

OPENING MANTRAS

Introductory Mantras

*Om Namaha Pārvāti-pataye
Hara Hara Hara Mahādev*

Om! Salutations to Parvati's spouse. Hara, Hara, Hara, Mahadev!

*Namo'stvanantāya sahasra-mūrtaye
Sahasra-pādā'ksi-śiroru-bāhave
Sahasra-nāmne purusāya sāsivate
Sahasra-kotī-yuga-dhārine namah*

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

*Om nahama śivāya gurave
Sac-cid-ānanda-mūrtaye
Nisprapañcaya śāntāya
Nirālabhāya tejase*

Om. Salutations to the Guru, who is Shiva! His form is being, consciousness, and bliss. He is transcendent, calm, free from all support, and luminous.

*Muktānandāya gurave
śisya-samsāra-hārine
Bhakta-kāryaika-dehāya
namaste cit-sad-ātmane*

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

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

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

Om Śanti! śanti! śanti!

Om. Peace! Peace! Peace!

ŚRĪ GURU PĀDUKĀ-PAÑCAKAM

Five Stanzas on the Sandals of Shrī Guru

1. *Om namo gurubhyo guru-pādukā-bhyo
Namah parebhyah para-pādukā-bhyah,
Acārya-siddheśvara-pādukābhyo
Namo namah śrīgurupādukābhyah.*

Om. Salutations to the Guru and the Guru's sandals. Salutations to the supreme (Guru) and to his supreme sandals. (Salutations) to the sandals of the spiritual teacher and the lord of Siddhas. Salutations again and again to Shri Guru's sandals.

2. *Ainkāra-hrīnkāra-rahasya-yukta-
Śrīnkāra-gūdhārtha-mahāvibhūtyā,
Omkāra-marma-pratipādinībhyām
Namo namah śrīgurupādukābhyah.*

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

3. *Hotrāgni-hautrāgni-havishya-hotr-
Homādi-sarvākṛti-bhāsamānam,
Yadbrahma tadbodha-vitārinībhyām
Namo namah śrīgurupādukābhyah.*

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

4. *Kāmādi-sarpavraja-gārudābhyām
Viveka-vairāgya-nidhi-pradābhyām,
Bodhapradābhyām drutamokshadābhayām
Namo namah śrīgurupādukābhyah.*

Salutations again and again to Shri Guru's sandals, which serve as the *Garuda* (the mantra against poison) to the multitude of serpents of desire and so on, which bestow the treasure of discrimination and dispassion, which grant true knowledge, and which give immediate liberation.

5. *Ananta-samsāra-samudra-tāra
Naukāyitābhyām sthirabhaktidābhyām,
Jādyābdhi-samśosana-vādavābhyām
Namo namah śrīgurupādukābhyah.*

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

Om Śanti! śanti! śanti!

Om. Peace! peace! peace!

ŚRI GURU GĪTĀ

Song of the Guru

(A treasured selection of 108 verses of the Guru Gita as selected by *Sri Vasudeva*)

*Om asya śrīgurugītā-stotra-mantrasya
bhagavān sadāśiva rsih.*

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

*Nānāvidhāni chandāmsi
śrīguruparamātmā devatā.*

Its verse patterns are diverse. The Guru, the supreme Self, is its deity.

*Ham bījam sah śaktih krom kīlakam,
śrīguruprasāda-siddhyarthe jape viniyogah.*

Ham is its seed letter, *sah* its power and *krom* its nail. The purpose of repeating it is to win the Guru's grace.

Atha dhyānam.

*Hamsābhyām parivṛta-patra-kamalair-
divyair jagat-kāranair,
Viśvokīrnamanekadehanilayaih
svacchandam ātmecchayā*

*Taddyotam padaśāmbhavam tu caranam
dīpānkura-grāhinam,
Pratyaksāksara-vigraham gurupadam
dhyāyed vibhum śāśvatam.*

Now, meditation:

(The Guru, who dwells in) the lotus surrounded by the divine petals *ham* and *sah*, which reside in all beings and are the cause of the world, manifested the world in his own way and of his own free will. Meditate on the Guru, who reveals That, who is the expression of the *shambhava* state (Shivahood), who illumines like the flame of a lamp, who is eternal and all-pervasive, and who is a visible form of all letters.

