

॥श्रीः॥

# GURU GĪTĀMRUTA



GLEANINGS FROM THE GURU GITA

SHRĪ CHITRĀPUR MATH, SHRĪVALLĪ



॥ श्री भवानीशङ्करो विजयते ॥  
श्री चित्रापुर मठ संस्थानम्  
शिरालि ( उत्तर कन्नडम् )



स्वस्ति। श्रीमत्परमहंस परिव्राजकाचार्यवर्य पदवाक्यप्रमाण पारावार पारीण्यमादि अष्टाङ्गयोगानुष्ठाननिष्ठ तपश्चक्रवर्ति रमणीयचरण सर्वसर्वसहासञ्चरण समुद्बोधित सच्छिष्य महाजन भक्तचिद्धरण श्रीचरण श्री गौडपादाचार्यप्रवर्तित श्रीमज्जगद्गुरु आद्यशङ्करभगवत्पाद सत्सम्प्रदाय परम्परा प्राप्त सकलनिगमागमसारहृदय वैदिक मार्गप्रवर्तक भक्तियोग वैभवसिंहासनाधीश्वर श्री गोकर्ण क्षेत्रादि प्रतिष्ठापित श्रीमत् राजाधिराज श्रीगुरु सारस्वतमण्डलाचार्य चित्रापुराधीश्वर शरावतीतीरवास श्रीमत् प्रथमपरिज्ञानाश्रम गुरु सत्सम्प्रदाय विलसित श्रीभावानीशङ्कर श्रीराजराजेश्वरी दत्तात्रेय दक्षिणामूर्तिपादपञ्चाराधक श्री विद्यावरिवस्यासमासक्तचिन्त श्रीमत् तृतीयपरिज्ञानाश्रमस्वामी गुरुकरकमलानुग्रहसञ्जात अविच्छिन्नपरम्पराप्राप्त तुरियाश्रमोचित अनुष्ठाननिष्ठ श्रीमठीय साम्प्रदायिक देवताराधनपरायण

श्रीगुरु सद्योजातशङ्कराश्रमस्वामिभिः  
विदित नारायण स्मरणपूर्वकं शुभाशीर्वादाः

॥ श्रीः ॥

With the growing participation and enthusiasm generated by all the spiritual activities and events organized for the Tercentenary commemoration of the Shri Chitrapur Math, the personal sādhanā of sādhanā-s has also deepened. The tapas involved in the various sāmūhik anusṭhān-s, with its resultant lessons in discipline, forbearance and sharing has, naturally ignited in the mature sādhanā-s an acute desire to know their Ishta Devatā more fully and meaningfully. This garland of Gītās,

each of which is an intimate dialogue between the Giver and the Receiver about the Highest Knowledge, is eminently suited to fulfill this need.

The Gītā - The Song of the Divine - exulting in the Wonder that it is, cajoles, inspires and even challenges the sādhaka into striving constantly to discover and manifest his own Divinity. At the outset, if the sādhaka views each Gītā as an important (spiritual) text alone, he can begin its study by learning to recite the shloka's, understanding their meaning and meditating upon them till their Vedāntic orientation becomes evident.

The clear guidelines laid down in the Gītā-s on various practical aspects of upāsana will help the sādhaka in fine-tuning personal sādhanā so that, in due course, attention is inevitably drawn to the Awareness behind the words...

The 'flavour' of each of the Gītā's is unique. The sādhaka will do well to ponder upon the situations and

compulsions that drove the four principle Seekers to ask for and receive Divine Guidance. Understanding this with sensitivity will enable the sādhaka to empathize with and relate to each of these ripe shishya-s, imbibe the spirit of the upadesha and thus bring fresh vitality into one's own sādhana.

The utter dejection and despondency of Arjuna in the Bhagavad Gītā; the humility and sense of gratitude of Himavān in the Devi Gītā, coupled with his desire to avoid sharing the plight of Dakṣha Prajāpati, who had been graced by Shakti but had failed to recognize Her Shiva-Swaroopa; In the Shiva Gītā the deep anguish of Shri Rāmachandra at the abduction of His wife Sītā by Rāvana and yet, His steely determination to carry out His Kṣhātra Dharma and to refrain from using spiritualism as an escape route; and finally the

correct approach to the Gurm-Shakti as exemplified in the samvād between Shiva and Shakti in the Gurm-Gītā. Individual sādhanas should be able to develop a rapport, a close identification with any of the above protagonists and receive the upadesha as if it were delivered exclusively for his or her guidance.

We appreciate the effort of the sādhanas who have rendered the original Sanskrit texts in lucid English with love and at the same time, great cautiousness to avoid Siddhānta-Khandana in the course of translation. I accept this seva offered by the small group of dedicated sādhanas with satisfaction and pride and with all reverence and humility place it at the Holy Feet of Our Gurm Parama Poojya Shrimat Parijnānāshrama Swāmiji, whose ever-increasing Presence is Guiding and Inspiring all of us.



By His gracious acceptance of this sevā may the entire  
Brahma Vidyā Āchārya Paramparā be pleased with us  
and bless us all.

my salutations to the Guru Paramparā,

सद्योजातशङ्कराश्रमः

Camp - Goa

26<sup>th</sup> June 2007.

