

Guru Gītā in Sanskrit and English

Dedication

*nityānandam muktānandam samsārānava tārakāḥ |
namō svarūpānandam ca sarvābhīṣṭha pradāyakāḥ ||*

I salute Swarūpānanda, Muktānanda, and, Nityānanda who are the aids in crossing the ocean of *saṃsāra*, and who fulfill all desires.

Chapter One

*acintyavyaktarūpāya nirguṇāya gaṇātmane |
samastajagadādhāramūrtaye brahmaṇe namaḥ ||१||*

1. Prostrations to that *Brahman* who is unmanifest, unthinkable, who is without attributes and who is the support (substratum) of the entire universe.

Rṣayah ūcuḥ:

The sages said:

*sūta sūta mahāprājña nīgamāgamapāragam |
gurusvarūpamasākāṣaṃ brūhi sarvamaḥpāham ||२||*

2. O Sūta, tell us about the real nature of the Guru, who has the power to remove all impurities.

*yasya śravaṇamātreṇa dehī duḥkhādvimucyate |
yena mārgēṇa munayaḥ sarvajñatvaṃ prapēdire ||३||*

3. (Tell us about that Guru) by merely hearing about whom, man is released from all sorrows; by following whose path the sages have attained omniscience.

*yatprāpya na punaryāti naraḥ saṃsārabandhanam |
tathāvidhaṃ paraṃ tattvaṃ vaktavyamadhunā tvayā ||४||*

4. Please narrate that Supreme Truth, attaining which, Man may be redeemed from the cycle of birth and death.

*guhyādguyatamaṃ sāraṃ gurugītā viśeṣataḥ |
tvatprasādācca śrotavyā tatsarvaṃ brūhi sūta naḥ ||५||*

5. O Sūta, we want to hear all of these things, especially the essence of the *Guru Gītā*, which is the secret of secrets.

iti saṃprārthitaḥ sūto munisaṅghairmuhurmuhuḥ |

kutūhalena mahatā prōvāca madhuraṃ vacaḥ ||६||

6. After having been repeatedly petitioned by the sages' sweet words, which were full of enthusiasm, Sūta spoke.

sūta uvāca:

Sūta said:

*śruṇudhvaṃ munayaḥ sarve śraddhayā parayāmudā |
vadāmi bhavarogaghniṃ gītāṃ mātṛsvarūpiṇīm ||७||*

7. O sages, listen with faith and rapt attention to this *gītā*, destroyer of transmigratory existence, which is like a mother unto you all.

*purā kailāsaśikhare siddhagandharvasēvite |
tatra kalpalatāpuṣpamandirētyantasundare ||८||
vyāghrājine samāsīnaṃ śukādimunivanditam |
bōdhayantaṃ paraṃ tattvaṃ madhye munigaṇe kvacit ||९||
praṇamravadanā śaśvannamaskurvantaṃ mādārāt |
dṛṣṭvā vismayamāpanna pārvatī paripṛcchati ||१०||*

8 - 10. Once, while Śiva sat upon a tiger skin, attended to by the celestial musicians, he was expounding the Supreme Truth to a group of sages. His wife, Pārvatī (who was also present), was surprised to see Śiva bowing reverently to someone else.

Pārvatī uvāca:

Pārvatī said:

*aum namo deva deveśa parātpara jagadguro |
tvāṃ namaskurvate bhaktyā surāsuranarāḥ sadā ||११||*

11. O Lord, all the gods and demons are always offering their prostrations you, who are the Supreme Lord and teacher of the universe.

*vidhiviṣṇumahendrādyaivandyaḥ khalu sadā bhavān |
namaskarōṣi kasmai tvaṃ namaskārāśrayaḥ kila ||१२||*

12. (Even) Brahmā, Viṣṇu, and Indra are always offering their prostrations to you. You being the recipient of their prostrations, who could possibly be so exalted that you should prostrate yourself before them?

*dṛṣṭvaitātkarma vipulamāścarya pratibhāti mē |
kimētanna vijānēhaṃ kṛpayā vada mē prabhō ||१३||*

13. Seeing you act in this way, I am awestruck! I am unable to understand this. Please enlighten me.

*bhagavan sarvadharmajña vratānāṃ vratanāyakam |
brūhi me kṛpayā śambhō gurumāhātmyamuttamam ||१४||*

14. O Lord, you are the knower of all austerities (and you, yourself, are the highest of all austerities). Please explain to me the glory of the Guru.

*kēna mārgeṇa bhō svāmin dehī brahmayō bhavēt |
tatkrpāṃ kuru mē svāminnamāmi caraṇau tava ||१५||*

15. O Lord, by which method will an embodied soul attain the state of *Brahman*? I salute your feet. (Again I ask) kindly explain this to me.

*iti samprārthitaḥ śāśvanmahādevo maheśvaraḥ |
ānandabharatiḥ svānte pārvatīmidamabravīt ||१६||*

16. In response to Pārvati's repeated prayerful request, Maheśvara, overflowing with joy, replied thus:

śrī mahādeva uvāca:

Śrī Mahādeva said:

*na vaktavyamidaṃ devi rahasyātirahasyakam |
na kasyāpi purā prōktaṃ tvadbhaktiyartham vadāmi tat ||१७||*

17. O Pārvati, this secret of secrets has not been revealed to anyone before. Because of your devotion, I will tell you this.

*mama rūpāsi devi tvamatastatkathayāmi te |
lokōpakārakaḥ praśnō na kēnāpi kṛtaḥ purā ||१८||*

18. O Devi, you are but another form of my Self. This question, which is beneficial to the whole world, has not been asked by anyone before.

*yasya devē parā bhaktiryathā devē tathā gurau |
tasyaite kathitā hyarthāḥ prakāśante mahātmanah ||१९||*

19. The Supreme Truth will reveal itself to the one whose devotion to the Guru equals devotion to God.

*yō guruḥ sa śivaḥ proktō yaḥ śivaḥ sa guruḥ smṛtaḥ |
vikalpam yastu kurvīta sa naro gurutalpagaḥ ||२०||*

20. The *Smṛti*-s declare that Śiva and the Guru are One. To think otherwise is to sin against the Guru.

*durlabham triṣu lōkēṣu tacchṛṇuśva vadāmyaham |
gurubrahma vinā nānyaḥ satyaṃ satyaṃ varānanē ||२१||*

21. O Pārvati, the Guru is none other than *Brahman*. This is the truth. This truth is very rarely found in all the three worlds.

vedaśāstrapurāṇāni cetihāsādikāni ca |
mantrayantrādividyānām mōhanōccātanādikam ||२२||

śaivaśāktāgamādīni hyanye ca bahavo matāḥ |
apabhraṃśāḥ samastānām jīvānām bhrāntacetāsām ||२३||

22 & 23. The different systems, cults, and paths only confuse the ignorant *jīva*-s.

japastapō vrataṃ tīrthaṃ yajñō dānaṃ tathaiva ca |
gurutattvamavijñāya sarvaṃ vyarthaṃ bhavētpriye ||२४||

24. Without understanding the Guru Principle, all austerities, pilgrimages, charity, etc., are a waste.

gurubuddhyātmano nānyat satyaṃ satyaṃ varānane |
tallābhārthaṃ prayatnastu kartavyaśca manīṣibhiḥ ||२५||

25. The Guru is none other than one's own Self. This is the truth. It is the duty of all men to make every effort to realize this.

gūḍhāvidyā jaganmāyā dehaścājñānasambhavaḥ |
vijñānaṃ yatprasādena guruśabdena kathayate ||२६||

26. The universe, the body, and everything else are seen due to ignorance. True Knowledge lies within. He, by whose Grace one realizes (this), is said to be the Guru.

yadaṅghrikamaladvandvaṃ dvandvatāpanivārakam |
tārakaṃ bhavasindhośca taṃ guruṃ praṇamāmyaham ||२७||

27. That Guru whose two lotus feet liberate one from all sense of duality, helping one to cross over the ocean of the cycle of death and rebirth, to him I offer my prostrations.

dehī brahma bhavedyasmāt tvatkrpārthaṃ vadāmi tat |
sarvapāpaviśuddhātmā śrīgurōḥ pādasevanāt ||२८||

28. Because of your deserving status, I will tell you this (secret). The embodied soul can rid himself of all sins by serving the feet of the Guru.

sarvatīrthāvagāhasya samprāpnōti phalaṃ naraḥ |
gurōḥ pādodakaṃ pītvā śeṣaṃ śirasi dhārayan ||२९||

29. By drinking the water that has been used to wash the Guru's feet and by sprinkling some of it on one's head, one obtains the merits of bathing in all of the sacred rivers.

śoṣaṇaṃ pāpapaṅkasya dīpanaṃ jñānatejasah |

gurōḥ pādōdakaṃ samyak saṃsārāṇavatārakam ||३०||

30. In order to cross the ocean of *saṃsāra*, to dry the lake of one's sins, the light of Knowledge should be obtained by the water used to wash the Guru's feet.

ajñānamūlaharaṇaṃ janmakarmanivārakam |
jñānavijñānasiddhyartham gurupādōdakaṃ pibēt ||३१||

31. The water from the Guru's feet should be drunk in order to eliminate ignorance of one's true identity as the Self, which is the cause of birth and death.

gurupādōdakaṃ pānaṃ gurōrucchiṣṭabhōjanam |
gurumūrteḥ sadā dhyānaṃ gurōrnāmnaḥ sadā japaḥ ||३२||

32. One should take the water from the Guru's feet, eat the food leftover by the Guru, meditate upon the Guru's form, and should chant the Guru's name (or the *gurumantra*) all the time.

svadeśikasyaiva ca nāmakīrtanam bhavēdanantasya śivasya kīrtanam |
svadeśikasyaiva ca nāmacintanam bhavēdanantasya śivasya cintanam ||३३||

33. Chanting the Guru's name becomes the chanting of the name of the infinite Śiva. Meditating on the name of the Guru becomes meditation upon Lord Śiva.

yatpādarēṇurvai nityaṃ kōpi saṃsāravāridhau |
sētubandhāyate nāthaṃ deśikaṃ tamupāśmahe ||३४||

34. I worship the Guru. Even the dust from his feet is a bridge across the ocean of *saṃsāra*.

yadanugrahamātrēṇa śokamōhau vinaśyataḥ |
tasmai śrīdeśikēndrāya namōstu paramātmāne ||३५||

35. I bow to the Guru, who is God, himself, by whose Grace all sorrows and attachments are destroyed.

yasmādanugrahaṃ labdhvā mahadaññānmutsṛjēt |
tasmai śrīdeśikēndrāya namaścābhīṣṭasiddhaye ||३६||

36. Simply by offering prostrations at the feet of such a Guru, all desires are fulfilled. By obtaining His Grace, the greatest of all ignorance is eliminated.

kāśīkṣētraṃ nivāsaśca jānhavī caraṇōdakam |
guruviśvēśvaraḥ sāḁsāt tāraḁam brahmaṇiścayaḥ ||३७||

37. The merit obtained by abiding in the sacred city of Kāśī and that of drinking the water of the sacred river Ganges can be obtained by simply drinking the water from the feet of the Guru, who is Śiva Himself. So it is ordained by Lord Brahmā.

gurusēvā gayā prōktā dehaḥ syādakṣayo vaṭaḥ |

tatpādaṃ viṣṇupādaṃ syāt tatra dattamanantakam ||३८||

38. Service to the Guru is like being in Gāyā (a place of pilgrimage where the deity worshipped is Viṣṇu). The Guru's body is like the imperishable banyan tree (which is worthy of worship). The Guru's feet are like the feet of Viṣṇu. Anything that is offered at his feet bestows infinite merit.

gurumūrtim smarēnnityaṃ gurunāmam sadā japēt |
gurōrājñāṃ prakurvīta gurōranyaṃ na bhāvayēt ||३९||

39. One should always meditate on the Guru's form, repeat the Guru's name, and follow the Guru's orders. One should think of nothing other than the Guru.

guruvaktre sthitaṃ brahma prāpyate tatprasādataḥ |
gurōrdhyānaṃ sadā kuryāt kulastrī svapatiṃ yathā ||४०||

40. *Brahman* resides in the Guru's mouth. By serving the Guru in the same way that a devoted wife serves her husband, the disciple will attain *Brahman*.

svāśramaṃ ca svajātiṃ ca svakīrtiṃ puṣṭivardhanam |
etatsarvaṃ parityajya gurumēva samāśrayēt ||४१||

41. Renouncing one's order of life (*āśrama*), caste, and reputation in society, the disciple should take shelter in the Guru.

ananyāścintayantō yē sulabhaṃ paramaṃ sukham |
tasmātsarvaprayatnena gurōrārādhanaṃ kuru ||४२||

42. One easily attains the Supreme Bliss by giving up all thoughts and meditating solely on the Guru. Therefore, by all means, please the Guru.

guruvaktre sthitā vidyā gurubhaktyā ca labhyate |
trailōkye sphuṭavaktārō devarṣipitṛmānavāḥ ||४३||

43. The Guru is the embodiment of the Supreme Knowledge. This Knowledge can be attained by one's devotion to the Guru. This has been clearly stated by the divine sages, the ancestors, and the learned men.

gukāraścāndhakārō hi rukārastēja ucyate |
ajñānagrāsakaṃ brahma gururēva na saṃśayaḥ ||४४||

44. The word, "Guru", has two syllables. The first one, "gu" (गु), means darkness. The second one, "ru" (रु), means light. The Guru is indeed the *Brahman* who removes the darkness of ignorance by lighting the Knowledge of *Brahman*.

Gukārō bhavarogaḥ syāt rukārastannirodhakṛt |
bhavarōgaharatyācca gururityabhidhīyate ||४५||

45. The Guru is the doctor who cures the disease of *saṃsāra*: this mortal existence with its birth, death, and rebirth.

gukāraśca guṇātīto rūpātīto rukārakaḥ |
guṇarūpavihīnatvāt gururityabhidhīyate ||४६||

46. “Gu” (गु) means beyond the three *guṇa*-s (*sattva*, *rajas*, *taṃas*), and “ru” (रु) means beyond forms. Hence the word, “Guru”, signifies the One who is beyond the three *guṇa*-s and all forms.

gukāraḥ prathamō varṇo māyādiguṇabhāsaḥ |
rukārōsti paraṃ brahma māyābhrāntivimōcanaṃ ||४७||

47. The first letter “gu” (गु) manifests as *māyā* and the *guṇa*-s (illusions of a world with attributes). The letter “ru” (रु) represents *Brahman*, the destroyer of this illusion.

evaṃ gurupadaṃ śreṣṭhaṃ devānāmapī durlabhaṃ |
garuḍōraga gandharva siddhā disurapūjitaṃ ||४८||

48. This state of Guru is so high, that it is not easily attained even by gods. All the eagles (*garuḍa*-s), snakes (*nāga*-s), celestials, and even the gods worship such a Guru.

dhruvaṃ devī mumukṣūṇāṃ nāsti tattvaṃ gurōḥ paraṃ |
gurōrārādhaṇaṃ kuryāt svajīvatvaṃ nivēdayēt ||४९||

49. O Pārvati, for the seekers of liberation there is nothing that can be worshipped that is greater than the Guru. To such a Guru, the disciple should be willing to offer his very life.

