



THE Mt Eliza ASHRAM

H Y M N T O T H E G U R U



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Chanting with Baba

The first thing that you noticed about Baba's Ganeshpuri ashram after the *Shakti*, the beauty and the cleanliness of the place, was the amount of chanting there was in the daily routine. Baba gave great importance to the chanting of Sanskrit texts. He called the practice *swadhyaya*, which means 'self-study'. He regarded those sessions as the heart of the ashram discipline and a complete yoga in themselves. You were supposed to chant in a loud, sweet voice while sitting in a good yogic posture, not slumping or slouching. The book was to be held in your hand in front of you and not placed on the ground.

At one point Baba had the carpenter make him what looked like a Scrabble rack with three tiles on it. He kept them near his seat and if anyone nodded off during the *Guru Gita* he would throw one of the tiles at him. One day I saw Baba working assiduously with a pen, writing something on each tile. I was always curious about Baba's doings, so I waited until the program was over and he had left the hall (I was the hall monitor) and went up and examined his handiwork. He had written '1', '2' and '3' on the tiles. He wanted to return the tiles to the same order after he had chucked one at someone. It was classical Baba, everything had to be disciplined. And he was being very cute!

The pull of meditation was strong during the chanting sessions as the vibrations of the Sanskrit mantras filled the hall. But woe betide he or she who let themselves pass into meditation during a chant. Baba would yell, throw a Scrabble tile and call them a *Shakti* thief who gets high on other people's efforts. He said that it is easy to meditate by means of the

Shakti generated by a chant but it is much harder to remain focussed and be present to the chant.

In my earliest days in the ashram Baba invited me to sit in the row of men just in front of him and play the *shruti* box, which was a squeezebox, like a harmonium with one note. It produced a droning sound. I played it with my left hand and held the book in my right hand. The Sanskrit mantras were unfamiliar to me (even though transliterated) and I struggled with them. Baba was just a few feet away and his gaze bore into me. I imagined him having all kinds of thoughts about me, none of them good. I was thrown back to a visit at age 13 to a synagogue for a friend's *bar mitzvah*. During the service the uncle of another friend keenly observed my Hebrew pronunciation. In fact, I didn't know any Hebrew and I was just mumbling along. After that humiliating experience I never went back to a synagogue.

Unlike that experience, I survived the one with Baba. One day my tongue stumbled over a difficult line and I glanced furtively at Baba. He was regarding me with a look of total acceptance and affection. I realised that my burning had been self-generated. *Swadhyaya* is like that. It is a fire and a *tapasya*. During the recitation of a text all kinds of thoughts and emotions arise in the crucible of the inner space. It is a great purification.

In Shiva Process Self-inquiry we call the highest spiritual statement a G-Statement. G-Statements like, 'I am the Self', 'I am Shiva', 'God dwells in every person', 'The Guru is within me', connect us to the deepest source within ourselves. Texts like the *Guru Gita* and the *Shiva Mahimna Stotram* are composed entirely of G-Statements. They issue from a divine source in the divine language of Sanskrit and resonate the highest centres within the aspirant. Every mantra

is a container of *Shakti*. Their effect is mysterious. Dear friends, use these sessions of *swadhyaya* as a means of transformation. Chant with love and reverence and attention.

When I first got to the Ganeshpuri ashram in 1971, the morning chant, starting at about 5:30am, was the *Bhagavad Gita*. In early 1972 Baba changed the daily routine and established the *Guru Gita* as the main text of the morning program. The morning session lasted an hour and a half, concluding with the chant of *Shri Krishna Govinda Hare Murare*. Baba almost always attended these programs. If you looked to the left out the door of the ashram you could see the sun rise over the notched mountain ridge to the east. As I sat there, day in and day out, I watched the progress of the sun north along the ridge and then south as the seasons unfolded. It felt like one long day that was ever the same.

Towards evening, after our afternoon session of ashram work, we would bathe, meditate and come to the temple for the evening arati. The *pujari* waved the lights to the statue of Bhagavan Nityananda and we stood and chanted before it. After dinner we returned for the final chanting session of the day, the *Shiva Mahimna Stotram*. The *Shiva Mahimna* is a chant of great lyrical beauty in which the Puranic stories of Lord Shiva are told. This chant is sung in ashrams all over India and every swami knows it by heart.

Here I should mention the form of chanting called *kirtan*. *Kirtan* is the most accessible, easy and delightful method of devotional (*bhakti*) yoga. In *kirtan* a mantra is sung to a melody to the accompaniment of instruments like harmonium, drum and cymbals. Baba always included *kirtan* in each of the more complex and demanding programs of long Sanskrit texts. During my time at the ashram

Baba's driver, Potia, would walk into the hall after the chanting of the *Shiva Mahimna* and sit at the drum for a stirring *Hare Rama Hare Krishna*. The heavens resounded and we retired to our dormitories with sweet dreams.

It is not surprising that Baba called the *Guru Gita* 'the one indispensable text' since it epitomised Baba's essential teachings about the Guru: the Guru is the doorway to the divine, the Guru is the essential ingredient of the process of spirituality, the Guru is the means and also the goal.

Later, I found that there were versions of the *Guru Gita* that were 350 verses long. Baba selected 182 verses for the morning program. In this book you will find Baba's version divided into two parts, which seems more suitable for a practitioner who lives in the modern world. A day that begins with the *Guru Gita* is an auspicious day. It aligns the practitioner with the highest. Remembering the divine and connecting to the *Shakti*, one handles life's vicissitudes with ease and joy.

Most of us in the West were not born into a Hindu culture, a culture of chanting, of priests who are expert in Vedic mantras. I never experienced this as a lack because I felt, mystically, that Baba, in his daily program, gave us everything we needed for perfect spirituality. I don't mean a tepid, watered-down imitation Hinduism, I mean perfect spirituality. Baba's *swadhyaya*, the texts that he gave us, are full of divine *Shakti*. To use any part of them is to live in the stream of grace of the Siddhas. As Baba would say, 'Do not neglect your *swadhyaya*'.

Chanting and Inquiry

Swadhyaya is an exalted version of group Shiva Process in which only G-Statements are asserted. While the group gives voice to these G-Statements, inside each chanter every conceivable thought and emotion bubbles and churns. That is why Baba called swadhyaya a great *tapasya*. A wise practitioner of swadhyaya who understands Self-inquiry does not deny or suppress whatever arises within him. Instead he acknowledges it, moves on, and thereby becomes available to the experience of the uplifting power of the G-Statements.

As you chant be aware of how the energy affects you and moves through you. It will hit up against internal blocks. Contemplate those blocks as you chant. Make simple A-Statements, statements of your present feeling. The power inherent in the chant will help you release the energy dammed up in those blocks.

Sit like a great yogi and try to align yourself with the thought and energy of the chant. Let the *Shakti* of these great mantras fill your being with love for the Guru and for God.

With love,

A handwritten signature in black ink, reading 'Swami Shankarananda'. The script is fluid and cursive, with the first letters of 'Swami' and 'Shankarananda' being capitalized and prominent.

Swami Shankarananda
Mount Eliza 2018



Śrī Guru Gītā
PROGRAM



Gajananam

*Pārvatī-pataye
Hara hara hara mahādev.*

Om! Salutations to Parvati's consort, the great Lord (Shiva).

*Gajānanam bhūta-gaṇādi-sevitam
Kapittha-jambū-phalacāru-bhakṣaṇam,
Umāsutam śoka-vināśa-kāraṇam
Namāmi vighne-śvara-pāda-paṅkajam.*

*Gurur-brahmā gurur-viṣṇur
gurur-devo maheśvaraḥ,
Guruḥ sākṣāt parabrahma
tasmai śrīgurave namaḥ.*

O elephant-faced God, Ganesha, you are served by the group of ghosts, and you eat sweet wood-apples and blackberries. You are Uma's son, the destroyer of sorrows. I bow to the lotus feet of the remover of obstacles.

The Guru is Brahma (creation), the Guru is Vishnu (sustenance), the Guru is Shiva (dissolution). The Guru is indeed Parabrahma (supreme Consciousness). To that Guru I offer salutations.

Om śāntiḥ śāntiḥ śāntiḥ.

Om. Peace, peace, peace.



Nityananda Arati and Jyota

Refrain:

*Jaya Jaya Āratī Nityānanda
Saguna Rupī Govinda*

Hail Hail! I wave lights to you, O Nityananda, you
are Lord Govinda in human form.

1. *Prathama Dattārūpa Gheshi
Dwitiya Shripada Hoshi
Tritiya Narahari Hoshi
Gangapuri Līla Davishi*

First you became Datta, the original Guru, secondly
you took the form of Shripad, thirdly you became
Narahari¹; you show your play in Gangapur.

2. *Manika Prabhu Tu Hoshi
Akkalkota Swami Hoshi
Shirdi Sainatha Hoshi
Kaliyugi Nityānanda Banashi*

¹ Nrsinha Saraswati, a famous Guru in the 16th century

² A saint in Maharashtra, India

³ A saint in Maharashtra, in the 19th century

⁴ A famous saint who lived at the beginning of the 20th century

You became Manika Prabhu², you became Akkalkota Swami³, you became Shirdi Sai Baba⁴, in Kaliyuga you became Nityananda.

3. *Aisi Aneka Rupe Tu Gheshi*
Ganeshapuri Tu Vasashi
Bhaktanchi Echha Puravishi
Balana Bahu Avadashi

You take many forms, you reside in Ganeshpuri, you fulfill the desires of devotees, children like you very much.

Jyota se jyota jagāvo
Sadguru jyota se jyota jagāvo

Refrain:

Merā antara timira miṭāvo
Sadguru jyota se jyota jagāvo

Light my lamp from your lamp. O Sadguru, light my lamp from your lamp, and remove any darkness that may cover my heart.

1. *He yogēśvara he jñāneśvara (x2)*
He sarveśvara he parameśvara (x2)
Nija kṛpā barasāvo
Sadguru jyota se jyota jagāvo
(Refrain)

O Lord of yoga, Lord of knowledge, Lord of all, Supreme Lord, may your divine grace bless everyone.

2. *Jīvana muktānanda avināśī (x2)*
Carāṇana śaraṇa lagāvo
Sadguru jyota se jyota jagāvo
(Refrain)

O imperishable Muktananda, bliss of liberation, let our lives be dedicated to you.

Jyota se jyota jagāvo
Sadguru jyota se jyota jagāvo

Refrain:

Merā antara timira miṭāvo
Sadguru jyota se jyota jagāvo

Light my lamp from your lamp. O Sadguru, light my lamp from your lamp, and remove any darkness that may cover my heart.





Introductory Mantras

*Pārvatī-pataye
Hara hara hara mahādev*

Salutations to Parvati's spouse, the great Lord (Shiva).

*Namo'stvanantāya sahasra-mūrtaye
sahasra-pādā'kṣi-śiroru-bāhave
Sahasra-nāmne puruṣāya śāśvate
sahasra-koṭi-yuga-dhāriṇe namaḥ*

Salutations to the infinite Lord, who has infinite forms, infinite feet, eyes, heads, thighs and arms, and infinite names. Salutations to the Eternal Being who supports millions of cosmic ages.

*Om namaḥ śivāya gurave
sac-cid-ānanda-mūrtaye
Niṣprapañcāya śāntāya
nirālambāya tejase*

Om. Salutations to the Guru, who is Shiva! His form is *Satchitananda* (being, Consciousness and bliss). He is transcendent, calm, independent and luminous.

Sri Guru Gita

*Muktānandāya gurave
śiṣya-saṁsāra-hāriṇe
Bhakta-kāryaika-dehāya
namaste cit-sad-ātmane*

Salutations to Muktananda, the Guru who rescues his disciples from the cycle of birth and death, who assumed a body to meet the needs of his devotees, and whose nature is Consciousness and being.

*Om saha nāvavatu
Saha nau bhunaktu
Saha vīryam karavavahai
Tejasvi nāvadhītam astu
Mā vidviṣāvahai*

Om. May we be protected together. May we enjoy the fruits of our actions together. May we achieve strength together. May our knowledge be full of light. May we never have enmity for one another.

Om śāntiḥ śāntiḥ śāntiḥ

Om. Peace, peace, peace.



Sri Guru Paduka-pancakam

FIVE STANZAS ON THE GURU'S SANDALS

1. *Om namo gurubhyo gurupādukābhyo
Namaḥ parebhyaḥ parapādukābhyāḥ,
Acārya-siddheśvara-pādukābhyo
Namo namaḥ śrīgurupādukābhyāḥ.*

Om. Salutations to the Guru and the Guru's sandals.
Salutations to the supreme Guru and to his sandals.
Salutations to the sandals of the spiritual teacher,
the Lord of *Siddhas*. Salutations again and again to
the Guru's sandals.

2. *Aiṅkāra-hrīṅkāra-rahasya-yukta-
Śrīṅkāra-gūḍhārtha-mahāvibhūtyā,
Omkāra-marma-pratipādinībhyām
Namo namaḥ śrīgurupādukābhyām.*

Salutations again and again to Sri Guru's sandals,
endowed with the mystery of (the seed mantras)
aim and *hrim* and with the glory of the profound
meaning of *shrim*, and which expound the secret
of Om.

3. *Hotrāgni-hautrāgni-haviṣya-hotṛ-
Homādi-sarvākṛti-bhāsamānam,
Yadbrahma tadbodha-vitāriṇībhyām
Namo namaḥ śrīgurupādukābhyām.*

Salutations again and again to Sri Guru's sandals, which impart the knowledge of Brahman and who appears in all forms such as *Hotragni* and *Hautragni* (the sacred sacrificial fires), the offerings, the priest and the sacrifice.

4. *Kāmādi-sarpavraja-gāruḍābhyām
Viveka-vairāgya-nidhi-pradābhyām,
Bodhapradābhyām drutamokṣadābhyām
Namo namaḥ śrīgurupādukābhyām.*

Salutations again and again to Sri Guru's sandals, which serve as the Garuda, the mantra against poison, to the multitude of negative emotions, which bestow the power of discrimination and detachment, which grant knowledge and give liberation.

5. *Ananta-saṁsāra-samudra-tāra-
Naukāyitābhyām sthirabhaktidābhyām,
Jāḍyābdhi-saṁśoṣaṇa-vāḍavābhyām
Namo namaḥ śrīgurupādukābhyām.*

Salutations again and again to Sri Guru's sandals, which are a boat to cross the endless ocean of the world, which bestow steadfast devotion, and which are a raging fire to dry the ocean of insensitivity.

