

SRI GURU GITA

(Skanda Purana)

[transcription Harvard-Kyoto]

atha zrI Guru GIItA PrAraMbhaH
Now the Guru Gita begins.

OM asya zrI guru gItA stotra mantrasya
bhagavAn sadAziva RSiH
OM. Lord Sadasiva is the seer of the mantras of this hymn, the Guru Gita.

nAnA vidhAni chaNdAMsi
zrI guru paramAtmA devatA
Its verse-patterns are diverse. The Guru, the Supreme Self, is its deity;

haM bIjaM saH zaktiH kroM kIlakaM
zrI guru prasAda siddhy arthe jape viniyogaH
'Ham', its seed-letter; 'Sah', its Sakti (power); and 'Krom', its nail; Chant it repeatedly to win the Guru's grace.

atha dhyAnaM
Now Meditate.

haMsAbhyAM parivRtta patra kamalair
divyair jagat kAraNair,
vizvot kIrNam aneka deha nilayaiH
svacchandam AtmecchayA;
The Guru's lotus eyes are represented by 'Ham' (the individual Self or Sakti) and 'Sah' (the Universal Self). He is the Divine Cause of the universe. He, of his own accord, appears in numerous forms to uplift the world.

tad-dyotaM pada zAmbhavaM tu caraNaM
dIpAGkura grAhiNaM,
pratyakSAkSara vighrahaM guru padaM
dhyAyed vibhuM zAzvatam.
He is supremely free. His form is imperishable, manifesting divinity. He is eternal and all-pervading. Meditate on his feet.

mama catur vidha puruSArtha siddhyarthe
jape viniyogaH.

I engage myself in the repetition of the Guru Gita to realise all four values of life (dharma, artha, kama, moksa).

RSayaH UcuH
guhyAd guhyatarA vidyA
guru-gItA vizeSataH
brUhi naH sUta kRpayA
zRNumas tvat-prasAdataH

The sages said, “The excellent knowledge of the Guru GIItA proceeds from confidential to more and more confidential levels. O SUta, kindly speak this GIItA to us and through your mercy may we hear it.

1.

SUta uvAca:

KailAsa zikhare ramye,
bhakti sandhAna nAyakam;
PraNamya pArvatI bhaktyA,
zaGkaraM paryapRcchata

Suta said:

Once, while Lord Siva, who knows the secret of devotion, was seated on beautiful Mount Kailasa, Parvati bowed to Him with reverence and asked:

2.

zrI devy uvAca:

OM namo deva deveza,
parAtpara jagadguro;
SadAziva mahAdeva,
guru dlkSAM pradehi me.

The Goddess said:

O Lord of devas who are transcendent to the transcendence! O Supreme Teacher of the universe! O benevolent great God! Initiate me into the mystery of the Guru.

3.

Kena mArgeNa bho svAmin,
dehI brahma mayo bhavet;
TvaM kRpAM kuru me svAmin,
namAmi caraNau tava.

O Lord, I bow to your feet! Be merciful to me, my dear husband, and tell me by which path can an embodied being become spiritual?

4.

Izvara uvAca:

Mama rUpAsi devI tvaM,
tvat prItY arthaM vadAmy aham;
LokopakArakaH prazno,
na kenApi kRtaH purA.

Isvara said:

O Goddess, you are My very body! I speak out of My love for you. No one has ever asked this question, which is a boon to all.

5.

DurlabhaM triSu lokeSu,
tac chRNuSva vadAmy aham;
GuruM vina brahma nAnyat,
satyaM satyaM varAnane.

I am revealing the inscrutable mystery of all three worlds. Listen! The Absolute Reality is not different from the Guru. O Beautiful One! This is the Truth, this is the Truth.

6.

Veda zAstra purANAni,
itihAsAdikAni ca;
Mantra yantrAdi vidyAz ca,
smRtir uccATanAdikam.

The Vedas, Puranas, Itihasas, etc., the sciences of mantra and yantra etc., the Smritis and other books like those dealing with incantations, etc.

7.

zaiva zAktA gamAdIni,
anyAni vividhAni ca;
ApabhraMza karaNIha,
jIvAnAM bhrAnta cetasAm.

The Saiva, Sakta and different other treatises – all these only further confuse already deluded creatures.

8.

YajJa vrataM tapo dAnaM,
japas tIrthaM tathaiva ca;
Guru tattvam avijJAya,
mUDhAs te carate janAH.

They are fools roaming the Earth who practise sacrificial fires, vows, penances, gifts, japa and pilgrimage without knowing the truth of the Guru.

9.

Guru buddhyAtmano nAnyat,
satyaM satyaM na saMzayaH;
Tal lAbhArthaM prayatnas tu,
kartavyo hi manISibhiH.

The Guru is none other than the intelligence of the living being. This is beyond doubt the Truth, the Absolute Truth. Hence a wise man must strive to achieve this goal, to find his Guru.

10.

GUDha vidyA jagan mAyA,
dehe cAjJAna saMbhavA;
UdayaH sva prakAzena,
guru zabdena kathyate.

Owing to ignorance, the Mother of the Universe resides in the body as secret knowledge. She is revealed by Her own light through the sound „guru“.

11.

Sarva pApa vizuddhAtmA,
zrI guroH pAda sevanAt;
DehI brahma bhaved yasmAt,
tat kRpArthaM vadAmi te.

Through service at the feet of the Guru the embodied soul becomes purified and all her sins are washed away. She becomes spiritual. I disclose this to you out of compassion.

12.

Guru pAdAMbujAM smRtvA,
jalaM zirasi dhArayet;
Sarva tIrtha vigAhasya,
SaMprApnoti phala naraH.

If a man sprinkles water on this head, remembering the lotus feet of his Guru, he obtains the reward of bathing in all holy waters.

13.

zoSaNaM pApa paGkasya,
dIpanaM jJAna tejasAm;
Guru pAdodakaM saMyak,
saMsArArNava tArakam.

The holy water (that has washed the Guru's feet) dries the mire of sins, lights the lamp of knowledge and helps one cross the ocean of transmigration.

14.

AjJAna mUla haraNaM,

janma karma nivAraNaM;
JJAna vairAgya siddhyarthaM,
guru pAdodakaM pibet.

It uproots nescience, puts an end to rebirth and (its cause) karmas. One should sip the holy water of the Guru's feet for enlightenment and dispassion.

15.

GuroH pAdodakaM pItvA,
guror ucchiSTa bhojanam;
Guru mUrteH sadA dhyAnaM,
guru mantraM sadA japet.

Drink the holy water of the Guru's feet; eat the food left over by the Guru.
Constantly meditate on his form; constantly repeat the mantra given by the Guru.

16.

KAzI kSetraM tan nivAso,
jAhnavi caraNodakam;
Gurur vizvezvaraH sAkSAAt,
tArakaM brahma nizcitam.

The place where the Guru resides is Kasi. The holy water of his feet is the Ganges. The Guru is the Lord of the universe (Siva) Himself. He is indeed Brahma, the Saviour.

17.

GuroH pAdodakaM yat tu,
gayA 'sau so 'kSayo vaTaH;
TIrtha rAjaH prayAgaz ca,
guru mUrte namo namaH.

The holy water of the Guru's feet is Gaya, the Aksaya (imperishable) banyan tree, the most sacred Prayag. Salutations again and again to the Guru!