āsanaṃ śayanaṃ vastraṃ vāhanaṃ bhūṣaṇādikaṃ |
sādhakena pradātavyaṃ gurusantōṣakāraṇaṃ ||५०||

50. The disciple should offer clothing, bedding, decorations, housing, a vehicle, etc. to please their Guru.

karmaṇā manasā vācā sarvadārādhayedgurum |
dīrghadaṇḍaṃ namaskṛtya nirlajjau gurusannidhau ||५१||

51. One should always worship the Guru in thought, word, and deed. He should prostrate to the Guru, without reservation, like a long stick lying on the floor.

śarīramindriyaṃ prāṇamarthasvajana-bandhavān |
ātma-dārādikaṃ sarvaṃ sadgurubhyo nivedayet ||५२||

52. One should surrender his body, senses, money, wife, and all family relations to the Guru.

gururēko jagatsarvaṃ brahmaviṣṇuśivātmakam |
gurōḥ parataraṃ nāsti tasmātsaṃpūjayedgurum ||५३||

53. Brahmā, Viṣṇu, and Śiva (by which the world is pervaded) – the entire world-appearance – all is Guru only. There is nothing greater than the Guru. Therefore, one must worship the Guru.

sarvaśruti śirōratna virājita padām bujam |
vedāntārtha pravaktāraṃ tasmāt saṃpūjayedgurum ||५४||

54. The Guru's feet are like the shining crest jewels of Śruti. He is the exponent of the Truths of *Vedānta*. Hence, one should worship the Guru.

Yasya smaraṇamātreṇa jñānamutpadyate svayam |
sa ēva sarvasaṃpattiḥ tasmātsaṃpūjayedgurum ||५५||

55. The Guru is one's real wealth. Merely remembering Him, one attains Self-knowledge. Therefore, one should worship his Guru.

kṛmikōṭibhirāviṣṭaṃ durgandhakuladūṣitam |
anityaṃ duḥkhanilayaṃ dēhaṃ viddhi varānane ||५६||

56. O Pārvati, know that this body, which is full of worms, germs, foul-smelling urine and feces, etc., is transient: the abode of all sorrows.

saṃsāravṛkṣamārūḍhāḥ patanti narakārṇave |
yastānuddharate sarvān tasmai śrīgurave namaḥ ||५७||

57. Prostrations to the Guru, who saves all those people who have climbed the tree of *saṃsāra*, only to fall into the ocean of hell.

gururbrahmā gururviṣṇurgururdēvo mahēśvaraḥ |
gururēva paraṃ brahma tasmai śrīgurave namaḥ ||५८||

58. The Guru himself is [the entire Triumvirate:] Brahmā (the creator), Viṣṇu (the sustainer), and Śiva (the destroyer). The Guru is the Supreme *Brahman*. To such a Guru, I offer my prostrations.

ajñānatimirāndhasya jñānāñjanaśālākayā |
caḡsurunmīlitaṃ yēna tasmai śrīgurave namaḥ ||५९||

59. The Guru is the One who applies the ointment of Knowledge, opening the eyes of those who are blinded by the cataract of ignorance. To such a Guru, I offer my prostrations.

akhaṇḍamaṇḍalākāraṃ vyāptaṃ yēna carācaram |
tatpadaṃ darśitaṃ yēna tasmai śrīgurave namaḥ ||६०||

60. The entire universe, with its moving and unmoving objects, is pervaded by Him. I offer my prostrations to that One, by whose Grace this state is seen.

sthāvaram jaṅgamaṃ vyāptaṃ yatkiñcitsacarācaram |
tvampadaṃ darśitaṃ yēna tasmai śrīgurave namaḥ ||६१||

61. He who has seen That and knows that his Consciousness alone pervades the entire universe of sentient and insentient objects; of moving and unmoving things: To such a Guru, I offer my prostrations.

*cinmayam vyāpitam sarvam trailōkyam sacarācaram |
asitvam darśitam yēna tasmai śrīgurave namaḥ ||६१||*

62. The three worlds are pervaded by the Light of Consciousness, which is referred to as “That”. I prostrate myself before the Guru, who teaches, “You are That”.

*nimiṣannimiṣārdhvādvā yadvākyādai vimucyate |
svātmānam śivamālōkya tasmai śrīgurave namaḥ ||६२||*

63. I offer my prostrations to the Guru. By following his words, within a moment – within the twinkling of an eye – one perceives himself to be Śiva only.

*caitanyaṁ śāśvataṁ śāntaṁ vyōmātītaṁ nirañjanam |
nādaḥ binduḥ kalātītaṁ tasmai śrīgurave namaḥ ||६३||*

64. Prostrations to the Guru, who is of the nature of Consciousness, who is beyond space (the Ether Element), *nāda*, *bindu*, and *kalā* (limited ability to do things), and who is peaceful and pure.

*nirguṇaṁ nirmalaṁ śāntaṁ jagamaṁ sthiramē va ca |
vyāptaṁ yēna jagatsarvaṁ tasmai śrīgurave namaḥ ||६४||*

65. Prostrations unto the Guru, who is pure, who is beyond the three *guṇa*-s, everything moving and unmoving, and who pervades the entire universe.

*sa pitā sa ca me mātā sa bandhuḥ sa ca devatā |
saṁsāramōhanāśāya tasmai śrīgurave namaḥ ||६५||*

66. The Guru alone is the father, mother, relative, and the deity. Śrī Guru is the destroyer of attachments to delusion: Prostrations unto such a Guru.

*yatsattvēna jagatsatyam yatprakāśēna bhāti tat |
yadānandēna nandanti tasmai śrīgurave namaḥ ||६६||*

67. Prostrations unto the Guru, by whose potentiality the world obtains its reality, by whose Light it is illumined, and from whose Bliss it derives its happiness.

*yasminsthitam idaṁ sarvaṁ bhāti yadbhānarūpataḥ |
priyaṁ putrādi yatprītyā tasmai śrīgurave namaḥ ||६७||*

68. That in which the entire universe resides, by whose Light everything is illumined, and by whose delight sons and others are dear to us, to such a Guru I offer my prostrations.

*yēnēdaṁ darśitam tattvaṁ cittacaityādikaṁ tathā |
jāgratsvapnasuṣṭyādi tasmai śrīgurave namaḥ ||६८||*

69. To that One by whom all this (universe) is seen, by whom the three states of Consciousness (waking, dreaming and deep sleep) are experienced, and by whose power the mind and intellect function: to such a Guru I offer my respects and reverence.

yasya jñānamidaṃ viśvaṃ na dṛśyaṃ bhinnabhēdataḥ |
sadaikarūparūpāya tasmai śrīgurave namaḥ ||७०||

70. Prostrations unto the Guru, whose *jñāna* (transcendental Knowledge) is no different from this universe, to whom the seer and the seen are One, and who sees Oneness only.

yasya jñātaṃ mataṃ tasya mataṃ yasya na veda saḥ |
ananyabhāvabhāvāya tasmai śrīgurave namaḥ ||७१||

71. One who thinks he knows, in reality, knows not. The Guru neither knows nor knows not (i.e. the Guru is beyond both knowing and not knowing). To that Guru, I offer my prostrations.

yasmai kāraṇarūpāya kāryarūpeṇa bhāti yat |
kāryakāraṇarūpāya tasmai śrīgurave namaḥ ||७२||

72. The Guru, although the cause of all, appears as the effect. To such a Guru, who is of the form of both cause and effect, I offer my prostrations.

nānārūpamidaṃ viśvaṃ na kenāpyasti bhinnatā |
kāryakāraṇarūpāya tasmai śrīgurave namaḥ ||७३||

73. The universe appears to be diverse, but the Guru experiences no difference between Himself and its many forms. To such a Guru, who is both the cause and the effect, I offer my prostrations.

jñānaśakti samārūḍha tattvamālā vibhūṣaṇe |
bhūktimukti pradātre ca tasmai śrīgurave namaḥ ||७४||

74. I offer my prostrations to that Guru who is established in the power of Self-knowledge, and who has the power to bestow the pleasures of this world and liberation alike.

anēkajanmasaṃprāptakarmabandhavidāhine |
jñānānilaprabhāvēna tasmai śrīgurave namaḥ ||७५||

75. The Guru can burn the knots of actions (*karma*) accumulated over a period of many births by his power of Knowledge. To such a Guru, I offer my obeisance.

śoṣaṇaṃ bhavasindhoṣa dīpanaṃ kṣarasampadām |
gurōḥ pādodakaṃ yasya tasmai śrīgurave namaḥ ||७६||

76. Merely the water left over from washing the Guru's feet is enough to dry up the entire ocean of *saṃsāra*. It enhances all worldly wealth. To that Guru, I offer my obeisance.

na gurōradhikaṃ tattvaṃ na gurōradhikaṃ tapaḥ |

na gurōradhikaṃ jñānaṃ tasmai śrīgurave namaḥ ||७७||

77. There is nothing greater than the Guru Principle (*tattva*), no greater penance than the Guru, or any knowledge greater than the Guru. To such a Guru, I pay my obeisance.

*mannāthaḥ śrījagannātho madguruḥ trijagadguruḥ |
mamātmā sarvabhūtātmā tasmai śrīgurave namaḥ* ||७८||

78. My lord is the Lord of the universe. My guru is the Guru of the entire universe. My self is the Self of all beings. Hence, I offer my prostrations to the Guru.

*gururādiranādiśca guruḥ paramadaivatam |
gurumantrasamo nāsti tasmai śrīgurave namaḥ* ||७९||

79. The Guru is the first. He is before the first. He is the Supreme God. There is nothing that is equal to the *gurumantra*. To such a Guru, I offer my prostrations.

*ēka ēva parō bandhurviṣame samupasthite |
guruḥ sakaladharmātmā tasmai śrīgurave namaḥ* ||८०||

80. There is only one supreme relative who is helpful when one is faced with difficulties and sorrows, and that is the Guru. He is the knower of all the righteous paths. To such a Guru, I pay my respects.

*gurumadhye sthitam viśvaṃ viśvamadhye sthitō guruḥ |
gururviśvaṃ na cānyōsti tasmai śrīgurave namaḥ* ||८१||

81. The universe is in the Guru. The Guru pervades the universe. The universe is the Guru only, not otherwise. I offer my prostrations to such a Guru.

*bhavāraṇyapraṇiṣṭasya diṇmōhabhrāntacētasah |
yēna sandarśitaḥ panthāḥ tasmai śrīgurave namaḥ* ||८२||

82. This transmigratory existence is like a forest that is shocking and confusing to the mind. The Guru helps by directing one out of this forest. To such a Guru, I offer my respects.

*tāpatrayāgni taptānāmaśāntaprāṇinām bhuvī |
yasya pādōdakaṃ gaṅgā tasmai śrīgurave namaḥ* ||८३||

83. Men roam endlessly, afflicted by the three kinds of fire. Thus, they suffer in *saṃsāra*. The water from the Guru's feet is like the sacred Ganges for such souls. To such a Guru, I pay my respects.

*ajñānasarpadaṣṭānām prāṇinām kaścikitsakaḥ |
samyagjñānamahāmantravedinām sadgurum vinā* ||८४||

84. For those bitten by the serpent of ignorance, there is no doctor other than the Guru, who alone knows the medicine of the supreme mantra of Knowledge.

*hētave jagatāmēva saṃsārārṇavasētave |
prabhava sarvavidyānām śambhave gurave namaḥ ||८५||*

85. The Guru is the cause of the universe. He is the bridge across the ocean of transmigratory existence. He is the lord of all sciences and he is Śiva only. To him, I offer my respects.

*dhyānamūlaṃ guromūrtiḥ pūjāmūlaṃ guroḥ padam |
mantramūlaṃ gurorvākyaṃ muktīmūlaṃ guroḥ kṛpā ||८६||*

86. 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 speech, and the root of liberation is Guru's Grace.

*saptasāgaraparyantaṃ tīrthasānaphalaṃ tu yat |
gurupādapayōbindōḥ sahasrāṃśena tatphalam ||८७||*

87. Neither the merits extended over the seven oceans nor those obtained by bathing in sacred rivers are equal to the merit obtained by even one-thousandth part of the water that has been used to wash the Guru's feet.

*śive ruṣṭe gurustrātā gurau ruṣṭe na kaścana |
labdhvā kulaguru samyaggurumēva samāśrayēt ||८८||*

88. If Lord Śiva becomes angry with one, the Guru can protect him. If the Guru becomes angry with one, there is no one to protect him. Therefore, one should find a Guru and take shelter in him.

*madhulubdho yathā bhṛṅgaḥ puṣpātpuṣpāntaraṃ vrajēt |
jñānalubdhastathā śiṣyo gurorguvarntaraṃ vrajēt ||८९||*

89. Just as the butterfly flies from one flower to another, looking for honey to quench its thirst, the disciple should look from one Guru to another until his thirst for Knowledge is quenched.

*vandē gurupadadvandvaṃ vāṇmanātītāgōcaram |
śvētaraktaprabhābhinnam śivaśaktyātmakam param ||९०||*

90. I salute the two feet of the Guru, which are beyond speech and mind. Each shining a different color, namely white and red, they are the form of the Supreme Śiva-śakti.

*gukāraṃ ca guṇātītāṃ rūkāraṃ rūpavarjitam |
guṇātītamarūpaṃ ca yo dadyāt sa guruḥ smṛtaḥ ||९१||*

91. The syllable "gu" (गु) means, beyond attributes, while "ru" (रु) means without form. Thus, the Guru is the One who bestows freedom from the bondage of forms and attributes.

*atrinētraḥ śivaḥ sākṣāt dvibāhuśca hariḥ smṛtaḥ |
yō caturvadanō brahmā śrīguruḥ kathitaḥ priye ||९२||*

92. O dear one, know that Śrī Guru is Lord Śiva himself, despite not having an eye in his forehead. It should be remembered that he is Lord Viṣṇu though having only two hands, and that he is Lord Brahmā, although without four faces.