*Mama chatur-vidha-puruśārtha-siddhyarthe
jape viniyogah*

I repeat the *Guru Gita* to realise the four goals of life (*dharma*, righteousness; *artha*, wealth; *karma*, pleasure; *moksha*, liberation).

Sūta uvāca:

1. *Kailāsa-śikhare rāmye
bhakti-sandhāna-nāyakam,
Pranamya pārvatī bhaktyā
śankaram paryaprcchata.*

Sūta said:

On the beautiful summit of Mount Kailasa, Parvati, having bowed with reverence to Lord Shiva, who is master of uniting one with devotion, asked:

Śrī devyuvāca:

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

The Goddess said;

Om. Salutations, O God, lord of gods, O higher than the highest, O teacher of the universe, O benevolent one, O great God, initiate me into the knowledge of the Guru:

3. *Kena mārgena bho svāmin
dehī brahmamayo bhavet,
Tvam kṛpām kuru me svāmin
namāmi caranau tava.*

O Lord, by which path can an embodied soul become one with Brahman (absolute reality)? Have compassion on me, O Lord! I bow to your feet.

Īśvara uvāca:

4. *Mamarūpāsi devi tvam
tvat-prītyartham vadāmyaham,
Lokopakārahah praśno
na kenāpi kṛtah purā.*

The Lord said:

O Goddess, you are My very Self. Out of love for you, I will tell you this. No one has ever asked this question before, which is a boon to mankind.

5. *Durlabham trishu lokesu
tacchrnusva vadāmyaham,
Gurum vinābrahma nānyat
satyam satyam varānane.*

(This knowledge) is difficult to obtain in the three worlds. Listen to it. I will reveal it to you. Brahman is nothing other than the Guru. O beautiful one, this is the truth. This is the truth.

6. *Veda-śāstra-purānāni
itihāsādikāni ca,
Mantra-yantrādi-vidyāśca
smrtir-uccātanādikam.*

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

7. *Śaiva-sāktāgamādīni
anyāni vividhāni ca,
Apabhramśa karānīha
jīvānām bhrāntacetasām.*

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

8. *Yajño vratam tapo dānam
japasīrtham tathaiva ca,
Gurutattvam avijñāya
mūdhāste carate janāh.*

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

9. *Gurur buddhyātmano nānyat
satyam satyam na samśayah,
Tallābhārtham prayatnastu
kartavyo hi manīsibhih.*

The Guru is not different from the conscious Self. Without doubt, this is the truth, this is the truth. Therefore, wise men should make an effort to seek him.

10. *Gūdhā-vidyā jaganmāyā
dehe cājñāna-sambhavā,
Udayo yatprakāshena
guruśabdena kathyate.*

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

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

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

21. *Ananyās-cinta-yanto mām
sulabham paramam padam,
Tasmāt sarva-prayatnena
guror-ārādhanam kuru.*

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

23. *Gukāras tvandhakārasca
rukāras teja ucyate,
Ajñāna-grāsakam brahma
gurureva na samśayah.*

The syllable *gu* is darkness, and the syllable *ru* is said to be light. There is no doubt that the Guru is indeed the supreme knowledge that swallows (the darkness of) ignorance..

24. *Gukārah prathamo varno
māyādi-guna-bhāsakah,
Rukāro dvitīyo brahma
māyā-bhrānti-vināśanam.*

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

32. *Gururbrahmā gururvisnur
gururdevo maheśvarah,
Gurureva parabrahma
tasmai śrīgurave namah.*

The Guru is Brahma. The Guru is Vishnu. The Guru is Lord Shiva. The Guru is indeed Parabrahman. Salutations to Shri Guru.

33. *Hetave jagatāmeva
samsārārnava-setave,
Prabhave sarva-vidyānām
śambhave gurave namah.*

Salutations to the Guru, who is Shiva, who is the only cause of the universe, who is the bridge (by which to) cross the ocean of the world, and who is the master of all knowledge.