18.

Guru mUrTiM smaren nityaM.
guru nAma sadA japet;
Guror AjJAM prakurvIta,
guror anyan na bhAvayet.

Meditate ceaselessly on the form of the Guru, always repeat his name, carry out his orders, think not of anything except the Guru.

19.

Guru vaktra sthitaM brahma,
prApyate tat prasAdataH;
Guror dhyAnaM sadA kuryAt,

Kula strI sva pater yathA.

The supreme knowledge abiding on the Guru's lips can be realised through his grace alone. Always meditate on the Guru, as a loyal wife continually thinks of her husband.

20.

SvAzramaM ca sva jAtiM ca,
dva kIrti puSTi vardhanam;
Etat sarvaM parityajya,
guror anyan na bhAvayet.

Forget about your station in life, caste, fame, wealth or success. Think of nothing but the Guru.

21.

Ananyaz cintayanto mAM,
sulabhaM paramaM padam;
TasmAt sarva prayatnena,
guror ArAdhanaM kuru.

The supreme state is easily attainable for him who meditates on his Guru with one-pointed devotion. Strive to the utmost to propitiate the Guru.

22.

Trailokya sphuTa vaktAro,
devAdy asura pannagAH;
Guru vaktra sthitA vidyA,
guru bhaktyA tu labhyate.

Neither devas nor asuras nor nagas of all the three worlds can instruct clearly. The knowledge abiding on the lips of the Guru can be acquired only by devotion to him.

23.

Gu-kAraS tv andha kAraS ca,
ru-kAraS teja ucyate;
AjJAna grAsakaM brahma,
gurur eva na saMzayaH.

The first syllable 'Gu' means darkness; the second, 'Ru', light. The Guru is doubtlessly Brahma who dispels all darkness.

24.

Gu-kAraH prathamo varNo,
mAyAdi guNa bhAsakaH;
Ru-kAro dvitIyo brahma,
mAyA bhrAnthi vinAzanam.

The first syllable ‘Gu’ is suggestive of attributes such as Maya and the second, ‘Ru’, of the Supreme Absolute who is free from the illusion of Maya.

25.

EvaM guru padaM SreSThaM,
devAnAm api durlabham;
HAhA hUhU gaNaiz caiva,
Gandharvaiz ca prapUjyate.

The lotus feet of the Guru are the highest object, difficult even for devas to find. The Gandharvas called Haha and Huhu worship them devotedly.

26.

DhruvaM teSAM ca sarveSAM,
nAsti tattvaM guroH param;
AsanaM zayanaM vastraM.
bhUSaNaM vAhanAdikam.

This is the unshaking faith of the wise; there is nothing higher than the Guru. The aspirant should offer to the Guru seats, beds, clothes, ornaments, mounts and vehicles,

27.

SAdhakena pradAtavyaM,
guru santoSa kArakam;
Guror ArAdhanaM kAryaM,
sva jIvitvaM nivedayet.

which would please him. One should dedicate one’s entire life to the Guru’s service.

28.

KarmaNA manasA vAcA,
nityam ArAdhayed gurum;
DIrgha daNDaM namaskRtya,
nirlajjo guru sannidhau.

Continually serve the Guru with mind, speech and action. Prostrate fully like a stick in front of him without the least reserve.

29.

zarIram indriyaM prANaM,
sad gurubhyo nivedayet;
Atma dArAdikaM sarvaM,
sad gurubhyo nivedayet.

Consecrate everything to the true Guru; the body, the senses, the prana. Consecrate everything to the Guru – the soul, the wife, everything.

30.

KRmi kITa bhasma viSTA,
durgandhi mala mUtrakam;
zleSma raktaM tvacA mAMsaM,
vaJcayen na varAnane.

O Beautiful One! Do not avoid offering to the Guru this body which is full of germs, worms, waste matter, foul-smelling urine and faces, phlegm, blood, and flesh, and which is finally reduced to ashes.

31.

SaMsAra vRkSam ArUDhAH,
patanto narakArNave;
Yena caivoddhRtAH sarve,
tasmai zrI gurave namaH.

Salutations to the revered Guru who uplifts souls mounted on the tree of the world sinking into the ocean of hell.

32.

Gurur brahmA guru viSNur,
gurur devo mahezvaraH;
Gurur eva parabrahma,
tasmai zrI gurave namaH.

The Guru is Brahman, He is Visnu, He is Siva. The Guru is indeed the Supreme Absolute. Salutations to Him.

33.

Hetave jagatAm eva,
saMsArArNava setave;
Prabhava sarva vidyAnAM,
saMbhava gurave namaH.

Salutations to the Guru who is Siva, the first cause of the universe, the bridge to cross the ocean of worldliness, the source of all knowledge.

34.

AjJAna timirAndhasya,
jJAnAJjana zalAkayA;
CakSur unmlIitaM yena,
tasmai zrI gurave namaH.

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

35.

TvaM pitA tvaM ca me mAtA,

tvaM bandhus tvaM ca devatA;
SaMsAra pratibodhArthaM,
tasmai zrI gurave namaH.

Thou art my father, thou art my mother, thou art my brother, thou art my God.
Salutations to thee, O Guru, the impartor of true knowledge in this world.

36.

Yat satyena jagat satyaM,
yat prakAzena bhAti tat;
Yad Anandena nandanti,
tasmai zrI gurave namaH.

Salutations to the Guru whose existence causes the world to exist, whose light (of knowledge) makes it perceptible, whose bliss makes possible all individual experiences of joy.

37.

Yasya sthityA satyam idaM,
yad bhAti bhAnu rUpataH;
PriyaM putrAdi yat prItya,
tasmai zrI gurave namaH.

Salutations to the Guru whose existence makes this world real. He is the sun whose light illuminates it. His love makes sons lovable.

38.

Yena cetayate hIdaM,
cittaM cetayate na yam;
JAgrat svapna suSuptyaAdi,
tasmai zrI gurave namaH.

Salutations to the Guru who enables the mind to perceive this world but whom the mind cannot perceive, and who is the witness of the waking, dream and deep sleep states.

39.

Yasya jJAnAd idaM vizvaM,
na dRzyaM bhinna bhedataH;
Sad eka rUpa rUpAya,
tasmai zrI gurave namaH.

Salutations to the Guru by whose knowledge this world is no longer seen as an object, distinct from the Self. His only form is Truth.

40.

YasyA mataM tasya mataM,
mataM yasya na veda saH;

Ananya bhAva bhAvAya,
tasmai zrI gurave namaH.

Salutations to the Guru whose mood is of undeviating devotion and who is known to those who don't claim to know him, but not to those who claim to know him.

41.

Yasya kAraNa rUpasya,
kArya rUpeNa bhAti tat;
KArya kAraNa rUpAya,
tasmai zrI gurave namaH.

Salutations to the Guru who, though being the Primary Cause, is seen as an effect; who is the cause as well as the effect.

42.

NAnA rUpam idaM sarvaM,
na kenApy asti bhinnatA;
KArya kAraNatA caiva,
tasmai zrI gurave namah.

This world of diversities is, in fact, undifferentiated. It is merely a play of cause and effect. Salutations to the Guru (who reveals this truth).

43.

Yad aGghri kamala dvandvaM,
dvandva tApa nivArakaM;
TArakaM sarvadA padbhyaH,
zrI guruM praNamAmy aham.