# **GURU GĪTĀMRUTA**

Gleanings from the Guru Gītā  
**V. Rājagopal Bhat**



# **GURU GĪTĀMRUTA**

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श्री चित्रापुर मठः श्रीवल्ली

॥ प्रार्थना ॥

॥ ॐ ॥

दक्षिणास्यसमारम्भा शङ्कराचार्यमध्यमा ।  
अस्मदाचार्यपर्यन्ता स्मर्या गुरुपरम्परा ॥  
शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।  
सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥  
परिज्ञानाश्रम श्री गुरु शङ्कर परिज्ञानाश्रम शङ्कर सद्गुरु ।  
केशव वामन कृष्ण पाण्डुरङ्ग आनन्द परिज्ञान गुरु ।  
सद्योजात शङ्कर सद्गुरु ॥  
गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।  
गुरुः साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ॥  
ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।  
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥  
नन्दन्तु साधकाः सर्वे विनश्यन्तु विदूषकाः ।  
अवस्था शाम्भवी मेऽस्तु प्रसन्नोऽस्तु गुरुः सदा ॥  
सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।  
सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखमाप्नुयात् ॥  
ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

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## Preface

॥ श्री गुरुभ्यो नमः ॥ ॥ श्री भवानीशङ्कराय नमः ॥

The “Guru Gītāmṛta – Gleanings from the Guru Gītā” by Shri V. Rajgopal Bhat was first published by the Shri Chitrāpur Math in September 1969, on the occasion of the Punyatithi of HH Shriamat Ānandāshrama Swāmijī. It was reprinted in February 1998, in commemoration of the first Ordination Day of Pūjya Shriamat Sadyojata Shankarāshrama Swāmijī.

This new reprint has been timed for release on the occasion of Gurupūrṇimā 2007, along with a rich collection of other Gītās – The Bhagavad Gītā, Devī Gītā and Shiva Gītā, rendered in English verse by Smt. Archanā Savnāl.

The inspiration for publishing ‘The Gītā Series’ has come from Pūjya Swāmijī, who felt that it should be available readily to every serious Sādhaka. We are indebted to Him for His blessings, guidance, and suggestions.

The publications committee thanks Shri V. Rajgopal Bhat for his help in bringing out the reprint of the Guru Gītāmṛta.

Smt Archanā Savnāl’s devotion, inborn talent and creativity, irrepressible zeal, hard work, and perseverance have resulted in the trilogy of the Bhagavad, Devī and the Shiva Gītās in this collection. We thank her for all her efforts.

Shri Prabhakar Wairkar’s artistic cover design has given an exclusive look to this Collection. We thank him for his help.

We thank Shri Durgesh S. Chandāvarkar for his generous sponsorship of the Bhagavad Gītā translation, and the young and enthusiastic ‘Australian Sabha of Chitrāpur Sāraswats’ for their financial support to the Devī Gītā and Shiva Gītā. We also thank the sponsor for the Guru Gītāmṛta, who wishes to remain anonymous.

A number of people assisted Smt. Savnāl in bringing this collection to fruition and she has thanked them in her acknowledgement. The publications committee thanks all of them too.

As we approach the Tercentennial Year, and on the August occasion of Gurupūrṇimā 2007, the Publications Committee of the Shri Chitrāpur Math is happy to present this offering at the lotus feet of Lord Bhavānīshankar, the Guruparamparā and our beloved Gurudeva, His Holiness Shriamat Sadyojata Shankarāshrama Swāmijī.

जय गुरुदेव ।

**Dr. P. S. Māvinkurve**

For the Publications Committee, Shri Chitrāpur Math

29<sup>th</sup> July 2007 (सर्वाजित संवत्सर, आषाढपूर्णिमा शके १९२९, मल्लपुरः)

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## FOREWORD

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 *Sanātana Dharma* ? The answer, as *Jnānadeva* puts it in his *Amritānubhāva*, is simple: The Guru holds a mirror, as it were, to Reality. He is a living approximation to the Divine.

The sacred texts revel in describing the Supreme as a treasure house 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 Pramāṇa 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’ (आनन्द ब्रह्म) “Reality is Knowledge” (प्रज्ञानं ब्रह्म) “Reality is Peaceful” (शान्तोऽयमात्मा) These texts at once shed their mystery and come alive to us when we are basking in the presence of a Guru, the embodiment of Bliss, Knowledge and Peace. As we contemplate (*Dhyāna*) on the benign qualities of such a *Mahātmā*, we slowly but surely begin to have an intimation of what Brahman must indeed be. This is what is meant when *Jnānadeva* says, the Guru holds a 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 *Upādhis* (psychophysical adjuncts) - mind, intellect, emotions, etc.- need to be trained and chastened to receive Him. So, the Lord Himself, out of the fullness of His Love descends the form of the Guru so that we can catch a reflection of him in the Guru and by

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His help ascend back to Godhood. The preceptor thus becomes a mediating link between the Jīva and the Īshvara.

The Guru is a giant wave on the ocean of Brahman, the *Sacchidānanda*. There is no trace of difference between Him, the *Ātman* and the Īshvara (Personal God). As *Ādi Shankarāchārya* puts it tersely in his *Dakshināmurti* Stotra, the One, Non-dual Brahman throws Himself into this apparent trinity of the Self, the Guru and the Īshvara. 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 *Brahmā*, the Guru is Vishṇu, the Guru is Maheshvara" and so on.

It is with these and other related aspects of the Guru Tattva that the ancient treatise, *Guru Gītā*, deals. *Guru* forms a tiny part of the Uttara Khanda of the mighty *Skanda Purāṇa*. Since it deals with a vital topic, it deserves to be more widely read. So, I felt, it will be an appropriate publication if we could condense the original work with an English translation.

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 enfoldment of the theme.

