

# *Guru Gita*

The song celestial in adoration of Guru

*Swami Sahajananda  
Tirtha*

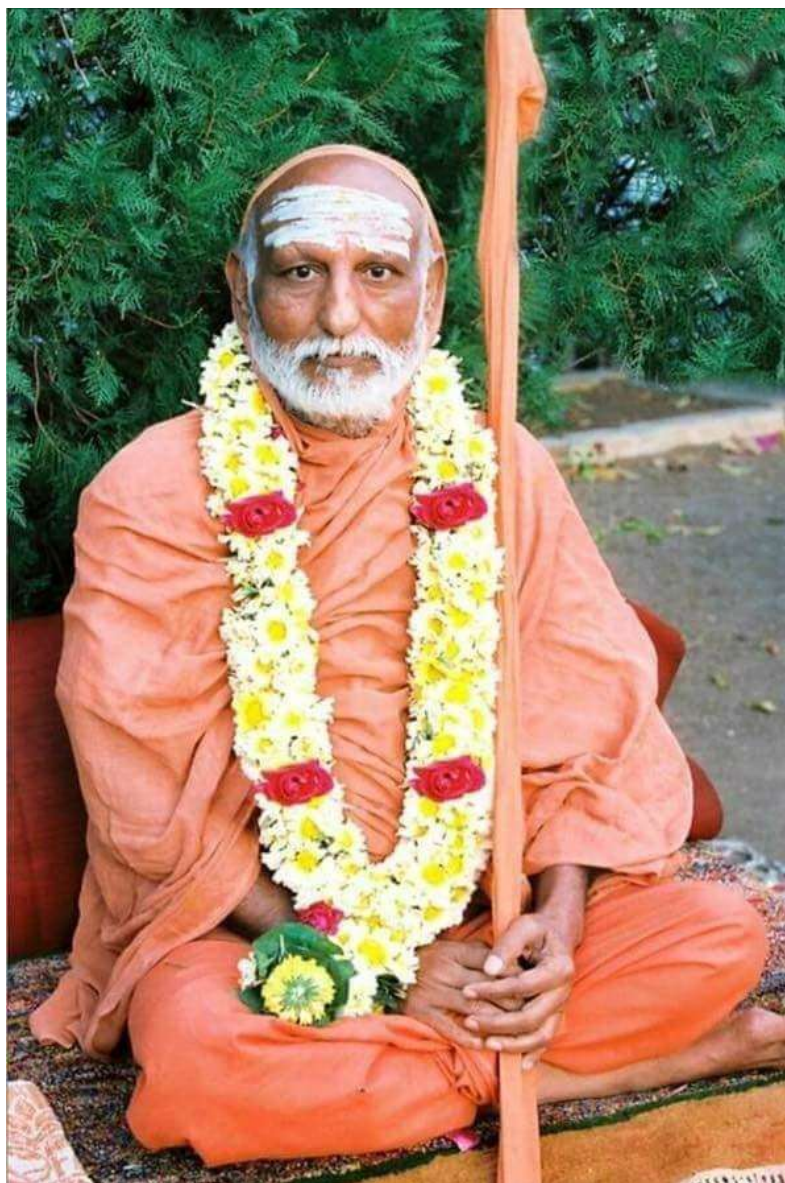
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## ***DEDICATION***

To my beloved Guru His Holiness Swami Shivom Tirtha



His Holiness Swami Shivom Tirtha

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## Key to the pronunciation of the words in *italics*

- a - sounds like “u” in success  
*ā* - sounds like “a” in car  
*ċ* - sounds like “k.”  
d - sounds like “dh” without stress  
*ê* - sounds like “e” in there  
h - “h” is silent  
*î* - sounds like “i” in niece  
*ĵnã* - “ĵn” sounds somewhat like gn  
and “ã” sounds like “a” in shall  
n - sounds closer to “m.”  
*ñ* - sounds somewhat closer to nn  
*ô* - sounds like “o” in go  
ś - sounds like “sh” in shall without stress  
sha - sounds like “sha” in shall without stress  
t - sounds like “th” without stress  
tha - sounds like “dha” without stress

## ***ACKNOWLEDGMENTS***

I would like to make a special mention of the efforts put in by my disciple Colonel T Sreenivasulu of the Indian Army for doing all the necessary co-ordination and finally ensuring its publication. May the supreme divinity bless him with whatever he seeks!



## ***INTRODUCTION***

Guru Gita is essentially a dialogue between Lord Shiva and his wife Goddess Parvati regarding the inescapable requirement of a Guru for mankind in order to achieve the state of self-realization. It is a part of an ancient Sanskrit text called “Skandha Purana”.

It is a remarkable text which is worthy enough to be read by every person irrespective of his or her religious, cultural and educational background.

There is nothing controversial as such in this text from any religious point of view. Although it happens to be in the form of a dialogue between a Hindu God and his wife, the teaching is totally secular in nature. The essence of the entire teaching being the inescapable requirement of a Guru for any person. Further, it directly proclaims that a Guru indeed is none other than the supreme divinity itself manifested through the medium of a particular human form for the purpose of igniting the path of self-realization to some disciples on the Earth.

The teaching itself is very profound and inspiring. Every reader is sure to get spell bound by the kind of literature presented in the text. However, one should try to

comprehend it with a very broad mind.

There is no point in trying to relate it to modern science and society. The teaching is meant for all times. The very fact that the text has been attracting the attention of all yoga practitioners even after such a long time since it was authored shows the depth of the teaching.

The text has not been translated in a 'word-to-word' manner. However, the essence of the teaching has been kept in mind while it was translated.

Adequate explanation where required has been given in brackets so that people of all cultures can easily relate and comprehend the subject. However, for the benefit of the serious type of readers and also from the academic point of view, the original text has also been given in Devanagari script along with its transliteration in Roman script.

Even if some errors are found by those readers who are well versed in Sanskrit language, there is no need to take any cognizance of the translated text as such because nowadays, there are too many interpretations of the original text in Sanskrit that are available. This happens to be just one among the many.

Nevertheless, the essence of the translated text is very convincing and readers too are likely to find it quite obvious. That means, the readers are likely to get satisfied with the kind of translation even if they happen to be well versed in the original Sanskrit language.

Above all, the text itself is worthy enough to be read even if some readers feel that the interpretation is not satisfactory to them.

May it benefit every reader in whichever way the supreme divinity deems fit!

- Swami Sahajananda Tirtha

# Śrī Guru Gītā

## श्री गुरु गीता

1. On the summit of Mount Kailasa on an auspicious day, amidst the enchanting surroundings, the Goddess of nature, Parvati Devi, paid her obeisance to her beloved consort Lord Shankara; the Lord of all devotional practices by humans; with utmost devotion and questioned him thus:

कैलास शिखरे रम्ये, भक्ति संधान नायकम् ।

प्रणम्य पार्वती भक्त्या, शंकरं पर्यपृच्छत ॥

kailāsa śikhare ramye, bhakti saṁdhāna nāyakam ।

praṇamya pārvatī bhaktyā, śaṁkaraṁ paryapṛcchata ॥

**The Blessed Lady (Goddess) has spoken thus:**

2. O Lord of Gods! O venerable teacher! Venerable Guru of the world! Sadashiva! (Lord Shiva) O Grand Almighty!

Obeisance to you. Bless me with the knowledge of devotion for Guru.

ओं नमो देवदेवेश परात्पर जगद्गुरोः ।

सदाशिव महादेव गुरुदीक्षाम् प्रदेहि मे ॥

oṃ namo devadeveśa parātpara jagadguroḥ ।

sadāśiva mahādeva gurudīkṣām pradehi me ॥

3. Hey Lord! I bow at your feet. O Lord! Which path should a human being (with the gross body of flesh and blood) follow in order to achieve the mental state of Brahman? (The supreme universal spirit or the divinity or the Almighty)

केन मार्गेण भो स्वामिन् देहि भ्रह्ममयो भवेत् ।

त्वं कृपां कुरु मे स्वामिन् नमामि चरणौ तव ॥

kena mārgeṇa bho svāmin dehi brahammayo bhavet ।

tvam kṛpām kuru me svāmin namāmi caraṇau tava ॥

**The Lord Eshwara (Shiva) has spoken thus;**

4. O Lady! (Goddess!) Although you are my very Self (meaning the supreme Godhead and his energy are like two sides of the same coin: hence they cannot be differentiated as two different persons), you are asking me this question with altruistic intentions! This sort of question was never asked by

anyone earlier. I will answer your questions for the sake of your pleasure.

मम रूपासि देवीत्वं तत्प्रीत्यर्थं वदाम्यहं ।

लोकोपकारकः प्रश्नो न केनापि कृतः पुरा ॥

mama rūpāsi devītvam tatprītyartham vadāmyaham I

lokopakāraḥ praśno na kenāpi kṛtaḥ purā II

5. I am now revealing to you the most supreme and difficult truth to be realized by anyone in all the three worlds (Three planes of existence as mentioned in ancient Sanskrit texts). Please listen! For a human being there is no other Godhead other than a venerable teacher or a Guru. That means all that exists for a human being (to be worshipped or the greatest strength to be relied upon) is in the form of a venerable teacher or a Guru.

दुर्लभं त्रिषु लोकेषु तच्छृणुष्व वदाम्यहं ।

गुरुं विना ब्रह्म नान्यत् सत्यं सत्यं वरानने ॥

durlabham triṣu lokeṣu tacchṛṇuṣva vadāmyaham I

guruṁ vinā brahma nānyat satyam satyam varānane II

6-7. For those human beings living under the spell of cosmic illusion or ignorance of the divine knowledge; the teachings

of Vedas, ancient sciences, ancient epics, ancient histories, the sciences pertaining to Mantra, Yantra and Tantra, Smritis and also various scriptures pertaining to Agamas of Shaivism and Shaktism appear to convey a negative truth.

वेदशास्त्र पुराणानि इतिहासादिकानि च ।

मंत्र, यंत्रादि विद्याश्च स्मृति रुच्चाट नादिकम् ॥

शैव शाक्ता गमादीनि अन्यानि विविधानि च ।

अपभ्रंश करणीह जीवनां भ्रान्त चेतसाम् ॥

vedaśāstra purāṇāni itihāsādikāni ca I

maṁtra, yaṁtrādi vidyāśca smṛti ruccāṭa nādikam II

śaiva śāktā gamādīni anyāni vividhāni ca I

apabhraṁśa karāṇīha jīvanām bhrānta cetasām II

8. Without knowing the essence of a Guru; all worship of Godhead done by mankind in the various forms of Yajna (sacrificial fires), Vratas (spiritual practices), Tapas (meditations), charity acts, Japa (chanting of mantras), pilgrimages etc., amount to sheer waste. They (those performing above acts) will remain as followers of mere superstition.

यज्ञोव्रतं तपोदानं जपस्तीर्थं तथैव च ।

गुरुतत्त्वमविज्ञाय मूढास्ते चरते जनाः ॥

yajñovrataṁ tapodānaṁ japastīrthaṁ tathaiva ca I

gurutatvamavijñāya mūḍhāste carate janāḥ II

9. By the knowledge of the essence of a venerable Guru; the eternal truth that nothing ever exists separately from the Atman (Individual spirit residing at the core of a human body) is revealed. It is the supreme truth. Therefore, O Parvati! The wise among mankind continuously strive to obtain this knowledge of the “essence of a venerable Guru”.

गुरुबुद्ध्यात्मनो नान्यत् सत्यं सत्यं न संशयः ।

तल्लाभार्थं प्रयत्नस्तु कर्तव्यो हि मनीषिभिः ॥

gurubudhyātmano nānyat satyaṁ satyaṁ na saṁśayaḥ I

tallābhārthaṁ prayatnastu kartavyo hi manīṣibhiḥ II

10. How does nescience or ignorance of the divine nature develop in a human body? What does the word secret science mean? What is the secret of cosmic illusion which results in the creation of a world experienced by humans? To know these profound secrets, the effulgence of the sound of the word Guru is mandatory. (Here the importance of the sound body of the word “Guru” is being highlighted.)

गूढविद्या जगन्माया देहेचाज्ञान संभवा ।

उदयः यत् प्रकाशेन गुरु शब्देन कथ्यते ॥

gūḍhavidyā jaganmāyā dehecājñāna saṁbhavā I

udayaḥ yat prakāśena guru śabdena kathyate II

11. People serve the feet of a venerable Guru and get freed from the bondage of the cycle of trans-migratory life and death. Granting your request for this secret knowledge which is involved in the above action; I am revealing it to you.

सर्वपाप विशुद्धात्मा श्रीगुरो पादसेवनात् ।

देही ब्रह्म भवेद्यस्मात् त्वत् कृपार्थं वदामि ते ॥

sarvapāpa viśuddhātmā śrīguro pādasevanāt I

dehī brahma bhavedyasmāt tvat kṛpārdham vadāmi te II

12. After worshipping the venerable Guru, if any one washes his feet and sprinkles the water which was used in washing (equivalent to the sacred “Amrit” or elixir of life for accumulating religious merit) on their heads, they will reap the benefit of having bathed in all the sacred springs of the world.

गुरुपादांबुजं स्मृत्वा जलं सिरसि धारयेत् ।

सर्वतीर्थावगाहस्य संप्राप्नोति फलं नरः ॥

gurupādāmbujaṁ smṛtvā jalaṁ sirasi dhārayet I

sarvatīrthāvagāhasya saṁprāpnoti phalaṁ naraḥ II

13. The sanctified water by the touch of a Guru's feet is potent enough to aid a person to cross the ocean of trans-migratory life. It is also potent enough to wash away the dirt of sinful acts and also ignite the fire of knowledge in a person.

शोषणं पापपंकस्य, दीपनं ज्ञान तेजसाम् ।

गुरु पादोदकं सम्यक् संसारार्णव तारकम् ॥

śoṣaṇaṁ pāpapaṁkasya, dīpanaṁ jñāna tejasām I

guru pādodakaṁ samyak saṁsārārṇava tārakam II

14. One should also consume this sacred water from the feet of a Guru in order to uproot and destroy the nescience, get freed from the karmic cycle of birth and death and also for fructification of knowledge gained and developing dispassion.

अज्ञान मूलहरणं, जन्मकर्म निवारणम् ।

ज्ञानवैराग्य सिद्ध्यर्थं गुरुपादोदकं पिबेत् ॥

ajñāna mūlaharaṇaṁ, janmakarma nivāraṇam I

jñānavairāgya siddhyarthaṁ gurupādodakaṁ pibet II

15. Consuming the sacred water emanating from the feet of a Guru ( water which was used to wash the feet of a Guru),

accepting the leftover food items by a Guru (leftover food after eating by a Guru) as “Prasad” (anything returned back in part to the disciple after it has been offered at the altar of God), always meditating on the venerable Guru and doing “japa” (repetition) of mantra given by a Guru etc., are the sacred duties of a disciple or student.

गुरोः पादोदकं पीत्वा, गुरुरुच्छिष्ट भोजनम् ।

गुरु मूर्तेः स्सदा ध्यानं गुरुमंत्रं सदा जपेत् ॥

guroḥ pādodakam pītvā, gururucchiṣṭa bhojanam I

guru mūrteḥ ssadā dhyānam gurumamtram sadā japet II

16. The residence of a venerable Guru (where he lives) is indeed equal to the holiest of the holy centers like the city of Kashi! (Modern day city of Varanasi in India) The sacred water emanating from his feet is indeed equal to the sacred water of the river Ganges. The Guru indeed is Lord of the universe (Vishwanatha). He is indeed the supreme Brahman who gives the mantra for liberation or salvation (Taraka mantra).

