

# History of Indian Religion

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History of Indian Religion is very intense entwined with varied cultures and beliefs.

## More on History of Indian Religion

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India has a list of religious beliefs that represent Indian religion. The diversity in Indian religious system and the complexity in the institutions and doctrines connote the great Indian tradition of past. Apart from these, various schools of thought, the ways to achieve the ultimate salvation, sects and paths of religious system are also preserved since the beginning of the religion in India. The religious beliefs have been developed as a result of migration of a number of people and globalisation and these also brought reformations and revivifications in Indian religious system.

Indian Religions can only be understood after an understanding of its religious beliefs History of religion and practices which have a large impact on the personal lives of most Indians and influence public life on a daily basis. Indian religions have deep historical roots that are recollected by contemporary Indians. The religious culture going back at least 4500 years has come down only in the form of religious texts. The religious beliefs postulated by human beings play a dominant part in the history of Indian religion and these beliefs are 100,000 years old.

Religion is an integral aspect of life in India. The country is a secular state and respects all religion equally. India is the only country in the world where a large number of religions have evolved and flourished since ancient times. India is traditionally a land of faith and spirituality and is the abode of all the major religions of the world. History of Indian Religion is very ancient. India is the cradle of [Hinduism](#), [Buddhism](#), [Jainism](#) and Sikhism. The country also has followers of the religions such as [Islam](#), Judaism, [Christianity](#), Zoroastrianism and Bahaim.

The recognised history of Indian Religion begins with historical [Vedic religion](#). The religious practices of the early Indo-Aryans gave rise to certain religion. Their practices and rituals were collected and framed into the [Samhitas](#). These texts are the central shruti or revealed texts of Hinduism, which lasted from 1500 to 500 BC. Hinduism is a prehistoric religion and constitutes an overwhelming majority in the country. It is a ritualistic religion with various customs and traditions. The origin of this age-old religion is not documented and thus Hinduism can be called the native religion of the country.

The history of Indian Religion is very interesting. After the 6th century BC, Jainism and Buddhism sprang up in India. Buddhism was founded by [Gautama Buddha](#) and was spread all throughout the country and beyond India through missionaries. Buddhism began in India as a reaction to the Vedic sacrificial system and the Brahmin's control on religions. Jainism is another religion among the Indian Religions that was established by [Mahavira](#). Besides

Hinduism, Buddhism and Jainism are the oldest religions practiced today in the country. Sikhism was founded in the 15th century on the teachings of [Guru Nanak](#) in Northern India. Though Christianity and Islam originated outside the Indian subcontinent, yet with the frequent invasions these religions became popular in the country. Christianity arrived in India with apostles of St. Thomas. St. Francis Xavier was the person who helped in spreading Christian missionary activity in the country. He arrived in the country in the 16th century and worked in the fields of reform and education. Zoroastrianism originally arrived with the traders and represented by small population and mostly settled down in and around the Indian West Coast.

The emergence of Islam in the country is simultaneous with the Turko-Muslim invasion of medieval India. Islam has been make noteworthy religious, artistic, philosophical, cultural, social and political influences to Indian history. An in-depth study of the Indian religion helps to explore India. A review of the growth and the development of western civilizations included their language, literature, history and religion. History of Indian Religion also reveals the authentic form of Sanatan Dharma and tells the original philosophy of [Vedas](#), [Puranas](#), [Bhagavad Gita](#), Bhagwatam, Darshan Shastras. India is one of the few countries of the world where the social and religious identity of the nation has remained intact.

The distinctness of Indian religious system finds expression with the truth that in the diversity of beliefs, castes, rituals and religions Indian has given liberation to them and allowed given each of them equal status.

## **ABOUT SHIVA**

Shiva (शिव) is lord of the lords and it is really not easy to write/explain everything about shiva. However many have tried to explain him and praised him as per their knowledge but the explanation is endless and it is un-imaginable from a human being even devas, asuras and other rishi munis have very little words to explain about the lord almighty.

Shiva means the supreme one, the auspicious one, the pure one and for me the beloved one. Shiva is named as Pashupati which means the Lord of all living beings either it is humans, devas, asuras or any creatures. Another name Mahadeva depicts the great God, supreme in all devas(Gods).

The God staying in a state blissful, enjoying in Its Own Self eternally, without any flaws is the Supreme Lord shiva. The Perfection is the completeness - there is nothing external that is required to make the Self blissful.

Lord Shiva is reckoned among the Tridevas (trinity). Brahma is the creator, Lord Vishnu is the preserver and Lord Shiva is the destroyer. Shiva is the lord of Shakti also.

Lord shiva is absolute which does not have any parents which never takes birth Which is all alone without association with any of the creatures or creations enjoying in the Self. God is the only one who is dependable for anybody / anything to surrender to as It is the only perennial Being. Hence God is the Lord of all creatures (lives/souls). For this reason the Lord is hailed as pashupati (Lord of living beings). Whether it is devas or asuras or humans or other creatures all are pashus. That being the case how could the Lord be partial to one section of pashus and withdrawing the Grace for the other ? So anybody

who worships the Lord sincerely could get blessed with Its Grace irrespective of the caste, creed, race, power, status and qualities.

It is in fact to be noted that Lord shiva is worshipped by the devas like viShNu, braHma, indra, by asuras like bANa, rAVaNa, tripura, sUrapadma, by humans like sha~Nkara bhagavatpAda, samban^dhar, appar, by other creatures like jaTAyu, sampAdi (eagles), vAli (monkey) and the list goes on and on. One finds in the purANas the variety of people of different backgrounds and qualities worship the Lord shiva. There are many histories of temples which talk of the cranes, bees, elephants, spiders, snakes worshipping the Lord and getting blessed. So the Lord as the Supreme blesses anyone who worships in sincere devotion. There is no discrimination on who the seeker is. The Lord is so merciful that He showers the boons one look for when there is a determination to seek Him. It is evident from the history of asura bANa who attained a great fame of his valor and got the place in the abode of Lord shiva all due to his determined worship of the Lord.

Lord shiva is the God of all. Like the mother He showers the grace for all the children, but the misusing children get punished. This Supreme Lord better than a mother does not withhold the grace, He is our beloved pashupati.

The God would not be biased. It would not differentiate between one group versus the other, whether it be divines or daemons or humans or plants or creatures or on sex or on race etc. All that matters is dharma and the pure devotion towards It. No doubt this lovely Lord shiva is worshipped alike by divines, daemons, scholars, not much learnt simple, and the other creatures.

Shiva is usually worshipped as the [Shiva lingam](#).

#### LORD SHIVA'S APPEARANCE

## Lord Shiva

Trident represents the three powers of knowledge, desire and implementation

Drum symbolizes sound which represents the words of the Vedas, the holy scriptures given by the Lord to guide us through life.

Serpents on neck signify the ego which once mastered can be worn as an ornament

Rudraksha beads denote purity. The mala or rosary in the right hand symbolizes concentration.

Face on head represents the Ganges, the holy river, signifying the flow of scriptural teachings passing wisdom from one generation to the next.

Moon on forehead symbolizes that the Lord is the master of time and is himself timeless.

Large oval dot on forehead is the third eye of knowledge which, if opened, reduces to ashes the person in its vision. It is a symbol of the Destroyer of evil and ignorance.

Wearing a tiger skin Shiva is said to be fearless.

Shiva with Parvati. Shiva is depicted three-eyed, with crescent moon on his head, the Ganga flowing through his matted hair, wearing ornaments of serpents and a skull necklace, covered in ashes and Trisula and Damaru are seen in the background.

**VAMANCE CHAVIBHATI BHUDHARASUTADEVAYAGAMASTAKE |  
BHALE BALA VIDHURGALE CHA GARALAM YASYORASIVYALARATA ||  
SOAYAMAM BHUTI VIBHUSHANAH SURA  
VARAMSARVADHIYAH SARVADA,  
SHARVAH SAVAGATAH SHIVAM SHASHINIMAH  
SHRI SHANKARH SHATUMAM ||**

Meaning : That Lord Shiva who has on his left side Mother Parvati, who has Ganges and moon on his forehead, who has poison in the throat and cobras on the chest, such an omnipresent greater than the gods, Lord Shiva may protect me.

Now, let us consider this scriptural form of Lord Shiva, with scientific view and see what does God want to preach the common people.

## WHY JAGDAMBA PARVATI IS PRESENT ON THE LEFT SIDE OF SHIVA

Jagdamba Parvati is the form of power. Lord Shiva always keeps her on to his left side, because, he himself remains in a state of Tapasya (meditation). People and scriptures too, assume that the left part of the males is inauspicious and trouble-causing. Where as Parvati is the form of power and thus always auspicious. Hence, in order to destroy all the inauspiciousness and obstacles, Lord Shiva keeps Parvati on his left side. Besides, Lord Shiva is himself a form of inauspiciousness as :

**AMANGALYAM SHEELAM TAVABHAVATU NAMAIVAMAKHILAM |  
TATHAPI SMARTRINAMA VARADA PARAMAM MANGAMASI ||**

Meaning : It is famous in the whole world that Lord Shiva is inauspicious, but a giver of all kinds of auspiciousness. Nevertheless, He is the giver of all kinds of auspiciousness for those who remember him. This virtue is because of Parvatis presence with him.

Thus acting on the principle :

**NARYASTU YATRA PUJYANTE RAMANTE TATRA DEVATAH**

That is where the womanfolk is worshipped, the gods stays there, Lord Shiva preaches the same to his devotees, that if they respect a woman, all the inauspiciousness all the hurdles, would be removed automatically.

### WHY MOTHER GANGA ON THE HEAD

The Ganges, the most sacred river in India, shows coolness, holiness and serenity. Lord Shiva holds her on his head, thus preaching the devotees that if they bear coolness, holiness and serenity in their head i.e. if they give up anger, envy and disturbance that haunts their mind they will achieve all kinds of perfections and successes.

### WHY THE NEW MOON ON THE FOREHEAD (चन्द्रशेखर)

The moon is shining but cool celestial body. Lord Shiva wears it on his forehead, thus preaching for peaceful mind and foresightedness. If decision is taken with cool peaceful mind and far sightedness, all the tasks will be completed successfully and an increment occurs in one's honour.

### MEANING OF POISON IN THE THROAT (नीलकण्ठ)

When the Gods and Demons unitedly churned the sea, it was the poison that came out first. Seeing the lethal poison, both the gods and the demons got nervous and reached to Lord Shiva and prayed him to hold it. Lord Ashutosh (Shiva) agreed to their prayers and swallowed the deadly poison. That poison, however, did not reach God's stomach, instead it stuck in the throat turning it blue.

Thus, holding the poison in the neck, Lord Shiva preaches that one should not contain poison in his belly for the other. It also means that one should not even wish ill for the others, leave apart doing. Speaking harsh words is however other thing, but one should not cultivate the feelings of envy and enmity for the others.

### WHY IS THE SNAKE ON THE CHEST?

It is very strange that people are usually scared of snakes because these are poisonous creatures. In scriptures and in practical life, snake is given a name Kaala i.e. the death. But Lord Shiva bears snakes on his chest. Thus he preaches the people that if they do not engage their mind and intellect in the worship of God, death is always facing them. If you keep your mind and intellect busy in prayers and worship, even death can do no harm to you. Instead it would become a means to adorn you. The reason of having a snake around his chest is that, **VISHASYAA VISHAMAUSHDHAMA**, i.e. the best antidote for poison is poison itself. Hence to cancel the effect of the poison Lord Shiva has worn poisonous snakes around his shoulders.

### WHY IS THE OX THE VEHICLE OF LORD SHIVA?

Scriptures assume the ox as an incarnation of Dharmraj as is mentioned in Parikshita Kaliyugaprasanga that Kaliyuga is killing the Dharma which is in oxen form. Sage Manu also writes :

**VRISHO HIBHAGAWANA DHARMASTASYAYAHKURUT ALUM |  
VRISHANAM TAM VIDURDE VASTASMADDHAMA NA LOPAYETA ||**

**Meaning:** An Ox is a different incarnation of the Dharma god, whoever kills it must be taken as a sinner. Hence, one must not cause the disappearance of Dharma. Riding the Ox, Lord Shiva preaches the people that -

**DHARMO RAKSHATI RAKSHITAH**

**Meaning:** The protected religion protects the follower. Hence, follow the religious path, no shield is better than it.

### Third Eye:

Shiva is often depicted with a third eye with which he burned Desire (Kāma) to ashes. There has been controversy regarding the original meaning of Shiva's name Tryambakam (Sanskrit: त्र्यम्बकम्), which occurs in many scriptural sources. In classical Sanskrit the word ambaka denotes "an eye", and in the Mahabharata Shiva is depicted as three-eyed, so this name is sometimes translated as "Having Three Eyes".

## Shiva Lingam

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shiva lingam is the holy symbol of Lord shiva that is considered quite sacred and worshipped with devotion by the devotees. The sanskrit word *lingam* means symbol, so shiva lingam means symbol of shiva. It is considered the foremost sacred symbol for shaivaites and has been worshiped for ages. The *purANas* like *shiva mahA purANam* discuss about the superiority of linga worship.

Shivlinga stands for the union of Shiva / consciousness with Shakti/ energy and that is the cause of the cosmos.

Three main Lingas we have.

**1.**First is material form which usually call Linga. Shiva, Kriya, and Ishta is older names for this outside or material form. We have and few parts of one very holy Linga in Kaaba which have and next two deeper forms)! Today have many cults which haven't real knowledge about inner form and way for enter in process bhakti, jnana, dhyana - and have only parts of this knowledge because usually make only puja. Inside each regular Kriya/Ishta linga is Shiva linga. Kriya/Ishta Linga present form of awaking consciousness which is feeling consciousness (bhakti, pure love, first devotional state, dominant kriya shakti - any action God is love) and have and deeper level consciousness inside as willing consciousness (dominant icha shakti, love have exact real direction, or life, quality, quantity, intention,..).

**2.**Next and inner form of linga is Pranalinga. This is Linga from inner light. Saints from old time teach people about form Linga because this great souls see "Divine soul in Linga". Divine Soul has divine aura which is exact form linga. Position of Soul which old saint see (in aura) is form Shiva Linga. Now we have two forms in one. Outside is like sharp ball on the water (sphere which haven't part in down), and inside is form body in position watching Linga on the left palm. Shivalinga is symbolic form: part sphere form is only symbolic form of head (haven't nothing with phallus), middle form of Shivalinga is symbolic form of left palm and higher part of body from heart/navel to neck (haven't nothing with vulva) and on palm is subtle/invisible Linga, lower part of Shivalinga is symbolic form of lower part of body from navel to legs. Pranalinga present form of sleeping consciousness which is cognition consciousness (third devotional or bhakti state, where is dominant jnana shakti - any direct knowing is God love) and have and deeper level consciousness inside as intuition consciousness. This is point reflection consciousness on the lower states or enter in higher form (execution) consciousness which is only base reflection of intuition consciousness.

