SRI GURU GITA

|| अथ प्रथमोऽध्यायः||

अचिन्त्याव्यक्तरूपाय निर्गुणाय गुणात्मने |
समस्त जगदाधारमूर्तये ब्रह्मणे नमः||

Chapter -1

Prostrations to Brahman, the unthinkable, the unmanifest, beyond the three Gunas(Sattva,Rajas & Tamas qualities of Nature) yet the Self of Gunas, the Substratum behind the whole universe.(1)

ऋषयः ऊचुः

सूत सूत महाप्राज्ञ निगमागमपारग |
गुरुस्वरूपमस्माकं ब्रूहि सर्वमलापहम् ||

The Sages said: O Suta, the wise one, who has acquired thorough mastery over the Nigamas & Agamas please, narrate to us the real nature or Being of the Guru, which has the power to remove all impurities. (2)

यस्य श्रवणमात्रेण देही दुःखाद्विमुच्यते |
येन मार्गेण मुनयः सर्वज्ञत्वं प्रपेदिरे ||
यत्प्राप्य न पुनर्याति नरः संसारबन्धनम् |
तथाविधं परं तत्वं वक्तव्यमधुना त्वया ||

By hearing which, man becomes free from all pains and by treading which path the sages have attained the state of Omniscience, by attaining which man comes never again to the round of birth & death; please narrate that to us now, which is the Supreme Truth. (3, 4)

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गुह्यादगुह्यतमं सारं गुरुगीता विशेषतः |
त्वत्प्रसादाच्च श्रोतव्या तत्सर्वं ब्रूहि सूत नः ||

O dear Suta, by your grace, we desire to hear from you the Supreme Truth & particularly the GuruGita, which is the essence of the Truth. (5)

इति संप्राथितः सूतो मुनिसंघैर्मुहुर्मुहुः |
कुतूहलेन महता प्रोवाच मधुरं वचः ||

Thus repeatedly prayed to by the rishis, Suta pleased by this request, spoke these divine words. (6)

सूत उवाच
श्रृणुध्वं मुनयः सर्वे श्रद्धया परया मुदा |
वदामि भवरोगघ्नीं गीता मातृस्वरूपिणीम् ||

Suta said, O Rishis, hear with rapt faith & attention. I shall now narrate to you the GuruGita which destroy the cycle of rebirth & protects like a mother. (7)

पुरा कैलासशिखरे सिद्धगन्धर्वसेविते|
तत्र कल्पलतापुष्पमन्दिरेऽत्यन्तसुन्दरे ||
व्याघ्राजिने समासिनं शुकादिमुनिवन्दितम् |
बोधयन्तं परं तत्वं मध्येमुनिगणंक्वचित् ||
प्रणम्रवदना शश्वन्नमस्कुर्वन्तमादरात् |
दृष्ट्वा विस्मयमापन्ना पार्वती परिपृच्छति ||

On the summit of Mount Kailasa, habited by Siddhas & Gandharvas, in the most beautiful temple created by Kalpa Vruksha flowers, surrounded by rishis, seated upon a tiger-skin, being prostrated by Suta & other rishis, while explaining the Supreme Truth, Parvati the consort of Shiva, seeing Him bowing to someone with great reverence, being very surprised, devotionally asked the Lord. (8, 9, 10)

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पार्वत्युवाच

ॐ नमो देव देवेश परात्पर जगदगुरो |
त्वां नमस्कुर्वते भक्त्या सुरासुरनराः सदा ||

Parvati said, Om; salutations to Thee, O Lord of Gods, O teacher of the universe, O the higher than the highest, gods, men and demons always worship Thee with devotion. (11)

विधिविष्णुमहेन्द्राद्यैर्वन्द्यः खलु सदा भवान् |
नमस्करोषि कस्मै त्वं नमस्काराश्रयः किलः ||

Lord Brahma, Lord Vishnu, Indra and others prostrate to Thee always. I wish to know who will be the recipient of your prostrations. (12)

भगवन् सर्वधर्मज्ञ व्रतानां व्रतनायकम् |
ब्रूहि मे कृपया शम्भो गुरुमाहात्म्यमुत्तमम् ||

O Lord, O knower of all the Dharmas, O Shambhu, please narrate to me the glory of Guru, which is the best of all Vratas. (13)

इति संप्रार्थितः शश्वन्महादेवो महेश्वरः |
आनंदभरितः स्वान्ते पार्वतीमिदमब्रवीत् ||

Thus repeatedly prayed to by Parvati, the great Lord Maheshwara, spoke the following words with joy. (14)

महादेव उवाच

न वक्तव्यमिदं देवि रहस्यातिरहस्यकम् |
न कस्यापि पुरा प्रोक्तं त्वद्भक्त्यर्थं वदामि तत् ||

Lord Mahadev said, “O Devi, this Supreme Truth is the greatest of all the secrets that is why it isn’t proper to reveal. I have never revealed it to any one before. But still I shall tell you because of your great devotion to me.” (15)

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मम् रूपासि देवि त्वमतस्तत्कथयामि ते |
लोकोपकारकः प्रश्नो न केनापि कृतः पुरा ||

O Devi, you are my own Self in another form. Therefore I shall narrate this to you. This question of yours will benefit the whole world. No one else has put me this question. (16)

यस्य देवे परा भक्ति, यथा देवे तथा गुरौ |
त्स्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ||

Who so ever has the Supreme Love & adoration for the Lord and as for the Lord, likewise for the Guru; to him these great matters, when they told, become clear of themselves. (17)

यो गुरु स शिवः प्रोक्तो, यः शिवः स गुरुस्मृतः |
विकल्पं यस्तु कुर्वीत स नरो गुरुतल्पगः ||

He who is the Guru is Shiva Himself, so declare the scriptures, and the fact that Shiva is the Guru, is reminded to us in all the Smritis. He, who makes any distinction between the two, is guilty of the crime of uniting with his own Guru’s wife. (18)

वेद्शास्त्रपुराणानि चेतिहासादिकानि च |
मंत्रयंत्रविद्यादिनिमोहनोच्चाटनादिकम् ||
शैवशाक्तागमादिनि ह्यन्ये च बहवो मताः |
अपभ्रंशाः समस्तानां जीवानां भ्रांतचेतसाम् ||
जपस्तपोव्रतं तीर्थं यज्ञो दानं तथैव च |
गुरु तत्वं अविज्ञाय सर्वं व्यर्थं भवेत् प्रिये ||

The Vedas, the Shastras, Puranas, the Itihasas etc., the science of Mantras, Yantras Mohana, Uchatana etc., cults like the Shaiva, Agama, Shakta, etc., and other cults existing in the world today are merely false theories expressed in corrupted words which confuse the ignorant and deluded Jivas. Japa austerities, observances, pilgrimage sacrifice, charity - all these become a mere waste without understanding the Guru Tattva. (19, 20, 21)

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गुरुबुध्यात्मनो नान्यत् सत्यं सत्यं वरानने ।
तल्लभार्थं प्रयत्नस्तु कर्त्तवयशच मनीषिभिः ।।

The Guru is not different from the conscious Self. Without doubt, this is the truth; therefore wise men should make an effort to seek knowledge of Atman from Him. (22)

गूढाविद्या जगन्माया देहशचाज्ञानसम्भवः ।
विज्ञानं यत्प्रसादेन गुरुशब्देन कथयते ।।

The hidden ignorance, absence of the Knowledge of Self, the world-Maya, the body are all caused by ignorance (Ajnana). By whose grace one attains direct Knowledge of the Self- he is known by the name Guru. (23)

देही ब्रह्म भवेद्यस्मात् त्वत्कृपार्थंवदामि तत् ।
सर्वपापविशुद्धात्मा श्रीगुरोः पादसेवनात् ।।

Out of compassion for you, I shall tell you how the embodied soul becomes Brahman, having been purified of all sins by serving the feet of the Guru. (24)

शोषणं पापपङ्कस्य दीपनं ज्ञानतेजसः ।
गुरोः पादोदकं सम्यक् संसारार्णवतारकम् ।।

The water of the Guru's feet has the power to dry up the mire of one's sins, to ignite the light knowledge, and to take one smoothly across the ocean of the worldly existence. (25)

अज्ञानमूलहरणं जन्मकर्मनिवारकम् ।
ज्ञानवैराग्यसिद्ध्यर्थं गुरुपादोदकं पिबेत् ।।

For the purpose of acquiring Knowledge and dispassion, one should drink the water with which Guru's feet are washed, which uproots the ignorance and the bondage of actions of innumerable past lives. (26)

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स्वदेशिकस्यैव च नामकीर्तनम्
भवेदनन्तस्यशिवस्य कीर्तनम् |
स्वदेशिकस्यैव च नामचिन्तनम्
भवेदनन्तस्यशिवस्य नामचिन्तनम् ||

The kirtan of One’s Guru’s name becomes the kirtan of Infinite Shiva, and the meditation of Guru’s name becomes the meditation of Infinite Shiva. (27)

काशीक्षेत्रं निवासश्च जाह्नवी चरणोदकम् |
गुरुर्विश्वेश्वरः साक्षात् तारकं ब्रह्मनिश्चयः ||