Salutations to the Guru whose lotus feet eradicate the agony of dualities, who protects from all misfortunes and calamities.

44.

zive kruddhe gurus trAtA,
gaurau kruddhe zivo na hi;
TasmAt sarva prayatnena,
zrI guruM zaraNaM vrajet.

If Lord Siva becomes angry, the Guru can save you, but if the Guru becomes angry, even Siva cannot save you. Therefore, with all efforts, take refuge in the Guru.

45.

Vande guru pada dvandvaM,
vAG manaz citta gocaraM;
zveta rakta prabhA-bhinnaM,
ziva zaktyAtmakaM param.

I salute the feet of the Guru which are beyond the grasp of speech, mind and senses, invested with white and red lustre, representing Siva and Sakti.

46.

Gu-kAraM ca guNAItaM,
ru-kAraM rUpa varjitam;
GuNAIta svarUpaM ca,
yo dadyAt sa guru smRtaH.

The syllable 'Gu' denotes that which transcend qualities, while 'Ru', that which transcends form. The Guru is One who makes one realise that which is beyond attribute and form.

47.

A-trinetaH sarva sAkSI,
a-catur bAhur acyutaH;
A-catur vadano brahma,
zrI guruH kathitaH priye.

O Dear One! The Guru is Siva, the witness of all, although he is without three eyes. He is Visnu, although he is without four arms. He does not have four faces, yet he is Brahma. This is what the Scriptures say.

48.

AyaM mayAJjalir baddho,
daya sAgara vRddhaye;
Yad anugrahato jantuz,
citra saMsAra mukti-bhAk.

I bow down to the Guru, the ocean of mercy, with folded hands for his grace, receiving which, the soul is delivered from the world of diversities.

49.

zrI guroH paramaM rUpaM,
viveka cakSuSo 'mRtam;
Manda bhAgyA na pazyanti,
andhAH sUryodayaM yathA.

The Guru's supreme form is pure nectar to the eye of discrimination. Just as a blind man cannot see the sunrise, likewise, an unfortunate fellow cannot perceive (the Guru's glory).

50.

zrI nAtha caraNa dvandvaM,
yasyAM dizi virAjate;
Tasyai dize namaskuryAd,
bhaktyA pratidinaM priye.

O Beloved, bow in the direction of the Guru's feet with devotion every day.

51.

Tasyai dize satatam aJjalir eSa Arye,
prakSipyate mukharito madhupair budhaiz ca;
JAgarti yata bhagavAn guru cakravartI,
vizvodaya pralaya nATaka nitya sAkSI.

O Noble One! The wise continually offer handfuls of flowers with butterflies humming around them to the direction in which resides the sovereign God Guru, the eternal Witness of the creation and dissolution of the universe.

52.

zrI nAthAdi guru trayaM gaNapatiM pITha trayaM bhairavaM,
siddhaughaM vaTuka trayaM pada yugaM dUtI trayaM sAMbhavam;
Vire zaSTa catuSka SaSTi navakaM vIrAvalI paJcakaM,
zrIman mAlinI mantra rAja sahitaM vande guror maNDalam.

53.

AbhyastaiH sakalaiH sudIrgham anilair vyAdhi pradair duSkaraiH,
prANAyAma zatair aneka karaNair duHkhAtmakair durjayaiH;
Yasminn abhyudite vinazyati ball vAyuH svayaM tat-kSaNAt,
prAptuM tat-sahajaM svabhAvam anizaM sevadhvam ekaM gurum.

What is the use of practising all those hundreds of rounds of long and deep pranayama, which are strenuous, tedious, hard to master and likely to cause numerous diseases? Attain the spontaneous state in which the powerful prana becomes still of its own accord through continual service to the One Guru.

54.

Svadezikasyaiva zarIra cintanaM,
bhaved anantasya zivasya cintanam;
Svadezikasyaiva ca nAma kIrtanaM,
bhaved anantasya zivasya kIrtanam.

To contemplate the form of one's own Guru is to contemplate infinite Siva. To chant the name of one's own Guru is to chant that of infinite Siva.

55.

Yat pAda reNu kaNika,
kA 'pi saMsAra vAridheH;
Setu bandhAyate nAthaM,
dezikaM tam upAsmahe.

I worship the Lord Guru; even a single particle of the dust of his feet forms a bridge strong enough to cross the ocean of change.

56.

YasmAd anugrahaM labdhvA,
mahad ajJAnam utsRjet;
Tasmai zrI dezikendrAya,
namaz cAbhISTa siddhaye.

I bow to the highest Guru for the attainment of the desired fruit. His grace destroys mighty ignorance.

57.

PAdAbjam sarva saMsAra,
dAvAnala vinAzakaM;
Brahma randhre sitAmbhoja,
madhya sthaM candra maNDale.

The Guru's lotus feet extinguish the raging fires of worldly existence. In the center of the thousand-petalled white lotus in the Moon Circle in Brahma randhra (crown of the head).

58.

AkaThAdi tri rekhAbje,
sahasra dala maNDale;
HaMsa pArzva trikoNe ca,
smaret tan madhyagaM gurum.

In the centre of the triangle, with the points 'a', 'ka', and 'tha', with Hamsa situated close to it, the Guru resides. Always remember Him.

59.

Sakala bhuvana sRSTiH
kalpitAzeSa puStir,
nikhila nigama dRSTiH
saMpadAM vyartha dRSTiH;
AvaguNa parimArSTis
tat padArthaika dRSTir,
bhava guNa parameSTir
mokSa mArgaika dRSTiH.

(The Guru's divine glance) creates all the worlds, nourishes all things, and penetrates to the essence of all scriptures. It regards wealth as nothing. It removes failings and defects. It remains focused on the Ultimate, and though giving rise to worldly qualities, is firmly set on the final goal of salvation.

60.

Sakala bhuvana raGga
sthApanA staMbha yaSTiH,
sa karuNa rasa vRSTis

tattva mAIA samaSTiH;
Sakala samaya SRSTiH
sac-cid-Ananda dRSTir,
nivasatu mayi nityaM
zrI guror divya dRSTIH.

It is the principal pillar holding the stage of all the worlds. It showers the nectar of compassion. It pierces to the secret of this universal assembly composed of various elements. It creates all times. It is permeated by the true bliss of Consciousness. May this divine look of the Guru be always on me! [These aspects confirm that the Guru is Sri Baladeva.]

61.

Agni zuddha samaM tAtA,
jvAIA paricakA dhiyA;
Mantra rAjam imaM manye,
ahar nizaM pAtu mRtyutaH.

O Goddess! I hold that this king of mantras ('Guru'), being pure as (gold) refined in fire, and tested thoroughly in the flames of reason, always protects one from death.

62.

Tad ejati tan najjati,
tad dUre tat samIpake;
Tad antarasya sarvasya,
tad u sarvasya bAhyataH.

He (the Guru) moves and moves not; he is far as well as near, inside as well as outside everything.

63.

Ajo 'ham ajaro 'haM ca,
anAdi nidhanaH svayam;
AvikAraz cidAnanda,
aNiyAn mahato mahAn.

(He knows): "I am unborn, ageless, without beginning or end, established in my own Self. I am unchangeable, embodying the bliss of Consciousness, smaller than an atom, larger than the cosmos."

64.