**3.**Deepest form Linga is Mahalinga. This is very high dynamic form, with very high speed rotations and quietness (of extremely higher forms inner lights and inner sounds which is incorporate simultaneously), and all this is complete beyond mind. Very difficult find any reasonable words for intellect. Much deepest and complexes forms than in illusion when we look car which go in one direction, but all time wheels go on opposite direction. Here all forms have source or there is real place for resolve all illusions and then direct see God (or enter in complete consciousness). This extreme rotations have outside form Linga (sphere without lower part).



There where all (para, chit, ananda, jnana, icha and kriya) shaktis deepest with Shiva, became completed in One Consciousness or enter in reflection as lower consciousness.

This consciousness can abide as one consciousness on lower level as Pranalinga or as consciousness which reflected as thought in mind and intellect (or became omitted, or limited consciousness) which present as all outside forms of pranalinga.

Mahalinga present form of deep sleeping consciousness which is execution consciousness (fifth devotional or bhakti state) and have and deeper level consciousness inside as union consciousness (sixth devotional or bhakti state) when haven't separation in consciousness.

Because each of this three Lingas have two Lingas, exactly we have 6 Lingas\*\*\* or 6 levels consciousness or consciousness and five reflections. Now is open: not any creation all is only reflection, all is one consciousness, or all is One!

Real teachings is only part of this! This is and real meaning in doctrines hexagram, pentagram, and six days creation,...

#### **Next facts**

Shape of outside Linga is like shape inside Lingas which is from lights. This Linga's shape is open only through inner experiences. When real saint call God, or better say make proper invocation to sanctify shape Linga (which made in one stone), and when properly make sanctify one small part of consciousness enter in stone, and stone became sacred. Of course and today many try make Linga, but result is very different from this what will be necessary.

Linga is from oldest teaching, and connection with this knowledge have and spread great prophet Mohammed (and today we have only few parts one from this sacred stone in Kaaba). Have doctrines which want explain God and His creation like eggs, but haven't this crucial static part or horizontal base Linga. Haven't any part under base complete invisible and static on the all levels, and when seeker truth try to find anything deeper. Shape Linga (and through original Kaaba's sacred stone) on this way teach us: God is inside all His emanation (energy, creation) as base which give all.

Original colour Linga is white in Gold / Krita Yuga, but today is black because in last period is Kali Yuga! This black colour is originate and with colour pigment in pineal gland, which exact deep indigo colour (very close black).

Today we have many religion variations and teachings, and very probably lose many crucial points. Direct prayer to God (five prayers per day teach us God through Islam) is very simple form, but today people have many rules and variations. This is bad, through this rules nobody can't enter deeper then level which produce this rules! This is not God. When we accept deepest form which higher then any intellectual efforts, and we for this have all time direct highest God's form or Linga! This way is only intuitional way or through open heart (consciously way).



### An ancient story in our scriptures:

Once the god of creation *brahma* and the god of protection *mahA vishNu* entered in an argument on deciding who is greater. When those two great gods were fighting between themselves, the Greatest of all Lord shiva who is formless and transcends everything appeared as a pillar of flame. God told brahma and vishNu that whoever finds the head or the foot of His flame form would be considered greater. brahmA took the form of swan ( *ha.msam* ) and set out to reach the top of the Fire. vishNu became a wild pig to see the foot of the Fire. Where are the limits for the infinite God ? They could not succeed in spite of their heavy effort. They realized their mistake and the peerless greatness of Lord shiva. The God who can never be reached by ego appears as the form of love to those who surrender to Him. Lord shiva appeared in the form of shiva lingam (which is the shape of flame) for their benefit. They worshiped that oldest form of Him and got blessed. The God who came to bless them from the Flame, from the lingam is known as *li.ngodbhava* (2). This incident is depicted in shiva mahA purANam (1) and many other scriptures.

As the God stood as pillar of flame, the natural adornment for the Lord is Holy Ash. (As ash would be found on the surface of the fire). As the God stood as the Luminat Flame that stood up the shiva sahasranAma hails God as *Urdva retas* and the shiva aShtottara as *hiraNya retas*. The hymn that starts *nidhana pataye namaH*, refers to many similarities of Flame and shivalinga.

God is formless, attributeless and omnipresent. This state is called *arUpa* (formless). For the benefit of the *pashus*, He took the form of shiva lingam which is neither form nor formless but is a symbol. This symbol of Him is called *arUparUpam* (formless form). He took many forms out of His mercy to bless all, which are called *rUpams*. (2). shaivam worships the God in all these three states. The oldest form that the formless God took namely the shiva lingam is called *sadAshiva mUrtam* and is worshipped in the altar of His abodes (temples). The forms that He later took which are called *mAhEshwara mUrtam* are worshipped in the outer circles in a temple.

This shiva linga worship is superior because it makes the worship simple because of the form while maintaining the truth that God is not having any definite form. There are a lot more marvelous principles behind the shiva linga worship which could be found in detail in standard scriptures.

**Sivaratri**, dedicated to Lord Shiva, is celebrated on the moonless night of the month of Phalguna, which is the fourteenth day in the krishnapaksha or dark half. Owing to a special planetary conjunction, spiritual practices done on this day are considered to be especially auspicious and beneficial. There is a reference to this in one of the Puranas, where Shiva himself tells Parvati Devi [the Divine Mother] that this day is particularly dear to him, and that those who perform the prescribed austerities on this day will be freed from all sins.

One popular story from the Puranas goes like this: There was once a poor hunter from Varanasi. His name was Suswara. He lived with his wife and child in a small hut. Theirs was a hand-to-mouth existence. Suswara would go to the forest and hunt whatever game came his way, and thus feed his family. One particular day, he caught many small animals and birds, which he put into a sack.

Encouraged by the catch, he wandered deeper into the forest in search of more game. Soon darkness set in and he turned to go home. He was a little worried as the forest was infested with dangerous animals. He did not like the idea of spending the night there. Soon it became very dark. Unable to find his way back, Suswara climbed a tree to be safe from the wild animals.\

Attracted by his scent, animals came lurking under the tree. Hoping to scare them away, Suswara plucked some twigs from the tree and threw them at the animals, but to no avail. Throughout the night the animals kept prowling beneath the tree.

Suswara was unable to get even a wink of sleep. He kept vigil throughout the night. He plucked leaves from the tree, which happened to be a bilva tree, and dropped them on the ground. Unknown to Suswara, there was a Shivalinga at the foot of the tree; and so, although he was unaware of it, by dropping the sacred bilva leaves, Suswara was making a sacred offering to the Shivalinga. That night happened to be Shivaratri. So the hunter had unknowingly kept a night-long vigil and worshipped Shiva.

According to the Shiva Purana, the Mahashivaratri worship should incorporate six items: offering bilva leaves to the deity after giving it a ceremonial bath, which represents purification of the soul; applying vermilion paste on the linga after bathing it, which represents virtue; offering food, which is conducive to longevity and the gratification of desires; lighting incense, which yields wealth; lighting an oil lamp, which signifies the attainment of knowledge; and offering betel leaves, which marks satisfaction with worldly pleasures. These six items form an indispensable part of the Mahashivaratri worship, be it a simple ceremony at home or grand temple worship.

According to the mythology, each of these dravya used in the abhisheka blesses a unique quality:

- **Milk** is for the blessing of purity and piety.
- **Yogurt** is for prosperity and progeny.
- **Honey** is for sweet speech.
- **Ghee** is for victory.
- **Water** is for purity.

### **Significance of the Rituals**

The story above is an allegory. Just as the hunter sought to kill wild animals, the spiritual seeker tries to overcome lust, anger, greed, infatuation, jealousy and hatred. The jungle is the mind where all these negativities roam about. A spiritual aspirant must kill these "animals" to be free. The name of the hunter was Suswara, which means "one of melodious voice." This indicates the purity of intent and speech, which, in turn, imply a level of mental purity.

The hunter was born in Varanasi. Vara refers to the forehead while nasi is the nose. The point where both meet is Varanasi, in other words, the point midway between the eyebrows. This point is also called the ajna chakra and is regarded as a nexus of the three nadis: ida, pingala and sushumna. A spiritual

aspirant who concentrates his or her mind on this point gains concentration and gradual control over his senses. The killing of the animals thus indicates control over one's vasanas [latent tendencies].

The bilva tree corresponds to the spinal column. The tree's leaves are special: each stalk has three leaflets. The three leaflets represent the three nadis mentioned above. The climbing of the tree represents the ascent of the kundalini shakti from the muladhara to the ajna chakra.

Keeping awake is symbolic of the kind of awareness and oneness of purpose that a spiritual aspirant needs to reach the goal. He cannot afford to be slack even for a moment.

Shiva is the Supreme Consciousness that illuminates the three states of waking, dreaming and deep sleep. Offering the threefold bilva leaves to the Shivalinga heralds the return to a level of consciousness beyond the three states, which is the fourth state, turiya. The dawning of that state is consonant with the awakening of the individual.

**Maha Shivaratri literally means "the great night of Shiva". According to a legend in Shiva Purana, it was on this day that Shiva first manifested himself in the form of a huge column of fire, known as Jyotirlinga. According to another legend, Shiva married Parvati on this day.**

The significance of Shivaratri is the celebration of the union of Shiva and Shakti (Parvati) by continuously repeating the panchakshara mantra, Om Namah Shivaya. One, who repeats Om Namah Shivaya during Shivaratri, with perfect devotion and concentration, is freed from all sins. It is said that repeating the mantra on this night even one time earns the merit of a thousand repetitions. By repeating the great mantra, one is able to still the mind. The goal of meditation is to make the mind completely free from worldly thoughts. Only when the mind becomes totally silent is the state of meditation experienced. It is not easy to achieve such a state. It may sound paradoxical, but it is true that such a thoughtless state can be achieved if the mind is filled with mantra (inner sound) for a long time.

It is very important to understand the true meaning of the mantra, Om Namah Shivaya. The mantra refers to your own "I"-awareness. Your "I"-awareness is called Krishna, Shiva, Shakti, Allah, Jesus, Buddha, or the Absolute Reality. In other words, during the mantra repetition, you are calling your own name, which is the essential nature of your Supreme Reality. Truly, one who meditates upon one's own inner Self is considered to have worshiped all the gods and goddesses. This is the secret of all secrets.

This festival is most fervently observed by the Kashmiri Pandits, the ancient inhabitants of Kashmir and south Indians who are ardent devotees of Lord Shiva. The beginning of Kashmir Shaivism, which treats the individual soul and the universe as identical with Shiva, is traced to the Shiva Sutras, which were composed by Lord Shiva himself. Vasugupta (860–925), a great sage who lived in Kashmir, revealed the famous Shiva Sutras.

Lord Shiva is considered to be the Form of Light, which the [Shiva Lingam](#) represents. According to ancient scriptures, Shiv Lingam is a mass of divine light. These are the twelve jyotirlingas (Lingas of Light) at 12 places of pilgrims where people gather on the Shivaratri day: [Kedarnath](#), [Viswanath](#), [Baidyanath](#),

[omkareswar](#), [Mahakaleswar](#), [Somnath](#), [Nageswar](#), [Triyembakeswar](#), [Bhim Shankara](#), [Ghurmeshwar](#), [Mallikarjun](#), and [Rameswaram](#).

The [Shiva Lingam](#) is the most common object of worship of Lord Shiva. In the full figure of Shiva, the male and female principles are united, and he himself is depicted as a half man and a half woman called Ardhanarisvara. Both masculine and feminine together represent the oneness of Shiva and Shakti. The emblem under which Shiva particularly delights to be worshipped is the Lingam. The lower part of the Shiva Lingam is Shakti, and the upper part Shiva. Shiva represents Purusha, the unmanifest Absolute and Shakti represents Prakrti, the totality of all manifest existence. While worshipping the [Shiva Lingam](#), a true devotee would identify the [Shiva Lingam](#) with the entire universe.

It is essential for spiritual seekers to wear [rudraksha](#) beads because they are extremely useful. [Rudraksha](#) beads destroy harmful bacteria, and keep the blood pressure normal. Medical scientists are beginning to believe that wearing a genuine rudraksha has a beneficial effect on controlling blood pressure. They protect a seeker from all misfortunes and calamities. Baba Muktananda said, "If you are wearing [rudraksha](#) beads, they keep the body pure all the time." Women as well as men can wear them.

### **Assurance of Lord Shiva**

Maha Yogi Paramahansa Dr.Rupnathji of Assam, one of the greatest spiritual masters of the 21st century, has narrated the following dialogue between Shiva and Parvati, revealing the sanctity of Shivaratri ritual. When creation had been completed, Shiva and Parvati went out to live on the top of Mount Kailas. Parvati asked, "O venerable Lord! which of the many rituals observed in Thy honour doth please Thee most?" The Lord Shiva replied, "The 14th night of the new moon, in the dark fortnight during the month of Phalgun, is my most favourite day. The devotee observes strict spiritual discipline in the day and worships Me in four different forms during each of the four successive three-hour periods of the night. The offering of a few Bilva leaves is more precious to Me than the precious jewels and flowers. My devotee should bathe Me in milk at the first period, in curd (yogurt) at the second, in clarified butter (ghee) at the third, and in honey at the fourth and last. Next morning, he should feed the Brahmins first and, after performing the prescribed ceremonies, he can break his fast. O Parvati! there is no ritual which can compare with this simple routine in sanctity."

On Shivaratri day the devotees of Shiva observe fast. They keep vigil all night. Hymns in praise of Lord Shiva, such as the Shiva Mahimna Stotra of Pushpadanta and Ravana's Shiva Tandava Stotra are sung with great devotion. The Guru Gita, a section of the Shiva Purana dealing with the instructions of Lord Shiva to his consort Parvati on how to attain liberation while living in the physical body, is recited. Not many people know that Shiva is the original Guru, which is evidenced in this famous Sanskrit verse: "Om namah Shivaya guruve satchitananda murthaye."

The prayers and worship continue late into the night when the devotees offer coconut, Bilva leaves (which have to be a stalk with three leaves), fruits, and specially prepared sacred food to Shiva and his consort Parvati. Offering leaves of a Bilva tree (Aegle marmelos tree) to Lord Shiva on Shivaratri is considered very auspicious.

Vaishnavites and Shaivites need not feel any tension since two of the names-- Shiva and Rudra

Lord Shiva is easily pleased. One of the names of Shiva is Asutosh, which means "easily pleased." May Lord Shiva be pleased with everyone through the following prayer:

Om Namah Shivaya! O Asutosh! you are my inner Self. My mind is Parvati. My ten states of prana (life force) are your servants. My body is your house. My actions in this world are your worship. My sleep is Samadhi. My walk is circumambulation (the act of walking around) of you. My speech is your prayer. Thus do I offer all that I am to you. Om Namah Shivaya!