The place where the Guru lives is Kashikshetra and the water with which the Guru’s feet are washed in Ganga (River Ganges). The Guru is Lord Vishwanath personified and he is undoubtedly the living Brahman saviour. (28)

गुरुसेवा गया प्रोक्ता देहः स्यादक्षयो वटः |
तत्पादं विष्णुपादं स्यात् तत्रदत्तमनस्ततम् ||

The service of the Guru is pilgrimage Gaya, His body is the imperishable banyan tree, His feet are the feet of Lord Vishnu and the mind concentrated on His feet becomes set there. (29)

गुरुवक्त्रे स्थितं ब्रह्म प्राप्यते तत्प्रसादतः |
गुरोर्ध्यानं सदा कुर्यात् पुरूषं स्वैरिणी यथा ||

Brahman resides in the mouth of the Guru i.e.; his words, and one attains Brahman by the grace of the Guru. One should meditate on His Guru at all times, just as a devoted wife thinks of her husband only. (30)

स्वाश्रमं च स्वजातिं च स्वकीर्ति पुष्टिवर्धनम् |
एतत्सर्वं परित्यज्य गुरुमेव समाश्रयेत् ||

Abandoning thoughts of your stage in life, your caste, your reputation and increasing your well-being and think of nothing other than the Guru. (31)

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गुरुवक्त्रे स्थिता विद्या गुरुभक्त्या च लभ्यते ।
त्रैलोक्ये स्फुटवक्तारो देवर्षिपितृमानवाः ।।

The Knowledge of Brahman resides in the mouth of the Guru. The disciples get it by devotion to the Guru. In the three worlds this fact is clearly enunciated by Divine Sages, the Pitris (ancestors) and learned men. (32)

गुकारश्चान्धकारो हि रुकारस्तेज उच्यते ।
अज्ञानग्रासकं ब्रह्म गुरुरेव न संशयः ।।

The syllable “Gu” is the darkness and the syllable “Ru” is said to be light. There is no doubt that the Guru is indeed the Supreme Knowledge that dispels (the darkness of) ignorance. (33)

गुकारश्चान्धकारस्तु रुकारस्तन्निरोधकृत् ।
अन्धकारविनाशित्वात् गुरुरित्यभिधीयते ।।

“Gu” Kara means the darkness and “Ru” Kara means the remover of the darkness. On account of the power of removing darkness, the teacher is known by the significant name “Guru”. (34)

गुकारश्च गुणातीतो रूपातीतो रुकारकः ।
गुणरूपविहीनत्वात् गुरुरित्यभिधीयते ।।

The letter “Gu” denotes that He is beyond the three Gunas and “Ru“ denotes that He is beyond forms. Because He is free from Gunas and forms, He is called the Guru. (35)

गुकारः प्रथमो वर्णो मायादि गुणभासकः ।
रुकारोऽस्ति परं ब्रह्म मायाभ्रान्तिविमोचकम् ।।

The first syllable “Gu” represents the principles such as maya and the second syllable “Ru” the supreme knowledge that destroys the illusions of maya. (36)

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The Sadhaka should present to the Guru seats, bedding, carriage, vehicles, ornaments, etc., conductive to his happiness. (37)

The body, the senses, the Prana, wealth, one’s own relations, the self, wife etc., all these should be surrendered to the Satguru. (38)

सर्वश्रुतिशिरोरत्नविराजितपदांबुजम् ।
वेदान्तार्थप्रवक्तारं तस्मात्संपूजयेद् गुरुम् ।।

The holy lotus feet of the Guru shine like the two pearls (the essence) of the entire Srutis. The Guru is the exponent of the Truths of the Vedanta. Therefore one should worship the Guru. (39)

यस्यस्मरणमात्रेण ज्ञानमुत्पद्यते स्वयम् ।
सः एव सर्वसम्पत्तिः तस्मात्संपूजयेद् गुरुम् ।।

By the mere remembrance of whom Knowledge dawns in one automatically; he (the Guru) is one’s entire wealth. Therefore one should worship the Guru. (40)

संसारवृक्षमारूढाः पतन्ति नरकार्णवे ।
यस्तानुद्धरते सर्वान् तस्मै श्रीगुरवे नमः ।।

Those who have climbed the tree of Samsara fall into the ocean of hell. Prostrations to that Guru, who emancipates all such persons. (41)

एक एव परो बन्धुर्विषमे समुपस्थिते ।
गुरुः सकलधर्मात्मा तस्मै श्रीगुरवे नमः ।।

When one is faced by adverse situations, only Guru helps just like the closest brother. Guru is manifestation of all religious, therefore, prostrations to the Guru. (42)

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भवारण्यप्रविष्टस्य दिड्मोहभ्रान्तचेतसः |
येन सन्दर्शितः पन्थाः तस्मै श्रीगुरवे नमः ||

Salutations to SriGuru who shows the right path to one whose mind is deluded by attachment and thus confused in the forest of Samsara. (43)

तापत्रयाग्नितप्तानां अशान्तप्राणीनां भुवि |
गुरुरेव परा गंगा तस्मै श्रीगुरुवे नमः ||

Afflicted by the three kinds of fires, the restless creatures on earth wander aimlessly. To such people the Guru is verily the Supreme Ganga. Prostrations to such Guru. (44)

सप्तसागरपर्यन्तं तीर्थस्नानफलं तु यत् |
गुरुपादपयोबिन्दोः सहस्रांशेन तत्फलम् ||

Whatever the merit is acquired from pilgrimages and bathing in the sacred water extending to the seven seas by one, cannot be equal to one-thousandth part of the merit derived from partaking the feet-washed water of the Guru. (45)

शिवे रुष्टे गुरुस्त्राता गुरौ रुष्टे न कश्चन |
लब्ध्वा कुलगुरुं सम्यग्गुरुमेव समाश्रयेत् ||

If Shiva is angry, the Guru saves you; but if the Guru is angry, even Shiva cannot save you. Therefore, with every effort, take refuge in the Guru. (46)

गुकारं च गुणातीतं रुकारं रुपवर्जितम् |
गुणातीतमरूपं च यो दद्यात् स गुरुः स्मृतः ||

The syllable “Gu” is that which transcends all attributes, and the syllable “Ru” is that which is without form. The Guru is said to be the one who bestows the state that is beyond attributes (and form). (47)

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अत्रिनेत्रः शिवः साक्षात् द्विबाहुश्च हरिः स्मृतः |
योऽचतुर्वदनो ब्रह्मा श्रीगुरुः कथितः प्रिये ||

O dear, Guru is the Shiva without three eyes; He is the Lord Vishnu with two hands. He is again Brahma with one face. (48)

देवकिन्नरगन्धर्वाः पितृयक्षास्तु तुम्बुरुः |
मुनयोऽपि न जानन्ति गुरुशुश्रूषणे विधिम् ||

Even the Devas, the Kinnaras, Gandharvas, Pitris Yakshas and the sages like Tumburu and others do not know the right technique of serving the Guru. (49)

तार्किकाश्छान्दसाश्चैव देवज्ञाः कर्मठः प्रिये |
लौकिकास्ते न जानन्ति गुरुतत्वं निराकुलम् ||

People who are well versed in Tarkashastra (Logic), in the vedic Chhanda Karmakandins (one well-versed in religious ceremonies, rites and rituals), people well versed in worldly sciences - none of them knows the pure Guru Tattva in its entirety. (50)

महाहंकारगर्वेण तपोविद्याबलेन च |
भ्रमन्त्येतस्मिन् संसारे घटीयंत्रं तथा पुनः ||

On account of great egotism, pride, power of tapas, and education, Jivas (individual souls) roam about in this world like the pots in a persial wheel. (51)

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यज्ञिनोऽपि न मुक्ताः स्युः न मुक्ताः योगिनस्तथा |
तापसा अपि नो मुक्त गुरुतत्वात्पराङ्मुखाः ||

Neither those who perform great sacrifices, nor yogis, nor those who practice severe austerities are liberated if they are averse to Guru Tattva. (52)

न मुक्तास्तु गन्धर्वः पितृयक्षास्तु चारणाः |
ऋष्यः सिद्धदेवाद्याः गुरुसेवापराङ्मुखाः ||

Those who are averse to the service of the Guru cannot be expected to

be liberated from the cycle of Samsara (birth and death), may be they are Gandharvas, Pitris, Yakshas, Rishis, Siddhas or Devas. (53)

|| इति श्री स्कान्दोत्तरखण्डे उमामहेश्वरसंवादे श्री गुरुगीतायां प्रथमोऽध्यायः ||

Thus ends the first chapter of Sri Guru Gita, being a dialogue between Shiva and Parvati in the second section of the Skanda Purana.

