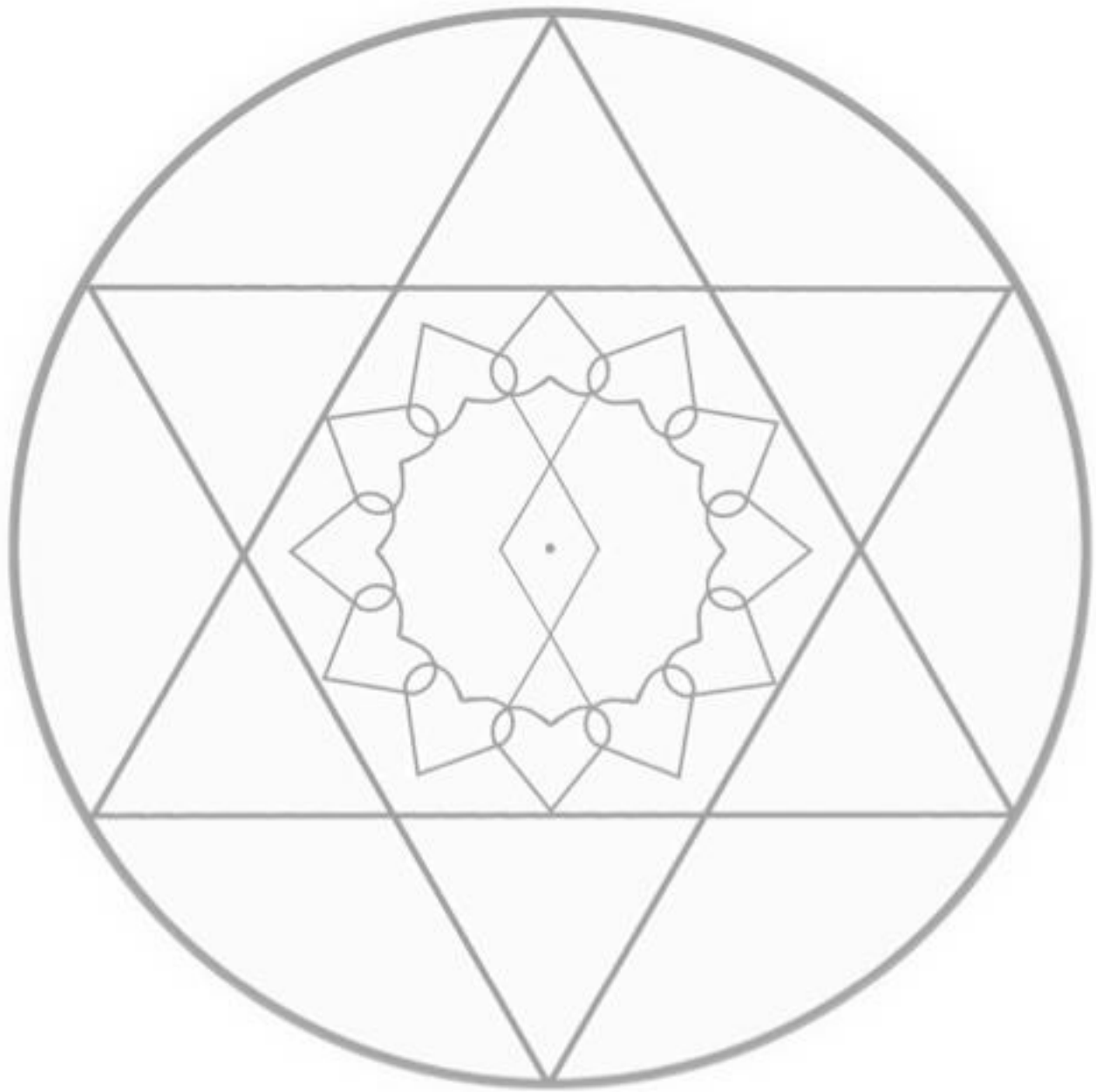


# **GURU GITA**

**Sacha Sangha**



**Shri Shantimayi**

# Śrī Guru Gītā

**Om Shri Sacha Maha Prabhu Ki Jay  
Paramatma Ki Jay  
Shri Guru Dev Bagavan Ki Jay**

**Hara Hara Hara Maha Dev  
OM asya śrī gurugītā stotra mantrasya  
bhagavān sadāśiva ṛṣiḥ**

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

**Nānā vidhāni chandāmsi  
śrī guru paramātma devatā**

*It's verse patterns are diverse. The Guru, the  
supreme Self, is it's deity.*

**Haṁ bījam saḥ śaktiḥ krom kīlakam  
Śrī guru prasāda siddhay arthe  
jape viniyogaḥ**

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

**Haṁ sābhyām parivṛtta patra kamalair  
divyair jagat kāraṇair  
Viśvo tkīrṇamane kadeha nilayaiḥ  
svacchandam ātmecchayā**

**Tad dyotaṁ pada śāmbhavaṁ tu caraṇaṁ dīpā űkura grāhiṇaṁ,  
Pratyakṣ ākṣara vigrahaṁ guru padaṁ  
dhyāyed vibhuṁ 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 catur vidha puruṣārtha siddhy arthe jape viniyogaḥ.**

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

**Sūta uvāca:**  
**Kailāsa śikare ramye bhakti sandhāna nāyakam**  
**Praṇamya pārvatī bhaktyā śa ṅkaraṁ paryapṛcchata || 1 ||**

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

**Śri devyuvāca:**  
**OM namo deva deveśa parātpara jagadguro**  
**Sadāśiva mahādeva guru dīkṣāṁ pradehi me || 2 ||**

The Goddess said:  
Om. Salutations, Oh God, O 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

**Kena mārgena bho svāmin dehi brahmamayo bhavet**  
**Tvam kṛpāṁ kuru me svāmin namāmi caraṇau tava || 3 ||**

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:**  
**Mama rūpāsi devi tvam tvat prīty arthaṁ vadāmy aham**  
**Loko pakāraḥ praśno na kena āpi kṛtaḥ purā || 4 ||**

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 all mankind.

