

Om Shri Sacha Maha Prabhu Ki Jay / Paramatma Ki Jay  
Shri Guru Dev Bhagwan Ki Jay

Hara Hara Hara MahaDev

Om-Asyá-Sr i-Guru-Gitá-Stotrá-Māntrásyá/Bhàgáván-Sadá-Shivá-Risi hi

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

Naná-Vidáni-Chàndàmsi / Sri-Guru-Páramàtmá-Devatá

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

Hàm-Bi jàm-Sháhá^Shaktíhi^Krom-Ki lákàm

Ham is its seed letter, Sah its power, and Krom its nail.

Sri-Guru-Pràsáda-Siddháyarthe / Jàpé-Vinyogáhá

The purpose of repeating it is to win the Guru's Grace.

Athá Dhyánàm:

Hàm-Sàbhyàm-Pàrivritá-Pàtrá-Kámálairr / Divyairr-Jagàt-Karánairrr

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.

Visvó-tKirrnámáné-Kádé-Hánilayéh / Svatchhàndàm-Àtmèrcháyá

Tàd-Dyotàm-Pádé-ShàmBhávàm-tuCháranàm / Dipàm-Kurá-Gráhinàm

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.

Pràtyàk-Shàkshára-Vigráhàm-Guru-Pádàm / Dháyéd-Vibhúm-Shàshvátàm

Mamá-Chátúr-Vidhá-Purushàrtá-Siddhyàrthe / Jàpé-Vinyogáhá

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

## Sutá Uvachá:

Ká|lāsa-Shikāre-Rāmyé / Bhāktī-Sāndānā-Náyākām  
Prānāmyār-Pārvāti-Bhāktyā / Shānkārām-Pāryā-Prūtchatā -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:

## Sri Deviuvacha:

Om-Namo-Dēvā-Dēveshā / Pārāt-Pārā-Jāgād-Gurō  
Sadā-Shivā-Mahādēvā / Guru-Dikshām-Prādēhimé -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.

Kēnā-Mārgēna-Bhōsvāmīn / Dēhi-Brāhmā-Māyō-Bhavēt  
Tvām-Krupām-Kurumē-Svāmīn / Namāmī-ChārāNūtāvā -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.

## Ishvara Uvacha:

Mamā-Rupāsi-Dēvi-Tvām / Tvāt-Prityārthām-Vādām-Yāhām  
Lokō-Prā-Kārā-Kāhā-Prāshnō / Nākēnāpī-Krūtāhā-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.

Dur|ābhām-Trīshu-Lokēshu / Tāc-Chrunúshvā-Vādāmyāhām  
Gurumvinā^Brāhmā-Nānyāt / Sātyām-Sātyām-Varānāné -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.

Vēdā-Shāshtrā-Purānāni / Itī-Hāsā-Dikānichā  
Māntrā-Yāntrā-Dividyāstchā / Smrūtīr-Utchā-Tānādikām -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;

Sháivá-Shàká-Gámádíní / Ànyáni-Vivi-Dhánichá  
Àpábhramshá-Karáníhá / Jivánàm-Bhràntá-Chétásàm -7-

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

Yàgnó-Vrátàm-Tápó-Dánàm / Jápàs-Tirthàm-Tàthaiváchá  
Guru-Tàttvàm-Ávignáyá / Mudàsté-Cháráté-Jánahá -8-

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

Gurur-Buddhyàt-Mánó-Nànyàt / Sàtyàm-Sàtyàm-Ná-Sàmsháyh  
Talá-Bhàrthàm-Práyàtnàstu / Kàrtá-Vyohi-Mánishibihí -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.

Gudhá-Vidyá-Djágàn-Máyá / Déhé-Chàgnjáná-Sàmbhává  
Udayoyàt-Prákàshéná / Guru-Shàbdéná-Kàtyaté -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.

Sàrva-Pápá-Vishudhàtmá / Sri-Guroh-Páda-Sévanàt  
Déhi-Bràhmá-Bhavéd-Yàsmàt / Tvàt-Krupàrrrthàm-Vádámité -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-Padàm-Bujàm-Smritvá / Jálàm-Shiràsi-Dháráyèt  
Sàrvá-Tirthá-Vágáhàsyá / Sàm-Pràpnotí-Pálàm-Nárahá -12-

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

Shoshánàm-Pápá-Pànkàshyá / Dipánàm-Gjáná-Tétjasàm  
Gurupádó-Dákàm-Sàmyàk / Sàmsàràrr-Nává-Táràkàm -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.

Àynáná-Mulá-Háranàm / Jànmá-Kàrmá-Niváranàm  
Gjánávè-Ràgyá-Siddhyàrthàm / Guruhopádó-Dákàm-Pibèt -14-

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

Gurohopádó-Dákàmpitvá / Gurór-Ucchishtá-Bhójánàm  
Guru-Murtéh-Sadá-Dhynàm / Guru-Màntràm-Sadá-Jápèt -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.

Kàshi-Kshétràm-Tánivásó / Jánávi-Cháráno-Dákàm  
Gurur-Vishvèsh-Váráh-Shàkhshàt / Tàrakàm-Bràhmá-Nischitàm -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.

Guroho-Padó-Dákàm-Yàttú / Gáyá-Shóshók-Sháyo-Vatáh  
Tirtha-Rájáh-Praya-Gàshchá / Guru-Murtyai-Namo-Namah -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-Murtim-Smáren-Nityàm / Gurú-Námá-Sadá-Japèt  
Guro-Ràgnàm-Prákúrr-Vitá / Guro-Rànyán-náBháváyèt -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-Vàktrá-Sthitàm-Bràhmá / Pràpyáté-Tàt-Prasádatáh  
Guror-Dhyánàm-Sadá-Kúryàt / Kulá-Shtrishvá-Pátèryátáh -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.

Svash-Rámàm-Cháa-Svàdjá-Timchá / Svá-Kìrtí-Pushti-Vàrdhánàm  
Étāt-Sàrvàm-PáritYadjyá / Guro-Rànyán-naBháváyèt -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.