This book saw the light of the day first in 1969. It was reprinted in 1998. I am glad it is reprinted now once again. This is, indeed, a testimony that the book has found favour with the *Sādhakas*. On this day, let us take stock of ourselves, of what we have done, misdono or left undone in the cause of service to the Lord, the Guru and the Math - the triple bases (*Prasthāna Traya*) of our community. Let us resolve to enrich ourselves with enlightened faith and press the God-given gifts of thought (*Mana*), speech (*Vāk*) and deed (*Kārya*) in the service of this trinity. May P. P. Shrīmat *Sadyojāta Shankarāshrama* and His Predecessors - the Silent, Guardian Angels of our community - shower us with strength so that this resolve blossoms into enduring observance and practice!

V. Rājagopāl Bhat

29-7-2007

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॥ श्रीगुरुवन्दनम् ॥

॥ 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 Brahmā, Vishṇu and Maheshvara.

अज्ञानध्वान्तपटलविध्वंसनदिवाकरान् ॥  
सच्चिदानन्दबोधैकसुधाम्बुधिकलानिधीन् ॥ २ ॥  
आधिव्याधिभयग्रस्तप्रपन्नजनरक्षकान् ॥  
वन्दे बद्धाञ्जलिः श्रीमत्परिज्ञानाश्रमान् गुरून् ॥ ३ ॥

- 2-3 I bow with folded hands to Shrīmat Parijnānāshrama Sadguru, a blazing Sun to the veiling gloom of Ignorance and a Moon to the ocean of nectar in the form of Enlightenment about Sacchidānanda (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 ॥  
चरणाम्बुरुहन्यस्तमनोवाक्कायसंभ्रमान् ॥ ४ ॥  
ईश्वरान् वेदवेदाङ्गवेदान्तज्ञानिनां धुरि ॥  
छात्रवृन्दसुखाधारान् भजे श्रीशङ्कराश्रमान् ॥ ५ ॥



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- 4-5 I adore Shrīmat Shankarāshrama 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, Vedāngas (six ancillary branches of Vedas) and Vedānta and is a haven of joy to the community of disciples.

उपमाभावमहिमजितसर्वारिमण्डलान् ॥

सारस्वतद्विजवरैराराधिपतपदाम्बुजान् ॥ ६ ॥

ऊर्जस्वलान्महामोहग्राहग्रासैककर्मणि ॥

नमाम्यानन्दरूपान् श्रीपरिज्ञानाश्रमान् गुरून् ॥ ७ ॥

- 6-7. I bow to Shrīmat Parijnānāshrama-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 Sāraswat Brāhmaṇas, who is powerful enough to kill the mighty crocodile called worldly delusion, and is the embodiment of bliss.

एकस्मिन्नद्वितीये च ब्रह्मण्याविष्टमानसान् ॥

यमादियोगसम्पत्तिभ्राजमानमुनीश्वरान् ॥ ८ ॥

ऐश्वर्याद्यखिलार्थानां दायकान् करुणानिधीन् ॥

ईडे योगाम्बुधिक्रीडासक्तान् श्रीशङ्कराश्रमान् ॥ ९ ॥

- 8-9. I adore Shrīmat Shankarāshrama-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 Treasure-house of Compassion, and who sports in the Ocean of Yoga.

ओजस्विनः सुतपसा द्वैताब्धिवडवानलान् ॥

स्वाङ्घ्रयब्जशरणोद्धर्तृन् स्तौमि श्रीकेशवाश्रमान् ॥ १० ॥

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10. I sing in praise of Shrīmat Keshavāshrama 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 ॥

समुद्धरणधौरेयान् वन्दे श्रीवामनाश्रमान् ॥ ११ ॥

11. My salutations to Shrīmat Vāmanāshrama 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 psychophysical trappings (Upādhis, i.e. limiting adjuncts such as body, vital airs, mind intellect, etc.) and have, therefore, become dazed and deluded.

अञ्जसा तमसः पारमनायासेन सर्वदा ॥

नृपशूत्रयतो नौमि कृष्णाश्रमयतीश्वरान् ॥ १२ ॥

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

अहं वन्दे मनोवाग्भ्यां पाण्डुरङ्गाश्रमान्मुहुः ॥

संस्तवै परया भक्त्या विविधैर्भक्तिलक्षणैः ॥ १३ ॥

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

करकञ्जभवांस्तेषां वन्दे धर्मधुरन्धरान् ॥

आनन्दरूपिणः श्रीमदानन्दाश्रमसद्गुरून् ॥ १४ ॥

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

खब्रह्माविष्टहृदयान् द्वैतध्वान्तदिवाकरान् ॥

प्रशान्तदान्तोपरतान् परिज्ञानाश्रमात्नुमः ॥ १५ ॥

15. We bow to Shrīmat Parjñānāshrama-III Sadguru, who is devoted wholeheartedly to Brahman that is more subtle and omnipresent than ether (cp. 4-10-4/5 of Chandogya Upanishad and Ādi 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 ॥

संविदेवीसमासक्तान् श्रुत्यन्तपथदर्शकान् ॥

सद्योजातान्नमाम्यत्र शङ्कराश्रमदेशिकान् ॥ १७ ॥

- 16-17 Salutations to Shrīmat Sadyojāta Shankarāshrama Sadguru who excels in expounding the texts-of Vedānta, glows with the radiance born of austere pursuit of Supreme Knowledge, is an adept in Nigamas (Vedas) and Āgamas, is devoted to the Goddess of Supreme Sentience and who shows the Path of Vedānta.

॥ 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 Parāgdrishti - 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.)