**Durlabhaṁ triṣu lokeṣu tacch ṛṇuṣva vadāmy aham**  
**Guruṁ vinā brahma nā anyat satyaṁ satyaṁ varānane || 5 ||**

(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.

**Veda śāstra purāṇāni itihāsā adikāni ca,**  
**Mantra yantra ādi vidyāś ca smṛtir uccātanā adikam || 6 ||**

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;

**Śaiva śāktā gamā adīni anyāni vividhāni ca  
Aparāṁśa karāṇī ha jīvanām bhrāta cetasām || 7 ||**

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

**Yajño vrataṁ tapo dānaṁ japaś tīrthṁ tatha iva ca  
Guru tattvam avijñāya mūdhās te carate janāḥ || 8 ||**

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

**Gurur buddhy ātmano nā anyat satyaṁ satyaṁ na saṁśayaḥ  
Tal lābhā arthaṁ prayatnas tu kartavyo hi manīṣibhiḥ || 9 ||**

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.

**Gūḍha vidyā jagan māyā dehe cā ajñāna sambhavā  
Udayo yat prakāśena guruśabdena kathyate || 10 ||**

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

**Sarva papa viśuddha ātmā śrī guroḥ pāda sevanāt  
Dehī brahma bhaved yasmāt tvat kṛpā arthaṁ vadāmi te || 11 ||**

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

**Guru pādā ambujaṁ smṛtvā jalaṁ śirasi dhārayet  
Sarva tīrthā avagāhasya samprāpnoti phalaṁ naraḥ || 12 ||**

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

**Śoṣaṇaṁ papa paṅkasya dīpanaṁ jñāna tejasām  
Guru pādo dakaṁ samyak saṁsārā arṇava tārakam || 13 ||**

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

**Ajñāna mūla haraṇaṁ janma karma nivāraṇam  
Jñāna vairāgya siddhy arthaṁ guru pādo dakaṁ pibet || 14 ||**

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

**Guroḥ pādo dakaṁ pītvā guror ucchiṣṭa bhojanam  
Guru mūrteḥ sadā dhyaṁ guru mantraṁ sadā japet || 15 ||**

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

**Kāśi kṣetraṁ tan nivāso jāhnavī caraṇo dakam  
Gurur viśveśvaraḥ sākṣāt tāraṁ brahma niścitam || 16 ||**

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

**Guroḥ pādo dakaṁ yat tu gayā' sau so' kṣayo vaṭaḥ  
Tīrtha rājaḥ prayāgaḥ ca guru mūrtyai namo namaḥ || 17 ||**

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

**Guru mūrtim smaren nityaṁ guru nāma sadā japet  
Guror ājñāṁ prakurvīta guror anyan na bhāvayet || 18 ||**

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.

**Guru vaktra sthitaṁ brahma prāpyate tat prasādataḥ  
Guror dhyānaṁ sadā kuryāt kula strī svapater yathā || 19 ||**

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

**Svā śramaṁ ca sva jātim ca sva kīrti puṣṭi vardhanam  
Etat sarvaṁ parityajya guror anyan na bhāvayet || 20 ||**

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

**Ananyāś cintayanto mām sulabhaṁ paramaṁ padam  
Tasmāt sarva prayatnena guror ārādhanam kuru || 21 ||**

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

**Trailokye sphuṭa vaktāro deva adya asura pannagāḥ  
Guru vaktra sthitā vidyā guru bhaktyā tu labhyate || 22 ||**

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

**Gukāras tv andhakāraś ca rukāras teja ucyate  
Ajñāna grāsakaṁ brahma gurur eva na saṁayaḥ || 23 ||**

The syllable gu is darknes, 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.

**Gukāraḥ prathamo varṇo māyā diguṇa bhāsakaḥ  
Rukāro dvitīyo brahma māyā bhrānti vināśanam || 24 ||**

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

**Evaṁ guru padaṁ śreṣṭhaṁ devānām api durlabham  
Hāhā hūhū gaṇaiś ca iva gandharvaiś ca prapūjyate || 25 ||**

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

**Dhruvaṁ teṣāṁ ca sarveṣāṁ nā sti tattvaṁ guroḥ param  
Āsanaṁ śayanaṁ vastraṁ bhūṣaṇaṁ vāhana ādikam || 26 ||**

**Sādhakena pradātavyaṁ guru santoṣa kārakam  
Guror ārādhanam kāryaṁ sva jīvitvaṁ nivedayet || 27 ||**

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

**Karmaṇā manasā vācā nityam ārādhayed gurum  
Dīrgha daṇḍaṁ namaskṛtya nirlajjo guru sannidhau || 28 ||**

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

**Śarīram indriyaṁ prāṇāṁ sadgurubhyo nivedayet  
Ātma dārādikaṁ sarvaṁ sadgurubhyo nivedayet || 29 ||**

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

**Kṛmi kīṭa bhasma viṣṭhā durgandhi-mala mūtrakam  
Śleṣma raktaṁ tvacā māṁsaṁ vañcayen na varānane || 30 ||**

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

**Saṁsāra vṛkṣam ārūḍhāḥ patanto narakā arṇave  
Yena ca ivo ddhṛtāḥ sarve tasmai śrī gurave namaḥ || 31 ||**

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

**Gurur brahmā gurur viṣṇur gurur devo maheśvaraḥ  
Gurur eva parabrahma tasmai śrī gurave namaḥ || 32 ||**

The Guru is Brahma. The Guru is Vishnu. The Guru is Lord Shiva. The Guru is indeed Parabrahma. Salutation to Shri Guru.

