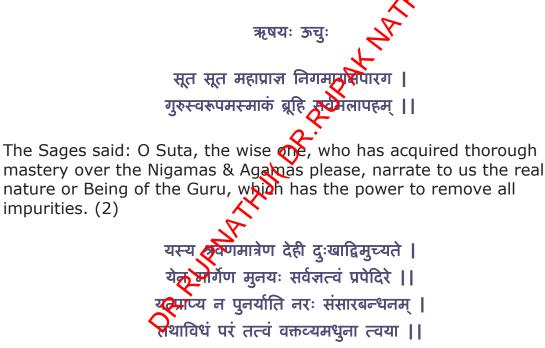
SRI GURU GITA

|| अथ प्रथमोऽध्यायः||

अचिन्त्याव्यक्तरूपाय निर्गुणाय गुणात्मने | समस्त जगदाधारमूर्तये ब्रह्मणे नमः||

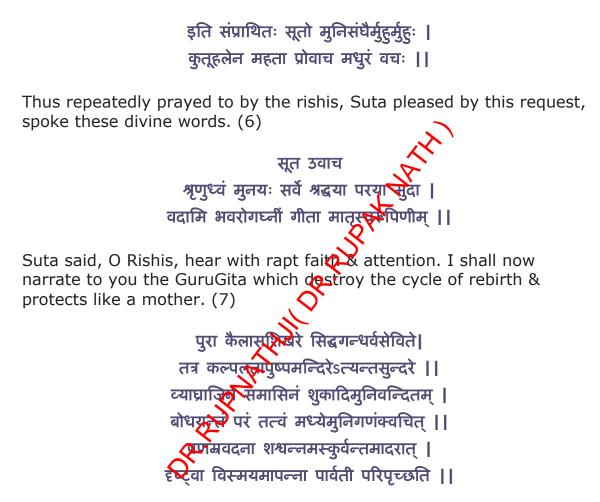
Chapter -1

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)



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) 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)



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)

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)

विधिविष्णुमहेन्द्रार्थवेन्यः 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 व्रतनायर्गम् | ब्रहि मे कृपया शम्भो गुरुमाहात्स्त्रमम्मम् || 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 स्त्यान्म्ते पार्वतीमिदमब्रवीत् || Thus repeatedly prayed to by Parvati, the great Lord Maheshwara, spoke the following words with joy. (14) महादेव उवाच म वक्तव्यमिदं देवि रहस्यातिरहस्यकम् | न कस्यापि पुरा प्रोक्तं त्वद्रक्त्यर्थ 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) 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)

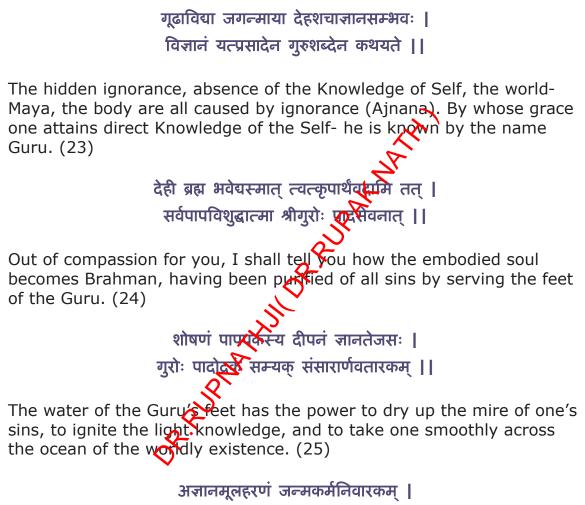
यो गुरु स शिवः प्रोक्तो, यः शिवः स र्युप्रेस्मृतः । विकल्पं यस्तु कुर्वीत स नरो गुरुतल्पगः ।।

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)

वेद्शास्त्रपुरप्रयोजन चेतिहासादिकानि च | मंत्रयंत्रविप्रादेनिमोहनोच्चाटनादिकम् || शैवशास्त्रगमादिनि ह्यन्ये च बहवो मताः | अपभंशाः समस्तानां जीवानां भ्रांतचेतसाम् ।। अप्रिंस्तपोव्रतं 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) गुरुबुध्यात्मनो नान्यत् सत्यं सत्यं वरानने | तल्लभार्थं प्रयत्नस्तु कर्त्तवयशच मनीषिभिः ||