Om śāntiḥ śāntiḥ śāntiḥ.

Om. Peace, peace, peace.



Śrī Guru Gītā

SONG OF THE GURU

PART 1



Sri Guru Gita

*Om asya śrī-gurugītā-stotra-mantrasya
bhagavān sadāśiva ṛṣiḥ.*

Lord Sadashiva is the seer of this hymn of mantras,
the **Sri Guru Gita**.

*Nānāvidhāni chandāṁsi
śrī-guru-paramātmā devatā.*

The verse-patterns are varied. The Supreme Self,
the Guru, is the deity.

*Ham bījam saḥ śaktiḥ krom kīlakam
śrī-guru-prasāda-siddhyarthe jape
viniyogaḥ.*

The 'I am' is the seed, 'That' is its power (*Shakti*)
and 'krom' its nail. These mantras are repeated to
obtain the blessings of Sri Guru.

Atha dhyānam.

*Haṁsābhyāṁ parivṛtta-patra-kamalair
divyair jagat-kāraṇair,
Viśvot-kīrṇa-manekadehanilayaiḥ
svacchandam ātmecchayā.*

Now we meditate.

(The Guru) surrounded by the lotus petals *ham* and
saḥ, which are the cause of the world and reside in
all beings, manifested the world in his own way and
of his own free will.

*Taddyotaṁ padaśāmbhavaṁ tu caraṇaṁ
dīpāṅkura-grāhiṇaṁ,
Pratyakṣākṣara-vigrahaṁ gurupadaṁ
dhyāyed vibhuṁ śāśvatam.*

The Guru reveals That, he is the expression of the *shambhava* state, he illumines like the flame of a lamp, he is eternal, all-pervasive and a visible form of the imperishable. Meditate on him.

*Mama catur-vidha-puruṣārtha-siddhyarthe
jape viniyogaḥ.*

The four goals of life—righteousness, wealth, pleasure and liberation—are my purpose for repeating this (Guru Gita).

Sūta uvāca:

1. *Kailāsa-śikhare ramye
bhakti-sandhāna-nāyakam,
Praṇamya pārvatī bhaktyā
śaṅkaraṁ paryapṛcchata.*

Suta said:

On the beautiful summit of Mount Kailas, the goddess Parvati bowed to Shiva with reverence and asked:

Śrī devyuvāca:

2. *Om namo deva deveśa
parātpara jagadguro,
Sadāśiva mahādeva
gurudīkṣām pradehi me.*

The Goddess said:

O great Guru of the world, O Lord of Gods, O benevolent One, O highest of the highest, initiate me into the knowledge of the Guru.

3. *Kena mārgeṇa bho svāmin
dehī brahmamayo bhavet,
Tvaṁ kṛpām kuru me svāmin
namāmi caraṇau tava.*

O Lord, by which path can the embodied soul become one with Brahman? Please bestow your compassion on me, O Lord. I bow to your feet.

Īśvara uvāca:

4. *Mamarūpāsi devi tvaṁ
tvat-prītyartham vadāmyaham,
Lokopakāraḥ praśno
na kenāpi kṛtaḥ purā.*

The Lord said:

O great Goddess, you are my very own Self. Out of love for you I will answer your question, for it is helpful to the world and has not been asked before.

5. *Durlabhaṁ triṣu lokeṣu
tacchṛṇuṣva vadāmyaham,
Gurum vinā brahma nānyat
satyaṁ satyaṁ varānane.*

This knowledge is difficult to obtain in all three worlds. Listen, I will reveal it to you. The Guru is Brahman. O beautiful one, this is true, this is true.

6. *Veda-śāstra-purāṇāni
itihāsādikāni ca,
Mantra-yantrādi-vidyāśca
smṛtir-uccāṭanādikam.*

The Vedas (ancient scriptures), the Shastras (religious books), the Puranas (texts of ancient legends), historical accounts, and other (writings); the science of mantra, yantra (mystical diagrams), and so on; the Smritis (traditional code of laws), magic incantations, and so on;

7. *Śaiva-śāktāgamādīni
anyāni vividhāni ca,
Apabhraṁśa karāṇītha
jīvānāṁ bhrāntacetāsām.*

The Shaiva and Shakta treatises and other various texts bring about in this world the downfall of those whose minds are deluded.

8. *Yajño vrataṁ tapo dānaṁ
japaśtīrthaṁ tathaiva ca,
Gurutattvam avijñāya
mūḍhāste carate janāḥ.*

Those people are fools who engage in sacrificial rites, vows, penance, japa, charity, and also pilgrimages without knowing the Guru principle.

9. *Gurur buddhyātmano nānyat
satyaṁ satyaṁ na saṁśayaḥ,
Tallābhārthaṁ prayatnastu
kartavyo hi manīṣibhiḥ.*

The Guru is not different from knowledge of the Self. Without doubt this is true, this is true. The wise should make an effort to attain That.

10. *Gūḍha-vidyā jaganmāyā
dehe cājñāna-sambhavā,
Udayo yatprakāśena
guruśabdena kathyate.*

Maya—the creator of the world, the veiled knowledge born of ignorance—resides in the body. He by whose light (true knowledge) arises is known by the word ‘Guru.’

11. *Sarva-pāpa-viśuddhātmā
śrīguroḥ pādasevanāt,
Dehī brahma bhavedyasmāt
tvatkrpārthaṁ vadāmi te.*

Out of compassion for you, I shall tell you how the embodied soul becomes Brahman, having been purified of all sins by serving the feet of Sri Guru.

12. *Gurupādāmbujam smṛtvā
jalaṁ śīrasi dhārayet,
Sarva-tīrthāvagāhasya
samprāpnoti phalaṁ naraḥ.*

Sprinkle water on your head while remembering the lotus feet of the Guru. Thus, a person obtains the benefits of bathing in all holy waters.

13. *Śoṣaṇam pāpa-paṅkasya
dīpanam jñāna-tejasām,
Gurupādodakam samyak
saṁsārārṇava-tāraḥ.*

The water of the Guru's feet (has the power) to dry up the mire of one's sins, to ignite the light of knowledge, and to take one smoothly across the ocean of this world.

14. *Ajñāna-mūla-haraṇam
janma-karma-nivāraṇam,
Jñāna-vairāgya-siddhyartham
gurupādodakam pibet.*

To obtain knowledge and detachment, sip the water of the Guru's feet, which destroys ignorance and ends karmas, (the cause of) rebirth.

15. *Guroḥ pādodakam pītvā
guror-ucchiṣṭabhojanam,
Gurumūrteḥ sadā dhyānam
gurumantram sadā japet.*

Take a sip of the water of the Guru's feet, and eat the food that has been left by the Guru. Constantly meditate on the Guru's form, and always repeat the Guru's mantra.

16. *Kāśī-kṣetram tannivāso
jāhnavī caraṇodakam,
Gurur viśveśvaraḥ sākṣāt
tārakam brahma niścitam.*

His dwelling is the sacred (city of) Kashi. The water of his feet is the (holy river) Ganga. The Guru himself is Vishveshvara (the Shiva of Kashi). He is certainly the liberating mantra.

17. *Guroḥ pādodakam yattu
gayā'sau so'kṣayo vaṭaḥ,
Tīrtha-rājaḥ prayāgaśca
gurumūrtyai namo namaḥ.*

The water of the Guru's feet (is the holiest water). He is Gaya (a holy center), he is (the holy) banyan tree Akshaya, and he is the most sacred Prayaga (the confluence of three holy rivers). Salutations again and again to the Guru.

18. *Gurumūrtim smarennityam
gurunāma sadā japet,
Gurorājñām prakurvīta
guror-anyanna bhāvayet.*

Always remember the Guru's form. Constantly repeat the divine name given by the Guru. (Always) follow the Guru's commands. Think of nothing other than the Guru.

19. *Guruvaktra-sthitam brahma
prāpyate tatprasādataḥ,
Guror-dhyānam sadā kuryāt
kulastrī svapateryathā.*

The supreme knowledge that lies on the Guru's tongue can be realised through his grace. Always meditate on the Guru, just as a virtuous wife (constantly) thinks of her husband.

20. *Svāśramam ca svajātim ca
svakīrti-puṣṭi-vardhanam,
Etatsarvam parityajya
guror-anyanna bhāvayet.*

Abandoning (thoughts of) all these—your stage in life, your caste, your reputation, and increasing your wellbeing—think of nothing other than the Guru.

21. *Ananyāś-cintayanto mām
sulabham paramam padam,
Tasmāt sarva-prayatnena
guror-ārāadhanam kuru.*

The supreme state is easily attained by those who think of nothing else but Me. Therefore, strive to the utmost to propitiate the Guru.

22. *Trailokye sphuṭa-vaktāro
devādyasura-pannagāḥ,
Guruvaktra-sthitā vidyā
gurubhaktyā tu labhyate.*

In the three worlds gods, demons, snake-demons, and others clearly proclaim that the knowledge lying on the tongue of the Guru is obtained only through devotion to the Guru.

23. *Gukāras tvandha-kāraśca
rukāras teja ucyate,
Ajñāna-grāsakam brahma
gurureva na saṁśayaḥ.*

It is said that the syllable *gu* means dark, and the syllable *ru* means light. Indeed, there is no doubt that the Guru is Brahma (supreme knowledge), who consumes ignorance.

24. *Gukāraḥ prathamo varṇo
māyādi-guṇa-bhāsakaḥ,
Rukāro dvitīyo brahma
māyā-bhrānti-vināśanam.*

The first syllable *gu* represents the principles such as *maya*, and the second syllable *ru* the supreme knowledge that destroys the illusion of *maya*.

25. *Evam gurupadam śreṣṭham*
devānāmapī durlabham,
Hāhā-hūhū-gaṇaiścaiva
gandharvaiśca prapūjyate.

Thus, the state of the Guru is the highest, difficult even for gods to attain. It is worshipped by the followers of Haha and Huhu and (other) *gandharvas* (celestial musicians).

26. *Dhruvam teṣāṃ ca sarveṣāṃ*
nāsti tattvam guroḥ param,
Āsanam śayanam vastram
bhūṣaṇam vāhanādikam.

27. *Sādhakena pradātavyam*
guru-santoṣa-kāraṇam,
Guror-ārāadhanam kāryam
svajīvitvam nivedayet.

Surely for all these beings, there is no truth higher than the Guru. A seeker should offer a seat, a bed, clothing, ornaments, a vehicle, and other things that will please the Guru. He should gratify the Guru; he should dedicate his life to him.

28. *Karmaṇā manasā vācā
nityam ārādhayed gurum,
Dīrgha-daṇḍam namaskṛtya
nirlajjo gurusannidhau.*

**Prostrate fully before the Guru without reserve,
and continually serve the Guru with mind, speech,
and action.**

29. *Śarīram indriyaṁ prāṇān
sadgurubhyo nivedayet,
Ātma-dārādikaṁ sarvaṁ
sadgurubhyo nivedayet.*

**Dedicate to the Sadguru the body, senses, and
prana. Dedicate to the Sadguru one's own wife and
everything else.**

30. *Kṛmi-kīṭa-bhasma-viṣṭhā
durgandhi-malamūtrakam,
Śleṣma-raktaṁ tvacā māṁsaṁ
vañcayenna varānane.*

**O Beautiful one, do not withhold (from the Guru this
body, which is full of) germs, worms, waste matter,
foul smelling urine and faeces, phlegm, blood, skin,
and flesh and (which is finally reduced) to ashes.**

31. *Saṁsāra-vṛkṣam ārūdhāḥ
patanto narakārṇave,
Yena caivoddhṛtāḥ sarve
tasmai śrīgurave namaḥ.*

Salutations to Sri Guru, who indeed saved all (the devoted ones) who climbed the tree of the mundane world and were falling into the ocean of hell.

32. *Gururbrahmā gururviṣṇur
gururdevo maheśvaraḥ,
Gurureva parabrahma
tasmai śrīgurave namaḥ.*

The Guru is Brahma (creation), the Guru is Vishnu (sustenance), the Guru is Shiva (dissolution). The Guru is indeed supreme Consciousness (Brahman). To that Guru I offer salutations.

33. *Hetave jagatāmeva
saṁsārārṇava-setave,
Prabhava sarva-vidyānām
śambhave gurave namaḥ.*

Salutations to the Guru, Shiva, the master of all knowledge, the cause of the universe, the bridge by which we cross the ocean of suffering.

34. *Ajñāna-timirāndhasya
jñānāñjana-śalākayā,
Cakṣur unmīlitaṁ yena
tasmai śrīgurave namaḥ.*

Salutations to Sri Guru who opens the eyes of the ignorant, blinded by darkness, with the collyrium stick (eye salve) of knowledge.

35. *Tvaṁ pitā tvaṁ ca me mātā
tvaṁ bandhustvaṁ ca devatā,
Saṁsāra-pratibodhārthaṁ
tasmai śrīgurave namaḥ.*

Salutations to Sri Guru. In order to receive the true understanding of the world, (I consider you to be) my father, my mother, my brother, and my God.

36. *Yatsatyena jagatsatyam
yatprakāśena bhāti tat,
Yadānandena nandanti
tasmai śrīgurave namaḥ.*

Salutations to Sri Guru whose reality makes the world real, whose light illumines the world and whose joy gives all joy.

37. *Yasya sthityā satyamidaṁ
yadbhāti bhānurūpataḥ,
Priyaṁ putrādi yatprītyā
tasmai śrīgurave namaḥ.*

Salutations to Sri Guru whose existence makes the world real, who shines in the form of the sun and whose love makes those close to us dear.

38. *Yena cetayate hīdaṁ
cittaṁ cetayate na yam,
Jāgrat-svapna-suṣuptyādi
tasmai śrīgurave namaḥ.*

Salutations to Sri Guru who illumines this (world) but whom the mind cannot illumine, and who also illumines the states of waking, dreaming and deep sleep.

39. *Yasya jñānādidam viśvaṁ
na dṛśyaṁ bhinna-bhedataḥ,
Sadeka-rūparūpāya
tasmai śrīgurave namaḥ.*

Salutations to Sri Guru with whose knowledge no divisions or differences are perceived in this world, and whose only form is truth.