ApUrvANAM paraM nityaM,
svayaM jyotir nirAmayam;
VirajaM param AkAzaM,
dhruvam Anandam avyayam.

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

65.

zrutiH pratyakSam aitiHyam,
anumAnaz catuSTayam;
Yasya cAtma tapo veda,
dezikaM ca sadA smaran.

Always remember the Guru. His spiritual power can be discerned through the four sources of knowledge – the Vedas, direct perception, sacred historical tests, and inference.

66.

MAnanaM yad bhavaM kAryaM,
tad vadAmi mahAmate;
SAdhutvaM ca mayA dRStvA.
tvayi tiSThati sAMpratam.

I speak, O one with mighty reason, on the theme on which one should always reflect, seeing that you are receptive.

67. AkhaNDa maNDalA kAraM,

vyAptaM yena carAcaraM;
Tat padaM darzitaM yena,
tasmai zrI gurave namaH.

Salutations to the Guru who reveals the Supreme Being by whom this indivisible (cosmic) sphere of animate and inanimate is created and pervaded.

68.

Sarva zruti ziro ratna,
virAjita padAmbujaH
VedAntAmbuja sUryo yas,
tasmai zrI gurave namaH.

Salutations to the Guru whose lotus feet are bedecked with the crest-jewels of the Vedas. He is the sun whose light opens up the lotus of Vedanta.

69.

Yasya smaraNa mAtraNa,
jJAnam utpadyate svayaM;
Ya eva sarva saMprAptis,
tasmai zrI gurave namaH.

Salutations to the Guru. By merely remembering him, one receives spontaneous knowledge. By attaining him, everything is attained.

70.

CaitanyaM zAzvataM znAtaM,

vyomAtItaM niraJjanam;
NAda bindu kalAtItaM,
tasmai zrI gurave namaH.

Salutations to the Guru, who is consciousness, peace and eternity. He transcends ether and is without stain. He is beyond nada (divine music), bindu (cakra) and kala (visions).

71.

SthAvaraM jaGgamaM caiva,
tathA caiva carAcaram;
VyAptaM yena jagat sarvaM,
tasmai zrI gurave namaH.

Salutations to the Guru. This entire universe, consisting of the movable and immovable, the animate and the inanimate is pervaded by him.

72.

JJAna zakti samArUDhas,
tattva mAIA vibhUSitaH;
Bhukti mukti pradAtA yas,
tasmai zrI gurave namaH.

Salutations to the Guru who firmly rides the power of knowledge, who is adorned with the necklace of wisdom and who grants worldly fulfilment as well as salvation.

73.

Aneka janma saMprApta,
sarva karma vidAhine;
SvAtma jJAna prabhAveNa,
tasmai zrI gurave namaH.

Salutations to the Guru who, by the power of Self-knowledge, has burnt up all the karmas gathered through countless lives.

74.

Na guror adhikaM tattvaM,
na guror adhikaM tapaH;
TattvaM jJAnAt paraM nAsti,
tasmai zrI gurave namaH.

There is no truth higher than the Guru, no austerity more purifying than service to him, no realisation greater than knowledge of him. Salutations to the Guru!

75.

Man nAthaH zrI jagannAtha,
mad gurus tri-jagad guruH;
MamAtmA sarva bhUtAtmA,

tasmai zrI gurave namaH.

My Lord is the Lord of the universe, my Guru, the teacher of the three worlds. My Self is the Self of all beings. Salutations to the Guru!

76.

DhyAna mUlaM guror mUrTiH.

pUjA mUlaM guroH padam;

Mantra mUlaM guror vAkyAM,

mokSa mUlaM guroH kRpA.

The root of meditation is the Guru's form;

The root of worship is the Guru's feet;

The root of mantra is the Guru's word;

The root of liberation is the Guru's grace.

77.

Gurur Adir anAdiz ca,

guru parama daivatam;

GuroH parataraM nAsti,

tasmai zrI gurave namaH.

The Guru has a beginning and he is without beginning. He is the supreme deity.

There is nothing higher than him. Salutations to the Guru!

78.

Sapta sAgara paryanta,

tIrtha snAnAdikaM phalam;

Guror aGghri payo bindu,

sahasrAMzena durlabham.

The merit gained through dips in all the holy waters of the seven seas fades when compared to that gained through sipping even one thousandth part of a drop of the water of the Guru's feet.

79.

Harau ruSTe gurus trAtA,

gurau ruSTe na kazcana;

TasmAt sarva prayatnena,

zrI guruM zaraNaM vrajet.

If Siva is angry, the Guru will protect you; but if the Guru is angry, no one can save you. Therefore, with all your efforts, take refuge in him.

80.

Gurur eva jagat sarvaM,

brahma viSNu zivAtmakam;

GuroH parataraM nAsti,

tasmAt saMpUjayed gurum.

The Guru is, indeed, the whole universe. He comprises Brahma, Visnu and Siva in his Being. There is nothing higher than the Guru. Worship the Guru devotedly.

81.

JJAnaM vijJAna sahitaM,
labhyate guru bhaktitaH;
GuroH parataraM nAsti,
Dhyeyo 'sau guru mArgibhiH.

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

82.

YasmAt parataraM nAsti,
neti netIti vai zrutiH;
ManasA vacasA caiva,
nityam ArAdhayed gurum.

Continually serve the Guru with mind and speech. There is nothing greater than him. The Vedas describe Him as 'not this, not this.'

83.

GuroH kRpA prasAdena,
brahma viSNu sadAzivAH;
SamarthAH prabhavAdau ca,
kevalaM guru sevayA.

Even Brahma, Visnu and Siva acquired their cosmic potencies by the Guru's grace. The liberation is attained only through service to the Guru.

84.

Deva kinnara gandharvAH,
pitaro yakSa cAraNAH;
Munayo 'pi na jAnanti,
guru zuzrUSaNe vidhim.

Devas, kinnaras, gandharvas, ancestors, yaksas, caranas and even sages do not know the proper manner of serving the Guru.

85.

MahAhaNkAra garveNa,
tapo vidyA balAnvitAH;
SaMsAra kuharAvarte,
ghaTa yantre yathA ghaTAH.

Even those with self-discipline, learning and strength continue to revolve on the wheel of the world like pots on a potter's wheel, due to their inflated pride and conceit.

86.

Na muktA deva gandharvAH,
pitaro yakSa kinnarAH;
RSayaH sarva siddhAz ca,
guru sevA parAG 'muktAH.

Even devas, gandharvas, ancestors, yaksas, kinnaras, seers and siddhas cannot attain liberation if they do not serve the Guru.

87.

DhyAnaM zRGu mahAdevi,
sarvAnanda pradAyakam;
Sarva saukhya karaM nityaM,
bhukti mukti vidhAyakam.

Listen, O Great Goddess! Meditation on the Guru grants all joys, all pleasures, comforts, enjoyments and finally, salvation as well

88.

zrImat parabrahma guruM smarAmi,
zrImat parabrahma guruM vadAmi;
zrImat parabrahma guruM namAmi,
zrimat parabrahma guruM bhajAmi.
I remember my Guru who is Para Brahman;
I speak of my Guru who is Para Brahman;
I bow to my Guru who is Para Brahman;
I serve my Guru who is Para Brahman.

89.