Ānānyās-Chintā-Yānto-Mām / Sulābhām-Pārām-Pādām  
Tāsmāt-Sārvā-Prayātnénā / Guror-Ārāadhānām-Kūrú -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.

Trailokyē-Sputjā-Vāktyārō / Dévā-Dyāshurā-Pānāgāh  
Guru-Vāktrā-Sthitā-Vidyā / Guru-Bhāktyā-Tulābhyātē -22-

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

Gukārās-Tvāndhākār-Āshchā / Rukārās-Tétjā-Úchyātē  
Ānjāanā-Grāssākām-Brāhmā / Gurur-Révā-naSāmSháyahā -23-

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.

Gukārāha-Prātnāmō-Vārnō / Mayā-Digunā-Bhāsākāh  
Rukāro-Dvitiyo-Brāhmā / Māya-Bhrānti-Vināshānām -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.

Ēvām-Guru-Pādām-Srēshthām / Dévānām-Api-Dūrlābhām  
Hāhā-Hūhū-Gānaish-Chaivā / Gāndhārvaischā-PrápúJyātē -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).

Dhruvām-Tē-Shām-ché-Sārvé-Shām / Nāsti-Tāttvām-Guroh-Pārām  
Āsānām-Sháyānām-Vāshtrām / Bhushānām-Vāhā-Nādikām -26-

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.

Sādhākénā-Pradā-Tāvjam / Guru-Sāntōshā-Kārakām  
Guror-Arādrānām-Kāryām / Svā-JīvīTvām-Nivédáyēt -27-

He should gratify the Guru; he should dedicate his life to him.

Kàramáná-Mánasá-Vàchá / Nityám-Árá-Dáyéd-Gurúm  
Dirghá-Dàndàm-Námàs-Krityá / NirLàjo-Guru-Sánidau -28-

Prostrate fully before the Guru without reserve, and continually serve the Guru within mind, speech and actions.

Shárirám-Indriyàm-Pránàn / Sàd-Guru-bhyó-Nivédáyèt  
Àtmá-dá-Rádikàm-Sàrvàm / Sàd-Guru-bhyó-Nivédáyèt -29-

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

Krumi-Kitá-Bàsmá-Visthá / Durgàndhi-Málá-Mútrákàm  
Slèshmá-Ràktàm-Tvachá-Màm-Sàm / Vàn-Cháyená-Varánanè -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.

Sàmsará-Vrukshámá-Rudhá / Pátànto-Nárá-Kàrnávé  
Yéná-Chaivó-Drutáh-Sàrvé / Tasmai-Sri-Gurave-Namah -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-Bràhmá-Gurur-Vishnúr / Gurur-Devo-Mahèshvaráh  
Gurur-Dévá-Pàrabràhmá / Tàsmai-Sri-Gurávè-Namáh -32-

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

Hétávè-Jágatàmévá / Sàmsárar-Náva-Sétávè  
Pràbhávè-Sàrva-Vidyànàm / Shàmbhávè-Gurávè-Namáh -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.

Ànyáná-TimìRàn-Dàsyá / Gjánàn-Jáná-Shá-Làkáyá  
Chàk-Shúrun-Mélitàm-Yéná / Tasmai-Sri-Gurave-Namah -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.

Tvàm-Pitá-Tvàm-Chámé-Mátá / Tvàm-Bàndhus-Tvàm-chá-Dévatá  
Sàmsará-Pràti-Bodhàrtham / Tasmai-Sri-Gurave-Namah -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.

Yàt-Sàtyéná-Jágat-Sàtyam / Yàt-Prákàshéná-Bhàti thàt  
Yádá-Nàndée-náNàndantī / Tasmai-Sri-Gurave-Namah -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.

Yàsyá-Sthityá-Sàtyá-Midam / Yàd-Bhàti-Bhánú-Rupátháh  
Priyam-Pútrádiàt-Prityá / Tasmai-Sri-Gurave-Namah -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.

Yéná-che-Táyaté-Hidam / Chittam-ché-Táyaté-Náyam  
Jágrat-Svāpná-Shú-Shúpt-Yádi / Tasmai-Sri-Gurave-Namáh -38-

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

Yàsyá-Gjaná-Didam-Vishvām / na-Driśyām-Bhinná-Bhédatá  
Sádéká-Rupá-Rupáyá / Tasmai-Sri-Gurave-Namáh -39-

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.

Yàsyá-Matàm-Tàsyá-Matàm / Mátàm-Yàsyá-Návédásáh  
Ānanyá-Bhává-Bháváyá / Tasmai-Sri-Gurave-Namah -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).

Yàsyá-Karána-Rúpasyá / Kàryá-Rupéná-Bhàtiyàt  
Kàryá-Karána-Rupáyá / Tasmai-Sri-Gurave-Namah -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.

Náná-Rupàm-Idàm-Sàrvàm / Nákiná-Pyàshti-Bhinátá  
Kàryá-Karánátá-Chaivá / Tasmai-Sri-Gurave-Namah -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).

Yàdànghrí-Kámalá-Dvåndvàm / Dvåndvá-Tapá-Niváarakàm  
Tarákàm-Sàrvadá-Pàdbyá / Sri-Gurum-Pránámàm-Yáhàm -43-

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

Shivé-Kruddhé-Gurú-Shtrátá / Guró-Kruddhé-Shivónáhi  
Tàsmàt-Sàrvá-Práyàtnéná / Sri-Gurum-Sháranàm-Vrājè -44-

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

Vàndé-Guru-Pada-Dvåndvàm / Vàn-Manàs-Chitta-Gòcharàm  
Svèta-Ràkta-Prabhá-Bhinàm / Shivá-Shaktyàt-Makàm-Paràm -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.

Gukaràm-chá-Gu-Nátitàm / Rukáràm-Rupá-Vàrjitàm  
Guná-Titá-Svarupàmchá / Yodàd-Yàtsá-Gurúh-Smr itahá -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).

