devotion in a variety of devotional compositions.

करकंजभवांस्तेषां वन्दे धर्मधुरंधरान् ॥
आनन्दरूपिणः श्रीमदानन्दाश्रमसद्गुरून् ॥ १४ ॥

14. My salutations to Shrimath Anandashram Sadguru, duly ordained by the Lotus-Hands of Shrimath Pandurangashram Sadguru, the embodiment of bliss and who is ever pledged to uphold Dharma (literally, 'the bearer of the yoke of Dharma')

खब्रह्माविष्टदपान् द्वैतध्वांतदिवाकरान् ॥
प्रशान्तदान्तोपरतान् परिज्ञानाश्रमान्मुमः ॥ १५ ॥

15. We bow to Shrimath Parijnanashram-III Sadguru, who is devoted whole-heartedly to Brahman that is more subtle and omnipresent than ether (cp. 4-10-4/5 of Chandogya Upanishad and Adi Shankara's commentary thereon), who is like a blazing Sun to the darkness of Dualism, who is ever serene, self-controlled and withdrawn from the glammers of the world.

गरिमा दृश्यते येषां वेदान्तार्थनिरूपणे ॥
संवित्ज्ञानतपोदीप्तान् निगमागमपारगान् ॥ १६ ॥

संविद्देवीसमासक्तान् श्रुत्यंतपथदर्शकान् ॥
सद्योजातात्रमाम्यत्र शंकराश्रमदेशिकान् ॥ १७ ॥

16-17. Salutations to Shrimath Sadyojata Shankarashram Sadguru who excels in expounding the texts of Vedanta, glows with the radiance born of austere pursuit of Supreme Knowledge, is an adept in Nigamas (Vedas) and Agamas, is devoted to the Goddess of Supreme Sentience and who shows the Path of Vedanta.

॥ भो पराक् स्वामिन् पराक् ॥

O Revered One, Pray look out for a while !

O Master, Pray look out for a while !

(The Sadguru is endowed with Pratyagdrishti - inward vision - in contrast to wayward disciples like us endowed with Paragdrishti - outward vision. In the above prayer we implore the Sadguru to give up His inward look for a while, throw a compassionate glance at us and thereby redeem us.)

**GLORIOUS GURUPARAMAPARA
OF
SHRI CHITRAPUR MATH**

1. H.H. Shrimath Parijnanashram (I) Swamiji (1708-1720)
Samadhi at Bhandikeri - Gokarn (North Kanara)
2. H.H. Shrimath Shankarashram (I) Swamiji (1720-1757)
Samadhi at Shirali (North Kanara)
3. H.H. Shrimath Parijnanashram (II) Swamiji (1757-1770)
Samadhi at Shirali (North Kanara)
4. H.H. Shrimath Shankarashram (II) Swamiji (1770-1785)
Samadhi at Mallapur (North Kanara)
5. H.H. Shrimath Keshavashram Swamiji (1785-1823)
Samadhi at Shirali (North Kanara)
6. H.H. Shrimath Vamanashram Swamiji (1823-1839)
Samadhi at Mangalore (South Kanara)
7. H.H. Shrimath Krishnashram Swamiji (1839-1863)
Samadhi at Shirali (North Kanara)
8. H.H. Shrimath Pandurangashram Swamiji (1863-1915)
Samadhi at Shirali (North Kanara)
9. H.H. Shrimath Anandashram Swamiji (1915-1966)
Samadhi at Shirali (North Kanara)
10. H.H. Shrimath Parijnanashram (III) Swamiji (1966-1991)
Samadhi at Karla (Maharashtra)
11. H.H. Shrimath Sadyojata Shankarashram Swamiji (1997-)

कैलासशिखरे रम्ये भक्तिसाधनहेतवे ।
प्रणम्य पार्वती भक्त्या शंकरं परिपृच्छति ॥ १ ॥

1. This happened once on the enchanting Mount Kailas: Parvati bowed in reverence to Her Lord, Shankara, and curious to know the unfailing means to Bhakti, enquired with Him:

ओं नमो देवदेवेश परात्पर जगद्गुरो ।
सदाशिव महादेव गुरुदीक्षां प्रयच्छ मे ॥ २ ॥

2. Aum ! Salutations to Thee, who are the Lord of gods, the Supreme Divinity and are the preceptor of the universe. Salutations to Thee, O Sadashiva ! (The Ever-peaceful), O Mahadeva ! (The supreme among gods) Kindly confer on Me the Guru Diksha, the sacred initiation into the mystery of Guru Tatva.

केन मार्गेण भो स्वामिन् देही ब्रह्ममयो भवेत् ।
तत्कृपां कुरु मे स्वामिन् नमामि चरणौ तव ॥ ३ ॥

3. Have mercy on Me; My adorations be to Thy Feet. Please enlighten Me about the Path treading which the Jiva (individual soul) can merge into Brahman, the Absolute Reality.

मम रूपासि देवी त्वं त्वद्भक्त्यर्थं वदाम्यहम् ।
लोकोपकारकः प्रश्नो न केनापि कृतः पुरा ॥ ४ ॥

4. Lord Shiva replied: Thou art none other than Myself, and to fulfil Thy devotion towards Me, I shall answer Thy question. With the good of the world at heart, Thou hast made this enquiry, which none has ever made before.

देही ब्रह्म भवेद्यस्मात्त्वत्कृपार्थे वदामि तत् ।
सर्वपापविशुद्धात्मा श्रीगुरोः पादसेवनात् ॥ ५ ॥

5. Listen attentively to what I tell Thee out of compassion:
It is by devoted service at the Feet of the Guru that one
is cleansed of all sins, and ultimately gets merged into
the Supreme.



ध्यानं शृणु महादेवि सर्वानन्दप्रदायकम् ।
सर्वसौख्यकरं चैव भुक्तिमुक्तिप्रदायकम् ॥ १ ॥

1. Listen, O Mahadevi ! to this meditation, which will shower one and all with material well-being, spiritual weal and bliss:

श्रीमत्परं ब्रह्म गुरुं स्मरामि श्रीमत्परं ब्रह्म गुरुं भजामि ।
श्रीमत्परं ब्रह्म गुरुं वदामि श्रीमत्परं ब्रह्म गुरुं नमामि ॥ २ ॥

2. I remember the Guru, the Supreme Brahman; I worship the Guru, the Supreme Brahman; I talk about the Guru, the Supreme Brahman; I bow down to the Guru, the Supreme Brahman.

ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिं
द्वन्द्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम् ।
एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतं
भावातीतं त्रिगुणरहितं सदगुरुं तं नमामि ॥ ३ ॥

3. Aum ! Salutations to the Sadguru; the embodiment of the bliss of Brahman; the bestower of supreme joy; who is Alone and is the embodiment of Knowledge; who is beyond the pairs of opposites and is as unsullied as the sky; who is One, Eternal, Pure, Immovable; and is the witness of the play of intellect, mind etc; who is beyond all states of mutation and is devoid of the three Gunas.

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः
गुरुः साक्षात् परंब्रह्म तस्मै श्रीगुरवे नमः ॥ ४ ॥

4. The Guru is Brahma, the Guru is Vishnu, the Guru is Lord Shiva. The Guru is verily the Supreme Brahman. Salutations to that Guru.

आनन्दमानन्दकरं प्रसन्नं ज्ञानस्वरूपं निजभावयुक्तम्
योगीन्द्रमीड्यं भवरोगवेद्यं श्रीमद्गुरुं नित्यमहं नमामि ॥ ५ ॥

5. Let me ever bow down to the Guru, the embodiment of bliss; who showers us all with pure joy; who is always serene and contented; the embodiment of knowledge; who abides always in His intrinsic state (i.e. Atman); the foremost of Yogis, worthy of homage and the Divine Healer come to heal us of the sickness of Samsara.