BrahmAnandaM parama sukhadaM
kevalam jJAna mUrtiM,
dvandvAtItaM gagana sadRzaM
tattvam asyAdi lakSyam;
Ekam nityaM vimalam acalaM
sarvadhI sAkSi bhUtaM,
bhAvAtItaM tri-guNa rahitaM
sad guruM taM namAmi.

I bow to the Sadguru, the embodiment of the bliss of the Absolute, the bestower of the highest joy. He is absolutely alone. He is knowledge personified. He is beyond duality, formless as the sky, the object of the Vedantic proclamations such as 'Tat tvam asi'. He is One, eternal, and free from impurities. He is immovable, the

Witness of the intellects of all creatures. He is beyond change and becoming, beyond the three gunas.

90.

NityaM zuddhaM nirAbhAsaM,
nirAkAraM niraJjanam;
Nitya bodhaM cid AnandaM,
guruM brahma namAmy aham.

I bow to the Guru who is Absolute, everlasting and pure. He is beyond perception, formless and without taint. He is ever-awakened, conscious and blissful.

91.

HRd aMbuje karNika madhya saMsthe,
siMhAsane saMsthita divya mUrtim;
DhyAyed guruM candra kalA prakAzaM,
cit pustakAbhISTa varaM dadhAnam.

Meditate on the divine form of the Guru who is seated on the throne in the centre of the pericarp of the heart lotus, who shines like the moon, who bestows the desired boon and throws open the book of Consciousness.

92.

zvetAMbaraM zveta vilepa puSpaM,
mukta vibhUSaM muditaM dvinetram;
VAmAGka pItha sthita divya zaktiM,
manda smitaM sAndra kRpA nidhAnam.

Meditate on the form of the Guru, clad in white robes, besmeared with white paste, bedecked with flowers and pearls. He radiates joy. The Divine Sakti is seated on the left thigh of this two-eyed God. His face is lit with a gentle smile. He is the ocean of grace.

93.

Anandam Ananda karaM prasannaM,
jJAna svarUpaM nijabodha yuktam;
YogIndram IDyaM bhava roga vaidyaM,
zrImad guruM nityam ahaM namAmi.

I always bow to the worshipful Guru who is bliss incarnate, who bestows happiness, whose face is radiant with joy. His essential nature is knowledge. He is aware of his true Self. He is the adorable Lord of yogis, the physician who cures the disease of worldliness.

94.

Yasmin sRSTi sthiti dhvaMsa,
nigrahAnu grahAtmakam;

KRtyaM paJca vidhaM zazvad
bhAsate taM namAmy aham.

I bow to the Guru, the author of the five eternal cosmic processes – creation, sustenance, dissolution, control and award of grace.

95.

PrAtaH zirasi zuklAbje,
dvi netraM dvi bhujam gurum;
VarAbhaya yutaM zAntaM,
smaret taM nAma pUrvakam.

Remember the Guru and his name every morning. This two-eyed and two-armed peaceful God is seated in the white lotus inside the Sahasrara, granting the boon of fearlessness.

96.

Na guror adhikaM na guror adhikaM,
na guror adhikaM na guror adhikam;
ziva zAsanataH ziva zAsanataH
ziva zAsanataH ziva zAsanataH.

There is no one higher than the Guru. This is the word of Siva.

97.

Idam eva zivaM tvidam eva zivaM,
tvidam eva zivaM tvidam eva zivaM;
Mama zAsanato mama zAsanato,
mama zAsanato mama zAsanataH.

This alone (service to the Guru) is beneficial. This is my word.

98.

EvaM vidhaM guruM dhyAtvA,
jJAnam utpadyate svayam;
Tat sadguru prasAdena,
mukto 'ham iti bhAvayet.

By meditating on the Guru in this manner, one automatically gains knowledge. By the grace of the Sadguru, become aware: 'I am liberated.'

99.

Guru darzita mArgeNa,
manaH zuddhiM tu kArayet;
AnityaM khaNDayet sarvaM,
yat kiJcid Atma gocaram.

Purify your mind by following the Guru's path. Detach yourself from all transient things perceived by the mind and senses.

100.

JJeyaM sarva svarUpaM ca,
jJAnaM ca mana ucyate;
JJAnaM jJeya samaM kuryAn,
nAnyah panthA dvitIyakaH.

The essential nature of all is the object of knowledge while the mind is the subject. Realise the identity of the subject and the object. There is no other way (to liberation).

101.

EvaM zrutvA mahAdevi,
guru nindAM karoti yaH;
Sa yAti narakaM ghoraM,
yAvac candra divAkarau.

O Supreme Goddess! He, who speaks ill of the Guru in spite of hearing all this, falls into the most dreadful hell and rots there as long as the sun and the moon last.

102.

YAvat kalpAntako dehas,
tAvad eva guruM smaret;
Guru lopo na kartavyaH,
svacchando yadi vA bhavet.

Continue to remember the Guru until the end of time, as long as the body lasts. Never disobey the Guru even on attaining spiritual freedom (or on being driven away by him).

103.

HuGkAreNa na vaktavyaM,
prAjJaiH ziSyaiH kathaJcana;
Guror agre na vaktavyam,
asatyaM ca kadAcana.

A discreet disciple should never speak discourteously or utter lies before the Guru.

104.

GuruM tvaM kRtya huM kRtya,
guruM nirjitya vAdataH;
AraNye nirjale deze,
sa bhaved brahma rAkSasaH.

One who talks to the Guru rudely, in insulting terms, tries to surpass him while talking, is reborn as a brahma raksasa in a forest or a waterless land.

105.

MunibhiH pannagair vA 'pi,
survair vA zApito yadi;
KAala mRtyu bhayAd vApi,
guru rakSati pArvati.

O Parvati! The Guru affords protection from curses pronounced by sages, nagas, and devas and also from the fear of time or death.

106.

AzaktA hi surAdyAz ca,
azaktA munayas tathA;
Guru zApena te zIghraM,
kSayaM yAnti na saMzayaH.

Even devas and sages cannot save one who has been cursed by the Guru. Such a wretch soon perishes, without the least shadow of doubt.

107.

Mantra rAjam idaM devi,
gurur ity akSara dvayam;
SmRti vedArtha vAkyena,
guruH sAkSAAt paraM padam.

O Goddess! Among the words of the Srutis and the Smritis, the two-syllabled 'Guru' is the regal mantra, which leads to the highest state.

108.

zruti smRti avijJAya,
kevala guru sevakAH;
Te vai sannyAsinaH prokta,
itare veSa dhAriNaH.

A faithful servant of the Guru is a true sannyasi, even though he may be ignorant of the scriptures. All others are mere pretenders, donning robes which they do not deserve.

109.

NityaM brahma nirAkAraM,
nirguNaM bodhayet param;
SarvaM brahma nirAbhAsaM,
dIpo dIpAntaraM yathA.

Just as one lamp lights another lamp, likewise the Guru imparts awareness of the Absolute Being which is eternal, imperceptible and without form or attribute.

110.

GuroH kRpA prasAdena,
AtmA-rAmaM nirIkSayet;

Anena guru mArgeNa,
svAtma jJAnaM pravartate.

Perceive the inner Self, which pervades all beings, by the Guru's grace. Abide in Self-knowledge by following the path shown by the Guru.

111.

A-brahma staMba paryantaM,
paramAtma svarUpakam;
SthAvaraM jaGgamaM caiva,
praNamAmi jagan mayam.