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## GLORIOUS GURUPARAMAPARĀ OF SHRI CHITRĀPUR MATH

1. H.H. Shrīmat Parijnānāshrama(1) Swāmijī (1708-1720)  
Samādhi at Bhaṇdekeri - Gokarṇa (North Kanara)
2. H.H. Shrīmat Shankarāshrama(I) Swāmijī (1720-1757)  
Samādhi at Shirāli (North Kanara)
3. H.H. Shrīmat Parijnānāshrama (II) Swāmijī (1757-1770)  
Samādhi at Shirāli (North Kanara)
4. H.H. Shrīmat Shankarāshrama(II) Swāmijī (1770-1785)  
Samādhi at Mallāpur (North Kanara)
5. H.H. Shrīmat Keshavāshrama Swāmijī (1785-1823)  
Samādhi at Shirāli (North Kanara)
6. H.H. Shrīmat Vāmanāshrama Swāmijī (1823-1839)  
Samādhi at Mangalore (South Kanara)
7. H.H. Shrīmat Krishṇāshrama Swāmijī (1839-1863)  
Samādhi at Shirāli (North Kanara)
8. H.H. Shrīmat Pāṇdurangāshrama Swāmijī (1863-1915)  
Samādhi at Shirāli (North Kanara)
9. H.H. Shrīmat Ānandāshrama Swāmijī (1915-1966)  
Samādhi at Shirāli (North Kanara)
10. H.H. Shrīmat Parijnānāshrama (III) Swāmijī (1966-1991)  
Samādhi at Kārlā (Mahārāshtra)
11. H.H. Shrīmat Sadyojāta Shankarāshrama Swāmijī (1997 - )

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## PROLOGUE

कैलासशिखरे रम्ये भक्तिसाधनहेतवे ।

प्रणम्य पार्वती भक्त्या शङ्करं परिपृच्छति ॥ १ ॥

1. This happened once on the enchanting Mount Kailās: Pārvatī bowed in reverence to Her Lord, Shankara, and curious to know the unfailing means to Bhakti, enquired of 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 Sadāshiva ! (The Ever-peaceful), O Mahādeva ! (The supreme among gods) Kindly confer on Me the Guru Dīksha, the sacred initiation into the mystery of Guru Tattva.

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 Jīva (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 fulfill 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 भवेद्यस्मात्त्वत्कृपार्थं 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.

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## SALUTATIONS TO THE GURU

ध्यानं शृणु महादेवि सर्वानन्दप्रदायकम् ।

सर्वसौख्यकरं चैव भुक्तिमुक्तिप्रदायकम् ॥ १ ॥

1. Listen, O Mahādevī ! 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 गगनसद्दृशं तत्त्वमस्यादिलक्ष्यम् ।

एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतं

भावातीतं त्रिगुणरहितं सद्गुरुं 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 Guṇas.

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः

गुरुः साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः ॥ ४ ॥

4. The Guru is Brahmā, the Guru is Viṣṇu, the Guru is Lord Shiva. The Guru is verily the Supreme Brahman. Salutations to that Guru.

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आनन्दमानन्दकरं प्रसन्नं ज्ञानस्वरूपं निजभावयुक्तम्  
योगीन्द्रमीड्यं भवरोगवैद्यं 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 content ; the embodiment of knowledge; who abides always in His intrinsic state (i.e. Ātman); the foremost of Yogīs, worthy of homage and the Divine Healer come to heal us of the sickness of Samsāra.

यदङ्घ्रिकमलद्वन्द्वं 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-Samsāra.

यत्पादरेणुर्वै नित्यं कोपि संसारवारिधौ ।  
सेतु बन्धायते 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 Samsāra.

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

8. Salutations to the Guru, who rescues the souls perched on the Tree of Samsāra 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.
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स्थावरं जङ्गमं 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 (Mahāvākya), "*That thou art*", and awakens us to realise *that* Consciousness which permeates the three worlds, teeming with moving and unmoving objects.

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

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

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

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14. Salutations to the Guru, who is Pure, Eternal Consciousness, tranquil, beyond ether, spotless and-' who transcends Nāda, Bindu and Kalā.\*

त्वं पिता त्वं च मे माता त्वं बन्धुस्त्वं च देवता ।  
संसारप्रीतिभङ्गाय तस्मै श्रीगुरुवे 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 Samsāra.

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

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

नानारूपमिदं विश्वं न केनाप्यस्ति भिन्नता ।  
कार्यकारणरूपाय तस्मै श्रीगुरुवे 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 तत्वमालाविभूषिणे ।  
भुक्तिमुक्तिप्रदात्रे च तस्मै श्रीगुरुवे 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.

अनेकजन्मसम्प्राप्तकर्मेधनविदाहिने ।  
ज्ञानानलप्रभावेन तस्मै श्रीगुरुवे नमः ॥ १९ ॥

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

शोषणं भवसिन्धोश्च प्रापणं सारसम्पदः ।

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 Samsāra, 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 मद्गुरुः 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 परमदैवतम् ।

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!

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\*Nāda represents the primal sound, the precursor of the entire gamut of names (Nāma); Bindu represents the as yet unevolved Prakṛti – a grosser manifestation than Nāda and the precursor of the entire gamut of forms (Rupa); Kāla represents the evolved manifold universe – the grossest of the three manifestations.