पदंघ्रिकमलद्वन्द्वं द्वन्द्वतापनिवारकम् ।
तारकं भवसिन्धोश्च श्रीगुरुं प्रणमाम्यहम् ॥ ६ ॥

6. Salutations to the Guru, whose pair of Lotus Feet drives away the agony of the pairs of opposites (Eg. pleasure/pain, praise/blame, etc)and ferries us across the Ocean of relative existence- Samsara.

यत्पादरेणुर्वै नित्यं कोपि संसरवारिधौ ।
सेतुं बंधायते चाथ देशिकं तमुपास्महे ॥ ७ ॥

7. Adorations to the Guru, the speck of dust on whose Feet turns out to be the bridge that spans across the Ocean of Samsara.

संसारवृक्षमारूढाः पतन्ति नरकाण्वि ।
यस्तानुद्धरते सर्वान् तस्मै श्रीगुरवे नमः ॥ ८ ॥

8. Salutations to the Guru, who rescues the souls perched on the Tree of Samsara and fast tumbling down into the Ocean of Misery.

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥ ९ ॥

9. Salutations to the Guru, who, with the collyrium pencil of Knowledge, has opened the eyes of those rendered blind by the darkness of Ignorance.

स्थावरं जंगमं व्याप्तं यत्किञ्चित्सचराचरम् ।
तत्पदं दर्शितं येन तस्मै श्री गुरवे नमः ॥ १० ॥

10. Salutations to the Guru, who has made it possible to realise Him who pervades this universe - animate and inanimate, movable and immovable.

अखण्डमण्डलाकारं व्याप्तं येन चराचरम् ।
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ ११ ॥

11. Salutations to the Guru, who has shown *that* Supreme Presence by whom this vast universe of moving and unmoving objects is pervaded.

चिन्मयं व्यापितं सर्वं त्रैलोक्यं सचराचरम् ।
असित्वं दर्शितं येन तस्मै श्री गुरवे नमः ॥ १२ ॥

12. Salutations to the Guru, who has revealed the import of the sacred text (Mahavakya), "*That thou art*", and awakens us to realise *that* Consciousness which permeates the three worlds, teeming with moving and unmoving objects.

निमिषार्धपाताद्वा यद्वाक्याद्वै विलोक्यते ।
स्वात्मानं स्थिरमादत्ते तस्मै श्रीगुरवे नमः ॥ १३ ॥

13. Salutations to the Guru, whose words induce, in a trice, Self - realisation; and who teaches us to abide in our intrinsic state as Atman.

चैतन्यं शाश्वतं शान्तं व्योमातीतं निरञ्जनम् ।
नादबिन्दुकलातीतं तस्मै श्रीगुरवे नमः ॥ १४ ॥

14. Salutations to the Guru, who is Pure, Eternal Consciousness, tranquil, beyond ether, spotless and who transcends Nada, Bindu and Kala.*

त्वं पिता त्वं च मे माता त्वं बन्धुस्त्वं च देवता ।
संसारप्रीति भंगाय तस्मै श्रीगुरवे नमः ॥ १५ ॥

15. Thou art my Father; Thou, my Mother, my nearest and dearest one; Thou art my deity. Salutations to Thee ! Pray help me to overcome the lures of Samsara.

यत्सत्त्वेन जगत्सत्त्वं यत्प्रकाशेन भाति तत् ।
यदानन्देन नन्दन्ति तस्मै श्रीगुरवे नमः ॥ १६ ॥

16. Salutations to the Guru, whose Existence (Sat), Consciousness (Chit) and Bliss (Ananda) are reflected and radiated by the entire living and non-living creation.

* Nada represents the primal sound, the precursor of the entire gamut of names (Nama); Bindu represents the as-yet-unevolved Prakrti - a grosser manifestation than Nada and the precursor of the entire gamut of forms (Rupa); Kala represents the evolved manifold universe - the grossest of the three manifestations.

नानारूपमिदं विश्वं न केनाप्यस्ति भिन्नता ।
कार्यकारणरूपाय तस्मै श्रीगुरवे नमः ॥ १७ ॥

17. Salutations to the Guru, the Supreme Reality, who Himself sports as the Cause (of the universe) and the Effect (i.e. the universe).

ज्ञानशक्तिं समारुह्य तत्त्वमालाविभूषिणे ।
भुक्तिमुक्तिप्रदात्रे च तस्मै श्रीगुरवे नमः ॥ १८ ॥

18. Salutations to the Guru, who is established in the power of intuitive experience; who is adorned with the liberating wisdom of philosophy; and who bestows on us both material well-being and spiritual release.

अनेकजन्मसंप्राप्तकर्मधनविदाहिने ।
ज्ञानानलप्रभावेन तस्मै श्रीगुरवे नमः ॥ १९ ॥

19. Salutations to the Guru, who lights up the flame of Knowledge and burns away the fuel of Karma gathered up over series of past lives.

शोषणं भवसिन्धोश्च प्रापणं सारसंपदः ।
गुरोः पादोदकं यस्य तस्मै श्रीगुरवे नमः ॥ २० ॥

20. Salutations to the Guru, whose Padodaka (i.e. water by which His Feet have been washed) dries up the Ocean of Samsara, and secures for us the supreme wealth of Spiritual Blessedness.

न गुरोरधिकं तत्त्वं न गुरोरधिकं तपः ।
तत्त्वज्ञानात्परं नास्ति तस्मै श्रीगुरवे नमः ॥ २१ ॥

21. There is no Reality higher than the Guru, no penance higher than service to the Guru and nothing higher than Realisation. Salutations to that Guru !
-

मन्नाथः श्रीजगन्नाथो मदगुरुः श्रीजगद्गुरुः ।
स्वात्मैव सर्वभूतात्मा तस्मै श्रीगुरवे नमः ॥ २२ ॥

22. My Lord is the Lord of the universe, my Guru is the preceptor of the universe and my Self is the inmost Self of everything. Salutations to that Guru !

गुरुरादिरनादिश्च गुरुः परमदेवतम् ।
गुरोः परतरं नास्ति तस्मै श्रीगुरवे नमः ॥ २३ ॥

23. The Guru is the beginning; yet, He is without a beginning. The Guru is the supreme deity. There is none higher than the Guru. Salutations to that Guru !

एक एव परो बन्धुर्विषमे समुपस्थिते ।
गुरुः सकलधर्मात्मा तस्मै श्रीगुरवे नमः ॥ २४ ॥

24. When we are in the midst of crisis, the Guru, embodiment of universal Dharma, is our only nearest and dearest one. Salutations to that Guru !

गुरुमध्ये स्थितं विश्वं विश्वमध्ये स्थितो गुरुः ।
गुरुर्विश्वं समस्तं तु तस्मै श्रीगुरवे नमः ॥ २५ ॥

25. The whole universe is within the Guru, who transcends it. The Guru is also immanent in the entire universe. Indeed, the whole visible universe is Guru alone. Salutations to that Guru !

भवारण्यप्रविष्टस्य दिङ्मोहभ्रान्तचेतसः ।
येन संदर्शितः पन्थास्तस्मै श्रीगुरवे नमः ॥ २६ ॥

26. Salutations to the Guru, who shows the Path to us who have lost our way in the wilderness of Samsara and are rambling about in stupor with no end in view.