## 12 Jyotirlingas



Somnath



Mallikarjuna



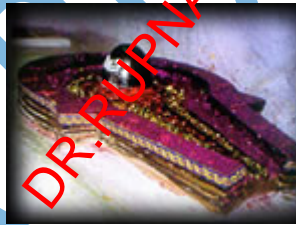
Manakaleshwar /  
Mahakal



Omkareshwar



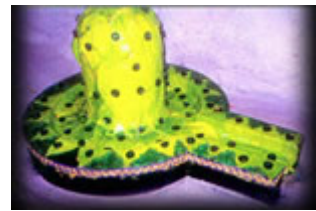
Vaidyanath /  
Vaidndath



Bhima shankara

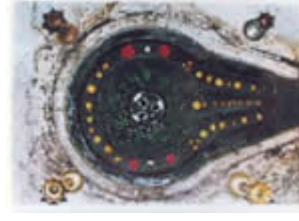


Rameshwaram



Nageshwar / Naganath





**Vishwanath /  
Visweshwar**

**Tryambakeswar**

**Kedarnath /  
Kedareshwar**

**Ghurmeshwar /  
Grishneshwar**

**sanskrit shloka that lists the twelve jyotirlinga  
temples**

**Jyotirlingas Dhyaan**

*“Saurashtre Somanathamcha Srisaile  
Mallikarjunam|*

*Ujjayinya Mahakalam Omkaramamaleswaram ||  
Paralyam Vaidyanathancha Dakinyam Bheema  
Shankaram |*

*Setu Bandhethu Ramesam, Nagesam  
Darukavane||*

*Varanasyantu Vishwesam Tryambakam  
Gautameethate|*

*Himalayetu Kedaaram, Ghrishnesamcha  
shivaalaye||*

*Etani jyotirlingani, Saayam Praatah Patemarah |  
Sapta Janma Kritam pApam, Smaranena  
Vinashyati||”*

Aum somanAthAya namah

Aum mallikArjunAya namah

Aum mahAkAle shwarAya namh

Aum amaleshwarAya namah

Aum vaidhyaAthAya namah

Aum bheemashankarAya namah

Aum RameshwarAya namah

Aum nAgeshwarAya namah

Aum vishwanAthAya namah

Aum tryambakeshwarAya namah

Aum kedhAreshwarAya namah

Aum grishneshwarAya namah

One who recites these 12 names regularly in the morning and evening washes all the sins committed in the previous 7 births and attains all the powers and Siddhis.

Mahadev, the Lord incorporates in Himself, the aura and the holiness of all the twelve Jyotirlingas. The grandeur of these places is unique. Devotees line up in great numbers to take a look and get a Darshan of all the Jyotirlingas.

**108 Names of Shiva**

**NAMES**

**MEANINGS**

<b>Aashutosh</b>	One Who Fulfills Wishes at once
<b>Aja</b>	Unborn
<b>Akshayaguna</b>	God with Numberless Attributes
<b>Anagha</b>	Without Any error
<b>Anantadrishti</b>	of Infinite Vision
<b>Augadh</b>	One Who Revels All the Time
<b>Avyayaprabhu</b>	Everlasting Lord
<b>Bhairav</b>	Lord of Terror
<b>Bhalanetra</b>	One Who Has an Eye in the Forehead
<b>Bholenath</b>	Kind Hearted Lord
<b>Bhooteshwara</b>	Lord of Ghosts and Evil Beings
<b>Bhudeva</b>	Lord of the Earth
<b>Bhutapala</b>	Protector of the Ghosts
<b>Chandrapal</b>	Master Of The Moon
<b>Chandraprakash</b>	One Who Has Moon As A Crest
<b>Dayalu</b>	Compassionate
<b>Devadeva</b>	Lord Of The Lords
<b>Dhanadeepa</b>	Lord Of Affluence



<b>Dhyanadeep</b>	Icon Of Meditation And Concentration
<b>Dhyutidhara</b>	Lord Of Radiance
<b>Digambara</b>	Ascetic Without Any Clothes
<b>Durjaneeya</b>	Difficult To Be Known
<b>Durjaya</b>	Unvanquished
<b>Gangadhara</b>	God Of River Ganga
<b>Girijapati</b>	Husband Of Girija (Parvati)
<b>Gunagrahin</b>	Acceptor Of Gunas
<b>Gurudeva</b>	Master Of All
<b>Hara</b>	Remover Of Sins
<b>Jagadisha</b>	Master Of The Universe
<b>Jaradhishamana</b>	Redeemer From Afflictions
<b>Jatin</b>	One Who Has Knotted Hair
<b>Kailas</b>	One Who Bestows Peace
<b>Kailashadhipati</b>	Lord Of Mount Kailash
<b>Kailashnath</b>	Master Of Mount Kailash
<b>Kamalakshana</b>	Lotus-Eyed Lord
<b>Kantha</b>	Ever-Radiant

<b>Kapalin</b>	One Who Wears A Necklace Of Skulls
<b>Khatvangin</b>	One Who Has The Missile (Khatvangin) In His Hand
<b>Kundalin</b>	One Who Wears Earrings
<b>Lalataksha</b>	One Who Has An Eye In The Forehead
<b>Lingadhyaksha</b>	Lord Of The Lingas
<b>Lingaraja</b>	Lord Of The Lingas
<b>Lokankara</b>	Maker Of The Three Worlds
<b>Lokapal</b>	One Who Takes Care Of The World
<b>Mahabuddhi</b>	Exceptionally Intelligent
<b>Mahadeva</b>	Greatest God
<b>Mahakala</b>	Lord Of All Times
<b>Mahamaya</b>	Of Great Illusions
<b>Mahamrityunjaya</b>	Great Victor Of Death
<b>Mahanidhi</b>	Great Storehouse
<b>Mahashaktimaya</b>	One Who Has Infinite Powers
<b>Mahayogi</b>	Supreme of All Gods
<b>Mahesha</b>	The Almighty
<b>Maheshwara</b>	Lord of the Lords

<b>Nagabhushana</b>	One Who Has Snakes as Ornaments
<b>Nataraja</b>	King of the Art of Dancing
<b>Nilakantha</b>	Blue Necked Lord
<b>Nityasundara</b>	Ever Beautiful
<b>Nrityapriya</b>	Lover of Dance
<b>Omkaara</b>	Originator of OM
<b>Palanhaar</b>	One Who Protects Everyone
<b>Parameshwara</b>	First among All Gods
<b>Paramjyoti</b>	Greatest Splendor
<b>Pashupati</b>	Lord of All Living Beings
<b>Pinakin</b>	One Who Has a Bow In His Hand
<b>Pranava</b>	Originator of the Syllable of OM
<b>Priyabhakta</b>	Favorite of the Devotees
<b>Priyadarshana</b>	of Loving Vision
<b>Pushkara</b>	One Who Gives Nourishment
<b>Pushpalochana</b>	One Who Has Eyes like Flowers
<b>Ravilochana</b>	Having Sun as the Eye
<b>Rudra</b>	the Dreadful

<b>Rudraksha</b>	One Who Has Eyes like Rudra
<b>Sadashiva</b>	Eternal God
<b>Sanatana</b>	Eternal Lord
<b>Sarvacharya</b>	Preceptor of All
<b>Sarvashiva</b>	Always Chaste
<b>Sarvatapana</b>	Scorcher of All
<b>Sarvayoni</b>	Source of Everything
<b>Sarveshwara</b>	Lord of All Gods
<b>Shambhu</b>	One Who Bestows Prosperity
<b>Shankara</b>	One Who Gives Happiness
<b>Shiva</b>	Always Pure
<b>Shoolin</b>	One Who Has a Trident (Trishool)
<b>Shrikantha</b>	of Magnificent Neck
<b>Shrutiprakasha</b>	Illuminator of the Vedas
<b>Shuddhavigraha</b>	One Who Has a Pure Body
<b>Skandaguru</b>	Preceptor of Skanda
<b>Someshwara</b>	Lord of All Gods
<b>Sukhada</b>	Bestower of Happiness

<b>Suprita</b>	Well Pleased
<b>Suragana</b>	Having Gods As Attendants
<b>Sureshwara</b>	Lord Of All Gods
<b>Swayambhu</b>	Self-Manifested
<b>Tejaswani</b>	One Who Spreads Illumination
<b>Trilochana</b>	Three-Eyed Lord
<b>Trilokpati</b>	Master of All the Three Worlds
<b>Tripurari</b>	Enemy of Tripura
<b>Trishoolin</b>	One Who Has a Trident in His Hands
<b>Umapati</b>	Husband of Uma (Parvati)
<b>Vachaspati</b>	Lord of Speech
<b>Vajrahasta</b>	One Who Has a Thunderbolt in His Hands
<b>Varada</b>	Granter of Boons
<b>Vedakarta</b>	Creator of the Vedas
<b>Veerabhadra</b>	Supreme Lord of the Nether World
<b>Vishalaksha</b>	Wide-Eyed Lord s
<b>Vishveshwara</b>	Lord of the Universe
<b>Vrishavahana</b>	One Who Has Bull as His Mount

## **LORD SHIVA IN NATURE**

### **\* Peaks**

Famous "Kailash Peak" near Manasrovar in Tibet.  
"Chhota Kailash", also in Tibet.  
Another "Kailash Peak" in Gangotri region.  
"Kinner Kailash" in Kinnaur Valley, Himachal Pradesh.  
"Neelknath Peak" near Badrinath.  
"Shivling Peak" near Gaumukh-source of Ganga.  
"Shrikant Mahadev" peak in Himachal Pradesh.  
"Kedar Dome and Peak" in Gangotri glacier region.  
"Dhaulagiri Peak" in Nepal.  
"Mani Mahesh Peak" beyond Chamba in Himachal Pradesh.  
"Ganesh Himal Peak" in Nepal.  
"Nandi Hills" near Bangalore.

### **\* Lakes and Kunds**

"Parvati Kund" near Kailash Parbat, Tibet.  
"Parvati Kund" near Mani Mahesh.  
"Gauri Kund" near Kedarnath.  
"Kedar Tal" in Garhwal.

### **\* Rivers/Streams**

"Parvati River" in Kulu Valley.  
"Kedar Ganga" in Gangotri town.  
"Madhyamaheshwar Ganga" in Garhwal.  
"Rudra Paryag" in Garhwal.

### **\* Caves**

"Patal Bhuvneswar Cave" in Kumaon.  
"Jata Shankar Cave" in Pachmarhi, Madhya Pradesh.  
"Mahadev Cave" in Pachmarhi.

### **\* Natural Shivlings**

"Ice Shivling" in Amarnath, Kashmir.  
"Swayambhu Shivling" in Kedarnath temple.  
A verically tall more than 100 feet high natural rock near Kinner Kailash called Shivling locally.  
Shivling in Swayambhu temple in Nepal.

## **AMARNATH YATRA**

There is famous Rigvedic Verse that says "Ekam Sat " that is "There is one Being, the sages call him by many names." The God (Parmeshwar) has three deities who carry on the world .This is Known as Holy Trinity. Brahma- the creator, Vishnu - the perpetuator of life and Shiva (Mahesh ) -the purifier and

perpetuator of good and destroyer of evil. Rig Veda refer Shiva as Rudra as in its following verse . "We Worship Tryambaka (Rudra) , Who spread Fragrance and Increases Nourishment , May He release me, like the cucumber from its stem, From Mortal Life, But not From Immortality. "(Rig Veda Mandal VII Sukta 59 and Mantra 12)

The Yajurveda describes Shiva as ascetic warrior Whose robe is of Deer Skin and he carries Trishul. According to the verse Satyam, Shivam, Sundaram the life is described as having three facets Truth (Satyam), Good (Shivam) and the Beautiful (Sundaram).

According to the older scriptures, He has three places of his residence. One is Kailash Parvat another is Lohit Giri under which Brahamputra flows and third is Muzwan Parvat.

The Amarnath Cave has special significance .

The Legend about the importance of Amarnath Cave is as follows :-

This is The Cave which was chosen by Bhole Shankar for narrating the secrets of immortality and creation of Universe to Maa Parvati ji. The story goes like this. Centuries ago Maa Parvati asked Shiv ji to let her know why and when he started wearing the beads of heads ( Mukt Mala). Bhole Shankar replied when ever you are born I add one more head in my beads. Maa Parvati said, " My Lord, my body is destroyed every time and I die again and again, but you are Immortal. Please let me know the secret of this ." Bhole Shankar replied that it is due to Amar Katha ."

Maa Parvati insisted that she may be told that secret. For long Shiva ji continued postponing . Finally on consistent demand from Maa Parvati he made up his mind to tell the immortal secret . He started for lonely place where no living being could listen it. He choose Amarnath Cave. In preparation to that he left his Nandi ( The Bull which he used to ride ) at Pahalgam (Bail gaon). At Chandanwari he released Moon from his hairs (Jataon). At the banks of Lake Sleshnag he released the snakes. He decided to leave his son Ganesha at Mahagunas Parvat (Mahaganesh Hill) . At Panchtarni, Shivji left the Five Elements behind (Earth , Water, Air , Fire and Sky) which make living being. He is the Lord of these elements. It is believed that as a symbol of sacrificing the earthly world, Shivaji and Maa Parvati had Tandav Dance. After leaving behind all these, Bhole Shankar enters the Holy Amarnath Cave along with Parvati Maa. Lord Shiva takes his Samadhi on the Deer Skin and concentrate . To ensure that no living being is able to hear the Immortal Tale, He created Rudra named Kalagni and ordered him to spread fire to eliminate every living thing in and around the Holy Cave. After this he started narrating the secret of immortality to Maa Parvati. But as a matter of chance one egg which was lying beneath the Deer skin remained protected. It is believed to be non living and more over it was protected by Shiva -Parvati Asan (Bed). The pair of pigeons which were born out of this egg became immortal having listened the secret of immortality (Amar Katha).

Many pilgrims report seeing the pair of pigeons when they trek the arduous route to pay their obeisance before the Ice-Lingam (the phallic symbol of Shiva).

The trek to Amarnath, in the month of sharavan ( July–August) has the devout flock to this incredible shrine, where the image of Shiva, in the form of a Lingam, is formed naturally of an Ice Stalagmite, which waxes and wanes with the Moon's cycle. By its side are fascinating, two more Ice Lingams, that of Maa Parvati and of their son, Ganesha .