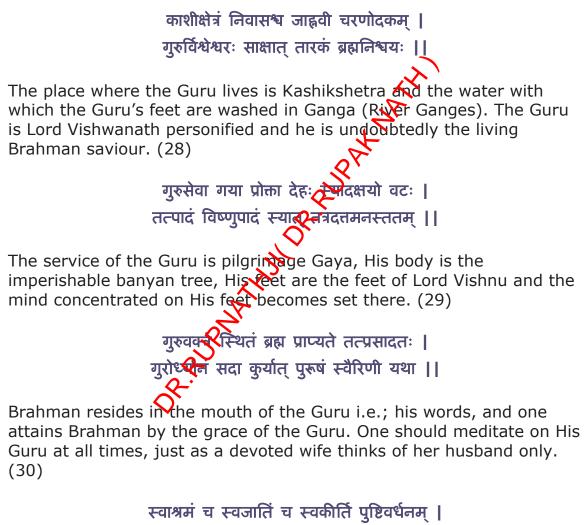
The Guru is not different from the conscious Self. Without doubt, this is the truth; therefore wise men should make an effort to seek knowledge of Atman from Him. (22)



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) स्वदेशिकस्यैव च नामकीर्तनम् भवेदनन्तस्यशिवस्य कीर्तनम् । स्वदेशिकस्यैव च नामचिन्तनम् भवेदनन्तस्यशिवस्य नामचिन्तनम् ।।

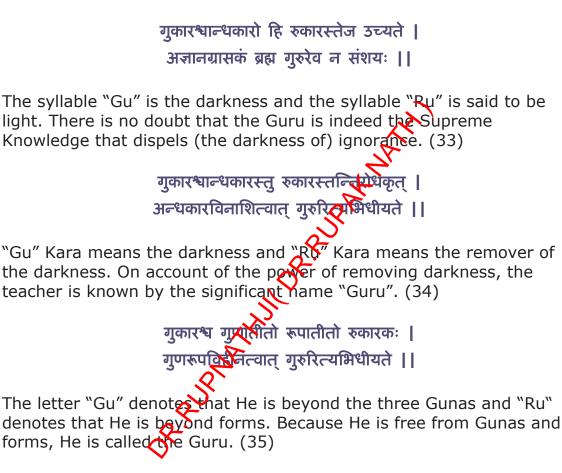
The kirtan of One's Guru's name becomes the kirtan of Infinite Shiva, and the meditation of Guru's name becomes the meditation of Infinite Shiva. (27)



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) गुरुवक्त्रे स्थिता विद्या गुरुभक्त्या च लभ्यते | त्रैलोक्ये स्फ़ुटवक्तारो 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)



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)

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

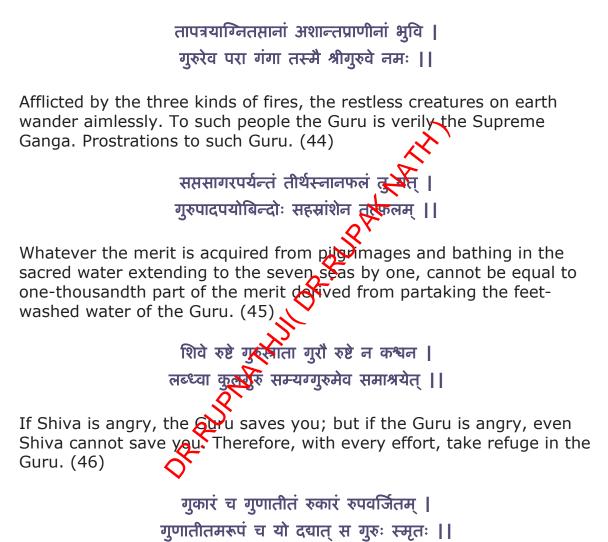
The body, the senses, the Prana, wealth, one's own relations, the self, wife etc., all these should be surrendered to the Satguru. (38)

सर्वश्रुतिशिरोरत्नविराजितपदांबुजम् | वेदान्तार्थप्रवक्तारं तस्मात्संपूजयेद गुरुम ।। 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 Guree (39)यस्यस्मरणमात्रेण ज्ञानमुत्पद्यत्रेस्वयम् । सः एव सर्वसम्पत्तिः तस्मात्संपूर्जयेद् गुरुम् ।। By the mere remembrance of whom Knowledge dawns in one automatically; he (the Guru) is on sentire wealth. Therefore one should worship the Guru. (40) संसारवृक्षमारुदाः पतन्ति नरकार्णवे | यस्तानुद्धर सर्वान् तस्मै श्रीगुरवे नमः || Those who have climbed the tree of Samsara fall into the ocean of hell. Prostrations to that Ouru, 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)