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एक एव परो बन्धुर्विषमे समुपस्थिते ।

गुरुः सकलधर्मात्मा तस्मै श्रीगुरुवे 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 श्रीगुरुवे 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 सन्दर्शितः पन्थास्तस्मै श्रीगुरुवे नमः ॥ २६ ॥

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

तापत्रयाग्रितप्तानामशान्तप्राणिनां मुदे ।

गुरुरेवं परागङ्गा तस्मै श्रीगुरुवे नमः ॥ २७ ॥

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

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

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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 शम्भवे गुरवे नमः ॥ २९ ॥

29. Salutations to the Guru from whom the universe has evolved; who is the bridge that spans across the Ocean of Samsāra 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.

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 beings are released from the whirl of Samsāra

वन्दे गुरुणां चरणारविन्दं सन्दर्शितस्वात्मसुखस्वरूपम् ।

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 Samsāra.

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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 सन्निधिमात्रेण चिदान्दायते 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 गुरुवे तुभ्यं सहजानन्दरूपिणे ।

यस्य वागमृतं हन्ति विषं संसारसञ्ज्ञिकम् ॥ ३५ ॥

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

अच्युताय नमस्तस्मै गुरुवे परमात्मने ।

स्वारामोक्तपदेच्छानां दत्तं येनाच्युतं पदम् ॥ ३६ ॥

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

नमोऽच्युताय गुरुवे अज्ञानध्वान्तभानवे ।

शिष्यसन्मार्गपटवे कृपापीयूषसिन्धवै ॥ 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.

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## GLORY AND GODLINESS OF THE GURU

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 ।  
गुरुतत्वमविज्ञाय 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.

गुरुबुद्ध्यात्मनो 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 भवेदनन्तस्य शिवस्य कीर्तनं ।  
स्वदेशिकस्यैव च नामचिन्तनं भवेदनन्तस्य शिवस्य चिन्तनम् ॥ ५ ॥



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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 तस्मात्सम्पूजयेद्गुरुम् ॥ ६ ॥

6. The Guru is indeed all this universe. He embodies within Him, Brahmā, Vishṇu 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 Vishṇu and the four-faced Brahmā.

श्रीगुरोः परमं रूपं विवेकचक्षुबाधिताः ।

मन्दभाग्याः न पश्यन्ति अन्धः 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.

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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 Brahmā, the Creator of the universe; when the quality of Sattva preponderates in Him, He is known as Vishṇu, 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 Shruti<sup>1</sup> and Smṛiti.<sup>2</sup>

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 ॥

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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 Brahmā, Vishṇu and Shiva acquired omnipotence.

मुनिभिः पन्नगैर्वापि सुरैर्वा शापितो यदि ।

कालमृत्युभयाद्वापि गुरुःसन्त्राति पार्वति ॥ १७ ॥

17. O Pārvati ! 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 ।

गुरुशापवित्रस्तस्य रक्षणाय च कुत्रचित् ॥ १८ ॥

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\*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 Parāshara, etc.
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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 Ātman; Even Jīva is He alone. Indeed, there is none second to Him.

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

20. O My Beloved ! One might have mastered the Vedas, the six ancillary branches of Vedas (Vedānga\*), and scriptures known as Āgamas. 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.

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\*Shiksha, Kalpa, Vyākaraṇa, Nirukta, Chandas and Jyotishya.

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## HOLINESS OF THE GURU

सर्वतीर्थाविगाहस्य सम्प्राप्नोति 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 पापपङ्कस्य 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 Samsāra.

अज्ञानमूलहरणं जन्मकर्मनिवारणं ।

ज्ञानवैराग्यसिद्ध्यर्थं 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 जाह्नवी चरणोदकम् ।

गुरुर्विश्वेश्वरः साक्षात्तारकं ब्रह्म निश्चितम् ॥ ४ ॥

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

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शिरः पादाङ्कितो देशः गयानैमिष पुष्करः ।  
तीर्थराजप्रयागोऽसौ गुरुमूर्त्यै नमोनमः ॥ ५ ॥

5. The spot that bears the footprints of the Guru is itself Gaya, Naimisha, Pushkara and Prayāga - 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.



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## CHARACTERISTICS OF THE GURU

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 शिलासङ्घप्रतारणे।

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 गुरून् दूरे 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 शिष्यहत्तापहारकम् ॥ ४ ॥

4. There are Gurus and Gurus 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 ॥

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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 Gurus, 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 Mahā Vākyas (sacred texts pregnant with spiritual insight) after long devotion and service at the Feet of the Guru, are indeed the true Sanyāsīs. The rest are just in disguise as Sanyāsīs.

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 ॥



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10. The letter 'Gu' signifies transcendence of the Guṇas (constituents of Prakṛiti 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.

गुकारश्चान्धकारो 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 मायादिगुणभासकम् ।  
रुकारोस्ति परं ब्रह्म मायाभ्रान्तिविमोचकम् ॥ १२ ॥

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

गूढाविद्या जगन्माया देहश्चाज्ञानसम्भवः ।  
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.



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## OUR APPROACH TO THE GURU

ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोर्पदम् ।

मन्त्रमूलं गुरोर्वाक्यं 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 सर्वसम्पत्तिस्तस्मात्सम्पूजयेद्गुरुम् ॥ 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 ।

गुरोर्ध्यानं 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 तत्क्षणात् ।

अतस्तं सद्गुरुं स्मृत्वा त्रिकालमभिवादयेत् ॥ ५ ॥

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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 नमस्कुर्याद्भक्त्या 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 प्रणामोऽष्टाङ्ग 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.

साष्टाङ्ग प्रणिपातेन स्तुवन्नित्यं गुरुं भजेत् ।  
भजनात्स्थैर्यमाप्नोति 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. Sacchidānanda.