**Hetave jagatām eva saṁsārā arṇava setave  
Prabhava sarva vidyānām śambhave gurave namaḥ || 33 ||**

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.

**Ajñāna timir āndhasya jñāna āñjana śalākayā  
Cakṣur unmilitaṁ yena tasmai śrī gurave namaḥ || 34 ||**

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

**Tvaṁ pitā tvaṁ ca me mātā tvaṁ bandhus tvaṁ ca devatā  
Saṁsāra prati bodha ārthaṁ tasmai śrī gurave namaḥ || 35 ||**

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

**Yat satyena jagat satyaṁ yat prakāśena bhāti tat  
Yad ānandena nandanti tasmai śrī gurave namaḥ || 36 ||**

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

**Yasya sthityā satyam idaṁ yad bhāti bhānu rūpataḥ  
Priyaṁ putra adi yatprītyā tasmai śrī gurave namaḥ || 37 ||**

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.

**Yena cetayate hī daṁ cittaṁ cetayate na yam  
Jāgrat svapna suṣupty ādi tasmai śrī gurave namaḥ || 38 ||**

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

**Yasya jñānād idaṁ viśvaṁ na dṛśyaṁ bhinna bhedata  
Sad eka rūpa rūpāya tasmai śrī gurave namaḥ || 39 ||**

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

**Yasyā amataṁ tasya mataṁ mataṁ yasya na veda saḥ  
Ananya bhāva bhāvāya tasmai śrī gurave namaḥ || 40 ||**

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

**Yasya kāraṇa rūpasya kārya rūpeṇa bhāti yat  
Kārya kāraṇa rūpāya tasmai śrī gurave namaḥ || 41 ||**

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.

**Nānā rūpam idaṁ sarvaṁ na kenā apy asti bhinnatā  
Kārya kāraṇatā ca iva tasmai śrī gurave namaḥ || 42 ||**

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).

**Yad aṅghri kamala dvandvaṁ dvandva tāpa nivārakam  
tārakaṁ sarvadā' padbyaḥ śrī guruṁ praṇamāmy aham || 43 ||**

I salute Shri Guru, whose two Lotus feet remove the pain of duality and who always protects one from calamities.



**Śive kruddhe gurus trātā gurau kruddhe śivo na hi  
Tasmāt sarva prayatnena śrī guruṁ śaraṇaṁ vrajet || 44 ||**

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

**Vande guru pada dvandvaṁ vāṇmanaś citta gocaram  
Śveta rakta prabhā bhinnam śiva śakty ātmakaṁ param || 45 ||**

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

**Gukāraṁ ca guṇā atītaṁ rukāraṁ rūpa varjitam  
Guṇā tīta svarūpaṁ ca yo dadyāt sa guruḥ smṛtaḥ || 46 ||**

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

**A tri netraḥ sarva sākṣī a catur bāhur acyutaḥ  
A catur vadano brahmā śrī guruḥ kathitaḥ priye || 47 ||**

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

**Ayaṁ mayā añjalir baddho dayā sāgara vṛddhaye  
Yad anugrahato jantuś citra saṁsāra muktibhāk || 48 ||**

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.

**Śrī guroḥ paramaṁ rūpaṁ viveka cakṣuṣo' mṛtam  
Manda bhāgyā na paśyanti andhāḥ sūryo dayam yathā || 49 ||**

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.

**Śrīnātha caraṇa dvandvaṁ yasyām diśi virājate  
Tasyai diśe namas kuryād bhatyā prati dinaṁ priye || 50 ||**

O beloved, every day you should bow with devotion in which ever direction  
Shri Guru's two feet rest.

**Tasyai diṣe satatam añjalir eṣa ārye  
prakṣipyate mukharito madhupair budhaiś ca  
Jāgarti yatra bhagavān guru cakravartī  
Viśvo daya pralaya nāṭaka nitya sākṣī || 51 ||**

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

**Śrīnāthādi guru trayam gaṇapatiṁ pīṭha trayam bhairavam  
Siddha ugham batuka trayam pada yugam dūtī kramam maṇḍalam  
Vīrān dvyaṣṭa catuṣka ṣaṣṭi navakam vīrāvalī pañcakam  
Śrīman mālini mantra raja sahitaṁ vande guror maṇḍalam || 52 ||**

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

**Abhyastaiḥ sakalaiḥ sudīrgham anilair vyādhi pradair duṣkaraiḥ  
prāṇāyāma śatair aneka karaṇair duḥkhātmakair durjayaiḥ  
Yasminn abhyudite vinaśyati balī vāyuh svayām tatkṣaṇāt  
prāptum tat sahajam svabhāvam anīṣam sevadhvam ekam gurum || 53 ||**

(What is use of) practising 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.

**Sva deśikasya iva śarīra cintanam  
Bhaved anantasya śivasya cintanam  
Sva deśikasya iva ca nāma kīrtanam  
Bhaved anantasya śivasya kīrtanam || 54 ||**

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

**Yat pāda reṇu kaṇikā kā pi saṁsāra vāridheḥ  
Setu bandhāyate nātham deśikam tam upāśmahe || 55 ||**

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

**Yasmād anugrahaṁ labdhvā mahad ajñānam utsṛjet  
Tasmai śrī deśikendrāya namaś ca ābhīṣṭa siddhaye || 56 ||**

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

**Pādā abjaṁ sarva saṁsāra dāvānala vināśakam  
Brahma randhre sitā ambhoja madhyasthaṁ Chandra maṇḍale || 57 ||**

The (Guru's) lotus feet, which extinguish the raging fires of all mundane existence, are situated in the centre of the white lotus in the region of the moon in Brahmarandhra (the hollow space of the head).