40. *Yasyāmataṁ tasya mataṁ
mataṁ yasya na veda saḥ,
Ananya-bhāva-bhāvāya
tasmai śrīgurave namaḥ.*

One who (thinks he) knows not, knows; one who (thinks he) knows, knows not. Salutations to Sri Guru, whose thinking has no other thoughts (but those of the Absolute).

41. *Yasya kāraṇa-rūpasya
kārya-rūpeṇa bhāti yat,
Kārya-kāraṇa-rūpāya
tasmai śrīgurave namaḥ.*

Salutations to Sri Guru who takes the form of the cause (of this world) and who takes the form of the world.

42. *Nānārūpam-idaṁ sarvaṁ
na kenāpyasti bhinnatā,
Kārya-kāraṇatā caiva
tasmai śrīgurave namaḥ.*

All this (the universe) appears in various forms, but there is no difference (in him) from anything. It is merely (an illusion of) cause and effect. Salutations to Sri Guru (who reveals this truth).

43. *Yadaṅghri-kamala-dvandvaṁ
dvandva-tāpa-nivārakam,
Tārakaṁ sarvadā'padbhyaḥ
śrīguruṁ praṇamāmyaham.*

I honour Sri Guru whose lotus feet remove the pain of duality and who always protects us from misfortunes.

44. *Śive kruddhe gurustrātā
gurau kruddhe śivo na hi,
Tasmāt sarva-prayatnena
śrīguruṁ śaraṇaṁ vrajet.*

If Shiva is angry, the Guru saves you, but if the Guru is angry, even Shiva cannot save you. Therefore, with every effort take refuge in Sri Guru.

45. *Vande gurupada-dvandvaṁ
vāṇmanaścitta-gocaram,
Śvetarakta-prabhābhinnam
śivaśaktyātmakam param.*

I salute the Guru's two feet, which are within the reach of speech, thought, and contemplation and which have different lusters—white and red—representing Shiva and Shakti.

46. *Gukāraṁ ca guṇātītāṁ
rukāraṁ rūpavarjitāṁ,
Guṇātīta-svarūpaṁ ca
yo dadyātsa guruḥ smṛtaḥ.*

The syllable *gu* is that which transcends all attributes, and the syllable *ru* is that which is without form. The Guru is said to be the one who bestows the state that is beyond attributes (and form).

47. *A-trinetraḥ sarvasākṣī
a-caturbāhur acyutaḥ,
A-caturvadano brahmā
śrīguruḥ kathitaḥ priye.*

O dear one, it is said that Sri Guru is (Shiva), the witness of all, but without three eyes; he is Vishnu without four arms; he is Brahma without four faces.

48. *Ayaṁ mayāñjalirbaddho
dayā-sāgara-vṛddhaye,
Yad-anugrahato jantuś
citra-saṁsāra-muktibhāk.*

With folded hands I make this offering to increase the ocean of (the Guru's) compassion, by whose grace we are liberated from this variegated worldly existence.

49. *Śrīguroḥ paramaṁ rūpaṁ
vivekacakṣuṣo'mṛtam,
Manda-bhāgyā na paśyanti
andhāḥ sūryodayaṁ yathā.*

The supreme form of Sri Guru is nectar to one who has the eye of discrimination. Those who are unfortunate cannot perceive this, just as the blind cannot see the sunrise.

50. *Śrīnātha-caraṇa-dvandvaṁ
yasyāṁ diśi virājate,
Tasyai diśe namaskuryād
bhaktyā pratidinaṁ priye.*

O beloved, every day you should bow with devotion in whichever direction Sri Guru's two feet rest.

51. *Tasyai diśe satatam añjalireṣa ārye
prakṣipyate mukharito madhupair budhaiśca,
Jāgarti yatra bhagavān gurucakravartī
viśvodaya-pralaya-nāṭaka-nityasākṣī.*

O noble one, the wise always offer a handful of flowers humming with bees in the direction where Bhagavan, the sovereign Guru, is awake (residing). He is the eternal witness of the drama of the rise and the dissolution of this universe.

52. *Śrīnāthādi-gurutrayaṁ gaṇapatiṁ
pīṭhatrayaṁ bhairavaṁ,
Siddhaughaṁ baṭukatrayaṁ padayugaṁ
dūtīkramaṁ maṇḍalam;*

*Vīrān-dvyaṣṭa-catūṣka-ṣaṣṭi-navakam
vīrāvalī-pañcakam,
Śrīman-mālīni-mantra-rājasahitam
vande guror maṇḍalam.*

I bow to the Guru's assemblage, which is composed of the three preceding Guru's (whose titles) begin with Srinatha, Ganapati, three seats (of Shakti), (eight) Bhairavas, the group of (nine traditional) Siddhas, three Batukas, two feet (representing Shiva and Shakti), the sequence of (ten) Dutis, (three) Mandalas, ten Viras, sixty-four (established Siddhas), nine (Mudras), the line of five Viras (with special functions), together with the revered Malini (the letters of the alphabet), and the Mantraraja.

53. *Abhyastaiḥ sakalaiḥ sudīrghamanilair
vyādhi-pradair duṣkaraiḥ,
Prāṇāyāma-śatair anekakaraṇair
duḥkhātmakair durjayaiḥ.*

*Yasminna-bhyudite vinaśyati balī
vāyuh svayam tatkṣaṇāt,
Prāptuṁ tat sahajam svabhāvam anīṣam
sevadhvamekam gurum.*

(What is the use of) practicing for so long all those hundreds of windy *pranayamas*, which are difficult and bring diseases, and the many yogic exercises, which are painful and difficult to master. Constantly serve only one Guru to attain that spontaneous and natural state. When it arises, the powerful *prana* immediately stills of its own accord.

54. *Svadeśikasyaiva śarīra-cintanam
bhavedanantasya śivasya cintanam,
Svadeśikasyaiva ca nāma-kīrtanam
bhavedanantasya śivasya kīrtanam.*

To contemplate the form of one's Guru is to contemplate the form of Lord Shiva. To repeat the Guru's name is to repeat the name of infinite Shiva.

55. *Yatpāda-reṇu-kaṇikā
kāpi saṁsāra-vāridheḥ,
Setubandhāyate nātham
deśikam tamupāśmahe.*

I worship the Lord Guru, even a few particles of dust from whose feet form a bridge across the ocean of the world.

56. *Yasmād anugrahaṁ labdhvā
mahadajñāna-mutsrjet,
Tasmai śrīdeśikendrāya
namaścābhīṣṭa-siddhaye.*

Receiving his grace, one gives up great ignorance. Salutations to the highest Guru for the attainment of the object of desire.

57. *Pādābjam sarva-saṁsāra-
dāvānala-vināśakam,
Brahmarandhre sitāmbhoja-
madhyastham candra-maṇḍale.*

The Guru's lotus feet, which destroy the raging fire of worldly existence, are within the heart of the white lotus, in the centre of the moon of the *brahmarandhra*.

58. *Akathādi-trirekhābje*
sahasradala-maṇḍale,
Haṁsa-pārśva-trikoṇe ca
smaret tanmadhyagam gurum.

One should contemplate the Guru who is seated within the thousand-petalled lotus of the *sahasrar*, within which *ham* and *sah* surround the triangle of the three syllables, *a*, *ka* and *tha*.

59. *Sakala-bhuvana-sṛṣṭiḥ*
kalpitā-śeṣapuṣṭir,
Nikhila-nigama-drṣṭiḥ
sampadām vyarthadrṣṭiḥ;
Avagūṇa-parimārṣṭis
tat-padārthaika-drṣṭir,
Bhava-gūṇa-parameṣṭir
mokṣa mārگاika drṣṭiḥ.
60. *Sakala-bhuvana-raṅga-*
sthāpanā-stambhayaṣṭiḥ,
Sakarūṇa-rasa-vṛṣṭis
tattva-mālāsamaṣṭiḥ;
Sakala-samaya-sṛṣṭiḥ
saccidānanda-drṣṭir,
Nivasatu mayi nityam
śrīguror divyadrṣṭiḥ.

May the Guru's divine glance always rest on me. It is the pillar supporting the stage of all the worlds. It showers the nectar of compassion. It is the garland of the principles of creation and creates all laws. It holds the viewpoint of all holy scriptures. It is the highest sacrifice that burns worldly qualities. His look is *satchitananda* (truth, Consciousness and bliss).

61. *Agni-śuddha-samam tāta
jvālā-paricakādhīyā,
Mantra-rājamimam manye
'harnīśam pātu mṛtyutaḥ.*

O dear one, (having been thoroughly tested) by the intellect, which shines like a flame, I consider this, the greatest of the mantras (the *Guru Gita*), to have been purified in the same way (that gold is purified) in fire.

62. *Tadejati tannaijati
taddūre tatsamīpake,
Tadantarasya sarvasya
tadu sarvasya bāhyataḥ.*

This divine principle of the Guru is everywhere. It moves and moves not. It is near and it is far. It is within and without.

63. *Ajo'hamajaro'ham ca
anādinidhanaḥ svayam,
Avikāraś cidānanda
aṇīyān mahato mahān.*

(Thus, the Guru knows): ‘I am unborn; I am free from old age. My being is without beginning or end. I am unchangeable. I am Consciousness and bliss, smaller (than the smallest), greater than the greatest.

64. *Apūrvāṇām param nityam
svayam-jyotir nirāmayam,
Virajam paramākāśam
dhruvam-ānanda-mavyayam.*

‘(I am) beyond birth, the everlasting, pure, self-luminous, taintless, supreme akasha (space). (I am) immovable, blissful and imperishable.’

65. *Śrutiḥ pratyakṣam aitihyam
anumānaś catuṣṭayam,
Yasya cātmatapo veda
deśikam ca sadā smaret.*

Discern the (Guru’s) spiritual power (through) the four (sources of knowledge)—the Vedas, direct perception, sacred historical texts, and inference. Always remember the Guru.

66. *Mananam yadbhavam kāryam
tadvadāmi mahāmate,
Sādhutvam ca mayā dṛṣṭvā
tvayi tiṣṭhati sāmpratam.*

O one of great intelligence, seeing your piety, I shall now tell you how to contemplate him.

67. *Akhaṇḍa-maṇḍalākāraṁ
vyāptaṁ yena carācaram,
Tatpadaṁ darśitaṁ yena
tasmai śrīgurave namaḥ.*

Salutations to Sri Guru who reveals that state which pervades the entire universe as a *mandala* (circle of Consciousness), and is the essence of animate and inanimate objects.

68. *Sarva-śruti-śīroratna-
virājita-padāmbujah,
Vedāntāmbuja-sūryo yas
tasmai śrīgurave namaḥ.*

Salutations to Sri Guru whose lotus feet are adorned by the crest jewels (the *mahavakyas*, the great Upanishadic G-statements) of the Vedas and who is the sun to the lotus of Vedanta.

69. *Yasya smaraṇa-mātreṇa
jñānam utpadyate svayam,
Ya eva sarva-samprāptis
tasmai śrīgurave namaḥ.*

Salutations to Sri Guru, by merely remembering whom knowledge spontaneously arises within, and who embodies all attainments.

70. *Caitanyaṁ śāśvataṁ śāntaṁ
vyomātītaṁ nirañjanam,
Nāda-bindu-kalātītaṁ
tasmai śrīgurave namaḥ.*

Salutations to Sri Guru who is eternal, peaceful, stainless Consciousness that transcends the sky. He is beyond *nada* (primordial sound), *bindu* (the point of Consciousness) and *kala* (the manifestation of the world).

71. *Sthāvaraṁ jaṅgamaṁ caiva
tathā caiva carācaram,
Vyāptaṁ yena jagat sarvaṁ
tasmai śrīgurave namaḥ.*

Salutations to Sri Guru, who pervades this entire world, consisting of the movable and immovable and also the animate and inanimate.

72. *Jñāna-śakti-samārūḍhas
tattvamālā-vibhūṣitaḥ,
Bhukti-mukti-pradātā yas
tasmai śrīgurave namaḥ.*

Salutations to Sri Guru who is firmly established in the power of knowledge; who is adorned with the garland of letters and who grants *bhukti* (worldly fulfilment) as well as *mukti* (liberation).

73. *Aneka-janma-samprāpta-
sarva-karma-vidāhine,
Svātma-jñāna-prabhāveṇa
tasmai śrīgurave namaḥ.*

Salutations to Sri Guru who destroys all the karmas acquired from countless lifetimes with the power of Self-knowledge.

74. *Na guroradhikaṁ tattvaṁ
na guroradhikaṁ tapaḥ,
Tattvaṁ jñānātparam nāsti
tasmai śrīgurave namaḥ.*

Salutations to Sri Guru. There is no tattva (principle) higher than the Guru. There is no austerity higher than (discipleship to) the Guru and no truth higher than knowledge of the Guru.

75. *Mannāthaḥ śrījagannātho
madgurus trijagadguroḥ,
Mamātmā sarva-bhūtātmā
tasmai śrīgurave namaḥ.*

Salutations to Sri Guru. My Guru is the Lord of the whole universe. My Guru is the Guru of all three worlds. My Self is the Self within all beings.

76. *Dhyāna-mūlaṁ guror mūrtiḥ
pūjā-mūlaṁ guroḥ padam,
Mantra-mūlaṁ guror vākyaṁ
mokṣa-mūlaṁ guroḥ kṛpā.*

The root of meditation is the Guru's form. The root of worship is the Guru's feet. The root of mantra is the Guru's word. The root of liberation is the Guru's grace.

77. *Gururādir anādiśca
guroḥ parama-daivatam,
Guroḥ parataram nāsti
tasmai śrīgurave namaḥ.*

Salutations to Sri Guru. The Guru is the beginning (of all, but) he is without a beginning. The Guru is the supreme deity. There is nothing higher than the Guru.

78. *Sapta-sāgara-paryanta-
tīrtha-snānādikaṁ phalam,
Guror-aṅghri-payobindu-
sahasrāmśe na durlabham.*

The merit gained by bathing in all holy waters, up to the seven seas, is not difficult to obtain by (sipping even) one-thousandth part of a drop of the water from the Guru's feet.

79. *Harau ruṣṭe gurustrātā
gurau ruṣṭe na kaścana,
Tasmāt sarva-prayatnena
śrīguruṁ śaraṇaṁ vrajet.*

If Lord Hari (Vishnu) is angry, the Guru protects you, but if the Guru is angry, no one can save you. Therefore, make every effort to take refuge in Sri Guru.