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|| अथ द्वितीयोऽध्यायः ||

ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिं
द्वन्द्वातीतं गगनसदृशं तत्वमस्यादिलक्ष्यम् |
एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतम्
भावतीतं त्रिगुणरहितं सदगुरुं तं नमामि ||

Chapter -2

I prostrate myself before that Guru, the Bliss of Brahman, the bestower of Supreme Happiness, who is Knowledge absolute, transcending the pairs of opposites, expansive like the sky, the goal indicated by the great sayings like "Thou art That", the one eternal, pure, unchanging, the witness of functions of the intellect, who is above all Bhavas (mental conditions) and the three Gunas (Sattva, Rajas and Tamas). (54)

गुरुपदिष्टमार्गेण मनः शिद्धिं तु कारयेत् |
अनित्यं खण्डयेत्सर्वं यत्किंचिदात्मगोचरम् ||

One should purify his mind by the method prescribed by the Guru. With the knowledge of the Self, one should reject everything else as unreal. (55)

किमत्र बहुनोक्तेन शास्त्रकोटिशतैरपि |
दुर्लभा चित्तविश्रान्तिः विना गुरुकृपां पराम् ||

What is the use of elaborating here? Without Guru's infinite grace peace of mind is difficult even after studying millions of scriptures. (56)

करुणाखड्गपातेन छित्वा पाशाष्टकं शिशोः |
सम्यगानन्दजनकः सदगुरु सोऽभिधीयते ||

One who cuts as under, for the disciple, the eight kinds of attachment (doubts, pity, fear, shyness, censure, position in society, high birth and wealth), by the sword of mercy and bestows absolute Bliss is called Satguru. (57)

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एवं श्रुत्वा महादेवि गुरुनिन्दा करोति यः |
स याति नरकान् घोरान् यावच्चन्द्रदिवाकरौ ||

O Mahadevi, having heard the importance of the Guru, whoever indulges in vilifying the Guru goes to terrible hells and stays there as long as the sun and moon shine on the earth. (58)

यावत्कल्पान्तको देहस्तावद्देवि गुरुं स्मरेत् |
गुरुलोपो न कर्तव्यः स्वच्छन्दो यदि वा भवेत् ||

One should remember his Guru as one has a body which could be till the end of the Kalpa. One should never abandon the Guru even if he becomes Self -realized. (59)

हुंकारेण न वक्तव्यं प्राज्ञशिष्यै कदाचन |
गुरुराग्रे न वक्तव्यमसत्यं तु कदाचन ||

Wise disciples should never speak egoistically and should never tell a lie before the Guru. (60)

गुरुं त्वंकृत्य हुंकृत्य गुरुसान्निध्यभाषणः |
अरण्ये निर्जले देशे संभवेद् ब्रह्मराक्षसः ||

One who speaks to the Guru in rude or insulting manner or who wins arguments with Him is born as a demon in a jungle or in a waterless region. (61)

अद्वैतं भावयेन्नित्यं सर्वावस्थासु सर्वदा |
कदाचिदपि नो कुर्यादद्वैतं गुरुसन्निधौ ||

At all times and under all conditions one should feel the non duality of the Self but one should never have this feeling with his Guru. (62)

दृश्यविस्मृतिपर्यन्तं कुर्याद् गुरुपदार्चनम् |
तादृशस्यैव कैवल्यं न च तद्व्यतिरेकिणः ||

One should worship the sacred lotus feet of the Satguru till the "seen" disappears (absence of duality). To those only there is liberation and

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not to those who act in contradiction. (63)

अपि संपूर्णतत्त्वज्ञो गुरुत्यागी भवेद्दा |
भवेत्येव हि तस्यान्तकाले विक्षेपमुत्कटम् ||

Even though one is the knower of the entire truth (knower of all shastras); if he is a Guru Tyagi (abandoner of the Guru) he will face, at the time of death, great distraction. (64)

गुरौ सति स्वयं देवी परेषां तु कदाचन |
उपदेशं न वै कुर्यात् तदा चेद्राक्षसो भवेत् ||

When the Guru is present one should never give teaching to others. If one does so, one becomes a demon. (65)

न गुरुराश्रमे कुर्यात् दुष्पानं परिसर्पणम् |
दीक्षा व्याख्या प्रभुत्वादि गुरोराज्ञां न कारयेत् ||

When the Guru is present one should not intoxicate himself or waste time in the Guru’s ashram. It is prohibited to initiate disciples, give lectures, show off and order the Guru in the Guru’s ashram. (66)

नोपाश्रमं च पर्यंकं न च पादप्रसारणम् |
नांगभोगादिकं कुर्यान्न लीलामपरामपि ||

One should not stretch legs in the front of the Guru, nor indulge in personal luxuries, nor gratify the senses. (67)

गुरुणां सदसद्वापि यदुक्तं तन्न लंघयेत् |
कुर्वन्नाज्ञां दिवारात्रौ दासवन्निवसेद् गुरौ ||

One should never ignore the words of the Guru, be it just or unjust. Carrying out his behests, one should live, day and night like a servant, with the Guru. (68)

अदत्तं न गुरोर्द्रव्यमुपभुंजीत कहिर्चित् |
दत्तं च रंकवद् ग्राह्यं प्राणोप्येतेन लभ्यते ||

One should never enjoy the wealth not given by the Guru. Those which

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are given by Him, one should enjoy like a servant. One may thereby attain vital force. (69)

पादुकासनशय्यादि गुरुणा यदभिष्टितम् |
नमस्कुर्वीत तत्सर्वं पादाभ्यां न स्पृशेत् क्वचित् ||

Sandals, seats, beds etc; and the other articles used by the Guru should never be touched by one's feet. One should prostrate to the articles used by the Guru. (70)

गच्छतः पृष्ठतो गच्छेत् गुरुच्छायां न लंघयेत् |
नोल्बणं धारयेद्वेषं नालंकारास्ततोल्बणान् ||

While the Guru walks, the disciples should follow him. He should never cross the Guru's shadow. He should not wear precious dress, ornaments etc. (71)

गुरुनिन्दाकरं दृष्ट्वा धावयेदथ वासयेत् |
स्थानं वा तत्परित्याज्यं जिह्वाच्छेदाक्षमो यदि ||

On seeing a person speaking ill of the Guru, if one is not able to cut his tongue, one should drive out that person from that place. If the person lives there, then one should leave that place. (72)

मुनिभिः पन्नगैर्वापि सुरैवा शापितो यदि |
कालमृत्युभयाद्वापि गुरुः संत्राति पार्वति ||

O Parvati, even when one is cursed by saints and gods or faced by danger from serpents, from the fear of natural death, Guru becomes the saviour. (73)

विजानन्ति महावाक्यं गुरोश्चरणसेवया |
ते वै संन्यासिनः प्रोक्ता इतरे वेषधारिणः ||

They who understand the meaning of the great sayings (Mahavakya) by doing service of the Guru are real Sanyasins. The others are mere wearers of the ochre-coloured dress. (74)

नित्यं ब्रह्म निराकारं निर्गुणं बोधयेत् परम् |

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भासयन् ब्रह्मभावं च दीपो दीपान्तरं यथा ||

The Guru is one who instructs the disciple about attributeless, eternal Brahman, and there by reveals the Brahmanbhava (feeling of being Brahman) in his heart just like one lamp kindles another lamp is the Guru. (75)

गुरुप्रादतः स्वात्मन्यात्मारामनिरिक्षणात् |
समता मुक्तिमर्गेण स्वात्मज्ञानं प्रवर्तते ||

By steadiness in the path to liberation, by seeing one’s own Self in oneself, by the practice of introspection within and by the Grace of the Guru, the Knowledge of the Self dawns in the Sadhaka. (76)

स्फ़टिके स्फ़ाटिकं रूपं दर्पणे दर्पणो यथा |
तथात्मनि चिदाकारमानन्दं सोऽहमित्युत ||

Just as a crystal shines with all its beauty in a crystal, as a mirror in a mirror, so also in the Self shines the bliss of the Chidakasha “That I am” is beyond all doubts. (77)

अंगुष्ठमात्रं पुरुषं ध्यायेच्च चिन्मयं हृदि |
तत्र स्फुरति यो भावः श्रुणु तत्कथयामि ते ||

Lord Shiva says to Parvati, “I shall tell you, the state of consciousness that arises in the heart when the consciousness personified Purashaof the size of the thumb is meditated upon in the heart.” (78)

अजोऽहममरोऽहं च ह्यनादिनिधनोह्यहम् |
अविकारश्चिदानन्दो ह्यणियान् महतो महान् ||

“I am unborn. I am deathless. I am beginningless. I am endless. I am changeless. I am consciousness and Bliss. I am the smallest of the small. I am the greatest of the great.” (79)

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अपूर्वमपरं नित्यं स्वयं ज्योतिर्निरामयम् ।
विरजं परमाकाशं ध्रुवमानन्दमव्ययम् ।।
अगोचरं तथाऽगम्यं नामरूपविवर्जितम् ।
निःशब्दं तु विजानीयात्स्वाभावाद् ब्रह्म पर्वति ।।

There is none prior to me and none later. I am eternal. I am self-illumined. I am diseaseless. I am ever pure. I am the eternal Akasha. I am without the least movement, am Bliss imperishable. (80)

O Parvati, Brahman is the unseen incomprehensible, without name and form and inexpressible by word or speech directly. This is the very nature of the Brahman. Know it thus. (81)