काशीक्षेत्रं तन्निवासो, जाह्नवी चरणोदकम् ।

गुरोः विश्वेश्वरः साक्षात् तारकं ब्रह्मनिश्चितम् ॥

kāśīkṣetram tannivāso, jāhnavī caraṇodakam I

guroḥ viśveśvaraḥ sākṣāt tārakam brahmaniścitam II

17. Obeisance to the venerable Guru whose sacred water (water which was used for washing his feet) is indeed equal to the sacred spring at Gaya (The modern day city of Gaya in India). Obeisance to the venerable Guru who is indeed the bountiful vessel “Akshaya” (The celestial wish fulfilling vessel which gets filled up with whatever one wants to eat). Obeisance to the venerable Guru who indeed is the sacred spring at “Prayaga” (The modern day city of Allahabad in India where the sacred river Ganges flows by) which happens to be the king among all the sacred springs.

गुरोः पादोदकं यत्तु गयाऽसौ सौऽक्षयोवटः ।

तीर्थराज प्रयागश्च, गुरुमूर्ते नमो नमः ॥

guroḥ pādodakam yattu gayā'sau sau'kṣayovaṭaḥ I

tīrtharāja prayāgaśca, gurumūrte namo namaḥ II

18. One should always keep meditating on the form of venerable Guru. Similarly one should always keep chanting (repetition) the name of Guru. Further, one should follow the orders of a Guru and implement them regularly. One should always remember that there is nothing else more sacred to a person other than the form of his venerable Guru and thus bow down his or her head in veneration.

गुरुमूर्तिं स्मरेन्नित्यं गुरुनामं सदा जपेत् ।

गुरोराज्ञं प्रकुर्वीत, गुरोरन्यन्न भावयेत् ॥

gurumūrtiṃ smarennityaṃ gurunāmaṃ sadā japet I

guroṛājñāṃ prakurvīta, guroranyanna bhāvayet II

19. The sacred knowledge of the Brahman always concentrated in the voice of a Guru can only be obtained by his grace. Just like a virtuous married woman who does not entertain the thought of any other men (other than her husband), a disciple should always worship and meditate on the form of his venerable Guru only.

गुरुवक्त्र स्थितं ब्रह्म, प्राप्यते त्रत्पसादतः ।

गुरोध्यानं सदाकुर्यात् कुलस्त्री स्वपतेर्यथा ॥

guruvaktra sthitaṃ brahma, prāpyate tratpasādataḥ I

gurodhyānaṃ sadākuryāt kulastṛī svapateryathā II

20. Completely quitting the attachment to existing life, family, caste, fame, wealth etc., one should seek the shelter of a venerable Guru (these should not come in the way of meditating on a Guru).

स्वाश्रमं च स्वजातिं च स्वकीर्तिं पुष्टिवर्धनम् ।

एतत्सर्वं परित्यज्य गुरोरन्यन्न भावयेत् ॥

svāśramaṃ ca svajātiṃ ca svakīrtiṃ puṣṭhivardhanam I

etatsarvaṃ parityajya guroranyanna bhāvayet II

21. As a result of extreme devotion to the venerable Guru it is possible to obtain the knowledge of infinite supreme Brahman very easily. Therefore, always worship the venerable Guru!

अनन्याश्चिन्तयन्तोमां, सुलभं परमं पदम् ।

तस्मात् सर्वं प्रयत्नेन, गुरोराराधनं कुरु ॥

ananyāścintayantomāṃ, sulabhaṃ paramaṃ padam I

tasmāt sarva prayatnena, guroṛārādhanaṃ kuru II

22. The fact that the knowledge of all sciences is obtained only by the grace of a venerable Guru is always being hailed prominently in all the three worlds of celestials, ancestors and mankind. (The three planes of existence)

त्रैलोक्ये स्फुटवक्तारो, देवाद्यासुर पन्नगाः ।

गुरुवक्त्रं स्थिता विद्या गुरु भक्त्या तु लभ्यते ॥

trailokye sphuṭavaktāro, devādyāsura pannagāḥ I

guruvaktra sthitā vidyā guru bhaktyā tu labhyate II

23. In the sacred word “Guru”, the sound ‘gu’ is the symbol for darkness or nescience. The sound ‘ru’ is the symbol for brilliance or knowledge. That means there is no doubt in the fact that the sound body “Guru” is potent enough to destroy the darkness or nescience and ignite the fire of knowledge.

गुकार स्त्वन्थकाराश्च रुकारस्तेज उच्यते ।

अज्ञानं ग्रासकं ब्रह्म, गुरुरेव न संशयः ॥

gukāra stvanthakārāśca rukāraṣteja ucyate I

ajñāna grāsakaṁ brahma, gurureva na saṁśayaḥ II

24. The first sound body “gu” in the sound “Guru” conveys the very essence of cosmic illusion (darkness/nescience). The second sound body “ru” (light or knowledge) is meant to destroy this cosmic illusion.

गुकारः प्रथमोवर्णो मायादि गुणभासकः ।

रुकारो द्वितीयोब्रह्म, मायाभ्रान्ति विनाशकः ॥

gukāraḥ prathamovarṇo māyādi guṇabhāśakaḥ I

rukāro dvitīyobrahma, māyābhrāṁti vināśakaḥ II

25. It is clearly evident that “Guru” means the very supreme Brahman. And it is extremely difficult to attain this divine grace of Guru even for the celestial beings. Even the various

celestial tribes (Ha Ha and Hu Hu tribes as per the Sanskrit texts) ruled by celestials like “Gandharvas” (divine singers) worship the venerable Guru.

एवं गुरु पदं श्रेष्ठं, देवानामपि दुर्लभम् ।

हाहा हूहू गणश्चैव, गंधर्वैश्च प्रपूज्यते ॥

evaṃ guru padaṃ śreṣṭhaṃ, devānāmapī durlabham I

hāhā hūhū gaṇaścaiva, gaṇḍharvaiśca prapūjyate II

26 & 27. It is very clear and evident that there is nothing superior to a venerable Guru. Therefore, disciples should humbly provide to Guru things like seat, bed, clothes, ornaments, vehicles, favorite food items etc., The reason for this is; only the word “Guru” is eternal and true. Everything else is transient and subjected to destruction (in the course of time).

ध्रुवं तेषांच सर्वेषां नास्ति तत्त्वं गुरोः परम् ।

आसनं शयनं वस्त्रं, भूषणं वाहनादिकम् ॥

साधकेन प्रदातव्यं, गुरु संतोषकारकम् ।

गुरोराराधनं कार्यं, स्वजीवित्वं निवेदयेत् ॥

dhruvaṃ teṣāṃca sarveṣāṃ nāsti tattvaṃ guroḥ param I

āsanaṃ śayanaṃ vastraṃ, bhūṣaṇaṃ vāhanādikam II

sādhakena pradātavyaṃ, guru saṃtoṣakāraḥ I

guroṛārādhanam kāryaṃ, svajīvitvam nivedayet II

28. One should worship a venerable Guru with pure body, mind and intellect. Leaving aside the ego and doubt, one should prostrate in front of a Guru with full body on the ground and pay the respects.

कर्मणामनसावाचा नित्यं आराधयेत् गुरुम् ।

दीर्घदंडं नमस्कृत्य, निर्लज्जो गुरुसन्निधौ ॥

karmaṇāmanasāvacā nityaṃ ārādhayet gurum I

dīrghadaṇḍam namaskṛtya, nirlajjo gurusannidhau II

29. One should dedicate his body, organs, life force, family members including wife, relatives and everything in the service of a venerable Guru.

शरीरमिन्द्रियं प्राणं, सद्गुरुभ्यो निवेदयेत् ।

आत्मदारादिकं सर्वं, सद्गुरुभ्यो निवेदयेत् ॥

śarīramindriyaṃ prāṇam, sadgurubhyo nivedayet I

ātmadārādikaṃ sarvaṃ, sadgurubhyo nivedayet II

30. The human body contains innumerable subtle micro worms. Further, it also contains bad smelling and unwanted feaces and urine. Further, it is wrapped by fat, blood, skin, flesh etc., Therefore, one should leave the attachment to this human body.

कृमिकीट भस्मविष्टा, दुर्गन्धी मलमूत्रकम् ।

श्लेष्म रक्तं त्वचा मांसं, बांध्येन्न वरानने ॥

kr̥mikīṭa bhasmaviṣṭhā, durgamdhī malamūtrakam I

śleṣma raktaṁ tvacā māṁsaṁ, vāṁchayenna varānane II

31. Obeisance to that venerable Guru who alone can save a person who happened to be seated on the tree of illusion of family life and thus fallen into the ocean of nescience.

संसार वृक्षमारूढाः, पतन्तो नरकार्णवे ।

येन चैवोद्धृताः सर्वे, तस्मै श्री गुरवे नमः ॥

saṁsāra vṛkṣamārūḍhāḥ, patantonarakārṇave I

yena caivoddhṛtāḥ sarve, tasmaiśrī gurave namaḥ II

32. The venerable Guru indeed is the Lord Brahma or the Lord of creation! He indeed is the Lord Vishnu or the Lord of sustenance! He indeed is the Lord Maheshwara (Shiva) or

the Lord of destruction! Obeisance to such a venerable Guru!

गुरुर्ब्रह्म गुरुर्विष्णु गुरुर्देवो महेश्वरः ।

गुरुस्साक्षात् परंब्रह्म, तस्मैश्री गुरवे नमः ॥

gururbrahma gururviṣṇu gururdevo maheśvaraḥ ।

gurussākṣāt parambrahma, tasmaiśrī gurave namaḥ ॥

33. Obeisance to the venerable Guru who explains the mysteries of this worldly existence, who acts as a bridge to enable the disciple to safely cross the ocean of worldly existence, who indeed is the father of all knowledge to be imparted to the disciple and who indeed is the very incarnation of the Lord Shiva or the Almighty!

हेतवे जगतामेव, संसारार्णव सेतवे ।

प्रभवे सर्व विद्यानां, शंभवे गुरवे नमः ॥

hetave jagatāmeva, saṁsārārṇava setave ।

prabhave sarva vidyānām, śambhave gurave namaḥ ॥

34. Obeisance to that venerable Guru who can grant the vision to the people blinded by the darkness of nescience by applying corryllium to their eyes!

अज्ञान तिमिरान्धस्य ज्ञानांजन शलाकया ।

चक्षुरुन्मीलितं येन, तस्मै श्री गुरवे नमः ॥

ajñāna timirāndhasya jñānāmjanā śālākayā I

cakṣurunmīlitaṁ yena, tasmai śrī gurave namaḥ II

35. O venerable Guru! Indeed you are the parents for me, the relatives for me and all my Gods and Goddesses! Obeisance to you who can impart that sacred knowledge which can drive away the illusion of the worldly existence.

त्वं पिता त्वंचमे माता, त्वं बंधुस्त्वं च देवता ।

संसार प्रतिबोधार्थं, तस्मैश्री गुरवे नमः ॥

tvam pitā tvamcame mātā, tvam baṁdhustvam ca devatā I

saṁsāra pratibodhārthaṁ, tasmaiśrī gurave namaḥ II

36. Obeisance to that venerable Guru who acts as the fulcrum on which the worldly existence depends upon and due to whose grace this world enjoys!

यत्सत्येन जगत् सत्यं, यत् प्रकाशेन भाति तत् ।

यदानन्देन नन्दन्ति, तस्मैश्री गुरवे नमः ॥

yatsatyena jagat satyaṁ, yat prakāśena bhāti tat I

yadānandena nandanti, tasmaiśrī gurave namaḥ II

37. Obeisance to that venerable Guru due to whose existence alone this world is experienced by the mankind, the Sun is able to shine and due to whose nature (love and compassion) we too express our love towards our children. (It means expression of love by human beings is due to the fact that it is divine in nature.)

यस्यस्थित्या सत्यमिदं, यद् भति भानुरूपतः ।

प्रियं पुत्रादि यत् प्रीत्या, तस्मैश्री गुरवे नमः ॥

yasyasthityā satyamidaṁ, yad bhati bhānurūpataḥ I

priyaṁ putrādi yat prītyā, tasmaiśrī gurave namaḥ II

38. Obeisance to that venerable Guru due to whom this worldly existence appears to be dynamic and ever changing, the human mind too acquires this property of being dynamic and ever changing and due to whom the three states of waking, dreaming and sleeping are also being experienced by the human mind as being dynamic and ever changing in nature!

येन चेतयिते हिदं, चित्तं चेतयते न यम् ।

जाग्रत् स्वप्न सुषुप्त्यादि, तस्मैश्री गुरवे नमः ॥

yena cetayite hidam, cittam cetayate na yam I

jāgrat svapna suṣuptyādi, tasmaiśrī gurave namaḥ II

39. Obeisance to that venerable Guru due to whose teaching this worldly existence is now experienced (after self-realization) as non-dual and unified with my very Self!

यस्य ज्ञानादिदं विश्वं न दृश्यं भिन्न भेदतः ।

सदेक रूप रूपाय, तस्मैश्री गुरवे नमः ॥

yasya jñānādidaṁ viśvaṁ na dṛśyaṁ bhinna bhedataḥ I

sadeka rūpa rūpāya, tasmaiśrī gurave namaḥ II

40. Obeisance to that venerable Guru due to whose sacred teaching, dispassionate attitude towards this creation has been generated and as a result of which it appears non-dual and unified with my very Self!

यस्यामतं तस्यमतं, मतं यस्य न वेदं सः ।

अनन्य भाव भावाय, तस्मैश्री गुरवे नमः ॥

yasyāmataṁ tasyamataṁ, mataṁ yasya na vedaṁ saḥ I

ananya bhāva bhāvāya, tasmaiśrī gurave namaḥ II

41. Obeisance to that venerable Guru who is the very cause of this manifested universe as well as shines as this universe (He is of the form of cause as well as effect).

यस्य कारणरूपस्य, कार्यरूपेण भातियत् ।

कार्यकारण रूपाय, तस्मैश्री गुरवे नमः ॥

yasya kāraṇarūpasya, kāryarūpeṇa bhātiyat I

kāryakāraṇa rūpāya, tasmaiśrī gurave namaḥ II

42. Obeisance to that venerable Guru who is the cause as well as effect of this manifested universe. He has also imparted that sacred knowledge which teaches and shows the non-dualism in this world although it appears to be dualistic in form. (This world has an underlying unity in everything although it appears to consist of innumerable forms).

नानारूप मिदं सर्वं न केनाप्यस्ति भिन्नता ।

कार्यकारणता चैव तस्मैश्री गुरवे नमः ॥

nānārūpa midam sarvaṁ na kenāpyasti bhinnatā I

kāryakāraṇatā caiva tasmaiśrī gurave namaḥ II

43. Obeisance to that venerable Guru whose pair of lotus feet can dispel the notion of dualism (with respect to this manifested universe).