I bow to the Guru who encompasses the entire universe, who is the Supreme Being permeating all things and creatures, movable and immovable, from Brahma to a clump of grass.

112.

Vande 'haM saccidAnandaM,
bhedAtItaM sadA gurum;
NityaM pUrNaM nirAkAraM,
nirguNam svAtma saMsthitam.

I always bow the Guru who is Existence, Consciousness, and Bliss; who transcends all distinctions, who is everlasting, perfectly, without form and qualities; and who is established in his own Self.

113.

ParAt parataraM dhyeyaM,
nityam Ananda kAraM;
HRdayAkAza madhya-sthaM,
zuddha sphaTika sannibham.

The Guru is beyond all beyonds, the highest object of meditation. He is the eternal bestower of happiness. He resides in the centre of the heart – pure and bright as a crystal.

114.

SphaTika pratimA rUpaM,
drSyate darpaNe yathA;
TathAtmani cidAkAraM,
AnandaM so 'ham ity uta.

Just as an image of quartz shines in a mirror, similarly the true Self, of nature of consciousness and bliss, shines in the buddhi.

115.

AGguStha mAtra puruSaM,
dhyAyataz cinmayaM hRdi;

Tatra sphurati bhAvo yaH,
zRNu taM kathayAmy aham.

Now I shall speak to you of the inner state which arises when one meditates on the thumb-sized, Conscious Person dwelling in the Heart.

116.

AgocaraM tathA 'gamyam,
nAma rUpa vivarjitam;
NiH zabdam tad vijAnIyAt,
svabhAvaM brahma pArvati.

O Parvati! The Absolute Reality is by nature impalpable, difficult to attain, beyond material name, form and sound. Know this.

117.

YathA gandhaH svabhAvena,
karpUra kusumAdiSu;
zitoSNAdi svabhAvena,
tathA brahma ca zAzvatam.

As the fragrance of flowers and camphor is natural to them, as cold and heat are natural phenomena, so is the Absolute Reality everlasting.

118.

SvayaM tathAvidho bhUtvA,
sthAtavyaM yatra kutra cit;
KITa bhramara-vat tatra,
dhyAnaM bhavati tAdRzam.

After becoming like the Supreme, one may live anywhere. Just as a caterpillar is transformed into a butterfly by constantly meditating on the latter, likewise one should meditate on the Lord to become like Him.

119.

Guru dhyAnaM tathA kRtvA,
svayaM brahma mayo bhavet;
PiNDe pade tathA rUpe,
mukto 'sau nAtra saMzayaH.

A disciple himself becomes divine by meditating on the Guru. There is no doubt that one whose pinda (Kundalini) is awake, prana steady and bindu attained, is liberated.

120.

zrI Parvaty uvAca:
PiNDaM kiM tu mahAdeva,
padaM kiM samudAhRtam;
RUpAtItaM ca rUpaM kiM

etad AkhyAhi zaGkara.

Sri Parvati said:

O Great Lord, what is 'pindam' and how do you define 'padam;' what is 'rupam' and 'rupatitam?' Tell this to me, O Sankara.

121.

zrI MahAdeva uvAca:

PiNdaM kuNDalini zaktih,
padaM haMsam udAhRtam;
RUpaM bindur iti jJeyaM,
rUpAtItaM niraJjanam.

Sri Mahadeva said:

'Pindam' is Kundalini Sakti, 'padam' is said to be 'hamsa' (prana); know 'rupam' to be the bindu (cakra) and 'rupatitam' (beyond the bindu) to be pure existence.

122.

PiNDe muktA pade muktA,
rUpe muktA varAnane;
RUpAtite tu ye muktAs,
te muktA nAtra saMzayah.

O Beautiful One, there is no doubt that he whose Kundalini is awakened, whose prana is steady, who has seen the bindu and even beyond, is truly liberated.

123.

SvayaM sarva mayo bhUtvA,
paraM tattvaM vilokayet;
ParAt parataraM nAnyat,
sarvam etan nirAlayam.

Experience the Highest Being by realizing that you are of the same quality. There is nothing beyond It. All this (the world) is without basis.

124.

TasyAvalokanaM prApya,
sarva saGga vivarjitam;
EkAkI niHspRhaH zAntas,
tiSthAset tat prasAdataH.

After you experience the Godhead by the Guru's grace, all your attachments and desires vanish. You become solitary, tranquil and firmly stabilised (in the Self).

125.

LabdhaM vA 'tha na labdhaM vA,
svalpaM vA bahulaM tathA;
NiSkAmenaiva bhoktavyaM,

sadA santuSTa cetasA.

Whatever comes to you, whether it be little or much or even nothing, enjoy it with a contented mind and without desire.

126.

SarvajJa padam ity Ahur,
dehI sarva mayo budhAH;
SadAnandaH sadA zAnto,
ramate yatra kutra cit.

After attaining what is called the all-knowing state, an embodied soul becomes aware of everything. Being always blissful and tranquil, such a one delights (in his own Self) wherever he may be.

127.

Yatraiva tiSThate so 'pi,
sa dezaH puNya bhAjanam;
Muktasya lakSaNaM devi,
tavAgre kathitaM mayA.

Wherever he may dwell, that place becomes Holy. O Goddess! Thus I have described to you the characteristics of a liberated one.

128.

Upadezas tathA devi,
guru mArgeNa muktidaH;
Guru bhaktis tathA dhyAnaM,
sakalaM tava kIrtitam.

O Goddess! I have instructed you: by following the path shown by the Guru, by devotion to the Guru, and meditation on him, one attains salvation.

[Phala zruti:]

129.

Anena yad bhavet kAryaM,
tad vadAmi mahAmate;
LokopakArakaM devi,
laukikaM tu na bhAvayet.

O Wise One! I shall now speak to you of the works which can be accomplished (by studying and reciting the Guru Gita). O Goddess! The powers accruing from this should not be used for selfish gains, but for the welfare of people.

130.

LaukikAt karmaNo yAnti,
jJAna hInA bhavArNavam;

JJAnI tu bhAvayet sarvaM,
karma niSkarma yat kRtam.

The ignorant, by using the Guru Gita for selfish ends, sink into the ocean of worldliness, while none of the actions of the enlightened binds them (akarma).

131.

IdaM tu bhakti bhAvena,
paThate zRNute yadi;
LikhitvA tat pradAtavyaM,
tat sarvaM saphalaM bhavet.

Listen about the fruits of reading or hearing the Guru Gita with devotion, or writing a copy of it and giving it to another. All this will bear fruit.

132.

Guru gItAtmakaM devi,
zuddha tattvaM mayoditam;
Bhava vyAdhi vinAzArthaM,
svayam eva japet sadA.

O Goddess! I have revealed to you the pure truth contained in the Guru Gita. You should always repeat it to overcome the disease of worldliness.

133.

Guru gItAkSaraikaM tu,
mantra rAjam imaM japet;
Anye ca vividhA mantrAh,
kalAm nArhanti SoDazIm.

Each letter of the Guru Gita is a supreme mantra. Repeat it. All other mantras of diverse kinds do not have even one-sixteenth of its power.

134.

Ananta phalam Apnoti,
guru gItA japena tu;
Sarva pApa prazamanaM,
sarva dAridrya nAzanam.

By repeating the Guru Gita, endless rewards are obtained, all sins are destroyed, and all privations end.