Atriné-Tráhá-Sàrvá-Shàksi / Àchátur-Báhur-Àchyútáh  
Àchátur-Vádánó-Bràhmá / Sri-Guruho-Kàthi-Tahá-Priyé -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.

Ayàm-Máyàn-Já l i r-Bàddhó / Dayá-Sagárá-Vrudháyé  
Yad-Anú-Gráhàto-Jàntush / Chitrá-Sàmsárá-Muktibhàk -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.



Sri-Gurohó-Páramàm-Rupàm / Vivéká-Tchàk-Shushó-Mrátàm  
Màndá-Bhàgyáná-Pàshyàntí / Àndhá-Suryó-Dáyàm-Yàthá -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.

Shrinátha-Cháraná-Dvàndvàm / Yàshyàm-Dishí-Virájaté  
Tàshyai-Dishé-Námás-Kuryàd / Bhàtyá-Práti-Dinàm-Priyé -50-

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

Tàshyai-Dishé-Sátatàm-Ànjáli-Réshá-Àryé  
Prākship-Yáté-Mukáritó-Mádhúpairr-Budhaish-chá  
Jágàrti-Yàtráya-Bhàgávàn-Gurur-Chàkrá-Vàrti  
Vishvó-Dayá-Prálayá-Natáká-Nityá-Sàkshí -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.

Shrinátháádi-Gurú-Tráyàm-Gánápàtim / Pithá-Tráyàm-Bhairávàm  
Siddhoghàm-Bátúká-Tráyàm-Padáyugàm / Dúti-Krámàm-Màndalàm  
Viràn-Dvāshtjá-Shátúshká-Shàshti-Návakàm / Virá-Váí-Pānchákàm  
Srimàn-Máliní-Māntrá-Rájá-Sáhitàm / Vāndé-Guror-Māndālām -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.

Àbhyàs-Téhé-Sakálai-Sudir-Ghàm-Ànilairr/Vyádhí-Prádairr-Dúhskáréh  
Pránáyámá-Shátairr-Ànéká-Káránairr / Duhkhàt-Mákairr-Durjáyaih  
Yasmín-Àbhúdité-Vinàshá-ti-Báí / Váyú-Sváyàm-Tàkshànàt  
Pràptúm-Tàt-Sáhàdjàm-Svábhávàm-Anishàm / Sévadhvàm-Ekàm-Gurúm -53-

(What is 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.

Svá-Désikàsh-Chaiva-Shárirá-Chintánàm / Bháved-Anàntàsyá-Shivàsyá-Chintánàm / Svá-Désikàsh-Chaivá-Já-Nàmmá-Kirtánàm / Bhávéd-Ánantàsyá-Shivàsyá-Kirtánàm -54-

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.

Yát-Pádá-Rénú-Kániká / Kápí-Sàmsará-Váridhéh  
Sétú-Bàndháyáté-Náthàm / Dèshikàm-Tám-Upàsmáhé -55-

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

Yàsmáad-aNÚgráhàm-Làbdvá / Máhá-Dàgnjánàm-Ûtskrájèt  
Tàsmái-Srií-Dèshikèndráyá / Námàsh-Kábishtá-Siddháyé -56-

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

Pádàbdjàm-Sàrvá-Sàmsará / Davá-Nalá-Vinàshákàm  
Bràhmá-Ràndhré-Sitàm-Bhojá / Màdhyàshtàm-Chàndrá-Màndalé -57-

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

Àkàthári-Tríré-Khàbdjé / Sahàsrá-Dálá-Màndalé  
Hàmsá-Pàrshvá-Trikónéchá / Smáretàn-Màdhyá-Gàm-Gúrúm -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 center.

Sakalá-Bhúváná-Srishtihi / Kàlpítá-Shèshá-Pushtírr  
Níkilá-Nígámá-Drishtihi / Sàmpádàm-Vyàrthá-Drishtihi  
Aváguná-Párá-Màrshtisht / Tàt-Pádàrtháiká-Dristihr  
Bhavá-Guná-Pàrà-m-Èstirr / Mokshá-Màrrgaiká-Dristihi -59-

The divine glance of the Guru 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.

Sàkalá-Bhuvaná-Ràngá / Stápáná-Stàmbhá-Yàshtihi  
Sàkáruná-Rasá-Vrishtist / Tàtva-Máalá-Sámàshtihi  
Sàkalá-Sàmáyá-Sristihi / Sàt-Chid-Anàndá-Dristirr  
Nivá-Sātu-Máyii-Nityàm / Sri-Guror-Divya-Shristihi -60-

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 (existence, consciousness and bliss).  
May the divine glance of the Guru ever dwell upon me.

Àgni-Shúddhá-Sámàmtátá / Jválá-Párl-chá-Kádhiyá  
Màntará-Rajá-Mimàm-Mànje / Hárishàm-Pātu-Mrútjátáhá -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.

Tádi-Jàtí-Tànnáí-Jàtí / TàdDuré-Tàt-Sámí-Pàké  
Tádàn-Tàràshyá-Sàrvàshyá / Tádú-Sàrvàshyá-Bàhyátáhá -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.

Adjo-Hamá-Járó-Hàmchá / Aná-Diní-Dháná-Sváyàm  
Ávikáràs-Chid-Anàndá / Aníyàn-Máhátó-Màhàn -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.'

Apurvànàm-Paràm-Nityàm / Sváyàm-Jyotír-Niramayàm  
Virajàm-Páramá-Káshchàm / Duruvàmha-Anàndàm-Ávyáyàm -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.'

Shrútihi-Pràtyàkshàm-Étiyàm / Ánú-Mànàs-chá-Túshtáyàm  
Yàsyá-Chàt-Màttàpó-Védá / Dèshikám-chá-Sádàsmárèt -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.