*ayaṃ mayāñjalirbaddho dayāsāgarasiddhaye |
yadanugrahato jantuścitrasaṃsāramuktibhāk ||९३||*

93. May my prostrations to the ocean of mercy (Śrī Guru) invoke His Grace and liberate the many beings from *saṃsāra*.

*śrīgurōḥ paramaṃ rūpaṃ vivekacakṣuragrataḥ |
mandabhāgyā na paśyanti andhāḥ sūryodayaṃ yathā ||९४||*

94. Just as the blind do not see the sunrise, the unfortunate lack the discrimination to perceive the supreme form of the Guru.

*kulānāṃ kulakōṭīnāṃ tārakastatra tatkṣaṇāt |
atastaṃ sadguru jñātvā trikālamabhivādayet ||९५||*

95. The Guru is the savior of one's own family-line as well as millions of others' family lines. Knowing this, one should salute Him three times each day.

*śrīnāthacaraṇadvandvaṃ yasyāṃ diśi virājate |
tasyāṃ diśi namaskuryāt bhaktyā pratidinaṃ priye ||९६||*

96. O Pārvati, one should bow with devotion each day toward whichever direction the Guru's two feet rest.

*sāṣṭāṅgapraṇipātēna stuvannityaṃ guruṃ bhajēt |
bhajanātsthairyamāpnōti svasvarūpamayo bhavēt ||९७||*

97. The disciple should worship his Guru with "the eight-limbed prostration" every day. By worshipping the Guru thus, one attains stability in the realization of one's own true nature.

*dōrbhyāṃ pādbhyāṃ ca jānubhyāmurasā śīrasā dṛśā |
manasā vacasā ceti praṇāmōṣṭāṅga ucyate ||९८||*

98. Saluting the Guru with their two hands and feet, chest, knees, eyes, head, mind, and words is said to be the eight-limbed prostration.

*tasyai diśe satatamñjalireṣa nityam
prakṣipyatāṃ mukharitairmadhuraiḥ prasūnaiḥ |
jāgarti yatra bhagavān gurucakravartī
viśvasthitipralayanāṭakanityasākṣī ||९९||*

99. Every day one should offer a handful of fragrant, blooming flowers to whichever direction the Guru is residing. Where *Bhagavān* (God) is awake is where you will find the Guru who, like the emperor, is ever the witness to the cyclical drama of the arising, continuation, and eventual dissolution of this world.

*abhyastaiḥ kimu dīrghakālavimalairvyādipradairduṣkaraiḥ
prāṇāyāmaśatair anēkakāraṇair duḥkhātmakairdujaryaiḥ |
yasminnabhyudite vinaśyati balī vāyuḥ svayaṃ tatkṣaṇāt
prāptaṃ tatsahaja svabhāvamaniśaṃ sēvēta caikaṃ gurum ||१००||*

100. Why practice all the difficult forms of breath control (*prāṇāyāma*), which are painful and cause disease? If the Guru's Grace is invoked and one serves him alone, all the difficulties in one's path will be destroyed and one will attain their natural state.

*jñānaṃ vinā muktipadaṃ labhyate gurubhaktiḥ |
gurōḥ prasādato nānyat sādhanam gurumārgiṇām ||१०१||*

101. Even without knowledge, by simply being devoted to the Guru, one can attain liberation. For one with Guru's Grace, no other practice is required.

*yasmātparataram nāsti nēti nētīti vai śrutiḥ |
manasā vacasā caiva satyamārādhayēdgurum ||१०२||*

102. That, beyond which there is nothing, at which the scriptures are pointing by saying, "Not this, not this!" (*neti neti*) is the Guru only. Therefore, the disciple should worship his Guru in thought, word, and deed.

*gurōḥ kṛpāprasādēna brahmaviṣṇuśivādayaḥ |
sāmarthyamabhajan sarve sṛṣṭisthityantakarmani ||१०३||*

103. It is only by the Guru's Grace that Brahmā, Viṣṇu, and Śiva have obtained their power to create, sustain, and destroy the universe.

*dēvakinnaragandharvāḥ piṭṛyakṣāstu tumburuḥ |
Munayōpi na jānānti guruśuśrūṣaṇe vidhim ||१०४||*

104. Even the gods, many levels of celestial beings, ancestors, the various *ṛsi*-s, and even Tumburu, himself, do not know the technique of worshipping the Guru (so long as they regard themselves as anything other than the Guru).

*tārikāśchāndasāścaiva daivajñāḥ karmaṭhāḥ priye |
laukikāste na jānanti gurutattvaṃ nirākulam ||१०५||*

105. O, Pārvati! Scholars of logic and grammar, priests and astrologers, and a great many others who are accomplished in worldly matters do not know the Guru Principle in its entirety.

*mahāhankāragarvēṇa tapovidyābalēna ca |
bhramantyeṭasmin saṃsāre ghaṭīyantram yathā punaḥ ||१०६||*

106. Because of great ego and arrogance born of their austerities and the power of their education, such people roam, again and again, across the wheel of rebirth, just like a lump of clay on a potter's wheel.

yajñinōpi na muktāḥ syuḥ na muktā yōginastathā |
tāpasāpi nō muktā gurutattvātparāṇmukhāḥ ||१०७||

107. Neither those who perform sacrificial rites of various kinds nor the yogis, by their austerities (*tāpas*), can be liberated if they ignore the Guru Principle.

na muktāstu gandharvāḥ pitṛyakṣāstu cāraṇāḥ |
ṛṣayaḥ siddhadevādyā gurusēvāparāṇmukhāḥ ||१०८||

108. Celestial beings like the *yakṣā*-s, *gandharva*-s and *cārana*-s, the *ṛṣi*-s, the *siddha*-s and even the gods do not obtain liberation if they neglect to serve the Guru.

||iti śrīskandapurāṇe uttarakhaṇḍe umāmaheśvara samvāde |
śrī gurugītāyāṃ prathamōdhyāyaḥ ||

Here ends the conversation of Śiva and Pārvati, in the first chapter of the *Uttarakhaṇḍa* of the *Skandapurāṇa*.

||atha dvitīyōdhyāyaḥ ||

Chapter Two

dhyānaṃ śṛṇu mahādevi sarvānandapradāyakam |
sarvasaukhyakaraṃ caiva bhuktimuktipradāyakam ||१०९||

109. O Pārvati, listen to the method of meditation (on the Guru), which bestows happiness and well-being to all. It also bestows all worldly happiness as well as liberation in the end.

śrīmatparaṃ brahma guruṃ smarāmi śrīmatparaṃ brahma guruṃ bhajāmi |
śrīmatparaṃ brahma guruṃ vadāmi śrīmatparaṃ brahma guruṃ namāmi ||११०||

110. I speak to the Guru, I salute the Guru, I worship the Guru, and I remember the Guru, regarding him as the Supreme *Brahman* only.

brahmānandaṃ paramasukhadaṃ kēvalaṃ jñānamūrtim
dvandvātītaṃ gaganasadṛśaṃ tattvamasyādilakṣyam |
ēkaṃ nityaṃ vimalamacalaṃ sarvadhīśākṣibhūtam
bhāvātītaṃ triguṇarahitaṃ sadguruṃ taṃ namāmi ||१११||

111. I salute the Guru, who is the bestower of the Bliss of *Brahman*, who is one with Knowledge, and who is pure and expansive like the sky. He is devoid of the three modifications of mind (*guṇa*-s). He is the goal indicated by the *mahāvākya*, "You are That". (*tat tvam asi*). He is the witness of all the functions of intellect; unblemished and beyond emotions.

*hṛdambuje karṇikamadhyasaṁsthe siṁhāsane saṁsthitadivya-mūrtim |
dhyāyedguruṁ candrakalāprakāśam saccitsukhābhīṣṭavaraṁ dadhānam ||११२||*

112. One should meditate on the Guru as seated on a throne in the lotus of the Heart in the head, emanating the moon light that bestows all Bliss and fulfills all desires.

*śvētāmbaram śvētavilēpapuṣṣam muktāvibhūṣaṁ muditaṁ dvinētram |
vāmāṅkapīṭhasthitadivyaśaktim mandasmitaṁ pūrṇakṛpānidhānam ||११३||*

113. Adorned in white clothes and pure, white flowers, the two-eyed Guru is seated with the divine Śakti to his left. With a beautiful smile, he fully bestows her Grace.

*jñānasvarūpaṁ nijabhāvayuktam ānandamānandakaraṁ prasannaṁ |
yōgīndramīḍyaṁ bhavarōgavāidyam śrīmadguruṁ nityamaham namāmi ||११४||*

114. Knower of the Self, he is of the nature of Knowledge. Pleasant and full of happiness, he is the master of all yogis. He is the doctor to the disease of saṁsāra. To that Guru, always I bow.

*vande gurūṇāṁ caraṇāravindam sandarśitasvātmasukhāmbudhīnām |
janasya yēṣāṁ gulikāyamānaṁ saṁsārahālāhalaṁōhaśāntyai ||११५||*

115. I salute all those Gurus who have shown the way to one's blissful Self and who have given us the antidote to the terrible poison of attachment.

*yasmin sṛṣṭisthistidhvaṁsanigrahānugrahātmaṁ |
kṛtyaṁ pañchavidhaṁ śaśvat bhāsate taṁ guruṁ bhajēt ||११६||*

116. I salute the Guru, in whom five powers always shine forth. These are the powers of Creation, Sustenance, Dissolution, Restriction, and Grace.

*pādābje sarvasaṁsāradāvakālānalaṁ svake |
brahmarandhre sthitāmbhōjamadhyasthaṁ candramaṇḍalam ||११७||*

117. The fire of the Guru's lotus feet is capable of burning away the entire forest of saṁsāra. The cool glow of the moon (nectar of Self-realization) is found in the crown of his head.

*akathāditirēkhābje sahasradalamaṇḍale |
haṁsapārśvatrikōṇe ca smarēttanmadhyagaṁ guruṁ ||११८||*

118. The letters, "ā" (आ), "ka" (क), and "tha" (थ) form the three lines of a triangle within the sphere of the thousand-petaled lotus. On either side are "haṁ" (हं) and "sa" (स). Remember the Guru in its center.

*nityaṁ śuddhaṁ nirābhāsaṁ nirākāraṁ nirañjanam |
nityabodhaṁ cidānandaṁ guruṁ brahma namāmyaham ||११९||*

119. I salute the Guru who is Brahman only. He is pure, immaculate, formless, unattached and is always established in Bliss and Knowledge.

*sakalabhuvanasṛṣṭiḥ kalpitāśēṣasṛṣṭiḥ
nikhilanigamadṛṣṭiḥ satpadārthaikasṛṣṭiḥ |
atadguṇaparameṣṭiḥ satpadārthaikadrṣṭiḥ
bhavaguṇaparameṣṭirmōkṣamārgaikadrṣṭiḥ ||१२०||*

120. The Guru is responsible for this seeming existence of the entire universe. It is he upon whom all of the *Veda*-s depend, within whom rests all of creation, and upon whom Lord Brahmā himself depends for his power of Creation. It is by him alone that this saṃsāric existence has appeared and it is within him alone that the path to liberation rests.

*sakalabhuvanaraṅgasthāpanāstambhayaṣṭiḥ
sakarūṇarasavrṣṭistattvamālāsamaṣṭiḥ |
sakalasamayasṛṣṭissaccidānandadrṣṭiḥ
nivasatu mayi nityaṃ śrīgurōrdivyadrṣṭiḥ ||१२१||*

121. That Guru is the sole support of the entire universe, ever gracing the entirety of creation with his kindness by bestowing the Knowledge of the Self. That Guru is ever bestowing the vantage point of Existence-Consciousness-Bliss (*sat-cit-ānanda*). May his divine attention rest on me always.

*na gurōradhikaṃ na gurōradhikaṃ na gurōradhikaṃ na
gurōradhikaṃ |
śivaśāsanataḥ śivaśāsanataḥ śivaśāsanataḥ śivaśāsanataḥ ||१२२||*

122. 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 command of Śiva. This is the command of Śiva. This is the command of Śiva. This is the command of Śiva.

*idamēva śivam idameva śivam idameva śivam idameva śivam |
hariśāsanato hariśāsanato hariśāsanato hariśāsanataḥ ||१२३||*

123. This indeed is Śiva, indeed this too is Śiva. Indeed this too is Śiva, indeed this too is Śiva. This is the command of Viṣṇu, this is the command of Viṣṇu. This is the command of Viṣṇu, this is the command of Viṣṇu.

*viditaṃ viditaṃ viditaṃ viditaṃ vijanaṃ vijanaṃ vijanaṃ vijanaṃ |
vidhiśāsanato vidhiśāsanato vidhiśāsanato vidhiśāsanataḥ ||१२४||*

124. (That which has been stated in the previous *śloka*) is known and it should be understood in this way. That is known and it should be understood in this way. That is known and it should be understood in this way. That is known and it should be understood in this way. This is the command of Brahmā. This is the command of Brahmā. This is the command of Brahmā. This is the command of Brahmā.