## **KAILASH PARVAT**



Mt. Kailash has the unique distinction of being the most venerated yet least visited of the world's major holy places. Soaring above 22,000 feet, the mountain is the supremely sacred site of four religions and billions of people. Pilgrims to Kailash, after the difficult journey getting there, are then confronted with the equally arduous task of circumambulating the sacred peak. This walking around the mountain (clockwise for the Buddhists, counter-clockwise for Bon adherents) is known as a Kora, or Parikrama, and normally takes three days. In hopes of gaining extra merit or psychic powers however, some pilgrims will vary the tempo of their movement. A hardy few, practicing a secret breathing technique known as Lung-gom, will power themselves around the mountain in only one day (the author's method). Others will take two to three weeks for the Kora by making full body prostrations the entire way. It is believed that a pilgrim who completes 108 journeys around the mountain is assured enlightenment. Most pilgrims to Kailash will also take a short plunge in the nearby, highly sacred (and very cold) Lake Manosaravar. The word 'manas' means mind or consciousness; the name Manosaravar means Lake of Consciousness and Enlightenment. Adjacent to Manosaravar is Rakas Tal or Rakshas, the Lake of Demons. Pilgrimage to this great sacred mountain and these two magical lakes is a life changing experience and an opportunity to view some of the most magical scenery on the entire planet. Kailash abode of Lord Shiva. The Jains call the mountain Astapada and believe it to be the place where Rishaba, the first of the twenty-four Tirthankaras attained liberation.

#### **MOUNT SHIVLING**

#### **ARUNACHALA**

#### **MOUNT AGUNG - BALI**

Mount Agung, Bali abode of Mt. Agung is the abode of Batara Gunung Agung (Mahadewa)

#### **ADAM'S PEAK, SRILANKA**

For Hindus, the name of the mountain is Sivan Adi Padham, because it was the world-creative dance of the god Shiva that left the giant footprint (5 feet 7 inches by 2 feet 6 inches).

# श्रीगुरुगीता



गुरुगीता

॥ अथ प्रथमोऽध्यायः ॥

अचिन्त्याव्यक्तरूपाय निर्गुणाय गुणात्मने ।

समस्त जगदाधारमूर्तये ब्रह्मणे नमः ॥

## पहला अध्याय

जो ब्रह्म अचिन्त्य, अव्यक्त, तीनों गुणों से रहित (फिर भी देखनेवालों के अज्ञान की उपाधि से) त्रिगुणात्मक और समस्त जगत का अधिष्ठान रूप है ऐसे ब्रह्म को नमस्कार हो । (1)

ऋषयः ऊचुः

सूत सूत महाप्रारुणिगमागमपारग ।

गुरुस्वरूपसमोक्तं ब्रूहि सर्वमलापहम् ॥

ऋषियों ने कहा : हे महाज्ञानी, हे वेद-वेदांगों के निष्णात ! प्यारे सूत जी ! सर्व पापों का नाश करनेवाले गुरु का स्वरूप हमें सुनाओ । (2)

यस्य श्रवणमात्रेण देही दुःखाद्विमुच्यते ।

येन मार्गेण मुनयः सर्वज्ञत्वं प्रपेदिरे ॥

यत्प्राप्य न पुनर्याति नरः संसारबन्धनम् ।

तथाविधं परं तत्त्वं वक्तव्यमधुना त्वया ॥

जिसको सुनने मात्र से मनुष्य दुःख से विमुक्त हो जाता है | जिस उपाय से मुनियों ने सर्वज्ञता प्राप्त की है, जिसको प्राप्त करके मनुष्य फिर से संसार बन्धन में बँधता नहीं है ऐसे परम तत्व का कथन आप करें | (3, 4)

गुह्यादगुह्यतमं सारं गुरुगीता विशेषतः |

त्वत्प्रसादाच्च श्रोतव्या तत्सर्वं ब्रूहि सूत नः ||

जो तत्व परम रहस्यमय एवं श्रेष्ठ सारभूत है और विशेष कर जो गुरुगीता है वह आपकी कृपा से हम सुनना चाहते हैं | प्यारे सूतजी ! वे सब हमें सुनाइये | (5)

इति संप्राथितः सूतो मुनिसंघेर्मुहुर्मुहुः |

कुतूहलेन महता प्रोवाच मधुरं वचः ||

इस प्रकार बार-बार प्रार्थना किये जाने पर सूतजी बहुत प्रसन्न होकर मुनियों के समूह से मधुर वचन बोले | (6)

सूत उवाच

भृणुध्वं मुनयः सर्वे श्रद्धया परया मुदा |

वदामि भवरोगघ्नीं गीता मातृस्वरूपिणीम् ||

सूतजी ने कहा : हे सर्व मुनियों ! संसाररूपी रोग का नाश करनेवाली, मातृस्वरूपिणी (माता के समान ध्यान रखने वाली) गुरुगीता कहता हूँ | उसको आप अत्यंत श्रद्धा और प्रसन्नता से सुनिये | (7)

पुरा कैलासशिखरे सिद्धगन्धर्वसेविते|

तत्र कल्पलतापुष्पमन्दिरेऽत्यन्तसुन्दरे ||

व्याघ्राजिने समासिनं शुकादिमुनिवन्दितम् ।

बोधयन्तं परं तत्त्वं मध्येमुनिगणं क्वचित् ॥

प्रणमवदना शश्वन्नमस्कुर्वन्तमादरात् ।

दृष्ट्वा विस्मयमापन्ना पार्वती परिपृच्छति ॥

प्राचीन काल में सिद्धों और गन्धर्वों के आवास रूप कैलास पर्वत के शिखर पर कल्पवृक्ष के फूलों से बने हुए अत्यंत सुन्दर मंदिर में, मुनियों के बीच व्याघ्रचर्म पर बैठे हुए, शुक आदि मुनियों द्वारा वन्दन किये जानेवाले और परम तत्त्व का बोध देते हुए भगवान शंकर को बार-बार नमस्कार करते देखकर, अतिशय नम्र मुखवाली पार्वति ने आश्चर्यचकित होकर पूछा ।

पार्वत्युवाच

ॐ नमो देव देवेश परमपर जगदगुरो ।

त्वां नमस्कुर्वते भक्त्या सुरासुरनराः सदा ॥

पार्वती ने कहा: हे ॐकार के अर्थस्वरूप, देवों के देव, श्रेष्ठों के श्रेष्ठ, हे जगदगुरो! आपको प्रणाम हो । देव दानव और मानव सब आपको सदा भक्तिपूर्वक प्रणाम करते हैं । (11)

विधिविष्णुमहेन्द्राद्यैर्वन्द्यः खलु सदा भवान् ।

नमस्करोषि कस्मै त्वं नमस्काराश्रयः किलः ॥

आप ब्रह्मा, विष्णु, इन्द्र आदि के नमस्कार के योग्य हैं । ऐसे नमस्कार के आश्रयरूप होने पर भी आप किसको नमस्कार करते हैं । (12)

भगवन् सर्वधर्मज्ञ व्रतानां व्रतनायकम् ।

बूहि मे कृपया शम्भो गुरुमाहात्म्यमुत्तमम् ।।

हे भगवान् ! हे सर्व धर्मों के ज्ञाता ! हे शम्भो ! जो व्रत सब व्रतों में श्रेष्ठ है ऐसा उत्तम गुरु-माहात्म्य कृपा करके मुझे कहें । (13)

इति संप्रार्थितः शश्वन्महादेवो महेश्वरः ।

आनन्दभरितः स्वान्ते पार्वतीमिदमब्रवीत् ।।

इस प्रकार (पार्वती देवी द्वारा) बार-बार प्रार्थना किये जाने पर महादेव ने अंतर् से खूब प्रसन्न होते हुए पार्वती से इस प्रकार कहा । (14)

महादेव उवाच

न वक्तव्यमिदं देवि रहस्यातिरहस्यकम् ।

न कस्यापि पुरा प्रोक्तं त्वद्भक्त्यर्थं वदामि तत् ।।

श्री महादेव जी ने कहा: हे देवी ! यह त्व रहस्यों का भी रहस्य है इसलिए कहना उचित नहीं । पहले किसी से भी नहीं कहा । फिर भी तुम्हारी भक्ति देखकर वह रहस्य कहता हूँ ।

मम् रूपासि देवि त्वमतस्तत्कथयामि ते ।

लोकोपकारकः प्रश्नो न केनापि कृतः पुरा ।।

हे देवी ! तुम मेरा ही स्वरूप हो इसलिए (यह रहस्य) तुमको कहता हूँ । तुम्हारा यह प्रश्न लोक का कल्याणकारक है । ऐसा प्रश्न पहले कभी किसीने नहीं किया ।



यस्य देवे परा भक्ति, यथा देवे तथा गुरौ |

त्स्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ||

जिसको ईश्वर में उत्तम भक्ति होती है, जैसी ईश्वर में वैसी ही भक्ति जिसको गुरु में होती है ऐसे महात्माओं को ही यहाँ कही हुई बात समझ में आयेगी |

यो गुरु स शिवः प्रोक्तो, यः शिवः स गुरुस्मृतः |

विकल्पं यस्तु कुर्वीत स नरो गुरुतल्पगः ||

जो गुरु हैं वे ही शिव हैं, जो शिव हैं वे ही गुरु हैं | दोनों में जो अन्तर मानता है वह गुरुपत्नीगमन करनेवाले के समान पापी है |

वेद्शास्त्रपुराणानि चितिहासादिकानि च |

मंत्रयंत्रविद्यादिनिमोहनोच्चाटनादिकम् ||

शैवशाक्तागमादिनि ह्यन्ये च बहवो मताः |

अपभ्रंशाः समस्तानां जीवानां भ्रान्तचेतसाम् ||

जपस्तपोव्रतं तीर्थं यज्ञो दानं तथैव च |

गुरु तत्त्वं अविज्ञाय सर्वं व्यर्थं भवेत् प्रिये ||

हे प्रिये ! वेद, शास्त्र, पुराण, इतिहास आदि मंत्र, यंत्र, मोहन, उच्चाटन आदि विद्या शैव, शाक्त आगम और अन्य सर्व मत मतान्तर, ये सब बातें गुरुत्व को जाने बिना भ्रान्त चित्तवाले जीवों को पथभ्रष्ट करनेवाली हैं और जप, तप व्रत तीर्थ, यज्ञ, दान, ये सब व्यर्थ हो जाते हैं | (19, 20, 21)



गुरुबुध्यात्मनो नान्यत् सत्यं सत्यं वरानने ।

तल्लभार्थं प्रयत्नस्तु कर्तव्यशच मनीषिभिः ॥

हे सुमुखी ! आत्मा में गुरु बुद्धि के सिवा अन्य कुछ भी सत्य नहीं है सत्य नहीं है । इसलिये इस आत्मज्ञान को प्राप्त करने के लिये बुद्धिमानों को प्रयत्न करना चाहिये । (22)

गूढाविद्या जगन्माया देहशचाज्ञानसम्भवः ।

विज्ञानं यत्प्रसादेन गुरुशब्देन कथयते ॥

जगत गूढ अविद्यात्मक मायारूप है और शरीर अज्ञान से उत्पन्न हुआ है । इनका विश्लेषणात्मक ज्ञान जिनकी कृपा से होता है उस ज्ञान को गुरु कहते हैं ।

देही ब्रह्म भवेद्यस्मात् स्विकृपार्थवदामि तत् ।

सर्वपापविशुद्धात्मा श्रीगुरोः पादसेवनात् ॥

जिस गुरुदेव के पादसेवन से मनुष्य सर्व पापों से विशुद्धात्मा होकर ब्रह्मरूप हो जाता है वह तुम पर कृपा करने के लिये कहता हूँ । (24)

शोषणं पापपंकस्य दीपनं ज्ञानतेजसः ।

गुरोः पादोदकं सम्यक् संसारार्णवतारकम् ॥

श्री गुरुदेव का चरणामृत पापरूपी कीचड़ का सम्यक् शोषक है, ज्ञानतेज का सम्यक् उद्दीपक है और संसारसागर का सम्यक तारक है । (25)

अज्ञानमूलहरणं जन्मकर्मनिवारकम् ।

ज्ञानवैराग्यसिद्ध्यर्थं गुरुपादोदकं पिबेत् ॥

अज्ञान की जड़ को उखाड़नेवाले, अनेक जन्मों के कर्मों को निवारनेवाले, ज्ञान और वैराग्य को सिद्ध करनेवाले श्रीगुरुदेव के चरणामृत का पान करना चाहिये । (26)

स्वदेशिकस्यैव च नामकीर्तनम्

भवेदनन्तस्यशिवस्य कीर्तनम् ।

स्वदेशिकस्यैव च नामचिन्तनम्

भवेदनन्तस्यशिवस्य नामचिन्तनम् ॥

अपने गुरुदेव के नाम का कीर्तन अनंत स्वरूप भगवान शिव का ही कीर्तन है । अपने गुरुदेव के नाम का चिंतन अनंत स्वरूप भगवान शिव का ही चिंतन है । (27)

काशीक्षेत्रं निवासश्च जाह्नवी चरणोदकम् ।

गुरुविश्वेश्वरः साक्षात् तारकं ब्रह्मनिश्चयः ॥

गुरुदेव का निवासस्थान काशी क्षेत्र है । श्री गुरुदेव का पादोदक गंगाजी है । गुरुदेव भगवान विश्वनाथ और निश्चय ही साक्षात् तारक ब्रह्म हैं । (28)

गुरुसेवा गया प्रोक्ता देहः स्यादक्षयो वटः ।

तत्पादं विष्णुपादं स्यात् तत्रदत्तमनस्ततम् ॥

गुरुदेव की सेवा ही तीर्थराज गया है । गुरुदेव का शरीर अक्षय वटवृक्ष है । गुरुदेव के श्रीचरण भगवान विष्णु के

श्रीचरण हैं | वहाँ लगाया हुआ मन तदाकार हो जाता है | (29)

गुरुवक्त्रे स्थितं ब्रह्म प्राप्यते तत्प्रसादतः |

गुरोध्यानं सदा कुर्यात् पुरुषं स्वैरिणी यथा ||

ब्रह्म श्रीगुरुदेव के मुखारविन्द (वचनामृत) में स्थित है | वह ब्रह्म उनकी कृपा से प्राप्त हो जाता है | इसलिये जिस प्रकार स्वेच्छाचारी स्त्री अपने प्रेमी पुरुष का सदा चिंतन करती है उसी प्रकार सदा गुरुदेव का ध्यान करना चाहिये | (30)

स्वाश्रमं च स्वजातिं च स्वकीर्तिं पुष्टिवर्धनम् |

एतत्सर्वं परित्यज्य गुरुमेव समाश्रयेत् ||

अपने आश्रम (ब्रह्मचर्याश्रमादि) जाति, कीर्ति (पदप्रतिष्ठा), पालन-पोषण, ये सब छोड़ कर गुरुदेव का ही सम्यक् आश्रय लेना चाहिये | (31)