Mánánàm-Yàd-Bhávàm-Kàryàm / Tàd-Vádàmi-Máhàmaté  
Sàdhutvàm-chá-Máyá-Dristvá / Tváyii-Tisthàti-Sàmprátàm -66-

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

Akhàndá-Màndalá-KàràM / Vyàptàm-Yéná-Chará-ChàràM  
Tàt-Pádàm-Dàrshitàm-Yéná / Tasmai-Sri-Gurave-Namáh -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.

Sárvá-Shrutí-Shiró-Ràtná / Virá-Jitá-Pádàm-Budjáh  
Védàntàm-Bujá-Suryóyàs / Tasmai-Sri-Gurave-Namah -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 boon).

Yàsyá-Smáráná-Mátréná / Gjánàm-Utpàdyáté-Svayàm  
Yá-Evá-Sàrvá-Sàmpràptìs / Tasmai-Sri-Gurave-Namáh -69-

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

Chaitànyàm-Shàshvátàm-Shàntàm / Vyomá-Titàm-Nirànjánàm  
Nádá-Bindu-Kálá-Titàm / Tasmai-Sri-Gurave-Namáh -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).

Stávaràm-Jàn-Gámàm-Chaivá / Táthá-Chaivá-Chará-ChàràM  
Vyàptàm-Yéná-Jágat-Sàrvàm / Tasmai-Sri-Gurave-Namáh -71-

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

Gjáná-Shàktí-SamáRudhàs / Tàttvá-Malá-Vibhúshitáh  
Bhukti-Mukti-Prádá-Táyàs / Tasmai-Sri-Gurave-Namáh -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.

Anika-Jànmá-Sàmpràptá / Sàrvá-Kàrmá-Vidáhiné  
Svât^Mànyáná-Prábhávéná / Tasmai-Sri-Gurave-Namáh -73-

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

Náguror-Adhikàm-Tàttvàm / Náguror-Adhikàm-Tápáh  
Tàttvàm-Gjánàt-Pàràmnàsti / Tasmai-Sri-Gurave-Namáh -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 Him).

Mánátáha-Sri-Jágàn-Náthó / Màd-Gurus-tri-Jágàd-Guruh  
Mámàtmá-Sàrvá-Bhutàtmá / Tasmai-Sri-Gurave-Namáh -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.

Dhyánám-Mulàm-Guróró-Murtíhi / Puja-Mulàm-Guróhó-Pádàm  
Màntrá-Mulàm-Guróró-Vàkyàm / Moksa-Mulàm-Guróhó-Kripá -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-ádir-Anádischá / Guruhu-Paràmmá-Daivátàm  
Guróhó-Pàràtáràm-Nàstí / Tasmai-Sri-Gurave-Namáh -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.

Sàptá-Sáagará-Pàryàntá / Tirthá-Sná-Nádikàm-Phàlà  
Guror-àngrí-Páyó-Bìndú / sáHàsràmshé-ná-Dur|ábhàm -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.

Hárauó-Rúshté-Gurú-Sthrátá / Guró-Rushté-náKàscháaná  
Tàsmàt-Sàrvá-Práyàtnéná / Sri-Gurúm-Sháranàm-Vrájèt -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-évá-Jágàt-Sarvàm / Bràhma-Vishnu-Shivàt-Mákàm  
Guruhó-Paràtáràm-Nàstí / Tàsmàt-Sàm-Pujáyèd-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.

Gjánàm-Vinyána-Sáhitàm / Làbhyáté-Guru-Bhàktitáh  
Guruhó-Paràtáràm-Nàstí / Dhyéyo-asau-Guru-Màgibihì -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.

Yàsmàt-Pàrataràm-Nàstí / Nèti-Nèti-Tivai-Shrutih  
Mánásáa-Vàchásá-Chaivá / Nityàm-Arádháyèd-Gurum -82-

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

Guruhó-Krupá-Prasádéná / Bràhmá-Vishnu-Sadá-Shiváh  
Sàmàrtáhá-Prábhává-Dauchá / Kéválàm-Guru-Sévayá -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).

Dévá-Kinnará-Gàndhàrváh / Pitáro-Yàk-Shák-Cháránáh  
Munáyo-Piiná-Jánànti / Guru-Shushrú-Sháné-Vidhím -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.

Mahá-Hànkará-Gàrvéná / Tápó-Vidyá-Bálá-Vitáh  
Sàmsará-Kuhára-Vàrté / Ghatá-Yàntre-Yathá-Ghátahá -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.

Námuktá-Devá-Gàndhàrva / Pitárá-Yàkshá-Kinnaráh  
Rusháyá-Sàrvá-Siddhàschá / Gurur-Sévá-Pàràn-Mukáhá -86-

(Even) Gods, Gandharvas, Pitris, Yakshas, Kinnaras, seers, and all Siddhas are not liberated if they are averse to serving the Guru.

Dhyánàm-Shrunú-Mahá-Déví / Sàrvá-Nándá-Prádáyakàm  
Sàrvá-Sukhyá-Kàrà̀m-Nityàm / Bhukti-Mukti-Vidháyákàm -87-

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.

Srimàt-Párábràhmá-Gurúm-Smárámí / Srimàt-Párábràhmá-Gurúm-Vádámí  
Srimàt-Párábràhmá-Gurúm-Namámí / Srimàt-Párábràhmá-Gurúm-Bhàjámi  
-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.

Bràhmáa-Nàndàm-Parámá-Sukhádàm / Kjéválàm-Jnána-Murtim  
Dvàndvá-Titàm-Gàganá-Sádrishàm / Tàtvàm-Àsyádi-Làksyàm  
Ekàm-Nityàm-Vimálá-Màchálàm / Sàrvá-Dhi-Sàkshi-Bhutàm  
Bhává-Titàm-Trigúná-Ráhitàm / Sàd-Gurum-Tàm-Namámí -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.

Nityàm-Shuddhàm Nirábhàsàm / Nirakàrà̀m-Nirànjánàm  
Nityá-Bodhàm-Chid-Anàndàm / Gurum-Bràhmá-Námàm-Yáhàm -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.