यदंघ्रि कमल द्वंद्वं, द्वन्द्वताप निवारकम् ।

तारकं सर्वदाऽऽपद्भ्यः श्रीगुरुं प्रणमाम्यहम् ॥

yadaṁghri kamala dvaṁdvaṁ, dvandvatāpa nivāarakam I

tāarakam sarvadā"padbhyaḥ śrīgurum praṇamāmyaham II

44. A Guru can protect his disciples even if Lord Shiva (Lord in the form as destroyer) is angry with those disciples. However, not even Lord Shiva can protect those disciples from the anger of a Guru. Therefore, seek the shelter of that venerable Guru using all strength!

शिवे कृद्धे गुरुस्त्राता गुरौ कृद्धे शिवो न हि ।

तस्मात् सर्वप्रयत्नेन श्रीगुरुं शरणं व्रजेत् ॥

śive kṛddhe gurustrātā gurau kṛddhe śivo na hi I

tasmāt sarvaprayatnena śrīgurum śaraṇam vrajet II

45. Obeisance to those venerable lotus feet of the Guru which reveal the power of speech, intellect and mind; which are different due to the colors of white and red and also which shine as Shiva and Shakti! (Energy wielder and energy)

वंदे गुरुपद द्वंद्वं बाङ्गनश्चित्त गोचरम् ।

श्वेत रक्तप्रभा भिन्नं, शिवशक्त्यात्मकं परम् ॥

vaṁde gurupada dvaṁdvaṁ vāṇmanaścitta gocaram I

śveta raktaprabhā bhinnam, śivaśaktyātmakam param II

46. In the two lettered sound body “Guru”, the sound “gu” is associated to be beyond the three qualities ( of inertia, dynamism and harmony) and the sound “ru” is identified to be formless. Whosoever can impart the teaching of this truth is hailed as the venerable Guru.

गुकारं च गुणातीतं, रुकारं रूप वर्जितं ।

गुणातीत स्वरूपं च, यो दध्यात् स गुरुः स्मृतः ॥

gukāraṃ ca guṇātītaṃ, rukāraṃ rūpa varjitaṃ I

guṇātīta svarūpaṃ ca, yo dadhyāt sa guruḥ smṛtaḥ II

47. O Parvati! The venerable Guru is indeed Lord Shiva without the three eyes and who is witness to everything; Lord Vishnu without the four arms; and Lord Brahma without the four faces. Thus, the venerable Guru is of the form of the trinity (The three Lords of creation, sustenance and destruction).

अ - त्रिनेत्र सर्वसाक्षी - अ - चतुर्भहुरच्युतः ।

अ - चतुर्वदनो ब्रह्म, श्री गुरु कथित प्रिये ॥

a - trinetra sarvasākṣī - a – caturbhāhuracyutaḥ I

a - caturvadano brahma, śrī guru kathita priye II

48. We need to pay our obeisance to the venerable Guru with folded hands for our overall development. We can free ourselves from this trans-migratory life of birth and death with the blessings of the venerable Guru.

अयं मयांजलिर्बद्धो, दया सागरवृद्धये ।

यदनुग्रहतो जन्तुश्चित्र संसार मुक्तिभाक् ॥

ayam mayāṁjalirbaddho, dayā sāgaravṛddhaye ।

yadanugrahato jantuścitra saṁsāra muktibhāk ॥

49. It is possible to realize the supreme and immortal quality of the venerable Guru through sharp intellect (by the act of discrimination) only. However, just like a blind person who cannot watch the sunrise; similarly persons who are without such intellect and devoid of religious merit cannot know the supreme and immortal form of the venerable Guru. (However, even the sharp intellect is possessed by a human being from the grace of a venerable Guru only.)

श्रीगुरोः परमं रूपम्, विवेक चक्षुषोऽमृतम् ।

मन्द भाग्या न पश्यन्ति अन्धाः सूर्योदयं यथा ॥

śrīguroḥ paramaṁ rūpam, viveka cakṣuṣo'mṛtam ।

manda bhāgyā na paśyanti andhāḥ sūryodayaṁ yathā ॥

50. “Sri” means the power. “Nath” means husband/Lord. “Srinath” means Lord Vishnu (Husband of Sri). Obeisance needs to be paid daily towards the cardinal direction in which the lotus feet of the Guru reside and shine (in the form of Lord Vishnu). O Parvati! Obeisance paid with faith and devotion will sanctify our thoughts.

श्रीनाथ चरण द्वंद्वं यस्यां दिशे विराजिते ।

तस्यै दिशे नमस्कुर्याद्, भक्त्या प्रतिदिनं प्रिये ॥

śrīnātha caraṇa dvaṁdvam yasyāṁ diśe virājite I

tasyai diśe namaskuryād, bhaktyā pratidinam priye II

51. In which ever cardinal direction the venerable Lord or Guru or the emperor resides with the awareness of the play of creation and destruction as witness, obeisance needs to be paid regularly with special mantras and flowers.

तस्यै दिशे सततमंजलिरेष आर्ये

प्रक्षिप्यते, मुखरितो मधुपैर्बुधैश्च ।

जागर्ति यत्र भगवान् गुरु चक्रवर्ती

विश्वोदय प्रलय नाटक नित्यसाक्षी ॥

tasyai diśe satatamamjalireṣa ārye

prakṣipyate, mukharito madhupairbudhaiśca I

jāgarti yatra bhagavān guru cakravartī

viśvodaya pralaya nāṭaka nityasākṣī II

52. Obeisance to the galaxy of venerable Gurus comprising Lord Vishnu and the other two Lords forming the trinity, Lord Ganapathi, the seat of the three forms of power (creation, sustenance and destruction), the eight forms of Bhairava (a form of Lord Shiva), the gathering of Sidhas (adepts of Yoga), the two lotus feet of the Guru, sixty four yoginis, and the garland of all mantras starting from the sound “aa” to “ksha” (Sanskrit alphabet consisting of 50 letters).

श्रीनाथादि गुरुत्रयं गणपतिं पीठत्रयं भैरवम्

सिद्धौघं बटुक त्रयं पादयुगं दूतीक्रमं मंडलं ।

वीरान् द्वश्यष्ट चतुष्कषष्टि नवकं वीरावली पंचकं

श्रीमन्मालिनी मंत्रराज सहितं वंदे गुरोर्मंडलम् ॥

śrīnāthādi gurutrayaṁ gaṇapatiṁ pīṭhatrayaṁ bhairavam

siddhaughaṁ baṭuka trayaṁ pādayugaṁ dūtīkramaṁ  
maṇḍalaṁ I

vīrān dvaśyaṣṭha catuṣkaṣaṣṭhi navakaṁ vīrāvalī pañcakaṁ

śrīmanmālīnī maṇṭrarāja sahitaṁ vaṇde gurormaṇḍalam II

53. The various methods involved in doing pranayama are

called the various techniques of Hath Yoga (Arrest of breath internally after filling the lungs, arrest of breath externally after emptying the lungs, “kewal kumbhaka”, “bhastrika”, “sheetali”, “bhramari” etc.). Although it is possible to practice pranayama, it needs to be done over a very prolonged period. Moreover, numerous methods have been developed. However, the techniques used to arrest the subtle air of life force tend to bring about misfortune. Further, they are also very difficult to practice. Any irregularity or disorder in practice will lead to painful diseases (Although it is safer to practice under the supervision of Sidhas). Irregular or disorderly practice of pranayama will cause difficult to cure and harmful diseases. Therefore, if the practitioners are mindful and serve the venerable Guru always, they can obtain the result in a very easy and natural way.

अभ्यस्तैः सकलैः सुदीर्घमनिलैर्व्याधि प्रदैर्दुष्करैः

प्राणायाम शतैरनेक करणैः दुःखात्मकैर्दुर्जयैः ।

यस्मिन्नभ्युदिते विनश्यति बलीवायुः स्वयं तत् क्षणात्

प्राप्तुं तत्सहजं स्वभावमनिशं सेवध्वमेकं गुरुम् ॥

abhyastaiḥ sakalaiḥ sudīrghamanilairvyādhi pradairduṣkaraiḥ

prāṇāyāma śatairaneka karaṇaiḥ duḥkhātmakairdurjayaiḥ ।

yasminnabhyudite vinaśyati balīvāyuhḥ svayaṁ tat kṣaṇāt

prāptuṁ tatsahajaṁ svabhāvamaṇiśaṁ sevadhvamekaṁ

gurum ॥

54. Remembering the form of the venerable Guru always amounts to remembering the Lord Shiva (The Lord of destruction). Singing the name of venerable Guru naturally amounts to singing the name of the supreme Lord Eshwara (Shiva).

स्वदेशिकस्यैव शरीरचिंतनम्

भवेदनन्तस्य शिवस्य चिंतनम् ।

स्वदेशिकस्यैव च नामकीर्तनम्

भवेदनन्तस्य शिवस्य कीर्तनम् ॥

svadeśikasyaiva śarīracim̐tanam

bhavedanantasya śivasya cim̐tanam I

svadeśikasyaiva ca nāmakīrtanam

bhavedanantasya śivasya kīrtanam II

55. One grain of sand from the dust on the lotus feet of the venerable Guru is equivalent to the bridge which is potent enough to make a person safely cross the ocean of this trans-migratory life. Therefore, always worship the venerable Guru!

यत्पादरेणु कणिका कापि संसार वारिधेः ।

सेतुबंधायते नाथं देशिकं तमुपास्महे ॥

yatpādareṇu kaṇikā kāpi saṁsāra vāridheḥ I

setubamdhāyate nātham deśikaṁ tamupāśmahe II

56. Let us pray that the venerable Guru grants us all our wishes to fructify since it is due to his grace that we can free ourselves from the darkness of ignorance.

यस्मादनुग्रहं लब्ध्वा महदज्ञान मुत्सृजेत् ।

तस्मै श्री देशिकेन्द्राय, नमाश्चाभीष्ट सिद्धये ॥

yasmādanugrahaṁ labdhvā mahadajñāna mutsṛjet I

tasmai śrī deśikendrāya, namāścābhīṣṭha siddhaye II

57. The wild raging fire of the worldly attractions can only be stopped by the lotus feet of the venerable Guru. Hence, meditate on those feet of the Guru. They are located above the white lotus which is in the center of the lunar crescent region of the Brahma randhra (located on top of the crown of the head and which is the gateway to Brahman).

पादाब्जं सर्वं संसार, दावानल विनाशकम् ।

ब्रह्मरन्द्रे सिताम्भोज, मध्यस्थं चन्द्र मंडले ॥

pādābjaṁ sarva saṁsāra, dāvānala vināśakam I

brahmarandre sitāmbhoja, madhyasthaṁ candra maṇḍale II

58. There is a lotus flower formed with three petals

representing the three sound bodies of “Aa”, “Ka” and “Tha” in the region of thousand petal lotus (located on top of the crown of the head). There is also a triangle next to a Swan, both located above this three-petal lotus. Meditate on the Guru as seated in the center of the triangle.

अकथादि त्रिरेखाब्जे, सहस्रदल मंडले ।

हंस पार्श्व त्रिकोणे च स्मरे तन्मध्यगं गुरुम् ॥

akathādi tirekhābje, sahasradala maṇḍale I

haṁsa pārśva trikoṇe ca smare ttanmadhyagaṁ gurum II

59. May the divine glance of the Guru be always upon me! That glance creates all the worlds and strengthens the will power to perceive the essence of all Vedas. It curtails the attraction towards the worldly wealth and teaches the futility of pursuing it. Thereby, it destroys all the deficiencies of the devotee.

सकल भुवन सृष्टिः कल्पिताऽशेष पुष्टिः

निखिल निगम दृष्टिः संपदां व्यर्धदृष्टिः ।

अवगुण परिमार्दिर्ष? स्तत्पदार्थैक दृष्टिः

भवगुण परमेष्टिर्मोक्ष मार्गैक दृष्टिः ॥

sakala bhuvana sṛṣṭiḥ kalpitā'seṣa puṣṭiḥ

nikhila nigama drṣṭiḥ saṁpadāṁ vyardhadṛṣṭiḥ I

avaguṇa parimāṛṭṣi? statpadārdhaika dṛṣṭiḥ

bhavaguṇa parameṣṭirmokṣa mārgaika dṛṣṭiḥ II

60. The Guru's glance is the pillar which supports the stage on which all the worlds are enacted along with the shower of compassion on the worlds being enacted. The Guru's glance comprises of all the three phenomenon of creation, evolution and dissolution. The Guru's glance is the originator of time (past, present and future) and grants the vision of the three attributes of the Brahman (Truth Absolute, Knowledge Absolute and Bliss Absolute). May the divine glance of the Guru be always upon me!

सकल भुवन रंग स्थापना स्तम्भयष्टि

सकरुण रसवृष्टि स्तत्वमाला समष्टिः ।

सकल समयसृष्टिः सच्चिदानंद दृष्टिः

रिवसतु मयि नित्यं श्रीगुरोर्दिव्य दृष्टिः ॥

sakala bhuvana raṁga sthāpanā stambhayaṣṭi

sakaruna rasavṛṣṭi statvamālā samaṣṭiḥ I

sakala samayasṛṣṭiḥ saccidānaṁda dṛṣṭiḥ

rivasatu mayi nityaṁ śrīgurordivya dṛṣṭiḥ II

61. The mantra gifted by the Guru or the word “Guru” itself

is the king among all mantras. It is akin to the gold purified in fire. It protects one from death day and night from all directions.

अग्निशुद्ध समंतात् ज्वाला परिचिकाधिया ।

मंत्रराजमिमं मन्येऽहर्निशं पातु मृत्युतः ॥

agniśuddha samam̐tāt jvālā paricikādhīyā ।

maṁtrarājamimam̐ manye'harniśam̐ pātu mṛtyutaḥ ॥

62. The Guru “tatva” or the essence of the word “Guru” or the essence of the mantra “Guru” is ever dynamic as well as stationery, dwells nearby as well as far away and it pervades both inside as well as outside of all. It can never be described with the limited intellect.

तदेजति तन्नैजति, तद् दूरे तत् समीपके ।

तदन्तरस्य सर्वस्य तदु सर्वस्य बाह्यतः ॥

tadejati tannaijati, tad dūre tat samīpake ।

tadantarasya sarvasya tadu sarvasya bāhyataḥ ॥

63 – 65. I am the very Guru consciousness which is as under :  
I have no birth and death, I am ageless, I am without beginning and end, I am the consciousness, I am the Bliss, I am the smallest of the small, I am the largest of the large, I

have no pre-history (I have always existed), I am eternal, I am self-luminous, I am without taint and craving, I pervade the entire space, I am ever blissful, I am the star Dhruva (Northern polar star), I am imperishable, I am the four standards or ways of gaining knowledge either passed by oral tradition or through direct experience or by reading of history and by conclusions arrived at by inference.