**A ka thā adi tri rekhābje sahasra dala maṇḍale  
Haṁ sa pārśva trikoṇe ca smaret tan madhyagaṁ gurum || 58 ||**

In the round space of a 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 the centre.

**Sakala bhuvana sṛṣṭiḥ kalpitā aśeṣa puṣṭiḥ  
Nikhila nigama dṛṣṭiḥ sampadāṁ vyārtha dṛṣṭiḥ  
Avagūṇa parimārṣṭis tat padārtha ika dṛṣṭiḥ  
bhava guṇa parama eṣṭir mokṣa mārḡa ika dṛṣṭiḥ || 59 ||**

**Sakala bhuvana raṅga sthāpanā stambha yaṣṭiḥ  
sakarūṇa rasa vṛṣṭis tattva mālā samaṣṭiḥ  
Sakala samaya sṛṣṭiḥ sac cid ānanda dṛṣṭir  
Nivasatu mayi nityaṁ śrī guror divya sṛṣṭiḥ || 60 ||**

May the Devine 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 focussed 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.

**Agni śuddha samaṁ tāta jvālā paricakāa dhiyā  
Mantra rājam imaṁ manye' harniśaṁ pātu mṛtyutaḥ || 61 ||**

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.

**Tad ejati tan naijati tad dūre tat samīpake  
Tad antar asya sarvasya tadu sarvasya bāhyataḥ || 62 ||**

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

**Ajo ham ajaro haṁ ca an ādi nidhana svayam  
Avikāraś cid ānanda anīyān mahato mahān || 63 ||**

(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.'

**Apūrvāṇām paraṁ nityaṁ svayaṁ jyotir nirāmayam  
Virajaṁ param ākāśaṁ dhruvam ānandam avyayam || 64 ||**

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

**Śrutiḥ pratyakṣam aitiḥyam anumānaś catuṣṭayam  
Yasya cāt ama tapo veda deśikaṁ ca sadā smaret || 65 ||**

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

**Mananaṁ yadbhavaṁ kāryaṁ tad vadāmi mahāmate  
sādhutvaṁ ca mayā dṛṣṭvā tvayi tiṣṭhati sāmpratam || 66 ||**

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

**Akhaṇḍa maṇḍal ākāraṁ vyāptaṁ yena carā caram  
Tat padaṁ darṣitam yena tasmai śrī gurave namaḥ || 67 ||**

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.

**Sarva śruti śiro ratna virājita padā ambujaḥ  
Vedāntā ambuja sūryo yas tasmai śrī gurave namaḥ || 68 ||**

Salutations to Shri Guru, His lotus feet are adorned with the crest jewels (Mahavakyas the great Upanishadic statements) of all vedas. He is the sun to the lotus of Vedanta (In the sense that his light causes spiritual truths to be a boon).

**Yasya smaraṇa mātrena jñānam utpadyate svayam  
Ya eva sarva samprāptis tasmai śrī gurave namaḥ || 69 ||**

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

**Caitanyaṁ śāśvataṁ śāntaṁ vyomā tītaṁ nirañjanam  
Nāda bindu kalā tītaṁ tasmai śrī gurave namaḥ || 70 ||**

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).

**Sthāvaraṁ jaṅgamaṁ ca iva tathā caiva carācaram  
Vyāptaṁ yena jagat sarvaṁ tasmai śrī gurave namaḥ || 71 ||**

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

**Jñana śakti samārūḍhas tattva mālā vibhūṣitaḥ  
Bhukti mukti pradātā yas tasmai śrī gurave namaḥ || 72 ||**

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.

**Aneka janma samprāpta sarva karma vidāhine  
Svātma jñana prabhāveṇa tasmai śrī gurave namaḥ || 73 ||**

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

**Na guror adhikaṁ tattvaṁ na guror adhikaṁ tapaḥ  
Tattvaṁ jñānāt paraṁ nā sti tasmai śrī gurave namaḥ || 74 ||**

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

**Man nāthaḥ śrī jagan nātho mad gurus tri jagad guruḥ  
Mamā atma sarva bhūta atmā tasmai śrī gurave namaḥ || 75 ||**

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.

**Dhyāna mūlaṁ guror mūtiḥ puja mūlaṁ guroḥ padam  
Mantramūlaṁ gurorvākyaṁ mokṣamūlaṁ guroḥ kṛpā || 76 ||**

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

**Gurur ādir anādiś ca guruḥ parama daivatam  
Guroḥ parataram nā sti tasmai śrī gurave namaḥ || 77 ||**

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

**Sapta sāgara paryanta tīrtha snānā dikaṁ phalam  
Guror aṅghri payo bindu sahasrā amśe na durlabham || 78 ||**

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

**Harau ruṣṭe gurus trātā gurau ruṣṭe na kaścana  
Tasmāt sarva prayatnena śrī guruṁ śaraṇaṁ vrajet || 79 ||**

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

**Gurur eva jagat sarvaṁ brahma viṣṇu śivā atmakam  
Guroḥ parataram nā asti tasmāt sampūjayed gurum || 80 ||**

Indeed, the Guru is the whole universe, consisting of Brahma, Vishnu, and Shiva. There is nothing higher than the Guru. Therefore, Worship the Guru.

**Jñanam vijñāna sahitaṁ labhyate guru bhaktitaḥ  
Guroḥ parataram nā sti dhyeyo asau guru māgibhiḥ || 81 ||**

By devotion to the Guru, one obtains knowledge as well as wisdom. There is nothing higher than the Guru. Followers of the Guru should meditate on him.