Hrudàm-Bujé-Kàrnika-Màdhyá-Sàmshté  
Shimà-Sánié-Sàm-Sthitá-Divyá-Murtim  
Dhyáyèd-Gurum-Chàndrá-Kalá-Prákàshàm  
Chit-Pushtá-Kábhishtá-Vàrà̀m-Dádhánàm -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.

Shvétàm-Bàràṃ-Shvétá-Vi lēpá-Púshpàṃ  
Muktá-Vibhúshàṃ-Muditàm-Dvinétràṃ  
Vámàn-Kapithá-Sthitá-Divyá-Shàktím  
Màṇḍá-Smitàm-Sháṇḍrá-Krupá-Nidhánàṃ -92-

Ānàṇḍàm-Anàṇḍá-Kàràṃ-Pràshánàṃ  
Gjáná-Svárupàm-Ni já-Bodhá-Yuktàm  
Yogindrà-Midyàm-Bhavárogá-Vaidyàm  
Shrīmàd-Gurum-Nityàm-Āhàṃ-Námámi -93-

Yàsmin-Shrishtí-Shriti-Dvāmsáh / Nigráhá-Nugrá-Hátmákàṃ  
Krutyàm-Pāṇchá-Vidhàṃ-Shàshvād / Bhāssátée-tām-Nāmàm-Yáhàṃ - 94-

Pràttáha-Shirāshi-Shuklābdjé / Dvíné-Trāṇdví-Bujàm-Gurúm  
Várābháyá-Yutàm-Shāntàm / Smarétàm-Naam-Āpurvákàṃ -95-

Na-Guror-Adhikàm / Na-Guror-Adhikàm  
Na-Guror-Adhikàm / Na-Guror-Adhikàm  
Shivá-Shásanátáha / Shivá-Shásanátáha  
Shivá-Shásanátáha / Shivá-Shásanátáha -96-

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.

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.

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.

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.

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.



I dāmēva-Shivām-Tvidāmēvá-Shivām  
Tvidāmēvá-Shivām-Tvidāmēvá-Shivām  
Mamá-Shá-Shánátoho-Mamá-Shá-Shánátoho  
Mamá-Shá-Shánátoho-Mamá-Shá-Shánátáhá -97-

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

Evām-Vidhām-Gurum-Dyàtvá / Gjánàm-Utpàdyáté-Sváyàm  
Tàtsàd-Guru-Pràsádéná / Muktó-Hámiti-Bháváyèt -98-

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

Guru-Dàrshitá-Màrgéná / Mánáha-Shúdhím-Tukáráyèt  
Áanityàm-Khàndráyèt-Sàrvàm / Yàt-Kinchi-Dàtmá-Gòcháràm -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.

Jneyàm-Sàrvá-Svárupàmchá / Jnánàm-Chámáná-Uchyáté  
Jnánàm-Yéná-Sámàm-Kuryàn / Nànyáha-Pàntáa-Dviti-Yákáhá -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).

Evām-Shrútvá-Máhádévi / Gurú-Nindàm-Karótiyáh  
Sháyáti-Náarakàm-Ghóràm / Yávàc^Chàndrá-Divákáro -101-

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

Yávàt-Kàlpàntákóo-Déhàs / Tavá-Devá-Gurum-Smárèt  
Gurolopo-Nákàrtàvyá / Svàchàn-Dóyá-Diváá-Bhávèt -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.

Hun^Káréná-ná-Vàktávyàm / Prànai-h-Sishyai-Káthàncháná  
Gurorágré-ná-Vàktávyàm / Á-Sàtyàm-chá-Kádá^Chánáha -103-

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

Gurúm-Tvàn-Krityá-Hun-Krityá / Gurúm-Nirjítyá-Vádatáh  
Arànyée-Nirjálé-Déshché / SámBhávèd-Bráhmá^Ràkshásáha -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.

Munibhihi-Pánágair-Vápí / Shurai-rvá-Shápitó-Yádí  
Kalá-Mrutyu-Bháyàd-Vápí / Gurú-Ràkshàti-Pàrvàti -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.

Ashàktáhí-Shurá-Dyàschá / Ashàktá-Munáyàs-Tathá  
Guru^Shápéna-Téshighrà / Ksháyàm^Yànti-náSàmsáyáha -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.

Màntra-Rájàm-Idàm-Déví / Gurur-Ityàkshará-Dváyàm  
Smruti-Védàrthá-Vàkyéná / Gurúr-Sàkshàt-Pàrà -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.

Shruti-Smruti-Avígnáyá / Kjéválàm-Guru-Sévakáh  
Teivai-Sànyàsikáh-Proktá / Itáré-Vèshá-Dhàrináhá -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).

Nityàm-Bráhmá-Nirákàrà / Nirgunàm-Bodháyèt-Pàrà  
Sàrvàm-Bráhma-Nirábhàsà / Dipó-Dipàn-Tàrà -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.

Guruho-Krupá-Prasádéná / Àtmárámam-Niréksháyèt  
Anéná-Guru-Márgéna / Svàtmá^Njánàm-Právàrtáté -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.

Ā^Brāhmá-Stāmbá-Pāryàntàm / Párá-Mātmá-Svárupákàm  
Stávaràm-Jàngámàm-Chaivá / Pranámaami-Jágàn-Máyàm -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.

Vandé^Hàm-Sàd-Chid-Anàndàm / Bhédá-Titàm-Sadá-Gurúm  
Nityàm-Purnàm-Nirákàrà / Nirgunàm-Svātmá^Sāmsititām -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-Parātāràm-Dyéyàm / Nityàm-Anàndá-Karakàm  
Rudayá-Kàshá-Mādhyasthàm / Shuddhá-Sphàtiká-Sānibhām -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.