अजोऽहमजरोहं(s)च अनादिनिधनः स्वयम् ।

अविकारश्चिदानन्द, अणीयान् महतो महन् ॥

अपूर्वाणां परं नित्यं स्वयं ज्योतिर्निरामयम् ।

विरजं परमाकाशं ध्रुवमानन्दमव्ययम् ॥

श्रुतिः प्रत्यक्षमैतिह्य – मनुमानश्चतुष्टयम् ।

यस्य चात्मतपोवेद, देशिकं च सदा स्मरेत् ॥

ajo'hamajaroḥam(s)ca anādinidhanaḥ svayam I

avikāraścidānaṁda, aṇīyān mahato mahan II

apūrvāṇām paraṁ nityaṁ svayaṁ jyotirnirāmayam I

virajaṁ paramākāśaṁ dhruvamānaṁdamavyayam II

śrutiḥ pratyakṣamaitihya – manumānaścatuṣṭayam I

yasya cātmatapoveda, deśikaṁ ca sadā smaret II

66. O Great minded one! (Goddess Parvati!) I see that a great effulgence of holiness is shining in your mind right now. Therefore, I shall describe to you as to how to worship a Guru.

मननं यद्भुवं कार्यं तद्वदामि महामते ।

साधुत्वं च मया दृष्ट्वा त्वयि तिष्ठति सांप्रतम् ॥

mananam yadbhavam kāryam tadvadāmi mahāmate I

sādhutvam ca mayā dr̥ṣṭvā tvayi tiṣṭhati sāmpratam II

67. Salutations to the venerable Guru by whose grace the knowledge of divinity is revealed which permeates the entire planet Earth and all creatures.

अखंडमंडलाकारं व्याप्तं येन चराचरम् ।

तत्पदं दर्शितं येन, तस्मै श्री गुरवे नमः ॥

akhaṇḍamaṇḍalākāram vyāptam yena carācaram I

tatpadaṁ darśitam yena, tasmai śrī gurave namaḥ II

68. Salutations to the venerable Guru whose lotus feet shine like the splendid jewels in the form of the great statements of knowledge from the highest scriptures. Salutations to the venerable Guru who radiates the effulgence like the Sun to enable the lotus flower of knowledge of the highest scriptures

to bloom.

सर्वश्रुति शिरोरत्न विराजित पदाम्बुजः ।

वेदान्ताम्बुज सूर्यो यः स्तस्मै श्री गुरवे नमः ॥

sarvaśṛti śīroratna virājita padāmbujaḥ I

vedāntāmbuja sūryo yaḥ stasmai śrī gurave namaḥ II

69. Salutations to the venerable Guru by remembering whom the sacred knowledge arises spontaneously and salutations to the venerable Guru by whose mere remembrance all kinds of wealth is obtained.

यस्यस्मरण मात्रेण, ज्ञानमुत्पद्यते स्वयम् ।

य एव सर्वसंप्राप्ति तस्मै श्री गुरवे नमः ॥

yasyasmarāṇa mātrena, jñānamutpadyate svayam I

ya eva sarvasaṃprāpti tasmai śrī gurave namaḥ II

70. Salutations to the very Guru “tatva” or the venerable essence of Guru which is pure consciousness, eternal, absolute peace, beyond the limitations of space, without any flaw and also beyond the three forms of the very primordial sound “Om” (which has three parts namely Nada, Bindu and Kala).

चैतन्यं शाश्वतं शान्तं व्योमातीतं निरंजनम् ।

नादबिन्दु कळातीतं, तस्मै श्री गुरवे नमः ॥

caitanyam śāśvataṁ śāntaṁ vyomātītaṁ niraṁjanam ।

nādabindu kalāṭītaṁ, tasmai śrī gurave namaḥ ॥

71. Salutations to the venerable Guru who pervades all that changes as well that does not change; similarly all that is animate as well as inanimate.

स्थावरं जंगमंचैव तथाचैव चराचरम् ।

व्याप्तं येन जगत् सर्वं, तस्मै श्री गुरवे नमः ॥

sthāvaraṁ jaṁgamaṁcaiva tadhācaiva carācaram ।

vyāptaṁ yena jagat sarvaṁ, tasmai śrī gurave namaḥ ॥

72. Salutations to the venerable Guru who rides the power of knowledge adorned with the garland of thirsty six “tatva”s (or the 36 qualities by which this universe has been created according to the Samkhya philosophy. One of the six systems of Indian philosophy) and who grants both moksha (liberation or self-realization) and material prosperity.

ज्ञानशक्ति समारूढ स्तत्त्व मालाविभूषितः ।

भुक्तिमुक्ति प्रदाताय, तस्मै श्री गुरवे नमः ॥

jñānaśakti samārūḍha statva mālāvibhūṣitaḥ I

bhuktimukti pradātāya, tasmai śrī gurave namaḥ II

73. Salutations to the venerable Guru who can incinerate the huge mounds of karmas accumulated (by the disciple) through countless lives by the power of his inner knowledge (or self-realization).

अनेक जन्म संप्राप्त सर्वकर्म विदाहिने ।

स्वात्म ज्ञान प्रभावेण, तस्मै श्री गुरवे नमः ॥

aneka janma samprāpta sarvakarma vidāhine I

svātma jñāna prabhāveṇa, tasmai śrī gurave namaḥ II

74. There is nothing greater than the Guru “tatva” or the essence of a Guru. There is no other path of self-discipline (meditation or tapas) greater than the act of doing service to the Guru. There is no knowledge higher than the knowledge of Guru consciousness. Salutations to such venerable Guru who is the very essence of all matter by which this universe has been created.

न गुरोरधिकं तत्त्वं न गुरोरधिकं तपः ।

तत्त्व ज्ञानात् परं नास्ति, तस्मै श्री गुरवे नमः ॥

na guroradhikaṁ tattvaṁ na guroradhikaṁ tapaḥ I

tattva jñānāt paraṁ nāsti, tasmai śrī gurave namaḥ II

75. My Guru is the Lord of the Universe. My Guru is the Guru for all the three worlds (the three planes of existence consisting of heaven, Earth and nether world). My “self” is the very “self” of all creatures. With this frame of mind I pay my obeisance to my venerable Guru.

मन्नाथः श्रीजगन्नाथो, मदगुरुस्त्रिजगद्गुरुः ।

ममात्मा सर्वभूतात्मा, तस्मै श्री गुरवे नमः ॥

mannāthaḥ śrījagannātho, madgurustrijagadguruḥ I

mamātmā sarvabhūtātmā, tasmai śrī gurave namaḥ II

76. The basic form to visualize for doing meditation is the form of Guru’s image. The very thing to be worshipped are the lotus feet of Guru. The very root of any mantra is the word of my Guru. The very root for obtaining moksha (liberation or self-realization or knowledge of the Brahman or Almighty) is the Guru’s grace.

ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम् ।

मन्त्रमूलं गुरोर्वक्त्रं, मोक्षमूलं गुरोः कृप ॥

dhyānamūlaṁ gurormūrtiḥ pūjāmūlaṁ guroḥ padam I

maṁtramūlaṁ gurorvākyaṁ, mokṣamūlaṁ guroḥ kṛpa II

77. Guru has no beginning (has been existing eternally always) but he is the source or the origin for all other beings. He is indeed the greatest divinity and there is no one else higher than him. Salutations to such a venerable Guru!

गुरुरादिरानादिश्च गुरुपरम दैवतम् ।

गुरोः परतरं नास्ति, तस्मै श्री गुरवे नमः ॥

gururādirānādīśca guruparama daivatam I

guroḥ parataram nāsti, tasmai śrī gurave namaḥ II

78. One-thousandth part of a drop of water which has been used to wash one's Guru's feet is so sacred that it is equal in merit to that of having a sacred bath in all the seven seas or sacred springs.

सप्तसागर पर्यन्तं, तीर्थस्नानादिकं फलम् ।

गुरोरंघ्रिपयोबिन्दु, सहस्रांशेन दुर्लभम् ॥

saptasāgara paryantaṁ, tīrthasnānādikaṁ phalam I

guroraṁghripayobindu, sahasrāṁśena durlabham II

79. Even if Lord Vishnu or Shiva is angry with anyone, a Guru can protect a devotee. However, if one's Guru is angry then no one can save that person. Therefore, one should seek

refuge at the feet of his or her Guru with all strength.

हरौरुष्टे गुरुस्त्राता गुरोरुष्टेन कश्चन ।

तस्मात् सर्वं प्रयत्नेन श्रीगुरुं शरणं व्रजेत् ॥

harauruṣṭe gurustrātā guroruṣṭena kaścana I

tasmāt sarva prayatnena śrīguruṁ śaraṇaṁ vrajet II

80. This entire Universe is pervaded by the power of Lord Brahma, Lord Vishnu and Lord Shiva (The trinity of Gods possessing the power of creation, sustenance and destruction respectively). Such universe is nothing but the form of Guru “tatva” or “the essence of Guru”. Therefore, there is nothing else which is superior or higher than a venerable Guru. Hence, one should always worship the venerable Guru.

गुरुरेव जगत् सर्वं, ब्रह्मविष्णु शिवात्मकम् ।

गुरोः परतरं नास्ति तस्मात् संपूजयेद् गुरुम् ॥

gurureva jagat sarvaṁ, brahmaviṣṇu śivātmakam I

guroḥ parataraṁ nāstītaśmāt saṁpūja yed guruṁ II

81. One obtains all the wisdom as well as the knowledge of all sciences by having devotion towards a Guru. There is nothing else higher than a venerable Guru. Therefore, for those who tread the path of devotion, the venerable Guru is the perfect

object of contemplation.

ज्ञानं विज्ञान सहितं, लभ्यते गुरुभक्तिः ।

गुरोः परतरं नास्ति, ध्येयोऽसौ गुरुमार्गिभिः ॥

jñānaṁ vijñāna sahitaṁ, labhyate gurubhaktiḥ ।

guroḥ parataraṁ nāsti, dhyeyo'sau gurumārgibhiḥ ॥

82. There is nothing superior to Guru “tatva”. Even the sacred scriptures could only eliminate every science which is unable to explain what is Guru “tatva” by proclaiming ‘not this’, ‘not this’ etc., and thereafter remained silent. (That means the scriptures could only explain what is not Guru “tatva” by proclaiming the phrase “not this” repeatedly. What is Guru “tatva” exactly is beyond the capability of the sacred scriptures to reveal since it cannot be explained in Earthly languages.) Therefore, one should always worship with both mind and speech such a venerable Guru.

यस्मात् परतरं नास्ति, नेतिनेतीति वै श्रुतिः ।

मनसा वचसा चैव, नित्यमाराधयेद् गुरुम् ॥

yasmāt parataraṁ nāsti, netinetīti vai śrutiḥ ।

manasā vacasā caiva, nityamārādhayed gurum ॥

83. It is purely due to Guru tatva that Lord Brahma (the

creator), Lord Vishnu (the sustainer) and Lord Sadashiva (the destroyer) are able to perform their duties of creation, sustenance and destruction of the universe respectively.

गुरोः कृपाप्रसादेन, ब्रह्मविष्णु सदाशिवाः ।

समर्थाः प्रभवादौ च, कैवल्यं गुरुसेवया ॥

guroḥ kṛpāprasādena, brahmaviṣṇu sadāśivāḥ I

samarthāḥ prabhavādau ca, kaivalyaṁ gurusevayā II

84. Even the celestial beings like Gods, Demi Gods, Celestial Musicians, Spirits of the ancestors of human race, Spirits that attend the Gods, Spirit beings who exist to praise the Gods and Earthly beings like sages do not know the proper manner in which to worship the venerable Guru.

देव किन्नर गन्धर्वाः पितरोयक्षचारणाः ।

मुनयोऽपि न जानन्ति, गुरुशुश्रूषणे विधिम् ॥

deva kinnara gandharvāḥ pitaroyakṣacāraṇāḥ I

munayo'pi na jānanti, guruśuśrūṣaṇe vidhim II

85 – 86. Those who lack interest to perform service to the venerable Guru can never attain self-realization or moksha even if they are Gods, Celestial Musicians, ancestral Spirits, attendants of the Gods, Demi Gods, Sages or great adepts

who possess supernatural powers. All such persons are usually egoistic due to the great spiritual powers they have attained and due to this they are unable to comprehend this truth regarding performing service to the venerable Guru. As a result they are always blown away in the waters of the ocean of life consisting of birth, death and re-birth. All their tapas (meditations) are wasted out just like the water in the pots of a water mill.

महाहंकार गर्वेण, तपोविद्या बलान्विताः ।

संसार कुहरावर्ते, घटयंत्रे यथाघटाः ॥

न मुक्ता देवगन्धर्वाः पितरोयक्ष किन्नराः ।

ऋषयः सर्वसिद्धाश्च गुरुसेवा पराग् मुखाः ॥

mahāhaṁkāra garveṇa, tapovidyā balānvitāḥ ।

saṁsāra kuharāvarte, ghaṭayaṁtre yathāghaṭāḥ ॥

na muktā devagandharvāḥ pitaroyakṣa kinnarāḥ ।

ṛṣayaḥ sarvasiddhāśca gurusevā parāg mukhāḥ ॥

87. O supreme Goddess! Listen attentively the method of meditating on the venerable Guru who bestows all kinds of joy, grants all pleasures and both worldly fulfillment as well as liberation or moksha.

ध्यानं शृणु महादेवि, सर्वानंद प्रदायकम् ।

सर्वसौख्यकरं नित्यं, भुक्ति मुक्ति विधायकम् ॥

dhyānaṃ śṛṇu mahādevi, sarvānaṃda pradāyakam I

sarvasaukhyakaraṃ nityaṃ, bhukti mukti vidhāyakam II

88. I invoke the form of venerable Guru in my memory who is the supreme Brahman, I praise the venerable Guru who is the supreme Brahman, I pay obeisance to the venerable Guru who is the supreme Brahman and I worship the venerable Guru who is the supreme Brahman.

श्रीमत्परब्रह्म गुरुंस्मरामि, श्रीमत्परब्रह्म गुरुंवदामि ।

श्रीमत्परब्रह्म गुरुंनमामि, श्रीमत्परब्रह्म गुरुंभजामि ॥

śrīmatparabrahma guruṃsmarāmi, śrīmatparabrahma guruṃvadāmi I

śrīmatparabrahma guruṃnamāmi, śrīmatparabrahma guruṃbhajāmi II

89. I pay obeisance to the venerable Guru, who is of the form of absolute bliss of the Brahman (a quality of the Almighty), who bestows the highest comforts, who is the only One without a second form, who is the embodiment of absolute knowledge (a quality of the Almighty), who has no limitation like the infinite sky, who is personification of the great scriptural proclamations like “Thou Art That” (meaning you yourself are that very Almighty whom you have been

struggling to seek), who is eternal, who is unshakable, who is beyond the limitations imposed by emotions, who is beyond the three qualities of the mind (Rajas, Tamas and Satvic which represent the dynamic, static and equilibrium aspects) and lastly who is the witness of all intellects (minds).

ब्रह्मानंदं परमसुखदं केवलं ज्ञानमूर्तिम्

द्वंद्वातीतं गगन सदृशं तत्त्वमस्यादि लक्ष्यम् ।

एकं नित्यं विमलमचलं सर्वधी साक्षी भूतम्

भावातीतं त्रिगुण रहितं सद्गुरुं तं नमामि ॥

brahmānaṁdaṁ paramasukhadaṁ kevalaṁ jñānamūrtim

dvaṁdvātītaṁ gagana sadṛśaṁ tattvamasyādi lakṣyaṁ I

ekaṁ nityaṁ vimalamacalaṁ sarvadhī sākṣī bhūtaṁ

bhāvātītaṁ triguṇa rahitaṁ sadguruṁ taṁ namāmi II

90. I pay obeisance to that venerable Guru who is eternally pure, whose form or aspect cannot be seen with physical eyes (meaning the Guru is formless), who has no shape and form, who is without taint, who is of the form of infinite knowledge, who is of the form of absolute truth, consciousness and bliss, and lastly who is the very form of Brahman (all pervading divinity).