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यथा गन्धस्वभावत्वं कर्पूरकुसुमादिषु ।
शीतोष्णस्वभावत्वं तथा ब्रह्मणि शाश्वतम् ।।

Just as fragrance is inherent and natural camphor, flowers, etc. just as heat and cold are natural with fire and ice, so also in Brahman eternity is natural. (82)

यथा निजस्वभावेन कुंडलकटकादयः ।
सुवर्णत्वेन तिष्ठन्ति तथाऽहं ब्रह्म शाश्वतम् ।।

Just as gold exists in its own nature in ornaments like ear-ring, bangles etc; so also I am everpermanent. (83)

स्वयं तथाविधो भूत्वा स्थातव्यं यत्रकुत्रचित् ।
कीटो भृंग इव ध्यानात् यथा भवति तादृशः ।।

Just as a worm by the constant thought of a black bee ultimately becomes black bee itself, so also, one should by constant meditation practiced on Brahman anywhere, become Brahman. (84)

गुरोर्ध्यानेनैव नित्यं देही ब्रह्ममयो भवेत् ।
स्थितश्च यत्रकुत्रापि मुक्तोऽसौ नात्र संशयः ।।

By constant meditation on the Guru, the individual soul becomes Brahman, wherever he lives he is free, there is no doubt in it. (85)

ज्ञानं वैराग्यमैश्वर्यं यशः श्री समुदाहृतम् ।
षड्गुणैश्वर्ययुक्तो हि भगवान् श्री गुरुः प्रिये ।।

My dear Parvati, Guru possesses the six qualities of knowledge, dispassion, lordliness, fame, wealth and sweet-eloquence. (86)

गुरुः शिवो गुरुर्देवो गुरुर्बन्धुः शरीरिणाम् ।
गुरुरात्मा गुरुर्जीवो गुरोरन्यन्न विद्यते ।।

Guru is Shiva, Guru is God. Guru is the relative of all embodied beings. Guru is the Self. Guru is Jiva. There is nothing other than the Guru. (87)

एकाकी निस्पृहः शान्तः चिंतासूयादिवर्जितः ।
बाल्यभावेन यो भाति ब्रह्मज्ञानी स उच्यते ।।

Alone (one without a second); desireless peaceful, free from worry, jealousy etc. one who shines like a child (in his simplicity) is Brahmajnani (Knower of Brahman). (88)

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न सुखं वेदशास्त्रेषु न सुखं मंत्रयंत्रके ।
गुरोः प्रसादादन्यत्र सुखं नास्ति महीतले ।।

There is no happiness in Vedas and Shastras, not even in mantras and tantras. In this world, there is no happiness except in the Guru's Grace. (89)

चावार्कवैष्णवमते सुखं प्रभाकरे न हि ।
गुरोः पादान्तिके यद्वत्सुखं वेदान्तसम्मतम् ।।

There is no real happiness in the philosophy of the Charvakas (which takes the body as the object of worship and say: "Eat, drink and be merry.") , nor of the Vaishnavas (which preaches to worship Lord Vishnu), nor even the Prabhakaras (which in Mimansa Philosophy expounded by Kumarila Bhatta.) The happiness present in the feet of the Guru is found nowhere else. This is an admitted fact in Vedanta. (90)

न तत्सुखं सुरेन्द्रस्य न सुखं चक्रवर्तिनाम् ।

यत्सुखं वीतरागस्य मुनेरेकान्तवासिनः ||

The happiness that is enjoyed by a saint free from all attachments, living in seclusion, is not enjoyed even by Indra, the Lord of the Devas, or an emperor, or mighty rulers. (91)

नित्यं ब्रह्मरसं पीत्वा तृप्तो यः परमात्मनि |
इन्द्रं च मन्यते रंकं नृपाणां तत्र का कथा ||

Having drunk Brahmarasa and satisfied in the Supreme Self, the sages of realization consider Indra also poor and then what is one to say of kings of the world? (92)

यतः परमकैवल्यं गुरुमार्गेण वै भवेत् |
गुरुभक्तिरतिः कार्या सर्वदा मोक्षकांक्षिभिः ||

The seekers after liberation should at all times develop Guru-Bhakti because by following the path shown by the Guru, one attains the highest emancipation. (93)

एक एवाद्वितीयोऽहं गुरुवाक्येन निश्चितः ||
एवमभ्यास्ता नित्यं न सेव्यं वै वनान्तरम् ||
अभ्यासान्निमिषेणैव समाधिमधिगच्छति |
आजन्मजनितं पापं तत्क्षणादेव नश्यति ||

On the advice of the Guru, if one meditates with firm determination on the principle of "I am one without duality" need not resort to forest for penances, and the constant practice of the above principle brings about samadhi and his sins are burnt instantaneously. (94 & 95)

गुरुर्विष्णुः सत्त्वमयो राजसश्चतुराननः |
तामसो रूद्ररूपेण सृजत्यवति हन्ति च ||

As the Rajasic Brahma, SriGuru creates this universe, as the Sattvic Vishnu, He protects it and as the Tamasic Rudra, He destroys it. (96)

तस्यावलोकनं प्राप्य सर्वसंगविवर्जितः |
एकाकी निःस्पृहः शान्तः स्थातव्यं तत्प्रसादतः ||

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By His grace, after having attained a glimpse of that Supreme being in Guru, one should stay alone, free from all contacts without any attachment and peacefully. (97)

सर्वज्ञपदमित्याहुर्देही सर्वमयो भुवि ।
सदाऽनन्दः सदा शान्तो रमते यत्र कुत्रचित् ।।

The jiva, which becomes omnipresent, ever-peaceful, lives happily anywhere, who is ever in Bliss is known as omniscient. (98)

यत्रैव तिष्ठते सोऽपि स देशः पुण्यभाजनः ।
मुक्तस्य लक्षणं देवी तवाग्रे कथितं मया ।।

Wherever he (the liberated soul) stays, that country accrues all merits. O Devi, I have told to you the characteristics of a liberated soul. (99)

यद्यप्यधीता निगमाः षडंगा आगमाः प्रिये ।
आध्यामादिनि शास्त्राणि ज्ञानं नास्ति गुरुं विना ।।

O beloved Parvati, one might have learned the four vedas and the six-branched Agamas (shiksha, kalpa, Vyakaranam, Nirukta, Astrology and Chhandas) all Adhyatma Shastras, but one cannot attain Self-knowledge without Guru. (100)

शिवपूजारतो वापि विष्णुपूजारतोऽथवा ।
गुरुतत्त्वविहीनश्चेत्तत्सर्वं व्यर्थमेव हि ।।

One may be engaged in worship of either Shiva or Vishnu, but if he is without knowledge of the Guru-Tattva, all his worship is a mere waste. (101)

सर्वं स्यात्सफलं कर्म गुरुदीक्षाप्रभावतः ।
गुरुलाभात्सर्वलाभो गुरुहीनस्तु बालिशः ।।

By the glory of Guru Diksha, all your actions bear fruit. By the attainment of a Guru one attains everything. One without a Guru is mere fool. (102)

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तस्मात्सर्वप्रयत्नेन सर्वसंगविवर्जितः |
विहाय शास्त्रजालानि गुरुमेव समाश्रयेत् ||

Therefore discarding all kinds of contacts with people, by all possible means, giving up all conflicts of the scriptures; one should take refuge in the Guru. (103)

ज्ञानहीनो गुरुत्याज्यो मिथ्यावादी विडंबकः |
स्वविश्रान्ति न जानाति परशान्तिं करोति किम् ||

The Guru devoid of Knowledge, who indulges in falsehood and who is full of vanity should be abandoned. Because when he is not able to find peace for himself, how is he to bestow peace on others? (104)

शिलायाः किं परं ज्ञानं शिलासंघप्रतारणे |
स्वयं तर्तुं न जानाति परं निसतारयेत्कथम् ||

What special knowledge has a stone in saving other stones from drowning? If it cannot swim across the river by itself; how can it help other stones to swim across? (105)

न वन्दनीयास्ते कष्टं दर्शनाद् भ्रान्तिकारकः |
वर्जयेतान् गुरून् दूरे धीरानेव समाश्रयेत् ||

They (such Gurus) are not at all fit to be worshipped whose reasoning creates painful delusion. Such Gurus should be abandoned from a distance. One should take refuge only in the Self-realized ones. (106)

पाखण्डिनः पापरता नास्तिका भेदबुद्धयः |
स्त्रीलम्पटा दुराचाराः कृतघ्ना बकवृतयः ||
कर्मभ्रष्टाः क्षमानष्टाः निन्द्यतर्कैश्च वादिनः |
कामिनः क्रोधिनश्चैव हिंस्राश्चंडाः शठस्तथा ||
ज्ञानलुप्ता न कर्तव्या महापापास्तथा प्रिये |
एभ्यो भिन्नो गुरुः सेव्य एकभक्त्या विचार्य च ||

O Parvati, imposters, habitual sinners, atheists, those who are of the different temperament, slaves of woman, evil-doers, ungrateful, rougish, those fallen from Karma Marga, cruel, who indulge in vain discussions, sensualists, those who are angry, violent, unyielding to