**Yasmāt parataram nā sti neti netī vai śrutiḥ  
Manasā vacasā ca iva nityam ārādhayed gurum || 82 ||**

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

**Guroḥ kṛpā prasādena brahma viṣṇu sadā śivāḥ  
Samarthāḥ pravhava ādau ca kevalaṁ guru sevayā || 83 ||**

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

**Deva kinnara gandharvāḥ pitaro yakṣa cāraṇāḥ  
Munayo pi na jānanti guru śuśrūṣaṇe vidhim || 84 ||**

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

**Mahā ahaṅkāra garveṇa tapo vidyā balā vitāḥ  
Saṁsāra kuharā avarte ghaṭa yantre yathā ghaṭāḥ || 85 ||**

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

**Na muktā deva gandharvāḥ pitaro yakṣa kinnarāḥ  
Ṛsayah sarva siddhas ca guru sevā parāṅg mukhāḥ || 86 ||**

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

**Dhyānaṁ śṛṇu mahādevi sarvā ananda pradāyakam  
Sarva saukhya karaṁ nityam bhukti mukti vidhā yakam || 87 ||**

Oh 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.

**Śrīmat parabrahma guruṁ smarāmi  
Śrīmat parabrahma guruṁ vadāmi  
Śrīmat parabrahma guruṁ namāmi  
Śrīmat pararahma guruṁ bhajāmi || 88 ||**

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 Shi Guru, who is Parabrahman.

**Brahmā anandaṁ parama sukhadaṁ kevalaṁ jñāna mūrtim  
Dvandvā atītaṁ gagana sadṛśaṁ tat tvam asyā adi lakṣyam  
Ekaṁ nityaṁ vimalaṁ acalaṁ sarva dhī sākṣi bhūtaṁ  
Bhāvā tītaṁ tri guṇa rahitaṁ sad guruṁ taṁ namāmi || 89 ||**

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 the witness of all thoughts, He is beyond all modifications (of mind and body) and free from the three gunas.

**Nityaṁ śuddhaṁ nirābhāsaṁ nirākāraṁ nirañjanam**

**Nitya bodhaṁ cid ānandaṁ guruṁ brahma namāṁ yaham || 90 ||**

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.

**Hṛda ambuje karṇika Madhya saṁsthe  
siṁhāsane saṁsthita divya mūrtim  
Dhyāyed guruṁ candra kalā prakāśaṁ  
Cit pustakā abhīṣṭa varaṁ dadhānam || 91 ||**

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

**Śvetā ambaram śveta vilepa puṣpaṁ  
Muktā vibhūṣaṁ muditaṁ dvi netram  
Vāmā aṅka pīṭha sthita divya śaktim  
Manda smitaṁ sāndra kṛpānidhānam || 92 ||**

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

**Ānandaṁ ānanda karaṁ prasannaṁ  
Jñāna svarūpaṁ nija bodha yuktaṁ  
Yogīndram īdyaṁ bhava roga vaidyaṁ  
śrīmad guruṁ nityaṁ ahaṁ namāmi || 93 ||**

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 the yogis and is adorable. He is the physician for the disease of worldly existence.

**Yasmin sṛṣṭi sthiti dhvaṁsa nigrāhā anugrahā atmakam  
Kṛtyaṁ pañca vidhaṁ śaśvad bhāsate taṁ namāmy aham || 94 ||**

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.

**Prātaḥ śirasi śuklābje dvi netraṁ dvi bujaṁ guruṁ  
Varā abhaya yutaṁ śantaṁ smaret taṁ nāma pūrvakam || 95 ||**

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

**Na guror adhikaṁ na guror adhikaṁ**



**na guror adhikaṁ na guror adhikaṁ  
Śiva śāsanataḥ śiva śāsanataḥ  
Śiva śāsanataḥ śiva śāsanataḥ || 96 ||**

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

**Idam eva śivaṁ tv idam eva śivaṁ  
Tv idam eva śivaṁ tv idam eva śivaṁ  
Mama śāsanato mama śāsanato  
mama śāsanato mama śāsanataḥ || 97 ||**

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

**Evaṁ vidhaṁ guruṁ dhyātvā jñānam utpadyate svayam  
Tat sad guru prasādena mukto ham iti bhāvayet || 98 ||**

Thru meditation on the Guru in this manner, knowledge arises spontaneously. Therefore,  
one should feel, 'I am liberated by the grace of the Sadguru'.

**Guru darśita mārgeṇa manaḥ śuddhiṁ tu kārayet  
Anityaṁ khaṇḍayet sarvaṁ yatkiñcid ātma gocaram || 99 ||**

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

**Jñeyam sarva svarūpaṁ ca jñānam ca mana ucyate  
Jñānam jñeya samaṁ kuryān nā anyaḥ panthā dvitīyakaḥ || 100 ||**

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).

**Evaṁ śrutvā mahādevi guru nindāṁ karoti yaḥ  
Sa yāti narakam ghoram yāvac candra divākaraḥ || 101 ||**

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

**Yāvat kalpā antako dehas tāvad eva guruṁ smaret**

**Guru lopo na kartavyaḥ svacchando yadi vā bhavet || 102 ||**

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

**Huṅkāreṇa na vaktavyaṁ prājñaiḥ śiṣyaiḥ kathaṅcana  
Guror agre na vaktavyaṁ asatyaṁ ca kadācana || 103 ||**

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

**Guruṁ tvaṅkr̥tya huṅkr̥tya guruṁ nirjitya vādataḥ  
Araṇye nirjale deśe sa bhaved brahmarākṣasaḥ || 104 ||**

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

**Munibhiḥ pannagair vā pi surair vā śāpito yadi  
Kāla mṛtyu bhayād vā pi gurū rakṣati pārvati || 105 ||**

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

**Aśaktā hi surā dyāśca aśaktā munayas tathā  
Guru śāpena te śighraṁ kṣayaṁ yānti na saṁśayaḥ || 106 ||**

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

**Mantra rājam idaṁ devi gurur ity akṣara dvayam  
Smṛti vedā artha vākyena guruḥ sāṁśāt paraṁ padam || 107 ||**

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.