नित्यं शुद्धं निराभासं, निराकारं निरंजनम् ।

नित्यबोधं चिदानंदं, गुरुं ब्रह्म नमाम्यहम् ॥

nityaṃ śuddhaṃ nirābhāsaṃ, nirākāraṃ niraṃjanam I

nityabodhaṃ cidānaṃdaṃ, guruṃ brahma namāmyaham II

91. Let us meditate on that divine form of the venerable Guru who shines like the moon, who holds in one of his hands a book, the symbol of knowledge and the other hand remaining in the posture of granting desired boons and lastly who sits blazing on the throne of the lotus flower which verily is the form of his devotee's heart. (Meaning the Guru is seated in the very heart of the disciple).

हृदम्बुजे कर्णिक मध्य संस्थे सिंहासने संस्थित दिव्यमूर्तिम् ।

dhyāyeद् gurū candraḥkalā prakāśaṃ cit pustakābhīṣṭa varaṃ dadhānam ॥

hṛdambuḃje karṇika madhya saṃsthe siṃhāsane saṃsthita  
divyamūrtim I

dhyāyed guruṃ candrakalā prakāśam cit pustakābhīṣṭa varaṃ  
dadhānam II

92-93. I hereby pay obeisance to the venerable Guru who is clothed in white garments, who has been worshipped with white flowers, who is adorned with a necklace of pearls, who is of tranquil eyes, who is seated along with the cosmic energy (Goddess Shakti) on his left side, who exudes bliss, whose eyes are filled with compassion, who bestows bliss to the very

bliss itself, who is of ever tranquil nature, who is ever awake to the true self, whose nature is of absolute knowledge, who is ever worshipped by the yogis and who is the physician to mankind, who can cure the disease of undergoing countless cycles of birth, death and rebirth.

श्वेताम्बरं श्वेतविलेप पुष्पं, मुक्ता विभूषं मुदितं द्विनेत्रम् ।

वामाङ्क पीठस्थित दिव्यशक्तिं, मन्दस्मितं सान्द्र कृपानिधानम् ॥

आनन्दमानन्दकरं प्रसन्नं, ज्ञानस्वरूपं निजबोधयुक्तम् ।

योगीन्द्रमीड्यं भवरोगवैद्यं, श्रीमद् गुरुं नित्यमहं नमामि ॥

śvetāmbaram śvetavilepa puṣpaṃ, muktā vibhūṣaṃ muditaṃ  
dvinetram I

vāmāṅka pīṭhasthita divyaśaktiṃ, maṇḍasmitaṃ sāndra  
kr̥pānidhānam II

ānaṇḍamānaṇḍakaraṃ prasannaṃ, jñānasvarūpaṃ  
nījabodhayuktam I

yogīndramīḍyaṃ bhavarogavaidyaṃ, śrīmad guruṃ  
nityamaham namāmi II

94. My obeisance to that venerable Guru in whom are the five qualities of cosmic creation, sustenance, dissolution, regulation and grace are seen.

यस्मिन्सृष्टि स्थिति ध्वंस, निग्रहानुग्रहात्मकम् ।

कृत्यं पंचविधं शश्वत्, भासते तं नमाम्यहम् ॥

yasminsṛṣṭi sthiti dhvaṃsa, nigrāhānugrahātmakam I

kr̥tyaṃ paṃcavidhaṃ śaśvat, bhāsatē taṃ namāmyaham II

95. Every morning one must remember the venerable form of Guru who is seated on the white lotus flower located in between the eye brows, who is of two arms, who is of two eyes, whose both hands are in the postures of granting boons and granting protection from fear respectively.

प्रातः शिरसि शुक्लाब्जे, द्विनेत्रं द्विभुजं गुरुम् ।

वराभययुतं शान्तं, स्मरेत्तं नामपूर्वकम् ॥

prātaḥ śirasi śuklābje, dvinetraṃ dvibhujam gurum I

varābhayayutaṃ śāntaṃ, smarettaṃ nāmapūrvakam II

96. There is nothing superior to a venerable Guru, there is nothing greater than a venerable Guru and there is nothing better than a venerable Guru. This is the command of Lord Shiva, this is the teaching of Lord Shiva, this is the declaration of Lord Shiva and lastly this is the divine will of Lord Shiva.

नगुरोरधिकं नगुरोरधिकं, नगुरोरधिकं नगुरोरधिकम् ।

शिवशासनतः शिवशासनतः शिवशासनतः शिवशासनतः ॥

naguroradhikaṃ naguroradhikaṃ, naguroradhikaṃ  
naguroradhikaṃ I

śivaśāsanataḥ śivaśāsanataḥ śivaśāsanataḥ śivaśāsanataḥ II

97. There is no difference between me (Here, it means Lord Shiva since he is imparting this teaching to Goddess Parvati) and a venerable Guru. This is my divine will, this is my command and this is my message.

इदमेव शिवं त्विदमेव शिवं त्विदमेव शिवं त्विदमेव शिवम् ।

मम शासनत्वं ममशासनत्वं, ममशासनत्वं, ममशासनतः ॥

idameva śivaṃ tvidameva śivaṃ tvidamevaśivaṃ  
tvidamevaśivaṃ I

mama śāsanata mamaśāsanata, mamaśāsanata,  
mamaśāsanataḥ II

98. If one meditates on the venerable form of a Guru in this manner (as explained in the above part of the text), the supreme knowledge arises in that person on its own accord. (This is a special attribute of the true knowledge. It arises/dawns on its own. It cannot be comprehended by the intellect since there is nothing else superior to the knowledge.)

एवं विधं गुरुं ध्यात्वा, ज्ञानमुत्पद्यते स्वयम् ।

तत्सद् गुरुप्रसादेन, मुक्तोऽहमिति भावयेत् ॥

evaṃ vidhaṃ guruṃ dhyātvā, jñānamutpadyate svayam I

tatsad guruprasādena, mukto'hamiti bhāvayet II

99. One should purify his mind by following the path shown by his venerable Guru. While reflecting or contemplating on the nature of Atman or the eternal spirit residing within every one, one should criticize and reject all those things which are visible as transient things (They should be eliminated from the mind permanently).

गुरुदर्शितमार्गेण, मनः शुद्धिं तु कारयेत् ।

अनित्यं खंडयेत् सर्वं, यत्किञ्चिदात्मगोचरम् ॥

gurudarśitamārgena, manaḥ śuddhiṃ tu kārayet I

anityaṃ khaṇḍayet sarvaṃ, yatkiñcidātmagocaram II

100. The subject or the mind which is seeking to know the truth itself is of the nature of the absolute knowledge and the object which is to be realized by the mind itself is the absolute knowledge. That means one should realize that the subject and object are one and the same. Unless one realizes this truth, self-realization does not occur. There is no other way to liberation or moksha.

ज्ञेयं सर्वस्वरूपं च, ज्ञानं च मन उच्यते ।

ज्ञानं ज्ञेयसमं कुर्यात्, नान्यः पन्था द्वितीयकः ॥

jñeyam sarvasvarūpaṁca, jñānam ca mana ucyate I

jñānam jñeyasamaṁ kuryāt, nānyaḥ panthā dvitīyakaḥ II

101. Even after having heard the glories of a venerable Guru as described above, if one still persists in criticizing the venerable Guru then that person is doomed to undergo dreadful torment for as long as the sun and moon exist.

एवं शृत्वा महादेवी, गुरुनिन्दां करोति यः ।

सयाति नरकं घोरं यावच्चन्द्र दिवाकरौ ॥

evaṁ śṛtvā mahādevī, gurunindāṁ karoti yaḥ I

sayāti narakam ghoram yāvacandra divākarau II

102. If one has to take birth as a human being several times in a cosmic cycle, then every time at the end of each human birth one should remember the venerable Guru. There should be no defect in remembering the venerable form of the Guru. Even if a disciple or practitioner of yoga is freed from the control of a venerable Guru after attaining self-realization, still one should never forget to remember the venerable form of his Guru.

यावत् कल्पान्तको देहस्तावदेव गुरुं स्मरेत् ।

गुरुलो पो न कर्तव्यः, स्वच्छन्दो यदि वा भवेत् ॥

yāvat kalpāntako dehastāvadeva guruṃ smaret I

gurulo po na kartavyaḥ, svacchando yadi vā bhavet II

103. Wise disciples should never make the sound of “hum” (which signifies showing disrespect and being discourteous) in front of a venerable Guru. Similarly they should never make conversation or speak what is not completely true.

हुंकारेण न वक्तव्यं, प्राज्ञैः शिष्यैः कथञ्चन ।

गुरोरग्रे न वक्तव्य, मसत्यं च कदाचन ॥

huṃkāreṇa na vaktavyaṃ, prājñaiḥ śiṣyaiḥ kathañcana I

guroragre na vaktavya, masatyam ca kadācana II

104. One should never speak to the venerable Guru with egoism or anger using the words “you”, “hum” etc., Similarly one should never indulge in debates with a venerable Guru with the intention of winning him over in a verbal conversation. If anyone does not follow these rules that person will be born as a demon (Brahma Rakshasa) in a waterless forested land.

गुरु'त्वं' कृत्यहुं - कृत्य, गुरुं निर्जित्य वादतः ।

अरण्येनिर्जलेदेशे स भवेत् ब्रह्म राक्षसः ॥

guru'tvaṃ' kṛtyahuṃ - kṛtya, guruṃ nirjitya vādataḥ I

araṇyenirjaledeśe sa bhavet brahma rākṣasaḥ II

105. O Parvati! If anyone is cursed by sages or heretics (Snake clan) or even celestials (Like Gods etc.), a venerable Guru can save them from the fear of untimely death.

मुनिभिः पन्नगैर्वाऽपि सुरैर्वा शापितो यदि ।

कालमृत्यु भयाद्वापि, गुरुरक्षति पार्वति ॥

munibhiḥ pannagairvā'pi surairvā śāpito yadi I

kālamṛtyu bhayādvāpi, gururakṣati pārvati II

106. The people who are capable enough to utter or cast a curse like the celestials are powerless in the presence of a venerable Guru. In fact they will perish soon due to the intervention from the venerable Guru.

अशक्ता हि सुराद्याश्च, अशक्ता मुनयस्तथा ।

गुरुशापेन ते शीघ्रं, क्षयं यान्ति न संशयः ॥

aśaktā hi surādyāśca, aśaktā munayastathā I

guruśāpena te śīghraṃ, kṣayaṃ yānti na saṃśayaḥ II

107. O Parvati! The two syllabled word “Guru” is the king among all mantras. In all the great scriptures, Vedas and also the grand spiritual quotes (In Sanskrit they are called Maha Vakyas or grand sentences), it has been proclaimed that the word “Guru” is the ultimate thing which leads a person to self-realization or salvation or moksha etc.

मंत्रराजमिदं देवि, गुरुरित्यक्षर द्वयम् ।

स्मृतिवेदार्ध वाक्येन, गुरुः साक्षात् परंपदम् ॥

maṁtrarājamidaṁ devi, gururityakṣara dvayam I

smṛtivedārdha vākyaena, guruḥ sāksāt paraṁpadam II

108. The person who indulges in serving a Guru, indeed is the true mendicant or sanyasi or hermit etc., even if he or she does not possess the knowledge of scriptures (passed down from ancient times by either oral tradition or written tradition). Everyone else is merely clothed in the garments of such holy person.

शृति स्मृतिअविज्ञाय, केवलं गुरुसेवकाः ।

ते वै संन्यासिनः प्रोक्ता, इतरे वेषधारिणाः ॥

śṛti smṛtiavijñāya, kevalaṁ gurusevakāḥ I

te vai saṁnyāsinaḥ proktā, itare veśadhāriṇāḥ II

109 – 110. By the grace of a venerable Guru, one should meditate on the Atman or the individual spirit residing within the Self of every human being. One should realize that the essence of Atman (or Atma tatva) is eternal, it is the very Almighty (or Brahman) and it is devoid of any form or attributes. All is Brahman (or the supreme divinity). The divinity spreads like a lamp being lighted by another lamp. There is no difference between the original lamp and the next lamp which has been lighted from the first one. In a similar manner, one should not see any difference between two human beings. This is the essence of the path of “Guru-shishya” or “the Guru-disciple” through which one enters the path of knowledge.

नित्यं ब्रह्मनिराकारं निर्गुणं बोधयेत् परम् ।

सर्वं ब्रह्म निराभासं दीपो दीपान्तरं यथा ॥

गुरोः कृपा प्रसादेन, आत्मारामं निरीक्षयेत् ।

अनेन गुरुमार्गेण, स्वात्म ज्ञानं प्रवर्तते ॥

nityaṁ brahmanirākāraṁ nirguṇaṁ bodhayet param I

sarvaṁ brahma nirābhāsaṁ dīpo dīpāntaraṁ yathā II

guroḥ kṛpā prasādena, ātmārāmaṁ nirīkṣayet I

anena gurumārgeṇa, svātma jñānaṁ pravartate II

111. All that moves and unmoving in this cosmos from a blade of grass to the very divinity is indeed the very form of

Brahman or Guru. Hence, I pay obeisance to such a venerable Guru.

आब्रह्मस्तम्ब पर्यन्तं परमात्म स्वरूपकम् ।

स्थावरं जंगमं चैव, प्रणमामि जगन्मयम् ॥

ābrahmastamba paryantaṁ paramātma svarūpakam I

sthāvaraṁ jaṅgamaṁ caiva, praṇamāmi jaganmayam II

112. I pay obeisance to that venerable Guru tatva which is eternal in the form of my very Atman (Individual Self). That venerable form of Guru is devoid of any multiplicity (undifferentiated). It is that very form which comprises of the three qualities of absolute knowledge, absolute existence and absolute bliss. Further, it is also the absolute truth, complete (it has no awareness of any incompleteness when it comes to its nature), formless and devoid of any attributes.

वन्देऽहं सच्चिदानंदं, भेदातीतं सदा गुरुम् ।

नित्यं पूर्णं निराकारं, निर्गुणं स्वात्म संस्थितम् ॥

vande'haṁ saccidānaṁdaṁ, bhedātītaṁ sadā gurum I

nityaṁ pūrṇaṁ nirākāraṁ, nirguṇaṁ svātma saṁsthitam II

113. That venerable form of Guru is like the bestowed bliss. It is akin to the pure form of crystal and resides in the center

of everyone's heart space. Hence, such a venerable form of the Guru is worthy enough to be meditated upon.

परात्परतरं ध्येयं, नित्यमानन्दकारकम् ।

हृदयाकाश मध्यस्थं, शुद्धस्फटिक सन्निभम् ॥

parātparataram dhyeyam, nityamānandakārakam I

hr̥dayākāśa madhyastham, śuddhasphaṭika sannibham II

114. The form of a pure crystal appears very tranquil in a mirror. In a similar manner a mind filled with bliss is reflected in the tranquil waters of the Atman (Here, the Atman is being compared to a tranquil waterbody). That means the disciple realizes within himself that he himself is indeed that very divinity whom he has been trying to seek all the time (That means he realizes at last the essence of that great scriptural sentence "I am that").