तापत्रयाग्नितापानामशान्तप्राणिनां मुदे ।
गुरुरेव परागंगा तस्मै श्रीगुरवे नमः ॥ २७ ॥

27. Salutations to the Guru, who is verily the heavenly Ganges that soothes the scorching three-fold suffering*

अज्ञानेनाहिना ग्रस्ताः प्राणिनस्तान् चिकित्सकः ।
विद्यास्वरूपो भगवान् तस्मै श्रीगुरवे नमः ॥ २८ ॥

28. Salutations to the Guru, the embodiment of Knowledge and the Divine Healer who cures the mortals stung by the serpent of Ignorance.

हेतवे जगतामेव संसारार्णवसेतवे ।
प्रभवे सर्वविद्यानां शंभवे गुरवे नमः ॥ २९ ॥

29. Salutations to the Guru from whom the universe has evolved; who is the bridge that spans across the Ocean of Samsara and the fountainhead of all Knowledge and Wisdom.

वन्दे गुरुपदद्वन्द्वं वाङ्मनोऽतीतगोचरम् ।
श्वेतरक्तप्रभापूर्णं शिवशक्त्यात्मकं परम् ॥ ३० ॥

30. Salutations to the holy Feet of the Guru, the Feet that bear a reddish-white hue and lie beyond the reach of mind and speech and symbolise the unity of Shiva and Shakti.

*Physiological suffering (Adhibhautika Taapa), psychological suffering (Adhyatmika Taapa) and suffering stemming out of vagaries of Nature or the play of Spirits (Adhidaivika Taapa)

अयं मयाञ्जलिर्बद्धो दयासागर सिद्धये ।
यदनुग्रहतो जन्तुश्चित्रसंसारमुक्तिभाक् ॥ ३१ ॥

31. O Ocean of Mercy ! I stand before Thee with folded hands, yearning for that crowning fulfilment of my life: Moksha (liberation). It is verily on account of Thy Grace that the beings are released from the whirl of Samsara.

वन्दे गुरूणां चरणारविन्दं संदर्शितस्वात्मसुखस्वरूपं ।
शरणागतानां गुलिकायमानं संसारहालाहलमोहशान्त्यै ॥ ३२ ॥

32. Salutations to the Lotus Feet of the Guru who has acquainted us with our inalienable blissful nature; who is verily a pill of antidote to the surrendered devotee reeling under the poisonous impact of Samsara.

नित्यशुद्धं निराभासं निराकारं निरञ्जनम् ।
नित्यबोधं चिदानन्दं गुरुं ब्रह्म नमाम्यहम् ॥ ३३ ॥

33. I bow down to the Guru, the Brahman, the ever pure and shadowless One, the formless, the spotless, the embodiment of Wisdom, Consciousness and Bliss.

श्रीगुरुं परमानन्दं वन्दे आनन्दविग्रहम् ।
यस्य संनिधिमात्रेण चिदानन्दायते मनः ॥ ३४ ॥

34. I bow down to the Guru, the embodiment of bliss, in whose mere presence our mind melts into pure consciousness and bliss.

नमोऽस्तु गुरवे तुभ्यं सहजानन्दरूपिणे ।
यस्य वागमृतं हन्ति विषं संसारसंज्ञिकम् ॥ ३५ ॥

35. Salutations to Thee. O Sadguru ! By nature Thou art the embodiment of bliss. The ambrosia of Thy words overcomes the poison of Samsara.

अच्युताय नमस्तस्मै गुरवे परमात्मने ।
स्वारामोक्तपदेच्छानां दत्तं येनाच्युतं पदम् ॥ ३६ ॥

36. Salutations to the Guru, the Imperishable Paramatman; By Him those who seek the bliss of Atman are blessed with that imperishable treasure.

नमोऽच्युताय गुरवे अज्ञानध्वान्तभानवे ।
शिष्यसन्मार्गपटवे कृपापीयूषसिन्धवे ॥ ३७ ॥

37. Salutations to the Immortal Guru, the sun that drives away the gloom of Ignorance; the Ocean of the nectar of compassion, and an adept in leading the laity on the golden path of righteousness.



दुर्लभं त्रिषु लोकेषु तच्छृणुष्व वदाम्यहम् ।
गुरुर्ब्रह्म विनान्यो न सत्यं सत्यं वरानने ॥ १ ॥

1. Listen to this closely guarded secret of the three worlds: There is no Reality higher than the Guru. *This* is the Truth; *This* is the Truth.

यो गुरुः स शिवः प्रोक्तो यः शिवः स गुरुः स्मृतः ।
विकल्पं यस्तु कुर्वीत स नरो गुरुतल्पगः ॥ २ ॥

2. The Guru is verily Shiva, and Shiva is verily the Guru; Whosoever discriminates between them is guilty of an unspeakable sin.

जपस्तपो व्रतं तीर्थं यज्ञो दानं तथैव च ।
गुरुतत्त्वमविज्ञाय सर्वं व्यर्थं भवेत्प्रिये ॥ ३ ॥

3. Chants, austerities, vows, pilgrimages, sacrifices, charities and a host of other acts of merit are futile indeed, if the doer is not devoted to the Guru.

गुरुबुद्धयात्मनो नान्यत्सत्यं सत्यं वरानने ।
तल्लाभार्थं प्रयत्नस्तु कर्तव्यश्च मनीषिभिः ॥ ४ ॥

4. There is no Truth higher than Brahman, the Absolute Reality, whom one should realise on being awakened by the Guru. This Realisation is our highest Good, and the strivings of all intelligent selves should be geared to that end.

स्वदेशिकस्यैव च नामकीर्तनं भवेदनंतस्य शिवस्य कीर्तनं ।
स्वदेशिकस्यैव च नामचिन्तनं भवेदनंतस्य शिवस्य चिन्तनम् ॥ ५ ॥

5. Recitation of the Name of the Guru is itself the recitation of the Name of Shiva. Remembrance of the Name of the Guru is itself the remembrance of the Name of Shiva.

गुरुरेको जगत्सर्वं ब्रह्मविष्णुशिवात्मकम् ।
गुरोः परतरं नास्ति तस्मात्संपूजयेद्गुरुम् ॥ ६ ॥

6. The Guru is indeed all this universe. He embodies within Him, Brahma, Vishnu and Shiva - the trinity. There is none higher than the Guru. So, one should ever adore the Guru.

शिवे रुष्टे गुरुस्त्राता गुरौ रुष्टे न कश्चन ।
लब्ध्वा कुलगुरुं सम्यग् गुरुमेव समाश्रयेत् ॥ ७ ॥

7. If Shiva is enraged with us, the Guru will save us from His wrath. But, if the Guru is enraged, there is none to come to our rescue. Therefore, having been blessed with a duly ordained Guru, we should always be devoted to Him.

अत्रिनेत्रः शिवः साक्षाद्विबाहुश्चहरिः स्वयम् ।
अचतुर्वदनो ब्रह्मा श्रीगुरुः कथितः प्रिये ॥ ८ ॥

8. There is nothing non-human about the physical features of the Guru: He is endowed, like all of us, with just two eyes, two arms and one face; and yet, He is verily the three-eyed Shiva, the four-armed Vishnu and the four-faced Brahma.

श्रीगुरोः परमं रूपं विवेकचक्षुबाधिताः ।
मन्दभाग्याः न पश्यन्ति अंधः सूर्योदयं यथा ॥ ९ ॥

9. It is a pity indeed that the hapless and the hopeless amongst us do not recognise the glory and the unique excellence of the Guru, devoid as they are of the insight born of Viveka (discrimination). They are like those born blind, who miss the beauty of the sunrise.