*ēvaṃvidhaṃ guruṃ dhyātvā jñānamutpadyate svayam |
tadā gurūpadeśena muktōhamiti bhāvayet ||१२५||*

125. One should acquire Knowledge by meditating on the Guru in this way. Then, by following his Guru's instructions, the feeling, "I am liberated!" should be cultivated.

gurūpadiṣṭamārgēṇa manaḥśuddhiṃ tu kārayēt |
anityaṃ khaṇḍayētsarvaṃ yatkiñcidātmagocaram || १२६ ||

126. One's mind should be purified by following the path given by the Guru. By identifying with the Self (*ātman*), one should reject all that is transient.

jñēyaṃ sarvaṃ pratītaṃ ca jñānaṃ ca mana ucyate |
jñānaṃ jñēyaṃ samaṃ kuryānnānyaḥ panthā dvitīyakaḥ || १२७ ||

127. What is known and the knowing thereof both are but manifestations of the mind. One should drop the distinction between the known and the knowledge thereof. There is no second path.

kimatra bahunōktēna śāstrakōṭīśatairapi |
durlabhā cittaviśrāntiḥ vinā gurukṛpāṃ parām || १२८ ||

128. Of what use are the many sayings of millions of scriptures? Without the Grace of the Supreme Guru, peace of mind cannot be attained.

karuṇākhaḍgapātena chitvā pāsāṣṭakaṃ śiśoḥ |
samyagānandajanakaḥ sadguruḥ sōbhidhīyate || १२९ ||

129. He is the True Guru who, by the sword of his mercy, destroys the eight knots of attachments on behalf of his disciples, thus bestowing the happiness born of true Knowledge.

evaṃ śṛtvā mahādevi gurunindāṃ karōti yaḥ |
sa yāti narakān ghōrān yāvaccandrādivākarau || १३० ||

130. He who vilifies the Guru even after having heard all of this will attain a terrible hell for as long as the sun and the moon exist.

yāvatkalpāntako dehastāvaddevi guruṃ smarēt |
gurulōpā na kartavyaḥ svacchando yadi vā bhavēt || १३१ ||

131. One should remember the Guru as long as the body is still alive. The Guru should be remembered until the entire world cycle is complete. One should never neglect or belittle the Guru, not even after one becomes free.

huṅkāreṇa na vaktavyaṃ prājñāśiṣyaiḥ kadācana |
gurōragra na vaktavyamasatyam tu kadācana || १३२ ||

132. An intelligent disciple should never, ever use contemptuous words, or utter any untruth in the presence of his Guru.

guruṃ tvamkṛtya huṃkṛtya gurusānnidhyabhāṣaṇaḥ |
araṇye nirjale deśe sambhavet brahmarākṣasaḥ || १३३ ||

133. One should never address his Guru in a condescending or insulting manner. Such a one is sure to be reborn as a terrible demon dwelling in a forest or an arid wasteland.

advaitaṃ bhāvayennityaṃ sarvāvasthāsu sarvadā |
kadācidapi no kuryāddvaitaṃ gurusannidhau || १३४ ||

134. One should meditate upon nonduality at all times and in all situations. However, one should not meditate upon nonduality in the presence of one's Guru.

dṛśyavismṛtiparyantaṃ kuryād gurupadārcanam |
tādṛśasyaiva kaivalyaṃ na ca tadvyatirekiṇaḥ || १३५ ||

135. One should worship the Guru until he sees no difference between the “seer” and the “seen”. Only one such as this attains liberation. One who thinks otherwise does not.

api sampūrṇatattvajño gurutyāgi bhavedyadā |
bhavatyeva hi tasyāntakāle vikṣēpamutkaṭam || १३६ ||

136. Even one who has tasted Knowledge will be faced with terrible distraction and restlessness if he abandons his Guru at the time of death.

gurukāryaṃ na lañghēta nāprṣtvā kāryamācarēt |
na hyuttiṣṭheddiśēnatvā gurusadbhāvaśobhitaḥ || १३७ ||

137. The disciple should not ignore his duty to the Guru. He should not take action without first consulting his Guru. He should salute the Guru before he rises in the morning. These are the proper attitudes to have toward the Guru.

gurau sati svayaṃ devi pareśāṃ tu kadācana |
upadēśaṃ na vai kuryāt tathā cēdrākṣaso bhavēt || १३८ ||

138. While in the presence of the Guru, one should never give orders or advice to others. One who does this will become a demon.

na gurōrāśrame kuryāt duṣpānaṃ parisarpaṇam |
dīkṣā vyākhyā prabhutvādi gurōrājñāṃ na kārayēt || १३९ ||

139. The disciple should not indulge in prohibited acts, like drinking alcohol and the like, in his Guru's āśram. He should not give talks, behave as if he were a lord, or initiate others in the Guru's āśram.

nōpāśramaṃ ca paryankaṃ na ca pādaprasāraṇam |
nāṅgabhōgādikaṃ kuryānna līlāmaparāmapī || १४० ||

140. In the Guru's āśram, one should abstain from laziness and from frivolities such as luxurious bedding and cushions. One should not stretch his legs in front of the Guru. Nor should he offer gratification to the body, nor engage in other manners of playful indulgence.

gurūṇāṃ sadasadvāpi yaduktaṃ tanna laṃghayēt |
kurvannājñāṃ divā rātrau dāsavannivasēdguro ||१४१||

141. One should not ignore the commands of Guru whether they seem just or unjust. Like a servant, one should carry out his commands day and night.

adattaṃ na gurōdravyamupabhuñjīta karhicit |
datte ca raṃkavadgrāhyaṃ prāṇōpyētēna labhyate ||१४२||

142. The disciple should accept only what is given by the Guru and should spend that wealth only with the utmost reservation. By living in this manner, one will obtain merit and longevity.

pādukāsanaśayyādi guruṇā yadabhīṣṭitam |
namaskurvīta tatsarvaṃ pādābhyāṃ na sprśēt kvacit ||१४३||

143. Articles that have been used by the Guru, such as footwear, seats, and bedding, should not be touched by the feet of the disciple. They should be saluted and always treated with the utmost respect.

gacchataḥ prsthato gacchet gurucchāyāṃ na laṃghayet |
nōlbaṇaṃ dhārayedveṣaṃ nālaṃkāraṃstatōlbaṇān ||१४४||

144. The disciple should not cross even the shadow of the Guru, but should walk behind it. He should not imitate the Guru's dress or ornaments.

gurunindākaraṃ drṣṭvā dhāvayedatha vāsayet |
sthānaṃ vā tatparityājyaṃ jihvāchedākṣamo yadi ||१४५||

145. In the event that the disciple hears a person speaking ill of his Guru and is unable to cut out the tongue (of the culprit), he should at least run away and denounce that place.

nōcchiṣṭaṃ kasyaciddeyaṃ gurōrājñāṃ na ca tyajēt |
kṛtsnamucchiṣṭamādāya havirvadbhakṣayētsvayam ||१४६||

146. One should not disregard the commands of the Guru. He should neither reject the food left over by the Guru nor share it with others. Rather, he should treat it like the food sacrificed to the gods and partake of it himself.

nāṇṛtaṃ nāpriyaṃ caiva na garva nāpi vā bahu |
na niyōgadharaṃ brūyāt gurōrājñāṃ vibhāvayēt ||१४७||

147. The disciple should not utter lies, should not speak unpleasantly, should not speak pridefully, and should not speak too much before the Guru. He must always carry out the Guru's orders and should abstain from issuing commands of his own.

Prabhō dēvakuleśānāṃ svāmin rājan kulēśvara |
iti sambōdhanairbhīto sancarēdgurusannidhau ||१४८||

148. The disciple should address his Guru in such terms as, “O Lord!”, “O king!”, verily, “the God residing in the temple” (to give some examples). He should move about with fear in the presence of the Guru.

munibhiḥ pannagairvāpi surairvā śāpito yadi |
kālamṛtyubhayādvāpi guruḥ saṁtrāti pārvati ||१४९||

149. O Pārvati, the Guru will protect the disciple from the curses of gods, saints, and even from snakes. The Guru will protect him from the fear of death as well.

aśaktā hi surādyāśca hyaśaktāḥ munayastathā |
guruśāpōpapannasya rakṣaṇāya ca kutracit ||१५०||

150. The gods and the saints are powerless to offer protection anywhere to one who is cursed by the Guru.

mantrarājamidaṁ dēvi gururityakṣaradvayam |
smṛtivēdapurāṇānāṁ sāramēva na saṁśayaḥ ||१५१||

151. The word “guru” is the king of all the mantras. This indeed is the essence of the *Veda*-s, *Smṛti*-s, and *Purāṇa*-s.

satkāramānapūjārthaṁ daṇḍakāśāyadhāraṇaḥ |
sa saṁnyāsī na vaktavyaḥ saṁnyāsī jñānatatparaḥ ||१५२||

152. One who wears ochre-colored clothes and holds a stick for the sake of honor, respect, and worship is not a renunciant. Only he who is intent on seeking Knowledge is a renunciant.

vijānanti mahāvākyaṁ guroścaraṇa sēvayā |
tē vai saṁnyāsinaḥ prōktā itare vēśadhāriṇāḥ ||१५३||

153. Only those who understand the *mahāvākya*-s (the great statements of the *Upaniṣad*-s) through service rendered unto the Guru are said to be true renunciants. All others are mere imposters.

nityaṁ brahma nirākāraṁ nirguṇaṁ satyacidghanam |
yaḥ sāṁskṛturute lōke gurutvaṁ tasya śōbhate ||१५४||

154. Whoever realizes that formless, attributeless *Brahman* – who is of the nature of Truth and Bliss, who is a mass of pure Consciousness – this is the person who is suited to perform the role of the Guru.

guruprasādataḥ svātmanyātmārāmanirīkṣaṇāt |
samatā muktimārgēṇa svātmajñānaṁ pravartate ||१५५||

155. By the Grace of the Guru, by seeing the Self within oneself, by the path of liberation, and by (effort directed toward perceiving) Oneness, one will attain Self-knowledge.

ābrahmastambhaparyantaṁ paramātmavarūpakam |
sthāvaraṁ jaṅgamaṁ caiva praṇamāmi jaganmayam ||१५६||

156. From *Brahman* on down to a pillar, all forms, mobile and immobile alike, are pervaded by God only. To that One, I offer my salutations.

vandēhaṃ saccidānandaṃ bhāvātītaṃ jagadgurum |
nityaṃ pūrṇaṃ nirākāraṃ nirguṇaṃ svātmasaṃsthitam ||१५७||

157. I salute the Guru who is Existence-Consciousness-Bliss (*sat-cit-ānanda*). Beyond emotions, teacher to the world, ever abiding in the Self, he is eternal, perfect, formless, and free from attributes.

parātparataraṃ dhyāyennityamānandakārakam |
hṛdayākāśamadhyasthaṃ śuddhasphaṭikasannibham ||१५८||

158. One should always meditate on the Supreme, who is eternal, who is the bestower of happiness, and who shines in the Heart-space like a pure crystal.

sphaṭike sphāṭikaṃ rūpaṃ darpaṇe darpaṇo yathā |
tathātmāni cidākāramānandaṃ sōhamityuta ||१५९||

159. Just as a crystal is reflected in another crystal or a mirror is reflected in another mirror, likewise, in all beings, Consciousness-Bliss is shining forth as “I am”.

aṃguṣṭhamātraṃ puruṣaṃ dhyāyecca cinmayaṃ hṛdi |
tatra sphurati yo bhāvaḥ śṛṇu tat kathayāmi te ||१६०||

160. O Pārvati, I will tell you about the experience (*bhāva*) that arises in one upon meditating on the Supreme as the Consciousness abiding in the space of the Heart, which is the size of one’s thumb.

ajōhamamarōhaṃ ca hyanādinidhano hyaham |
avikāraścidānando hyaṇīyānmahatō mahān ||१६१||

161. I am unborn and deathless. I am without any beginning or end. I am unchanging, blissful Consciousness. I am smaller than the smallest and greater than the greatest.

apūrvamaparaṃ nityaṃ svayaṃjyotirnirāmayam |
virajaṃ paramākāśaṃ dhruvamānandamavyayam ||१६२||

162. There is none prior to me or after. I am eternal, self-effulgent, and free from disease. I am unmoving and pure. I am the Supreme Ether (*ākāśa*). I am Bliss and I am imperishable.

agōcaraṃ tathā’gamyam nāmarūpavivarjitam |
niḥśabdaṃ tu vijānīyātsvabhāvādbrahma pārvati ||१६३||

163. O Pārvati, I am not an object that can be apprehended by the senses of sight or hearing. I am nameless and formless. This is how the nature of *Brahman* is to be understood.

yathā gandhasvabhāvatvaṃ karpūrakusumādiṣu |
śītōṣṇatvasvabhāvatvaṃ tathā brahmaṇi śāśvatam ||१६४||

164. Just as fragrance is natural in camphor and flowers, just as heat and cold are natural to fire and water, so too is eternity the natural corollary to *Brahman*.

yathā nijasvabhāvena kuṇḍalakaṭakādayaḥ |
suvarṇatvēna tiṣṭhanti tathāhaṃ brahma śāśvatam || १६५ ||

165. Just as the true nature of earrings and various other sorts of jewelry is nothing other than pure gold, so too am I nothing but the Eternal *Brahman*.

svayaṃ tathāvidho bhūtvā sthātavyaṃ yatrakutrācit |
kīṭo bhṛṅga iva dhyānādyāthā bhavati tādṛśaḥ || १६६ ||

166. Just as the caterpillar emerges as a butterfly, one who meditates on *Brahman* will become *Brahman*.

gurudhyānaṃ tathā kṛtvā svayaṃ brahmamayo bhavet |
piṇḍe pade tathā rūpe muktāste nātra saṃśayaḥ || १६७ ||

167. By meditating on the Guru, one will become *Brahman*. He will be liberated from all three bodies (gross [*pinda*], astral [*pada*], and causal [*rūpa*]).

śrīpārvatī uvāca:

Śrī Pārvatī said:

piṇḍaṃ kiṃ tu mahādeva padaṃ kiṃ samudāhṛtam |
rūpātītaṃ ca rūpaṃ kiṃ ētadākhyāhi śaṃkara || १६८ ||

168. O Śankara, what are *pinda*, *pada*, *rūpa*, and *rūpātīta*? Please explain the meaning of all this.

śrīmahādeva uvāca:

Śrī Mahādeva said:

piṇḍaṃ kuṇḍalinī śaktiḥ padaṃ haṃsamudāhṛtam |
rūpaṃ binduriti jñeyaṃ rūpātītaṃ nirañjanam || १६९ ||

169. *Pinda* (flesh) means *Kuṇḍalinī Śakti*, *pada* (sound) is *haṃsa*, and *rūpa* (form) means, *bindu* (the Point). *Rūpātīta* (the state beyond form) is completely free of all attributes.

piṇḍe muktāḥ pade muktā rūpe muktā varānane |
rūpātīte tu ye muktāste muktā nātra saṃśayaḥ || १७० ||

170. Those who are free from *pinda* (flesh), *pada* (sound), and *rūpa* (form) are indeed liberated and are beyond all forms. There is no doubt about this.

gururdhyānenaiva nityaṃ dehī brahmamayo bhavet |
sthitaśca yatra kutrāpi muktōsau nātra saṃśayaḥ || १७१ ||

171. If one meditates always on the Guru alone, he will become *Brahman*. Wherever he may be, he will be liberated.

jñānaṃ svānubhavaḥ śāntirvairāgyaṃ vaktṛtā dhṛtiḥ |
ṣaḍguṇaiśvaryayukto hi bhagavān śrīguruḥ priye || १७२ ||

172. Dear one, That Guru who exhibits the wealth of six characteristics – namely Knowledge, Self-realization, peacefulness, dispassion, oratory skill, and courage – is God Himself.

guruḥ śivo gururdevo gururbandhuḥ śarīrīṇām |
gururātmā gururjīvo guroranyanna vidyate || १७३ ||

173. The Guru is Śiva, the Guru is God, and the Guru is the family of the embodied. The Guru is one's own innermost soul and he is the *jīva* (the individual who issues forth from that soul). There is nothing other than the Guru.