80. *Gurureva jagatsarvaṁ
brahma-viṣṇu-śivātmakam,
Guroḥ parataram nāsti
tasmāt sampūjayed gurum.*

The Guru embodies the whole universe including Brahma, Vishnu and Shiva. There is nothing higher than the Guru, therefore one should honour the Guru.

81. *Jñānaṁ vijñāna-sahitaṁ
labhyate gurubhaktitaḥ,
Guroḥ parataraṁ nāsti
dhyeyo'sau gurumārgibhiḥ.*

By devotion to the Guru one becomes wise as well as knowledgeable. There is nothing higher than the Guru. Those who follow the path of the Guru should meditate on the Guru's form.

82. *Yasmāt parataraṁ nāsti
neti netīti vai śrutih,
Manasā vacasā caiva
nityam ārādhayed gurum.*

Nothing exists which is higher than he. The Vedas describe him as 'not this, not this.' Therefore, always worship the Guru with mind and speech.

83. *Guroḥ kṛpā-prasādena
brahma-viṣṇu-sadāśivāḥ,
Samarthāḥ prabhavādaḥ ca
kevalaṁ gurusevayā.*

It is by the grace of the Guru and only through service to the Guru that Brahma, Vishnu, and Shiva become capable of creation (sustenance, and destruction).

84. *Deva-kinnara-gandharvāḥ
pitaro yakṣa-cāraṇāḥ,
Munayo'pi na jñānanti
guruśuśrūṣaṇe vidhim.*

Gods, *kinnaras*, *gandharvas*, *pitris*, *yakshas*, *charanas* (all beings of different orders), and even sages do not know the proper manner of serving the Guru.

85. *Mahāhaṅkāra-garveṇa*
tapo-vidyā-balānvitāḥ,
Saṁsāra-kuharāvarte
ghaṭa-yan tre yathā ghaṭāḥ.

Due to inflated ego and pride, (even) those equipped with the power of austerity and learning (continue to revolve) in the vortex of worldly life, like pots on a water wheel.

86. *Na muktā devagandharvāḥ*
pitaro yakṣakinnarāḥ,
Ṛṣayaḥ sarvasiddhāśca
gurusevā-parāṇmukhāḥ.

(Even) gods, *gandharvas*, *pitris*, *yakshas*, *kinnaras*, seers, and all Siddhas are not liberated if they are averse to serving the Guru.

87. *Dhyānaṁ śṛṇu mahādevi*
sarvānanda-pradāyakam,
Sarva-saukhyakaraṁ nityaṁ
bhukti-mukti-vidhāyakam.

O great Goddess, listen to the method of meditation on the Guru which grants all joy, brings all happiness and which grants *bhukti* (worldly enjoyment), as well as *mukti* (liberation).

88. *Śrīmat-parabrahma gurum smarāmi
śrīmat-parabrahma gurum vadāmi,
Śrīmat-parabrahma gurum namāmi
śrīmat-parabrahma gurum bhajāmi.*

I remember Sri Guru who is Parabrahman (the Supreme Absolute); I speak of Sri Guru, who is Parabrahman. I bow to Sri Guru, who is Parabrahman. I honour Sri Guru who is Parabrahman.

89. *Brahmānandaṁ paramasukhadaṁ
kevalaṁ jñānamūrtiṁ,
Dvandvātītaṁ gaganasadr̥śaṁ
tattvamasyā-dilakṣyam;

Ekaṁ nityaṁ vimalaṁ acalaṁ
sarvadhī-sākṣi-bhūtaṁ,
Bhāvā-tītaṁ triguṇa-rahitaṁ
sadgurum taṁ namāmi.*

I bow to the Sadguru, who is the bliss of Brahman and the bestower of the highest joy. He is absolute. He is knowledge personified. He is beyond duality, (all-pervasive) like the sky, and the object of (the great Upanishadic statement) 'You are That.' He is one. He is eternal. He is pure. He is steady. He is the witness of all thoughts. He is beyond all modifications (of mind and body) and free from the three *gunas*.

90. *Nityaṁ śuddhaṁ nirābhāsaṁ
nirākāraṁ nirañjanam,
Nityabodhaṁ cidānandaṁ
gurum brahma namāmyaham.*

I bow to the Guru who is the eternal and pure
Consciousness of Brahman. He is beyond perception,
without form and without taint. He is eternal
knowledge, Consciousness and bliss.

*Iti śrīskanda-purāṇe uttara-khaṇḍe
īśvara-pārvatī-saṁvāde,
gurugītā samāptā.
Śrī gurudeva-caraṇār-panamastu.*

Thus ends (this portion of) the *Guru Gita*, which
occurs in the dialogue between Shiva and Parvati
in the latter portion of *Sri Skanda Purana*. Let it be
offered at the feet of Sri Gurudeva.

*Śrī Kṛṣṇa Govinda Hare Murāre
He Nātha Nārāyaṇa Vāsudeva

Om pūrṇamadaḥ pūrṇamidam
Pūrṇāt pūrṇamudacyate,
Pūrṇasya pūrṇamādāya
Pūrṇamevāvaśiṣyate.*

Om. That is perfect. This is perfect. From the perfect
springs the perfect. If the perfect is taken from the
perfect, the perfect remains.

Om śāntiḥ śāntiḥ śāntiḥ.

Om. Peace, peace, peace.

Sadgurunāth mahārāj kī jay.

Hail to the true Guru.



Śrī Guru Gītā

SONG OF THE GURU

PART 2



Sri Guru Gita

*Om asya śrī-gurugītā-stotra-mantrasya
bhagavān sadāśiva ṛṣiḥ.*

Lord Sadashiva is the seer of this hymn of mantras,
the Sri Guru Gita.

*Nānāvidhāni chandāmsi
śrī-guru-paramātmā devatā.*

The verse-patterns are varied. The Supreme Self,
the Guru, is the deity.

*Ham bījaṁ saḥ śaktiḥ krom kīlakam
śrī-guru-prasāda-siddhyarthe jape
viniyogaḥ.*

The 'I am' is the seed, 'That' is its power (Shakti)
and 'krom' its nail. These mantras are repeated to
obtain the blessings of Sri Guru.

Atha dhyānam.

*Haṁsābhyām parivṛtta-patra-kamalair
divyair jagat-kāraṇair,
Viśvot-kīrṇa-manekadehanilayaiḥ
svacchandam ātmecchayā.*

Now we meditate.

(The Guru) surrounded by the lotus petals ham and
sah, which are the cause of the world and reside in
all beings, manifested the world in his own way and
of his own free will.

*Taddyotaṁ padaśāmbhavaṁ tu caraṇaṁ
dīpāṅkura-grāhiṇaṁ,
Pratyakṣākṣara-vigrahaṁ gurupadaṁ
dhyāyed vibhuṁ śāśvatam.*

The Guru reveals That, he is the expression of the *shambhava* state, he illumines like the flame of a lamp, he is eternal, all-pervasive and a visible form of the imperishable. Meditate on him.

*Mama catur-vidha-puruṣārtha-siddhyarthe
jape viniyogaḥ.*

The four goals of life—righteousness, wealth, pleasure and liberation—are my purpose for repeating this (*Guru Gita*).

Sūta uvāca:

1. *Kailāsa-śikhare ramye
bhakti-sandhāna-nāyakam,
Praṇamya pārvatī bhaktyā
śaṅkaraṁ paryapṛcchata.*

Suta said:

On the beautiful summit of Mount Kailas, the goddess Parvati bowed to Shiva with reverence and asked:

Śrī devyuvāca:

2. *Oṃ namo deva deveśa
parātpara jagadguro,
Sadāśiva mahādeva
gurudīkṣāṃ pradehi me.*

The Goddess said:

O great Guru of the world, O Lord of Gods, O benevolent One, O highest of the highest, initiate me into the knowledge of the Guru.

3. *Kena mārgeṇa bho svāmin
dehī brahmamayo bhavet,
Tvam kṛpāṃ kuru me svāmin
namāmi caraṇau tava.*

O Lord, by which path can the embodied soul become one with Brahman? Please bestow your compassion on me, O Lord. I bow to your feet.

Īśvara uvāca:

4. *Mamarūpāsi devi tvam
tvat-prītyarthaṃ vadāmyaham,
Lokopakāraḥ praśno
na kenāpi kṛtaḥ purā.*

The Lord said:

O great Goddess, you are my very own Self. Out of love for you I will answer your question, for it is helpful to the world and has not been asked before.

5. *Durlabham triṣu lokeṣu
tacchṛṇuṣva vadāmyaham,
Guruṁ vinā brahma nānyat
satyaṁ satyaṁ varānane.*

This knowledge is difficult to obtain in all three worlds. Listen, I will reveal it to you. The Guru is Brahman. O beautiful one, this is true, this is true.

90. *Nityaṁ śuddhaṁ nirābhāsaṁ
nirākāraṁ nirañjanam,
Nityabodhaṁ cidānandaṁ
guruṁ brahma namāmyaham.*

I bow to the Guru who is the eternal and pure Consciousness of Brahman. He is beyond perception, without form and without taint. He is eternal knowledge, Consciousness and bliss.

91. *Hṛdambuje karṇika-madhya-saṁsthe
siṁhāsane saṁsthita-divyamūrtim,
Dhyāyed guruṁ candra-kalā-prakāśaṁ
cit-pustakā-bhīṣṭa-varaṁ dadhānam.*

Meditate on the divine form of the Guru seated on the throne situated in the center of the pericarp of the heart lotus, shining like the crescent of the moon, holding the book of knowledge and (the *mudra* that) bestows the desired boon.

92. *Śvetāmbaram śveta-vilepa-puṣpaṁ
muktā-vibhūṣaṁ muditaṁ dvinetram,
Vāmāṅka-pīṭha-sthita-divyaśaktiṁ
mandasmitaṁ sāndra-kṛpā-nidhānam.*

He has two eyes. He is clad in white garments. He is besmeared with white paste and is adorned with (garlands of) white flowers and pearls. He is joyous. He has a gentle smile. He is a treasure house of abundant grace. The divine Shakti is seated on the left side of his lap.

93. *Ānandam-ānanda-karaṁ prasannaṁ
jñāna-svarūpaṁ nijabodha-yuktam,
Yogīndra-mīḍyaṁ bhavaroga-vaidyaṁ
śrīmadguruṁ nityamaham namāmi.*

I always bow to Sri Guru, who is bliss, who exudes delight, and who is cheerful. His very nature is knowledge, and he is aware of his own Self. He is highest among the yogis and is adorable. He is the physician for the disease of worldly existence.

94. *Yasmin sṛṣṭi-sthiti-dhvaṁsa-
nigrahānu-grahātmakam,
Kṛtyaṁ pañcavidhaṁ śaśvad
bhāsate taṁ namāmyaham.*

I bow to him (the Guru) in whom the five acts of Shiva—creation, sustenance, dissolution, withdrawal and grace—reveal themselves constantly.

95. *Prātaḥ śirasi śuklābje
dvinetram dvibhujaṁ gurum,
Varābhayaḥ śāntaṁ
smaret taṁ nāmapūrvakam.*

In the morning, reciting the divine name, think of the two-eyed, two-armed, peaceful Guru (seated) in the white lotus in the head and endowed with (the *mudras* of the hands) granting boons and fearlessness.

96. *Na guroradhikaṁ na guroradhikaṁ
na guroradhikaṁ na guroradhikaṁ,
Śivaśāsanataḥ śivaśāsanataḥ
śivaśāsanataḥ śivaśāsanataḥ.*

There is nothing greater than the Guru. There is nothing greater than the Guru. There is nothing greater than the Guru. There is nothing greater than the Guru. This is the teaching of Shiva. This is the teaching of Shiva. This is the teaching of Shiva. This is the teaching of Shiva.

97. *Idameva śivaṁ tvidameva śivaṁ
tvidameva śivaṁ tvidameva śivaṁ,
Mama śāsanato mama śāsanato
mama śāsanato mama śāsanataḥ.*

This indeed, is Shiva. Indeed, this too is Shiva. Indeed, this too is Shiva. Indeed, this too is Shiva. This is my teaching. This is my teaching. This is my teaching. This is my teaching.

98. *Evam-vidham gurum dhyātvā
jñānam utpadyate svayam,
Tat-sadguru-prasādena
mukto'hamiti bhāvayet.*

By meditating in this way on the Guru, knowledge arises spontaneously. One should feel, 'I am liberated by the Guru's grace'.

99. *Gurudarśita-mārgena
manahśuddhiṁ tu kārayet,
Anityam khaṇdayet sarvaṁ
yatkiñcid-ātmagocaram.*

One should purify one's mind by following the path shown by the Guru. Whatever transient things are ascribed to the Self should be discarded.

100. *Jñeyam sarva-svarūpaṁ ca
jñānam ca mana ucyate,
Jñānam jñeyasamaṁ kuryān
nānyaḥ panthā dvitīyakaḥ.*

It is said that it is important to know the essential nature of everything, especially the mind and knowledge. Knowledge should be considered as identical with the object of knowledge. There is no other path to liberation.

101. *Evam śrutvā mahādevi
gurunindām karoti yaḥ,
Sa yāti narakam ghoram
yāvac-candradivākarau.*

O great Goddess, he who speaks ill of the Guru in spite of hearing all this falls into the most dreadful hell and (remains there) as long as the sun and moon shine.

102. *Yāvat kalpāntako dehas
tāvadeva gurum smaret,
Gurulopo na kartavyaḥ
svacchando yadi vā bhavet.*

Continue to remember the Guru as long as the body lasts, even to the end of the universe. One should never forsake the Guru, even if he behaves in a self-willed manner.

103. *Huṅkāreṇa na vaktavyam
prājñaiḥ śiṣyaiḥ kathaṅcana,
Guroragre na vaktavyam
asatyam ca kadācana.*

Wise disciples should never speak egotistically and should never tell a lie before the Guru.

104. *Gurum tvamkṛtya huṁkṛtya
gurum nirjitya vādataḥ,
Aranye nirjale deśe
sa bhaved brahmarākṣasaḥ.*

One who speaks to the Guru in rude or insulting terms or who wins arguments with him is born as a demon in a jungle or in a waterless region.