अभ्यस्तैः किमु दीर्घकालविमलैर्व्याधिप्रदैर्दुष्करैः ।  
प्राणायामशतैरनेककरणैर्दुःखात्मकैर्दुर्जयै ॥  
यस्मिन्नभ्युदिते विनश्यति बली वायुः स्वयं तत्क्षणात् ।  
प्राप्तुं तत्सहजस्वभावमनिशं सेवेतमेकं गुरुम् ॥ ९ ॥

9. Why should we labour hard practising countless techniques like Prāṇāyāma, 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
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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 त्वङ्कृत्य हुङ्कृत्य न वक्तव्यं कदाचन।

गुरोरग्रे 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.

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न गुरोराश्रमे कुर्याद्दुष्पानं परिसर्पणम् ।

दीक्षाव्याख्याप्रभृत्यादि गुरोराज्ञां च कारयेत् ॥ १४ ॥

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

नोपाश्रयं च पर्यङ्कं न च पादप्रसारणम् ।

नाङ्गभोगादिकं कुर्यान्न लीलामपरामपि ॥ १५ ॥

15. In the presence of the 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 रङ्गवद्ग्राह्यं 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 ।

नमस्कुर्वीत 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 नालङ्कारांस्तथोल्बणान् ॥ १८ ॥

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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 गुरुसन्तोषकारणम् ॥ 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 गुरुसन्निधौ ॥ 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 प्राणमर्थस्वजनबान्धवान् ।  
आत्मदारादिकं सर्वं सद्गुरुभ्यो निवेदयेत् ॥ २२ ॥

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

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

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23. That ineffable joy is not to be found in the study of Vedas or the Shāstras, 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 सान्निध्यवासिनः ॥ 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 ॥ २५ ॥

25. Blessed is the mother of the devotee of the Guru; blessed, his father; blessed, his Gotra; 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.



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## HIS TEACHING: THE PATH

गुरूपदेशितैर्मागैर्मनः 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 जङ्गमं चैव प्रणमामि जगन्मयम् ॥ २ ॥

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

परात्परतरं ध्यायेन्नित्यमानन्दकारकम् ।  
हृदयाकाशमध्यस्थं शुद्धस्फटिकसन्निभम् ॥ 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 निधनोह्यहम् ।  
अविकारश्चिदानन्दो ह्यणीयान् महतो महान् ॥ ४ ॥

4. "I am unborn; I am immortal; I am beginning-less 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.



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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 sorrow-less and sinless; I am the ether of consciousness; I am the permanent inexhaustible fountain of bliss". Thus should we meditate.

यथा गन्धस्वभावत्वं कपूरकुसुमादिषु ।  
सच्चिदानन्दरूपत्वं 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.



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## SELF REALISATION: THE GOAL

एवंविधं गुरोर्ध्यानात् ज्ञानमुत्पद्यते स्वयम् ।

न भ्रमन्ति च संसारे घटीयन्त्रं 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 Samsāra like the water-wheel.

कीटो भृङ्ग इव ध्यानाद्यथा भवति तादृशः ।

ब्रह्म ध्यानात् तथा स्वान्ते 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 ॥ ३ ॥

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

अभ्यासान्निमिषेणैव समाधिमाधिगच्छति ।

बहुजन्मजनितं पापं तत्क्षणादेवि नश्यति ॥ ४ ॥

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

भिन्ने कुम्भे यथाकाशं क्षीरे क्षीरं जले जलम् ।

तथैव ज्ञानवान् जीवः परमात्मनि सर्वदा ॥ ५ ॥

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5. The enlightened Jivātman merges into the Paramātman 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 Brāhmic 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 Pārvasī !

एकाकी निःस्पृहः शान्तश्चिन्तासूयाविवर्जितः ।

बाल्यभावेन यो भाति ब्रह्मज्ञानी स उच्यते ॥ ७ ॥

7. Having realised Brahman, we become Brahmajñānīs, 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 रङ्गं 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 वाऽथ न लब्धं वा स्वल्पं वा बहुलं तथा ।

निष्कामेनैव भोक्तव्यं सदा सन्तुष्टमानसः ॥ ९ ॥

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

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सर्वज्ञं पदमित्याहुर्देही सर्वमयो भुवि ।

सदानन्दः सदा शान्तो रमते यत्रकुत्रचित् ॥ १० ॥

10. That state is called Sarvajna Pada - the state of omniscience - when the embodied Jīvātman 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 Jīva. Wherever he lingers, that spot is blessed indeed.



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## EPILOGUE

एवं श्रुत्वा महादेवि गुरुनिन्दां करोति यः ।

स याति नरकान् घोरान् यावच्चन्द्रदिवाकरौ ॥ १ ॥

1. O Mahādevi ! Having listened to this narration of the glory of Guru Tattva, 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 ।

महाव्याधिमर्दुःखैः सर्वदा प्रजपेन्मुदा ॥ २ ॥

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

यस्य देवे पराभक्तिर्यथा देवे तथा गुरौ ।

तस्यैते कथिताह्वर्थाः 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 तत्त्वज्ञःकुरुते सदा ॥ ४ ॥

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

OM TAT SAT

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## ॥ श्री शङ्करनारायणगीतम् ॥

श्रीगणप गौरीकुमारक भोगिभूषणबालक ।  
योगिसङ्कुलवरद करुणासागर सुमतिदायक ॥  
नागवाहनविनुतपदयुग नागसूत्रालङ्कृत ।  
नागवदन सुभक्तवत्सल नागवन्दित ते नमः ॥ १ ॥