न गुरोरधिकं न गुरोरधिकं न गुरोरधिकं न गुरोरधिकम् ।
शिवशासनतः शिवशासनतः शिवशासनतः शिवशासनतः ॥ १० ॥

10. There is no Reality higher than the Guru.* This is the commandment of Shiva.*

गुरुर्विष्णुः सत्वमयो राजसश्चतुराननः
तामसो रुद्ररूपेण सृजत्यवति हन्ति च ॥ ११ ॥

11. The Guru is the Absolute Reality or Brahman. When the quality of Rajas preponderates in Him, He is known as Brahma, the Creator of the universe; when the quality of Satva preponderates in Him, He is known as Vishnu, the Preserver of the universe; when the quality of Tamas preponderates in Him, He is called Rudra, the Destroyer of the universe.

मन्त्रराजमिदं देवि गुरुरित्यक्षरद्वयम्
स्मृतिवेदार्थवाक्यानां गुरुः साक्षात्परं पदम् ॥ १२ ॥

12. O Devi ! This two-letter word 'Guru' is the prince among all Mantras. 'Guru' is the highest goal proclaimed by the whole range of Shruti¹ and Smriti.²

* This sentence is repeated four times.

1 Shruti represents the Vedas and the Upanishads - in short, Revelation - 'heard' by the seers in a state of transcendental consciousness.

2. Smriti represents the popular manuals of law setting forth the gist of the Vedas and the Upanishads, 'recollected' by the great thinkers like Manu, Yajnavalkya and Parashara, etc.

सप्तकोटिमहामन्त्राश्चित्तविभ्रमकारकाः ।
एक एव परो मन्त्रो गुरुरित्यक्षरद्वयम् ॥ १३ ॥

13. The seven crores of mighty Mantras will only bewilder and delude us. There is only one Mantra par excellence; the two letters 'Guru'.

सर्वशुद्धः पवित्रोऽसौ स्वभावाद्यत्र तिष्ठति ।
तत्र देवगणाः सर्वे क्षेत्रपीठे चरन्ति च ॥ १४ ॥

14. The Guru overflows with purity and holiness. All gods and deities keep company with Him wherever He lives and moves about.

यस्मात्परतरं नास्ति नेतिनेतीति वै श्रुतिः ।
कायेन मनसा वचसा नित्यमाराधयेद्गुरुम् ॥ १५ ॥

15. The scriptures, having failed to reach any Reality higher than the Guru, fall back exhausted and exclaim: "There is none higher, there is none higher". We should, therefore, be always devoted to the Guru in thought, speech and deed.

गुरोः कृपाप्रसादेन ब्रह्मविष्णुमहेश्वराः ।
सामर्थ्यमगमन्सर्वे केवलं गुरुसेवया ॥ १६ ॥

16. It is by dint of devotion to the Guru and winning His Grace alone that Brahma, Vishnu and Shiva acquired omnipotence.

मुनिभिः पन्नगैर्वापि सुरैर्वा शापितो यदि ।
कालमृत्युभयाद्वापि गुरुः संत्राति पार्वति ॥ १७ ॥

17. O Parvati ! The Guru will save the devotees from the curses of sages, demigods and gods. He will surely rescue them from the grip of untimely death.

अशक्ता हि सुराद्यश्च अशक्ता मुनयस्तथा ।
गुरुशापवित्त्रस्तस्य रक्षणाय च कुत्रचित् ॥ १८ ॥

18. But, if the devotees court the displeasure of the Guru, neither the sages nor the gods will have the strength to rush to their rescue.

गुरुः शिवो गुरुर्देवो गुरुर्बन्धुः शरीरिणाम् ।
गुरुरात्मा गुरुर्जीवो गुरोरन्यत्र विद्यते ॥ १९ ॥

19. The Guru is verily Shiva; He is the Supreme Deity; He is our nearest and dearest one. He is Atman; Even Jiva is He alone. Indeed, there is none second to Him.

यद्यप्यधीता निगमाः षडंगान्यागमाः प्रिये ।
अध्यात्मादीनि शास्त्राणि ज्ञानं नास्ति गुरुं विना ॥ २० ॥

20. O My Beloved ! One might have mastered the Vedas, the six ancillary branches of Vedas (Vedanga*), and scriptures known as Agamas. He may have delved deep into philosophy; but, Enlightenment will not dawn on him without the Grace of the Guru.

गुरुर्देवो गुरुर्धर्मो गुरुनिष्ठा परं तपः ।
गुरोः परतरं नास्ति त्रिवारं कथयामि ते ॥ २१ ॥

21. The Guru is God; He is Dharma; Devotion to Him is the highest penance. There is none higher than the Guru. I repeat this thrice.

*Shiksha, Kalpa, Vyakarana, Nirukta, Chandas, and Jyotishya.

सर्वतीर्थाविगाहस्य संप्राप्नोति फलं नरः ।
गुरोः पादोदकं पीत्वा शेषं शिरसि धारयन् ॥ १ ॥

1. One reaps the merit of bathing in all the holy Tirthas, if he imbibes a little of the Guru's Padodaka (i.e. water by which His Feet have been washed), and sprinkles it on his head.

शोषणं पापपंकस्य दीपनं ज्ञानतेजसः ।
गुरोः पादोदकं सम्यक् संसारार्णवतारकम् ॥ २ ॥

2. The sacred Padodaka of the Guru dries up the mire of our sins and makes radiant the flame of Illumination. Indeed, His Padodaka will ferry us safely and securely across the Ocean of Samsara.

अज्ञानमूलहरणं जन्मकर्मनिवारणं ।
ज्ञानवैराग्यसिद्धिचर्चं गुरुपादोदकं पिबेत् ॥ ३ ॥

3. One should imbibe the Padodaka of the Guru, for it cuts at the root of our Ignorance and puts an end to all egoistic action that is bound up with repeated rounds of rebirths. The holy Padodaka is a sure bestower of Knowledge and dispassion.

काशीक्षेत्रं निवासश्च जान्हवी चरणोदकम् ।
गुरुर्विश्वेश्वरः साक्षात्तारकं ब्रह्म निश्चितम् ॥ ४ ॥

4. The abode of the Guru is itself the holy Kashi; His Padodaka is the holy Ganges; He is Himself the Lord Vishveshwar; He is Brahman; He is the unfailing saviour of all.

शिरः पादांकितो देशः गयानैमिष पुष्करः ।
तीर्थराजप्रयागोऽसौ गुरुमूर्त्ये नमोनमः ॥ ५ ॥

5. The spot that bears the footprints of the Guru is itself Gaya, Naimisha, Pushkara and Prayaga - the foremost of all Tirthas. My salutations to that benign Form of the Guru.

सप्तसागरपर्यन्ततीर्थस्नानफलं च यत् ।
गुरोः पादोदबिन्दोश्च सहस्रांशेन तत्फलम् ॥ ६ ॥

6. The merit that accrues from dipping in all the holy Tirthas lying within the sprawling confines of the Seven Oceans, is as well bestowed on us by a tiny drop of the Guru's Padodaka.



ज्ञानहीनो गुरुस्त्याज्यो मिथ्यावादी विडम्बकः ।
स्वविश्रान्तिं न जानाति परशान्तिं करोति किम् ॥ १ ॥

1. The so called Guru, devoid of Knowledge, a hypocrite and who preaches perverse doctrines is to be given up. How can he lead others to find peace in themselves, if such peace is wanting in himself?

शिलायाः किं परं ज्ञानं शिलासंघप्रतारणे ।
स्वयं तर्तुं न जानाति परं निस्तारयेत्कथम् ॥ २ ॥

2. Can a block of stone that itself sinks make a cluster of stones float on water? Can one who is himself unable to tide over a stream, help others to tide over the same?