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)



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)

अत्रिनेत्रः शिवः साक्षात् द्विबाहुश्व 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 निस्कुलम् ||

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 workdly sciences - none of them knows the pure Guru Tattva in its every. (50)

महाहंकारगर्येण तपोविद्याबलेन च । भ्रमन्त्येतस्मिन संसारे घटीयंत्रं तथा पुनः ।।

On account of great egotiem, pride, power of tapas, and education, Jivas (individual souls) ream 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 गुरुतत्वात्पराड्मुखाः ||
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Neither those who perform great sacrifices, nor yogis, nor those who practice severe austerities are liberated if they are averse to Guru Tattva. (52)

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न मुक्तास्तु गन्धर्वः पितृयक्षास्तु चारणाः |
ॠष्यः सिद्धदेवाद्याः गुरुसेवापराड्मुखाः ||
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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.

|| अथ द्वितीयोऽध्यायः ||

ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्ति द्वन्द्वातीतं गगनसदृशं तत्वमस्यादिलक्ष्यम् । एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतम 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 शिद्धितु कारयेत् । अनित्यं खण्डयेत्सर्वं यतिकचिदात्मगोचरम् ।।

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)

किस्ट बहुनोक्तेन शास्त्रकोटिशतैरपि | दुर्लभ्यम्वत्तविश्रान्तिः विना गुरुकृपां पराम् ||

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

> करुणाखड्गपातेन छित्त्वा 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)

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 देहस्तावद्वेवि गुरुं स्मरेत् | गुरुलोपो न कर्त्तव्यः 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 प्राज्ञशिष्य कृदाचन | गुरुराग्रे न वक्तव्यमसत्यं कृत्रदाचन || Wise disciples should never speak egostically and should never tell a lie before the Guru. (60) गुरुं त्वंकृत्य हुंकृत्य गुरुसान्निध्यभाषणः | अरण्ये निर्ज्ञत्य देशे संभवेद् ब्रह्मराक्षसः || One who speaks to the स्वाप 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)

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)

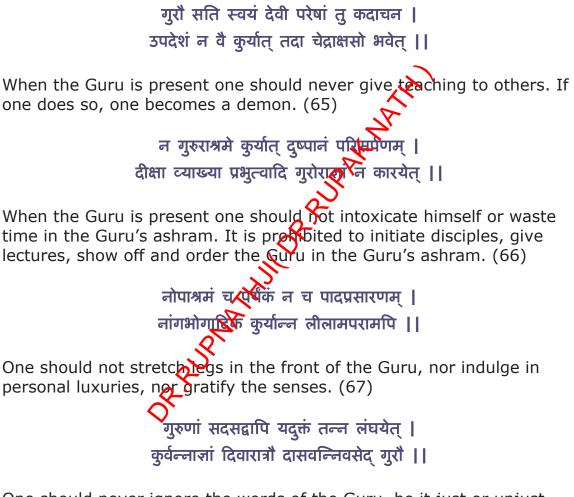
दृश्यविस्मृतिपर्यन्तं कुर्याद् गुरुपदार्चनम् । तादृशस्यैव कैवल्यं न च तदव्यतिरेकिणः ।।

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

not to those who act in contradiction. (63)

अपि संपूर्णतत्त्वज्ञो गुरुत्यागी भवेद्ददा | 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)