Sphatiká-Pràtimá-Rupàm / Drushyáté-Dārpané-Yathá  
Tātātmanī-Chidá-Kàrà / Ānàndàm-Sóhàm-Ityetá -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 realization comes) 'Indeed, I am that'.

Āngushthá-Mātrá-Púrushàm / Dhyáyatàs-Chinmáya / Hrudī  
Táthá-Sphuráti-Bhávoyáh / Shrunutām^Káthá-Yām^Yahām -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.

Agocháràm-Táthá-Gàm-Yàm / Namá-Rupá-Vivàrjitām  
Nishābdàm-Tād-Vijāniyāat / Svābhávàm-Brāhmá-Pàrvàti -116-

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

Yàthà^Gàndahá^Svābhávéná / Kàrpurá^Kusu^Mádishu  
Shìto^Shnádi^Svābhávéná / Táthá^Brāhmá^chá^Shāshvátàm -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.

Sváyam^Táthá^Vidó^Bhutvá / Statáváym^Yatrá^Kútráchit  
Kítá^Bhrāhmára^Vát^Tátrá / Dhyáyam^Bháváti^Tádrushàm -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^Dhyánam^Táthá^Kritvá / Sváyam^Brāhmá^Máyó^Bhávèt  
Pindé^Pádé^Tathá^Rupé / Muktó^Sau^Nátrá^Sāmsháyáha -119-

By meditating on the Guru, one becomes Brahman.  
There is no doubt that one is liberated in Pinda, Pada, and Rupa.

Sri Pàrvati Uvacha:

Pindàm^Kimtu^Mahádévá / Pádàm^Kim^Sámu^Dáhritàm  
Rupátitàm^chá^Rupàm^Kim / Etád^Akyáhi^Shànkará -120-

Shri Pavarvati said;  
O great God, what is Pinda?  
What is known as Pada?  
What are Rupa and rupatita?  
O Shankara, explain this to me.

Sri Maha Deva Uvacha:

Pindàm^Kundálini^Shàktihi / Pádàm^Hāmsām^Udáritàm  
Rupàm^Bindú^Ruti^Yéiyām / Rupá^Titām^Niránjānām -121-

Shri Mahadeva said;  
Pinda is Kundalini Shakti.  
Hamsa (spontaneous repetition of Hamsa) is Pada.  
Know Rupa to be the Bindu (blue pearl), and rupatita is the pure One (beyond the three).

Pindé^Muktá^Pádé^Muktá / Rupé^Muktá^Varānané  
Rupá^Tité^Teyé^Muktàs / téMuktáha^Nátrá^Sāmsháyáha -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 rupatita (who experience the transcendental state beyond form).

Svayàm-Sàrvá-Máyó-Bhutvá / Pàràṁ-Tàttvàm-Vilokáyét  
Pàràt-Pàràtáràm-Nànyàt / Sàrvám-Itàn-Nirálayàm -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).

Tàsyá-Válokánàm-Pràpyá / Sàrvá-Sàṅghá-Vivàrjitáh  
Èkákì-Nishproha-Shàntàs / Ti^Shtásé^Tàt-Prásádátáhá -124-

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

Làbdhàmvá-Tháaná-Làbdhàmvà / Svàlpàmva-Báhuḷàm-Táthá  
Nishkámá-Náiva-Bhoktávyàm / Sadá^Sàntushtá-Chétasá -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.

Sàrvàgnjá-Pádāmityá-hur / Déhí-Sàrvàm-Máyo-Budáh  
Sadá-Nàndáha^Sadá-Shàntó / Ramáté^Yatrá-Kútráchit -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.

Yàtraivá-Tí^Shtháté-Sópí / Shádesháha^Punyá-Bhájánàm  
Muktàsyá^Làkshanàm-Déví / Távágré^Kàthitàm-Mayáha -127-

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

Upáréshàs^Tathá-Dévi / Guru-Màrgéná-Muktidáh  
Guru-Bhàktis^Tathá-Dhyánàm / Sákalàm-Tává-Kirtitàm -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).

Anéná-Yèd^Bhavèt-Kàryàm / Tàd^Vádámi-Mahámaté  
Loko-Pàkàrakàm-Dévi / Lauki^Kàmtu-naBháváyèt -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.

Laukikàt^Kàrmáno-Yànti / Gjanáha-Hiná-Bhávárna^Màm  
Gjánitu-Bháváyèt-Sàrvàm / Kàrmá^Nishkàrmá^Yàtkritàm -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.

Idàm^Tú-Bhàkti^Bhávéná / Páthàté-Shrunúté-Yádí  
Likitvá-Tàt^Pradá-Tàvyàm / Tàt^Sàrvàm-Sàphálàm-Bhávèt -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-Gitàt-Mákàm-Deví / Shuddhá-Tàttvàm Máyoditàm  
Bhavá-Vyádi-Vinášàrthàm / Sváyámévá-Jápèt-Sadá -132-

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.

Guru-Gitàksharé-Kàmtu / Màntrá-Rajàm-imàm-Jápèt  
Anyé-chá-Vividhá^Màntráh / Kálàmnár^Hànti-Shódáshim -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.

Anàntá-Phálàm^Anotí / Guru-Gita-Japénátu  
Sàrvápá-Páprá^Shámánàm / Sàrvá^Dárídryá-Nàshanàm -134-

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

Kalá-Mrityu-Bhayá-Hàrà / Sàrvá-Sànkátá-Nàshánàm  
Yàkshá-Ràkshá-sáBhutánàm / Chaurá-Vyághrá-Bháypahàm -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.

Mahá-Vyádhi-Hàrà-Sàrvàm / Vibhuti-Siddhi^Dàm-Bhávèt  
Athává-Mohánàm-Vàsyàm / Sváyáméva-Japèt-Sadá -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.