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reasoning, devoid of knowledge, great sinners, crooks, fools, such Gurus should be avoided; and one should only take refuge in the Self-realized Guru with single-minded devotion and discrimination. (107,108,109)

सत्यं सत्यं पुनः सत्यं धर्मसारं मयोदितम् ।
गुरुगीता समं स्तोत्रं नास्ति तत्वं गुरोः परम् ।।

Whatever is declared by me in this connection is the essence of whole religion. There is no prayer equal to GuruGita there is no truth beyond Guru. It is the Truth. It is the Truth. It is nothing but the Truth. (110)

अनेन यद् भवेद् कार्यं तद्वदामि तव प्रिये ।
लोकोपकारकं देवि लौकिकं तु विवर्जयेत् ।।

Mahadeva said- I shall tell you, O Dear Parvati, what can be achieved by the study of this GuruGita. This I narrate to you for all the benefit of the world. One should shun all worldliness from one's mind. (111)

लौकिकाद्धर्मतो याति ज्ञानहीनो भवार्णवे ।
ज्ञानभावे च यत्सर्वं कर्म निष्कर्म शाम्यति ।।

Whoever will use the GuruGita for materialistic purposes will become ignorant and will fall into the ocean of samsara. Those who perform actions with Self-knowledge, their karmas will be nullified. (112)

इमां तु भक्तिभावेन पठेद्वै शृणुयादपि ।
लिखित्वा यत्प्रसादेन तत्सर्वं फलमश्नुते ।।

Whoever studies, hears or writes the GuruGita with faith and devotion attains all merits through its grace. (113)

गुरुगीतामिमां देवि हृदि नित्यं विभावय ।
महाव्याधिगतैदुःखैः सर्वदा प्रजपेन्मुदा ।।

O devi, one should meditate on the GuruGita in one's heart with great devotion even when one is placed with sufferings on account of incurable diseases, one should repeatedly read this with reverence. (114)

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गुरुगीताक्षरैकैकं मंत्रराजमिदं प्रिये ।
अन्ये च विविधा मंत्राः कलां नार्हन्ति षोड्शीम् ।।

O Devi, each & every letter and syllable of this GuruGita is a king among Mantras. Other mantras do not even deserve the credit of even one-sixteenth part of this. (115)

अनन्तफलमाप्नोति गुरुगीताजपेन तु ।
सर्वपापहरा देवि सर्वदारिद्र्यनाशिनी ।।

One acquires infinite fruits by the repetition of this GuruGita. It is the destroyer of all sins and the remover of all poverty. (116)

अकालमृत्युहंत्री च सर्वसंकटनाशिनी ।
यक्षराक्षसभूतादिचोरव्याघ्रविघातिनी ।।

The study of this GuruGita puts an end to untimely death and all afflictions. It also destroys the evil effects of Yakshas, Rakshasas, Bhutas (evil spirits), fear of thieves, tigers etc. (117)

सर्वोपद्रवकुष्ठादिदुष्टदोषनिवारिणी ।
यत्फलं गुरुसान्निध्यात्तत्फलं पठनाद् भवेत् ।।

The study of the GuruGita removes all afflictions, troubles, diseases like leprosy, and great sins. By the study of GuruGita one derives the benefits of the holy company of Guru. (118)

महाव्याधिहरा सर्वविभूतेः सिद्धिदा भवेत् ।
अथवा मोहने वश्ये स्वयमेव जपेत्सदा ।।

This Guru Gita becomes the bestower of all Siddhis (miraculous powers) and all divine Aishwaryas and remover of all kinds of diseases. In case of Mohana (to delude others) and Vashya (keeping others in submission to one’s will) or to nullify the effect of Mohana and Vashya practised by others, one should always do Japa of this Gita. (119)

मोहनं सर्वभूतानां बन्धमोक्षकरं परम् ।
देवराज्ञां प्रियकरं राजानं वशमानयेत् ।।

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One who studies this GuruGita with faith and devotion acquires the power to attract all. It destroys all bondages and one attains the highest liberation. It makes one favourite of Indra and also brings kings under one’s control. (120)

मुखस्तम्भकरं चैव गुणाणां च विवर्धनम् |
दुष्कर्मनाशं चैव तथा सत्कर्मसिद्धिदम् ||

Reading and study of this GuruGita stops the power of speech of one’s foe. It increases one’s virtues. It destroys all evil actions and bestows success in good actions. (121)

असिद्धं साधयेत्कार्यं नवग्रहभयापहम् |
दुःस्वप्ननाशनं चैव सुस्वप्नफलदायकम् ||

By reading this GuruGita, one attains success in all actions including those which are considered unsuccessful. It is the remover of the fear of the evil influences of the planets. It totally destroys all evil dreams and bestows the fruit of good dreams. (122)

मोहशान्तिकरं चैव बन्धमोक्षकरं परम् |
स्वरूपज्ञाननिलयं गीतशास्त्रमिदं शिवे ||

O auspicious one, this GuruGita shastra brings peace where there is delusion. It gives liberation from all bonds. It is the storehouse of Self-knowledge. (123)

यं यं चिन्तयते कामं तं तं प्राप्नोति निश्चयम् |
नित्यं सौभाग्यदं पुण्यं तापत्रयकुलापहम् ||

Whatever desire a man has or thinks of that he gains through this GuruGita. It bestows external good will, fortune and merits, and destroys the three kinds of pain (Adhyatmik, Adhidevic and Adhibhautic). (124)

सर्वशान्तिकरं नित्यं तथा वन्ध्यासुपुत्रदम् |
अवैधव्यकरं स्त्रीणां सौभाग्यस्य विवर्धनम् ||

This Gita bestows all peace and permanent happiness. It is the giver of a son who is obedient and well behaved to a barren woman. For the

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other woman whose husband is alive, this GuruGita is the giver of all fortune and the state of non-widowhood. (125)

आयुरारोग्मैश्वर्यं पुत्रपौत्रप्रवर्धनम् |
निष्कामजापी विधवा पठेन्मोक्षमवाप्नुयात् ||

This Gita is bestower of health, long life, prosperity, increase in sons, grandsons, etc. A widow who studies this without any selfish end attains liberation. (126)

अवैधव्यं सकामा तु लभते चान्यजन्मनि |
सर्वदुःखभयं विघ्नं नाश्येत्तापहारकम् ||

A widow who studies this with expectation of worldly fruits will in other births never become a widow. It destroys all her pains, fears and obstacles. (127)

सर्वपापप्रशमनं धर्मकामार्थमोक्षदम् |
यं यं चिन्तयते कामं तं तं प्राप्नोति निश्चितम् ||

Study of this is a destroyer of all sins. It bestows dharma (practice of religion), Artha (acquisition of wealth), Kama (fulfillment of desires) and Moksha(liberation). He certainly attains all objects of his desires. (128)

लिखित्वा पूजयेद्यस्तु मोक्षश्रियम्वाप्नुयात् |
गुरुभक्तिर्विशेषेण जायते हृदि सर्वदा ||

Whoever writes this GuruGita and offers worship to it attains wealth and salvation. In his heart arises always particular devotion to SriGuru. (129)

जपन्ति शाक्ताः सौराश्च गाणपत्याश्च वैष्णवाः |
शैवाः पाशुपताः सर्वे सत्यं सत्यं न संशयः ||

GuruGita is repeated by the followers of Shakti, followers of Lord Ganpati, followers of Vishnu and followers of Lord Shiva all alike, with equal devotion. This is the Truth. This is the Truth. There is no doubt in this. (130)

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जपं हीनासनं कुर्वन् हीनकर्माफलप्रदम् |
गुरुगीतां प्रयाणे वा संग्रामे रिपुसंकटे ||
जपन् जयमवाप्नोति मरणे मुक्तिदायिका |
सर्वकमाणि सिद्धयन्ति गुरुपुत्रे न संशयः ||

By doing Japa without sitting on an Asana (a seat), one attains no fruit. It becomes a forbidden action. By repeating GuruGita at the time of undertaking journey, in fights, and one when faced with fear of enemies, one attains success. By doing Japa in death-bed one attains liberation. To him all acts give the desired fruits and undoubtedly so, for the son of the Guru. (131,132)

गुरुमंत्रो मुखे यस्य तस्य सिद्धयन्ति नान्यथा |
दीक्षया सर्वकर्माणि सिद्धयन्ति गुरुपुत्रके ||

To the person who has the Guru Mantra on his tongue, all acts become fruitful but not for others. By the power of initiation disciples attains success in all actions. (133)

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भवमूलविनाशाय अष्टपाशनिवृतये |
गुरुगीताम्भसि स्नानं तत्वज्ञ कुरुते सदा ||
सर्वशुद्धः पवित्रोऽसौ स्वभावाद्यत्र तिष्ठति |
तत्र देवगणाः सर्वे क्षेत्रपीठे चरन्ति च ||

For the destruction of the root of the tree of samsara and for the destruction of the eight kinds of attachments, the Knower of Truth bathes ever in the River Ganges of the GuruGita. Wherever the ever pure Guru stays in his own accord there all the gods stay. They move about the place of the residence of the Guru. (134,135)