स्फटिक प्रतिमारूपं, दृश्यते दर्पणे यथा ।

तदात्मनि चिदाकार मानंदं सोऽहमित्युत ॥

sphaṭika pratimārūpam, dr̥śyate darpaṇe yathā I

tadātmani cidākāra mānaṃdam so'hāmitiyuta II

115. O Parvati! Listen as I tell you how the blissful of divinity (or Almighty) of the size of a thumb is realized within the

heart of everyone. (Various chakras or energy centers are located along the cerebrospinal system in a human body. The Sanskrit texts describe the location of the spirit or the Atman or the divinity residing in the fifth chakra called “Anahata chakra”. It is supposed to be in the form of a thumb-sized flame. Obviously it must be in an invisible form.)

अंगुष्ठमात्र पुरुषं ध्यायतश्चिन्मयं हृदि ।

तत्र स्फुरति भावोयः शृणुतं कथयाम्यहम् ॥

aṁguṣṭhamātra puruṣaṁ dhyāyataścinmayam hṛdi I

tatra sphurati bhāvoyaḥ śṛṇutam kathayāmyaham II

116. O Parvati! Know that as the supreme Atman (Individual Self) or Brahman (the universal soul or spirit or Almighty) which cannot be visualized, which cannot be comprehended, which is devoid of any name and form and which is devoid of any sound.

अगोचरं तथाऽगम्यं, नामरूप विवर्जितम् ।

निः शब्दं तद्विजानीयात्, स्वभावं ब्रह्म पार्वती ॥

agocaram tathā'gamyam, nāmarūpa vivarjitam I

niḥ śabdaṁ tadvijānīyāt, svabhāvam brahma pārvatī II

117. It is very natural for camphor and the flowers to radiate

the fragrance. Similarly cold and heat are also a natural phenomenon. In the same manner, the supreme Brahman (or the Almighty or divinity) is eternal in nature.

यथागन्धः स्वभावेन, कर्पूर कुसुमादिषु ।

शीतोष्णादि स्वभावेन, तथाब्रह्मच शाश्वतम् ॥

yathāgandhaḥ svabhāvena, karpūra kusumādiṣu I

śītoṣṇādi svabhāvena, tathābrahmaca śāśvatam II

118. Larvae is transformed and manifests as a bee by concentrating itself internally (or meditating in a way) on the form of a bee. In a similar manner, an individual spirit (born as a human being) slowly manifests his divine nature (also called self-realization) by constantly meditating on the venerable Guru as Brahman (or Almighty).

स्वयं तथा विधो भूत्वा, स्थातव्यं यत्र कुत्र चित् ।

कीटभ्रमरवत्तत्र, ध्यानं, भवति तादृशम् ॥

svayaṁ tathā vidho bhūtvā, sthātavyaṁ yatra kutra cit I

kīṭabhramaravattatra, dhyānaṁ, bhavati tādrśam II

119. If a disciple meditates on the venerable Guru in the above manner, he becomes one with the Brahman (or divinity or Almighty). He is liberated from the effect of force of

creation (from taking the form of “pinda” or human embryo in future), from the effect of moving life force (from being born as a creature with life force moving inside or “pada”) and from the effect of force taking up a form (human form or “rupa”). There is absolutely no doubt whatsoever in this process. (Here, the primordial force has been attributed with three qualities. One which has the ability to create, the other which has the ability to move and lastly the one which has the ability to take up a form. Thus, resulting in the creation of a human being.)

गुरुध्यानं तथाकृत्वा, स्वयं ब्रह्ममयो भवेत् ।

पिण्डेपदे तथारूपे, मुक्तोऽसौ नात्रसंशयः ॥

gurudhyānaṁ tathākṛtvā, svayaṁ brahmamayo bhavet I

piṇḍepade tathārūpe, muktto'sau nātrasaṁśayaḥ II

**The Goddess Parvati has then spoken thus:**

120. O Shamkara! What is meant by “Pinda”? O Great Lord! What is that which is referred to as “Pada”? What is that which is referred to be “beyond form” and that which has a “form” (“Rupa”)? Please explain!

पिण्डं किं तु महादेव, पदं किं समुदाहृतम् ।

रूपातीतं च रूपं किं, एतदाख्याहि शंकर II

piṇḍaṁ kiṁ tu mahādeva, padaṁ kiṁ samudāhṛtaṁ I

rūpātītaṃ ca rūpaṃ kiṃ, etadākhyāhi śaṃkara II

**The Great Lord (Shankara or Shiva) has spoken thus:**

121. “Pinda” means kundalini energy or that which has the latent power of evolution within itself (into human embryo form) or the creative force, “Pada” means breath or life force manifested as movement, that which has a form or “Rupa” means “Bindu” (The subtle cause of all forms. As per the ancient Sanskrit scriptures the universe has been created out of “Nada” and “Bindu” or a motion and circular shaped dot respectively) and that which has no form or attributes (here it is Brahman or Almighty or divinity) is referred to as being “beyond form”.

पिण्डं कुंडलिनी शक्तिः पदं हंस मुदाहृतम् ।

रूपं बिंदुरिति ज्ञेयं, रूपातीतं निरंजनम् ॥

piṇḍaṃ kuṇḍalinī śaktiḥ padaṃ haṃsa mudāhṛtaṃ I

rūpaṃ biṇḍuriti jñeyaṃ, rūpātītaṃ niraṃjanam II

122. One who gets liberated from the influence of these three forces “Pinda” (creative force), “Pada” (life force manifested as movement) and “Rupa” (force taking up shape as form) indeed gets truly liberated (from the cycle of birth and death) or attains self-realization or attains salvation etc., and there is no doubt whatsoever in this.

पिण्डे मुक्ता पदेमुक्ता, रूपेमुक्ता वरानने ।

रूपातीत तु ये मुक्तास्ते मुक्ता नात्र संशयः ॥

piṇḍe muktā pademuktā, rūpemuktā varānane I

rūpātīta tu ye muktāste muktā nātra saṁśayaḥ II

123. One should become all pervading (means one should merge with the all-pervading Brahman or divinity) and realize the supreme tatva or the essence of the supreme. There is nothing other than the Guru tatva or the supreme tatva. Everything else has no basis for existence as its abode other than the Guru tatva.

स्वयं सर्वमयो भूत्वा, परं तत्त्वं विलोकयेत् ।

परात्पर तरं नान्यत् , सर्वमेतन्निरालयम् ॥

svayaṁ sarvamayo bhūtvā, paraṁ tattvaṁ vilokayet I

parātpara taraṁ nānyat , sarvametanirālayam II

124. By the grace of a venerable Guru after one has realized the nature of the highest truth (Guru tatva), he should renounce all attachments and cravings and sit in solitude.

तस्यावलोकनं प्राप्य, सर्व संग विवर्जितम् ।

एकाकी निःस्पृह शान्तस्तिष्ठासेत् तत्प्रसादतः ॥

tasyāvalokanaṃ prāpya, sarva saṃga vivarjitaṃ I

ekākī niḥspṛha śāntastiṣṭhāset tatprasādataḥ II

125. One should be fully satisfied with his mind filled with bliss. He should remain like that whether he obtains any materialistic things or does not obtain depending on his own “karma” (religious merit accumulated due to past actions). Similarly, one should not bother and crave about the things one has obtained whether they are small or big.

लब्धं वाऽधनं लब्धं वा, स्वल्पं वा बहुलं तथा ।

निष्कामेनैव भोक्तव्यं, सदा सन्तुष्ट चेतसा ॥

labdhaṃ vā'dhana labdhaṃ vā, svalpaṃ vā bahulaṃ tadhā I

niṣkāmenaiva bhoktavyaṃ, sadā santuṣṭa cetasā II

126. The wise men say that the liberated state of mind is all knowing. As a result that particular person (here it means individual spirit) who is dwelling in a human body becomes one with everything. Therefore, he should be ever blissful, tranquil and stable.

सर्वज्ञ पदमित्याहु, र्देही सर्वमयो बुधाः ।

सदानंदः सदाशान्तो, रमते यत्र कुत्र चित् ॥

sarvajña padamityāhu, rdehī sarvamayo budhāḥ I

sadānaṁdaḥ sadāśānto, ramate yatra kutra cit II

127. O Goddess! I have explained to you the qualities of a liberated person. Wherever such a person lives, that place becomes holy and auspicious.

यत्रैव तिष्ठते सोऽपि स देशः पुण्यभाजनम् ।

मुक्तस्य लक्षणं देवि, तवाग्रे कथितं मया ॥

yatraiva tiṣṭhate so'pi sa deśaḥ puṇyabhājanam I

muktasya lakṣaṇaṁ devī, tavāgre kadhitaṁ mayā II

128. O Goddess! I have explained to you how one obtains salvation (self-realization or liberation) by following the path of “worship of a venerable Guru”. Similarly I have explained to you the aim of worshipping a venerable Guru by meditating on him.

उपदेशस्तथा देवि, गुरुमार्गेण मुक्तिदः ।

गुरुभक्ति स्तथा ध्यानं, सकलं तव कीर्तितम् ॥

upadeśastathā devī, gurumārgeṇa muktidaḥ I

gurubhakti stathā dhyānaṁ, sakalaṁ tava kīrtitam II

129. O Great minded one! (O Goddess!) I shall now explain

to you as to what benefit will be accrued to the general world as such by undertaking all the above mentioned yoga practices. Do not mistake that these practices are also materialistic in nature (Due to the fact that some materialistic benefits are also accrued to the practitioners. These are only spin off benefits and therefore one should not come to the wrong conclusion). All the above mentioned or explained practices are indeed divine in nature.

अनेन यद् भवेत्कार्यं, तद्वदामि महामते ।

लोकोपकारकं देवि, लौकिकं तु न भावयेत् ॥

anena yad bhavetkāryam, tadvadāmi mahāmate I

lokopakārakam devi, laukikam tu na bhāvayet II

130. Those human beings who lack wisdom (of their divine nature) remain ever drowned in the ocean of worldly life according to their karmas (religious merits or de-merits gained through past, present and future actions). Whereas those who are wise also perform some karmas (actions) but they do so with such a mental state which is devoid of any passion or attachment or craving. Hence, those karmas do not bind them or they do not get bound to anything or anyone due to such actions (here it means those actions will not have any consequences or are free from the law of causation).

लौकिकात्कर्मणो यान्ति, ज्ञान हीना भवार्णवम् ।

ज्ञानी तु भावयेत्सर्वं, कर्म निष्कर्म यत्कृतम् ॥

laukikātkarmaṇo yānti, jñāna hīnā bhavārṇavam I

jñānī tu bhāvayetsarvaṁ, karma niṣkarma yatkr̥tam II

131. Whosoever reads this Guru Gita (this text) or even hears it or even makes a copy of it and offers it to others as a gift with an attitude of devotion to the divinity is freed from all worldly problems.

इदं तु भक्ति भावेन, पठते शृणुते यदि ।

लिखित्वा तत्प्रदातव्यं, दानं दक्षिणया सह ॥

idaṁtu bhakti bhāvena, paṭhate śṛṇute yadi I

likhitvā tatpradātavyaṁ, dānaṁ dakṣiṇayā saha II

132. O Lady! (O Goddess!) I have revealed to you the essence of pure truth in the form of Guru Gita. One should keep studying this text repeatedly in order to get liberated from the disease of trans- migratory (cycle of birth and death) existence.

गुरुगीतात्मकं देवि, शुद्धतत्त्वं मयोदितम् ।

भवव्याधि विनाशार्थं, स्वयमेव जपेस्सदा ॥

gurugītātmakaṁ devi, śuddhatattvaṁ mayoditam I

bhavavyādhi vināśārthaṃ, svayameva japessadā II

133. Uttering even one letter of the Guru Gita during the process of repetition of this text, is far superior to all other mantras. All other mantras are worth, less than one-sixteenth part of one letter of Guru Gita.

गुरुगीताक्षरैकं तु, मंत्रराजमिमं जपेत् ।

अन्येच, विविधा मंत्राः कलां नार्हन्ति षोडशीम् ॥

guruḡitākṣaraikaṃ tu, maṃtrarājamimaṃ japet I

anyeca, vividhā maṃtrāḥ kalāṃ nārhanti ṣoḍaśīm II

134. By indulging in the process of repetition of Guru Gita a very special religious merit is obtained by anyone. All sins or wrong doings are destroyed and all kinds of poverty or miseries or hardships are also destroyed.

अनन्त फलमाप्नोति, गुरुगीता जपेन तु ।

सर्वपाप प्रशमनं, सर्वदारिद्र्य नाशनम् ॥

ananta phalamāpnoti, guruḡitā japena tu I

sarvapāpa praśamanaṃ, sarvadāridrya nāśanam II

135-136. Due to the repetition of Guru Gita, all fears

pertaining to untimely death are removed. All suffering will cease. All fears pertaining to ghosts, demons, evil spirits, thieves and wild beasts like lions are removed. All powerful and great diseases are destroyed. All kinds of prosperity is bestowed. One attains perfection even in certain tantric practices which are done for things such as attracting the love of the opposite sex, for gaining the power to make other creatures subdued etc., In order to gain the fruits of all such practices (or to gain perfection in such practices) one should do the repetition of Guru Gita regularly.

कालमृत्युभयहरं, सर्वसंकट नाशनम् ।

यक्षराक्षस भूतानां, चोरव्याघ्र भयापहम् ॥

महाव्याधिहरं सर्वं, विभूति सिद्धिदं भवेत् ।

अथवा मोहनं वश्यं, स्वयमेव जपेत्सदा ॥

kālamṛtyubhayaharam, sarvasamkṛṣṭa nāśanam I

yakṣarākṣasa bhūtānām, coravyāghra bhayāpaham II

mahāvīryādhiharam sarvam, vibhūti siddhidam bhavet I

athavā mohanam vaśyam, svayameva japetsadā II

137-139. O Goddess! I will now explain to you about the different benefits that accrue out of repetition of Guru Gita when done sitting on different kinds of meditation seats (called “Asana” in Sanskrit but should not be confused with the meaning “postures”). Doing the repetition of Guru Gita

while seated on a seat made of cloth attracts poverty; a seat of rock causes disease; on plain ground (Earth) brings sorrow and on a seat made of wood the repetition of Guru Gita becomes useless (does not bring about any affect). Whereas repeating it while seated on a seat made of black deer skin brings about knowledge; on a seat made of tiger skin results in self-realization and also the grace of Goddess of wealth; on a seat made of sacred “kusha” grass (exact meaning not known) brings wisdom and finally on a seat made of wool results in attaining all supernatural powers.