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

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 ।।

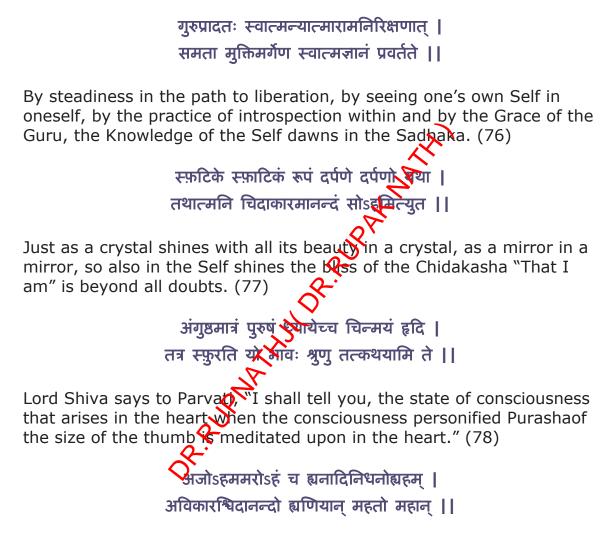
Sandals, seats, beds etc; and the other articles used by the Guru should never be touched by one's feet. One should prostrate to the articles used by the Guru. (70) गच्छतः पृष्ठतो गच्छेत् गुरुच्छायां न लंघयेत् | नोल्बणं धारयेद्वेषं नालंकारास्ततोल्बणान् 📙 While the Guru walks, the disciples should follow him. He should never cross the Guru's shadow. He should not wear decious dress, ornaments etc. (71) गुरुनिन्दाकरं दृष्ट्वा धावयद्य वासयेत् । स्थानं वा तत्परित्याज्यं जिह्नच्छेदाक्षमो 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 प्रत्नगैर्वापि सुरैवा शापितो यदि । कालमून्युभयाद्वापि 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 गुरोश्वरणसेवया | 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 |

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)



"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)

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

There is none prior to me and none later. I am eternal. I am selfillumined. 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)

यथा गन्धस्वभावत्वं कर्पूरकुसुमस्त्रेषु । शीतोष्णस्वभावत्वं तथा ब्रह्मणि सम्धतम् ।।

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 निजस्वभूष्ठान कुंडलकटकादयः । सुवर्णत्वेन तिष्ठन्ति तथाऽहं ब्रह्म शाश्वतम् ।।

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

र्को 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 । स्थितश्व 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 चिंतासूयास्मिर्जतः । बाल्यभावेन यो भाति ब्रह्मज्ञानी स्टेउच्यते ।।

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)

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)

र 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)

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न तत्सुखं सुरेन्द्रस्य न सुखं चक्रवर्तिनाम् |
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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)

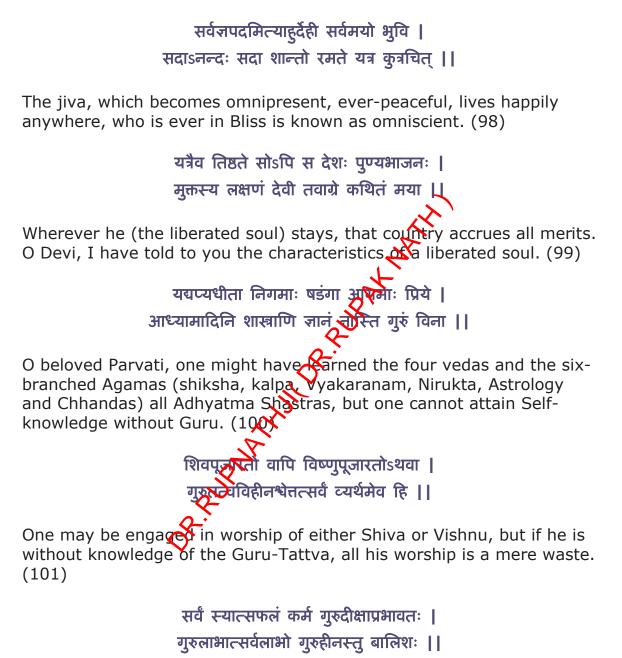
यतः परमकैवल्यं गुरुमार्गेण वै भवेत् । गुरुभक्तिरतिः कार्या सर्वदा मोक्षकांक्षिभः ।। The seekers after liberation should at all bines develop Guru-Bhakti because by following the path shown by the Guru, one attains the highest emancipation. (93) एक एवाद्वितीयोऽहं गुस्वाक्येन निश्चितः ।। एवमभ्यास्ता नित्ये न सेव्यं वै वनान्तरम् ।। अभ्यासान्नित्रमणैव समाधिमधिगच्छति । आजन्मज्यन्तं पापं तत्क्षणादेव नश्यति ।।

On the advice of the Gru, if one meditates with firm determination on the principle of "I are one without duality" need not resort to forest for penances, and the onstant 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 ।। 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)



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)