34. *Ajnānatimiraandhasya
jñānāñjana-śalākayā,
Caksur unmīlitam yena
tasmai śrīgurave namah.*

Salutations to Shri Guru, who with the collyrium stick of knowledge opens the eye of one who is blinded by the darkness of ignorance.

36. *Yat-satyena jagatsatyam
yatprakāśena bhāti tat,
Yadānandena nandanti
tasmai śrīgurave namah.*

Salutations to Shri Guru, by whose reality the world is real, by whose light it is illumined, and by whose joy people are joyous..

37. *Yasya sthityā satyamidam
yadbhāti bhānurūpatah,
Priyam putrādi yaprītyā
tasmai śrīgurave namah.*

Salutations to Shri Guru, by whose existence the world exists, who shines through the form of the sun, and by whose love sons and others are dear to us.

38. *Yena cetayate hīdam
cittam cetayate na yam,
Jāgrat-svapna-susuptyādi
tasmai śrīgurave namah.*

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

39. *Yasya jnānādidam vishvam
na drśyam bhinnabhedatah,
Sadekarūparūpāya
tasmai śrīgurave namah.*

Salutations to Shri Guru, whose only form is Truth and by whose knowledge this world will no longer be perceived to be divided by differences.

40. *Yasyāmatam tasya matam
matam yasya na veda sah,
Ananya-bhāva-bhāvāya
tasmai śrīgurave namah.*

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

41. *Yasya kāranarūpasya
kārya-rūpena bhāti yat,
Kārya-kāranarūpāya
tasmai śrīgurave namah.*

Salutations to Shri Guru, who appears as the effect (the universe) of which he is the cause. He is the cause as well as the effect.

42. *Nānārūpam-idam sarvam
na kenāpyasti bhinnatā,
Kārya-kāranatā chaiva
tasmai śrīgurave namah.*

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

46. *Gukāram cha gunātītam
rukāram rūpavarjitam,
Gunātītasvarūpam ca
yo dadyātsa guruh smrtah.*

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

47. *A-trinetrah sarvasāksī
a-caturbāhur achyutah,
A-caturvadano brahmā
śrīguruh kathitah priye.*

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

48. *Ayam mayānjalirbaddho
dayā-sāgara-vruddhaye,
Yad-anugrahatō jantus
citra-samsāra-muktibhāk.*

I fold my hands (in salutation) so that the ocean of (the Guru's) compassion may increase. By his grace a mortal being is liberated from the diversified world.

49. *Śrīguroh paramam rūpam
vivekacaksuso 'mrtam,
Manda-bhāgyā na paśyanti
andhāh sūryodayam yathā.*

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

53. *Abhyastaih sakalaih sudīrghamanilair
vyādhi-pradair duskaraih,
Prānāyāma-śatair anekakaranair
dukkhātmakair durjayaih.

Yasminnabhyudite vinaśyati balī
vāyuh svayam tat-kshanāt,
Prāptum tat sahajam sva-bhāvam aniśam
sevadhvamekam gurum.*

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

54. *Svadeśikasyaiva śarīracintanam
bhavedanantasya śivasya chintanam,
Svadeśikasyaiva ca nāmakīrtanam
bhavedanantasya śivasya kīrtanam.*

To contemplate the form of one's own Guru is to contemplate infinite Shiva. To sing the glory of the Guru's name is to sing the glory of infinite Shiva.

56. *Yasmād anugraham labdhvā
mahadaññānamutsrjet,
Tasmai śrīdeśhikendrāya
namaścābhīstasiddhaye.*

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

58. *Akathādi-trirekhābje
sahasradala-mandale,
Hamsa-pārśva-trikone cha
smaret tanmadhyagam gurum.*

In the round space of the thousand petaled lotus, there is a triangular lotus, which is formed by the three lines beginning with *a*, *ka*, and *tha* and which has *ham* and *sah* on two sides. One should remember the Guru who is seated in its center.