वस्त्रासने च दारिद्र्य, पाषाणरोग संभवः ।

मेदिन्यां दुःखमाप्नोति, काष्ठे भवति निष्फलम् ॥

कृष्णाजिने ज्ञानसिद्धि, मोक्ष श्री व्याघ्रचर्मणि ।

कुशासने ज्ञानसिद्धिः सर्वसिद्धिस्तु कम्बले ॥

कुशैर्वा दुर्वया देवि, आसने शुभ्र कम्बले ।

उपविश्य ततो देवि, जपेदेकाग्रमानसः ॥

vastrāśane ca dāridrya, pāṣāṇeroga saṁbhavaḥ I

medinyāṁ duḥkhamāpnoti, kāṣṭhe bhavati niṣphalam II

kr̥ṣṇājine jñānasiddhi, rmokṣa śrī rvyāghracarmaṇi I

kuśāsane jñānasiddhiḥ sarvasiddhistu kambale II

kuśairvā durvayā devi, āsane śubhra kambale I

upaviśya tato devi, japadekāgramānasaḥ II

140. O Beloved! (The Goddess is the spouse of Lord Shiva)  
One should do the repetition of Guru Gita while seated on a  
white colored seat for attaining peace of mind; on a red  
colored seat for attaining the power to attract or subdue  
anyone; on a black colored seat for eliminating malevolent  
spirits and on a yellow colored seat for attaining wealth.

ध्येयं शुक्लं च शान्त्यर्थं, वश्ये रक्तासनं प्रिये ।

अभिचारे कृष्णवर्णं, पीतवर्णनं धनागमे ॥

dhyeyaṃ śuklaṃ ca śāntyardhaṃ, vaśye raktāsaṇaṃ priye I

abhicāre kṛṣṇavarṇaṃ, pītavarṇanaṃ dhanāgame II

141. (Just as mentioned above) One should do the repetition  
of Guru Gita while seated facing the Northern direction for  
attaining peace of mind, facing the Eastern direction for  
attaining the power to attract or subdue anyone; facing the  
Southern direction for eliminating anyone by causing death  
etc., (eliminating malevolent spirits etc.,) and facing the  
Western direction for attaining wealth.

उत्तरे शान्तिं कामस्तु, वश्ये पूर्व मुखोजपेत् ।

दक्षिणं मारणं प्रोक्तं, पश्चिमे च धनागमः ॥

uttare śānti kāmastu, vaśye pūrva mukhojapet I

dakṣiṇa māraṇaṃ proktaṃ, paścime ca dhanāgamaḥ II

142. By the repetition of Guru Gita regularly one can enthrall everyone. It is also possible to liberate anyone who is under any kind of bondage. Gods, Goddesses and Kings will be favorably disposed towards such a person. The person also acquires the power to bring about all planes of existence (various alien worlds) under his control.

मोहनं सर्वभूतानां, बन्ध मोक्षकरं भवेत् ।

देवराज प्रियकरं, सर्वलोक वशं भवेत् ॥

mohanaṃ sarvabhūtānāṃ, bandha mokṣakaraṃ bhavet I

devarāja priyakaraṃ, sarvaloka vaśaṃ bhavet II

143. By the repetition of Guru Gita one can gain the power to freeze and subdue any entity or creature. Positive qualities (pertaining to emotions of the mind) improve in a person. All negative actions performed in the past get destroyed. One gains the chance to perform good actions.

सर्वेषा स्तम्भन करं, गुणानां च विवर्धनम् ।

दुष्कर्म नाशनं चैव, सुकर्म सिद्धिदं भवेत् ॥

sarveṣā stambhana karaṃ, guṇānāṃ ca vivardhanam I

duṣkarma nāśanaṃ caiva, sukarma siddhidaṃ bhavet II

144. All difficult, complex and unsuccessful activities of a person in his daily life get resolved easily. The nine planets which influence a human being in his life cease to impact the person's life and thereby the concerned person is freed from their fear. All bad dreams are eliminated during deep sleep. Good and positive dreams and consequent results are speedily accrued.

असिद्धं साधयेत् कार्यं, नवग्रह भयापहम् ।

दुः स्वप्न नाशनं चैव, सुस्वप्न फलदायकम् ॥

asiddham sādhayet kāryam, navagraha bhayāpaham I

duḥ svapna nāśanam caiva, susvapna phaladāyakam II

145. By the power of repetition of Guru Gita one gains peace of mind in every possible way (under all circumstances). Barren women who are childless are blessed with children. Women in general are blessed with auspiciousness and thus widowhood is averted.

सर्वशान्तिकरं नित्यं तथावंध्या सुपुत्रदम् ।

अवैधव्यकरं स्त्रीणां, सदा सौभाग्यदायकं ॥

sarvaśāntikaram nityam tathāvaṁdhyā suputradam I

avaidhavyakaram strīṇām, sadā saubhāgyadāyakam II

146. It bestows on the practitioner good health, long life, children and grandchildren. If this text is studied by a widow without any cravings or selfish desires she attains self-realization or salvation.

आयुरारोग्य मैश्वर्यं, पुत्र पौत्र प्रवर्धनम् ।

अकामतः स्त्री विधवा, जपान्मोक्ष मवाप्नुयात् ॥

āyurārogya maiśvaryam, putra pautra pravarthanam I

akāmataḥ strī vidhavā, japānmokṣa mavāpnuyāt II

147. If it is studied by a widow without any passionate cravings or selfish desires, she obtains non-widowhood in the next birth. All kinds of sorrows, fears and obstacles in life are destroyed for her. Further, she is also freed from evil curses (or freed from all malicious interference).

अवैधव्यं सकामा तु, लभते चान्य जन्मनि ।

सर्व दुःख भयं विघ्नं, नाशयेच्छाप हारकम् ॥

avaidhavyam sakāmā tu, labhate cānya janmani I

sarva duḥkha bhayaṁ vighnam, nāśayecchāpa hārakam II

148. By the power of reading this text, all kinds of suffering are removed. One is bestowed with all four kinds of

fulfillment pertaining to righteousness (ethics), accumulation of wealth, fulfillment of all cravings and desires and lastly liberation or salvation or self-realization etc., One gains with whatever aim one attempts to do this study.

सर्वबाधा प्रशमनं, धर्मार्थकाममोक्षदम् ।

यं यं चिंतयते कामं, तं तं प्राप्नोति निश्चितम् ॥

sarvabādhā praśamanaṃ, dharmārdhakāmamokṣadam I

yaṃ yaṃ ciṃtayate kāmam, taṃ taṃ prāpnoti niścitam II

149. For those who do the repetition of this text with an aim to gain materialistic fulfillment, this text is like a wish fulfilling celestial cow. For fulfillment of materialistic desires it is like the celestial wish fulfilling tree. For those who are suffering from anxiety or disturbed by anxious thoughts it is like a wish fulfilling gem. Guru Gita repetition is very auspicious in every way (or it generates auspiciousness in every way).

कामितस्य कामधेनुः, कल्पना कल्पपादपः ।

चिंतामणिश्चितितस्य, सर्वमंगलकारकम् ॥

kāmitasya kāmadhenuḥ, kalpanā kalpapādapah I

ciṃtāmaṇi ściṃtitasya, sarvamaṅgala kārakam II

150. O Goddess! The study of Guru Gita will fructify for all

without any prejudice irrespective of the fact that they are worshippers of either the cosmic energy, the Sun God, Ganesha or the elephant headed God, Lord Vishnu (the sustainer of the Universe) or Lord Shiva (the destroyer of the Universe). This is the absolute truth. There is no doubt whatsoever in this!

जपेच्छाक्तश्च सौरश्च, गाणापत्यश्च वैष्णवः ।

शैवश्च सिद्धिदं देवि, सत्यं सत्यं न संशयः ॥

japecchāktaśca sauraśca, gāṇāpatyaśca vaiṣṇavaḥ I

śaivaśca siddhidam devī, satyaṁ satyaṁ na saṁśayaḥ II

151. For those who do the repetition of this text daily for the purpose of gaining liberation or salvation or self-realization both the material prosperity as well as salvation is bestowed. For those who seek materialistic fulfillment, all their cravings are fulfilled.

मोक्षहेतुर्जपेनित्यं मोक्षश्रियमप्नुयात् ।

भोगकामो जपेद्योवै तस्यकाम फलप्रदम् ॥

mokṣaheturjapenityaṁ mokṣaśriyamapnuyāt I

bhogakāmo japedyovai tasyakāma phalapradam II

152-154. O Beautiful One! I will now describe to you the

places where one should do the repetition of this text so as to achieve the desired results. Places like the sea, river bank, temple of Lord Vishnu or Lord Shiva, temple of the divine mother (or cosmic energy or Shakti), cow farms, any temple pertaining to any God or Goddess (place of any worship) are all auspicious for doing the repetition (or study) of this text. Similarly it can also be done under a banyan tree, a goose berry tree, in any holy place, in a garden of the holy basil plant and in any pure and tranquil place. One should do the repetition silently and with dispassion on a daily basis.

अथकाम्य जपे स्थानं, कथयामि वरानने ।

सागरेवा सरित्तीरेऽधवा हरि हरालये ॥

शक्ति देवालये गोष्ठे, सर्व देवालये शुभे ।

वटे च धात्रि मूले वा, मठेवृंदावने तथा ॥

पवित्रे निर्मले स्थाने, नित्यानुष्ठान तोऽपिवा ।

निर्वेदनेन मौनेन, जपमेतं समाचरेत् ॥

athakāmya jape sthānaṃ, kathayāmi varānane I

sāgarevā sarittīre'dhavā hari harālaye II

śakti devālaye goṣṭhe, sarva devālaye śubhe I

vaṭe ca dhātri mūle vā, maṭhevr̥mdāvane tathā II

pavitre nirmale sthāne, nityānuṣṭhāna to'pivā I

nirvedanena maunena, japametaṁ samācāret II

155. If anyone recites or studies this text sitting in a cremation ground, in the shade of a banyan tree, near the root of a thorn-apple tree or in the shade of a mango tree it gives speedy results.

स्मशाने भयभूमौतु, वटमूलान्तिके तथा ।

सिद्ध्यन्ति धौत्तरेमूले, चूतवृक्षस्य सन्निधौ ॥

smaśāne bhayabhūmautu, vaṭamūlāntike tathā I

siddhyanti dhauttaremūle, cūtavṛkṣasya sannidhau II

156. Even if a dull witted (foolish minded) person who has been accepted as disciple by a venerable Guru happens to practice yoga (Sadhan in Sanskrit) he will gain all the success. On the contrary even the auspicious/righteous actions, yoga initiations, religious rituals, severe austerities/challenging yoga practices etc., performed by the most learned person (Pundit in Sanskrit) will not be fruitful if it lacks sanction from a venerable Guru in the form of giving initiation (called Deeksha in Sanskrit). That means without a venerable Guru nothing will happen to anyone whether that person is a fool or learned.

गुरुपुत्रो वरं मूर्खस्तस्य सिद्ध्यन्ति नान्यथा ।

शुभकर्माणि सर्वाणि दीक्षाव्रत तपांसि च ॥

guruputro varaṃ mūrkhastasya sidhyanti nānyathā I

śubhakarmāṇi sarvāṇi dīkṣāvrata tapāṃsi ca II

157. One should keep bathing regularly with the waters of Guru Gita (It means one should regularly keep studying this text). In order to stop the impurities (in the form of interest towards materialistic/worldly things) from accumulating and in order to free oneself from the spell cast by strong human emotions/gain salvation from the cycle of birth and death, studying of Guru Gita regularly is a crucial necessity.

संसार मल नाशार्थं, भवपाश निवृत्तये ।

गुरुगीताम्भसि स्नानं, तत्त्वज्ञः कुरुते सदा ॥

saṃsāra mala nāśārdham, bhavapāśa nivṛttaye I

gurugītāmbhasi snānam, tattvajñāḥ kurute sadā II

158. Whosoever realizes the true nature of the Brahman indeed becomes a venerable Guru. That place is holy indeed where such a venerable Guru dwells. There is no doubt whatsoever in this.

स एवच गुरुः साक्षात्, सदा सद् ब्रह्मवित्तमः ।

तस्य स्थानानि सर्वाणि, पवित्राणि न संशयः ॥

sa evaca guruḥ sākṣāt, sadā sad brahmavittamaḥ I

tasya sthānāni sarvāṇi, pavitrāṇi na saṁśayaḥ II

159. Where ever such a holy and venerable Guru dwells, all the Gods/Goddesses too definitely dwell there.

सर्वशुद्धः पवित्रोऽसौ स्वभावाद्यत्र तिष्ठतिः ।

तत्र देवगणाः सर्वे क्षेत्रे पीठे वसन्तिहि ॥

sarvaśuddhaḥ pavitro'sau svabhāvā dyatra tiṣṭhatiḥ I

tatra devagaṇāḥ sarve kṣetre pīṭhe vasantihi II

160-161. The wise recite Guru Gita whether they are seated in a meditation posture, lying down in sleep posture, walking, talking, sitting on a horse back (while riding or travelling), sitting on an elephant (while riding or travelling), whether in a state of sleep (distracted or not attentive) and whether they are in a waking state (attentive with devotion). Anyone who even glances at another person reciting Guru Gita may not have rebirth again (It means the result yielded out of study of this text or Guru Gita is limitless).

आसनस्थः शयना वा गच्छँस्तिष्ठन्वदन्नपि ।

अश्वारूढो गजारूढः सुप्तो वा जागृतोऽपि वा ॥

शुचिषांश्च सदाज्ञानी, गुरुगीता जपेन तु ।

तस्यदर्शनमात्रेण, पुनर्जन्म न विद्यते ॥

āsanasthaḥ śayanā vā gacchamṣtiṣṭhanvadannapi I

aśvārūḍho gajārūḍhaḥ supto vā jāgṛto'pi vā II

śuciṣāṃśca sadājñānī, gurugītā japena tu I

tasyadarśana mātrena, punarjanma na vidyate II

162-163. Just like the way water merges in a sea, milk merges with milk, clarified butter merges with another clarified butter, the space within a pot merges with the outside space, the individual spirit merges with the divine or the supreme spirit or the Almighty or the God, similarly the wise roam around in this materialistic world like the alternating day and night while they are always in a state of union with the supreme spirit. That means that the wise are emotionally detached from this worldly life although they remain alive.

समुद्रे च यथा तोयं, क्षीरे क्षीरं – घृते घृतम् ।

भिन्ने कुम्भे यथाकाशः, स्तथात्म परमात्मनि ॥

तथैव ज्ञानी जीवात्मा, परमात्मनि लीयते ।

एक्येन रमते ज्ञानी, यत्र तत्र दिवानिशम् ॥

samudre ca yathā toyam, kṣīre kṣīram – ghṛte ghṛtam I

bhinne kumbhe yathākāśaḥ, stathātma paramātmmani II

tathaiva jñānī jīvātmā, paramātmmani liyate I

aikyena ramate jñānī, yatra tatra divānīśam II

164-166. O Parvati! In this manner the wise come under the category of the freed souls. Due to the sincere efforts put in with devoted minds, they (the wise/yoga practitioners) are freed from all kinds of doubts. Such a person experiences both the worldly enjoyment as well as salvation simultaneously. Further, the Goddess of speech (Goddess Saraswati) ever dwells on the tongue of such a person. After having gained all sorts of supernatural powers due to the study or recitation of this text, one finally attains salvation or self-realization. There is no doubt whatsoever in this.