**Śruti smṛti avijñāya kevalaṁ guru sevakāḥ  
Te vai sannyāsinaḥ proktā itare veśa dhāriṇaḥ || 108 ||**

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

**Nityaṁ brahma nirākāraṁ nirguṇaṁ bodhayet param  
Sarvaṁ brahma nirābhāsaṁ dīpo dīpā antaraṁ yathā || 109 ||**

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

**Guroḥ kṛpā prasādena ātmā rāmaṁ nirīkṣayet  
Anena guru māgeṇa svā atma jñānaṁ pravartate || 110 ||**

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.

**Āa brahma stamba paryantaṁ paramātma svarūpakam  
sthāvaraṁ jaṅgamaṁ ca iva praṇamāmi jagan mayam || 111 ||**

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

**Vande haṁ sac cid ānandaṁ bhedā titaṁ sadā gurum  
Nityaṁ pūrṇaṁ nirākaraṁ nirguṇaṁ svā atma saṁsthitam || 112 ||**

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.

**Parāt parataraṁ dhyeyaṁ nityaṁ ānanda kārakam  
Hṛdyā akāśa Madhya sthaṁ śuddha sphaṭika sannibham || 113 ||**

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.

**Sphaṭika pratima rūpaṁ dṛśyate darpaṇe yathā  
Tathā aatmani cid ākāraṁ ānandaṁ so haṁ ity uta || 114 ||**

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

**Aṅguṣṭha mātra puruṣaṁ dhyāyataś cin mayam hṛdi  
Tatra sphurati bhāvo yaḥ śṛṇu taṁ kathayāmyi aham || 115 ||**

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.

**Agocaraṁ tathā agamyāṁ nāma rūpa vivarjitam  
Niḥśabdaṁ tad vijānīyāt svabhāvaṁ brahma pārvati || 116 ||**

O Parvati, know that the nature of Brahman is beyond perception, beyond understanding, without name and form, and without sound.

**Yathā gandhaḥ svabhāvena karpūra kusumā adīṣu  
Śīto ṣṇ ādi svabhāvena tathā brahma ca śāśvatam || 117 ||**

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.

**Svayaṁ tathāvidho bhūtvā stātavayāṁ yatrakutrācit  
Kīṭa bhramara vat tatra dhyānaṁ bhavati tādrśam || 118 ||**

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

**Guru dhyānaṁ tathā kṛtvā svayaṁ brahma mayo bhavet  
Piṇḍe pade tathā rūpe mukto sau nā atra saṁśayaḥ || 119 ||**

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

**Śrī pārvatī uvāca:  
Piṇḍaṁ kiṁ tu mahādeva padaṁ kiṁ samudāhṛtam  
Rūpā atītaṁ ca rūpaṁ kim etad ākhyāhi śankara || 120 ||**

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

**Śrī Maha Deva uvāca:  
Piṇḍaṁ kuṇḍalinī śaktiḥ padaṁ haṁsam udāhṛtam  
Rūpaṁ bindur iti jñeyaṁ rūpā tītaṁ nirañjana || 121 ||**

Shri Mahadeva said;  
Pinda is Kundalini Shakti. Hamsa (spontaneous repetition of Hamsa) is pada. Know rupa to be the bindu (blue pearl), and rupaṭita is the pure One (beyond the three).

**Piṇḍe muktā pade muktā rūpe muktā varānane  
Rūpātīte tu ye muktāste muktā nā tra saṁśayaḥ || 122 ||**

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

**Svayaṁ sarva mayo bhūtvā paraṁ tattvaṁ vilokayet  
Parāt parataraṁ nā anyat sarvam etan nirālayam || 123 ||**

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).

**Tasyā avalokanaṁ prāpya sarva saṅga vivarjitaḥ  
Ekākī niḥsprhaḥ śāntastiṣṭhāset tat prasādataḥ || 124 ||**

Having perceived it by his (the Guru's) grace, remain solitary, tranquil, without desires,  
and without any attachment.

**Labdhaṁ vā tha na labdhaṁ vā svalpaṁ vā bahulaṁ tathā  
Niṣkāmena iva bhoktavyaṁ sadā santuṣṭa cetasā || 125 ||**

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.

**Sarvajña padam ityā ahurdehī sarva mayo budāḥ  
Sadā anandaḥ sadā śānto ramate yatrakutrachit || 126 ||**

The wise say that the all—knowing state is that in which the embodied soul becomes one  
with everything. (Then), being ever blissful and tranquil, he rejoices wherever he may  
be.<sup>[L]</sup><sub>[SEP]</sub>

**Yatra iva tiṣṭhate so'pi sa deśaḥ puṇya bhājanam  
Muktasya lakṣaṇaṁ devi tava āgre kathitaṁ mayā || 127 ||**

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

**Upadeśas tathā devi guru mārgaṇa muktidaḥ  
Guru bhaktis tathā dhyānaṁ sakalaṁ tava kīrtitam || 128 ||**

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

**Anena yad bhavet kāryaṁ tad vadāmi mahāmate  
Loko pakāraṁ devi laukikaṁ tu na bhāvayet || 129 ||**

O, one of the 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.

**Laukikāt karmaṇo yānti jñāna hīna bhavā aṇavam  
Jñāni tu bhāvayet sarvaṁ karma niṣkarma yat kṛtam || 130 ||**

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.

**Idaṁ tu bhakti bhāvena paṭhate śṛṇute yadi  
Likhitvā tat pradātavyaṁ tat sarvaṁ saphalaṁ bhavet || 131 ||**

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.