59. *Sakala-bhuvana-srushtih
kalpita-sheshapushtir,
Nikhila-nigama-drushtih
sampadām vyarthadrstih;*

*Avaguna-pari-maarshtis
tat-padārthaika-drstir,
Bhava-guna-paramestir
moksa-mārgaika-drstih.*

60. *Sakala-bhuvana-ranga-
sthāpanā-stambhayastih;
Sakaruna-rasa-vrushtis
tattva-mālāsamastih.*

*Sakala-samaya-srstih
saccidānanda-drstir,
Nivasatu mayi nityam
śrīguror divyadrstih.*

May the divine glance of the Guru ever dwell upon me. It creates all the worlds. It brings all nourishment. It has the viewpoint of all Holy Scriptures. It regards wealth as useless. It removes faults. It remains focused on the Ultimate. It is the highest ruler of the three *gunas*, which constitute the world. Its only goal is (to lead others on) the path of liberation. It is the central pillar supporting the stage of all the worlds. It showers the nectar of compassion. It is the aggregate of all *tattvas* (principles of creation). It creates all time. It is Sacchidananda.

61. *Agni-śuddha-samam tāta
jvālā-pari-chakā-dhiyaa,
Mantrarājamimam manye
'harnīsam pātu mrtyutah.*

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

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

It (the Guru-principle) moves and moves not. It is far as well as near. It is inside everything as well as outside everything.

63. *Ajo 'hamajaro 'ham ca
anādini-dhanah svayam,
Avikārash chidānanda
anīyān mahato mahān.*

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

64. *Apūrvānām param nityam
svayamjyotir nirāmayam,
Virajam paramākāśam
dhruvam-ānandamavyayam.*

“I am beyond all primeval things. I am everlasting, self-luminous, taintless, and completely pure. I am the supreme ether. I am immovable, blissful, and imperishable.”

66. *Mananam yadbhavam kāryam
tadvadāmi mahāmate,
Sādhutvam ca mayā drstvā
tvayi tisthati sāmpratam.*

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

67. *Akhanda-mandalākāram
vyāptam yena charācaram,
Tatpadam darśitam yena
tasmai śrīgurave namah.*

Salutations to Shri Guru, who has revealed that state which pervades the entire sphere of this universe, which is composed of animate and inanimate objects.

69. *Yasya smarana-mātrena
jñānam utpadyate svayam,
Ya eva sarva-samprāptis
tasmai śrīgurave namah.*

Salutations to Shri Guru, merely by remembering whom knowledge arises spontaneously. He is all attainments.

70. *Chaitanyam śāśvatam śāntam
vyomātītam nirañjanam,
Nśāda-bindu-kalśātītam
tasmai śrīgurave namah.*

Salutations to Shri Guru. He is consciousness, which is eternal, peaceful, stainless, and transcends the sky. He is beyond *nada* (primordial sound), *bindu* (point containing the universe), and *kala* (manifestation of the world).

71. *Sthāvaram jangamam caiva
tathā caiva carācaram,
Vyāptam yena jagat sarvam
tasmai śrīgurave namah.*

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

72. *Jnāna-shakti-samārūdhas
tattvamālā-vibhūshitah,
Bhukti-mukti-pradātā yas
tasmai śrīgurave namah.*

Salutations to Shri Guru. He is firmly established in the power of knowledge and is adorned with the garland of tattvas. He grants worldly fulfillment as well as salvation.

73. *Aneka-janma-samprāpta-
sarva-karma-vidāhine,
Svātmajnāna-prabhāvena
tasmai śrīgurave namah.*

Salutations to Shri Guru, who by (imparting) the power of Self-knowledge burns up all the karmas acquired through countless lifetimes.

74. *Na guroradhikam tattvam
na guroradhikam tapah,
Tattvam jñānātparam nāsti
tasmai śrīgurave namah.*

Salutations to Shri Guru. There is no truth higher than the Guru, no austerity is greater than (service to) the Guru, no truth greater than the knowledge (of him).

75. *Mannāthah śrījagannātho
madgurus trijagadguruh,
Mamātmā sarva-bhūtātmā
tasmai śrīgurave namah.*

Salutations to Shri Guru. My Lord is the Lord of the universe. My Guru is the Guru of the three worlds. My Self is the Self of all beings.