आसनस्था शयाना वा गच्छन्तष्तिष्ठन्तोऽपि वा |
अश्वरूढा गजारूढा सुषुप्ता जाग्रतोऽपि वा ||
शुचिभूता ज्ञानवन्तो गुरुगीतां जपन्ति ये |
तेषां दर्शनसंस्पर्शात् पुनर्जन्म न विद्यते ||

Who are pure in heart, full of knowledge recites this GuruGita while seated, lying, moving, standing, mounted on horseback, or elephant back, waking or sleeping, - even seeing them and touching, one is liberated from rebirth. (136,137)

कुशदुर्वासने देवि ह्यासने शुभ्रकम्बले |
उपविश्य ततो देवि जपेदेकाग्रमानसः ||

Seated on a seat of Kusha or Durva grass or a seat made of white blanket one should repeat the Japa with concentration of mind. (138)

शुक्लं सर्वत्र वै प्रोक्तं वश्ये रक्तासनं प्रिये |
पद्मासने जपेन्नित्यं शान्तिवश्यकरं परम् ||

A white seat is recommended for all purpose in general. Red coloured asana is used for Vashya. One should sit in lotus posture and do Japa for Vashya or acquiring Supreme peace. (139)

वस्त्रासने च दारिद्र्यं पाषाणे रोगसंभवः |
मेदिन्यां दुःखमाप्नोति काष्ठे भवति निष्फलम् ||

(Repeating the GuruGita) on a seat of cloth brings poverty, on stone it brings disease, on the earth it brings unhappiness, and on wood it becomes fruitless. (140)

कृष्णाजिने ज्ञानसिद्धिः मोक्षश्री व्याघ्रचर्मणि |
कुशासने ज्ञानसिद्धिः सर्वसिद्धिस्तु कम्बले ||

If seated on black-deer-skin one attains Jnana, and if seated on Kusha grass seat one gets Knowledge of the Self, and if seated on woolen seat one acquires all miraculous powers. (141)

आग्नेय्यां कर्षणं चैव वयव्यां शत्रुनाशनम् |
नैरृत्यां दर्शनं चैव ईशान्यां ज्ञानमेव च ||

By doing Japa facing south-east one gets the power to attract others, facing north-west one’s enemies are destroyed, facing south-west one will have vision (of God) and facing north-east one will attain Knowledge. (142)

उदंमुखः शान्तिजाप्ये वश्ये पूर्वमुखतथा |
याम्ये तु मारणं प्रोक्तं पश्चिमे च धनागमः ||

Facing north during Japa one becomes peaceful, facing east one

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succeeds in Vashya, facing south one succeeds in Marana and facing west one acquires plenty of wealth. (143)

Thus ends the second chapter of Shri Guru Gita being a dialogue between Shiva and Parvati in the second section of the Skanda Purana.

|| इति श्री स्कान्दोत्तरखण्डे उमामहेश्वरसंवादे श्री गुरुगीतायां द्वितीयोऽध्यायः ||

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|| अथ तृतीयोऽध्यायः ||

अथ काम्यजपस्थानं कथयामि वरानने |
सागरान्ते सरित्तीरे तीर्थे हरिहरालये ||
शक्तिदेवालये गोष्ठे सर्वदेवालये शुभे |
वटस्य धात्र्या मूले व मठे वृन्दावने तथा ||
पवित्रे निर्मले देशे नित्यानुष्ठानोऽपि वा |
निर्वेदनेन मौनेन जपमेतत् समारभेत् ||

Chapter -3

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O Devi, now I shall describe the places where to chant the verses of GuruGita for the fulfillment of desires; on the seashores, on a river bank, or in a temple of Vishnu or Shiva; in a shrine of Shakti, in a cowshed, in all holy temples of gods, in an ashram, under a banyan tree or a Dhatri tree; or in a Thicket of Tulsi plants. One should repeat it in silence and with detachment in a clean and pure place, whether one recites it daily or for a certain number of times. (144,145,146)

जाप्येन जयमाप्नोति जपसिद्धिं फलं तथा |
हीनकर्म त्यजेत्सर्वं गर्हितस्थानमेव च ||

By doing this Japa, one attains success and Japasiddhi. One should abandon all forbidden acts and also renounce forbidden places, while doing Japa-Anushthan. (147)

स्मशाने बिल्वमूले वा वटमूलान्तिके तथा |
सिद्धयन्ति कानके मूले चूतवृक्षस्य सन्निधौ ||

One should do the Japa in cremation grounds, under a Bilva tree or a Banyan tree, or a Kanaka tree, or a Mango tree for quicker attainment of success. (148)

आकल्पजन्मकोटीनां यज्ञव्रततपः क्रियाः |
ताः सर्वाः सफला देवि गुरुसंतोषमात्रतः ||

O Devi, by the mere satisfaction of the Guru, all sacrifices, austerities, penances, and rites practiced in crores of births, in crores of Kalpas (world cycles), become fruitful. (149)

मंदभाग्या ह्यशक्ताश्च ये जना नानुमन्वते |
गुरुसेवासु विमुखाः पच्यन्ते नरकेऽशुचौ ||

The unfortunate, the weak, those who have turned their faces against the service of the Guru, who do not believe in this teaching, suffer in terrible hells. (150)

विद्या धनं बलं चैव तेषां भाग्यं निरर्थकम् |
येषां गुरुकृपा नास्ति अधो गच्छन्ति पार्वति ||

O Parvati, learning, wealth, strength, good fortune, all of these are of no use if one does not have the grace of the Guru. One falls down. (151)

धन्या माता पिता धन्यो गोत्रं धन्यं कुलोद्भवः|
धन्या च वसुधा देवि यत्र स्याद् गुरुभक्तता ||

One who has Guru Bhakti, blessed is his father, blessed is his mother, blessed is his family, and clan, blessed is the earth. (152)

शरीरमिन्द्रियं प्राणच्चार्थः स्वजनबन्धुतां |
मातृकुलं पितृकुलं गुरुरेव न संशयः ||

The body, the senses, the mother’s clan, the father’s clan, - all those are present in one’s guru. There is not the least doubt about this. (153)

गुरुर्देवो गुरुर्धर्मो गुरौ निष्ठा परं तपः |
गुरोः परतरं नास्ति त्रिवारं कथयामि ते ||

Guru is God. Guru is religion. The greatest penance is unshakable faith in God. I repeat this thrice with force that there is nothing greater than the Guru. (154)

समुद्रे वै यथा तोयं क्षीरे क्षीरं घृते घृतम् |

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भिन्ने कुंभे यथाऽऽकाशं तथाऽऽत्मा परमात्मनि ||

The Jivatma (individual being) and the Paramatma (Supreme Self) are one and inseparable just as the water and the ocean, the milk and the milk, the ghee and the ghee or pot ether and Mahakasha (wide ether). (155)

तथैव ज्ञानवान् जीव परमात्मनि सर्वदा |
ऐक्येन रमते ज्ञानी यत्र कुत्र दिवानिशम् ||

In the very same way, the realized soul is merged in the highest Self, day and night, wherever he is. The realized beings delight in this identity (with Supreme Being). (156)

गुरुसन्तोषणादेव मुक्तो भवति पार्वति |
अणिमादिषु भोक्तृत्वं कृपया देवि जायते ||

O Parvati, one becomes free from the cycle of birth and death by pleasing the Guru. By His grace, one becomes entitled to enjoy the eight Siddhis (miraculous powers) i.e. Anima, Mahima etc. (157)

साम्येन रमते ज्ञानी दिवा वा यदि वा निशि |
एवं विधौ महामौनी त्रैलोक्यसमतां व्रजेत् ||

The Jnani remains in peace and enjoys the equanimity, be it day or night. Thus the Maha Mauni or Self realized saint acquires the state of equanimity in all three worlds. (158)

गुरुभावः परं तीर्थमन्यतीर्थं निरर्थकम् |
सर्वतीर्थमयं देवि श्रीगुरोश्चरणाम्बुजम् ||

GuruBhakti is the greatest kind of pilgrimage. Others are worthless. All places of pilgrimage are present, O Devi, at the sacred holy feet of the Guru. (159)

कन्याभोगरतामन्दाः स्वकान्तायाः पराङ्मुखाः |
अतः परं मया देवि कथितन्न मम प्रिये ||

O Devi, I am giving out these great truths to you, not for those fools who are averse to their legally wedded wives, and indulge in enjoying

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other women. (160)

अभक्ते वंचके धूर्ते पाखंडे नास्तिकादिषु ।
मनसाऽपि न वक्तव्या गुरुगीता कदाचन ॥

To the devotion less, to the cheater, to the wicked, faithless, atheists, and others of their type, this GuruGita should never be told, nor should one think of doing so. (161)

गुरवो बहवः सन्ति शिष्यवित्तापहारकाः ।
तमेकं दुर्लभं मन्ये शिष्यहृत्तापहारकम् ॥

There are ever so many Gurus in the world who rob the wealth of their disciples. But I consider that Guru a rare one among Gurus who removes the afflictions of the disciple's heart. (162)

चातुर्यवान्विवेकी च अध्यात्मज्ञानवान् शुचिः ।
मानसं निर्मलं यस्य गुरुत्वं तस्य शोभते ॥