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 किम ।। 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 शिलासंघप्रतर्भणे | स्वयं तर्तुं न जानाति परं निसत्रियत्कथम् || What special knowledge has a stone in which 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 कुछ दर्शनाद् भ्रान्तिकारकः | वर्जयेतान् गुरुम् 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) पांखण्डिनः पापरता नास्तिका भेदबुद्धयः | स्त्रीलम्पटा दुराचाराः कृतघ्ना बकवृतयः ।। कर्मभ्रष्टाः क्षमानष्टाः निन्चतर्कैश्व वादिनः । कामिनः क्रोधिनश्चैव हिंस्राश्चंडाः शठस्तथा ।। ज्ञानलुसा न कर्तव्या महापापास्तथा प्रिये |

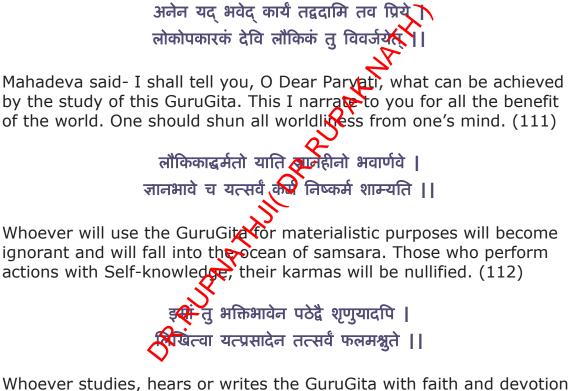
एभ्यो भिन्नो गुरुः सेव्य एकभक्त्या विचार्य च ||

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

reasoning, devoid of knowledge, great sinners, crooks, fools, such Gurus should be avoided; and one should only take refuge in the Selfrealized 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)



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)

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 सर्वदारिद्रयनाशिनी ||

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 सर्वसंकटनाशिली यक्षराक्षसभूतादिचोरव्याघ्रविघातिची ।।

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)

सर्वोपद्रवकुष्ठरिदुष्टदोषनिवारिणी । यत्फलं गुरुसान्तिस्यात्तत्फलं पठनाद् भवेत् ।।

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

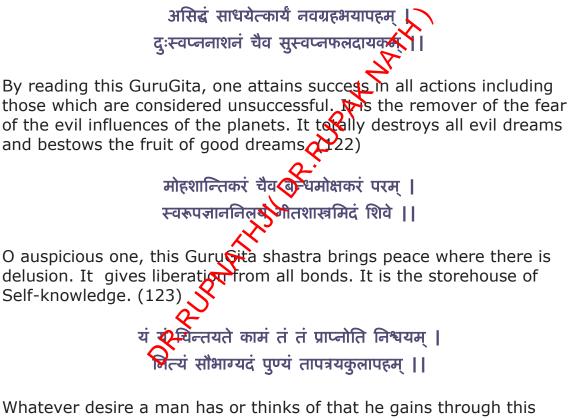
्रितंवयाधिहरा सर्वविभूतेः सिद्धिदा भवेत् | अथवा मोहने वश्ये स्वयमेव जपेत्सदा ||

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 वश्मानयेत् || 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)

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मुखस्तम्भकरं चैव गुणाणां च विवर्धनम् |
दुष्कर्मनाश्नं चैव तथा सत्कर्मसिद्धिदम् ||
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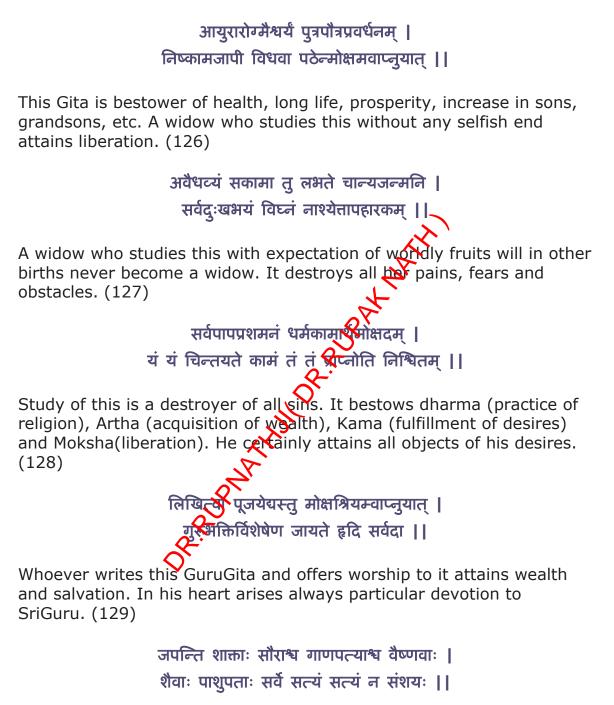
Reading and study of this GuruGita stops the power of speech of one's foe. It increases one's virtues. It destroys all evil actions and bestows success in good actions. (121)