76. *Dhyāna-mūlam guror mūrtih
pūjā-mūlam guroh padam,
Mantra-mūlam guror vākyam,
moksa-mūlam guroh krpā.*

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

87. *Dhyānam śrnu mahādevi
sarvānanda-pradāyakam,
Sarva-saukhyakaram nityam
bhukti-mukti-vidhāyakam.*

O great Goddess, listen to the (method of) meditation (on the Guru), which grants all joys, always brings all happiness, and gives worldly fulfillment as well as liberation.

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

I remember Shri Guru, who is Parabrahman. I speak of Shri Guru, who is Parabrahman. I bow to Shri Guru, who is Parabrahman. I worship to Shri Guru, who is Parabrahman.

89. *Brahmānandam paramasukhadam
kevalam jñānamūrtim,
Dvandvātītāṃ gaganasadrśam
tattvamasyādilakshyam;*

*Ekam nityam vimalam acalam
sarvadhī-sāksi-bhootam,
Bhāvā-tītāṃ triguna-rahitam
sadgurum tam namāmi.*

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

90. *Nityam śuddham nirābhāsam
nirākāram nirañjanam,
Nityabodham chidānandam
gurum brahma namāmyaham.*

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

93. *Ānandamānandakaram prasannam
jnānasvarūpam nijabodhayuktam,
Yogīndramīdyam bhavarogavaidyam
śrīmadgurum nityamaham namāmi.*

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

94. *Yasmin srshtisthitidhvamsa-
nigrahānugrahātmakam,
Kṛtyam pañcavidham saśvad
bhāsate tam namāmyaham.*

I bow to him (the Guru) in whom the five types of functions - creation, sustenance, dissolution, control, and the bestowal of grace - are constantly revealed.

99. *Gurudarśhitamārgena
manahśuddhim tu kārayet,
Anityam khandayet sarvam
yatkiñcid-ātmagocharam.*

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

100. *Jñeyam sarvasvarūpam ca
jñānan ca mana ucyate,
Jñānam jñeyasamam kuryān
nānyah panthā dviitīyakah.*

The essential nature of everything is worthy of being known. It is said that the mind is knowledge (because knowledge is obtained through the mind). One should consider knowledge to be identical with the object of knowledge. There is no way other than that (to liberation).

103. *Hunkārena na vaktavyam
prājñaih śisyaih kathañcana,
Guroragre na vaktavyam
asatyam ca kadācana.*

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

105. *Munibhih pannagairvāpi
surairvā śāpito yadi,
Kālamrtyubhayādvāpi
guru rakshati pārvati.*

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

107. *Mantrarājam idam devi
gururityaksharadvayam,
Smrtivedārthavākyena
guruh sāk-sāt param padam.*

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

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

Just as one lamp lights another lamp, (the Guru) imparts knowledge that everything is Brahman; the Brahman that is imperceptible, eternal, highest, without form, and without attributes.

110. *Guroh krpāprasādena
ātmārāmam nirīkshayet,
Anena gurumārgena
svātmajñānam pravartate.*

One should perceive the inner Self through the gift of the Guru’s grace. By this path of the Guru, knowledge of one’s Self arises.

111. *Ābrahmastambaparyantam
paramātmavarūpakam,
Sthāvaram jangamam caiva
pranamāmi jagannmayam.*

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

112. *Vande’ham sacchidānandam
bhedātītam sadā gurum,
Nityam pūrnām nirākāram
nirgunam svātmamsthitam.*

I always bow to the Guru, who is Sacchidananda, who transcends all differences, who is eternal, perfect, without form, and without attributes, and who is established in his own Self.

113. *Pārat parataram dhyeyam
nityam-ānandakārakam,
Hrudayākāśa-madhyastham
śuddha-sphatika-sannibham.*

The Guru, who is higher than the highest, who always bestows bliss, and who is seated in the center of the space of the heart, (shining) like a pure crystal, should be meditated upon.

114. *Sphatika-pratimā-rūpam
drśyate darpane yathā,
Tathātmani cidākāram
ānandam so'hamityuta.*

Just as the image of a crystal is seen in a mirror, so the bliss, which is consciousness (is reflected) in the Self and (the realization comes), "Indeed, I am that".