He who is the clever, the discriminative, the knower of the truths of spiritual sciences, the pure, is really the Guru. His Gurutva (state of a Guru) shines. (163)

गुरवो निर्मलाः शान्ताः साधवो मितभाषिणः ।
कामक्रोधविनिर्मुक्ताः सदाचारा जितेन्द्रियाः ॥

Gurus are those who are pure at heart, calm, collected, of a saintly nature, who speaks measured words, who are free from lust, greed etc. who have conquered their senses and who are established in good conduct (Sadacharas). (164)

सूचकादि प्रभेदेन गुरवो बहुधा स्मृताः ।
स्वयं समयक् परीक्ष्याथ तत्वनिष्ठं भजेत्सुधीः ॥

Gurus are of many types with different capacities. They are known by names, Suchaka etc. The intelligent one should know and test for himself and seek refuge in the one who is established in Self-Knowledge. (165)

वर्णजालमिदं तद्वद्बाह्यशास्त्रं तु लौकिकम् ।

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यस्मिन् देवि समभ्यस्तं स गुरुः सूचकः स्मृतः ||

The “Suchaka” Guru is one who is well-versed in letters and all external worldly sciences. (166)

वर्णाश्रमोचितां विद्यां धर्माधर्मविधायिनीम् |
प्रवक्तारं गुरुं विद्धि वाचकस्त्वति पार्वति ||

O Parvati, know the instructor of the duties of the different castes and orders (Varna and Ashram), Dharma, Adharma, etc. to be of the “Vachaka” type. (167)

पंचाक्षर्यादिमंत्राणामुपदेष्टा त पार्वति |
स गुरुर्बोधको भूयादुभयोरमुत्तमः ||

The Guru who initiates the disciple into the five lettered mantra etc., O Parvati, he is of the “Bodhaka” type and he is superior to the Vachaka and Suchaka types named above. (168)

मोहमारणवश्यादितुच्छमंत्रोपदर्शिनम् |
निषिद्धगुरुरित्याहुः पण्डितस्तत्वदर्शिनः ||

The Guru who initiates one into the lower types of Vidyas, like Mohana, Marana, Vashya etc. is called by the name of Nishiddha Guru (Lit. prohibited Guru). (169)

अनित्यमिति निर्दिश्य संसारे संकटालयम् |
वैराग्यपथदर्शी यः स गुरुर्विहितः प्रिये ||

“The Samsara is transitory and an abode of calamities”- Viewing thus the world which is an abode of miseries, this Guru shows the path leading to Vairagya (dispassion), is known as the Vihita Guru. (170)

तत्वमस्यादिवाक्यानामुपदेष्टा तु पार्वति |
कारणाख्यो गुरुः प्रोक्तो भवरोगनिवारकः ||

The Guru who initiates the disciple into Mahavakya, Tattvamasi (Thou are that) etc. O Parvati, he is called the Karanakhya Guru. He is the remover of the disease of this mundane world. (171)

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सर्वसन्देहसन्दोहनिर्मूलनविचक्षणः |
जन्ममृत्युभयघ्नो यः स गुरुः परमो मतः ||

He, who is expert in total removal of all types of doubts, and who removes the fear of birth and death, is considered to be the “Parama Guru”. (The Supreme Guru) (172)

बहुजन्मकृतात् पुण्याल्लभ्यतेऽसौ महागुरुः |
लब्ध्वाऽमुं न पुनर्याति शिष्यः संसारबन्धनम् ||

One gets such a Supreme Guru as a result of merits acquired in many births. Having attained such a Guru, the disciple never falls prey to bonds to Samsara, he is liberated forever. (173)

एवं बहुविधालोके गुरवः सन्ति पार्वति |
तेषु सर्वप्रत्नेन सेव्यो हि परमो गुरुः ||

O Parvati, there are in the world thus many kinds of Gurus, of all these, one should by all means and efforts, serve the Param Guru. (174)

पार्वत्युवाच

स्वयं मूढा मृत्युभीताः सुकृताद्विरतिं गताः |
दैवन्निषिद्धगुरुगा यदि तेषां तु का गतिः ||

Parvati said, “I want to ask you the fate of those who by chance approach and serve a Nishiddha Guru. They are themselves deluded. They are afraid of death and indifferent to good deeds.”(175)

श्रीमहादेव उवाच

निषिद्धगुरुशिष्यस्तु दुष्टसंकल्पदूषितः |
ब्रह्मप्रलयपर्यन्तं न पुनर्याति मृत्यताम् ||

Mahadev said, the disciple of a Nishiddha Guru, impelled by evil and wicked desires of a harmful nature, never again gets a human body until the close of Brahma Pralaya which take place after hundred thousand of divine years. (176)

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श्रृणु तत्वमिदं देवि यदा स्याद्विरतो नरः |
तदाऽसावधिकारीति प्रोच्यते श्रुतमस्तकैः ||

O Devi, hear the truth when one is endowed with dispassion, the srutis say that he is a properly qualified student. (177)

अखण्डैकरसं ब्रह्म नित्यमुक्तं निरामयम् |
स्वस्मिन संदर्शितं येन स भवेदस्य देशिकः ||

One who enables the aspirant to see within himself the one indivisible, homogenous Brahman, which is ever free, free from pain, immortal, should be the Guru. (178)

जलानां सागरो राजा यथा भवति पार्वति |
गुरुणां तत्र सर्वेषां राजायं परमो गुरुः ||

Just as the ocean is the king of waters, the Param Guru is the King among Gurus. (179)

मोहादिरहितः शान्तो नित्यतृप्तो निराश्रयः |
तृणीकृतब्रह्मविष्णुवैभवः परमो गुरुः ||

A Param Guru is free from attachment, etc; peaceful, always contented in Himself, independent, and one who considers the status of Brahma and Vishnu like a blade of grass. (180)

सर्वकालविदेशेषु स्वतंत्रो निश्चलस्सुखी |
अखण्डैकरसास्वादतृप्तो हि परमो गुरुः ||

One who is independent at all times and places, who possess an unshakable mind and always blissful, who experiences the homogenous essence of the Self, such a one is the Param Guru. (181)

द्वैताद्वैतविनिर्मुक्तः स्वानुभूतिप्रकाशवान् |
अज्ञानान्धमश्छेत्ता सर्वज्ञ परमो गुरुः ||

One who is free from the feeling of duality and non-duality, who shines

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by the light of His self-realization, who is able to destroy the deep darkness of ignorance, and is omniscient, He is a Param Guru. (182)

यस्य दर्शनमात्रेण मनसः स्यात् प्रसन्नता ।
स्वयं भूयात् धृतिश्शान्तिः स भवेत् परमो गुरुः ।।

By whose mere Darshan (look with devotion), one attains calmness, cheerfulness, and peace and steadfastness, and peace of mind, such a one is Param Guru. (183)

स्वशरीरं शवं पश्यन् तथा स्वात्मानमद्वयम् ।
यः स्त्रीकनकमोहघ्नः स भवेत् परमो गुरुः ।।

One who looks upon his own body as a corpse, and his Self as the non-dual Brahman, and who has killed the infatuation for wealth and women, such a person is a Param Guru. (184)

मौनी वाग्मीति तत्वज्ञो द्विधाभूच्छृणु पार्वति ।
न कश्चिन्मौनिना लाभो लोकेऽस्मिन्भवति प्रिये ।।
वाग्मी तूत्कटसंसारसागरोत्तारणक्षमः ।
यतोऽसौ संशयच्छेत्ता शास्त्रयुक्त्यनुभूतिभिः ।।

O dear Parvati, listen to me. There are two classes of knowers of Truth. They are (1) The Mauni, and (2) The Vakta. No benefit accrues from the Mauni to any person. (185)
The Vakta on the other hand, is capable of saving others from great whirlpool of Samsara. Because he is able to clear all doubts by his knowledge of the scriptures, logical and convincing arguments and by his own direct Self-realization experience. (186)

गुरुनामजपाद्येवि बहुजन्मार्जितान्यपि ।
पापानि विलयं यान्ति नास्ति सन्देहमण्वपि ।।

By the Japa of the Guru’s name, O Devi, the sins accumulated in the countless lives are destroyed. There is not the least doubt about this. (187)

कुलं धनं बलं शास्त्रं बान्धवास्सोदरा इमे ।
मरणे नोपयुज्यन्ते गुरुरेको हि तारकः ।।

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Family traditions, wealth, strength, shastras, relatives, brothers, - none of these are useful to you at the time of death. Satguru is the only saviour. (188)

कुलमेव पवित्रं स्यात् सत्यं स्वगुरुसेवया ।
तृप्ताः स्युस्स्कला देवा ब्रह्माद्या गुरुतर्पणात् ।।

By the service of the Guru, truly the entire family is purified. By the satisfaction of the Guru, all the devas, Brahma, etc. become satisfied. (189)

स्वरूपज्ञानशून्येन कृतमप्यकृतं भवेत् ।
तपो जपादिकं देवि सकलं बालजल्पवत् ।।

Without the Knowledge of the Self whatever Sadhana is done is fruitless. O Devi, penances,japas, etc., everything becomes like the prattling of a child. (190)