ēkākī nisprhaḥ śāntaścintāsūyādivarjitaḥ |
bālyabhāvēna yō bhāti brahmajñānī sa ucyate || १७४ ||

174. He, who is alone, apathetic, peaceful, free from worries and jealousy, and who is possessed of a child-like nature, is said to be a knower of *Brahman*.

na sukhaṃ vedaśāstreṣu na sukhaṃ mantrayantrake |
gurōḥ prasādādanyatra sukhaṃ nāsti mahītale || १७५ ||

175. There is no happiness in the various *Veda*-s, scriptures, mantras, and *yantra*-s.

cārvākavaishṇavamate sukhaṃ prābhākare na hi |
gurōḥ pādāntike yadvatsukhaṃ vedāntasammatam || १७६ ||

176. There is no happiness to be found by the path of the Cārvāka, the Vaiṣṇava, or by the path of Mīmāṃsā. The happiness found at the feet of Guru is compatible with the *Vedānta*.

na tatsukhaṃ surendrasya na sukhaṃ cakravartinām |
yatsukhaṃ vītarāgasya munērēkāntavāsinaḥ || १७७ ||

177. The happiness of the sages who live alone and free from attachment is not experienced even by emperors. Not even Lord Indra knows this happiness.

nityaṃ brahmarasaṃ pītvā tṛpto yaḥ paramātmani |
indraṃ ca manyate tucchaṃ nṛpāṇāṃ tatra kā kathā || १७८ ||

178. Compared with the sages who are ever drunk in the Bliss of *Brahman* and satisfied in (the Knowledge of) God, even Lord Indra is considered lowly. What, then, can be said of other kings?

yataḥ paramakaivalyaṃ gurumārgēṇa vai bhavēt |
gurubhaktirataḥ kāryā sarvadā mōkṣakāṃkṣibhiḥ || १७९ ||

179. The seekers after liberation should practice their devotion to the Guru always because, by following his path, they will obtain the supreme liberation.

ēka ēvādvitīyo'haṃ guruvākyēna niścitaḥ |
ēvamabhyasyatā nityaṃ na sēvyāṃ vai vanāntaram ||१८०||

180. The one who steadfastly practices enquiry into (the Truth of) “I am One alone without a second!”, as advised by the Guru, need not take to the course of living in the forest.

abhyāsānnimiṣēṇaivaṃ samādhimadhigacchati |
ājanmajanitaṃ pāpaṃ tatkṣaṇādeva naśyati ||१८१||

181. By practicing (the mode of Self-enquiry described above) even for a short time, one will experience *saṃādhi*. Sins acquired during past lifetimes will be destroyed at that very moment.

kimāvāhanamavyaktai vyāpakaṃ kiṃ visarjanam |
amūrto ca kathaṃ pūjā kathaṃ dhyānaṃ nirāmaye ||१८२||

182. How can one invoke Him, who is unmanifest? How can one dispose of Him, who is all-pervading? How can one worship Him, who is formless? How can one meditate upon Him, who is devoid of attributes?

gururviṣṇuḥ sattvamayo rājasaścaturānanaḥ |
tāmaso rudrarūpēṇa sṛjatyavati hanti ca ||१८३||

183. It is the Guru who creates as Brahmā (assuming the quality of *rajas*), sustains as Viṣṇu (assuming the quality of *sattva*), and destroys as Rudra (assuming the quality of *tamas*).

svayaṃ brahmamayo bhūtvā tatparaṃ nāvalokayet |
parātparataraṃ nānyat sarvagaṃ ca nirāmayam ||१८४||

184. Oneself having become *Brahman*, one should perceive everything as the diseaseless, all-pervading Supreme, and nothing else.

tasyāvalōkanaṃ prāpya sarvasaṃgavivarjitaḥ |
ekākī nisprhaḥ śāntaḥ sthātavyaṃ tatprasādataḥ ||१८५||

185. Having obtained a glimpse of Him, one should remain alone, free from all attachments and contacts. By His Grace, one should remain at peace.

labdhaṃ vā atha nālabdhaṃ vā svalpaṃ vā bahulaṃ tathā |
niṣkāmeṇaiva bhōktavyaṃ sadā saṃtuṣṭamānasaḥ ||१८६||

186. Whatever one is given or not given, whether scarcely or in abundance, should always be enjoyed without desire and with a contented mind.

sarvajñāpadamityāhurdehī sarvamayo bhuvi |

sadānandaḥ sadā śānto ramate yatrakutracit ||१८७||

187. The one who becomes the All is always peaceful and happy, wherever he might be. His state is called “The state of the All-knower.”

*yatraiva tiṣṭhate so’pi sa deśaḥ puṇyabhājanaḥ |
muktasya lakṣaṇaṁ devi tavāgre kathitaṁ mayā ||१८८||*

188. Wherever the liberated one stays, that place/country becomes meritorious. O Goddess, I have told you the characteristics of a liberated man.

*upadeśastvayaṁ devi gurumārgēṇa muktidaḥ |
gurubhaktistathātyāntā kartavyā vai manīṣibhiḥ ||१८९||*

189. O Devi, this is my advice to those who take the path of the Guru: The Guru is the bestower of liberation. (Having accepted this path) devotion to him is very much your duty.

*nityayuktāśrayaḥ sarvo vēdakṛtsarvavēdakṛt |
svaparaññānadātā ca taṁ vande gurumīśvaram ||१९०||*

190. I salute the Lord Guru, who is intent on giving shelter to all, who is the author of all the *Veda*-s and who is the bestower of Self-knowledge.

*yadyapyadhītā nigamāḥ ṣaḍaṁgāgamāḥ priye |
adhyātmādīni śāstrāṇi jñānaṁ nāsti guruṁ vinā ||१९१||*

191. Even though one may be well versed in the *Veda*-s, *Āgama*-s, and other spiritual texts, without a Guru, Self-knowledge is not attained.

*śivapūjārato vāpi viṣṇupūjāratōthavā |
gurutattvavihīnaścettatsarvaṁ vyarthamēva hi ||१९२||*

192. One may be immersed in the worship of Śiva or Viṣṇu but, without knowing the Guru principle, all this is merely a waste.

*śivasvarūpamajñātvā śivapūjā kṛtā yadi |
sā pūjā nāmamātraṁ syāccitradīpa iva priye ||१९३||*

193. Dear one, the worship of Śiva without the Knowledge of his true nature is like a picture of a lamp (which has no power to dispel darkness).

*sarvaṁ syātsaphalaṁ karma gurudīkṣāprabhāvataḥ |
gurulābhātsarvalābho guruhīnastu bālīśaḥ ||१९४||*

194. By the power of the Guru’s initiation, all one’s actions will bear fruit. By obtaining a Guru, everything is attained. Without a Guru (all one’s actions are rooted in) childishness.

guruhīnaḥ paśuḥ kīṭaḥ pataṃgo vaktumarhati |
śivarūpaṃ svarūpaṃ ca na jñāti yatassvayam ||१९५||

195. One without a Guru is said to be no more than an animal, a worm, or an insect. Śiva's true nature is one's very own Self, but one cannot come to know this by oneself.

tasmātsarvaprayatnēna sarvasaṃgavivarjitaḥ |
vihāya śāstrajālāni gurumēva samāśrayēt ||१९६||

196. Therefore, one must renounce all worldly contacts by every means possible. Disregarding the conflicting scriptures, one should take shelter in the Guru.

nirastasarvasandēho ēkīkr̥tya sudarśanam |
rahasyaṃ yo darśayati bhajāmi gurumīśvaram ||१९७||

197. Whoever reveals the splendorous secret (of the Self), dispelling all doubts with one-pointedness, I worship (that One) as the Lord, Guru.

jñānahīno gurustyājyo mithyāvādi viḍambakaḥ |
svaviśrāntiṃ na jñāti paraśāntiṃ karōti kim ||१९८||

198. The Guru without Self- knowledge, who is a hypocrite and a liar, should be abandoned. Such a person is not at peace, himself. How will he bring peace to others?

śilāyāḥ kiṃ paraṃ jñānaṃ śilāsaṃghapratāraṇe |
svayaṃ tartuṃ na jñāti paraṃ nistārayet katham ||१९९||

199. The stone in the river has no knowledge of helping other stones to cross over. If it cannot even cross over by itself, how can it help others?

na vandanīyāste kaṣṭaṃ darśanādbhrāntikārakāḥ |
varjayētān gurun dūre dhīrānēva samāśrayēt ||२००||

200. (There are) those Gurus, the mere sight of whom causes confusion. They are not worthy of respect and should be renounced even from a great distance. One should take shelter only in people of true Knowledge.

pāṣaṇḍinaḥ pāparataḥ nāstikā bhēdabuddhayaḥ |
strīlampaṭā durācārāḥ kṛtaghnā bakavṛttayaḥ ||२०१||

201. Those ones (acting as Gurus) are imposters indulging in sinful action who are atheists, who are slaves to women, who are ungrateful, and who are cheaters.

karmabhraṣṭāḥ kṣamānaṣṭā nindyatarkaiśca vādinaḥ |
kāminaḥ krōdhinaścaiva hiṃsrāścaṇḍāḥ śaṭhāstathā ||२०२||

202. Those who renounce their duties, who endlessly indulge in arguments, who are sensualists, who are unforgiving, angry, and violent.

*jñānaluptā na kartavyā mahāpāpāstathā priye |
ebhyō bhinnō guruḥ sevyāḥ ekabhaktyā vicārya ca || २०३ ||*

203. These (types of Gurus), who are devoid of Knowledge and who shirk their duty, commit a great sin. Dear one, discrimination should be utilized to identify a Guru of a very different sort. That Guru (who does not exhibit the shortcomings enumerated above) should be sought out and served with single-minded devotion.

*śiṣyādanyatra deveśi na vadēdyasya kasyacit |
narāṇām ca phalapraptau bhaktirēva hi kāraṇam || २०४ ||*

204. This should not be told to anyone other than the disciple. Faith (*bhakti*) is indeed the cause of fulfillment for all men.

*gūḍho dṛḍhaśca prītaśca maunēna susamāhitaḥ |
sakṛtkāmagatau vāpi pañcadhā gururīritaḥ || २०५ ||*

205. There are five types of Gurus. They are Hidden, Firm, Loving, Abiding-in-silence, and Freely-wandering.

*sarvaṃ gurumukhālabdhaṃ saphalaṃ pāpanāśanam |
yadyadātmahitaṃ vastu tattaddravyaṃ na vañcayēt || २०६ ||*

206. Everything given by the Guru is what is best for the disciple: for his fulfillment and for the destruction of his sins. (One should accept all this eagerly but) should never cheat the Guru materially or of other resources.

*gurudevārpaṇaṃ vastu tēna tuṣṭōsmi suvrate |
śrīgurōḥ pādukāṃ mudrāṃ mūlamantraṃ ca gōpayēt || २०७ ||*

207. O Good Lady, I am satisfied by anything offered to the Guru. The disciple should protect the Guru's sandals, *mudrā*, and the *gurumantra*.

*natāsmi te nātha padāravindaṃ
buddhīndriyāprāṇamanōvachōbhiḥ |
yaccintyate bhāvita ātmayuktau mumukṣibhiḥ karmamayōpaśāntaye || २०८ ||*

208. O Lord, I bow to your lotus feet, which are always thought of by the seekers of liberation with their entire being – intellect, mind, sense organs, breath, and speech – in order to obtain release from the effects of their actions.

*anēna yadbhavētkāryaṃ tadvadāmi tava priye |
lokōpakārakaṃ devi laukikaṃ tu vivarjayēt || २०९ ||*

209. O Devi, I will tell you what can be achieved by this understanding, which is beneficial to the world. One should renounce the worldliness from their mind.

laukikāddharmato yāti jñānahīno bhavārṇave |
jñānabhāve ca yatsarvaṃ karma niṣkarma śāmyati ||२१०||

210. One without Knowledge will suffer from worldliness in the ocean of transmigration, but the actions of a man with Knowledge become non-action and produce no bondage.

imāṃ tu bhaktibhāvēna paṭhēdvai śṛṇuyādapi |
likhitvā yatpradānēna tatsarvaṃ phalamaśnute ||२११||

211. Whoever reads, writes, or listens to this (*Guru Gītā*) with devotion, or who gifts it to someone else, will accrue merit.

gurugītāmimāṃ devi hṛdi nityaṃ vibhāvaya |
mahāvyādhighatairduḥkhaiḥ sarvadā prajapēnmudā ||२१२||

212. O Devi, always contemplate this *Guru Gītā* in your Heart. Even in the midst of great suffering, even when stricken with disease, repeat this cheerfully.

gurugītākṣaraikaikaṃ mantrarājamidaṃ priye |
anye ca vividhā mantrāḥ kalāṃ nārhanti ṣoḍaśīm ||२१३||

213. Dear one, each and every syllable of the *Guru Gītā* is the king of mantras. Other mantras do not possess even one-sixteenth of its potency.

ananta phalamāpnōti gurugītā japēna tu |
sarvāpāharā devi sarvadāridryanāśinī ||२१४||

214. O Pārvati, the benefits obtained by repeating the *Guru Gītā* are infinite. It destroys all sins and all poverty.

akālamṛtyuhartrī ca sarvasaṃkaṭānāśinī |
yakṣarākṣasabhūtādichōravvyāghravighātinī ||२१५||

215. Repetition of the *Guru Gītā* is the destroyer of untimely death. It protects one from every variety of suffering. It protects one from ghosts, demons, spirits, thieves, and wild animals.

sarvōpadrava kuṣṭhādi duṣṭadōṣa nivāriṇī |
yatphalaṃ gurusānnidhyāttatphalaṃ paṭhanādbhavet ||२१६||

216. This *Guru Gītā* is the destroyer of all evils. It is the destroyer of gruesome diseases such as leprosy. Whatever benefits one derives by living with the Guru can be obtained by reading the *Guru Gītā*.

mahāvyādhiharā sarvavibhūtēḥ siddhidā bhavēt |
athavā mōhane vaśye svayamēva japētsadā ||२१७||

217. The *Guru Gītā* is the destroyer of great diseases. By its repetition, one can acquire supernatural powers (*siddhi*-s), attract and keep others under their subordination, or can liberate themselves from the same (if they are the victim of someone else's ill-will).

kuśadūrvāsane devi hyāsane śubhrakambale |
upaviśya tatō devi japēdēkāgramānasaḥ ||२१८||

218. Sitting upon a seat made of *dūrvā* grass, *kuśa* grass, or upon a clean blanket, one should single-mindedly repeat the *Guru Gītā*.