एवं विधो महामुक्तः सर्वदा वर्तते बुधः ।

तस्य सर्वप्रयत्नेन, भावभक्तिं करोति यः ॥

सर्व सन्देह रहितो, मुक्तो भवति पार्वति ।

भुक्ति मुक्ति द्वयं तस्य, जिह्वाग्रे च सरस्वती ॥

अनेन प्राणिनः सर्वे, गुरुगीता जपेन तु ।

सर्वसिद्धिं प्राप्नुवन्ति, भुक्तिं मुक्तिं न संशयः ॥

evaṃ vidho mahāmuktaḥ sarvadā vartate budhaḥ I

tasya sarvaprayatnena, bhāvabhaktiṃ karoti yaḥ II

sarva sandeha rahito, mukto bhavati pārvati I

bhukti mukti dvayaṃ tasya, jihvāgre ca sarasvatī II

anena prāṇinaḥ sarve, gurugītā japena tu I

sarvasiddhiṃ prāpnuvanti, bhuktiṃ muktiṃ na saṃśayaḥ II

167. O Beautiful One! (Here the Lord Shiva is addressing his spouse the cosmic energy) Even the other great teachings done/established by me like Dharma (the right way of conduct in regular human life) and Samkhya (One of the six ancient Indian philosophies which describes the evolution of the universe out of the 36 qualities both at the macrocosmic and microcosmic level) are not equal to this text. This is the truth! This is indeed the truth!

सत्यं सत्यं पुनः सत्यं, धर्मं सांख्यं मयोदितम् ।

गुरुगीता समं नास्ति, सत्यं सत्यं वरानने ॥

satyaṃ satyaṃ punaḥ satyaṃ, dharmaṃ sāmkyāṃ  
mayoditam I

gurugītā samaṃ nāsti, satyaṃ satyaṃ varānane II

168. There is nothing which is superior to a venerable Guru. There is no tatva or essence of any nature which is superior to a venerable Guru. There is only one thing which is right or righteous and that is a venerable Guru. There is only one faith which is required to be exercised and that is towards a venerable Guru. There is only one God and that is a venerable Guru.

एकोदेव एक धर्म एक निष्ठा परंतपः ।

गुरोः परतरं नान्यत्, नास्ति तत्त्वं गुरोः परम् ॥

ekodeva eka dharma eka niṣṭhā paramtapah I

guroḥ parataram nānyat, nāsti tattvaṁ guroḥ param II

169. O Lady! (Goddess!) Fortunate is the mother of such a rare person who has such high devotion to a venerable Guru. His father too is fortunate. Further, his ancestral family lineage is fortunate. Further, his clan/caste is fortunate. Further, even that land where such a person dwells is fortunate.

माता धन्या पिताधन्यो, धन्योवंशः कुलंतथा ।

धन्याच वसुधादेवि, गुरुभक्तिः सुदुर्लभा ॥

mātā dhanyā pitādhanyo, dhanyovaṁśaḥ kulamtathā I

dhanyāca vasudhādevi, gurubhaktiḥ sudurlabhā II

170. O Lady! (Goddess!) One's own body, sensual organs, life force, wealth, family, relatives, mother, father, caste etc., are not equal to a venerable Guru. There is no doubt whatsoever in this.

शरीरमिन्द्रिय प्राणश्चार्थः स्वजन बांधवाः ।

मातापिताकुलंदेवि, गुरुरेव न संशयः ॥

śatīramindriya prāṇāścārthaḥ svajana bāṁdhavāḥ I

mātāpitākulaṁdevi, gurureva na saṁśayaḥ II

171. O Lady! (Goddess!) All the merit gained due to the severe austerities like recitation of mantras, meditations, and rigorous yoga practices etc., performed in crores of previous births or since the beginning of creation by a person can indeed be gained simply from the graceful disposition of a venerable Guru towards that person. In fact all the above mentioned type of actions finally fructify only when a venerable Guru is satisfied with the person who has performed all those actions.

आ कल्पं जन्मनाकोट्य, जपव्रत तपः क्रियाः ।

तत्सरं सफलंदेवि, गुरुसंतोष मात्रतः ॥

ā kalpaṁ janmanākoṭya, japavrata tapaḥ kriyāḥ I

tatsaraṁ saphalaṁdevi, gurusam̐toṣa mātṛataḥ II

172. O Beautiful One! If an unfortunate person doesn't serve his venerable Guru, all his knowledge, meditations and strength are of no use (They fail to fructify). This is true! This is the supreme truth!

विद्यातपो बलेनैव, मन्द भाग्याश्च ये नराः ।

गुरुसेवां नकुर्वन्ति, सत्यं सत्यं वरानने ॥

vidyātapo balenaiva, manda bhāgyāśca ye narāḥ I

gurusevām nakurvanti, satyam satyam varānane II

173-174. Without the grace of a venerable Guru even Lord Brahma (the creator of the universe), Lord Vishnu (the sustainer of the universe, Lord Maheshwara or Shiva (the destroyer of the universe at the end of each epoch), various Gods, spirits of ancestors, celestial musicians, seers, celestial singers of praise, protectors of wealth, sages etc., cannot succeed in doing their respective duties. O lady! (Goddess!) There is no holy spring more sacred than the devotion to a venerable Guru. All other such holy and sacred springs are meaningless. In fact all such holy and sacred springs have their origin (the birth place) from the big toe finger of the venerable Guru's feet.

ब्रह्मविष्णु महेशाश्च, देवर्षि पितृ किन्नराः ।

सिद्ध चारण यक्षाश्च, अन्येऽपि मुनयो जनाः ॥

गुरुभावः परं तीर्थ, अन्यतीर्थं निरर्धकम् ।

सर्वतीर्थाश्रयं देवि, पादाङ्गुष्ठं च वर्तते ॥

brahmaviṣṇu mahesāśca, devarṣi pitṛ kinnarāḥ I

siddha cāraṇa yakṣāśca, anye'pi munayo janāḥ II

gurubhāvaḥ param tīrtha, anyatīrthaṁ nirardhakam I

sarvatīrthāśrayaṁ devi, pādāṅgaṣṭhaṁ ca vartate II

175. Abandon all low-merited actions, abandon all prohibited bathing and do recitation of this text so that success can be attained.

जपेन जयमाप्नोति, चानन्त फलमाप्नुयात् ।

हीन कर्मत्यजेत्सर्वं, स्थानानि चाधमानि च ॥

japena jayamāpnoti, cānanta phalamāpnuyāt I

hīna karmatyajetsarvaṁ, sthānāni cādhamāni ca II

176-177. Doing recitation of this text sitting on a prohibited seat will yield the result of a low-merited action. However, one can gain success/victory during a journey, during a battle and when miseries are caused by enemies by reciting this text. If one recites it at the time of death, salvation or self-realization is attained. All efforts of the devoted disciples (who recite this text) will be fruitful at all places.

जपं हीनासनं कुर्वन्, हीनकर्म फलप्रदम् ।

गुरुगीतां प्रयाणेवा, संग्रामे रिपुसंकटे ॥

जपन् जयमवाप्नोति, मरणे मुक्तिदायकम् ।

सर्वकर्मच सर्वत्र, गुरुपुत्रस्य सिद्धयति ॥

japaṃ hīnāśanaṃ kurvan, hīnakarma phalapradam I

gurugītāṃ prayāṇevā, saṃgrāme ripusaṃkaṭe II

japan jayamavāpnoti, maraṇe muktidāyakam I

sarvakarmaca sarvatra, guruputrasya siddhayati II

178. (Lord Shankara or Shiva is explaining to Goddess Parvati) Do not reveal this secret of Guru Gita which I have told you to just anyone in a casual manner. This is a very secret knowledge. I have revealed it to you since you are my beloved wife.

इदं रहस्यं नो वाच्यं, तवाग्रे कथितं मया ।

सुगोप्यं च प्रयत्नेन, ममत्वंच प्रियात्विति ॥

idaṃ rahasyaṃ no vācyaṃ, tavāgre kadhitaṃ mayā I

sugopyaṃ ca prayatnena, mamatvaṃca priyātviti II

179. Do not reveal this secret even to your own sons Kartikeya and Ganapati, Lord Vishnu and other celestials if they do not have faith in this teaching.

स्वामी मुख्य गणेशादि, विष्णवादीनां च पार्वति ।

मनसापि न वक्तव्यं, सत्यं सत्यं वदाम्यहं ॥

svāmī mukhya gaṇeśādi, viṣṇavādīnāṃ ca pārvati I  
manasāpi na vaktavyaṃ, satyaṃ satyaṃ vadāmyaham II

180. This Guru Gita should be disclosed to only those who possess fully matured and devoted minds.

अतीव पक्व चित्ताय, श्रद्धा भक्ति युतायच ।

प्रवक्तव्यमिदं देवि, ममात्माऽसि सदाप्रिये ॥

atīva pakva cittāya, śraddhā bhakti yutāyaca I  
pravaktavyamidaṃ devi, mamātmā'si sadāpriye II

181. This text should not be disclosed to those who lack devotion, cheats, those who cause miseries to fellow beings, atheists etc., Do not even think of disclosing it to such persons.

अभक्ते वंचके धूर्ते, पाखण्डे नास्तिके नरे ।

मनसापि न वक्तव्या गुरुगीता कदाचना ॥

abhakte vaṃcake dhūrte, pākhaṇḍe nāstike nare I  
manasāpi na vaktavyā gurugītā kadācanā II

182. Guru Gita is the king among all mantras. It will save

anyone from the sea of worldly existence. Charged as such by the power of Gods like Brahma (creator of the universe) etc., and sages this mantra (Guru Gita) will drive away all misery, sorrow, fear and despair. Salutations to this great mantra which can dispel the greatest of fears! (After completing the recitation of this text, the last sentence should be read once more as a general rule. Finally one should end this recitation by uttering “Om Namah Iti”.)

संसार सागर समुद्धरणैक मंत्रम्

ब्रह्मादिदेव मुनि पूजित सिद्धमंत्रम् ।

दारिद्र्य दुःख भयशोक विनाश मंत्रम्

वंदे महाभयहरं गुरुराज मंत्रम् ॥

saṁsāra sāgara samuddharaṇaika maṁtram

brahmādideva muni pūjita siddhamaṁtram I

dāridrya duḥkha bhayaśoka vināśa maṁtram

vaṁde mahābhayaharam gururāja maṁtram II

## Glossary

**ājna chakra** The energy centre located between the two eye brows in a human body.

**anāhata chakra** The energy centre located at the heart region on spine.

**anāhata sound** The sound produced without any thing being struck and could be heard by a person internally.

**anandamaya kôsha** The sheath of bliss. It is the first layer formed on the individual soul or spirit in the form of cosmic illusion. The primordial energy is at its most subtle and fundamental form at this stage.

**annamayakôsha** The sheath of food. It is the fifth and last layer formed on the individual spirit in the form of gross human body.

**ashram** The *yôgic* retreat. It is the residence of a *Guru* or the venerable teacher under whose direct supervision *yôga* is practiced by people.

**Brahman** The Supreme Divinity pervading all cosmos and beyond or the God or The Almighty etc.,

**buddhi** It is a form of the cosmic energy called the “intellect” in a person or the discriminating faculty along with which egoism is co-located.

**Chit** The mind stuff in a person. It is the seat of all senses where application of free will is exercised by a person.

**Chitshakthi** It is a form of the cosmic energy called psychic energy functioning in the mind.

**Chakra** An energy centre in the cerebrospinal system.

**Guru** The venerable teacher who drives away the darkness or ignorance from the mind of a student, so that the light of knowledge which is already there inside the Self shines forth.

**Guṇās** The three qualities of the mind stuff.

**Kāraṇa śarīra** The enslaved individual soul or the spirit surrounded by the cosmic illusion. It is called the casual body.

**Kriya** The involuntary reaction in body, mind and external daily life which manifests so as to clean the mind of a person of all its sensual impressions.

**Kundalini** The supreme primordial cosmic energy which manifests in the form of universe. This energy is located at the base of cerebrospinal system in every human being halfway between anus and the genital region.

**kumbh mēlā** It is a river festival celebrated once in every twelve years in India on the banks of river *Ganga*.

**Manōmaya kōsha** It is the third sheath formed over the individual soul or spirit. It is the seat of all senses where application of free will is exercised.

**Māya** Cosmic illusion or the cosmic energy in its most fundamental form.

**mañipura chakra** It is the energy centre located at navel region on the cerebrospinal system in a human body.

**Mañidveepa** It is the abode of the supreme primordial cosmic energy. It is called the “islet of gems” and is surrounded by the “ocean of bliss”! It is located far away from the myriad of countless world systems very deep inside the vast and infinite cosmos as per the Sanskrit texts.

**Mantra** It is a sacred Sanskrit syllable or a word or a sentence or a group of sentences which could run into any amount of text.

**Mūlādhāra chakra** The energy centre located at the base of cerebrospinal system half way between anus and the genital region.

**Om** It is the sacred Sanskrit syllable or sound or mantra representing the very form of the primordial cosmic energy!

**Parāśakti** The supreme primordial cosmic energy.

**prāṇamaya kôsha** It is the fourth sheath covered around the individual soul or spirit. It is called the “sheath of life force”!

**prakṛiti** It is basically the energy in grosser form or cosmos or the nature.

**Prañ** It is a form of the cosmic energy or the kinetic energy pervading the entire cosmos. It is also the life force pervading the “sheath of life force” in a human body.

**Rajas** One of the three qualities of the mind due to which creativity manifests in all forms.

**Sātvic** One of the three qualities of the mind due to which the function of maintenance or sustenance manifests in all forms.

**Samādhi** It is a state of thoughtlessness. It is the terminal objective of all yôga practice before self-realization can occur!

**Shaivism** The philosophy of the followers of Lord Shiva, one of the three Gods of Hindus who are together known as the Trinity.

**Shaktipāt** The descent of energy. It is a technique used by the “Order of Shaktipāt monks to initiate a practitioner into Siddha Mahā Yôga system.

**Shakthi** The primordial cosmic energy.

**shakthi peeta** The primordial cosmic energy centre.

**siddha mahā yoga** The grand yôga system encompassing all the individual yôga systems after the kundalini energy is woken up in a person. It is the yôga system practiced by the “Order of shaktipāt.”

**svādhishthāna chakra** It is the energy centre located near the root of genital region in the cerebrospinal system.

**Sūkshma sharīra** The subtle body comprising of all sheaths other than the gross physical body. It is this body which quits the physical body after its death to reincarnate once again.

**Tāmas** One of the three qualities of the mind due to which destruction manifests in all forms.

**Tandhra** It is a state between the dream state and the waking state as per yoga texts.

**Tāntric** Practitioner of tantra. A form of yoga system.

**Vaishṇo dēvi** The Goddess located on the trikūta mountain

in *Himālayās* in the State of Jammu and Kashmir in India. It is the most popularly worshipped energy center.

***vishôka*** Opposite of sorrow.

***Vijnānamaya kôsha*** The second sheath formed over the casual body. Intellect and egoism are co-located in this sheath. It is also the home for all sensual impressions both conscious and subconscious.

***yoga*** Merger of the individual soul or spirit with the Almighty.

***yogi*** The practitioner of any *yoga* system.

***yôgini*** The lady practitioner of any *yôga* system.

## *Ashrams of the Shaktipāt Order*

(Traceable & Autonomous)

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The author is 95 years old and presently lives in the city of Vijayawada in India. He was initiated into the Order of Shaktipat by his Guru, Late Swami Shivom Tirtha. The venerable Swami has spent more than five decades meditating in the Himalayan ranges. He later carried on the tradition of Shaktipat Order by initiating numerous disciples into the path of Kundalini Yoga.