115. *Angushtha-mātra-purusam
dhyāyataś cinmayam hr̥di,
Tatra sphurati bhāvo yah
śrnu tam kathaymyaham.*

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

116. *Agocaram tathā'gamyam
nāma-rūpa-vivarjitam,
Nihśabdām tadvijānīyāt
svabhāvam brahma pārvati.*

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

117. *Yathā gandhah svabhāvena
karpūra-kusumādisu,
Śītosnādi- svabhāvena
tathā brahma ca śāśvatam.*

As fragrance is natural in flowers, camphor and other things and as cold and heat are natural (in water and fire), so is Brahman eternal.

118. *Svayam tathāvidho bhūtvā
sthātavyam yatrakutrācit,
Kītabhramaravat tatra
dhyānam bhavati tādrśam.*

After becoming (aware that he himself is) like That (Brahman), one may live anywhere. (Then) wherever he is, his meditation (on the Guru) becomes like that of the worm on the wasp.

119. *Gurudhyānam tathā krtvā
svayam brahmamayo bhavet,
Pinde pade tathā rūpe
mukto'sau nātra samśayah.*

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

Śrī pārvatīyuvācha:

120. *Pindam kim tu mahādeva
padam kim samudāhrtam,
Rūpātītam cha rūpam kim
etadākhyāhi sankara.*

Shri Parvati said:

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

Śrī mahādeva uvāca:

121. *Pindam kundalinī-śaktih
padam hamsamudāhrtam,
Rūpam bindu-riti jñeyam
rūpātītam nirañjanam.*

Shri Mahadeva said:

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

122. *Pinde muktā pade muktā
rūpe mukta varānane,
Rūpātīte tu ye muktās
te muktā nātra samśayah.*

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

123. *Svayam sarva-mayo bhūtvā
param tattvam vilokayet,
Parāt-parataram nānyat
sarvam etan nirālayam.*

Becoming one with everything, a person should perceive the highest truth. There is nothing higher than the highest. All this is without (any particular) abode (because it is all-pervasive).

125. *Labdham vā'tha na labdham vā
svalpam vā bahulam tathā,
Nishkāmenaiva bhoktavyam
sadā santushta-chetasā.*

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

126. *Sarvajñāpadam-ityāhur
dehī sarvamayo budhāh,
Sadānandah sadā śānto
ramate yatrakutrācit.*

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

127. *Yatraiva tisthate so 'pi
sa deśah punya-bhājanam,
Muktasya laksanam devi
tavāgre kathitam mayā.*

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

129. *Anena yad bhavet kāryam
tad vadāmi mahāmate,
Lokopakārakam devi
laukikam tu na bhāvayet.*

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

130. *Laukikāt karmano yānti
jnānahīnā bhavārnavam,
Jñānī tu bhāvayet-sarvam
karma niskarma yat-krtam.*

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

131. *Idam tu bhaktibhāvena
pathate śrunute yadi,
Likhitvā tat-pradātavyam
tat-sarvam saphalam bhavet.*

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

132. *Guru-Gita-tmakam devi
śuddha-tattvam mayoditam,
Bhava-vyādhi-vināsārtham
svayameva japet sadā.*

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

133. *Gurugītaksaraikam tu
mantrarājam imam japet,
Anye cha vividhā mantrāh,
kalām nārhanti sodaśīm.*

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

134. *Ananta-phalam āpnoti
gurugita-japena tu,
Sarva-pāpa-praśamanam
sarva-dāridrya-nāśanam.*

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

135. *Kālamrutyubhayaharam
sarvasankatanāśanam,
Yaksharāksasabhūtānām
choravyāghrabhayāpāham.*

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

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

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

142. *Mohanam sarvabhūtānām
bandhamokshakaram bhavet,
Deva-rāja-priyakaram
sarva-loka-vaśam bhavet*

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

144. *Asiddham sādhayet kāryam
navagraha-bhayāpāham,
Duhsvapna-nāśanam chaiva
susvapna-phala-dāyakam.*

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

148. *Sarva-bādhā-prasha-manam
dharmārtha-kāma-moksa-dam,
Yam yam cintayate kāmam
tam tam prāpnoti niścitam.*

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

149. *Kāmitasya kāmadhenuh
kalpanā-kalpa-pādapah,
Chintāmanīś chintitasya
sarva-mangala-kārakam.*