न जानन्ति परं तत्वं गुरुदीक्षापराङ्मुखाः ।
भ्रान्ताः पशुसमा ह्येते स्वपरिज्ञानवर्जिताः ।।

Those who are averse to Guru Diksha (initiation) will never know the Supreme Truth. Without this knowledge, they are like animals. (191)

तस्मात्कैवल्यसिद्धयर्थं गुरुमेव भजेत्प्रिये ।
गुरुं विना न जानन्ति मूढास्तत्परमं पदम् ।।

For the attainment of emancipation from the cycle of birth and death, one should propitiate one’s Guru, O dear Parvati, without a Guru, the deluded ones of the world cannot know the Supreme Truth. (192)

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते सर्वकर्माणि गुरोः करुणया शिवे ।।

All knots of the heart are rent asunder, all doubts are cleared, all the karmas are destroyed by the grace and mercy of the Guru,O Parvati. (193)

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कृताया गुरुभक्तेस्तु वेदशास्त्रनुसारतः ।
मुच्यते पातकाद् घोराद् गुरुभक्तो विशेषतः ॥

A Guru-Bhakta (one devoted to the Guru) becomes free from all capital sins, by the practice of devotion to the Guru according to the injunctions of the scriptures. (194)

दुःसंगं च परित्यज्य पापकर्म परित्यजेत् ।
चित्तचिह्नमिदं यस्य तस्य दीक्षा विधीयते ॥

One who has abandoned the company of sinners and sinful acts, whose heart is free from sins, to him is Guru Diksha ordained. (195)

चित्तत्यागनियुक्तश्च क्रोधगर्वविवर्जितः ।
द्वैतभावपरित्यागी तस्य दीक्षा विधीयते ॥

One whose heart is fixed in renunciation, who is free from anger and pride, who has abandoned the feelings of duality, to such a one Diksha is ordained. (196)

एतल्लक्षणसंयुक्तं सर्वभूतहिते रतम् ।
निर्मलं जीवितं यस्य तस्य दीक्षा विधीयते ॥

One whose life is endowed with these characteristics, who is interested in the welfare of all beings of the world, whose life is pure and untained, to him is Diksha ordained. (197)

अत्यन्तचित्तपक्वस्य श्रद्धाभक्तियुतस्य च ।
प्रवक्तव्यमिदं देवि ममात्मप्रीतये सदा ॥

O Parvati, this truth should be revealed to one who is endowed with intense devotion and faith towards the Guru, whose heart is pure to the greatest degree. It gives me the greatest satisfaction and joy. (198)

सत्कर्मपरिपाकाच्च चित्तशुद्धस्य धीमतः ।
साधकस्यैव वक्तव्या गुरुगीता प्रयत्नतः ॥

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To the intelligent one possessing purity of heart, to one in whom good actions are fructifying, only to that qualified Sadhaka this Guru Gita should be imparted, even with great effort. (199)

नास्तिकाय कृतघ्नाय दांभिकाय शठाय च |
अभक्ताय विभक्ताय न वाच्येयं कदाचन ||

To the atheist, to one who does evil to one’s well-wisher, the hypocrite, a non-devotee, to one opposed to the Guru- this Guru Gita should never be told. (200)

स्त्रीलोलुपाय मूर्खाय कामोपहतचेतसे |
निन्दकाय न वक्तव्या गुरुगीतास्वभावतः ||

To the sensualist who carves ladies’ company, the fool, whose mind is conquered by lust, desires, etc. to one who usually speaks ill, this Guru Gita should never be told. (201)

एकाक्षरप्रदातारं यो गुरुर्नैव मन्यते |
श्वनयोनिशतं गत्वा चाण्डालेष्वपि जायते ||

He who does not respect and honor the Guru, such a man takes innumerable births in wombs like that of a dog, and ultimately takes birth in the womb of a Chandala. (202)

गुरुत्यागाद् भवेन्मृत्युर्मन्त्रत्यागाद्यरिद्रता |
गुरुमंत्रपरित्यागी रौरवं नरकं व्रजेत् ||

By abandoning one’s Guru, one goes to death, by renouncing the Guru mantra, one endures poverty. The abandoner of the Guru and Mantra go to the hell known as Raurava. (203)

शिवक्रोधाद् गुरुस्त्राता गुरुक्रोधाच्छिवो न हि |
तस्मात्सर्वप्रयत्नेन गुरोराज्ञां न लंघयेत् ||

The Guru is able to save one from the anger of Shiva. But not even Shiva can save if one incurs the Guru’s anger. Therefore, one should by all means and efforts take care that one does not disobey the Guru’s orders. (204)

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सप्तकोटिमहामंत्राश्चित्तविभ्रंशकारकाः |
एक एव महामंत्रो गुरुरित्यक्षरद्वयम् ||

The seven million Mahamantras cause more restlessness of the mind. There is only one Mahamantra comprising of the syllables ”Gu” and “Ru”. (205)

न मृषा स्यादियं देवि मदुक्तिः सत्यरूपिणि |
गुरुगीतासमं स्तोत्रं नास्ति नास्ति महीतले ||

O Devi, my declaration shall never become untrue. Whatever is said by me is the very form of the truth. There is no stotra equal to the Guru Gita in the whole world. (206)

गुरुगीतामिमां देवि भवदुःखविनाशिनीम् |
गुरुदीक्षाविहीनस्य पुरतो न पठेत्क्वचित् ||

The Guru Gita is the dispeller of the pains of Samsara. O Devi, this should never be read out to one who has not got Guru Diksha (initiation from the Guru). (207)

रहस्यमत्यन्तरहस्यमेतन्न पापिना लभ्यमिदं महेश्वरि |
अनेकजन्मार्जितपुण्यपाकाद् गुरोस्तु तत्वं लभते मनुष्यः ||

O Maheshwari, this is the secret of all secrets. It should not be imparted to a sinner. It is only by the virtuous deeds done in innumerable births fructifying in a person that he becomes eligible to get this great truth. (208)

सर्वतीर्थवगाहस्य संप्राप्नोति फलं नरः |
गुरोः पादोदकं पीत्वा शेषं शिरसि धारयन् ||

By drinking the water after washing the holy feet of the Guru and sprinkling the remains on the head, one attains the fruit of bathing in all sacred rivers and of all pilgrimages. (209)

गुरुपादोदकं पानं गुरोरुच्छिष्टभोजनम् |
गुरुर्मूर्ते सदा ध्यानं गुरोर्नाम्नः सदा जपः ||

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One should always drink the Guru’s feet washed water, eat the remnants of His food, meditate on His form and repeat His name. (210)

गुरुरेको जगत्सर्वं ब्रह्मविष्णुशिवात्मकम् ।
गुरोः परतरं नास्ति तस्मात्संपूजयेद् गुरुम् ॥

The entire creation consisting of Brahma, Vishnu, and Shiva is all Guru only. There is nothing greater than the Guru. Therefore one should worship the Guru. (211)

ज्ञानं विना मुक्तिपदं लभ्यते गुरुभक्तितः ।
गुरोः समानतो नान्यत् साधनं गुरुमार्गिणाम् ॥

By the devotion practiced towards the Guru, one attains the liberation even without knowledge. For those who practice unflinching devotion to the Guru, no other sadhana is required. (212)

गुरोः कृपाप्रसादेन ब्रह्मविष्णुशिवादयः ।
सामर्थ्यमभजन् सर्वे सृष्टिस्थित्यंतकर्मणि ॥

It is by the Guru’s grace and blessings that Brahma, Vishnu and Shiva become capable of performing their respective duties- creation, preservation, and dissolution. (213)

मंत्रराजमिदं देवि गुरुरित्यक्षरद्वयम् ।
स्मृतिवेदपुराणानां सारमेव न संशयः ॥

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O Devi, the two-lettered word “Guru” is the king among all mantras. It is the essence of the Vedas, Smritis and Puranas. (214)

यस्य प्रसादादहमेव सर्वं मय्येव सर्वं परिकल्पितं च ।
इत्थं विजानामि सदात्मरूपं त्स्यांघ्रिपद्मं प्रणतोऽस्मि नित्यम् ॥

By whose grace that one realizes “I am everything, everything is superimposed in me, I offer my salutations and worship to my self-realised Satguru’s lotus feet. (215)

अज्ञानतिमिरान्धस्य विषयाक्रान्तचेतसः ।

ज्ञानप्रभाप्रदानेन प्रसादं कुरु मे प्रभो ||

O Lord, by the gift of the light of knowledge, may Thy blessings be bestowed on me, whose eyes are covered by the cataracts of ignorance, and whose mind is captured by sense pleasure. (216)

|| इति श्री स्कान्दोत्तरखण्डे उमामहेश्वरसंवादे श्री गुरुगीतायां तृतीयोऽध्यायः ||

Thus ends the third chapter of Guru Gita being a dialogue between Shiva and Parvati in the second section of the Skanda Purana.

	Aum Tam Namami Gurum Param	
	Aum Tam Namami Gurum Param	
	Aum Tam Namami Gurum Param	

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