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)

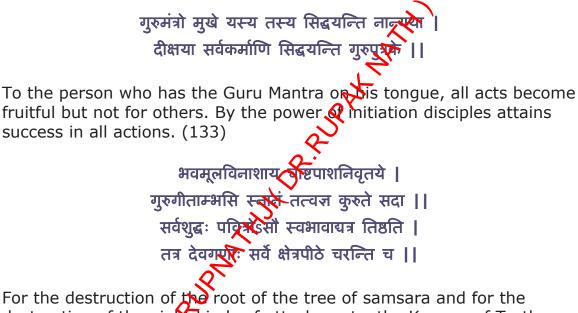
> सर्वशान्तिकरं नित्यं तथा वन्ध्यासुपुत्रदम् | अवैधव्यकरं स्त्रीणां सौभाग्यस्य विवर्धनम् ||

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



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) 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)



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 over 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 | अश्वरूढ़ा गजारूढ़ा 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 दारिद्रयं 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 uppappiness, and on wood it becomes fruitless. (140)

कृष्णाजिने ज्ञानसिद्धिः मोक्षश्री व्याघ्रचर्मणि | कुशासने ज्ञानसिद्धिः सर्वसिद्धिस्तु कम्बले ||

If seated on black-deer-skip 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 maculous powers. (141)

को नेय्यां 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

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 ||

Reporting Report of the second

|| अथ तृतीयोऽध्यायः ||

अथ काम्यजपस्थानं कथयामि वरानने ।

सागरान्ते सरितीरे तीर्थे हरिहरालये ।।

शक्तिदेवालये गोष्ठे सर्वदेवालये शुभे |

वटस्य धात्र्या मूले व मठे वृन्दावने तथा ।।

पवित्रे निर्मले देशे नित्यानुष्ठानोऽपि वा |

निर्वेदनेन मौनेन जपमेतत् समारभेत् ।।

<u>Chapter -3</u>

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; ma 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 or ulsi plants. One should repeat it in silence and with detachment in tice clean and pure place, whether one recites it daily or for a certain wimber of times. (144,145,146)

जाप्येन जयमूर्प्सोति जपसिद्धिं फलं तथा | हीनकर्म न्यूलेत्सर्वं गहितस्थानमेव च ||

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

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

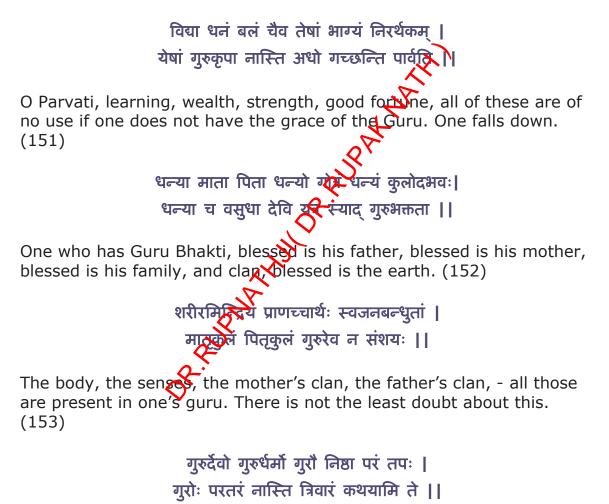
One should do the Japa in cremation grounds, under a Bilva tree or a Banyan tree, or a Kanaka tree, or a Mango tree for guicker attainment of success. (148)

> 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)

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मंदभाग्या ह्यशक्ताश्व ये जना नानुमन्वते |
गुरुसेवासु विमुखाः पच्यन्ते नरकेऽशुचौ ||
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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)