न वन्दनीयास्ते कष्टं दर्शनाद्भ्रान्तिकारकाः ।
वर्जयेत्तान् गुरुन् दरे न कदापि समाश्रयेत् ॥ ३ ॥

3. Such false prophets are not to be respected. Their very sight bewilders and beguiles us. They are to be abandoned at all costs. They should never be resorted to.

गुरवो बहवः सन्ति शिष्यवित्तापहारकाः ।
तमेकं दुर्लभं मन्ये शिष्यहृत्तापहारकम् ॥ ४ ॥

4. There are Guru/s and Guru/s galore, who are just poised to 'steal' the riches of the dotting laity; Rare indeed is that Guru, who 'steals' the agony of their hearts.

स एव सद्गुरुः साक्षात् सदसद्ब्रह्मवित्तमः ।
तस्य स्थानानि सर्वाणि पवित्राणि न संशयः ॥ ५ ॥

5. He is the true Guru who has realised Brahman, and can discriminate the Real from the Unreal. All the spots graced by His presence are holy and sacred. There is no doubt about it.

चातुर्यवान्विवेकी च अध्यात्मज्ञानवाञ्छुचिः ।
मानसं निर्मलं यस्य गुरुत्वं तस्य शोभते ॥ ६ ॥

6. The august status of the Guru befits Him and Him alone, who is intelligent, discriminating, pure, an adept in philosophical lore and has an unsullied mind.

गुरवो निर्मलाः शान्ताः साधवो मितभाषिणः ।
कामक्रोधविनिर्मुक्ताः सदाचारजितेन्द्रियाः ॥ ७ ॥

7. They are indeed worthy of being the Guru/s, who are pure at heart, serene, righteous, of measured words, devoid of lust and anger, of noble conduct and of subdued senses.

विजानन्ति महावाक्यं गुरोश्चरणसेवया ।
ते वै संन्यासिनः प्रोक्ता इतरे वेषधारिणः ॥ ८ ॥

8. They who have realised the import of the Maha Vakya (sacred texts pregnant with spiritual insight) after long devotion and service at the Feet of the Guru, are indeed the true Sanyasins. The rest are just in disguise as Sanyasins.

नित्यं ब्रह्म निराकारं निर्गुणं बोधयेत्परम् ।
भासयन् ब्रह्मभावं च दीपो दीपान्तरं यथा ॥ ९ ॥

9. The Guru is like a lamp that lends its flame to another and sets it aglow. The Guru experiences continually the eternal, formless and attributeless Brahman, and also awakens us all to that Realisation.

गुकारं च गुणातीतं रुकारं रूपवर्जितम् ।
गुणातीतमरूपं च यो दद्यात्स गुरुः स्मृतः ॥ १० ॥

10. The letter 'Gu' signifies transcendence of the Gunas (constituents of Prakriti or Nature), while 'Ru' signifies the transcendence of Form. The Guru is so called because he awakens us to realise Brahman, who is beyond all attributes and forms.

गुकारश्चांधकारो हि रुकारस्तेज उच्यते ।
अज्ञानग्रासकं ब्रह्म गुरुरेव न संशयः ॥ ११ ॥

11. The letter 'Gu' signifies Darkness, while 'Ru', the Light. Guru is so called because He is the Light that sweeps away the Darkness of Ignorance.

गुकारः प्रथमो वर्णो मायादिगुणभासकं ।
रुकारोस्ति परं ब्रह्म मायाभ्रान्तिविमोचकम् ॥ १२ ॥

12. The letter 'Gu' signifies the sphere of Maya, the Creative Principle, in general; 'Ru' signifies the Absolute Reality that liberates us from the stranglehold of Maya.

गूढाविद्या जगन्माया देहश्चाज्ञानसंभवः ।
विज्ञानं तत्प्रसादेन गुरुशब्देन कथ्यते ॥ १२ ॥

13. There is the Cosmic Illusion, of which our body is an expression - the Illusion which works secretly and accounts for our Ignorance. 'Guru' signifies that Illumination which helps us tide over this Ignorance and Illusion.



ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोर्पदम् ।
मन्त्रमूलं गुरोर्वक्त्रं मुक्तिमूलं गुरोर्कृपा ॥ १ ॥

1. The benign Form of the Guru is the basis of meditation; His Feet, the basis of adoration. His words, the source of Mantra that saves; and His Grace, the basis of freedom and release.

यस्य स्मरणमात्रेण ज्ञानमुत्पद्यते स्वयम् ।
स एव सर्वसंपत्तिस्तस्मात्संपूजयेद्गुरुम् ॥ २ ॥

2. By just remembering Him, Enlightenment dawns on us. He is our supreme treasure. So, we should always adore Him.

गुरुमूर्तिं स्मरेन्नित्यं गुरोर्नाम सदा जपेत् ।
गुरोराज्ञां प्रकुर्वीत गुरोरन्यं न भावयेत् ॥ ३ ॥

3. We should cherish for ever the Form of the guru in our heart; chant for ever His Holy Name; carry out for ever His commandments. We should think of none other than the Guru.

गुरुवक्त्रे स्थितं ब्रह्म प्राप्यते तत्प्रसादतः ।
गुरोध्यानिं तथा कुर्यात् कुलस्त्री स्वपतिं यथा ॥ ४ ॥

4. Brahman, the Absolute, breathes through the words of the Guru, by whose Grace we attain Realisation. We should ever contemplate upon the Guru in the manner of a loyal wife who harbours the thought of none other than her husband.

कुलानां कुलकोटीनां तारकस्तत्र तदक्षणात् ।
अतस्तं सदगुरुं स्मृत्वा त्रिकालमभिवादयेत् ॥ ५ ॥

5. The Guru is the unfailing saviour of our innumerable generations. Therefore, we should invoke Him in our hearts at least thrice daily, and bow down to Him.

श्रीनाथचरणद्वन्द्वं यस्यां दिशि विराजते ।
तस्यां दिशि नमस्कुर्वद्भक्त्या प्रतिदिनं प्रिये ॥ ६ ॥

6. We should daily bow down in reverence facing that direction wherein shine the Lotus Feet of the Guru (i.e. wherein He is present)

दोर्भ्यां पद्भ्यां च जानुभ्यामुरसा शिरसा दृशा ।
मनसा वचसा चेति प्रणामोऽष्टांग उच्यते ॥ ७ ॥

7. That is hailed as an eight-fold prostration, wherein our shoulders, feet, knees, chest, head, eyes, mind and speech bow down in surrender.

साष्टांग प्रणिपातेन स्तुवन्नित्यं गुरुं भजेत् ।
भजनात्स्वैर्यमाप्नोति स्वस्वरूपमयो भवेत् ॥ ८ ॥

8. Always it is with this eight-fold prostration that we should adore the Guru; by practising this adoration we come to abide more and more securely in our intrinsic Swarupa, i.e. Sacchidananda.

अभ्यस्तैः किमु दीर्घकालविमलैव्याधिप्रदैर्दुष्करैः ।
प्राणायामशतैरनेककरणैर्दुःखात्मकैर्दुर्जयैः ॥
यस्मिन्नभ्युदिते विनश्यति बली वायुः स्वयं तत्क्षणात् ।
प्राप्तुं तत्सहजस्वभावमनिशं सेवेतमेकं गुरुम् ॥ ९ ॥

9. Why should we labour hard practising countless techniques like Pranayama, which are complicated and not easy of accomplishment, and which land us in disease and disablement, when wrongly pursued. It will suffice unto us to devote unflinchingly to the Guru, who will awaken us to realise our pristine nature. When we discover our real nature and abide in it, the vital breath will be calmed and subdued easily and effortlessly.