105. *Munibhiḥ pannagairvāpi
surairvā śāpito yadī,
Kālamṛtyu-bhayādvāpi
gurū rakṣati pārvati.*

O Parvati, the Guru protects one if one is cursed by sages, snake-demons, or even gods and also (frees one) from the fear of time and death.

106. *Aśaktā hi surādyāśca
aśaktā munayas tathā,
Guruśāpena te śīghraṁ
kṣayaṁ yānti na samśayaḥ.*

Surely, gods and others are powerless, as also the sages are powerless; being cursed by the Guru, they soon perish. There is no doubt of it.

107. *Mantrarājam idaṁ devi
guru-rityakṣara-dvayam,
Smṛti-vedārtha-vākyena
guruḥ sākṣāt param padam.*

O Goddess, the word ‘Guru,’ composed of two letters (*gu* and *ru*), is the greatest of mantras. According to the words of the Vedas and Smritis, the Guru is the highest reality itself.

108. *Śrutismṛtī avijñāya
kevalam gurusevakāḥ,
Te vai sannyāsinaḥ proktā
itare veśadhāriṇaḥ.*

Indeed, only the Guru's (devoted) servants are called true sannyasis, even though they may not know the Vedas and Smritis. All others are merely wearing the clothes (of a sannyasi).

109. *Nityam brahma nirākāram
nirguṇam bodhayet param,
Sarvam brahma nirābhāsam
dīpo dīpāntaram yathā.*

Just as one lamp can be lit from another, so the Guru can impart knowledge of Brahman, which is imperceptible, eternal, the highest, without form and without attributes, to the disciple.

110. *Guroḥ kṛpā-prasādena
ātmārāmaṁ nirīkṣayet,
Anena gurumārgena
svātmajñānaṁ pravartate.*

One can perceive the joyous Self through the gift of the Guru's grace. By the path of the Guru, knowledge of one's own inner Self is revealed.

111. *Ābrahma-stamba-paryantaṁ
paramātmā-svarūpakam,
Sthāvaraṁ jaṅgamaṁ caiva
praṇamāmi jaganmayam.*

I bow to (the Guru, who is) the highest being and who is of the form of this world, form Brahma to a blade of grass, (everything) movable and immovable.

112. *Vande'ham saccidānandaṁ
bhedātītaṁ sadā gurum,
Nityaṁ-pūrṇaṁ-nirākāraṁ
nirguṇaṁ svātma-saṁsthitam.*

I always bow to the Guru, who is satchitananda (truth, Consciousness and bliss), who transcends all differences, who is eternal, perfect, without form, and without attributes, and who is established in his own Self.

113. *Parāt parataraṁ dhyeyaṁ
nityaṁ-ānanda-kāraṁ,
Hṛdayākāśa-madhyasthaṁ
śuddha-sphaṭika-sannibham.*

The Guru, who is higher than the highest, who bestows only bliss, and who is seated in the centre of the space of the heart, as pure as a crystal, should be meditated upon.

114. *Sphaṭika-pratimā-rūpaṁ
dṛśyate darpaṇe yathā,
Tathātmani cidākāraṁ
ānandaṁ so'hamityuta.*

Just as the image of a crystal reflects everything like a mirror, so the bliss of Consciousness is reflected in the Self and from this 'I am That' (is realised).

115. *Āṅguṣṭha-mātra-puruṣaṁ
dhyāyataś cinmayaṁ hr̥di,
Tatra sphurati bhāvo yaḥ
śṛṇu taṁ kathayāmyaham.*

Listen, I shall speak to you of the feeling that arises when one meditates on the thumb-sized being in the heart, who is Consciousness.

116. *Agocaraṁ tathā'gamyāṁ
nāma-rūpa-vivarjitaṁ,
Niḥśabdaṁ tadvijānīyāt
svabhāvaṁ brahma pārvati.*

O Parvati, know that the nature of Brahman is beyond perception, beyond understanding, without name and form, and is without sound (and other attributes that are perceived by the senses).

117. *Yathā gandhaḥ svabhāvena
karpūra-kusumādiṣu,
Śītoṣṇādi-svabhāvena
tathā brahma ca śāśvataṁ.*

Just as it is in the nature of flowers, camphor and other things to have fragrance, and it is in the nature of things to be cold and hot, so too is Brahman eternal (by its very nature).

118. *Svayaṁ tathāvidho bhūtvā
sthātavyaṁ yatra-kutra-cit,
Kīṭa-bhrama-ravat tatra
dhyānaṁ bhavati tādrśam.*

After having attained That (awareness of one's Brahman nature), one may live anywhere. Thus, one's meditation on the Guru is similar to that of the worm on the bee.

119. *Gurudhyānaṁ tathā kṛtvā
svayaṁ brahmamayo bhavet,
Piṇḍe pade tathā rūpe
mukto'sau nātra saṁśayaḥ.*

By meditating on the Guru, one becomes Brahman. There is no doubt that one is liberated in *pinda*, *pada* and *rupa*.

Śrī pārvatīyuvāca:

120. *Piṇḍaṁ kiṁ tu mahādeva
padaṁ kiṁ samudāhṛtam,
Rūpātītaṁ ca rūpaṁ kiṁ
etadākhyāhi śaṅkara.*

Sri Parvati said:

O great God, what is pinda? What is known as pada? What are rupa and rupaṭita? O Shankara, explain this to me.

Śrī mahādeva uvāca:

121. *Piṇḍam kuṇḍalinī-śaktiḥ
padaṁ haṁsa-mudāhṛtam,
Rūpaṁ binduriti jñeyam
rūpātītaṁ nirañjanam.*

Sri Mahadeva said:

Pinda is *Kundalini Shakti*. *Hamsa* (spontaneous repetition of *Hamsa*) is *pada*. Know *rupa* to be the bindu (blue point), and *rupatita* is the pure One (beyond the three).

122. *Piṇḍe muktā pade muktā
rūpe muktā varānane,
Rūpātīte tu ye muktās
te muktā nātra saṁśayaḥ.*

O beautiful one, they are liberated in *pinda* (whose *Kundalini* is awake). They are liberated in *pada* (who hear spontaneous repetition of *Hamsa*). They are liberated in *rupa* (who have envisioned the blue point). But they are undoubtedly liberated who are liberated in *rupatita* (who experience the transcendental state beyond form).

123. *Svayaṁ sarvamayo bhūtvā
paraṁ tattvaṁ vilokayet,
Parāt-parataraṁ nānyat
sarvam etan nirālayam.*

Becoming one with everything, a person should perceive the highest truth. There is nothing higher than this. (Because everything is Brahman) there is no place without Brahman.

124. *Tasyāvalokanaṁ prāpya
sarva-saṅga-vivarjitaḥ,
Ekākī niḥsprhaḥ śāntas
tiṣṭhāset tatprasādataḥ.*

Upon having perceived it (the highest truth) by Guru's grace, one remains solitary, tranquil, without desires and without any attachment.

125. *Labdham vā'tha na labdham vā
svalpaṁ vā bahulaṁ tathā,
Niṣkāmenaiva bhoktavyaṁ
sadā santuṣṭa-cetasā.*

Whether you attain it or you do not attain it, whether it is great or small, it should always be enjoyed without desire and with a contented mind.

126. *Sarvajña-padam-ityāhur
dehī sarvamayo budhāḥ,
Sadānandaḥ sadā śānto
ramate yatra-kutrapi.*

The wise say that the all-knowing state is that in which the embodied soul becomes one with everything. Then being ever-blissful and tranquil, one rejoices wherever one may be.

127. *Yatraiva tiṣṭhāte so'pi
sa deśaḥ puṇya-bhājanam,
Muktasya lakṣaṇam devi
tavāgre kathitaṁ mayā.*

Wherever he lives, that place becomes an abode of merit. O Goddess, I have described to you the characteristics of a liberated one.

128. *Upadeśas tathā devi
gurumārgena muktidaḥ,
Guru-bhaktis tathā dhyānaṁ
sakalaṁ tava kīrtitaṁ.*

O Goddess, also (I have given you) the teaching according to the path of the Guru which brings liberation. I have also fully explained to you devotion to the Guru and meditation (on him).

129. *Anena yad bhavet kāryaṁ
tad vadāmi mahāmate,
Lokopakāraṁ devi
laukikaṁ tu na bhāvayet.*

O one of great intelligence, I shall now tell you the things that are accomplished by this (recitation of the *Guru Gita*). O Goddess, (the powers accruing from this) should not be used for selfish gains, but for the welfare of people.

130. *Laukikāt karmaṇo yānti
jñānahīnā bhavārṇavam,
Jñānī tu bhāvayet sarvaṁ
karma niṣkarma yat-kṛtam.*

The ignorant ones who work for selfish ends sink into the ocean of worldly existence, whereas a knower of Truth considers all the actions he does to be non-action.

131. *Idaṁ tu bhaktibhāvena
paṭhate śṛṇute yadi,
Likhitvā tat-pradātavyaṁ
tat-sarvaṁ saphalaṁ bhavet.*

If one reads and hears this (the *Guru Gita*) with devotion, one should make a copy to give to others. This will all bear fruit.

132. *Gurugītāt-makam devi
śuddha-tattvaṁ mayoditam,
Bhava-vyādhi-vināśārthaṁ
svayameva japet sadā.*

O Goddess, I have told you the pure truth in the form of the *Guru Gita*. One should always repeat it to oneself to overcome the disease of worldly existence.

133. *Gurugīta-kṣaraikam tu
mantrarājam imam japet,
Anye ca vividhā mantrāḥ
kalām nārhanti ṣoḍaśīm.*

Even one letter of the **Guru Gita** is a supreme mantra. One should repeat it. All other mantras of diverse kinds are not worth even one-sixteenth part of it.

134. *Anantaphalam āpnoti
gurugītā-japena tu,
Sarva-pāpa-praśamanam
sarva-dāridrya-nāśanam.*

Surely, by repeating the **Guru Gita** one obtains endless rewards. It destroys all sins and ends all privations.

135. *Kālamṛtyu-bhayaharam
sarvasaṅkaṭa-anāśanam,
Yakṣarākṣa-sabhūtānām
coravyāghra-bhayāpaham.*

It delivers one from the fear of time and death. It puts an end to all misfortunes. It removes the fear of spirits, demons, ghosts, thieves, and tigers.

136. *Mahā-vyādhi-haram sarvaṁ
vibhūti-siddhidam bhavet,
Athavā mohanam vaśyam
svayameva japet sadā.*

It eradicates all major diseases. It confers prosperity and superhuman powers or the ability to captivate and control others. One should always repeat it to oneself.

137. *Vastrāsane ca dāridryam
pāṣāṇe roga-sambhavaḥ,
Medinyām duḥkha-māpnoti
kāṣṭhe bhavati niṣphalam.*

(Repeating the **Guru Gita**) on a seat of cloth brings poverty, on stone it brings disease, on the earth it brings unhappiness, and on wood it becomes fruitless.

138. *Kṛṣṇājine jñāna-siddhir
mokṣaśrīr vyāghra-carmaṇi,
Kuśāsane jñāna-siddhiḥ
sarvasiddhistu kambale.*

The skin of a black deer brings the attainment of (indirect) knowledge. A tiger skin begets the splendor of liberation. A seat of *kusha* grass brings the attainment of (direct) knowledge. A woolen blanket brings all attainments.

139. *Kuśairvā dūrvayā devi
āsane śubhra-kambale,
Upaviśya tato devi
japed ekā-gramānasaḥ.*

O Goddess, (the *Guru Gita*) should be repeated (by one) with a one-pointed mind (who is) sitting on a seat of *kusha* or *durva* grass covered with a white blanket.

140. *Dhyeyaṁ śuklaṁ ca śāntyartham*
vaśye raktāsanam priye,
Abhicāre kṛṣṇa-varṇam
pīta-varṇam dhanāgame.

O beloved, one should think of a white seat for peace, a red one for the power to control (others), a black one to exorcise evil spirits, and a yellow one to acquire wealth.

141. *Uttare śāntikāmastu*
vaśye pūrvamukho jayet,
Dakṣiṇe mārāṇam proktam
paścime ca dhanāgamah.

One should repeat (the *Guru Gita*) facing north if one desires peace, facing east for the power to control (others); it is said that one should face south to destroy (evil spirits) and face west to acquire wealth.

142. *Mohanam sarvabhūtānām*
bandha-mokṣa-karam bhavet,
Deva-rāja-priyakaram
sarva-loka-vaśam bhavet.

It (the repetition of the *Guru Gita*) attracts all beings and brings release from bondage. It gains the affection of Indra (the lord of heaven) and brings control over all the worlds.

143. *Sarveṣāṁ stambhana-karam*
guṇānāṁ ca vivardhanam,
Duṣkarma-nāśanam caiva
sukarma-siddhidam bhavet.

It grants the power to paralyse all (hostile creatures), it nurtures good qualities, it stops (the fruition of) bad actions, and it also brings about the fruition of good deeds.

144. *Asiddham sādhayet kāryam*
navagraha-bhayāpaham,
Duḥsvapna-nāśanam caiva
susvapna-phala-dāyakam.

It accomplishes unfinished tasks, delivers one from fear of (harm from the) nine planets, puts an end to bad dreams, and makes good dreams come true.

145. *Sarvaśānti-karam nityam*
tathā vandhyā-suputradam,
Avaidhavya-karam strīṇām
saubhāgya-dāyakam sadā.

It always bestows peace in all respects, grants a good son to a barren woman, averts women's widowhood, and always brings good fortune.

146. *Āyurā-rogya-maiśvarya-
putra-pautra-pravardhanam,
Akāmataḥ strī vidhavā
japān mokṣa-mavāpnuyāt.*

It increases longevity, health, affluence, (and grants) children and grandchildren. If a widow repeats it without desire, she obtains salvation.

147. *Avaidhavyaṁ sakāmā tu
labhate cānyaajanmani,
Sarvaduḥkha-bhayaṁ vighnaṁ
nāśayecchā-pahārakam.*

(If she repeats it) with desire, she will not become a widow in her next lifetime. It removes all miseries, fears, and obstacles, and delivers one from curses.

148. *Sarva-bādhā-praśamanam
dharmārtha-kāma-mokṣa-dam,
Yaṁ yaṁ cintayate kāmam
taṁ taṁ prāpnoti niścitam.*

It removes all hurdles and grants (the four goals of life): righteousness, wealth, pleasure, and liberation. One definitely obtains whatever desire one may entertain.