**Guru gītā tmakam devi śuddha tattvaṁ mayo ditam  
Bhava vyādhi vināś ārthaṁ svayam eva japet sadā || 132 ||**

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

**Gurugītā akṣara ikaṁ tu mantra rājam imaṁ japet  
Anye ca vividhā mantrāḥ kalām nā arhanti ṣoḍaśīm || 133 ||**

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.

**Ananta phalam āpnoti gurugītā japena tu  
Sarva pāpāpra śamanaṁ sarva dāridrya nāśanam || 134 ||**

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

**Kāla mṛtyu bhaya haraṁ sarva saṅkaṭa nāśanam  
Yakṣa rākṣasa bhūtānāṁ cora vyāghra bhay āpaham || 135 ||**

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.

**Mahā vyādhi haraṁ sarvaṁ vibhūti siddhi daṁ bhavet  
Athavā mohanaṁ vaśyaṁ svayam eva japets adā || 136 ||**

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.

**Vastrā sane ca dāridryaṁ pāṣāṇe roga sambhavaḥ  
Medinyāṁ duḥkham āpnoti kāṣṭhe bhavati niṣphalam || 137 ||**

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

**Kṛṣṇa ājine jñana siddhir mokṣa śrī vyāghra carmaṇi  
Kuśā sane jñāna siddhiḥ sarva siddhis tu kambale || 138 ||**

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

**Kuśair vā dūrvayā devi āsane śubhra kambale  
Upaviśya tato devi japed ekāgra mānasaḥ || 139 ||**

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

**Dhyeyaṁ śuklaṁ ca śāntyi arthaṁ vaśye raktā asanaṁ priye  
Abhicāre kṛṣṇa varṇaṁ pita varṇaṁ dhanā agame || 140 ||**

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

**Uttare śānti kāmas tu vaśye pūrva mukho japed  
Dakṣiṇe mārāṇaṁ proktaṁ paścime ca dhanā gamaḥ || 141 ||**

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

**Mohanaṁ sarva bhūtānāṁ bandha mokṣa karaṁ bhavet  
Deva raja priya karaṁ sarva loka vaśaṁ bhavet || 142 ||**

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

**Sarveṣāṁ stambhana karaṁ guṇānāṁ ca vivardhanam  
Duṣkarma nāśanaṁ ca iva su karma siddhi daṁ bhavet || 143 ||**

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

**Asiddhaṁ sādhayet kāryaṁ nava graha bhayā apaham  
Duḥsvapna nāśanaṁ ca iva susvapna phala dāyakam || 144 ||**

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.

**Sarva śānti karaṁ nityaṁ tathā vandhyā suputra dam  
Avaidhavya karaṁ strīṇāṁ saubhāgya dāyakaṁ sadā || 145 ||**

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

**Āyur ārogyam aiśvarya putra pauṭra pravardhanam  
Akāmataḥ strī vidhavā japān mokṣam avāpnuyāt || 146 ||**

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

**Avaidhavyaṁ sakāmā tu labhate cā anya janmani  
Sarva duḥkha bhayaṁ vighnaṁ nāśayecch āpa hārakam || 147 ||**

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

**Sarva bādhā praśamanaṁ dharma artha kāma mokṣa dam  
Yaṁ yaṁ cintayate kāmāṁ taṁ taṁ prāpnoti niṣcitam || 148 ||**

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

**Kāmitasya kāmadhenuḥ kalpanā kalpapādapaḥ  
Cintāmaṇiś cintitasya sarva maṅgala kārakam || 149 ||**

(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.

**Mokṣa hetur japen nityaṁ mokṣa śriyaṁ avāpnuyāt  
Bhoga kāmo japad yo vai tasya kāma phala pradam || 150 ||**

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

**Japec chāktaś ca sauraś ca gāṇapatyaś ca vaiṣṇavaḥ  
Śaivaś ca siddhi daṁ devi satyaṁ satyaṁ na saṁśayaḥ || 151 ||**

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



**Atha kām̐ya jape sthānaṁ kathayāmi varānane  
Sāgare vā sarit tire thavā hari harā alaye || 152 ||**

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.

**Śakti devalaye goṣṭhe sarva devālaye śubhe  
Vaṭe ca dhātrī mūle vā maṭhe vṛndāvane tathā || 153 ||**

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.

**Pavitre nirmale sthāne nityā anṣṭānato pi vā  
Nirvedanena maunena japam etaṁ samācaret || 154 ||**

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.

**Śmaśāne bhaya bhūmau tu vaṭa mula āntike tathā  
Siddhyanti dhauttare mūle cūta vṛkṣasya sannidhau || 155 ||**

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

**Guru putro varaṁ mūrkhās tasya siddhyanti nā anyathā  
Śubha karmāṇi sarvāṇi dīkṣā vrata tapāṁsi ca || 156 ||**

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

**Samśāra mala nāśa ārthaṁ bhava pāśa nivṛttaye  
Guru gitā mbhasi snānaṁ tattvajñaḥ kurute sadā || 157 ||**

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

**Sa eva ca guruḥ sāṅkṣāt sadā sadbrahma vittamaḥ  
Tasya sthānāṇi sarvāṇi pavitrāṇi na samśayaḥ || 158 ||**

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

**Sarva śuddhaḥ pavitra asau svabhāvād yatra tiṣṭhati  
Tatra deva gaṇāḥ sarve kṣetre pīṭhe vasanti hi || 159 ||**

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

**Āsanasthaḥ śayāno vā gacchaṁs tiṣṭhan vadann api  
Aśvārūḍho gajārūḍhaḥ supto vā jāgrto'pi vā || 160 ||**

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

**Śuciṣmāṁś ca sadā jñānī gurugītā japena tu  
Tasya darśana mātrena punar janma na vidyate || 161 ||**

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

**Samudre ca yathā toyam kṣīre kṣīram ghr̥te ghr̥tam  
Bhinne kumbhe yathā kāśas tatha ātmā paramātmāni || 162 ||**

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.