135.

KAla mRtyu bhaya haraM,
sarva saGkaTa nAzanam;
YakSa rAkSasa bhUtAnaM.
caura vyAghra bhayApaham.

The Guru Gita delivers one from the fear of time or death, and the fear of yaksas, raksasas, ghosts, thieves and wild animals. It puts an end to all mishaps and misfortunes.

136.

MahA vyAdhi haram sarvaM,
vibhUti siddhi-daM bhavet;
AthavA mohanaM vazyaM,
svayam eva japed sadA.

It eradicates all serious diseases and confers wealth and siddhis such as the power of captivating others. Repeat it always.

137.

VastrAsane ca dAridryam,
pAsAne roga-sambhavaH;
MedinyAM duHkham Apnoti,
kASThe bhavati niSphalam.

(Repeating it while sitting) on a cloth asana, one begets poverty; on stone, diseases arise; on the ground one gets sorrow; on wood japa is fruitless.

138.

KRSNAjine jJanasiddhir,
mokSa zrIr vyAghra carmaNi;
KuzAsane jJAna siddhiH,
sarva siddhis tu kaMbale.

(Repeating it while sitting) on the skin of a black deer, one attains knowledge; on a tiger skin, one gets the wealth of liberation; on kusa grass one attains knowledge; on a woollen blanket, all attainments.

139.

Kuzair vA dUrvayA devi,
Asane zubhra kaMbale;
Upavizya tato devi,
japed ekAgra mAnasaH.

O Goddess! The Guru Gita should be repeated with one-pointed mind while sitting on a seat of kusa or durva grass covered with a white cloth.

140.

DhyeyaM zuklaM zAnty arthaM,
vazye raktAsanaM priye;
AbhicAre kRSNa varNaM,
pIta varNaM dhanAgame.

O Beloved! A white seat is suitable for obtaining peace, a red one for the power of charming others, a black one for exorcising evil spirits and a yellow one for acquiring wealth.

141.

Uttare zAnti kAmas tu,
vazye pUrva mukho japet;
DakSiNe mAraNaM proktaM,
pazcime ca dhanAgamaH.

Repeat the Guru Gita facing north to obtain peace; facing east, to captivate others; facing south, to kill an enemy; facing west, to acquire wealth.

142.

MohanaM sarva bhUtAnAM,
bandha mokSa karaM bhavet;
Deva rAja priya karaM,
sarva loka vazaM bhavet.

By reciting the Guru Gita one charms and subdues all creatures and all the worlds, is emancipated from all bondage and becomes a darling of devas and rulers.

143.

SarveSAM staMbhana karaM,
guNAnAM ca vivardhanam;
DuSkarma nAzanaM caiva,
sukarma siddhi-daM bhavet.

The Guru Gita grants the power of stumping enemies, nurtures and nourishes good qualities, neutralises bad actions and brings good deeds to fruition.

144.

AsiddhaM sAdhayet kAryaM,
nava-graha bhayApaham;
DuHsvapna nAzanaM caiva,
su-svapna phala dAyakam.

It accomplishes impossible tasks, removes the fear of harm from the nine planets, puts an end to bad dreams, and makes good dreams come true.

145.

Sarva zAnti karaM nityaM,
tathA vandhyA su-putra dam;
Avaiddha vyakaraM strINAM,
saubhAgya dAyakaM sadA.

It always bestows peace in every situation, grants a son to a sterile woman, maintains the happiness of a married woman by ensuring that she does not become a widow, and brings good fortune.

146.

Ayur Arogyam aizvaryā,
putra pautra pravardhanam;
AkAmataH strI vidhavA,
japAn mokSam avApnuyAt.

It grants longevity, health, wealth and power, children and grandchildren. If a widow repeats the Guru Gita without desire, she obtains salvation.

147.

AvaidhavyāM sakAmA tu,
labhate cAnyā janmani;
Sarva duHkha bhayāM vighnaM,
nAzayecchA pahArakam.

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

148.

Sarva bAdhA prazamanaM,
dharmArtha kAmā mokSa dam;
YaM yaM cintayate kAmAM,
taM taM prApnoti nizcitam.

It overcomes all hurdles and grants four-fold fulfilment (righteousness, wealth, pleasure and salvation). Whatever desire its worshipper entertains, that is bound to be fulfilled.

149.

KAmitasya kAmadhenuH,
kalpana kalpa pAdapaH;
CintAmaNiz cintitasya,
sarva maGgala kArakam.

The Guru Gita is the wish-fulfilling cow to those who repeat it with desire, the wish-fulfilling tree to the imaginative type and the wish-fulfilling jewel to the contemplatives. It is conducive to one's welfare in all ways.

150.

MokSa hetur japen nityāM,
mokSa zriyam avApnuyAt;
Bhoga kAmo japed yo vai,
tasya kAmā phala pradam.

He who repeats it regularly to achieve liberation becomes liberated. He who repeats it with a desire for enjoyments has his desire fulfilled.

151.

JapēcchAktaz ca sauraz ca,
gaNapatyaz ca vaiSNaVaH;
zai vaz ca siddhi-daM devi,
satyaM satyaM na saMzayaH.

Let all worshippers of Sakti, Surya, and Ganapati, Vaisnavas and Saivas repeat the Guru Gita. There is not the least doubt that it grants extraordinary powers.

152.

Atha kAmya jape sthAnaM,
kathayAmi varAnane;
SAGare vA sarit tIre,
athavA hari harAlaye.

O Beautiful One! Now I shall speak about the spots where the Guru Gita should be recited by those with desires. On an ocean shore, on a riverbank, inside temples consecrated to Siva or Visnu,

153.

zakti devAlaye goSThe,
sarva devAlaye zubhe;
VaTe ca dhAtri mUle vA,
maThe vRndAvane tathA.

inside temples of Sakti, in cowsheds, in all holy temples or asrams, in the hollow of a banyan or thorn apple tree, or in Vrindavan.

154.

Pavitre nirmale sthAne,
nityAnuSThAnato 'pi vA;
Nirvedanena maunena,
japem etaM samAcaret.

In any pure and clean spot one should repeat it regularly in silence and with an unagitated mind.

155.

SmazAne bhaya bhUmau tu,
vaTa mUlAntike tathA;
Siddhyanti dhauttare mUle,
cUta vRkSasya sannidhau.

One obtains siddhis by repeating it on a cremation ground, in frightful places, inside the hollow of a banyan or thorn apple tree, or under a mango tree.

156.

Guru putro varaM mUrKhas,
tasya siddhyanti nAnyathA;
zubha karmANi sarvANi,
dIkSA vrata tapAMsi ca.

All good actions such as initiations, vows and penances, even of a fool who is devoted to a Guru, bear fruit.

157.

SaMsAra mala nAzArthaM,
bhava pAza nivRttaye;
Guru gItAMbhasi snAnaM,
tattva jJaH kurute sadA.

A knower of Truth always bathes in the waters of the Guru Gita to wash away his worldly impurities and become free from mundane snares.

158.

Sa eva ca guru sAkSA,
sadA sad brahma vittamaH;
Tasya sthAnAni sarvANi,
pavitrANi na saMzayaH.

He who is foremost amongst the knowers of the Absolute Reality is, indeed, the Guru. There is no doubt that wherever he may live, that place becomes holy.