149. *Kāmitasya kāmadhenuḥ
kalpanā-kalpa-pādapaḥ,
Cintā-maṇiś cinti-tasya
sarva-maṅgala-kāarakam.*

(The *Guru Gita*) is the wish-fulfilling cow for one who has desires. It is the wish-fulfilling tree that makes fantasies come true. It is the wish-fulfilling gem for one's thoughts. It brings good luck in every way.

150. *Mokṣahetur japennityaṁ
mokṣaśriyaṁ avāpnuyāt,
Bhoga-kāmo japedyo vai
tasya kāma-phala-pradam.*

One whose goal is liberation should repeat it regularly. He attains the splendor of liberation. One who repeats it with the desire for enjoyment will, indeed, get the fruit of his wish.

151. *Japēcchāktaśca sauraśca
gāṇapatyaśca vaiṣṇavaḥ,
Śaivaśca siddhidaṁ devi
satyaṁ satyaṁ na saṁśayaḥ.*

A follower of Shakti, the Sun, Ganapati, Vishnu, or Shiva should repeat (the *Guru Gita*). O Goddess, it will accomplish (his objective). Without doubt, this is the truth. This is the truth.

152. *Atha kāmyajape sthānaṁ
kathayāmi varānane,
Sāgare vā sarittīre
'thavā hariharālaye.*

O beautiful one, now I shall describe the places to repeat it for the fulfillment of desires: on the seashore, on a river bank, or in a temple of Vishnu or Shiva;

153. *Śakti-devālaye goṣṭhe
sarva-devālaye śubhe,
Vaṭe ca dhātrīmūle vā
maṭhe vṛndāvane tathā.*

In a shrine of Shakti, in a cowshed, in all holy temples of gods, in an ashram, under a banyan tree or a dhatri tree, or in a thicket of tulsi plants.

154. *Pavitre nirmale sthāne
nityā-nuṣṭhānato'pi vā,
Nirvedanena maunena
japametaṁ samācaret.*

One should repeat it in silence and with detachment in a clean and pure place, whether one recites it daily or for a certain number of times.

155. *Śmaśāne bhaya-bhūmau tu
vaṭa-mūlāntike tathā,
Sidhyanti dhauttare mūle
cūta-vṛkṣasya sannidhau.*

(All actions) are accomplished by repeating it in a cremation ground, in frightful places, near the root of a banyan tree, under a thorn-apple tree, or near a mango tree.

156. *Guruputro varam mūrkhās
tasya sidhyanti nānyathā,
Śubha-karmāṇi sarvāṇi
dikṣā-vrata-tapāṁsi ca.*

Even a fool who is a son (a devoted disciple) of the Guru is better (than one who is learned but not a devoted disciple). All his actions such as initiation, vows, and penance bear fruit. It cannot be otherwise.

157. *Saṁsāra-mala-nāśārtham
bhava-pāśa-nivṛttaye,
Gurugītām-bhasi snānam
tattvajñāḥ kurute sadā.*

One who knows the Truth always bathes in the waters of the *Guru Gita* to wash away his worldly impurities and to become free from the snares of worldly existence.

158. *Sa eva ca guruḥ sākṣāt
sadā sadbrahma-vittamaḥ,
Tasya sthānāni sarvāṇi
pavitrāṇi na saṁśayaḥ.*

He (the devoted disciple) himself becomes the Guru. (Then) he is always the foremost among the knowers of Brahman. There is no doubt that for him all places are holy.

159. *Sarva-śuddhaḥ pavitro'sau
svabhāvā-dyatra tiṣṭhati,
Tatra devagaṇāḥ sarve
kṣetre pīṭhe vasanti hi.*

He is holy and pure in all respects. Whatever region or dwelling he happens to live in becomes inhabited by the multitude of gods.

160. *Āsanasthaḥ śayāno vā
gacchaṁ-stiṣṭhaṁ-vadannapi,
Aśvārūḍho gajā-rūḍhaḥ
supto vā jāgrto'pi vā.*

Whether he is asleep or awake, sitting or lying down,
standing or moving around or speaking, riding a
horse, or sitting on a elephant;

161. *Śuciṣmāṁśca sadā jñānī
gurugītā-japena tu,
Tasya darśana-mātreṇa
punarjanma na vidyate.*

In fact, through the recitation of the *Guru Gita*, a
knower of the Truth is always pure. By merely having
his darshan one is not born again.

162. *Samudre ca yathā toyam
kṣīre kṣīraṁ ghṛte ghṛtam,
Bhinne kumbhe yathākāśas
tathātmā paramātmāni.*

Just like a drop of water (merges) with the ocean,
a drop of milk with milk, a drop of ghee with ghee,
and the space inside a pot with the space outside
when the pot is broken, the individual Self (merges)
in the Supreme Self.

163. *Tathaiva jñānī jīvātmā
paramātmāni līyate,
Aikyena ramate jñānī
yatra tatra divāniśam.*

In the very same way, the individual Self of a wise being is merged in the highest Self. Day and night, wherever he may be, the wise being delights in Oneness.

164. *Evam-vidho mahāmuktaḥ
sarvadā vartate budhaḥ,
Tasya sarva-prayatnena
bhāva-bhaktiṁ karoti yaḥ.*

165. *Sarva-sandeha-rahito
mukto bhavati pārvati,
Bhukti-mukti-dvayaṁ tasya
jihvāgre ca sarasvatī.*

A wise person who is fully liberated, always lives in this manner. O Parvati, one who serves him wholeheartedly and with deep devotion is relieved of all doubts and is liberated. Both *bhukti* (worldly enjoyment) and *mukti* (liberation) come to him. Saraswati dwells on the tip of his tongue.

166. *Anena prāṇinaḥ sarve
guru-gītā-japena tu,
Sarva-siddhiṁ prāpnuvanti
bhuktiṁ muktiṁ na saṁśayaḥ.*

There is no doubt that, by repetition of the Guru Gita, all beings do indeed attain all powers, *bhuktis* (worldly enjoyments) and *muktis* (liberations).

167. *Satyam satyam punaḥ satyam
dharmyam sāṅkhyam mayoditam,
Gurugītā-samam nāsti
satyam satyam varānane.*

It is the truth. It is the truth. It is always the truth that the knowledge revealed by Me is worthy of being followed. There is nothing like the Guru Gita. O beautiful one, this is the truth. This is the truth.

168. *Eko deva ekadharma
eka-niṣṭhā param tapah,
Guroḥ parataram nānyan
nāsti tattvam guroḥ param.*

(To follow) one God, one religion, and one faith is the highest austerity. There is nothing higher than the Guru. No truth is greater than the Guru.

169. *Mātā dhanyā pitā dhanyo
dhanyo vaṁśaḥ kulam tathā,
Dhanyā ca vasudhā devi
guru-bhaktiḥ sudurlabhā.*

Blessed is the mother (of a devoted disciple), blessed is the father, blessed is the family and ancestry. Blessed is the earth (on which he walks). O Goddess, (such) devotion to the Guru is very rare.

170. *Śarīram indriyaṁ prāṇāś
cārthaḥ svajana-bāndhavāḥ,
Mātā pitā kulaṁ devi
gurureva na saṁśayaḥ.*

There is no doubt, O Goddess, that only the Guru is the body, the senses, the vital breath, the wealth, and (both) close and distant relatives. He is the father, the mother, the (entire) family.

171. *Ākalpa-janmanā koṭyā
japavrata-tapaḥ-kriyāḥ,
Tat-sarvaṁ saphalaṁ devi
guru-santoṣa-mātrataḥ.*

O Goddess, actions such as mantra repetition, vows, and the austerities (practiced) through millions of births since the beginning of the universe—all those bear fruit only when the Guru is pleased.

172. *Vidyā-tapo-baleṇaiva
manda-bhāgyāśca ye narāḥ,
Gurusevāṁ na kurvanti
satyaṁ satyaṁ varānane.*

Those people who do not serve the Guru are unfortunate, even with the power of their learning and austerities. O beautiful one, this is the truth. This is the truth.

173. *Brahma-viṣṇu-maheśāśca*
devarṣi-pitr-kinnarāḥ,
Siddha-cāraṇa-yakṣāśca
anye'pi munayo janāḥ.

Brahma, Vishnu, Shiva, divine seers, pitris, kinnaras, Siddhas, charanas, yakshas, sages, and other people (attained their respective powers only through devotion to the Guru).

174. *Guru-bhāvaḥ param tīrtham*
anyatīrtham nirarthakam,
Sarva-tīrthāśrayam devi
pādāṅguṣṭham ca vartate.

Gurubhava (absorption in the Guru) is the most sacred place; every other place of pilgrimage is meaningless. O Goddess, the big toe of the Guru's (right) foot is the abode of all places of pilgrimage.

175. *Japena jaya-māpnoti*
cānanta-phalam āpnuyāt,
Hīnakarma tyajan sarvaṁ
sthānāni cādhamāni ca.

By abandoning all mean actions and degraded places and reciting (the Guru Gita), one obtains success and endless rewards.

176. *Japam hīnāsanam kurvan*
hīnakarma-phala-pradam,
Gurugītām prayāṇe vā
saṅgrāme ripu-saṅkaṭe.

177. *Japañ jaya-mavāpnoti
maraṇe muktidāyakam,
Sarva-karma ca sarvatra
guru-putrasya sidhyati.*

Repetition (of the *Guru Gita*) on an improper *asana* bears (the same) fruit as mean actions. While on a journey, on a battlefield, or in the face of a dangerous enemy, one obtains success by repeating the *Guru Gita*. At the time of death it brings liberation. All the actions of the Guru's son (a devoted disciple) are accomplished everywhere.

178. *Idaṁ rahasyaṁ no vācyaṁ
tavāgre kathitaṁ mayā,
Sugopyaṁ ca prayatnena
mama tvaṁ ca priyā tviti.*

Do not disclose this secret that I have revealed to you. It should be well guarded with every effort. (I have revealed it to you) because you are so dear to me.

179. *Svāmi-mukhya-gaṇeśādi-
viṣṇvā-dīnāṁ ca pārvati,
Manasāpi na vaktavyaṁ
satyaṁ satyaṁ vadāmyaham.*

Do not impart this even mentally to Ganesha and among others of whom Swami (Karttikeya, son of Parvati) is the chief, nor to Vishnu or other (gods). I speak the truth, the only truth.

180. *Atīva-pakva-cittāya
śraddhā-bhakti-yutāya ca,
Pravakta-vyamidam devi
mamātmā'si sadā priye.*

O Goddess, explain it only to one whose mind is fully matured and who is endowed with faith and devotion. O beloved, you are My very Self forever.

181. *Abhakte vañcake dhūrte
pākhaṇḍe nāstike nare,
Manasāpi na vaktavyā
gurugītā kadā-cana.*

Never impart the **Guru Gita** even mentally to a person who is without devotion, a cheat, a rogue, a hypocrite, or a heretic.

182. *Saṁsāra-sāgara-
samuddhara-ṇaika-mantram
brahmādi-devamuni-
pūjita-siddha-mantram,
Dāridrya-duḥkha-bhavaroga-
vināśa-mantram
vande mahābhaya-haram
gururāja-mantram.*

I bow to the *Gururaja* mantra (the *Guru Gita*), which removes the great fear (of transmigration). It is the only mantra that rescues one from the ocean of the world. It is the perfected mantra worshipped by sages and gods, such as Brahma and others. It is the mantra that puts an end to privations, miseries, and the disease of mundane existence.

*Iti śrīskanda-purāṇe uttara-khaṇḍe
īśvara-pārvatī-saṁvāde,
gurugītā samāptā.
Śrī gurudeva-caraṇār-panamastu.*

Thus ends (this portion of) the *Guru Gita*, which occurs in the dialogue between Shiva and Parvati in the latter portion of *Sri Skanda Purana*. Let it be offered at the feet of Sri Gurudeva.

Om śāntiḥ śāntiḥ śāntiḥ.

Om. Peace, peace, peace.

Sadgurunāth mahārāj kī jay.

Hail to the true Guru.

*Śrī Kṛṣṇa Govinda Hare Murāre
He Nātha Nārāyaṇa Vāsudeva*

*Om pūrṇamadaḥ pūrṇamidaṁ
Pūrṇāt pūrṇamudacyate,
Pūrṇasya pūrṇamādāya
Pūrṇamevāvaśiṣyate.*

**Om. That is perfect. This is perfect. From the perfect
springs the perfect. If the perfect is taken from the
perfect, the perfect remains.**

Om śāntiḥ śāntiḥ śāntiḥ.

Om. Peace, peace, peace.

Sadgurunāth mahārāj kī jay.

Hail to the true Guru.



SIVA MAHIMNAH STOTRAM

HYMN TO THE GLORY OF SHIVA

*Pārvatī-pataye
Hara hara hara mahādev.*

Salutations to Parvati's consort. Hara, hara, hara,
Mahadev!

*Gajānanam bhūta-gaṇādi-sevitam
Kapittha-jambū-phalacāru-bhakṣaṇam,
Umāsutam śoka-vināśa-kāraṇam
Namāmi vighne-śvara-pāda-paṅkajam.*

O elephant-faced god, Ganesha, you are served
by the assemblage of ghosts, and you eat sweet
wood-apples and blackberries. You are Uma's son,
the destroyer of sorrows. I bow to the lotus feet of
the remover of obstacles.

Śrī-puṣpadanta uvāca:

1. *Mahimnaḥ pāraṁ te
parama-viduṣo yadya-saḍrśī,
Stutir-brahmā-dīnām-
api tadava-sannā-stvayi girah;*

*Athā-vācyah sarvaḥ
svamati-pariṇā-māvadhi gr̥ṇan,
Mamā-pyeṣaḥ stotre
hara nir-apavādaḥ parikaraḥ.*

Sri Pushpadanta said:

If it is unseemly to praise You when ignorant of the extent of Your greatness, then even the praises of Brahma and others are inadequate. If no-one can be blamed when they praise You according to their intellectual powers, then my attempt to compose this hymn cannot be reproached.