Vàshtrá-Sháné-chá^Dárídyàm / Pàsháné-Rogá-Sàmbháváh  
Médinyàm-Dukhàm^Àpnótí / Kàshtéee-Bhavàti^Nishphálàm -137-

Krishná^Diné-Gjaná-Siddhírr / Mokshá-Srí^Vyághrá-Chàramání  
Kushà^Sáné-Gjaná^Siddhi / Sàrvá^Siddhish^Tukàmbálé -138-

Kushairvá-Durvayá-Devi / Àsáné-Shubhrá^Kàmbálé  
Upávishá^Táto-Dévi / Jápéd^Ekágrá-Manásahá -139-

Dhyéyàm-Shuklám-chá^Shàn-Tyàrthàm / Vàshyé-Ràktá-Sánàm-Priyé  
Abhicháré-Krishná^Vàrnàm / Pità^Vàrnàm-Dháná^Gamé -140-

Uttaré-Shànti^Kamàstu / Vàshyé-Purvàm-Ukhó-Jápèt  
Dàkshiné-Màranàm-Bròktàm / Pàshchimé^chá-Dhaná-Gamahá -141-

Mohánàm-Sàrva-Bhutánàm / Bàndhá-Mokshá-Karàm^Bhávèt  
Dévarája-Priyákaràm / Sàrváloká-Váshàm^Bhávèt -142-

Sàrvéshàm^Shtàmbháná-Kàràmm / Gunánàm-chá-Vivàrrdhánàm  
Dushkàrma^Náshanàm-Chaiva / Sukàrma^Siddhidhàm^Bhávèt -143-

(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.

The skin of a black deer brings the attainment of (indirect) knowledge.

A tiger skin begets the splendor of liberation.

A seat of Kusha grass brings the attainment of (direct) knowledge.

A woolen blanket brings all attainments.

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.

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.

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.

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).

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.

Asi dhàm-Sadháyèt-Kàryàm / Navá-Grahá-Bhayápahàm  
Duhsvàpná^Náshanàm-Chaivá / Sù^Svàpná-Phálá-Dayákàm -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.

Sàrvá-Shánti-Karàm-Nityàm / Tathá-Vàndhyá-Suputrádàm  
Avaidhàvyá-Kàrà-m-Shtrìnàm / Sau^Bhàgyá^Dàya-Kàmsadá -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.

Ayuráro-Gyàmèsh-Vàryá / Putrá-Pautrá-Prá^Vàrdhánám  
Aká^Matáhá-Shtri^Vidhavá / Jápàn^Mokshám-Avànuyàt -146-

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

Avaidhàvyàm-Sakámatu / Labháté-Chànniyá-Janmání  
Sàrvá-Duhkhá-Bháyàm-Vighnàm / Násháyè^Cháa-páHárákàm -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.

Sàrvá-Badhá-Prashámánàm / Dhàrmàrthá^Kámmá-Mokshádàm  
Yàm-Yàm-Chintáyaté-Kámàm / Tàm-Tàm-Pràpnóti^Nischitàm -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.

Kami^Tàsyá-Kamá-Dhinuh / Kàlpána-Kàlpá^Pádapáh  
Chintámánís-Chinti^Tàsyá / Sàrvá^Màngálá^Kárákàm -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.

Mokshá^Hétur-Jápèn-Nityàm / Mokshá-Shriyàm-Avànuyàt  
Bhogá^Kámo-Jápèd^Yovai / Tàsyákáamá-Phalá-Prádàm -150-

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



Jápèc-Chàktàsh-chá^Sau-Ráshchá / Ganápàtyàsh^chá-Vai shnáváh  
Shaivaishchá-Siddhidàm^Dévi / Sàtyàm-Sàtyàm-náShàm^Sháyáhá -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.

Athàkàmyá-Jápé-Shtánàm / Kàthá^Yámi-Varánané  
Sagárévá-Sarí-Tiré / aThaváa^Hari-Háralayé -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.

Shàkti^Deválayé-Gòshté / Sàrvá-Deválayé-Shubhé  
Váté-chá^Dhàtri-Mulévá / Màthé^Vrìndvá-Váné-Táthá -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.

Pávitré-Nirmalé-Shtáné / Nityànu-Shtáná-Tópivá  
Nirvé-Dánéná^Maunéná / Jàpám-Étàm-Samácharèt -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.

Smásháné-Bhayá^Bhumautu / Vátàm-Mulàn-Tiké-Táthá  
Siddhyànti-Dhauttáré-Mulé / Chutá-Vruk^Shàshyá-Sánnidho -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.

Gurú-Putró-Váràm-Murkhàs / Tàsyá-Sidyànti-Nànyáthá  
Shubhá-Kàrmáni-Sàrváni / Dikshá-Vrátá-Tápàmsichá -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.

Sàmsára-Mála^ná-Shàrthàm / Bhává-Pàshá-Nivritáyé  
Guru^Gitam-Bhási^Snánàm / Tàttvagn^Yaná^Kuratée-Sádahá -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.

Sá-Evá^chaá-Gurúr-Sàkshát / Sadá-Sàd-Bràhmá-Vittámáh  
Tàsyá-Stánáni-Sàrváni / Pávitrá^Ní-náSàm^Sháyáha -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.

Sàrvá^Shuddháha-Pávitro^Sau / Svábhávàd-Yàtrá-Thísh^Thàti  
Tatrà-Devàrr-Ganáha^Sàrvé / Kshétre-Pithé-vá^Shàntihi -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.

Àsánàs^Tháha^Shayá^Nová / Gáchàm-Shtishthàn-Vàdànápí  
Àshvá^Rudhó^Gàdjá-Rudháh / Suptóvá-Jàgr-Tópivá -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;

Shuchis^Màms^chá-Sadá-Gjáni / Gurú-Gitá-Jápénátú  
Tàshyá-Dàrsháná-Mátréná / Punàr^Jànmaná-Vidyáté -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.

Sámudré^chá-Yàthá-Tóyàm / Kshiré-Kshirám-Ghrté-Ghrtàm  
Bhìnné-Kumbhé-Yàthá-Kàshás / Tátàtmá-Pàrámatmáni -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.