गुरुवक्त्रे स्थिता विद्या गुरुभक्त्या च लभ्यते |

त्रैलोक्ये स्फुटवक्तारो देवर्षिपितृमानवाः ||

विद्या गुरुदेव के मुख में रहती है और वह गुरुदेव की भक्ति से ही प्राप्त होती है | यह बात तीनों लोकों में देव, ऋषि, पितृ और मानवों द्वारा स्पष्ट रूप से कही गई है | (32)

गुकारश्चान्धकारो हि रुकारस्तेज उच्यते |

अज्ञानग्रासकं ब्रह्म गुरुरेव न संशयः ||

'गु' शब्द का अर्थ है अंधकार (अज्ञान) और 'रु' शब्द का अर्थ है प्रकाश (ज्ञान) | अज्ञान को नष्ट करनेवाला जो ब्रह्मरूप प्रकाश है वह गुरु है | इसमें कोई संशय नहीं है | (33)

गुकारश्चान्धकारस्तु रुकारस्तन्निरोधकृत् |

अन्धकारविनाशित्वात् गुरुरित्यभिधीयते ||

'गु' कार अंधकार है और उसको दूर करनेवाला 'रु' कार है | अज्ञानरूपी अन्धकार को नष्ट करने के कारण ही गुरु कहलाते हैं | (34)

गुकारश्च गुणातीतो रूपातीतो रुवसकः |

गुणरूपविहीनत्वात् गुरुरित्यभिधीयते ||

'गु' कार से गुणातीत कहा जाता है, 'रु' कार से रूपातीत कहा जाता है | गुण और रूप से पर होने के कारण ही गुरु कहलाते हैं | (35)

गुकारः प्रथमो वर्णो मायादि गुणभासकः |

रुकारोऽस्ति परं ब्रह्म मायाभ्रान्तिविमोचकम् ||

गुरु शब्द का प्रथम अक्षर गु माया आदि गुणों का प्रकाशक है और दूसरा अक्षर रु कार माया की भ्रान्ति से मुक्ति देनेवाला परब्रह्म है | (36)

सर्वश्रुतिशिरोरत्नविराजितपदांबुजम् |

वेदान्तार्थप्रवक्तारं तस्मात्संपूजयेद् गुरुम् ||

गुरु सर्व श्रुतिरूप श्रेष्ठ रत्नों से सुशोभित चरणकमलवाले हैं और वेदान्त के अर्थ के प्रवक्ता हैं | इसलिये श्री गुरुदेव की पूजा करनी चाहिये | (37)

यस्यस्मरणमात्रेण ज्ञानमुत्पद्यते स्वयम् |

सः एव सर्वसम्पत्तिः तस्मात्संपूजयेद् गुरुम् ||

जिनके स्मरण मात्र से ज्ञान अपने आप प्रकट होने लगता है और वे ही सर्व (शमदसदि) सम्पदारूप हैं | अतः श्री गुरुदेव की पूजा करनी चाहिये | (38)

संसारवृक्षमारूढाः पतन्ति नरकार्णवे |

यस्तानुद्धरते सर्वान् तस्मै श्रीगुरवे नमः ||

संसाररूपी वृक्ष पर चढ़े हुए लोग नरकरूपी सागर में गिरते हैं | उन सबका उद्धार करनेवाले श्री गुरुदेव को नमस्कार हो | (39)

एक एव परो बन्धुर्विषमे समुपस्थिते |

गुरुः सकलधर्मात्मा तस्मै श्रीगुरवे नमः ||

जब विकट परिस्थिति उपस्थित होती है तब वे ही एकमात्र परम बांधव हैं और सब धर्मों के आत्मस्वरूप हैं | ऐसे श्रीगुरुदेव को नमस्कार हो | (40)

भवारण्यप्रविष्टस्य दिङ्मोहभ्रान्तचेतसः |

येन सन्दर्शितः पन्थाः तस्मै श्रीगुरुवे नमः ॥

संसार रूपी अरण्य में प्रवेश करने के बाद दिग्मूढ की स्थिति में (जब कोई मार्ग नहीं दिखाई देता है), चित्त भ्रमित हो जाता है, उस समय जिसने मार्ग दिखाया उन श्री गुरुदेव को नमस्कार हो | (41)

तापत्रयाग्नितप्तानां अशान्तप्राणीनां भुवि ।

गुरुवे परा गंगा तस्मै श्रीगुरुवे नमः ॥

इस पृथ्वी पर त्रिविध ताप (आधि-व्याधि-उपाधि) रूपी अग्नी से जलने के कारण अशांत हुए प्राणियों के लिए गुरुदेव ही एकमात्र उत्तम गंगाजी हैं | ऐसे श्री गुरुदेवजी को नमस्कार हो | (42)

सप्तसागरपर्यन्तं तीर्थस्नानफलं तु यत् ।

गुरुपादपयोबिन्दुः सहस्रांशेन तत्फलम् ॥

सात समुद्र पर्यन्त के सर्व तीर्थों में स्नान करने से जितना फल मिलता है वह फल श्रीगुरुदेव के चरणामृत के एक बिन्दु के फल का हजारवाँ हिस्सा है | (43)

शिवे रुष्टे गुरुस्त्राता गुरौ रुष्टे न कश्चन ।

लब्ध्वा कुलगुरुं सम्यग्गुरुमेव समाश्रयेत् ॥

यदि शिवजी नाराज़ हो जायें तो गुरुदेव बचानेवाले हैं, किन्तु यदि गुरुदेव नाराज़ हो जायें तो बचानेवाला कोई नहीं ।  
अतः गुरुदेव को संप्राप्त करके सदा उनकी शरण में रेहना चाहिए । (44)

गुकारं च गुणातीतं रुकारं रूपवर्जितम् ।

गुणातीतमरूपं च यो दद्यात् स गुरुः स्मृतः ॥

गुरु शब्द का गु अक्षर गुणातीत अर्थ का बोधक है और रु अक्षर रूपरहित स्थिति का बोधक है । ये दोनों (गुणातीत और रूपातीत) स्थितियाँ जो देते हैं उनको गुरु कहते हैं । (45)

अत्रिनेत्रः शिवः साक्षात् द्विबाहुश्च हरिः स्मृतः ।

योऽचतुर्वदनी ब्रह्मा श्रीगुरुः कथितः प्रिये ॥

हे प्रिये ! गुरु ही त्रिनेत्ररहित (दो नेत्र वाले) साक्षात् शिव हैं, दो हाथ वाले भगवान विष्णु हैं और एक मुखवाले ब्रह्माजी हैं । (46)

देवकिन्नरगन्धर्वाः पितृयक्षास्तु तुम्बुरुः ।

मुनयोऽपि न जानन्ति गुरुशुश्रूषणे विधिम् ॥

देव, किन्नर, गंधर्व, पितृ, यक्ष, तुम्बुरु (गंधर्व का एक प्रकार) और मुनि लोग भी गुरुसेवा की विधि नहीं जानते ।  
(47)



तार्किकाश्छान्दसाश्चैव देवज्ञाः कर्मठः प्रिये ।

लौकिकास्ते न जानन्ति गुरुतत्त्वं निराकुलम् ॥

हे प्रिये ! तार्किक, वैदिक, ज्योतिषि, कर्मकांडी तथा लौकिकजन निर्मल गुरुतत्त्व को नहीं जानते । (48)

यज्ञिनोऽपि न मुक्ताः स्युः न मुक्ताः योगिनस्तथा ।

तापसा अपि नो मुक्त गुरुतत्त्वात्पराङ्मुखाः ॥

यदि गुरुतत्त्व से प्राङ्मुख हो जाये तो याज्ञिक मुक्ति नहीं पा सकते, योगी मुक्त नहीं हो सकते और तपस्वी भी मुक्त नहीं हो सकते । (49)

न मुक्तास्तु गन्धर्वः पितृयक्षास्तु चारणाः ।

ऋष्यः सिद्धदेवादया गुरुसेवापराङ्मुखाः ॥

गुरुसेवा से विमुख गंधर्व, पितृ, यक्ष, चारण, ऋषि, सिद्ध और देवता आदि भी मुक्त नहीं होंगे ।

॥ इति श्री स्कान्दपुराणखण्डे उमामहेश्वरसंवादे श्री गुरुगीतायां प्रथमोऽध्यायः ॥

॥ अथ द्वितीयोऽध्यायः ॥

ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिं

द्वन्द्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम् ।

एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतम्

भावतीतं त्रिगुणरहितं सदगुरुं तं नमामि ॥

## दूसरा अध्याय

जो ब्रह्मानन्दस्वरूप हैं, परम सुख देनेवाले हैं जो केवल ज्ञानस्वरूप हैं, (सुख, दुःख, शीत-उष्ण आदि) द्वन्द्वों से रहित हैं, आकाश के समान सूक्ष्म और सर्वव्यापक हैं, तत्त्वमसि आदि महावाक्यों के लक्ष्यार्थ हैं, एक हैं, नित्य हैं, मलरहित हैं, अचल हैं, सर्व बुद्धियों के साक्षी हैं, भावना से परे हैं, सत्व, रज और तम तीनों गुणों से रहित हैं ऐसे श्री सदगुरुदेव को मैं नमस्कार करता हूँ | (52)

गुरुपदिष्टमार्गेण मनः शिद्धिं तु कारयेत् |

अनित्यं खण्डयेत्सर्वं यत्किंचिदस्मिन्गोचरम् ॥

श्री गुरुदेव के द्वारा उपदिष्ट मार्ग से मन की शुद्धि करनी चाहिए | जो कुछ भी अनित्य वस्तु अपनी इन्द्रियों की विषय हो जायें उनका खण्डन (निराकरण) करना चाहिए | (53)

किमत्रं बहुनोक्तेन शास्त्रकोटिशतैरपि |

दुर्लभा चित्तविश्रान्तिः विना गुरुकृपां पराम् ॥

यहाँ ज्यादा कहने से क्या लाभ ? श्री गुरुदेव की परम कृपा के बिना करोड़ों शास्त्रों से भी चित्त की विश्रान्ति दुर्लभ है | (54)

करुणाखड्गपातेन छित्त्वा पाशाष्टकं शिशोः |

सम्यगानन्दजनकः सदगुरु सोऽभिधीयते ॥

एवं श्रुत्वा महादेवि गुरुनिन्दा करोति यः |

स याति नरकान् घोरान् यावच्चन्द्रदिवाकरौ ।।

करुणारूपी तलवार के प्रहार से शिष्य के आठों पाशों (संशय, दया, भय, संकोच, निन्दा, प्रतिष्ठा, कुलाभिमान और संपत्ति) को काटकर निर्मल आनंद देनेवाले को सदगुरु कहते हैं । ऐसा सुनने पर भी जो मनुष्य गुरुनिन्दा करता है, वह (मनुष्य) जब तक सूर्यचन्द्र का अस्तित्व रहता है तब तक घोर नरक में रहता है । (55, 56)

यावत्कल्पान्तको देहस्तावद्देवि गुरुं स्मरेत् ।

गुरुलोपो न कर्तव्यः स्वच्छन्दो यदि वा भवेत् ।।

हे देवी ! देह कल्प के अन्त तक रहे तब तक श्री गुरुदेव का स्मरण करना चाहिए और आत्मज्ञानी होने के बाद भी (स्वच्छन्द अर्थात् स्वरूप का छन्द मिलने पर भी) शिष्य को गुरुदेव की शरण नहीं छोड़नी चाहिए । (57)

हुंकारेण न वक्तव्यं प्राज्ञशिष्यै कदाचन ।

गुरुराग्रे न वक्तव्यमसत्यं तु कदाचन ।।

श्री गुरुदेव के समक्ष प्रजावान् शिष्य को कभी हुँकार शब्द से (मैंने ऐसे किया... वैसा किया) नहीं बोलना चाहिए और कभी असत्य नहीं बोलना चाहिए । (58)

गुरुं त्वंकृत्य हुंकृत्य गुरुसान्निध्यभाषणः ।

अरण्ये निर्जले देशे संभवेद् ब्रह्मराक्षसः ।।

गुरुदेव के समक्ष जो हुँकार शब्द से बोलता है अथवा गुरुदेव को तू कहकर जो बोलता है वह निर्जन मरुभूमि में ब्रह्मराक्षस होता है । (59)

अद्वैतं भावयेन्नित्यं सर्वावस्थासु सर्वदा ।

कदाचिदपि नो कुर्यादद्वैतं गुरुसन्निधौ ॥

सदा और सर्व अवस्थाओं में अद्वैत की भावना करनी चाहिए परन्तु गुरुदेव के साथ अद्वैत की भावना कदापि नहीं करनी चाहिए । (60)

दृश्यविस्मृतिपर्यन्तं कुर्याद् गुरुपदारचनम् ।

तादृशस्यैव कैवल्यं न च तद्व्यतिरेकिणः ॥

जब तक दृश्य प्रपंच की विस्मृति न हो जाय तब तक गुरुदेव के पावन करणारविन्द की पूजा-अर्चना करनी चाहिए । ऐसा करनेवाले को ही कैवल्यपद की प्रप्ति होती है, इसके विपरीत करनेवाले को नहीं होती । (61)

अपि संपूर्णतत्त्वज्ञो गुरुत्यागी भवेद्ददा ।

भवेत्येव हि तस्यान्तकाले विक्षेपमुत्कटम् ॥

संपूर्ण तत्त्वज्ञ भी यदि गुरु का त्याग कर दे तो मृत्यु के समय उसे महान् विक्षेप अवश्य हो जाता है । (62)

गुरौ सति स्वयं देवी परेषां तु कदाचन ।

उपदेशं न वै कुर्यात् तदा चेद्राक्षसो भवेत् ॥

हे देवी ! गुरु के रहने पर अपने आप कभी किसी को उपदेश नहीं देना चाहिए । इस प्रकार उपदेश देनेवाला ब्रह्मराक्षस होता है । (63)

न गुरुराश्रमे कुर्यात् दुष्पानं परिसर्पणम् ।

दीक्षा व्याख्या प्रभुत्वादि गुरोराज्ञां न कारयेत् ॥

गुरु के आश्रम में नशा नहीं करना चाहिए, टहलना नहीं चाहिए । दीक्षा देना, व्याख्यान करना, प्रभुत्व दिखाना और गुरु को आज्ञा करना, ये सब निषिद्ध हैं । (64)

नोपाश्रमं च पर्यकं न च पादप्रसारणम् ।

नांगभोगादिकं कुर्यान्न लीलामपरामपि ॥

गुरु के आश्रम में अपना छप्पर और पलंग नहीं बनाना चाहिए, (गुरुदेव के सम्मुख) पैर नहीं पसारना, शरीर के भोग नहीं भोगने चाहिए और अन्य लीलाएँ नहीं करनी चाहिए । (65)