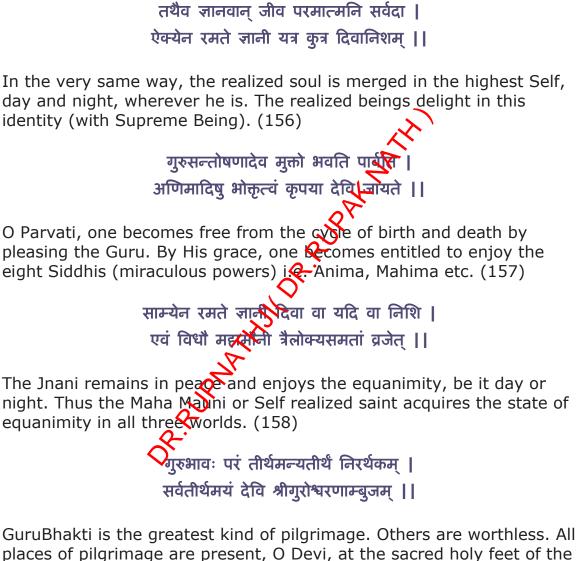


Guru is God. Guru is religion. The greatest penance is unshakable faith in God. I repeat this thrice with force that there is nothing greater than the Guru. (154)

समुद्रे वै यथा तोयं क्षीरे क्षीरं घृते घृतम् |

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)



Guru. (159)

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कन्याभोगरतामन्दाः स्वकान्तायाः पराड्मुखाः |
अतः परं मया देवि कथितन्न मम प्रिये ||
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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 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 शिष्यह्यत्तापहारकम् ||

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 (\$62)

चातुर्यवान्विवेकी च अध्यात्मज्ञास्वोन् 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 रशेन्ताः साधवो मितभाषिणः । कामक्रोधवित्तिर्मुक्ताः 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 compared 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)

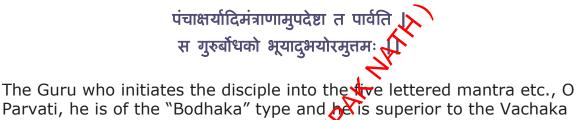
वर्णजालमिदं तद्वद्वाह्यशास्त्रं तु लौकिकम् |

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 वाचकरूत्वति 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)



and Suchaka types named above. (168)

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मोहमारणवश्यादित् इन्हमंत्रोपदर्शिनम् ।
निषिद्धगुरुरित्याहुः पण्डितस्तत्वदर्शिनः ।।
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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)

अनिस्यमिति निर्दिश्य संसारे संकटालयम् | रेराग्यपथदर्शी 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)

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 प्रकेष | तेषु सर्वप्रद्रेन सेव्यो हि परसो गुरुः || O Parvati, there are in the world thus meany kinds of Gurus, of all these, one should by all means and efforts, serve the Param Guru. (174) प्रिवेत्युवाच स्वयं मूढा मूत्युभीताः सुकृताद्विरतिं गताः | दैवन्निषिद्रसुरुगा यदि तेषां तु का गतिः ||

Parvati said, "I want to ask you the fate of those who by chance approach and serve -Nishiddha Guru. They are themselves deluded. They are afraid of to ath 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)

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 पावति गुरुणां तत्र सर्वेषां राजायं परमो मुरुः ।।

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

मोहादिरहितः शान्तो निराश्रयः | तृणीकृतब्रह्मविष्यूचैभवः 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)

र्कुर्क्कालविदेशेषु स्वतंत्रो निश्वलस्सुखी | 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)

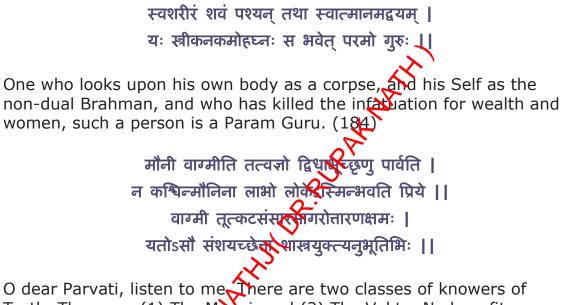
> द्वैताद्वैतविनिर्मुक्तः स्वानुभूतिप्रकाशवान् | अज्ञानान्धमश्छेत्ता सर्वज्ञ परमो गुरुः ||

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

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)

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



O dear Parvati, listen to me. There are two classes of knowers of Truth. They are (1) The Nauni, 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)