ज्ञानं विज्ञानसहितं लभ्यते गुरुभक्तितः ।
गुरुभक्तिं विना नान्यत्साधनं गुरुमार्गिणाम् ॥ १० ॥

10. By unswerving devotion to the Guru, we attain both intellectual understanding and intuitive experience of the Supreme. There is no Pathway to God, so easy and so direct, as devotion to the Guru.

हृदम्बुजे कर्णिकमध्यसंस्थं सिंहासने संस्थितदिव्यमूर्तिम् ।
ध्यायेद्गुरुं चन्द्रकलाप्रकाशं सच्चित्सुखाभीष्टवरं दधानम् ॥ ११ ॥

11. We should meditate on the Divine Form of the guru, seated on the throne within the lotus of our heart, shedding soothing glow like the moon and holding forth His Grace, ready to shower us all with the bliss of Divine Consciousness.

गुरुं त्वंकृत्य हुंकृत्य न वक्तव्यं कदाचन ।
गुरोर्ग्रे न वक्तव्यं असत्यं तु कदाचन ॥ १२ ॥

12. We should not grunt and grumble in the presence of the Guru; never should we utter untruths in His presence, nor address him in singular person.

गुरुकार्यं न लङ्घेत नापृष्टो कार्यमाचरेत् ।
कुर्वन्नाज्ञां दिवारात्रौ दासवत् निवसेत् गुरोः ॥ १३ ॥

13. We should not transgress His commands, nor carry out actions without His bidding. We should live day and night in His presence like humble servants, carrying out His bidding.

न गुरोराश्रमे कुर्याददुष्पानं परिसर्पणम् ।
दीक्षाव्यारव्याप्रभृत्यादि गुरोराज्ञां च कारयेत् ॥ १४ ॥

14. We should not smoke, drink (liquors) or loiter about in the holy precincts of the Ashrama of the Guru. We should conduct study circles, Satsangs, etc. in the Ashrama and devote time to such spiritual pursuits.

नोपाश्रयं च पर्यकं न च पादप्रसारणम् ।
नांगभोगादिकं कुर्यान्न लीलामपरामपि ॥ १५ ॥

15. In the presence of Guru, we should not relax in easy chair etc. nor go to bed. We should not relax our limbs, indulge in indecorous movements, gestures and gesticulations in His presence.

अदत्तं न गुरोर्द्रव्यमुपभुञ्जीत कर्हिचित् ।
दत्तं च रंकवदग्राह्यं प्राणोऽप्येतेन लभ्यते ॥ १६ ॥

16. We should not utilise any belongings of the Guru for our personal comfort unless they are gifted to us by Him. When so gifted, we should accept them, in a mood of humility and gratitude like a destitute, and treasure them securely, for they are immensely potent and life-giving.

पादुकासनशय्यादि गुरुणा यदधिष्ठितम् ।
नमस्कृवीत तत्सर्वं पादाभ्यां न स्पृशेत्क्वचित् ॥ १७ ॥

17. Whatever is handled and used by the Guru - His sandals, bed, etc - should never be touched by our feet. On the contrary, we should always bow down and show respect to them.

गच्छतः पृष्ठतो गच्छेद्गुरुच्छायां न लङ्घयेत् ।
नोल्बणं धारयेद्वेषं नालंकारांस्तथोल्बणान् ॥ १८ ॥

18. While walking in His company, we should follow gently in his footsteps; we should not cross His shadow. In His presence, our dress must not be gaudy and fanciful, nor should our ornaments be so.

नानृतं नाप्रियं चैव न गर्वान्नापि वा बहु ।
न नियोगपरं ब्रूयाद्गुरोराज्ञां विभावयेत् ॥ १९ ॥

19. We should be truthful, sweet and gentle in speech in His presence. We should not be needlessly talkative. We should speak to the point precisely and politely and just carry out His behests.

आसनं शयनं वस्त्रं वाहनं भूषणादिकम् ।
साधकेन प्रदातव्यं गुरुसंतोषकारणम् ॥ २० ॥

20. For the sake of the Guru, we should part with anything: seat, bed, clothes, conveyance and ornaments, etc.

कर्मणा मनसा वाचा सर्वदाराधयेद्गुरुम् ।
दीर्घदण्डं नमस्कृत्य निर्लज्जो गुरुसंनिधौ ॥ २१ ॥

21. We should be loyal and devoted to the Guru in thought, speech and deed. While in His presence, we should set aside all bashfulness and completely prostrate before Him.

शरीरमिन्द्रियं प्राणमर्थस्वजनबांधवान् ।
आत्मदारादिकं सर्वं सदगुरुभ्यो निवेदयेत् ॥ २२ ॥

22. In his service should we employ our bodies, senses, lives, our kith and kin.

न सुखं वेदशास्त्रेषु न सुखं मन्त्रयन्त्रके ।
गुरोः पादांतिके यद्वत् सुखं नास्ति महीतले ॥ २३ ॥

23. That ineffable joy is not to be found in the study of Vedas or the Shastras, nor in Mantras and Yantras (mystic diagrams), nor anywhere else on the earth. It can be experienced only at the Feet of the Guru.

न तत्सुखं सुरेन्द्रस्य न सुखं चक्रवर्तिनाम् ।
यत्सुखं वीतरागस्य गुरोः सात्रिध्यवासिनः ॥ २४ ॥

24. Indra, the rule of gods, has no access to that joy. The supreme monarch on earth too cannot have it in his riches. That joy can be experienced only in the holy presence of the Guru, who has no shred of attachment.

धन्या माता पिता धन्यो गोत्रं धन्यं कुलं भवः ।
धन्या च वसुधा देवि यत्र स्याद्गुरुभक्तता ॥ २४ ॥

25. Blessed is the mother of the devotee of the Guru; blessed, his father; blessed, his Goṭra; blessed, his family; blessed, his birth; blessed, indeed, is this earth on which he walks on.

गुरुभक्तिः परं तीर्थं अन्यतीर्थं निरर्थकम् ।
सर्वतीर्थमयं देवि श्रीगुरोश्चरणाम्बुजम् ॥ २६ ॥

26. Devotion to the Guru is the highest Tirtha. All other Tirthas are futile indeed. O Devi ! In the Lotus Feet of the Guru is the confluence of all Tirthas.



गुरूपदेशितैर्मर्गिनः शुद्धिं तु कारयेत् ।
अनित्यं खण्डयेत्सर्वं चेत्यं इन्द्रिय गोचरं ॥ १ ॥

1. We should first cleanse our minds by following the directions of the Guru. We should negate and set aside as 'impermanent' everything that is an object of our mind and senses.

आब्रह्मस्तम्बपर्यन्तं परमात्मस्वरूपकम् ।
स्थावरं जंगमं चैव प्रणमामि जगन्मयम् ॥ २ ॥

2. As taught by Him, we should bow down to the vast manifold creation, movable and immovable, ranging from Brahma to the tiny tuft of grass, as being Paramatman alone.

परात्परतरं ध्यायेत्त्रित्यमानंदकारकम् ।
हृदयाकाशमध्यस्थं शुद्धस्फाटिकसंनिभम् ॥ ३ ॥

3. We should meditate on the Supreme, who dwells in the cavity of our heart, Higher than the Highest that the mind and intellect can reach, the bestower of bliss, and who is as immaculate and spotless as a crystal.