शङ्करा नारायणा शिव शङ्करा नारायणा  
शङ्करा नारायणा शिव शङ्करा नारायणा ॥ ध्रुवम् ॥  
वारिजाम्बके वरसरस्वति वारिजासनमोहिनि ।  
वारिधरनिभवसने मन्मुखवारिजान्तर्वासनं कुरु ॥  
शारदाम्बिके सकलशास्त्रविशारदेऽम्बुजनिभकरे ।  
शारदामृतकरवदने परशारदे त्वं पाहि माम् ॥ २ ॥

श्री विनायकजनकसञ्चित्याविनायकवाह कमला-  
देविनायक सुजनजनवरदा विनायकवन्दित ॥  
देव देवाधीश वर वसुदेवनन्दन शुभकर ।  
देवकीसुत विहतपूर्वसुपर्ववृन्द दयाङ्कुरु ॥ ३ ॥

कमलसम्भवे कमललोचने कमलनाभार्धाङ्गिनि ॥  
कमलजात नवाम्बरे धृत कमले कमलोपमकरे ॥  
कमलसम्भवजननि मुनिहृत्कमलवासिनि मङ्गले ।  
कमल मित्रसुहास्ये मृदृपदकमले मां परिपाहि जननि ॥ ४ ॥

पङ्कजाक्ष शशाङ्कमौलि त्रिलोचन स्तुतशुभकर ।  
कुङ्कुमाङ्कित पार्वतीतनुकुङ्कुमार्द्रशरीर भो ।  
शङ्कर सकलपापसंहर किङ्करारि भयङ्कर ।  
शङ्कराश्रमनुत भवानिशङ्कराय नमो नमः ॥ ५ ॥

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सर्वमङ्गले सर्वसाक्षिणि सर्वमातृसदाशिवे ।  
सर्वरूपिणि सर्वरक्षिणि दर्विकरवेणि मृडानि ॥  
शर्वमोहिनि पर्वतात्मजे स्वर्वधूवरवन्दिते ।  
शर्वरीपतिवदने शाश्वते शर्वे सर्वात्मिके भवानि ॥ ६ ॥

स्नानजपनिगमादिसंस्तुतमौनयमनियमादिसकल ।  
ध्यानधारणवर समाधिज्ञानयोगदृढव्रत ॥  
ज्ञानवारिधिसकलशास्त्रविशारदाद्वयविषयका- ।  
ज्ञानतिमिरादित्य सुपरिज्ञानवरगुरवे नमः ॥ ७ ॥

नित्यतृप्त निराहार नित्यशुद्ध निराकार ।  
सत्य नित्यानित्यमामव नित्यसच्चिद्रूपक ॥  
तत्त्वनिधितत्त्वार्थ नुतजनमुक्तिदायक वन्दित ।  
स्तुत्यगुरुशङ्कराश्रम परतत्त्वमूर्ते रक्ष माम् ॥ ८ ॥

स्वानुभवसुखरसभरित विश्वानुरञ्जितपदयुग ।  
मौनिजनमातङ्ग परमनिधान सद्गुणवारिधे ॥  
दीनजनकृतकलुषधनसन्दोहनाशकपदयुगा- ।  
ज्ञानतिमिरदिवाकर परिज्ञानवरगुरवे नमः ॥ ९ ॥

ईश मदनविनाश वरदाधीश त्रैगुणरूपक ।  
दोषरहित विशेषयोगाभ्यास कुमतिविनाशक ॥  
केशवाश्रमपूजिताङ्घ्रिविरोषमोह विदारिताशा- ।  
पाशहर शङ्कराश्रम सुविलास सद्गुरवे नमः ॥ १० ॥

सुरुचिभस्मविलिप्तभाल शरणजनवत्सल सुशील ।  
दुरितगजमृगराज करुणाकर शुभङ्करपूजक ॥  
हरनयनमालासुशोभित तरुणतुलसीदामभूषित ।  
परमपूरुष केशवाश्रम गुरुवरोत्तम पाहि माम् ॥ ११ ॥

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वामनयनसरोजसुरुचिरकामदहननिरामये ।  
रामनामध्यानभूषितकामरोषविवर्जिते ॥  
वामभाग उमासुशोभितश्यामकन्धर शङ्करे ॥  
प्रेमरसविश्राममानस वामनाश्रम पाहि माम् ॥ १२ ॥

क्लिष्टजनसङ्कष्टनाशक इष्टवर्गप्रदायक ।  
अष्टयोगसुतुष्टमानस श्रेष्ठमुनिजनपूजित ॥  
अष्टभावाक्लिष्टवृत्तिविशिष्टजनपरिपालक ।  
शिष्टजनसन्तुष्टिद श्रीकृष्णगुरुवर पाहि माम् ॥ १३ ॥

पाण्डुराद्रिनिवासकरब्रह्माण्डपालकशैलजा- ।  
मण्डिताङ्गदिनादिशतमार्तण्डछविपदसेवक  
मण्डलेश्वर निजपदजुषाखण्डलश्रीदातृसद्भू ।  
मण्डलस्थित गुरुवर श्रीपाण्डुरङ्ग नमोऽस्तु ते ॥ १४ ॥

सोमशेखर ललितपदयुगतामरसरतमानसम् ।  
प्रेमिजनमानसकुमुदिनीसोममिन्दुसमाननम् ॥  
काममोहमदादिषडरिस्तोमगिरिसुपविं कविम् ।  
श्रीमदानन्दाश्रमश्रीस्वामिनाथमुपास्महे ॥ १५ ॥