2. *Atītaḥ panthānam
tava ca mahimā vānmanasayor-
Atad-vyā-vṛttyā yaṁ
cakita-mabhi-dhatte śruti-rapi;
Sa kasya stotavyaḥ
kati-vidha-guṇaḥ kasya viṣayaḥ,
Pade tvar-vācīne
patati na manaḥ kasya na vacaḥ.*

Your greatness is beyond the reach of mind and speech. Who can properly praise that which even the Vedas describe with trepidation, by means of 'not this, not this'? How many qualities do You possess? By whom can You be perceived? Yet whose mind and speech do not turn to the form later taken by You (*saguna*)?

3. *Madhu-sphītā vācaḥ*
parama-mamṛtaṁ nirmī-tavatas,
Tava brahman kiṁ vāg-
api sura-guror-vismaya-padam;
Mama tvetām vāṇīm
guṇa-kathana-puṇyena-bha-vataḥ,
Punā-mītyarthe'smin
puramathana buddhir-vya-vasitā.

O Brahman! Do even Brihaspati's praises cause wonder to You, the author of the nectar-like sweet Vedas? O destroyer of the three cities, the thought that by praising Your glories I shall purify my speech has prompted me to undertake this work.

4. *Tavaiś-varyam yat-taj-*
jaga-dudaya-rakṣā-pralaya-kṛt,
Trayī-vastu vyastam
tis-ṛṣu guṇa-bhinnāsu tanuṣu;
Abha-vyānā-masmin
varada ramaṇī-yāma-ramaṇīm,
Vihantum vyā-krośīm
vida-dhata ihaike jaḍa-dhiyaḥ.

O Giver of boons! Some stupid people produce arguments—pleasing to the ignorant but in fact hateful—to refute Your divinity, which creates, preserves and destroys the world, which is divided into three bodies (Brahma, Vishnu and Shiva) according to the three *gunas*, and which is described in the three Vedas.

5. *Kimīhaḥ kimkāyaḥ*
sa khalu kimupāya-stri-bhuvanam,
Kimā-dhāro dhātā
srjati kimu-pādāna iti ca;
Atar-kyaiś-varye tvay-
yana-vasara duḥstho hatadhiyaḥ,
Kutarko'yam kāmścin
mukha-rayati mohāya jagataḥ.

To fulfill what desire, assuming what form, with what instruments, support and material does the Creator create the three worlds? This kind of futile argumentation about You, whose divine nature is beyond the reach of intellect, makes the perverted vociferous, and brings delusion to men.

6. *Ajanmāno lokāḥ*
kima-vayava-vanto'pi jagatām-
Adhiṣṭhā-tāraṁ kim
bhava-vidhi-ranāḍṛtya bhavati;
Anīśo vā kuryād-
bhuvana-janane kaḥ parikaro,
Yato mandās-tvām prat-
yama-ravara saṁśerata ime.

O Lord of gods! Can the worlds be without origin, though they have bodies? Is their creation possible without a creator? Who else but God can initiate the creation of the worlds? Because they are fools they raise doubts about Your existence.

7. *Trayī sāṅkhyam yogam
paśu-pati-matam vaiṣṇava-miti,
Prabhinne prasthāne
para-mida-madam pathya-miti ca;
Rucīnām vaici-tryād-
ṛju-kuṭila nānā-patha-juṣām,
Nṛṇā-meko gamyas-
tvamasi payasā-marṇava iva.*

Different paths (to realisation) are enjoined by the three Vedas, by Samkhya, Yoga, Pashupata (Shaiva) doctrine and Vaishnava Shastras. People follow different paths, straight or crooked, according to their temperament, depending on which they consider best, or most appropriate—and reach You alone just as rivers enter the ocean.

8. *Mahokṣaḥ khaṭ-vāṅgam
paraśu-rajinaṁ bhasma phaṇinaḥ,
Kapālam cetīyat-
tava varada tantra-pakaraṇam;
Surās-tām tam-ṛddhim
dadhati tu bhavad-bhrū-praṇi-hitām,
Na hi svātma-rāmaṁ
viṣaya-mṛga-trṣṇā bhramayati.*

O Giver of boons! A great bull, a wooden club, an axe, a tiger skin, ashes, serpents, a human skull and other such things—these are all Your own, though simply by casting Your eyes on gods You gave them great treasures which they enjoy. Indeed one whose delight is in the Self cannot be deluded by the mirage of sense objects.

9. *Dhruvaṁ kaś-cit sarvaṁ
sakala-mapara-stva-dhruva-midam,
Paro dhrau-vyā-dhrauvye
jagati gadati vyasta-viṣaye;
Samaste'pye-tasmin
pura-mathana tair-vismita iva,
Stuvañ-jihremi tvāṁ
na khalu nanu dhṛṣṭā mukharatā.*

O Destroyer of the demon Pura, some say that the whole universe is eternal while others say that all is transitory. Others still, hold that it is eternal and non-eternal—having different characteristics. Bewildered by all this, I do not feel ashamed to praise You; indeed my loquacity is an indication of my boldness.

10. *Tavaiś-varyaṁ yatnād-
yadupari viriñcir-hari-radhaḥ,
Pari-cchettuṁ yātāv
anala-manala-skandha-vapuṣaḥ;
Tato bhakti-śraddhā
bhara-guru-gṛṇad-bhyāṁ giriśa yat,
Svayaṁ tasthe tābhyāṁ
tava kimanu-vṛttirna phalati.*

O Girisha, when You took the form of a pillar of fire, Brahma trying from above and Vishnu trying from below failed to measure You. Afterwards, when they praised You with great faith and devotion, You revealed yourself to them of Your own accord; does not surrender to You bear fruit?

11. *Ayatnā-dāpādya*
tribhuvana-mavaira-vyati-karam,
Daśāsyō yad-bāhun-
abhṛta raṇa-kaṇḍū-para-vaśān;
Śiraḥ-padma-śreṇī-
racita-caraṇām-bhoru-habaleḥ,
Sthirāyās-tvad-bhaktas
tripura-hara visphūr-jitamidam.

O Destroyer of Tripura, it was because of that great devotion, which prompted him to offer his heads as lotuses to Your feet, that the ten-headed Ravana still had arms and was eager for fresh war after he had effortlessly rid the three worlds of all traces of enemies.

12. *Amuṣya tvatsevā-*
samadhi-gata-sāraṁ bhuja-vanam,
Balāt-kailāse'pi
tvadadhi-vasatau vikrama-yataḥ;
Alabhyā pātāle
'pyalasa-cali-tān-guṣṭha-śirasi,
Pratiṣṭhā tvay-yāsīd
dhruva-mupacito muhyati khalah.

But when he (Ravana) extended the valour of his arms (whose strength was obtained by worshipping You) to Kailas, Your abode, You moved the tip of Your toe, and he did not find a resting place even in the nether world. Truly, when affluent the wicked become deluded.

13. *Yad-ṛddhiṃ sutrāmṇo
varada paramo-ccairapi satīm-
Adhaś-cakre bāṇaḥ
pari-jana-vidheya-tri-bhuvanaḥ;
Na taccitraṃ tasmin-
vari-vasitari tva-ccaraṇayor,
Na kasyā unnatyai
bhavati śirasas-tvay-yavanatiḥ.*

O Giver of boons, since Bana was the worshipper of Your feet is it to be wondered at that he had the three worlds at his command and put to shame the wealth of Indra? What prosperity does not come from bowing down the head to You?

14. *Akāṇḍa-brahmāṇḍa-
kṣaya-cakita-devā-sura-krpā,
Vidheya-syā-sīdyas-
trina-yana viṣaṃ saṃ-hṛta-vataḥ;
Sa kalmāṣaḥ kaṇṭhe
tava na kurute na śriya-maho,
Vikāro'pi ślāghyo
bhuvana-bhaya-bhaṅga-vyasaninaḥ.*

O Three-Eyed One, who drank poison out of compassion for gods and demons when they were distraught at the sudden prospect of the destruction of the universe, surely the dark blue stain on Your throat has beautified You. Even deformity is to be admired in one who is given to freeing the world of fear.

15. *Asid-dhārthā naiva*
kvacidapi sadevā-surānare,
Nivar-tante nityam
jagati jayino yasya viśi-khāḥ;
Sa paś-yannīśa tvām
itara-surasā-dhāraṇa-mabhūt,
Smarah smarta-vyātmā
na hi vaśiṣu pathyaḥ pari-bhavaḥ.

O Lord, the god of love, whose arrows never fail in the world of gods and men, became nothing but an object of memory because he looked on You as an ordinary god (his body being burnt by Your look of wrath). An insult to the self-controlled is not conducive to good.

16. *Mahī pādā-ghā-tād*
vrajati sahasā saṁ-śaya-padam,
Padam viṣṇor-bhrām-yad
bhuja-parigha-rugṇa-graha-gaṇam;
Muhur-dyaur-dauḥsthyam yāt-
yani-bhrta-jaṭā-tāḍita-taṭā,
Jagad-rakṣāyai tvam
naṭasi nanu vāmaiva vibhutā.

When You danced to save the world, the earth was suddenly thrown into a precarious state at the striking of Your feet; the spatial regions and the hosts of stars felt oppressed by the movement of Your massive club-like arms; and the heavens became miserable as their sides were constantly struck by Your waving matted hair. Indeed it is Your very mightiness which is the cause of the trouble.

17. *Viyad-vyāpī tārā-
gana-guṇita-phenod-gama-ruciḥ,
Pravāho vārām yaḥ
prṣata-laghu-dr̥ṣṭaḥ śirasi te;
Jagad-dvīpā-kāraṁ
jaladhi-valayaṁ tena kṛtami-
Tyanenai-vonne-yaṁ
dhṛta-mahima divyaṁ tava vapuḥ.*

The river which pervades the sky and whose foam crests look all the more beautiful because of stars and planets, seems no more than a drop of water when on Your head. That same river has turned the world into islands surrounded by waters. From this can be judged the vastness of Your divine body.

18. *Rathaḥ kṣaṇī yantā
śata-dhṛti-ragendro dhanu-ratho,
Rathāṅge candrār-kau
ratha-carāṇa-pāṇiḥ śara iti;
Didha-kṣoste ko'yaṁ
tripura-tṛṇa-mādam-bara-vidhir,
Vidheyaiḥ krīḍantyo
na khalu para-tantrāḥ prabhu-dhiyaḥ.*

When You wanted to burn the three cities of the demons—which were but a piece of straw to You—the earth was Your chariot, Brahma Your charioteer, the great mountain Meru Your bow, the sun and the moon the wheels of Your chariot, Vishnu Your arrow. Why all this paraphernalia? The Lord is not dependent on others. He was only playing with things at His command.

19. *Hariste sāhasraṁ*
 kamala-balimā-dhāya padayor,
 Yade-kone tasmin-
 nija-muda-haran-netra-kamalam;
 Gato bhaktyu-drekaḥ
 pariṇati-masau cakra-vapuṣā,
 Trayāṇāṁ rakṣāyai
 tripura-hara jāgarti jagatām.

O Destroyer of the three cities, Hari rooted out His own lotus-eye to make up the difference when one flower was missing in His offering of 1,000 lotuses to Your feet. For this great devotion You awarded the discus (Sudarshan Chakra)—with which Hari protects the three worlds.

20. *Kratau supte jāgrat-*
 tvamasi phala-yoge kratu-matām,
 Kva karma pradh-vastaṁ
 phalati puruṣā-rādhana-mṛte;
 Atas-tvāṁ sam-prekṣya
 kratuṣu phala-dāna-prati-bhuvam,
 Śrutau śraddhāṁ baddhvā
 dṛḍha-parikaraḥ karmasu janaḥ.

When a sacrifice has ended, You ever keep awake to bestow its fruit on the sacrificer. How can any action bear fruit if not accompanied by worship of You, O Lord? Therefore, knowing You to be the Giver of fruits of sacrifices and putting faith in the Vedas, people become resolute about the performance of sacrificial acts.

21. *Kriyā-dakṣo dakṣaḥ
kratupati-radhīśa-stanu-bhṛtām-
Ṛṣīṇā-mārtvijyaṁ
śaraṇada sadasyāḥ sura-gaṇāḥ;
Kratu-bhramśas-tvattaḥ
kratu-phala-vidhāna-vyasanino,
Dhruvaṁ kartuḥ śraddhā
vidhura-mabhi-cārāya hi makhāḥ.*

O Giver of refuge, You, who are habitually the giver of fruits of sacrifices, destroyed that sacrifice where Daksha, the Lord of creation and expert in sacrifices, was the sacrificer, *rishis* were priests, and gods participants. Surely sacrifices cause injury to the sacrificers in the absence of faith and devotion.

22. *Prajā-nāthaṁ nātha
prasabha-mabhikaṁ svām duhitaram,
Gataṁ rohid-bhūtām
rira-mayīṣu-mṛṣyasya vapuṣā;
Dhanuṣ-pāṇer-yātaṁ
divamapi sapatrā-kṛtamamum,
Trasantāṁ te'dyāpi
tyajati na mṛga-vyādha-rabhasaḥ.*

O Lord, when Brahma was overcome by incestuous lust and finding his own daughter transforming herself into a hind, desiring to ravish her in the body of a stag, You pierced him keenly with Your arrows, and he fled to the sky. Even now his fear of Your fury as a hunter with bow in hand does not leave him.

23. *Sva-lāvaṇyā-śamsā*
dhr̥ta-dhanuṣa-mahnāya tṛṇavat-
Puraḥ pluṣtaṁ dṛṣṭvā
pura-mathana puspā-yudhamapi;
Yadi straiṇaṁ devī
yama-nirata-dehārdha-ghatanā-
Davaiti tvāmaddhā
bata varada mugdhā yuvatayaḥ.

O Destroyer of the three cities, O Giver of boons, Parvati saw the god of love, bow in hand, burnt like a piece of straw in a minute by You. If she is still proud of her beauty and believes that You are fascinated by her, because she was allowed to occupy half Your body because of her austerities, let her. Ah, surely all women are under delusion. You have completely conquered Your senses.

24. *Śma-śāne-ṣvā-krīḍā*
smara-hara piśā-cāḥ saha-carāś,
Citā-bhasmā-lepaḥ
sragapi nṛkaroṭi-parikaraḥ;
Amāṇ-galyaṁ śīlaṁ
tava bhavatu nāmaiva-makhilam,
Tathāpi smar-tṛṇāṁ
varada paramaṁ maṇ-galamasi.