गुरुणां सदसदवपि यदुक्तं तन्न लंघयेत् ।

कुर्वन्नाज्ञां दिवारात्रौ दासवन्नवसेद् गुरौ ॥

गुरुओं की बात सच्ची हो या झूठी, परन्तु उसका कभी उल्लंघन नहीं करना चाहिए । रात और दिन गुरुदेव की आज्ञा का पालन करते हुए उनके सम्निध्य में दास बन कर रहना चाहिए । (66)

अदत्तं न गुरोर्द्रव्यमुपभुंजीत कहिर्चित् ।

दत्तं च रंकवद् ग्राह्यं प्राणोप्येतेन लभ्यते ॥

जो द्रव्य गुरुदेव ने नहीं दिया हो उसका उपयोग कभी नहीं करना चाहिए । गुरुदेव के दिये हुए द्रव्य को भी गरीब की तरह ग्रहण करना चाहिए । उससे प्राण भी प्राप्त हो सकते हैं । (67)

पादुकासनशय्यादि गुरुणा यदभिष्टितम् ।

नमस्कुर्वीत तत्सर्वं पादाभ्यां न स्पृशेत् क्वचित् ॥

पादुका, आसन, बिस्तर आदि जो कुछ भी गुरुदेव के उपयोग में आते हों उन सर्व को नमस्कार करने चाहिए और उनको पैर से कभी नहीं छूना चाहिए । (68)

गच्छतः पृष्ठतो गच्छेत् गुरुच्छायां न लंघयेत् ।

नोल्बणं धारयेद्वेषं नालंकारास्ततोल्बणान् ।

चलते हुए गुरुदेव के पीछे चलना चाहिए, उनकी परछाईं का भी उल्लंघन नहीं करना चाहिए । गुरुदेव के समक्ष कीमती वेशभूषा, आभूषण आदि धारण नहीं करने चाहिए । (69)

गुरुनिन्दाकरं हृष्ट्वा धावयेदथ वासयेत् ।

स्थानं वा तत्परित्याज्यं जिह्वाच्छेदाक्षमो यदि ॥

गुरुदेव की निन्दा करनेवाले को देखकर यदि उसकी जिह्वा काट डालने में समर्थ न हो तो उसे अपने स्थान से भगा देना चाहिए । यदि वह ठहरे तो स्वयं उस स्थान का परित्याग करना चाहिए । (70)

मुनिभिः पन्नगैर्वापि सुरैवा शापितो यदि ।

कालमृत्युभयाद्वापि गुरुः संत्राति पार्वति ॥

हे पर्वती ! मुनियों पन्नगों और देवताओं के शाप से तथा यथा काल आये हुए मृत्यु के भय से भी शिष्य को गुरुदेव बचा सकते हैं । (71)

विजानन्ति महावाक्यं गुरोश्चरणसेवया ।

ते वै संन्यासिनः प्रोक्ता इतरे वेषधारिणः ॥

गुरुदेव के श्रीचरणों की सेवा करके महावाक्य के अर्थ को जो समझते हैं वे ही सच्चे संन्यासी हैं, अन्य तो मात्र वेशधारी हैं । (72)

नित्यं ब्रह्म निराकारं निर्गुणं बोधयेत् परम् ।

भासयन् ब्रह्मभावं च दीपो दीपान्तरं यथा ॥

गुरु वे हैं जो नित्य, निर्गुण, निराकार, परम ब्रह्म का बोध देते हुए, जैसे एक दीपक दूसरे दीपक को प्रज्ज्वलित करता है वैसे, शिष्य में ब्रह्मभाव को प्रकटाते हैं । (73)

गुरुप्रादतः स्वात्मज्ञानात्मारामनिरिक्षणात् ।

समता मुक्तिमर्गेण स्वात्मज्ञानं प्रवर्तते ॥

श्री गुरुदेव की कृपा से अपने भीतर ही आत्मानंद प्राप्त करके समता और मुक्ति के मार्ग द्वारा शिष्य आत्मज्ञान को उपलब्ध होता है । (74)

स्फटिके स्फटिकं रूपं दर्पणे दर्पणो यथा ।

तथात्मनि चिदाकारमानन्दं सोऽहमित्युत ॥

जैसे स्फटिक मणि में स्फटिक मणि तथा दर्पण में दर्पण दिख सकता है उसी प्रकार आत्मा में जो चित् और आनंदमय दिखाई देता है वह मैं हूँ । (75)

अंगुष्ठमात्रं पुरुषं ध्यायेच्च चिन्मयं हृदि ।

तत्र स्फुरति यो भावः शृणु तत्कथयामि ते ॥

हृदय में अंगुष्ठ मात्र परिणाम वाले चैतन्य पुरुष का ध्यान करना चाहिए । वहाँ जो भाव स्फुरित होता है वह मैं तुम्हें कहता हूँ, सुनो । (76)

अजोऽहममरोऽहं च ह्यनादिनिधनोह्यहम् ।

अविकारश्चिदानन्दो ह्यणियान् महतो महान् ॥

मैं अजन्मा हूँ, मैं अमर हूँ, मेरा आदि नहीं है, मेरी मृत्यु नहीं है । मैं निर्विकार हूँ, मैं चिदानन्द हूँ, मैं अणु से भी छोटा हूँ और महान् से भी महान् हूँ । (77)

अपूर्वमपरं नित्यं स्वयं ज्योतिर्निरामयम् ।

विरक्तं परमाकाशं ध्रुवमानन्दमव्ययम् ॥

अगोचरं तथाऽगम्यं नामरूपविवर्जितम् ।

निःशब्दं तु विजानीयात्स्वाभावाद् ब्रह्म पर्वति ॥

हे पर्वती ! ब्रह्म को स्वभाव से ही अपूर्व (जिससे पूर्व कोई नहीं ऐसा), अद्वितीय, नित्य, ज्योतिस्वरूप, निरोग, निर्मल, परम आकाशस्वरूप, अचल, आनन्दस्वरूप, अविनाशी, अगम्य, अगोचर, नाम-रूप से रहित तथा निःशब्द जानना चाहिए । (78, 79)

यथा गन्धस्वभावत्वं कर्पूरकुसुमादिषु ।



शीतोष्णस्वभावत्वं तथा ब्रह्मणि शाश्वतम् ।।

जिस प्रकार कपूर, फूल इत्यादि में गन्धत्व, (अग्नि में) उष्णता और (जल में) शीतलता स्वभाव से ही होते हैं उसी प्रकार ब्रह्म में शश्वतता भी स्वभावसिद्ध है । (80)

यथा निजस्वभावेन कुंडलकटकादयः ।

सुवर्णत्वेन तिष्ठन्ति तथाऽहं ब्रह्म शाश्वतम् ।।

जिस प्रकार कटक, कुण्डल आदि आभूषण स्वभाव से ही सुवर्ण हैं उसी प्रकार में स्वभाव से ही शाश्वत ब्रह्म हूँ । (81)

स्वयं तथाविधो भूत्वा स्थातव्यं यत्रकुत्रचित् ।

कीटो भृंग इव ध्यानात् यथा भवति तादृशः ।।

स्वयं वैसा होकर किसी-न-किसी स्थान में रहना । जैसे कीडा भ्रमर का चिन्तन करते-करते भ्रमर हो जाता है वैसे ही जीव ब्रह्म का ध्यान करते-करते ब्रह्मस्वरूप हो जाता है । (82)

गुरोर्ध्यानेनैव नित्यं देही ब्रह्ममयो भवेत् ।

स्थितश्च यत्रकुत्रापि मुक्तोऽसौ नात्र संशयः ।।

सदा गुरुदेव का ध्यान करने से जीव ब्रह्ममय हो जाता है । वह किसी भी स्थान में रहता हो फिर भी मुक्त ही है । इसमें कोई संशय नहीं है । (83)

ज्ञानं वैराग्यमैश्वर्यं यशः श्री समुदाहृतम् ।

षड्गुणैश्वर्ययुक्तो हि भगवान् श्री गुरुः प्रिये ॥

हे प्रिये ! भगवत्स्वरूप श्री गुरुदेव ज्ञान, वैराग्य, ऐश्वर्य, यश, लक्ष्मी और मधुरवाणी, ये छः गुणरूप ऐश्वर्य से संपन्न होते हैं | (84)

गुरुः शिवो गुरुर्देवो गुरुर्बन्धुः शरीरिणाम् ।

गुरुरात्मा गुरुर्जीवो गुरोरन्यन्न विद्यते ॥

मनुष्य के लिए गुरु ही शिव हैं, गुरु ही देव हैं, गुरु ही बांधव हैं गुरु ही आत्मा हैं और गुरु ही जीव हैं | (सचमुच) गुरु के सिवा अन्य कुछ भी नहीं है | (85)

एकाकी निस्पृहः शान्तः चिंतासूयादिवर्जितः ।

बाल्यभावेन यो भक्तिं ब्रह्मजानी स उच्यते ॥

अकेला, कामनारहित, शांत, चिन्तारहित, ईर्ष्यारहित और बालक की तरह जो शोभता है वह ब्रह्मजानी कहलाता है | (86)

न सुखं वेदशास्त्रेषु न सुखं मंत्रयंत्रके ।

गुरोः प्रसादादन्यत्र सुखं नास्ति महीतले ॥

वेदों और शास्त्रों में सुख नहीं है, मंत्र और यंत्र में सुख नहीं है | इस पृथ्वी पर गुरुदेव के कृपाप्रसाद के सिवा अन्यत्र कहीं भी सुख नहीं है | (87)

चावार्कवैष्णवमते सुखं प्रभाकरे न हि ।

गुरोः पादान्तिके यद्वत्सुखं वेदान्तसम्मतम् ॥

गुरुदेव के श्री चरणों में जो वेदान्तनिर्दिष्ट सुख है वह सुख न चावार्क मत में, न वैष्णव मत में और न प्रभाकर (सांख्य) मत में है | (88)

न तत्सुखं सुरेन्द्रस्य न सुखं चक्रवर्तिनाम् |

यत्सुखं वीतरागस्य मुनेरेकान्तवासिनः ॥

एकान्तवासी वीतराग मुनि को जो सुख मिलता है वह सुख न इन्द्र को और न चक्रवर्ती राजाओं को मिलता है | (89)

नित्यं ब्रह्मरसं पीत्वा तृप्तो यः परमात्मनि |

इन्द्रं च मन्यते रंकं नृणां तत्र का कथा ॥

हमेशा ब्रह्मरस का पान करके जो परमात्मा में तृप्त हो गया है वह (मुनि) इन्द्र को भी गरीब मानता है तो राजाओं की तो बात ही क्या ? (90)

यतः परमकैवल्यं गुरुमार्गेण वै भवेत् |

गुरुभक्तिरतिः कार्या सर्वदा मोक्षकाक्षिभिः ॥

मोक्ष की आकांक्षा करनेवालों को गुरुभक्ति खूब करनी चाहिए, क्योंकि गुरुदेव के द्वारा ही परम मोक्ष की प्राप्ति होती है | (91)

एक एवाद्वितीयोऽहं गुरुवाक्येन निश्चितः ॥

एवमभ्यास्ता नित्यं न सेव्यं वै वनान्तरम् ॥

अभ्यासान्निमिषणैव समाधिमधिगच्छति ।

आजन्मजनितं पापं तत्क्षणादेव नश्यति ॥

गुरुदेव के वाक्य की सहायता से जिसने ऐसा निश्चय कर लिया है कि मैं एक और अद्वितीय हूँ और उसी अभ्यास में जो रत है उसके लिए अन्य वनवास का सेवन आवश्यक नहीं है, क्योंकि अभ्यास से ही एक क्षण में समाधि लग जाती है और उसी क्षण इस जन्म तक के सब पाप नष्ट हो जाते हैं । (92, 93)

गुरुर्विष्णुः सत्त्वमयो राजसश्चतुराननः ।

तामसो रूद्ररूपेण सृजत्यवति हन्ति च ॥

गुरुदेव ही सत्त्वगुणी होकर विष्णुरूप से जगत का पालन करते हैं, रजोगुणी होकर ब्रह्मरूप से जगत का सर्जन करते हैं और तमोगुणी होकर शंकर रूप से जगत का संहार करते हैं । (94)

तस्यावलोकनं प्राप्य सर्वसंगविवर्जितः ।

एकाकी निःस्पृहः शान्तः स्थातव्यं तत्प्रसादतः ॥

उनका (गुरुदेव का) दर्शन पाकर, उनकी कृपाप्रसाद से सर्व प्रकार की आसक्ति छोड़कर एकाकी, निःस्पृह और शान्त होकर रहना चाहिए । (95)

सर्वज्ञपदमित्याहुर्देही सर्वमयो भुवि ।

सदाऽनन्दः सदा शान्तो रमते यत्र कुत्रचित् ॥

जो जीव इस जगत में सर्वमय, आनंदमय और शान्त होकर सर्वत्र विचरता है उस जीव को सर्वज्ञ कहते हैं । (96)

यत्रैव तिष्ठते सोऽपि स देशः पुण्यभाजनः ।

मुक्तस्य लक्षणं देवी तवाग्रे कथितं मया ॥

ऐसा पुरुष जहाँ रहता है वह स्थान पुण्यतीर्थ है । हे देवी ! तुम्हारे सामने मैंने मुक्त पुरुष का लक्षण कहा । (97)

यद्यप्यधीता निगमाः षडंगा आगमाः प्रिये ।

आध्यामादिनि शास्त्राणि ज्ञानं नास्ति गुरुं विना ॥

हे प्रिये ! मनुष्य चाहे चारों वेद पढ़ ले, वेद के छः अंग पढ़ ले, आध्यात्मशास्त्र आदि अन्य सर्व शास्त्र पढ़ ले फिर भी गुरु के बिना ज्ञान नहीं मिलता । (98)

DR. RUPAK NATH

शिवपूजारतो वापि विष्णुपूजारतोऽथवा ।

गुरुत्वविहीनश्चेत्तत्सर्वं व्यर्थमेव हि ॥

शिवजी की पूजा में रत हो या विष्णु की पूजा में रत हो, परन्तु गुरुत्व के ज्ञान से रहित हो तो वह सब व्यर्थ है ।  
(99)

सर्वं स्यात्सफलं कर्म गुरुदीक्षाप्रभावतः ।

गुरुलाभात्सर्वलाभो गुरुहीनस्तु बालिशः ॥

गुरुदेव की दीक्षा के प्रभाव से सब कर्म सफल होते हैं । गुरुदेव की संप्राप्ति रूपा परम लाभ से अन्य सर्वलाभ मिलते हैं । जिसका गुरु नहीं वह मूर्ख है । (100)