śuklaṃ sarvatra vai proktaṃ vaśye raktāsanam priye |
padmāsane japēnnityam śāntivaśyakaram param ||२१९||

219. One should use a white seat for all purposes, a red seat to subordinate others. One should sit in the lotus posture and repeat the *Guru Gītā* to attain Supreme Peace.

vastrāsane ca dāridryam pāṣāṇe rōgasambhavaḥ |
medinyām duḥkhamāpnoti kāṣṭhe bhavati niṣphalam ||२२०||

220. By sitting on a seat made of cloth, one will attain poverty. A seat of a stone can potentially bring disease. Sitting upon bare earth will bring suffering. A wooden seat will not bear fruit.

kr̥ṣṇājine jñānasiddhir mōkṣaśrī vyāghra carmaṇi |
kuśāsane jñānasiddhiḥ sarvasiddhistu kambale ||२२१||

221. Sitting on a black antelope skin, one will obtain Knowledge of the Self. A seat of *kuśa* grass is also appropriate toward this end. Liberation is acquired by sitting on a tiger skin. Upon a seat of wool, everything is acquired.

āgneyyām karṣaṇam caiva vāyavyām śatrunāśanam |
naiṛutyām darśanam caiva īśānyām jñānameva ca ||२२२||

222. Performing *japa* facing southeast will bring the power to attract others, facing northwest will destroy one's enemies, facing southeast will bring about visions of gods and other worlds, and facing northeast will bring about Knowledge.

udaṇmukhaḥ śāntijapye vaśye pūrvamukhastathā |
yāmye tu mārāṇam prōktaṃ paścime ca dhanāgamaḥ ||२२३||

223. Performing this *japa* facing north will bring about peace of mind, facing east will bring the power to subjugate others. Facing south will bring about the death of enemies and facing west will bring wealth.

mōhanam sarvabhūtānām bandhamōkṣakaram param |
devarājñām priyakaram rājānam vaśamānayēt ||२२४||

224. Repetition of the *Guru Gītā* attracts all beings. It frees one from all bondage. It is very dear to Indra. It has the power to subjugate even kings.

mukhastambhakaram caiva guṇānām ca vivardhanam |
duṣkarmanāśanam caiva tathā satkarmasiddhidam ||२२५||

225. Repetition of the *Guru Gītā* will stop the speech (of one's enemies). It increases one's virtues. It puts an end to bad actions and promotes good actions.

asiddham sādhayētkāryam navagrahabhayāpaham |
duḥsvapnanāśanam caiva susvapnaphaladāyakam ||२२६||

226. Actions otherwise impossible to perform are successfully carried out. Fear of the negative influences of the nine planets is removed. Bad dreams are destroyed and good dreams will be seen to bear truth.

mōhaśāntikaram caiva bandhamōkṣakaram param |
svarūpajñānailayam gītāśāstramidam śive ||२२७||

227. O auspicious one, this *gītā* will replace one's confusion with peace of mind. It will destroy all bondage. This *gītā* is indeed the abode of Knowledge.

yam yam cintayate kāmam tam tam prāpnōti niścayam |
nityam saubhāgyadam puṇyam tāpatrayakulāpaham ||२२८||

228. Whatever one desires he will surely attain. The *Guru Gītā* most assuredly is very auspicious and meritorious. It always destroys the three types of suffering (physical, mental and spiritual).

sarvaśāntikaram nityam tathā vandhyā suputradam |
avaidhavyakaram strīṇām saubhāgyasya vivardhanam ||२२९||

229. It always bestows peace. It bestows a good son to barren women. It prevents the widowhood of women and increases all auspiciousness.

āyurārogyamaiśvaryaṁ putrapautrapravardhanam |
niṣkāmajāpī vidhavā paṭhenmōkṣamavāpnuyāt ||२३०||

230. It brings about longevity, health, and wealth. It bestows sons and grandchildren. If a widow recites the *Guru Gītā* without any expectations, she will attain liberation.

avaidhavyam sakāmā tu labhate cānyajanmani |
sarvaduḥkhamayaṁ vighnam nāśayēttāpaharakam ||२३१||

231. If a widow repeats the *Guru Gītā* with expectations, she will not become a widow in future births. All her afflictions, sorrows, and obstacles will be destroyed.

sarvapāpaprāśamanam dharmakāmārthamōkṣadam |
yam yam cintayate kāmam tam tam prāpnōti niścitam ||२३२||

232. Whatever one may desire – whether it be atonement (for sins), righteousness (*dharma*), wealth, enjoyment, or liberation – one will surely attain it.

kāmyānāṃ kāmadhanurvai kalpita kalpāpādapaḥ |
cintāmaṇiścintitasya sarvamaṅgalakāarakam ||२३३||

233. The *Guru Gītā* is like the celestial cow, the celestial tree, and the celestial jewel, fulfilling all desires felt and sought after. It is the bestower of all auspiciousness.

likhitvā pūjayēdyastu mōkṣaśriyamavāpnuyāt |
gurūbhaktirviśēṣēṇa jāyate hṛdi sarvadā ||२३४||

234. If one writes the *Guru Gītā* by hand and worships it, he will attain liberation. In his heart, a special devotion to the Guru shall always arise.

japanti śāktāḥ saurāśca gāṇapatyāśca vaiṣṇavāḥ |
śaivāḥ pāśupatāḥ sarve satyaṃ satyaṃ na saṃśayaḥ ||२३५||

235. Worshippers of different representations of the Absolute such as Śiva, Viṣṇu, Gaṇapati, the Sun, and the Goddess Śakti also perform the *japa* of the *Guru Gītā*. This is the truth. There is no doubt about this.

||iti śrīskandapurāṇe uttarakhaṇḍe umāmaheśvara saṃvāde
śrī gurugītāyāṃ dvitīyo'dhyāyaḥ ||

Thus ends the second chapter, in the conversation of Umā and Maheśvara, in the *Uttarakhanda* of the *Skandapurāṇa*.

||atha tṛtīyaḥ adhyāyaḥ ||

Chapter Three

atha kāmyajapasthānaṃ kathayāmi varānane |
sāgarānte saritīre tīrthe hariharālaye ||२३६||
śaktidevālaye gōṣṭhe sarvadevālaye śubhe |
vaṭasya dhātryā mūle vā maṭhe vṛndāvane tathā ||२३७||
pavitre nirmale deśe nityānuṣṭhānatōpi vā |
nirvedanēna maunēna japamētat samārabhēt ||२३८||

236 - 238. O Greatest among women, auspicious One, I will tell you the places at which it is desirable to perform this *japa*: By the side of the ocean, a river, or any body of water; in a temple of Śiva, Viṣṇu, or that of the Goddess; in all temples; in a cowshed, under a banyan tree, or in a thicket; under a gooseberry tree, or in a garden of tulsi plants. Failing these, any clean place is an appropriate location to perform this *japa*, which should always be performed with a pure and silent mind, after one's daily obligatory duties.

jāpyēna jayamāpnōti japasiddhiṃ phalaṃ tathā |
hīnaṃ karma tyajetsarvaṃ garhitasthānamēva ca ||२३९||

239. By this *japa*, one will attain victory. This *japa* will bear the fruit of success. One should renounce all negative actions and abandon all forbidden places.

śmaśāne bilvamūle vā vaṭamūlāntike tathā |
siddhyanti kānake mūle cūtavṛkṣasya sannidhau ||२४०||

240. One can perform this *japa* on a cremation grounds, or under a banyan tree, a chestnut tree, or a mango tree.

pītāsanaṃ mōhane tu hyasitaṃ cābhicārike |
jñeyaṃ śuklaṃ ca śāntyartham vaśye raktaṃ prakīrtitam ||२४१||

241. It is stated that a yellow seat is to be used to attract, a black seat to enchant, a red seat for subjugation, and a white seat to attain peace.

japaṃ hīnāsanaṃ kurvat hīnakarmaphalapradam |
gurugītāṃ prayāṇe vā saṃgrāme ripusaṃkaṭe ||२४२||

japaṃ jayamavāpnoti maraṇe muktidāyikā |
sarvakarmāṇi siddhyanti guruput্রে na saṃśayaḥ ||२৪৩||

242 & 243. By doing *japa* on a forbidden seat, one will attain the fruits of forbidden actions. If *japa* is performed while travelling or while at war, one will attain success. If one repeats the *Guru Gītā* on one's deathbed, it will bestow liberation. All actions of the devotee of a Guru will bear fruit. There is no doubt about this.

gurumantra mukhe yasya tasya siddhyanti nānyathā |
dīkṣayā sarvakarmāṇi siddhyanti guruput্রে ||২৪৪||

244. Whoever performs the *japa* of the *gurumantra* always, his actions will bear fruit, not otherwise. This is especially true of the disciple who has received initiation by the Guru.

bhavamūlavināśāya cāṣṭapāsanivṛttaye |
gurugītāmbhasi snānaṃ tattvajñāḥ kurute sadā ||২৪৫||

245. The knowers of Truth hold that, by always bathing in the waters of the *Guru Gītā*, one will destroy the eightfold attachments and the cause of *saṃsāra*.

sa ēvaṃ sadguruḥ sākṣāt sadasadbrahmavittamaḥ |
tasya sthānāni sarvāṇi pavitrāṇi na saṃśayaḥ ||২৪৬||

246. He alone is the True Guru who can distinguish between the true and the false and who is the knower of *Brahman*. All his places (those he has touched, visited, where he has dwelt, etc.) are sacred, there is no doubt about this.

sarvaśuddhaḥ pavitro'sau svabhāvādyatra tiṣṭhati |
tatra devagaṇāḥ sarve kṣetrapīṭhe caranti ca ||২৪৭||

247. Wherever the Guru resides, everything becomes pure and sacred. In the abode of the Guru, all of the gods can be found roaming about.

āsanasthāḥ śayānā vā gacchantastiṣṭhantōpi vā |
aśvārūḍhā gajārūḍhāḥ suṣuptā jāgratōpi vā ||२४८||

śucibhūtā jñānavanto gurugītā japanti ye |
teṣāṃ darśanasamsparsāt divyajñānaṃ prajāyate ||२४९||

248 & 249. Whether sitting or moving from one place to another, whether riding a horse or an elephant, whether asleep or awake, one attains Divine Knowledge by the mere sight or touch of a *jñāni* who, purified by wisdom, is reciting the *Guru Gītā*.

samudre vai yathā tōyaṃ kṣīre kṣīraṃ jale jalam |
bhinne kumbhe yathākāśaṃ tathātmā paramātmāni ||२५०||

250. Just as water becomes one with the ocean, just as milk becomes one with milk (when the contents of two separate vessels are combined), and just as the space within one pot is exactly the same as the space found within a completely different pot, so too is the *Ātman* one with the *Paramātmān*.

tathaiva jñānavān jīvaḥ paramātmāni sarvadā |
aikyēna ramate jñānī yatra kutra divānīśam ||२५१||

251. Likewise, a man of Knowledge enjoys constant union with the Supreme, day and night.

ēvaṃvidho mahāyuktaḥ sarvatra vartate sadā |
tasmātsarvaprakārēṇa gurubhaktiṃ samācarēt ||२५२||

252. In this way, (the man of Knowledge) always abides in the Supreme State. Therefore, one should practice devotion to the Guru by every means available.

gurusantōṣaṇādēva mukto bhavati pārvati |
aṇimādiṣu bhoktṛtvaṃ kṛpayā devi jāyate ||२५३||

253. One becomes liberated by pleasing the Guru. By his Grace, enjoyment of the eightfold powers will occur.

sāmyena ramate jñānī divā vā yadi vā nīśi |
ēvaṃvidho mahāmaunī trailōkyasamatāṃ vrajet ||२५४||

254. The *jñānī*, with his still mind, attains equanimity in all the three worlds and enjoys (Bliss).

atha samsārīnaḥ sarve gurugīta japena tu |
sarvān kāmānstu bhunjanti trisatyam mama bhāshitam ||२५५||

255. Chanting of the *Guru Gītā* fulfills the desires of everyone. What I have said here is true. This is true, this is true!

satyaṃ satyaṃ punaḥ satyaṃ dharmasāraṃ mayōditam |
gurugītāsamaṃ stōtram nāsti tattvaṃ gurōḥ param || २५६ ||

256. This is the truth, this is the truth! Indeed, it is the truth that these verses of the *Guru Gītā*, as stated by me, are the very core of *dharma*. There is nothing equal to the Supreme Guru Principle.

gururdevo gururdharmō gurau niṣṭhā param tapaḥ |
gurōḥ parataram nāsti trivāram kathayāmi te || २५७ ||

257. The Guru is God, the Guru is righteousness. Faith in the Guru is the highest penance (*tapas*). There is nothing greater than the Guru. I repeat this three times!

dhanyā mātā pitā dhanyo gōtram dhanyaṃ kulōdbhavaḥ |
dhanyā ca vasudhā devi yatra syādgurubhaktatā || २५८ ||

258. O Devi, blessed is one's mother, blessed is the father, blessed is the family/clan, and blessed is the earth, where there is devotion to the Guru.

ākalpajanma kōṭīnām yajñavratatapaḥkriyāḥ |
tāḥ sarvāḥ saphalā devi gurūśantōṣamātrataḥ || २५९ ||

259. O Devi, just by pleasing the Guru, all the sacrificial rites, austerities, and penances performed through tens of millions of births, over many world cycles, will become fruitful.