शिष्यवृन्दाज्ञानतिमिरविनाशनोऽद्यद्रविवरम् ।  
शिष्टजन सङ्घातवारिधि शारदेन्दु निभं गुरुम् ।  
धर्मरक्षणसिद्धयेवरचरममाश्रममाश्रितम् ।  
ब्रह्मसंस्थितमानसं प्रणुमः परिज्ञानाश्रमम् ॥ १६ ॥

सङ्गवर्जित हेतवे वर, परम योगमलङ्कृतम् ।  
रागद्वेष विवर्जितं स्थितप्रज्ञ भूषितमानसम् ॥  
नीलकण्ठ पदाश्रितं चित्तान्धकार निवारकम् ।  
तत्पदं नमामि सद्योजात शङ्कराश्रमम् ॥ १७ ॥

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सुरविनुतचरणाम्बुजाय शरजनिभरुचिशरीराय ।  
परम मङ्गलपवित्राय दुरितसंहरचरित्राय ॥  
तरणिशशिशिखिनेत्राय सुरनरोरगस्तोत्राय ।  
निरतकेशवगुरुवराय वरभवानीशङ्कराय ॥ १८ ॥

मङ्गलं मुरमर्दनाय मङ्गलं बुधवर्धनाय ।  
मङ्गलं त्रिपुरान्तकाय मङ्गलं नरकान्तकाय ॥  
मङ्गलं वृषभध्वजाय मङ्गलं गरुडध्वजाय ।  
मङ्गलं लक्ष्मीवराय मङ्गलं गङ्गाधराय ॥ १९ ॥

शङ्करा नारायणा शिवशङ्करा नारायणा ।  
शङ्करा नारायणा शिवशङ्करा नारायणा ॥



परिज्ञानाश्रम श्रीगुरु शङ्कर परिज्ञाश्रम शङ्कर सद्गुरु ।  
केशव वामन कृष्ण पाण्डुरङ्ग आनन्द परिज्ञानगुरु ॥

सद्योजात शङ्कर सद्गुरु चित्रापूर संस्थानपति ।  
सुचिरं योगक्षेमं लभते एतान्नित्यं यो भजति ॥

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## मङ्गलपद ( १ )

मङ्गलं शुभकर शङ्करगे । मङ्गलं विबुधवन्दित पदगे ॥  
मङ्गलं सुजनर रङ्गदिच्छेयनीव । रङ्गसद्गुरु महालिङ्गनिगे  
मङ्गलं जय मङ्गलं

नन्दियनेरिद पुरहरगे । कन्दुगोरळ गिरिजावरगे ॥  
चन्ददि सुरमुनिवृन्दवन्दितनिगे । इन्दुशेखर गङ्गाधरगे ॥ १ ॥

पञ्चवदन विरुपाक्षनिगे । पञ्चबाणान्तक रुद्रनिगे ॥  
पञ्चभूताधिपनेनिसुत जगदोळु । सञ्चरिसुव महामहिमनिगे ॥ २ ॥

दाशरथिय मनोल्हासनिगे । वासवार्चित महेशनिगे ॥  
भासुरकोटिप्रकाशभरितनिगे । वासुकिशेषाभरणनिगे ॥ ३ ॥

युक्तियोळु जनरनु करिसुवगे । भक्तिमार्गदोळु नलिसुवगे ॥  
मुक्तिय गृहविदेर्येदु तोरिसलासक्तियनवरोळु तरिसुवगे ॥ ४ ॥

धरेयोळु वरचित्रापुरदोळुगे । मेरेव भवानीशङ्करगे ॥  
गुरुपाण्डुरङ्गनोळेरकवागिरुव । परम परात्पर शङ्करगे ॥ ५ ॥

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## मङ्गलपद ( २ )

मङ्गलं श्रीमहादेवं मङ्गलं श्री

मङ्गलं श्रीमहादेवं । मङ्गलं दिव्यप्रभावम् ॥ धृ ॥

मङ्गलं मदनदग्धारं । मङ्गलं जयवीरवीरम् ॥ १ ॥

बालसुधाकरकृतावतंसं । शैलपुत्रिकामिलितांसम् ॥

नतजनभवदवहरणसुधांशुं । श्री राजवरपरमहंसम् ॥ २ ॥

ढक्काविष्कृत वाङ्मयभूतिं । करवरधृतमृगवरदाभीतिम् ॥

दिगिभकराग्राब्जायितकीर्तिं । प्रसादितानन्दाश्रममूर्तिम् ॥ ३ ॥

रविशशिकान्ति प्रकाशकरूपं । भवभयहर जगज्योति स्वरूपम् ॥

दुरित विनाशक प्रणवस्वरूपम् । परिज्ञानाश्रम श्रीगुरुरूपम् ॥ ४ ॥

श्रीपरिज्ञानानुग्रहभाजं । तत्पश्चात् स्वीकृतसंन्यासम् ॥

शङ्कराश्रम सद्योजातं । भूषितश्रीचित्रापुरपीठम् ॥ ५ ॥

कोमलबिल्वदलार्चितलिङ्गं । स्नापितपञ्चामृतदिव्याङ्गम् ॥

भक्तजनाहितकरुणापाङ्गं । दिव्यकपर्दसुदीव्यद्वाङ्गम् ॥ ६ ॥

मङ्गलं श्रीमहादेवं मङ्गलं श्री ॥ धृ ॥

पार्वतीपतये हर हर महादेव ॥