O Destroyer of the god of love, O Giver of boons,
Your play is in cremation grounds, Your companions
are ghosts, You smear Your body with the ashes
of burnt bodies, human skulls are Your garland—
all Your conduct is indeed inauspicious. But You
promote the greatest good in those who remember
You.

25. *Manah prat-yak-citte
savidha-mava-dhāyātta-marutaḥ,
Prahṛṣyad-romāṇaḥ
pramada-salilot-saṅgita-dṛśaḥ;
Yadā-lokyāh-lādaṁ
hrada iva nimaj-jyā-mṛtamaye,
Dadhat-yantas-tattvaṁ
kimapi yaminas-tat kila bhavān.*

You are indeed that inexpressible Truth which the
yogis realise within by concentrating their minds on
the Self and controlling the breath according to the
directions laid down in the scriptures, and realising
this Truth they experience rapturous thrills and shed
profuse tears of joy; swimming as it were in a pool
of nectar, they enjoy inner bliss.

26. *Tvamarka-stvaṁ somas-
tvamasi pavanas-tvam huta-vahas-
Tvamāpas-tvaṁ vyoma
tvamu-dharaṇi-rātmā tvamiti ca;
Paricchin-nām-evam
tvayi pari-ṇatā bibhratu giraṁ,
Na vidma-stat-tattvaṁ
vaya-miha tu yat-tvam na bhavasi.*

The wise hold this limiting view of You: You are the sun, You are the moon, You are fire, You are air, You are water, You are space, You are the earth and You are the Self. But we do not know the things which You are not.

27. *Trayīm tisro vṛttīs-
tribhuvana-matho trīnapi surā-
Nakārā-dyair-varṇais-
tribhi-rabhi-dadhat-tīrṇa-vikṛti;
Turīyaṁ te dhāma
dhvani-bhirava-rundhāna-maṇubhiḥ,
Samastaṁ-vyastaṁ tvām
śaraṇada gṛṇāt-yomiti padam.*

O Giver of refuge, with the three letters A, U, M, indicating the three Vedas, three states, three worlds and the three gods, the word AUM (Om) describes You separately. By its subtle sound the word Om collectively denotes You—Your absolute transcendental state which is free from change.

28. *Bhavaḥ śarvo rudraḥ
paśupati-rathograḥ saha-mahām-
Stathā bhīmeśānā-
viti yadabhi-dhānāṣṭakam-idam;
Amuṣmin-pratyekaṁ
pravi-carati deva śruti-rapi,
Priyāyāsmāi dhāmne
pravahi-tanamasyo'smi bhavate.*

O Lord! Bhava, Sharva, Rudra, Pashupati, Ugra, Mahadeva, Bhima, and Ishana—these eight names of Yours are each treated in detail in the Vedas. To You, most beloved Lord Shankara, of resplendent form, I offer salutations.

29. *Namo nediṣṭhāya*
priya-dava davi-ṣṭhāya ca namo,
Namaḥ kṣodiṣṭhāya
smarahara mahiṣṭhāya ca namaḥ;
Namo varṣiṣṭhāya
trinayana yaviṣṭhāya ca namo,
Namaḥ sarvasmai te
tadida-mati-sarvāya ca namaḥ.

O Lover of solitude, my salutations to You who are the nearest and the farthest. O Destroyer of the god of love, my salutations to You who are the minutest and also the largest. O Three-eyed one, my salutations to You who are the oldest and also the youngest. My salutations to You again and again who are all and also transcending all.

30. *Bahala-rajase viśvot-pattau*
bhavāya namo namaḥ,
Prabala-tamase tat-saṁhāre
harāya namo namaḥ;
Jana-sukhakṛte sattvo-driktau
mṛdāya namo namaḥ,
Prama-hasi pade nistrai-guṇye
śivāya namo namaḥ.

Salutations to You as Brahma in whom *rajas* prevails for the creation of the universe. Salutations to You as Rudra in whom *tamas* prevails for its destruction. Salutations to You as Vishnu in whom *sattva* prevails for giving happiness to the people. Salutations to You, O Shiva, who are effulgent and beyond the three attributes.

31. *Kṛśa-pari-ṇati cetah
kleśa-vaśyam kva cedam
Kva-ca tava guṇa-sīmol
-laṅ-ghinī śaśva-dṛddhiḥ,
Iti cakita-mamandī-
kṛtya mām bhakti-rādhād
Varada caraṇa-yo-ste
vākya-puṣpo-pahāram.*

O Giver of boons, how poor is my ill-developed mind, subject to afflictions, and how boundless Your divinity—Eternal and possessing infinite virtues. Though terror-stricken because of this, I am inspired by my devotion to offer this hymnal garland at Your feet.

32. *Asita-giri-samam syāt-
kajjalam sindhu-pātre
Sura-taru-vara-śākhā
lekhanī patra-murvī,
Likhati yadi grhītvā
śāradā sarva-kālam
Tadapi tava guṇānā-
mīśa pāram na yāti.*

O Lord, if the black mountain be ink, the ocean the inkpot, the branch of the stout wish-fulfilling tree a pen, the earth the writing leaf, and if taking these the Goddess of Learning writes for eternity, even then the limit of Your virtues will not be reached.

33. *Asura-sura-munīndrair-
arcita-syendu-mauler
Grathita-guṇa-mahimno-
nirguṇa-syeśvarasya,
Sakala-gaṇa-variṣṭhaḥ
puṣpadantā-bhidhāno
Rucira-malaghu-vṛttaiḥ
stotra-metaccakāra.*

The best of Gandharvas, Pushpadanta by name, composed in great devotion this beautiful hymn to the Lord, who is worshipped by demons, gods, and the best of sages, whose praises have been sung, who has the moon on His forehead, and who is attributeless.

34. *Ahara-hara-navadyam
dhūrjateḥ stotra-metat
Paṭhati parama-bhaktiā
śuddha-cittaḥ pumānyaḥ,
Sa bhavati śivaloke
rudra-tulya-stathā'tra
Pracura-tara-dhanāyuh
putravān-kīrtimānśca.*

The person who with purified heart and in great devotion always reads this beautiful and elevating hymn to Shiva, becomes like Shiva (after death) in the abode of Shiva, and while in this world gets abundant wealth, long life, progeny and fame.

35. *Dikṣā dānam tapas-tīrtham
yoga-yāgā-dikāḥ kriyāḥ,
Mahimnaḥ stava-pāṭhasya
kalām nārhanti ṣoḍaśīm.*

Initiation into spiritual life, charities, austerities, pilgrimages, practice of yoga, performance of sacrificial rites—none of these give even a sixteenth part of the merit that one gets by reciting the hymn on the greatness of Shiva.

36. *Āsamāpta-midam stotram
puṇyam gandharva-bhāṣitam,
Anau-pamyam mano-hāri
śiva-mīśvara-varṇanam.*

Thus ends this unparalleled sacred hymn composed by Pushpadanta and describing the glory of God Shiva in a most fascinating manner.

37. *Mahe-śānnā-paro devo
mahimno nāparā stutiḥ,
Agho-rānnā-paro mantrō
nāsti tattvam guroḥ param.*

There is no God higher than Shiva, there is no hymn better than the hymn on the greatness of Shiva, there is no mantra more powerful than the name of Shiva, there is nothing higher to be known than the real nature of the Guru.

38. *Kusuma-daśana-nāmā
sarva-gandharva-rājāḥ
Śiśu-śaśa-dhara-mauler-
deva-devasya dāsaḥ,
Sa khalu nija-mahimno
bhraṣṭa evāśya roṣāt
Stavana-midama-kārṣīd-
divya-divyam mahimnaḥ.*

The Lord of Gandharvas, Pushpadanta by name, is the servant of the God of gods who has the crescent moon on his forehead. Fallen from his glory due to the wrath of the Lord, he composed this very beautiful uplifting hymn on the greatness of Shiva to regain His favour.

39. *Suravara-muni-pūjyaṁ
svarga-mokṣaika-hetuṁ
Paṭhati yadi manuṣyaḥ
prāñ-jalir nānya-cetāḥ,
Vrajati śiva-samīpaṁ
kinnaraiḥ stūyamānaḥ
Stavana-midama-moghaṁ
puṣpadanta-praṇītam.*

If one with single-minded devotion and folded palms reads this unfailing hymn composed by Pushpadanta, which is adored by great gods and the best of sages and which grants heaven and liberation, one goes to Shiva and is worshipped by *kinnaras* (celestial beings).

40. *Śrī-puṣpadanta-mukha-paṅkaja-nirgatena
Stotreṇa kilbiṣa-hareṇa hara-priyeṇa,
Kaṇṭhas-thitena paṭhitena samā-hitena
Suprīṇito bhavati bhūta-patir-maheśaḥ.*

If a person learns by heart and recites this hymn, which flowed from the lotus mouth of Pushpadanta, which destroys sins and is dear to Shiva and which equally promotes the good of all, Shiva, the Lord of creation, becomes very pleased.

41. *Ityeṣā vāṇ-mayī pūjā
śrī-macchaṅkara-pādayoḥ,
Arpitā tena deveśaḥ
prīyatām me sadā-śivaḥ.*

This hymn worship is offered at the feet of Shiva. May the ever beneficent Lord of gods be pleased with me at this!

42. *Yadakṣaram padam bhraṣṭam
mātrā-hīnam ca yad bhavet,
Tat-sarvam kṣam-yatām deva
prasīda para-meśvara.*

If any letter or word has been left out, or if any letter has been mispronounced, please forgive me, O God, and be gracious.

43. *Om pūrṇamadaḥ pūrṇamidam
pūrṇāt pūrṇamudacyate,
Pūrṇasya pūrṇamādāya
pūrṇamevāvaśiṣyate.*

Om. That is perfect. This is perfect. From the perfect springs the perfect. If the perfect is taken from the perfect, the perfect remains.

Om śāntiḥ śāntiḥ śāntiḥ.

Om. Peace, peace, peace.

Sadgurunāth mahārāj kī jay.

Hail to the true Guru.

*Hare rāma hare rāma
rāma rāma hare hare
Hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare*

Sadguru Kī Āratī

Wave Lights to the True Guru

*Āratī karūn sadguru kī karūn
Sadguru kī pyāre guruvara kī
Āratī karūn guruvara kī (2x)*

Let me perform arati for the true Guru. Let me perform for the true Guru, for the beloved best of Gurus. Let me perform *āratī* for the best of Gurus.

*1. Jaya gurudeva amala avināśī
jñānarūpa antara ke vāsī (2x)
Paga-paga para dete prakāśa
jaise kiraṇeṁ dinakara kī
Āratī karūn guruvara kī
(Refrain)*

Hail divine Guru, pure, indestructible, dwelling within us in the form of knowledge, illuminating every step like the rays of the sun. Let me perform *āratī* for the best of Gurus.

**2. *Jaba se śaraṇa tumhārī āye
amṛta se mīthe phala pāye (2x)
Śaraṇa tumhārī kyā hai chāyā
kalpavṛkṣa taruvara kī
Āratī karūṇ guruvara kī
(Refrain)***

When we first came to your refuge, we obtained the sweet fruit of eternal life. Your shelter is like the shade of the wish-fulfilling tree in heaven that grants all one's desires. Let me perform *āratī* for the best of Gurus.

**3. *Brahmajñāna ke pūrṇa prakāśaka
yogajñāna ke aṭala pravartaka (2x)
Jaya guru-caraṇa-saroja mīṭā dī
vyathā hamāre ura kī
Āratī karūṇ guruvara kī
(Refrain)***

He fully reveals the knowledge of the Godhead; he is an expert exponent of the knowledge of yoga. Hail the dust of the Guru's lotus feet, which has removed the pain from our hearts. Let me perform *āratī* for the best of Gurus.

**4. *Andhakāra se hamen nikālā
dikhalāyā hai amara ujāla (2x)
Kaba se jāne chāna rahe the
khāka suno dara-dara kī
Āratī karūn guruvara kī
(Refrain)***

He has led us out of darkness; he has shown us the immortal flame. Listen, for so long we were (fools) going around from door to door just picking up dust. Let me perform *āratī* for the best of Gurus.

**5. *Samśaya miṭā viveka karāyā
bhavasāgara se pāra laṅghāyā (2x)
Amara pradīpa jalākara kara dī
niśā dūra isa tana kī
Āratī karūn guruvara kī
(Refrain)***

He has made us develop discrimination. He has removed our doubts and brought us across the sea of birth and death. Having lit the lamp of eternal life, he has removed the night from our bodies. Let me perform *āratī* for the best of Gurus.

**6. Bhedoñ bīca abheda batāyā
āvāgamana vimukta karāyā (2x)
Dhanya hue hama pākara dhārā
brahmajñāna nirjhara kī
Āratī karūñ guruvara kī
(Refrain)**

He has revealed the undifferentiated in the midst of differences. He has delivered us from transmigration. We are fortunate to have obtained the clear stream of knowledge of the Godhead. Let me perform *āratī* for the best of Gurus.

**7. Karo kṛpā sadguru jaga-tārana
satpatha-darśaka bhrānti-nivārana (2x)
Jaya ho nitya jyoti dikhalāne
vāle līlādhara kī
Āratī karūñ guruvara kī
(Refrain)**

Give us your grace, true Guru, to help us cross over the world. Show us the true path, dispel wrong ideas. Hail the one who has revealed the eternal light and whose existence is a divine play. Let me perform *āratī* for the best of Gurus.

8. Nityānanda/Muktānanda
he sadguru dātā
śaktipāta ke divya pradātā (2x)
Kara ke vāsa gaṇeśapūrī
bhava-bādhā hara lī jana kī
Āratī karūn gurunara kī
(Refrain)

O Muktananda, you are the true Guru, the giver, the divine bestower of *shaktipat*. Having taken up your abode at Ganeshpuri, you have delivered people from the obstacle of (the cycle of) birth and death. Let me perform *āratī* for the best of Gurus.

Om caitanyaṁ śāśvataṁ śāntaṁ
vyomātītaṁ nirañjanam
Nāda-bindu-kalātītaṁ
tasmai śrīgurave namaḥ

Om. The Guru is Consciousness, eternal, peaceful, beyond space, stainless. He is beyond *nada*, *bindu* and *kala*. I bow to that Guru.

Om śāntiḥ śāntiḥ śāntiḥ
Om. Peace, peace, peace.
Sadgurunāth Mahārāj kī Jay
Hail the true Guru!



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