śarīramindriyaṃ prāṇaścārthaḥ svajanabandhutā |
māṭṛkulaṃ pitṛkulaṃ gururēva na saṃśayaḥ || २६० ||

260. One's body, sense organs, vital air (*prāṇa*), wealth, family and relatives, mother's clan, and father's clan, are in the Guru only. There is no doubt about this.

mandabhāgyā hyaśaktāśca ye janā nānumanvate |
gurusēvāsu vimukhāḥ pacyante narakēśucau || २६१ ||

261. They are the unfortunate, the weak, and those who fail to make use of an opportunity – they suffer terrible hells – who do not serve the Guru.

vidyā dhanam balaṃ caiva teṣāṃ bhāgyaṃ nirarthakam |
yēṣāṃ gurūkrpā nāsti adhō gacchanti pārvatī || २६२ ||

262. Education, wealth, strength, and fortune are useless to those who are without the Guru's Grace. Without this, one inevitably must fall down.

brahmā viṣṇuśca rudraśca devatāḥ pitṛkinnarāḥ |
siddhacāraṇayakṣāśca anye ca munayo janāḥ || २६३ ||

263. This holds true even for Lords Brahmā, Viṣṇu, and Rudra, and for all of the various deities and celestial beings.

gurubhāvaḥ paraṃ tīrthamanyatīrthaṃ nirarthakam |
sarvatīrthamayaṃ devi śrīgurōścaraṇāmbujam || २६४ ||

264. Guru *bhāva* (constant thought of Guru) is the supreme sacred water. All others are useless. All sacred waters are found only at the lotus feet of Śrī Guru.

kanyābhogaratā mandāḥ svakāntāyāḥ parāṇmukhāḥ |
ataḥ paraṃ mayā devi kathitāṇna mama priye || २६५ ||

265. My dear Devi, those who indulge in other women but who are averse to their own wives are fools. I am revealing this (*Guru Gītā*) to you, by which even such fools may learn to behave better.

idaṃ rahasyamaspaṣṭaṃ vaktavyaṃ ca varānane |
sugōpyaṃ ca tavāgre tu mamātmaprītaye sati || २६६ ||

266. O Satī (Pārvati), the worth of this which has been revealed to you will not be immediately apparent. This should be kept a secret. I have revealed this in order to please you.

svāmimukhyagaṇeśādyān vaiṣṇavādīṃśca Pārvati |
na vaktavyaṃ mahāmāye pādasparsaṃ kuruṣva me || २६७ ||

267. O Mahāmāye, this secret should not be revealed to even Gaṇeśa and Kartikeya. It should not be revealed even to the devotees of Lord Viṣṇu. Promise me this by touching my feet.

abhakte vañcake dhūrte pāṣaṇḍe nāstikādiṣu |
manasāpi na vaktavyā gurugītā kadācana || २६८ ||

268. The *Guru Gītā* should never be revealed, even mentally, to those without devotion and faith, who are cheats, who are wicked, or who cannot find cause to believe in God.

guravō bahavaḥ santi śiṣyavittāpahārakāḥ |
tamēkaṃ durlabhaṃ manye śiṣyahṛttāpahārakam || २६९ ||

269. There are many gurus who rob the wealth of their disciples. It is he who robs the afflictions of his disciples' Heart, alone, who I consider worthy!

cāturavān vivēkī ca adhyātmajñānavān śuciḥ |
mānasam nirmalam yasya gurutvaṃ tasya śobhate || २७० ||

270. It is the one who is clever, discriminative, who is endowed with Supreme Knowledge and a pure mind, from whom Guruhood shines forth.

guravo nirmalāḥ śāntāḥ sādhave mitabhāṣiṇaḥ |
kāmakrōdhavinirmuktāḥ sadācārāḥ jitendriyāḥ || २७१ ||

271. True Gurus are those whose minds are pure and calm, who speak little, who are free from anger and desire, whose conduct is virtuous, and who have conquered their senses.

sūcakādiprabhēdēna guravo bahudhā smṛtāḥ |
svayaṃ samyak parīkṣyātha tattvaniṣṭhaṃ bhajētsudhīḥ || २७२ ||

272. There are gurus of many levels, for example, the instructor well versed in letters. One should examine these gurus by himself and should serve wisely the one who is established in *Brahman*.

varṇajālamidaṃ tadvadbāhyaśāstraṃ tu laukikam |
yasmin devi samabhyastaṃ sa guruḥ sucakaḥ smṛtaḥ || २७३ ||

273. O Goddess, the guru who is well versed in letters and worldly sciences is called an instructor.

varṇāśramōcitāṃ vidyāṃ dharmādharmavidhāyinīm |
pravaktāraṃ guruṃ viddhi vācakaṃ tviti pārvati || २७४ ||

274. O Pārvati, the one who works to establish what is considered right and wrong for the different castes (based on the scriptures) is said to be a “*vācaka*” (speaker) guru.

pañcākṣaryādimantrāṇāmupadeṣṭā tu Pārvati |
sa gururbōdhako bhūyādubhayōrayamuttamaḥ || २७५ ||

275. The guru who initiates disciples with mantras like the *pañcākṣarī* (*aum namaḥ śivaya*), for example, is said to be a “*bodhaka*” or a preacher. He is superior to the *sucakaḥ* and *vācaka* (instructor and speaker).

mōhamāraṇavaśyāditucchamantrōpadarśinam |
niṣiddhagururityāhuḥ paṇḍitāstattvadarśinaḥ || २७६ ||

276. Those who initiate their disciples into the prohibited kinds of knowledge, like attraction, subjugation, and killing, are called “*niṣiddha*” (prohibited) gurus by the scholars and the seers.

anityamiti nirdiśya saṃsāraṃ saṃkaṭālayam |
vairāgyapathadarśī yaḥ sa gururvihitaḥ priye || २७७ ||

277. One who directs disciples toward detachment, with the understanding that *saṃsāra* is a house of pain, is said to be of the *vihitaḥ* (bestower) variety.

tattvamasyādivākyānāmupadeṣṭā tu Pārvati |
kāraṇākhyo guruḥ prōkto bhavarōganivārakaḥ || २७८ ||

278. One, who initiates his disciples with Great phrases (the *mahāvākya*-s) like, “You are That,” is said to be a *kāraṇa guru* (guru of cause). O Pārvati, he is the remover of the disease of *saṃsāra*.

sarvasandēhasandōhanirmūlanavicakṣaṇaḥ |
janmamṛtyubhayaghnō yaḥ sa guruḥ paramō mataḥ || २७९ ||

279. One who expertly removes of all manner of doubts – who removes the fear of birth and death as well – is said to be a “*Paramaguru*” (Supreme Guru).

bahujanmakṛtāt puṇyāllabhyate'sau mahāguruḥ |
Labdhvā'muṇ na punaryāti śiṣyaḥ saṃsārabandhanam ||२८०||

280. One obtains such a great Guru on an account of merit (that has been) acquired over many lifetimes. Having obtained such a Guru, one will be free from the bondage of *saṃsāra* forever.

ēvaṃ bahuvīdhā lōke guravaḥ santi pārvati |
tēṣu sarvaprayatnēna sevyo hi paramō guruḥ ||२८१||

281. Thus, there are many types of gurus in this world. Of these, one should serve the *Paramaguru* (Supreme Guru) by every means possible.

niśiddhaguruśiṣyāstu duṣṭasaṃkalpadūṣitaḥ |
brahmapralayaparyantaṃ na punaryāti martyatām ||२८२||

282. The disciples of the “*niśiddha*” (forbidden) guru, driven by evil and wicked desires, will not attain a human birth until after the *Brahmā Pralāya*.

ēvaṃ śṛtvā mahādēvī mahādēvavacastathā |
atyantavihvalamanā śaṃkaraṃ paripṛcchati ||२८३||

283. Thus hearing the words of Mahādeva, Mahādevi was very distressed and so addressed him (in the following manner).

Pārvatyuvāca:

Pārvati said:

namaste dēvadēvātra śrotavyaṃ kiṃcidasti me |
śṛtvā tvadvākyamadhunā bhṛśaṃ syādvihvalaṃ manaḥ ||२८४||

284. O Lord, I salute you. Please tell me something. Hearing your words just now has been painful. My mind has become agitated.

svayaṃ mūḍhā mṛtyubhītāḥ sukṛtādviratiṃ gatāḥ |
daivānniśiddhagurugā yadi teṣāṃ tu kā gatiḥ ||२८५||

285. O Lord, what of those who, by their misdeeds and destiny, take a *niśiddha guru*? They are stupid and afraid of death. What will be their fate?

śrī mahādeva uvāca:

Śrī Mahādeva said:

śṛṇu tattvamidaṃ devi yadā syādvirato naraḥ |
tadā sāvadhikārīti prōcyate śrutimastakaiḥ ||२८६||

286. Listen, O Devi. The scriptures declare that when a man becomes dispassionate, he becomes fit to receive this Eternal Principle.

akhaṇḍaikarasam brahma nityamuktaṁ nirāmayam |
svasmin sandarśitaṁ yēna sa bhavēdasyaṁ deśikah || २८७ ||

287. One who enables someone to see within himself the One indivisible Essence, the ever-free *Brahman* (which is free of pain) is said to be his savior and Guru.

jalānāṁ sāgaro rājā yathā bhavati Pārvati |
gurūṇāṁ tatra sarvēṣāṁ rājāyaṁ paramo guruḥ || २८८ ||

288. Just as the ocean is the king of all waters, the *Paramaguru* is the king of all gurus.

mōhādirahitaḥ śānto nityatrpto nirāśrayaḥ |
trṇīkr̥tabrahmaviṣṇuvaibhavaḥ paramō guruḥ || २८९ ||

289. He is the Supreme Guru who is free from attachment, who is peaceful, who is ever contented, who is not dependent upon others, and who considers the riches of Viṣṇu and Brahmā to be nothing more than straw.

sarvakālavideśēṣu svatantrō niścalassukhī |
akhaṇḍaikarasāsvādatrptō hi paramō guruḥ || २९० ||

290. He alone is the *Paramaguru* who is independent, unmoving and happy at all times and places, and who is satisfied with the One indivisible Essence within.

dvaitādvaitavinirmuktaḥ svānubhūtiprakāśavān |
ajñānāndhatamaśchettā sarvajñah paramō guruḥ || २९१ ||

291. He is the Supreme Guru who is free from the feeling of duality and nonduality, illuminating by the Light of his own Self-realization. He is the All-knower and is capable of destroying the darkness of ignorance.

yasya darśanamātrēṇa manasaḥ syāt prasannatā |
svayaṁ bhūyāt dhṛtiśśāntiḥ sa bhavēt paramō guruḥ || २९२ ||

292. One by whose mere glance one attains peace, happiness, calmness, and conviction is indeed the *Paramaguru*.

siddhijālaṁ samālōkya yōgināṁ mantravādinām |
tucchākāramanōvṛttirasyāsau paramō guruḥ || २९३ ||

293. He is the Supreme Guru who looks down upon the yogi's many powers and mantras as no more than straw.

svaśarīraṁ śavaṁ paśyan tathā svātmānamadvayam |

yaḥ strīkanakamōhaghnaḥ sa bhavēt paramō guruḥ ||२९४||

294. One who looks upon his body as a corpse, considering himself the non-dual *Brahman* – who has destroyed the desire for women and gold – he becomes the Supreme Guru.

maunī vāgmīti tattvajñō dvidhābhūcchṛṇu pārvati |
na kaścinmauninā lābhō lōkēśminbhavati priye ||२९५||

295. O Pārvati, listen. There are two types of knowers of Truth:

those who are silent and those who speak about it. Those who are silent are of no use to the world (because they don't teach).

vāgmī tūtkāṣaṃsārasāgarōttāraṇakṣamaḥ |
yatōsau saṃśayaacchettā śāstrayuktyanubhūtibhiḥ ||२९६||

296. Among the knowers of Truth, he who speaks is an expert in helping others cross the ocean of *saṃsāra*. He removes doubts using knowledge of the scriptures, which is backed by his own experience of Self-realization.

gurunāmajapāddevi bahujaṇmarjitānyapi |
pāpāni vilayaṃ yānti nāsti sandēhamaṇvapi ||२९७||

297. By repeating the name of the Guru, the sins accumulated over many lifetimes are destroyed. There is not the least doubt of this.

śrīgurōḥ sadṛśaṃ daivaṃ śrīgurōḥ sadṛśaḥ pitā |
gurudhyānasamaṃ karma nāsti nāsti mahītale ||२९८||

298. On this earth there is no god who is comparable to the Guru, there is no father who measures up to the Guru, and there is no action even remotely as meritorious as that of meditation upon the Guru.

kulaṃ dhanam balaṃ śāstraṃ bāndhavāssodarā imē |
marāṇe nopayujyante gururēko hi tāraḥ ||२९९||

299. One's clan, wealth, strength, relatives, and brothers are of no use at the time of death. The scriptures are of no help (in and of themselves). The Guru alone is the savior (of all).

kulamēva pavitraṃ syāt satyaṃ svagurusevayā |
tr̥ptāḥ syussakalā dēvā brahmādyā gurutarpaṇāt ||३००||

300. By service to the Guru, one's entire clan is purified. By offering oblations to the Guru, Brahmā and all other gods are satisfied.

gururēko hi jānāti svarūpaṃ devamavyayam |
tajjñānaṃ yatprasādēna nānyathā śāstrakōṭibhiḥ ||३०१||

301. The Guru alone knows the true nature of the Supreme God. It is only by Guru's Grace that such Knowledge is obtained, not otherwise. Even tens of millions of scriptures won't bestow that Knowledge.

svarūpajñānaśūnyēna kṛtamaṇyākṛtaṁ bhavēt |
tapōjapādiakṁ devi sakalaṁ bālajalpavat ||३०२||

302. Without the Knowledge of one's own true nature, all actions are useless. Without Self-realization, all means – from *japa* and penance to all the rest – are comparable to the prattle of a child.

śivaṁ keciddharim kecividhim kecittu kecana |
śaktim devamiti jñātvā vivadanti vrthā narāḥ ||३०३||

303. Some people think Śiva to be Supreme, some consider Hari to be Supreme. Some consider Brahmā to be Supreme while others consider Śakti to be Supreme. Thus, without True Knowledge, men think differently.

na jñanti paraṁ tattvaṁ gurūdīkṣāparāṇmukhāḥ |
bhrāntāḥ paśusamā hyēte svaparijñānavarjitāḥ ||३०४||

304. Men who are averse to the Guru's initiation do not know the Supreme Principle. They are deluded like animals; devoid of Self-knowledge.

tasmātkaivalyasiddhyartham gurūmēva bhajētpriye |
gurūṁ vinā na jñanti mūḍhāstatparamaṁ padam ||३०५||

305. Therefore, in order to attain liberation, one should propitiate the Guru. Without him, the stupidity of men will prevail and they will not know the Supreme State.

bhidyate hṛdayagranthiśchidyante sarvasaṁśayāḥ |
kṣīyante sarvakarmāṇi gurōḥ karūṇayā śive ||३०६||

306. O Goddess, by the Guru's mercy, the knot in the Heart is opened, all doubts are destroyed, and all one's actions become weaker.

kṛtāyā gurubhaktestu vedaśāstrānusārataḥ |
mucyate pātakādghōrādgurūbhakto viśeṣataḥ ||३०७||

307. By practicing devotion to the Guru, as per the instructions of the *Veda*-s and other scriptures, his disciples will be released from the most terrible of sins.

duḥsaṁgaṁ ca parityajya pāpakarma parityajēt |
cittacihnamidaṁ yasya dīkṣā vidhīyate ||३०८||

308. He is fit to be ordained by the Guru's initiation who has abandoned bad company and renounced sinful actions.

cittatyāganiyuktaśca krōdhagarvavivarjitāḥ |

dvaitabhāvaparitāgī tasya dīkṣā vidhīyate ||३०९||

309. He is fit to be ordained an initiate whose mind is fixed in renunciation, who has renounced pride and anger, and who has renounced the idea of duality.