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

150. *Mokshahetur japennityam
moksasriyam avāpnuyāt,
Bhoga-kāmo japedyo vai
tasya kāma-phala-pradam.*

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

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

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

153. *Shakti-devālaye goshthe
sarva-devālaye shubhe,
Vate cha dhātrīmūle vā
mathe vrndāvane tathā.*

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

154. *Pavitre nirmale sthāne
nityānushthānato 'pi vā,
Nirvedanena maunena
japa-metam samācaret*

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

157. *Samsāra-mala-nāśārtham
bhava-pāśa-nivrttaye,
Gurugītāmbhasi snānam
tattvajnah kurute sadā.*

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

158. *Sa eva cha guruh sākshāt
sadā sadbrahmavittamah,
Tasya sthānāni sarvaani
pavitrāni na samśayah.*

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

159. *Sarva-śuddhah pavitro 'sau
svabhāvādyatra tishthati,
Tatra devaganāh sarve
ksetre pīthe vasanti hi.*

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

162. *Samudre ca yathā toyam
ksīre ksīram ghrte ghrtam,
Bhinne kumbhe yathākāśas
tathātmā paramātmani.*

Just as water (merges) in the ocean, milk in milk, *ghee* in *ghee*, the space (inside the pot in the space outside) when a pot is broken, so the individual soul (merges) in the universal soul.

163. *Tathaiva jnānī jīvātmā
paramātmāni līyate,
Aikyena ramate jnānī
yatra tatra divānisam.*

In the very same way, the realized soul is merged in the highest Self. Day and night, wherever he may be, the realized being delights in his identity (with the supreme being).

164. *Evamvidho mahāmuktah
sarvadā vartate budhah,
Tasya sarva-prayatnena
bhāva-bhaktim karoti yah.*

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

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

166. *Anena prāninah sarve
gurugitā-japena tu,
Sarva-siddhim prāpnuvanti
bhuktim muktim na samśayah.*

There is no doubt that by this repetition of the *Guru Gita* all beings do, indeed, obtain all powers, pleasures, and liberation.

167. *Satyam satyam punah satyam
dharmyam sānkhyam mayoditam,
Gurugitāsamam nāsti
satyam satyam varānane.*

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

169. *Mātā dhanyā pitā dhanyo
dhanyo vamśah kulam tathā,
Dhanyā cha vasudhaa devi
gurubhaktih sudurlabhā.*

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

175. *Japena jayamāpnoti
chānantaphalam āpnuyāt,
Hīnakarma tyajan sarvam
sthānāni chādhamāni cha.*

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

176. *Japam hīnāsanam kurvan
hīnakarma-phala-pradam,
Gurugitām prayāne vā
sangrāme ripusankate.*

177. *Japañ jayamavāpnoti
marane muktidāyakam,
Sarva-karma ca sarvatra
guru-putrasya sidyati.*

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

180. *Atīva-pakvachittāya
śraddhā-bhakti-yutāya cha,
Pravaktavyamidam devi
mamātmā'si sadā priye.*

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

182. *Samsāra-sāgara-samuddharanaika-mantram
brahmādi-devamuni-pūjita-siddha-mantram,
Dāridrya-duhkha-bhavaroga-vināsha-mantram
vande mahābhaya-haram gururāja-mantram.*

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

*Iti śrīskanda-purāne
uttarakhande īsvara-pārvatīsamvāde
gurugītā samāptā.
Śrī gurudeva-charanārpanamastu.*

Thus ends the *Guru Gita*, which occurs in the dialogue between Shiva and Parvati in the latter portion of *Shri Skanda Purana*.

This is offered at the feet of Shri Gurudeva.

UNIVERSAL PRAYER

1. *Durjanah sajianō bhūyāt
sajjanah śāntim āpnuyāt,
Śānto mucyeta bandhebhyo
muktāś cānyān vimochayet.*

May the wicked become good. May the good obtain peace. May the peaceful be freed from bonds. May the freed set others free.