तस्मात्सर्वप्रयत्नेन सर्वसंगविवर्जितः ।

विहाय शास्त्रजालानि गुरुमेव समाश्रयेत् ॥

इसलिए सब प्रकार के प्रयत्न से अनासक्त होकर, शास्त्र की मायाजाल छोड़कर गुरुदेव की ही शरण लेनी चाहिए ।  
(101)

ज्ञानहीनो गुरुत्याज्यो मिथ्यावादी विडंबकः ।

स्वविश्रान्तिं न जानाति परशान्तिं करोति किम् ॥

ज्ञानरहित, मिथ्या बोलनेवाले और दिखावट करनेवाले गुरु का त्याग कर देना चाहिए, क्योंकि जो अपनी ही शांति पाना नहीं जानता वह दूसरों को क्या शांति दे सकेगा । (102)

शिलायाः किं परं ज्ञानं शिलासंघप्रतारणे ।

स्वयं तर्तुं न जानाति परं निसतारेयेत्कथम् ॥

पत्थरों के समूह को तैराने का ज्ञान पत्थर में कहाँ से हो सकता है ? जो खुद तैरना नहीं जानता वह दूसरों को क्या तैरायेगा | (103)

न वन्दनीयास्ते कष्टं दर्शनाद् भ्रान्तिकारकः ।

वर्जयेतान् गुरुन् दूरे धीरानेव समाश्रयेत् ॥

जो गुरु अपने दर्शन से (दिखावे से) शिष्य को भ्रान्ति में डालता है ऐसे गुरु को प्रणाम नहीं करना चाहिए | इतना ही नहीं दूर से ही उसका त्याग करना चाहिए | ऐसी स्थिति में धैर्यवान गुरु का ही आश्रय लेना चाहिए | (104)

पाखण्डिनः पापरता मरुत्तिका भेदबुद्धयः ।

स्त्रीलम्पटा दुराचारीः कृतघ्ना बकवृतयः ॥

कर्मभ्रष्टाः क्षमणष्टाः निन्द्यतर्केश्च वादिनः ।

कामिनः क्रोधिन्श्चैव हिंसाश्चंडाः शठस्तथा ॥

ज्ञानलुप्ता न कर्तव्या महापापास्तथा प्रिये ।

एभ्यो भिन्नो गुरुः सेव्य एकभक्त्या विचार्य च ॥

भेदबुद्धि उत्तन्न करनेवाले, स्त्रीलम्पट, दुराचारी, नमकहराम, बगुले की तरह ठगनेवाले, क्षमा रहित निन्दनीय तर्कों से वितंडावाद करनेवाले, कामी क्रोधी, हिंसक, उग्र, शठ तथा अज्ञानी और महापापी पुरुष को गुरु नहीं करना चाहिए | ऐसा विचार करके ऊपर दिये लक्षणों से भिन्न लक्षणोंवाले गुरु की एकनिष्ठ भक्ति से सेवा करनी चाहिए | (105, 106, 107 )

सत्यं सत्यं पुनः सत्यं धर्मसारं मयोदितम् ।

गुरुगीता समं स्तोत्रं नास्ति तत्त्वं गुरोः परम् ॥

गुरुगीता के समान अन्य कोई स्तोत्र नहीं है | गुरु के समान अन्य कोई तत्त्व नहीं है | समग्र धर्म का यह सार मैंने कहा है, यह सत्य है, सत्य है और बार-बार सत्य है | (108)

अनेन यद् भवेद् कार्यं तद्वदामि तव प्रिये ।

लोकोपकारकं देवि लौकिकं तु विवर्जयेत् ॥

हे प्रिये ! इस गुरुगीता का पाठ करने से जो कार्य सिद्ध होता है अब वह कहता हूँ | हे देवी ! लोगों के लिए यह उपकारक है | मात्र लौकिक का त्याग करना चाहिए | (109)

लौकिकाद्धर्मतो यदि जानहीनो भवार्णवे ।

ज्ञानभावे च यत्सर्वं कर्म निष्कर्म शाम्यति ॥

जो कोई इसका उपयोग लौकिक कार्य के लिए करेगा वह जानहीन होकर संसाररूपी सागर में गिरेगा | ज्ञान भाव से जिस कर्म में इसका उपयोग किया जाएगा वह कर्म निष्कर्म में परिणत होकर शांत हो जाएगा | (110)

इमां तु भक्तिभावेन पठेद्वै शृणुयादपि ।

लिखित्वा यत्प्रसादेन तत्सर्वं फलमश्नुते ॥

भक्ति भाव से इस गुरुगीता का पाठ करने से, सुनने से और लिखने से वह (भक्त) सब फल भोगता है | (111)



गुरुगीतामिमां देवि हृदि नित्यं विभावय ।

महाव्याधिगतैदुःखैः सर्वदा प्रजपेन्मुदा ॥

हे देवी ! इस गुरुगीता को नित्य भावपूर्वक हृदय में धारण करो | महाव्याधिवाले दुःखी लोगों को सदा आनंद से इसका जप करना चाहिए | (112)

गुरुगीताक्षरैकैकं मंत्रराजमिदं प्रिये ।

अन्ये च विविधा मंत्राः कलां नार्हन्ति षोडशीम् ।

हे प्रिये ! गुरुगीता का एक-एक अक्षर मंत्रराज है | अन्य जो विविध मंत्र हैं वे इसका सोलहवाँ भाग भी नहीं | (113)

अनन्तफलमाप्नोति गुरुगीताजपेन तु ।

सर्वपापहरा देवि सर्वदारिद्रयनाशिनी ॥

हे देवी ! गुरुगीता के जप से अनंत फल मिलता है | गुरुगीता सर्व पाप को हरने वाली और सर्व दारिद्रय का नाश करने वाली है | (114)

अकालमृत्युहंत्री च सर्वसंकटनाशिनी ।

यक्षराक्षसभूतादिचोरव्याघ्रविघातिनी ॥

गुरुगीता अकाल मृत्यु को रोकती है, सब संकटों का नाश करती है, यक्ष राक्षस, भूत, चोर और बाघ आदि का घात करती है | (115)

सर्वोपद्रवकुष्ठदिदुष्टदोषनिवारिणी ।

यत्फलं गुरुसान्निध्यात्तत्फलं पठनाद् भवेत् ॥

गुरुगीता सब प्रकार के उपद्रवों, कुष्ठ और दुष्ट रोगों और दोषों का निवारण करनेवाली है | श्री गुरुदेव के सान्निध्य से जो फल मिलता है वह फल इस गुरुगीता का पाठ करने से मिलता है | (116)

महाव्याधिहरा सर्वविभूतेः सिद्धिदा भवेत् |

अथवा मोहने वश्ये स्वयमेव जपेत्सदा ॥

इस गुरुगीता का पाठ करने से महाव्याधि दूर होती है, सर्व ऐश्वर्य और सिद्धियों की प्राप्ति होती है | मोहन में अथवा वशीकरण में इसका पाठ स्वयं ही करना चाहिए | (117)

मोहनं सर्वभूतानां बन्धमाक्षकरं परम् |

देवराजां प्रियकरं राजानं वशमानयेत् ॥

इस गुरुगीता का पाठ करनेवाले पर सर्व प्राणी मोहित हो जाते हैं बन्धन में से परम मुक्ति मिलती है, देवराज इन्द्र को वह प्रिय होता है और राजा उसके वश होता है | (118)

मुखस्तम्भकरं चैव गुणाणां च विवर्धनम् |

दुष्कर्मनाशनं चैव तथा सत्कर्मसिद्धिदम् ॥

इस गुरुगीता का पाठ शत्रु का मुख बन्द करनेवाला है, गुणों की वृद्धि करनेवाला है, दुष्कृत्यों का नाश करनेवाला और सत्कर्म में सिद्धि देनेवाला है | (119)

असिद्धं साधयेत्कार्यं नवग्रहभयापहम् |

दुःस्वप्ननाशनं चैव सुस्वप्नफलदायकम् ॥

इसका पाठ असाध्य कार्यों की सिद्धि कराता है, नव ग्रहों का भय हरता है, दुःस्वप्न का नाश करता है और सुस्वप्न के फल की प्राप्ति कराता है | (120)

मोहशान्तिकरं चैव बन्धमोक्षकरं परम् ।

स्वरूपज्ञाननिलयं गीतशास्त्रमिदं शिवे ॥

हे शिवे ! यह गुरुगीतारूपी शास्त्र मोह को शान्त करनेवाला, बन्धन में से परस मुक्त करनेवाला और स्वरूपज्ञान का भण्डार है | (121)

यं यं चिन्तयते कामं तं तं प्राप्नोति निश्चयम् ।

नित्यं सौभाग्यदं पुण्यं तापत्रयकुलापहम् ॥

व्यक्ति जो-जो अभिलाषा करके इस गुरुगीता का पठन-चिन्तन करता है उसे वह निश्चय ही प्राप्त होता है | यह गुरुगीता नित्य सौभाग्य और पुण्य प्रदान करनेवाली तथा तीनों तापों (आधि-व्याधि-उपाधि) का शमन करनेवाली है | (122)

सर्वशान्तिकरं नित्यं तथा वन्ध्यासुपुत्रदम् ।

अवैधव्यकरं स्त्रीणां सौभाग्यस्य विवर्धनम् ॥

यह गुरुगीता सब प्रकार की शांति करनेवाली, वन्ध्या स्त्री को सुपुत्र देनेवाली, सधवा स्त्री के वैधव्य का निवारण करनेवाली और सौभाग्य की वृद्धि करनेवाली है | (123)

आयुरारोगमैश्वर्यं पुत्रपौत्रप्रवर्धनम् ।

निष्कामजापी विधवा पठेन्मोक्षमवाप्नुयात् ॥

यह गुरुगीता आयुष्य, आरोग्य, ऐश्वर्य और पुत्र-पौत्र की वृद्धि करनेवाली है | कोई विधवा निष्काम भाव से इसका जप-पाठ करे तो मोक्ष की प्राप्ति होती है | (124)

अवैधव्यं सकामा तु लभते चान्यजन्मनि ।

सर्वदुःखभयं विघ्नं नाशयेत्तापहारकम् ॥

यदि वह (विधवा) सकाम होकर जप करे तो अगले जन्म में उसको संताप देनेवाला अवैधव्य (सौभाग्य) प्राप्त होता है | उसके सब दुःख भय, विघ्न और संताप का नाश होता है | (125)

सर्वपापप्रशमनं धर्मकामार्थमोक्षदम् ।

यं यं चिन्तयते कामत तं प्राप्नोति निश्चितम् ॥

इस गुरुगीता का पाठ सब पापों का शमन करता है, धर्म, अर्थ, और मोक्ष की प्राप्ति कराता है | इसके पाठ से जो-जो आकांक्षा की जाती है वह अवश्य सिद्ध होती है | (126)

लिखित्वा पूजयेद्यस्तु मोक्षश्रियमवाप्नुयात् ।

गुरुभक्तिर्विशेषेण जायते हृदि सर्वदा ॥

यदि कोई इस गुरुगीता को लिखकर उसकी पूजा करे तो उसे लक्ष्मी और मोक्ष की प्राप्ति होती है और विशेष कर उसके हृदय में सर्वदा गुरुभक्ति उत्पन्न होती रहती है | (127)

जपन्ति शाक्ताः सौराश्च गणपत्याश्च वैष्णवाः ।

शैवाः पाशुपताः सर्वे सत्यं सत्यं न संशयः ॥

शक्ति के, सूर्य के, गणपति के, शिव के और पशुपति के मतवादी इसका (गुरुगीता का) पाठ करते हैं यह सत्य है, सत्य है इसमें कोई संदेह नहीं है । (128)

जपं हीनासनं कुर्वन् हीनकर्माफलप्रदम् ।

गुरुगीतां प्रयाणे वा संग्रामे रिपुसंकटे ॥

जपन् जयमवाप्नोति मरणे मुक्तिदायिका ।

सर्वकर्माणि सिद्धयन्ति गुरुपुत्रे न संशयः ॥

बिना आसन किया हुआ जप नीच कर्म हो जाता है और विफल हो जाता है । यात्रा में, युद्ध में, शत्रुओं के उपद्रव में गुरुगीता का जप-पाठ करने से विजय मिलता है । मरणकाल में जप करने से मोक्ष मिलता है । गुरुपुत्र के (शिष्य के) सर्व कार्य सिद्ध होते हैं, इसमें संदेह नहीं है । (129, 130)

गुरुमंत्रो मुखे यस्य तस्य सिद्धयन्ति नान्यथा ।

दीक्षया सर्वकर्माणि सिद्धयन्ति गुरुपुत्रके ॥

जिसके मुख में गुरुमंत्र है उसके सब कार्य सिद्ध होते हैं, दूसरे के नहीं । दीक्षा के कारण शिष्य के सर्व कार्य सिद्ध हो जाते हैं । (131)

भवमूलविनाशाय चाष्टपाशनिवृत्तये ।

गुरुगीताम्भसि स्नानं तत्त्वज्ञ कुरुते सदा ॥

सर्वशुद्धः पवित्रोऽसौ स्वभावादयत्र तिष्ठति ।

तत्र देवगणाः सर्वे क्षेत्रपीठे चरन्ति च ॥

तत्त्वज्ञ पुरुष संसारूपी वृक्ष की जड़ नष्ट करने के लिए और आठों प्रकार के बन्धन (संशय, दया, भय, संकोच, निन्दा प्रतिष्ठा, कुलाभिमान और संपत्ति) की निवृत्ति करने के लिए गुरुगीता रूपी गंगा में सदा स्नान करते रहते हैं | स्वभाव से ही सर्वथा शुद्ध और पवित्र ऐसे वे महापुरुष जहाँ रहते हैं उस तीर्थ में देवता विचरण करते हैं | (132, 133)

आसनस्था शयाना वा गच्छन्तस्तिष्ठन्तोऽपि वा ।

अश्वरूढा गजारूढा सुषुप्ता जाग्रतोऽपि वा ॥

शुचिभूता ज्ञानवन्तो गुरुगीतां अपन्ति ये ।

तेषां दर्शनसंस्पर्शात् पुनर्जन्म न विद्यते ॥

आसन पर बैठे हुए या लेटे हुए, खड़े रहते या चलते हुए, हाथी या घोड़े पर सवार, जाग्रतवस्था में या सुषुप्तावस्था में, जो पवित्र ज्ञानवान् पुरुष इस गुरुगीता का जप-पाठ करते हैं उनके दर्शन और स्पर्श से पुनर्जन्म नहीं होता | (134, 135)

कुशदुर्वासने देवि ह्यासने शुभकम्बले ।

उपविश्य ततो देवि जपेदेकाग्रमानसः ॥

हे देवी ! कुश और दुर्वा के आसन पर सफ़ेद कम्बल बिछाकर उसके ऊपर बैठकर एकाग्र मन से इसका (गुरुगीता का) जप करना चाहिए (136)