**Thata iva jñānī jīvātmā paramātmāni liyate  
Aikyena ramate jñānī yatra tatra diva anīśam || 163 ||**

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

**Evaṁvidho mahāmuktaḥ sarvadā vartate budhaḥ  
Tasya sarva prayatnena bhāva bhaktim karoti yaḥ || 164 ||**

**Sarva sandeha rahito mukto bhavati pārvati  
Bhukti mukti dvayam tasya jihva āgre ca sarasvatī || 165 ||**

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 wordly enjoyments and liberation come to him. Saraswati (the goddess of speech and learning) (dwells) on the tip of his tongue.

**Anena prāṇinaḥ sarve gurugītā japena tu  
Sarva siddhim prāpnuvanti bhuktiṁ muktiṁ na saṁśayaḥ || 166 ||**

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

**Satyaṁ satyaṁ punaḥ satyaṁ dharmyaṁ sāṅkhyāṁ mayo ditam  
Gurugītā samam nā sti satyaṁ satyaṁ varānane || 167 ||**

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.

**Eko deva eka dharma eka niṣṭhā paraṁ tapaḥ  
Guroḥ parataraṁ nā anyan nā asti tattvaṁ guroḥ param || 168 ||**

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

**Mātā dhanyā pitā dhanyo dhanyo vaṁśaḥ kulaṁ tathā  
Dhanyā ca vasudhā devi guru bhaktiḥ sudurlabhā || 169 ||**

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.

**Śarīram indriyaṁ prāṇās cā arthaḥ svajana bāndhavāḥ  
Mātā pitā kulaṁ devi guru reva nā saṁśayaḥ || 170 ||**

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

**Āa kalpa janmanā koṭyā japa vrata tapaḥ kriyāḥ  
Tat sarvaṁ saphalaṁ devi guru santoṣa mātrataḥ || 171 ||**

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

**Vidyā tapo balena iva mandabhāgyās ca ye narāḥ  
Guru sevām na kurvanti satyaṁ satyaṁ varānane || 172 ||**

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

**Brahma viṣṇu maheśās ca devarṣi pitṛu kinnarāḥ  
Siddha cāraṇa yakṣās ca any pi munayo janāḥ || 173 ||**

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

**Guru bhāvaḥ paraṁtīrtham anya tīrtham nirarthakam  
Sarva tīrthā aśrayam devi pādā aṅguṣṭham ca vartate || 174 ||**

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

**Japena jayam āpnoti cā ananta phalam āpnuyāt  
Hīna karma tyajan sarvaṁ sthānāni cā dhamāni ca || 175 ||**

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

**Japaṁ hīnā sanaṁ kurvan hīna karma phala pradam  
Gurugītāṁ prayāṇe vā saṅgrāme ripu saṅkaṭe || 176 ||**

**Japañ jayam avāpnoti maraṇe mukti dāyakam  
Sarva karma ca sarvatra guru putrasya siddhyati || 177 ||**

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

**Idaṁ rahasyaṁ no vācyaṁ tavā agre kathitaṁ mayā  
Sugopyaṁ ca prayatnena mama tvaṁ ca priyā tv iti || 178 ||**

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

**Svāmi mukhya gaṇeś ādi viṣṇv ādīnām ca pārvati  
Manasā pi na vaktavyaṁ satyaṁ satyaṁ vadāmya aham || 179 ||**

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

**Atīva pakva cittāya śraddhā bhakti yutāya ca  
Pravaktavyam idaṁ devi mama atmā si sadā priye || 180 ||**

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.

**Abhakte vañcake dhūrte pākhaṇḍe nāstike nare  
Manasā api na vaktavyā gurugītā kadācana || 181 ||**

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

**Saṁsāra sāgara samuddharaṇa ika mantram  
Brahmā adi deva muni pūjita siddha mantram  
Dāridray duḥkha bhava roga vināśa mantram  
Vande mahā bhaya haraṁ guru raja mantram || 182 ||**

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 worshiped 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 śrī skanda purāṇe uttara khaṇḍe, Īśvara pārvatī saṁvāde  
gurugita samāptā.**

**Śrī gurudeva caraṇā arpaṇam astu**

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

This is offered at the feet of Shri Gurudeva.

.....

**Sacha Baba Maha , Jaya Sada Guru Bhagavan  
Sacha Baba Maha , Jaya Sada Guru Bhagavan  
Jaya Sada Guru Bhagavan , Jaya Sada Guru Bhagavan  
Jaya Sada Guru Bhagavan , Jaya Sada Guru Bhagavan  
Sacha Baba Maha , Jaya Sada Guru Bhagavan**

**Maharajji Maha , Jaya Sada Guru Bhagavan  
Maharajji Maha , Jaya Sada Guru Bhagavan  
Jaya Sada Guru Bhagavan , Jaya Sada Guru Bhagavan  
Jaya Sada Guru Bhagavan , Jaya Sada Guru Bhagavan  
Maharajji Maha , Jaya Sada Guru Bhagavan**

**Shanti Mayi Maha , Jaya Sada Guru Bhagavan  
Shanti Mayi Maha , Jaya Sada Guru Bhagavan  
Jaya Sada Guru Bhagavan , Jaya Sada Guru Bhagavan  
Jaya Sada Guru Bhagavan , Jaya Sada Guru Bhagavan  
Shanti Mayi Maha , Jaya Sada Guru Bhagavan**

.....

**Om Shri Sacha Maha Prabhu Ki Jay  
Paramatma Ki Jay  
Shri Guru Dev Bhagavan Ki Jay**

**Om Shanti Shanti Shanti**

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