2. *Svasti prajābhyah paripālayantām
nyāyyena mārgena mahīm mahīśāh,
Go-brahmanebhyah śubham astu nityam
lokāh samastāh sukhino bhavantu.*

Blessings on the subjects of those who are ruling, and may these great lords rule the earth in a just manner. May good always be the lot of cows and Brāhmins. May all people be happy.

3. *Kāle varsatu parjanya
pruthivee śasya-śālīnī,
Deśo 'yam kshobha-rahito
brāhmanāh santu nirbhayāh.*

May it rain at the right time. May the earth have storehouses full of grain. May this country be free of disturbances. May Brāhmins be free of persecution.

4. *Sarve bhavantu sukhina
sarve santu nirāmayāh,
Sarve bhadrāni paśyantū
mā kaścid-duhkha-bhāg-bhavet.*

May all be happy. May all be healthy. May all see only auspicious sights. May no one have a share in sorrow.

5. *Sarvas taratu durgāni
sarvo bhadrni paśyatu,
Sarvah kāmān avāpnotu
sarvah sarvatra nandatu.*

May everyone surmount his difficulties. May everyone see only auspicious sights. May everyone have his desires fulfilled. May everyone everywhere be glad.

6. *Svasti mātra uta pitre no astu
svasti gobhyo jagate purushebhya,
Viśvam subhūtam suvidatram no astu
jyogeva druśyema sūryam.*

May blessings fall on our mother and father; blessings on the cows, the fields, the workers. May everything of ours flourish and be an aid to knowledge. And long may we see the sun.

Om Śāntih! śāntih! śāntih!

Om. Peace! Peace! Peace!

SADGURU KĪ ĀRATĪ

Wave Lights to the True Guru

Refrain:

*Ārati karu sadguru kī karū
sadguru kī pyāre guruvāra kī
Ārati karū guruvāra kī (2x)*

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

1. *Jaya gurudeva amala avināśī
jñānrūpa antara ke vāsī (2x)*

*Paga-paga para dete prakāśa
jaise kiranē dinakara kī
Ārati karū guruvāra
(Refrain)*

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

2. *Jaba se śarana tumhārī āye
amrta se mīthe phala pāye (2x)*

*Śarana tumhārī kyā hai chāyā
kalpavrksa taruvāra kī
Ārati karū guruvāra kī
(Refrain)*

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

3. *Brahmajñāna ke pūrna prakāśaka
yogajñāna ke atala pravartaka (2x)*

*Jaya guru-carana-saroja mitā dī
vyathā hamāre ura kī
Ārati karū guruvāra kī
(Refrain)*

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

4. *Andhakāra se hamē nikālā
dikhalāyā hai amara ujāla (2x)*

*Kaba se jāne chāne rahe the
khāka suno dara-dara kī
Ārati karū guruvara kī
(Refrain)*

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

5. *Sansāya mitā viveka karāyā
bhavasāgara se pāra laghāyā (2x)*

*Amara pradīpa jalākara kara dī
niśā dūra isa tana kī
Ārati karū guruvara kī
(Refrain)*

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

6. *Bhedo bīca abheda batāyā
āvāgamana vimukta karāyā (2x)*

*Dhanya hue hama pākara dhārā
brahmajñāna nirjhara kī
Ārati karū guruvara kī
(Refrain)*

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

7. *Karo kripā sadguru jaga-tārana
satpatha-darshaka bhrānti-nivārana (2x)*

*Jaya ho nitya jyoti dikhalāne
vāle leelā-dhara kī
Ārati karū guruvara kī
(Refrain)*

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

8. *Nityānanda (Muktānanda) he sadguru dātā
śaktipāta ke divya pradātā (2x)*

*Kara ke vāsa ganeśapurī
bhava-bādhā hara lī jana kī
Ārati karū guruvara kī
(Refrain)*

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

*Om caitanyam śāshvatam śāntam
Vyomātītam nirañjanam
Nāda-bindu-kalātītam
Tasmai śrīgurave namah*

Om. The Guru is consciousness, eternal, peaceful, beyond space and stainless. He is beyond *naada-bindu-kalaa*. I bow to that Guru.

Sadgurunāth Mahāraj kī Jay

Hail to the true Guru

*Srī Kṛṣṇa Govinda Hare Murāre
He Nātha Nārāyana Vāsudeva.*