*ētallakṣaṇa saṃyuktaṃ sarvabhūtahite ratam |
nirmalaṃ jīvitam yasya tasya dīkṣā vidhīyate* ||३१०||

310. He is fit to receive the Guru's initiation who is endowed with these characteristics, who is interested in the welfare of all beings, and who lives a pure and untainted life.

*kriyayā cānvitaṃ pūrvaṃ dīkṣājālaṃ nirūpitaṃ |
mantradīkṣābhiradham sāṃgōpāṅga śivōditam* ||३११||

311. Śiva said, I am the originator of mantra *dīkṣā* as well as all other rites and injunctions.

*kriyayā syādvirahitāṃ gurūsāyujyadāyinīm |
gurudīkṣāṃ vinā kō vā gurutvācārapālakaḥ* ||३१२||

312. If the act of initiation is not executed properly, how can one be said to be the follower of the injunctions of the Guru Principle, which bestow proximity to the Guru?

*śaktō na cāpi śaktō vā daiśikāṃghrisamāśrayāt |
tasya janmāsti saphalaṃ bhōgamōkṣasaphalapradam* ||३१३||

313. Regardless of one's qualification, or lack thereof, the life of the one taking shelter at the Guru's feet will be successful. He will attain both the pleasures of this world and liberation alike.

*atyantacittapakvasya śraddhābhaktiyutasya ca |
pravaktavyamidaṃ devi mamātmaprītaye sadā* ||३१४||

314. O Devi, I will be pleased if this is told to one with a ripe mind and who is endowed with faith and devotion.

*rahasyaṃ sarvaśāstreṣu gītāśāstramidam śive |
samyakparīkṣya vaktavyaṃ sādhakasya mahātmanaḥ* ||३१५||

315. O Shive (Pārvatī), this *gītā* is the most secret of all the scriptures. After careful examination, this *gītā* should be narrated to the great souls and to spiritual practitioners alike.

*satkarmaparipākācca cittaśuddhasya dhīmataḥ |
sādhakasyaiva vaktavyā gurugītā prayatnataḥ* ||३१६||

316. This *Guru Gītā* should be told, by all means, to the one who is wise and ripe with fructified meritorious *karma*.

nāstikāya kṛtaghnāya dāmbhikāya śaṭhāya ca |

abhaktāya vibhaktāya na vācyeyaṃ kadācana ||३१७||

317. This *Guru Gītā* should never be told to the adherent to the *nāstikā* (atheistic) branches of philosophy, to the ungrateful, to the hypocrite, or to the arrogant. It should not be told to those without devotion or to those whose devotion is divided.

strīlolupāya mūrkhāya kāmōpahatacetase |
nindakāya na vaktavyā gurugītā svabhāvataḥ ||३१८||

318. This *Guru Gītā* should not be told to men who are lustful, who are fools, who are infatuated with women, or who are abusive by nature; prone to casting blame upon others.

sarva pāpaprāśamaṇaṃ sarvōpadravavārakam |
janmamṛtyuharaṇaṃ devi gītāśāstramidaṃ śive ||३१९||

319. O Devi, O Goddess, this *gītā* is the destroyer of all sins. It resolves all obstacles and destroys the cycle of birth and death.

śrutisāramidaṃ devi sarvamuktaṃ samāsataḥ |
nānyathā sadgatiḥ puṃsāṃ vinā gurupadaṃ śive ||३२०||

320. O Pārvati, this is the summary of *Śruti* (that which was heard) in a nutshell. Without devotion to the Guru's feet, there is no liberation.

bahujanmakṛtātpāpādayamartho na rōcate |
janmabandhanivṛtyarthaṃ gurumēva bhajētsadā ||३२१||

321. It is due to sins committed over many lifetimes that the meaning of the *Guru Gītā* will not appeal to some. In order to eliminate the bondage of life, one should appease the Guru.

ahamēva jagatsarvamahamēva paraṃ padam |
ētajjñānaṃ yatō bhūyāttaṃ gurum praṇamāmyaham ||३२२||

322. I offer my prostrations unto that Guru who gives the experiential Knowledge that, "I myself am this universe! I am the Supreme State!"

alaṃ vikalpairahamēva kēvalo mayi sthitaṃ viśvamidaṃ carācaram |
idaṃ rahasyaṃ mama yēna darśitam sa vandaniyo gururēva kēvalam ||३२३||

323. Enough with the distractions! I alone exist! The entire universe, with all of its parts, both moving and unmoving, resides in me only! He who has revealed this secret to me is one who is worthy of adoration. He alone is the True Guru.

yasyāntaṃ nādimadhyam na hi karacaraṇaṃ nāmagōtraṃ na sūtram |
no jātirnaiva varṇō na bhavati puruṣō nō napuṃsaṃ na ca strī ||३२४||

324. He who has neither end nor middle, who has neither hands nor feet, who has neither name nor lineage, for whom there is no strain, who has neither caste nor subcaste, who is neither man, nor woman, nor neuter...

*nākāraṃ no vikāraṃ na hi janimaraṇaṃ nāsti puṇyaṃ na pāpaṃ |
nōtattvaṃ tattvamekaṃ sahaajasamarasaṃ sadguruṃ taṃ namāmi ||३२५||*

325. He who possesses neither shape nor disfigurement, for whom there is neither birth nor death, in whom there is neither merit nor demerit, who is natural, who is One Homogeneous Principle: He is the *Sadguru* to whom I offer my prostrations.

*nityāya satyāya cidātmakāya navyāya bhavyāya parātparāya |
śuddhāya buddhāya nirañjanāya namōsya nityaṃ |guruśekharaāya ||३२६||*

326. Prostrations to the One who is eternal, who is Truth, whose nature is Consciousness, who is ever-new, who is grand, who is the greatest of the great, who is pure, who is enlightened, and who is king of the gurus.

*saccidānandarūpāya vyāpine paramātmāne |
namaḥ śrīgurunāthāya prakāśānandamūrtaye ||३२७||*

327. Prostrations to him whose nature is Existence-Consciousness-Bliss, who is all-pervading, and whose form is Light and Bliss.

*satyānandasvarūpāya bōdhaikasukhakāriṇe |
namō vēdāntavēdyāya gurave buddhisākṣiṇe ||३२८||*

328. Prostrations to the Guru who is of the form of Light and Bliss, who is the cause of knowledge/perception and Bliss, who is the knower of the *Vedānta*, and who is the witness of the intellect.

*namaste nātha bhagavan śivāya gururūpiṇe |
vidyāvatārasaṃsiddhyai svīkṛtānekavigraha ||३२९||*

329. Salutations to you, Lord God, who are Śiva in the form of the Guru. In order to spread Knowledge, you take on many forms.

*navāya navarūpāya paramārthaikarūpiṇe |
sarvājñānatamōbhēdabhāvanē cidghanāya te ||३३०||*

330. Prostrations to he who is ever new, who is the Ultimate Reality, who is the dispeller of all ignorance and darkness, who is a mass of pure Consciousness.

*svatantrāya dayāklṛptavigrahāya śivātmāne |
paratantrāya bhaktānāṃ bhavyānāṃ bhavyarūpiṇe ||३३१||*

331. To the One who is independent, who is the embodiment of mercy, whose Self is Śiva, who is dependent upon the devotees, who is of splendorous form...

*vivekināṃ vivekāya vimarsāya vimarsīnām |
prakāśināṃ prakāśāya jñānināṃ jñānarūpiṇe || ३३२ ||*

332. Who is the wisdom of the wise, who is the discrimination of those who are discriminating, who is the Light of those who are shining, who is the Knowledge of the Knowers of Truth...

*purastatpārśvayoḥ prṣṭhe nāmaskuryāduparyadhaḥ |
sadā maccittarūpeṇa vidhehi bhavadāsanam || ३३३ ||*

333. To that One, in all directions, I offer my prostrations: to the front, to the back, to each side, above, and below. May he be pleased to abide in my Heart.

*śrīguruṃ paramānandaṃ vande hyānandavigrahaṃ |
yasya sannidhimātrēṇa cidānandāya te manaḥ || ३३४ ||*

334. Prostrations to Śrī Guru, who is the embodiment of Bliss, by whose mere presence the mind realizes the Bliss of pure Consciousness.

*namōstu gurave tubhyaṃ saha-jānandarūpiṇe |
yasya vāgamṛtaṃ hanti viṣaṃ saṃsārasaṃjñakam || ३३५ ||*

335. Prostrations to you, O Guru, who are always abiding in natural Bliss, whose nectar-like words kill the poison of transmigratory existence.

*nānāyuktōpadeśena tāritā śiṣyamantatiḥ |
tatkrpāsāavedena gurucitpadamacyutam || ३३६ ||*

336. By the innumerable pieces of advice offered by the Guru, his disciples are saved. By his Grace, they attain the same Supreme State as that of their Guru.

*acyutāya namastubhyaṃ gurave paramātmāne |
sarvatantrasvatantrāya cidghanānandamūrtaye || ३३७ ||*

337. Prostrations to you, O Lord, Supreme Self, imperishable One, knower of all scriptures, embodiment of (the One pure) mass of Consciousness.

*namōcyutāya gurave vidyāvidyāsvarūpiṇe |
śiṣyasanmārgapaṭave krpāpīyūṣasindhava || ३३८ ||*

338. Prostrations to the Guru who is imperishable, who is of the form of both Knowledge and ignorance, who is clever in leading his disciples along the right path, and whose Grace is like the ocean of nectar.

*namōmacyutāya gurave śiṣyasaṃsāraśetave |
bhaktakāryaikaśiṃhāya namaste citsukhātmane || ३३९ ||*

339. Prostrations to the Guru who is the firm and unfailing bridge across the ocean of *saṃsāra*, who fulfills the actions of his disciples, who abides as blissful Consciousness.

gurunāmasamaṃ daivaṃ na pitā na ca bāndhavāḥ |
gurunāmasamaḥ svāmī nēdṛṣaṃ paramaṃ padam ||३४०||

340. Nothing equals the name of the Guru: no god, no father, no lord, or relatives. Nothing is equal to the Supreme State of the Guru.

ēkākṣārapradātāraṃ yō guruṃ naiva manyate |
śvānayōniśataṃ gatvā cāṇḍāleṣvāpi jāyate ||३४१||

341. One who does not honor the giver of the monosyllable (Aum) will attain the womb of a dog one hundred times over before being born as an outcaste.

gurutyāgādbhavēnmṛtyurmantratyāgāddaridratā |
gurumantraparityāgī rauravaṃ narakaṃ vrajēt ||३४२||

342. If one abandons the Guru, he will attain death. If he renounces the mantra, poverty will occur. If one abandons the gurumantra, he will attain a hell called Raurava.

śivakrōdhādgurustrātā gurukrōdhācchivō na hi |
tasmātsarvaprayatnēna gurōrājñā na laṃghayēt ||३४३||

343. The Guru will protect one from Śiva's anger, but even Śiva cannot protect one from the Guru's anger. Therefore, by all means, one should oblige the Guru's orders.

saṃsārasāgarasamuddharaṇaikamantram brahmādidēvamunipūjitasiddhamantram |
dāridryāduḥkhabhavarōgavināśamantram
vandē mahābhayaharaṃ gururājanamantram ||३४४||

344. I salute the king of the mantras, who is called "Guru". It is he alone who is the mantra to cross over the ocean of *saṃsāra*, who is worshiped by Lord Brahmā and all the sages alike, who is the destroyer of suffering due to poverty, and who is the destroyer of terrible fears.

saptakōṭīmahāmantrāścittavibhramśakārah |
ēka ēva mahāmantrō gururityakṣaradvayam ||३४५||

345. Seventy million great mantras result only in restlessness of mind. The only mantra that is truly great contains only two letters: "gu" (गु) and "ru" (रु).

ēvamuktivā mahādēvaḥ pārvatīm punarabravīt |
idameēva paraṃ tattvaṃ śṛṇu dēvi sukhāvaham ||३४६||

346. Having said this, Mahādev addressed Pārvati further: Listen O Devi, this indeed is the Supreme Principle, bestower of all happiness.

gurutattvamidaṃ dēvi sarvamuktaṃ samāsataḥ |
rahasyamidamavyaktanna vadēdyasya kasyacit ||३४७||

347. O Devi, everything about this Guru Principle has been revealed to you. This inexpressible secret should not be told to anyone.

*na mṛṣā syādiyaṃ dēvi maduktiḥ satyarūpiṇī |
gurugītāsamaṃ stōtraṃ nāsti nāsti mahītale ||३४८||*

348. O incarnation of Truth, O Devi, what is said by me is true. There is no hymn in this world that is equal to the *Guru Gītā*.

*gurugītāmimāṃ devi bhavaduḥkhavināśinīm |
gurudīkṣāvihīnasya puratō na paṭhēt kvacit ||३४९||*

349. O Devi, this *Guru Gītā* is the destroyer of the sufferings born of *saṃsāra*, but it should never be read in front of someone who has not received initiation from a Guru.

*rahasyamatyantarahasyametanna pāpinā labhyamidaṃ mahēśvari |
anēkajanmārjitaṇṇapāpākādgurōstu tattvaṃ labhate manuṣyaḥ ||३५०||*

350. O Maheśvari, this secret of secrets should not be made available to sinners. The *Guru Tattva* becomes available to men only due to the fructified merit accrued over many lifetimes.

*yasya prasādādahamēva sarvaṃ mayyēva sarvaṃ parikalpitaṃ ca |
itthaṃ vijānāmi sadātmarūpam tasyāṃghripadmaṃ praṇatōsmi nityam ||३५१||*

351. I ever salute the lotus feet of that One by whose Grace I realize, “I am everything, by me everything is imagined.”

*ajñānatimirāndhasya viṣayākrāntacētasah |
Jñānaprabhāpradānēna prasādaṃ kuru me prabhō ||३५२||*

352. I am blinded by the darkness of ignorance and deluded due to the pleasures of the senses. Bless me, O Lord, by giving me the Light of Knowledge.

|| iti śrīgurugītāyāṃ tṛtīyōādhyāyaḥ ||

Thus ends the third chapter of the *Guru Gītā*.

|| iti śrīskandapurāṇe uttarakhaṇḍe īśvarapārvatī saṃvāde gurugītā samāptam ||

Thus ends the *Guru Gītā*, in the dialogue between Śiva and Pārvatī in *Uttarakhaṇḍa* of the *Skandapurāṇa*.