अजोऽहममरोऽहं च अनादि निधनोऽहम् ।
अविकारश्चिदानंदो ह्यणीयान् महतो महान् ॥ ४ ॥

4. "I am unborn; I am immortal; I am beginningless and endless; I am immutable, I am consciousness and bliss; I am smaller than the smallest; I am bigger than the biggest." Thus should we meditate.

अपूर्वमपरं नित्यं स्वयं ज्योतिर्निरामयम् ।
विरजं परमाकाशं ध्रुवमानन्दमव्ययम् ॥ ५ ॥

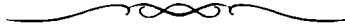
5. "I have neither a before nor an after; I am eternal; I am self-luminous; I am sorrowless and sinless; I am the ether of consciousness; I am the permanent inexhaustible fountain of bliss". Thus should we meditate.

यथा गन्धस्वभावत्वं कर्पूरकुसुमादिषु ।
सच्चिदानंदरूपत्वं तथा मयि च शाश्वतं ॥ ६ ॥

6. "Just as fragrance is a natural quality of camphor and flowers, so are existence, consciousness and bliss my enduring qualities". Thus should we meditate.

यथा निजस्वभावेन कुण्डले कटकादयः ।
सुवर्णत्वेन तिष्ठन्ति तथाहं ब्रह्म शाश्वतम् ॥ ७ ॥

7. "When gold is moulded into ear-rings, bangles, etc, the quality of gold is not lost. They still endure as gold. So am I for ever Brahman (though I masquerade for the time being in the human name and form)". Thus should we meditate.



एवंविधं गुरोध्यानात् ज्ञानमुत्पद्यते स्वयम् ।
न भ्रमन्ति च संसारे घटीयत्र यथा पुनः ॥ १ ॥

1. By meditating in this manner, Enlightenment dawns on us of its own accord. No more shall we then revolve in this Samsara like the water-wheel.

कीटो भृंग इव ध्यानाद्यथा भवति तादृशः ।
ब्रह्म ध्यानात् तथा स्वांते स्वयं ब्रह्ममयो भवेत् ॥ २ ॥

2. Just as by imitating the humming of a bee, a tiny caterpillar is metamorphosed into a bee, so do we get transformed and transfigured into Brahman by ceaseless meditation as above.

स्फटिके स्फटिकं रूपं दर्पणे दर्पणो यथा ।
तथात्मनि चिदाकारमानन्दः सोऽहमित्युत ॥ २ ॥

3. As the reflection of a crystal in a crystal, or of a mirror in a mirror, so does the reflection of Paramatman take place in the stillness of our Self in Meditation. "I am That, I am Ananda" Thus should we meditate.

अभ्यासात्रिमिषेणैव समाधिमधिगच्छति ।
बहुजन्मजनितं पापं तत्क्षणाद्देवि नश्यति ॥ ४ ॥

4. By practice of these meditations, we soon merge into the state of Samadhi. Then, in a flash, will be wiped out the sins accumulated over a number of lives. O Devi !

भिन्ने कुंभे यथाकाशं क्षीरे क्षीरं जले जलम् ।
तथैव ज्ञानवान् जीवः परमात्मनि सर्वदा ॥ ५ ॥

5. The enlightened Jivatman merges into the Paramatman in the same way as milk merges into milk, water into water and ether in a pot into the ether outside when the pot is broken.

अगोचरं तथाऽगम्यं नामरूपविवर्जितम् ।
निःशब्दं तु विजानीयात्स्वभावाद् ब्रह्म पार्वति ॥ ६ ॥

6. That Brahmic Consciousness is a region of silence - Speech and mind recoil from it. It cannot be precisely indicated by a name, nor can we venture to outline its form. Know That to be Brahman, the Supreme, O Parvati !

एकाकी निःस्पृहः शान्तश्चिन्तासूपाविवर्जितः ।
बाल्यभावेन यो भाति ब्रह्मज्ञानी स उच्यते ॥ ७ ॥

7. Having realised Brahman, we become Brahmajnanis, or Knowers of Brahman. We acquire the innocence of children. We now know that we are Alone (though not lonely). Our desires drop away; so do all anxiety and envy. We become calm and collected.

रसं ब्रह्म पिबेद्यश्च तृप्तो यः परमात्मनि ।
इन्द्रं च मन्यते रंकं नृपाणां तत्र का कथा ॥ ८ ॥

8. That blessed one who has drunk deep at the fountain of bliss, Brahman, and has found everlasting solace and contentment in Him, looks down upon even Indra as a miserable wretch. What then can be said of the vain glories of a king !

लब्धं वाथ न लब्धं वा स्वल्पं वा बहुलं तथा ।
निष्कामेनैव भोक्तव्यं सदा संतुष्टमानसः ॥ ९ ॥

9. We should be ever-contented; we should enjoy disinterestedly and egolessly whatever flows into our hands, be it little or more.

सर्वज्ञं पदमित्याहुर्देही सर्वमयो भुवि ।
सदानन्दः सदा शान्तो रमते यत्रकुत्रचित् ॥ १० ॥

10. That state is called Sarvajna Pada - the state of omniscience - when the embodied Jivatman makes the momentous discovery that he is the all-pervasive Self. Having realised Brahman, he is ever blissful and serene. He just moves about on this earth playfully and sportingly.

यत्रैव तिष्ठते सोऽपि स देशः पुण्यभाजनः ।
मुक्तस्यलक्षणं एतत् अधुना कथितं मया ॥ ११ ॥

11. I have revealed unto Thee this hallmark of the liberated Jiva. Wherever he lingers, that spot is blessed indeed.



एवं श्रुत्वा महादेवि गुरुनिन्दां करोति यः ।
स याति नरकान् घोरान् यावच्चंद्रदिवाकरौ ॥ १ ॥

1. O Mahadevi ! Having listened to this narration of the glory of Guru Tatva, if anyone lets loose a campaign of calumny against Him, he will be doomed to misery as long as the sun and the moon last.

गुरुगीतामिमां देवि हृदि नित्यं विभावय ।
महाव्याधिगतैर्दुःखैः सर्वदा प्रजपेन्मुदा ॥ २ ॥

2. O Devi ! Treasure this Guru Gita always in Thy heart. When one is afflicted by disease and distress, he should cheerfully recite this Guru Gita.

यस्य देवे पराभक्तिर्यथा देवे तथा गुरौ ।
तस्यैते कथिताह्यर्थाः प्रकाशन्ते महात्मनः ॥ ३ ॥

3. The import of My words will be truly appreciated by those noble aspirants who are devoted to the Guru and God in an equal measure.

भवमूलविनाशाय बन्धपाशनिवृत्तये ।
गुरुगीताम्भसि स्नानं तत्त्वज्ञः कुरुते सदा ॥ ४ ॥

4. The truly wise man always dips in the holy waters of Guru Gita, for Guru Gita cuts at the root of Samsara and snaps asunder the ties of bondage.