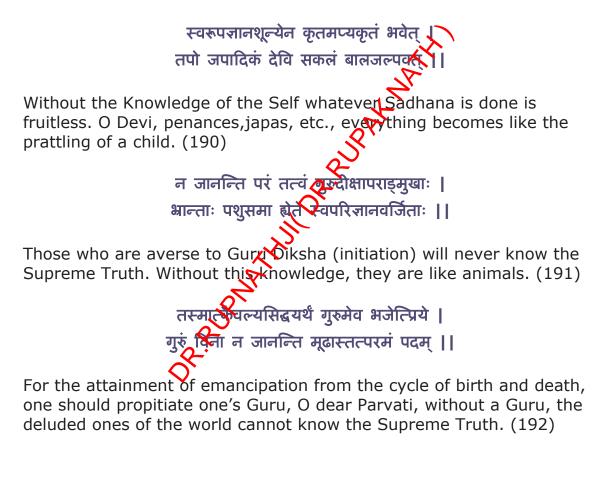
> गुरुनामजपाद्येवि बहुजन्मार्जितान्यपि | पापानि विलयं यान्ति नास्ति सन्देहमण्वपि ||

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 || 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)



भिचते हृदयग्रन्थिश्छिचन्ते 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)

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 Diksta ordained. (195)

चित्तत्यागनियुक्तश्व क्रोधगर्वविवस्तिः । द्वैतभावपरित्यागी तस्य दीक्षा विद्यीयते ।।

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)

एतल्लक्षणसंयूके सर्वभूतहिते रतम् ।

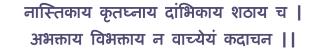
निर्मलं जीवितं पस्य तस्य दीक्षा विधीयते ||

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)

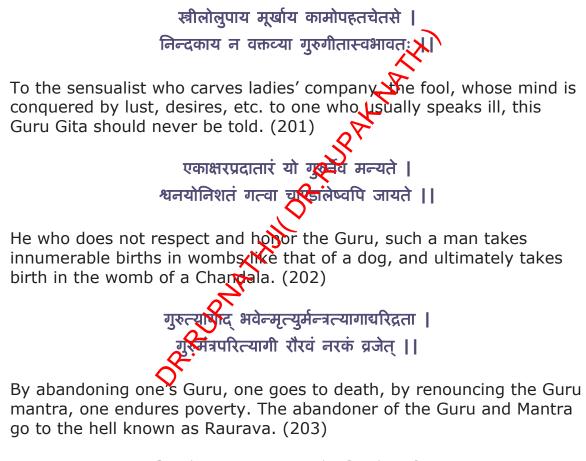
> अत्यन्तचित्तपक्वस्य श्रद्धाभक्तियुतस्य च । प्रवक्तव्यमिदं देवि ममात्मप्रीतये सदा ।।

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 || 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)



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)



शिवक्रोधाद् गुरुस्नाता 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) 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 भवदुःखविनाशिस्यम् । गुरुदीक्षाविहीनस्य पुरतो न पठेत्स्वचित् ।।

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

रहस्यमत्यन्तरहस्यमेनुको पापिना लभ्यमिदं महेश्वरि |

अनेकजन्मार्जितपुण्यूपाफोद् 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 trute (208)

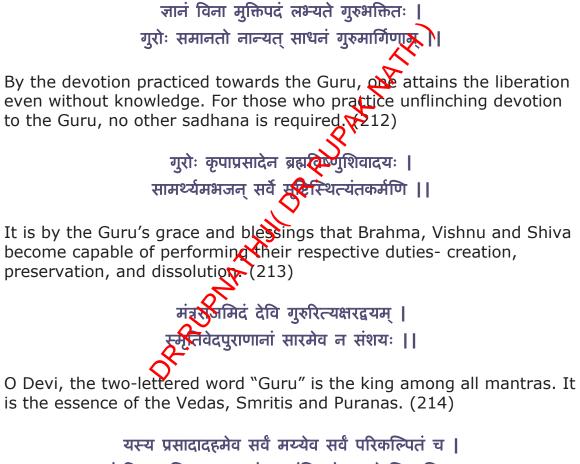
> सर्वतीर्थवगाहस्य संप्राप्नोति फलं नरः | गुरोः पादोदकं पीत्वा शेषं शिरसि धारयन् ||

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 || 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)

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गुरुरेको जगत्सर्वं ब्रह्मविष्णुशिवात्मकम् ।
गुरोः परतरं नास्ति तस्मात्संपूजयेद् गुरुम् ।।
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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)



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 selfrealised 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|| Par. In Para. ||Aum Tam Namami Gurum Param ||Aum Tam Namami Gurum Paran||