Thátaiva-Gjáni-Jivàtmá / Pàrá-Màtmáni-Liiyáté  
Aikyéná-Rámaté-Gjáni / Yàtrá-Tàtrá Divánishàm -163-

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).

Evàm-Vidhó-Máhámuktáha / Sàrvádá-Vàrtaté-Budháh  
Tàsyá-Sàrva-Prayàtnéná / Bhavá^Bhàktim-Káro^Tiyáh -164-

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.

Sàrvá-Sàndé-Há^Ráhitó / Muktó-Bháváti-Pàrvàti  
Bhukti-Mukti-Dváyam-Tàsyá / Jihvá^Gréchá-Sáràsvàti -165-

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

Anéná-Prániná^Sàrvé / Guru-Gitá-Japénātu  
Sàrvá-Siddhim-Pràpnu^Vànti / Bhuktim^Muktim-ná^Sàms Shayáha -166-

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

Sàtyam-Sàtyam-Punáhá-Sàtyam / Dhàrmyam-Shànkya^Má yoditàm  
Guru^Gitá-Sámam^Nàsti / Sàtyam-Sàtyam-Vará nané -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.

Ékódèvá-Eká^Dhàrmá / Éká-Nishtá-Pàram-Tápáh  
Guróho^Pàràtáràm-Nànyàn / Nàsti-Tàttvàm-Guróho^Pàram -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.

Mátá^Dhànyá-Pitá^Dhànyó / Dhànyo-Vàmsháhá^Kulàmtathá  
Dhànyá^chá-Vásudhá-Dévi / Gurú-Bhàktihi-Sudúrlàbhá -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.

Shárirám-Indriyám-Pránàs / Chàrthahá-Svádjáná-Bàndhaváh  
Mátá-Pitá-Kulàm-Devi / Guru^Révá-ná-Sàm-Sháyáhá -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.

A-Kàlpá-Jànmaná-Kotyá / Jàpá-Vrátá-Tapáh^Kriyáh  
Tàt-Sàrvàm-Sàphálám-Dévi / Guru^Sàntoshá-Mátratahá -171-

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

Vidyá^Tapó^Bálénaivá / Màngá^Bhàgyàs^Chenyénaráh  
Guru^Sevàm^náKurvànti / Sàtyàm^Sàtyàm^Varánané -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.

Bràhmá^Vishnu^Máhèshàsh^chá / Devàr^Shi^Pitru^Kinnaráh  
Siddhá^Cháraná^Yàk^Shàsh^chá / Àny^Pimú^Náyo^Jánáhá -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).

Gurur^Bhaváhá^Paràm^Tirthàm / Anyá^Tirthàm^Nirár^Thákàm  
Sàrvá^Tirthá^Shráyàm^Dévi / Pádàn^Gushthàm^chá^Vàrtáté -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.

Jápéná^Jáyàm^Àpnoti / chá^Nàntá^Phálàm^Àpnúyàt  
Hiná^Kàrmá^Tyátjàn^Sàrvàm / Stánáni^Chádhá^Mánichá -175-

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

Jápàm^Hiná^Sánàm^Kurvàn / Hiná^Kàrmá^Phalá^Prádàm  
Guru^Gitàm^Práyánévá / Sàngrámé^Rìpushàn^Katé -176-

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.

Jápàn^Gjayám^Ávàpnoti / Maráné^Mukti^Dáyakàm  
Sàrvá^Kàrmáha^chá^Sàrvatrá / Guru^Putràshyá^Siddhyáti -177-

At the time of death it brings liberation. All the actions of the Guru's son (a devoted disciple) are accomplished everywhere.

Idàm^Ráhàsyàm^Nóo^Vàchyàm / Tavágré^Kàthitàm^Mayá  
Sugopyàm^chá^Prayàtnéná / Mamá^Tvàmchá^Priyá^Tviti -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.

Svámi–Mukhyá–Gánèshádi / Vishnu^Vádinàm^chá^Pàrvàti  
Manásápi–Navàktávyàm / Sàtyám–Sàtyám–Vádàm–Yáhàm –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.

Ativá–Pàkvá^Chittáyá / Shraddhá Bhàkti–Yu^táyáchá  
Právàk^Távyàm–Idàm–Dévi / Mámàtmá–Sí–Sádáha–Priyé –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.

Ábhàkté–Vàn^Cháké–Dhurtjé / Pákhàndée–Nàsti^Ké^Náré  
Manásápi–ná–Vàktavyá / Guru^Gita–Kadá–Chánáhá –181–

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

Sàmsárá–Sagárá–SáMuddhá^Ránàiká–Màntràm  
Bràhmádi–Dévá^Muni–Pujitá–Siddhá^Màntràm  
Dári–Dráy–Duhkhá–Bhavárógá–Vinàshá^Màntràm  
Vandé–Mahábhayá–Háràm^Guru^Rajá^Màntràm –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–Shrish–Kándá–Puráné / Úttará–Khàndé–Ishvárá–Pàrvàti–Sàmvádé  
Guru–Gita–Sàmàptá / Sri–Gurudévá–Cháránarr–Páná–Màstú –183–

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 Gurudev.

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.

ShantiMayi Maha, Jaya Sada Guru Bhagavan,  
ShantiMayi Maha, Jaya Sada Guru Bhagavan,  
Jaya Sada Guru Bhagavan, Jaya Sada Guru Bhagavan,  
Jaya Sada Guru Bhagavan, Jaya Sada Guru Bhagavan.  
ShantiMayi Maha, Jaya Sada Guru Bhagavan.

Om Shri Sacha Maha Prabhu Ki Jay / Paramatma Ki Jay  
Shri Gurudev Bhagavan Ki Jay / Om Shanti Shanti Shanti.

श्रीगुरुगीता श्रीगुरुगीता श्रीगुरुगीता श्रीगुरुगीता श्रीगुरुगीता

# Shree Guru Gita

as sung in the ashrams  
of Swami Muktananda