OM TAT SAT

॥ श्री शंकरनारायणगीतम् ॥

श्रीगणप गौरीकुमारक भोगिभूषणबालक ।
योगिसंकुलवरद करुणासागर सुमतिदायक ॥
नागवाहनविनुतपदयुग नागसूत्रालंकृत ।
नागवदन सुभक्तवत्सल नागवंदित ते नमः ॥१॥
शंकरा नारायणा शिव शंकरा नारायणा
शंकरा नारायणा शिव शंकरा नारायणा ॥ध्रुवम्॥
वारिजांबके वरसरस्वति वारिजासनमोहिनि ।
वारिधरनिभवसने मन्मुखवारिजातर्वासनं कुरु ॥
शारदांबिके सकलशास्त्रविशारदेऽम्बुजनिभकरे ।
शारदामृतकरवदने परशारदे त्वं पाहि माम् ॥२॥
श्री विनायकजनकसंचित्याविनायतवाह कमला-
देविनायक सुजनजनवरदा विनायकवंदित ॥
देव देवाधीश वर वसुदेवनंदन शुभकर ।
देवकीसुत विहतपूर्वसुपर्ववृंद दयांकुरु ॥३॥
कमलसंभवे कमललोचने कमलनाभार्घागिनि ॥
कमलजात नवाम्बरे धृत कमले कमलोपमकरे ॥
कमलसंभवजननि मुनिहृत्कमलवासिनि मंगले ।
कमल मित्रसुहास्ये मृदृपदकमले मां परिपाहि जननि ॥ ४ ॥
पंकजाक्ष शशांकमौलि त्रिलोचन स्तुतशुभकर ।
कुंकुमांकित पार्वतीतनुकुंकुमांद्रशरीर भो ।
शंकर सकलपापसंहर किंकरारि भयंकर ।
शंकराश्रमनुत भवानिशंकराय नमो नमः ॥५॥
सर्वमंगले सर्वसाक्षिणि सर्वमातृसदाशिवे ।
सर्वरूपिणि सर्वरक्षिणि दर्विकरवेणि मुडानि ॥
शर्वमोहिनि पर्वतात्मजे स्वर्वध्रुवरवन्दिते ।
शर्वरिपतिवदने शाश्वते शर्वे सर्वात्मिके भवानि ॥६॥
स्नानजपनिगमादिसंस्तुतमौनयमनियमादिसकल ।
ध्यानधारणवर समाधिज्ञानयोगदृढव्रत्त ॥
ज्ञानवारिधिसकलशास्त्रविशारदाह्वयविषयका- ।
ज्ञानतिमिरादित्य सुपरिज्ञानवरगुरवे नमः ॥७॥

नित्यतृप्त निराहार नित्यशुद्ध निराकार ।
 सत्य नित्यानित्यमामव नित्यसच्चिद्रूपक ॥
 तत्त्वनिधितत्वार्थ नुतजनमुक्तिदायक वन्दित ।
 स्तुत्यगुरुशंकराश्रम परतत्त्वमूर्ते रक्ष माम् ॥८॥
 स्वानुभवसुखरसभरित विश्वानुरंजितपदयुग ।
 मौनिजनमातंग परमनिधान सद्गुणवारिधे ॥
 दीनजनकृतकलुषघनसंदोहनाशकपदयुगा- ।
 ज्ञानतिमिरदिवाकर परिज्ञानवरगुरवे नमः ॥९॥
 ईश मदनविनाश वरदाधीश त्रैगुणरूपक ।
 दोषरहित विशेषयोगाभ्यास कुमतिविनाशक ॥
 केशवाश्रमपूजितांग्रिविरोषमोह विदारिताशा- ।
 पाशहर शंकराश्रम सुविलास सद्गुरवे नमः ॥१०॥
 सुरुचिभस्मविलिप्तभाल शरणजनवत्सल सुशील ।
 दुरितगजमृगराज करुणाकर शुभंकरपूजक ॥
 हरनयनमालासुशोभित तरुणतुलसीदामभूषित ।
 परमपुरुष केशवाश्रम गुरुवरोत्तम पाहि माम् ॥११॥
 वामनयनसरोजसुरुचिरकामदहननिरामये ।
 रामनामध्यानभूषितकामरोषविवर्जिते ॥
 वामभाग उमासुशोभितश्यामकंधरशंकरे ॥
 प्रेमरसविश्राममानस वामनाश्रम पाहि माम् ॥१२॥
 क्लिष्टजनसंकष्टनाशक इष्टवर्गप्रदायक ।
 अष्टयोगसुतुष्टमानस श्रेष्ठमुनिजनपूजित ॥
 अष्टभावाक्लिष्टवृत्तिविशिष्टजनपरिपालक ।
 शिष्टजनसंतुष्टिद श्रीकृष्णगुरुवर पाहि माम् ॥१३॥
 पाण्डुराद्रिनिवासकरब्रह्माण्डपालकशैलजा- ।
 मंडितांगदिनादिशतमार्तद्विषयिपदसेवक
 मंडलेश्वर निजपदजुषाखंडलश्रीदातृसद्भू ।
 मंडलस्थित गुरुवर श्रीपांडुरंग नमोऽस्तु ते ॥१४॥
 सोमशेखरललितपदयुगतामरसरतमानसम् ।
 प्रेमिजनमानसकुमुदिनीसोममिन्दुसमाननम् ॥
 काममोहमदादिषडरिस्तोमगिरिसुपविं कविम् ।

श्रीमदानन्दाश्रमश्रीस्वामिनाथमुपास्महे ॥१५॥
 शिष्यवृंदाज्ञानतिमिरविनाशनोऽद्यद्रविवरम् ।
 शिष्टजन संघातवारिधि शारदेन्दु निभं गुरुम् ।
 धर्मरक्षणसिद्धयेवरचरममाश्रममाश्रितम् ।
 ब्रह्मसंस्थितमानसं प्रणुमः परिज्ञानाश्रमम् ॥१६॥
 संगवर्जित हेतवे वर, परम योगमलंकृतम् ।
 रागद्वेष विवर्जितं स्थितप्रज्ञ भूषितमानसम् ॥
 नीलकंठ पदाश्रितं चित्तान्धकार निवारकम्
 तत्पदं नमामि सद्योजात शंकराश्रमम् ॥१७॥
 सुरविनुतचरणांबुजाय शरजनिभरुचिशरीराय ।
 परम मंगलपवित्राय दुरितसंहरचरित्राय ॥
 तरणिशशिशिखिनेत्राय सुरनरोरगस्तोत्राय ।
 निरतकेशवगुरुवराय वरभवानीशंकराय ॥१८॥
 मंगलं मुरमर्दनाय मंगलं बुधवर्धनाय ।
 मंगलं त्रिपुरांतकाय मंगलं नरकांतकाय ॥
 मंगलं वृषभध्वजाय मंगलं गरुडध्वजाय ।
 मंगलं लक्ष्मीवराय मंगलं गंगाधराय ॥१९॥
 शंकरा नारायणा शिवशंकरा नारायणा ।
 शंकरा नारायणा शिवशंकरा नारायणा ॥

परिज्ञानाश्रम श्रीगुरु शंकर परिज्ञाश्रम शंकर सद्गुरु ।
 केशव वामन कृष्ण पांडुरंग आनंद परिज्ञानगुरु ॥
 सद्योजात शंकर सद्गुरु चित्रापूर संस्थानपति ।
 सुचिरं योगक्षेमं लभते एतान्नित्यं यो भजति ॥

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।
गुरुः साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः ॥

The Guru is Brahma, the Guru is Vishnu, the Guru is Lord Shiva. The Guru is verily the Supreme Brahman; Salutations to that Guru.

ब्रह्मानंदं परमसुखदं केवलं ज्ञानमूर्ति ।
द्वन्द्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यं ॥
एकं नित्यं विमलमचलं सर्वधी साक्षिभूतं ।
भावातीतं त्रिगुणरहितं सद्गुरुं तं नमामि ॥

Aum ! Salutations to the Sadguru; the embodiment of the bliss of Brahma; the bestower of supreme joy; who is Alone and is the embodiment of Knowledge; who is beyond the pairs of opposites and is as unsullied as the sky; who is indicated by such great texts as “That thou art”; who is One, Eternal, Pure, Immovable; and is the witness of the play of intellect, mind, etc; who is beyond all states of mutation and is devoid of the three Gunas.