159.

Sarva zuddhaH pavitro 'sau,
svabhAvAd yatra tiSThati;
Tatra deva gaNAH sarve,
kSetre pIThe vasanti hi.

Wherever the supremely pure and taintless Guru stays, in natural course that region or abode comes to be inhabited by hosts of devas.

160.

Asana-sthaH zayAno vA,
gacchaMs tiSThan vadann api;
AzvArUDho gajArUDhaH,
supto vA jAgRto 'pi vA.

Recite the Guru Gita whatever you may be doing: whether seated in a posture, or lying, moving around or standing, riding a horse or an elephant, asleep or awake. [Previous classifications of the places referred to pravrtti marga uses, this one refers to nivrtti marga.]

161.

zuciSmAMz ca sadA jJAnI,
guru gItA japena tu;
Tasya darzana mAtreNa,
punar janma na vidyate.

One who recites the Guru Gita is pure (holy) and wise, and merely by glancing at him, you will not be born again.

162.

Samudre ca yathA toyaM,
kSIre kSIraM ghRte ghRtaM;
Bhinne kuMbhe yathAkAzas,
tathAtmA paramAtmani.

Just as water merges in the ocean, milk in milk, butter in butter, the space inside a broken pot in the space outside, likewise, the individual being aligns with the Paramatma.

163.

Tathaiva jJAnI jIvAtmA,
paramAtmani llyate;
Aikyena ramate jJAnI,
yatra tatra divA nizam.

In the same way, the wise person is aligned with God. He continually revels in the Self, day and night, roaming about in solitary places.

164.

EvaM vidho mahA muktaH,
sarvadA vartate budhaH;
Tasya sarva prayatnena,
bhava bhaktiM karoti yaH.

Thus, a wise being always dwells in supreme freedom, serving God tirelessly and with deep devotion.

165.

Sarva sandeha rahito,
mukto bhavati pArvati;
Bhukti mukti dvayaM tasya,
jihvAgre ca sarasvatI.

He becomes emancipated, without a doubt, O Parvati. He enjoys material prosperity as well. Goddess Sarasvati dwells on the tip of his tongue (giving him eloquence).

166.

Anena prANinaH sarve,

guru gItA japena tu;
Sarva siddhiM prApnuvanti,
bhuktiM muktiM na saMzayaH.

There is no doubt that all who repeat the Guru Gita will obtain all the siddhis, pleasures, wealth and liberation.

167.

SatyaM satyaM punaH satyaM,
dharmaM sAGkhyaM mayoditaM;
Guru gItA samaM nAsti,
satyaM satyaM varAnane.

O Beautiful One, whatever I have said is true dharma, true knowledge. It is true, absolutely true, that there is nothing like the Guru Gita.

168.

Eko deva eka dharma,
eka niSThA paraM tapaH;
GuroH parataraM nAnyan,
nAsti tattvaM guroH param.

One God, one dharma and one faith are the highest austerity. There is nothing higher than the Guru. No truth surpasses the Guru.

169.

MAtA dhanyaA pitA dhanyo,
dhanyo vaMzaH kulaM tathA;
DhanyaA ca vasudhA devi,
guru bhaktiH sudurlabhA.

Fortunate is the mother (of one devoted to the Guru), father, family and ancestors. Fortunate is the Earth, O Goddess, on which he walks, as devotion to the Guru is so rare.

170.

zarIram indriyaM prANaz,
cArthaH svajana bAndhavAH;
MAtA pitA kulaM devi,
gurur eva na saMzayaH.

There is no doubt, O Goddess, that the Guru is the body, the senses, the prana, the most precious wealth, all the near and dear ones, and all the brothers. He is the father, the mother, the entire family, in fact.

171.

Akalpa janmanA koTyA,
japa vrata tapaH kriyAH;

Tat sarvaM saphalaM devi,
guru santoSa mAtrataH.

O Goddess! All the repetitions of mantras, fasts, austerities and other scriptural disciplines practised for aeons, or for millions of births, bear fruit the moment the Guru is pleased.

172.

VidyA tapo balenaiva,
manda bhAgyAz ca ye naraH;
Guru sevAM na kurvanti,
satyaM satyaM varAnane.

O Beautiful One! It is true, undoubtedly true, that those who do not serve the Guru are unfortunate, even with their learning, their power gained through austerities and their strength.

173.

BrahmA viSNu mahezAz ca,
devarSi pitA kinnarAH,
Siddha cAraNa yakSAz ca,
anye 'pi munayo janAH.

Brahma, Visnu, Siva, divine seers, ancestors, kinnaras, siddhas, yaksas, caranas and other sages and people (also practice devotion to the Guru).

174.

Guru bhAvaH paraM tIrtham,
anya tIrthaM nirarthakam;
Sarva tIrthAzrayaM devi,
pAdAGguSThaM ca vartate.

Devotion to the Guru is the most sacred holy place. All other holy places are fruitless. O Goddess, all places of pilgrimage, in fact, live in the Guru's feet, nay even in one toe.

175.

Japena jayam Apnoti,
cAnanta phalam ApunyAt;
HI na karma tyajan sarvaM,
sthAnAni cAdhamAni ca.

Repetition of the Guru Gita brings infinite rewards including victory. But one who recites it should abandon all lowly actions and places.

176.

JapaM hInAsanaM kurvan,
hIna karma phala pradaM;

Guru gItAM prayANe vA,
saGgrAme ripu saGkaTe.

Japa on an improper asana and lowly actions bear bad fruit. While undertaking a journey, or facing danger from the enemy on the battlefield,

177.

Japan jayam avApnoti,
maraNe mukti dAyakam;
Sarva karma ca sarvatra,
guru putrasya siddhyati.

one devoted to a Guru obtains victory by repeating the Guru Gita. He attains salvation if he recites it at the time of death. All his work, wherever he be, is accomplished.

178.

IdaM rahasyaM no vAcyaM,
tavAgre kathitaM mayA;
SugopyaM ca prayatnena,
mama tvaM ca priyA tv iti.

Do not disclose the mystery that I have revealed to you. Make every effort to keep it as a well-hidden secret, O dear one.

179.

SvAmi mukhya gaNezAdi,
viSNvAdInAM ca pArvati;
ManasApi na vaktavyaM,
satyaM satyaM vadAmy aham.

Do not even think of imparting it even to Swami (Kartikeya), Ganesa, Visnu or any of my chief attendants. I have spoken the truth, the pure truth.

180.

AtIva pakva cittAya,
zraddhA bhakti yutAya ca;
Pravaktavyam idaM devi,
mamAtmA 'si saDA priye.

Reveal it only to one whose mind is mature and full of reverence and devotion. O Beloved, you are my very Self.

181.

Abhakte vaJcaka dhUrte,
pAkhaNDe nAstike nare;
ManasApi na vaktavyA,
guru gItA kadAcana.

Never even think of imparting the Guru Gita to one who is without devotion, a cheat, a degraded wretch, a hypocrite or an atheist.

Iti zrI skanda purANe
uttara khaNDe Izvara pArvatI saMvAde,
guru gItA samAptAH
zrI gurudeva dattAtreyArpaNam astu.

Thus ends the Guru Gita, which occurs in the dialogue between Siva and Parvati in the Uttara khanda of Skanda Purana. This is offered to the Supreme Guru, Lord Dattatreya.