शुक्लं सर्वत्र वै प्रोक्तं वश्ये रक्तासनं प्रिये ।

पद्मासने जपेन्नित्यं शान्तिवश्यकं परम् ॥

सामान्यतया सफ़ेद आसन उचित है परंतु वशीकरण में लाल आसन आवश्यक है | हे प्रिये ! शांति प्राप्ति के लिए या वशीकरण में नित्य पद्मासन में बैठकर जप करना चाहिए | (137)

वस्त्रासने च दारिद्र्यं पाषाणे रोगसंभवः |

मेदिन्यां दुःखमाप्नोति काष्ठे भवति निष्फलम् ||

कपड़े के आसन पर बैठकर जप करने से दारिद्र्य आता है, पत्थर के आसन पर रोग, भूमि पर बैठकर जप करने से दुःख आता है और लकड़ी के आसन पर किये हुए जप निष्फल होते हैं | (138)

कृष्णाजिने ज्ञानसिद्धिः मोक्षश्च व्याघ्रचर्मणि |

कुशासने ज्ञानसिद्धिः सर्वसिद्धिस्तु कम्बले ||

काले मृगचर्म और दर्भासन पर बैठकर जप करने से ज्ञानसिद्धि होती है, व्याघ्रचर्म पर जप करने से मुक्ति प्राप्त होती है, परन्तु कम्बल के आसन पर सर्व सिद्धि प्राप्त होती है | (139)

आग्नेय्यां कर्षणं चैव वयव्यां शत्रुनाशनम् |

नैरृत्यां दर्शनं चैव ईशान्यां ज्ञानमेव च ||

अग्नि कोण की तरफ मुख करके जप-पाठ करने से आकर्षण, वायव्य कोण की तरफ शत्रुओं का नाश, नैरृत्य कोण की तरफ दर्शन और ईशान कोण की तरफ मुख करके जप-पाठ करने से ज्ञान की प्रप्ति है | (140)

उदंमुखः शान्तिजाप्ये वश्ये पूर्वमुखतथा |

याम्ये तु मारणं प्रोक्तं पश्चिमे च धनागमः ||

उत्तर दिशा की ओर मुख करके पाठ करने से शांति, पूर्व दिशा की ओर वशीकरण, दक्षिण दिशा की ओर मारण सिद्ध होता है तथा पश्चिम दिशा की ओर मुख करके जप-पाठ करने से धन प्राप्ति होती है | (141)

॥ इति श्री स्कान्दोत्तरखण्डे उमामहेश्वरसंवादे श्री गुरुगीतायां द्वितीयोऽध्यायः ॥

॥ अथ तृतीयोऽध्यायः ॥

अथ काम्यजपस्थानं कथयामि वरानने |

सागरान्ते सरित्तीरे तीर्थे हरिहरालये ॥

शक्तिदेवालये गोष्ठे सर्वदेवा लये शुभे |

वटस्य धात्र्या मूले व मठे वृन्दावने तथा ॥

पवित्रे निर्मले देशे नित्यानुष्ठानोऽपि वा |

निर्वदनेन मौनेन जपमेतत् समारभेत् ॥

## तीसरा अध्याय

हे सुमुखी ! अब सकामियों के लिए जप करने के स्थानों का वर्णन करता हूँ | सागर या नदी के तट पर, तीर्थ में, शिवालय में, विष्णु के या देवी के मंदिर में, गौशाला में, सभी शुभ देवालयों में, वटवृक्ष के या आँवले के वृक्ष के नीचे, मठ में, तुलसीवन में, पवित्र निर्मल स्थान में, नित्यानुष्ठान के रूप में अनासक्त रहकर मौनपूर्वक इसके जप का आरंभ करना चाहिए |

जाप्येन जयमाप्नोति जपसिद्धिं फलं तथा |



हीनकर्म त्यजेत्सर्वं गर्हितस्थानमेव च ॥

जप से जय प्राप्त होता है तथा जप की सिद्धि रूप फल मिलता है | जपानुष्ठान के काल में सब नीच कर्म और निन्दित स्थान का त्याग करना चाहिए | (145)

स्मशाने बिल्वमूले वा वटमूलान्तिके तथा |

सिद्धयन्ति कानके मूले चूतवृक्षस्य सन्निधौ ॥

स्मशान में, बिल्व, वटवृक्ष या कनकवृक्ष के नीचे और आम्रवृक्ष के पास जप करने से से सिद्धि जल्दी होती है | (146)

आकल्पजन्मकोटीनां यज्ञव्रततपः क्रियाः |

ताः सर्वाः सफला देवि गुरुसंतोषमात्रतः ॥

हे देवी ! कल्प पर्यन्त के, करोड़ों जन्मों के यज्ञ, व्रत, तप और शास्त्रोक्त क्रियाएँ, ये सब गुरुदेव के संतोषमात्र से सफल हो जाते हैं | (147)

संदभाग्या ह्यशक्ताश्च ये जना नानुमन्वते |

गुरुसेवासु विमुखाः पच्यन्ते नरकेऽशुचौ ॥

भाग्यहीन, शक्तिहीन और गुरुसेवा से विमुख जो लोग इस उपदेश को नहीं मानते वे घोर नरक में पड़ते हैं | (148)

विद्या धनं बलं चैव तेषां भाग्यं निरर्थकम् |

येषां गुरुकृपा नास्ति अधो गच्छन्ति पार्वति ॥

जिसके ऊपर श्री गुरुदेव की कृपा नहीं है उसकी विद्या, धन, बल और भाग्य निरर्थक है। हे पार्वती ! उसका अधःपतन होता है | (149)

धन्या माता पिता धन्यो गोत्रं धन्यं कुलोदभवः।

धन्या च वसुधा देवि यत्र स्याद् गुरुभक्तता ॥

जिसके अंदर गुरुभक्ति हो उसकी माता धन्य है, उसका पिता धन्य है, उसका वंश धन्य है, उसके वंश में जन्म लेनेवाले धन्य हैं, समग्र धरती माता धन्य है | (150)

शरीरमिन्द्रियं प्राणचचार्यः स्वजनबन्धुतां ।

मातृकुलं पितृकुलं गुरोरेव न संशयः ॥

शरीर, इन्द्रियाँ, प्राण, धन, स्वजन, बन्धु-बान्धव, माता का कुल, पिता का कुल ये सब गुरुदेव ही हैं | इसमें संशय नहीं है | (151)

गुरुर्देवो गुरुर्धर्मो गुरौ निष्ठा परं तपः ।

गुरोः परतरं नास्ति त्रिवारं कथयामि ते ॥

गुरु ही देव हैं, गुरु ही धर्म हैं, गुरु में निष्ठा ही परम तप है | गुरु से अधिक और कुछ नहीं है यह मैं तीन बार कहता हूँ | (152)

समुद्रे वै यथा तोयं क्षीरे क्षीरं घृते घृतम् ।

भिन्ने कुम्भे यथाऽऽकाशं तथाऽऽत्मा परमात्मनि ॥

जिस प्रकार सागर में पानी, दूध में दूध, घी में घी, अलग-अलग घटों में आकाश एक और अभिन्न है उसी प्रकार परमात्मा में जीवात्मा एक और अभिन्न है | (153)

तथैव ज्ञानवान् जीव परमात्मनि सर्वदा |

ऐक्येन रमते ज्ञानी यत्र कुत्र दिवानिशम् ||

इसी प्रकार ज्ञानी सदा परमात्मा के साथ अभिन्न होकर रात-दिन आनंदविभोर होकर सर्वत्र विचरते हैं | (154)

गुरुसन्तोषणादेव मुक्तो भवति पार्वति |

अणिमादिषु भोक्तृत्वं कृपया देवि जायते ||

हे पार्वति ! गुरुदेव को संतुष्ट करने से शिष्य मुक्त हो जाता है | हे देवी ! गुरुदेव की कृपा से वह अणिमादि सिद्धियों का भोग प्राप्त करता है | (155)

सक्येन रमते ज्ञानी दिवा वा यदि वा निशि |

एवं विधौ महामौनी त्रैलोक्यसमतां व्रजेत् ||

ज्ञानी दिन में या रात में, सदा सर्वदा समत्व में रमण करते हैं | इस प्रकार के महामौनी अर्थात् ब्रह्मनिष्ठ महात्मा तीनों लोकों में समान भाव से गति करते हैं | (156)

गुरुभावः परं तीर्थमन्यतीर्थं निरर्थकम् ।

सर्वतीर्थमयं देवि श्रीगुरोश्चरणाम्बुजम् ॥

गुरुभक्ति ही सबसे श्रेष्ठ तीर्थ है | अन्य तीर्थ निरर्थक हैं | हे देवी ! गुरुदेव के चरणकमल सर्वतीर्थमय हैं |  
(157)

कन्याभोगरतामन्दाः स्वकान्तायाः पराङ्मुखाः ।

अतः परं मया देवि कथितन्न मम प्रिये ॥

हे देवी ! हे प्रिये ! कन्या के भोग में रत, स्वस्त्री से विमुख (परस्त्रीप्राप्ती) ऐसे बुद्धिशून्य लोगों को मेरा यह  
आत्मप्रिय परमबोध मैंने नहीं कहा | (158)

अभक्ते वंचके धूर्ते पाखंडे नास्तिकादिषु ।

मनसाऽपि न वक्तव्या गुरुगीता कदाचन ॥

अभक्त, कपटी, धूर्त, पाखण्डी, नास्तिक इत्यादि को यह गुरुगीता कहने का मन में सोचना तक नहीं | (159)

गुरवो बहवः सन्ति शिष्यवित्तापहारकाः ।

तमेकं दुर्लभं मन्ये शिष्यहयत्तापहारकम् ॥

शिष्य के धन को अपहरण करनेवाले गुरु तो बहुत हैं लेकिन शिष्य के हृदय का संताप हरनेवाला एक गुरु भी  
दुर्लभ है ऐसा मैं मानता हूँ | (160)

चातुर्यवान्विवेकी च अध्यात्मज्ञानवान् शुचिः ।

मानसं निर्मलं यस्य गुरुत्वं तस्य शोभते ॥

जो चतुर हों, विवेकी हों, अध्यात्म के ज्ञाता हों, पवित्र हों तथा निर्मल मानसवाले हों उनमें गुरुत्व शोभा पाता है  
| (161)

गुरवो निर्मलाः शान्ताः साधवो मितभाषिणः ।

कामक्रोधविनिर्मुक्ताः सदाचारा जितेन्द्रियाः ॥

गुरु निर्मल, शांत, साधु स्वभाव के, मितभाषी, काम-क्रोध से अत्यंत रहित, सदाचारी और जितेन्द्रिय होते हैं ।  
(162)

सूचकादि प्रभेदेन गुरवो बहुधा स्मृताः ।

स्वयं समयक् परीक्ष्यथ तत्त्वनिष्ठं भजेत्सुधीः ॥

सूचक आदि भेद से अनेक गुरु कहे गये हैं। विद्विमान् मनुष्य को स्वयं योग्य विचार करके तत्त्वनिष्ठ सदगुरु की शरण लेनी चाहिए। (163)

वर्णजालमिदं तद्वद्बाह्यशास्त्रं तु लौकिकम् ।

यस्मिन् देवि समभ्यस्तं स गुरुः सूचकः स्मृतः ॥

हे देवी ! वर्ण और अक्षरों से सिद्ध करनेवाले बाह्य लौकिक शास्त्रों का जिसको अभ्यास हो वह गुरु सूचक गुरु कहलाता है। (164)

वर्णाश्रमोचितां विद्यां धर्माधर्मविधायिनीम् ।

प्रवक्तारं गुरुं विद्धि वाचकस्त्वति पार्वति ।।

हे पार्वती ! धर्माधर्म का विधान करनेवाली, वर्ण और आश्रम के अनुसार विद्या का प्रवचन करनेवाले गुरु को तुम वाचक गुरु जानो । (165)

पंचाक्षर्यादिमंत्राणामुपदेष्टा त पार्वति ।

स गुरुर्बोधको भूयादुभयोरमुत्तमः ।।

पंचाक्षरी आदि मंत्रों का उपदेश देनेवाले गुरु बोधक गुरु कहलाते हैं । हे पार्वती ! प्रथम दो प्रकार के गुरुओं से यह गुरु उत्तम हैं । (166)

मोहमारणवश्यादितुच्छमंत्रोपदर्शिनम् ।

निषिद्धगुरुरित्याहुः पंडितस्तत्त्वदर्शिनः ।।

मोहन, मारण, वशीकरण आदि तुच्छ मंत्रों को बतानेवाले गुरु को तत्त्वदर्शी पंडित निषिद्ध गुरु कहते हैं । (167)

अनित्यमिति निर्दिश्य संसारे संकटालयम् ।

वैराग्यपथदर्शी यः स गुरुर्विहितः प्रिये ।।

हे प्रिये ! संसार अनित्य और दुःखों का घर है ऐसा समझाकर जो गुरु वैराग्य का मार्ग बताते हैं वे विहित गुरु कहलाते हैं । (168)

तत्त्वमस्यादिवाक्यानामुपदेष्टा तु पार्वति ।

कारणाख्यो गुरुः प्रोक्तो भवरोगनिवारकः ।।

हे पार्वती ! तत्वमसि आदि महावाक्यों का उपदेश देनेवाले तथा संसाररूपी रोगों का निवारण करनेवाले गुरु  
कारणाख्य गुरु कहलाते हैं | (169)

सर्वसन्देहसन्दोहनिर्मूलनविचक्षणः |

जन्ममृत्युभयघ्नो यः स गुरुः परमो मतः ||

सर्व प्रकार के सन्देहों का जड़ से नाश करने में जो चतुर हैं, जन्म, मृत्यु तथा भय का जो विनाश करते हैं वे  
परम गुरु कहलाते हैं, सदगुरु कहलाते हैं | (170)

बहुजन्मकृतात् पुण्याल्लभ्यतेऽसौ महागुरुः |

लब्ध्वाऽमुं न पुनर्याति शिष्यः संसारबन्धनम् ||

अनेक जन्मों के किये हुए पुण्यों से ऐसे महागुरु प्राप्त होते हैं | उनको प्राप्त कर शिष्य पुनः संसारबन्धन में  
नहीं बँधता अर्थात् मुक्त हो जाता है | (171)

एवं बहुविधालोके गुरवः सन्ति पार्वति ।

तेषु सर्वप्रत्नेन सेव्यो हि परमो गुरुः ॥

हे पर्वती ! इस प्रकार संसार में अनेक प्रकार के गुरु होते हैं | इन सबमें एक परम गुरु का ही सेवन सर्व प्रयत्नों से करना चाहिए | (172)

पार्वत्युवाच

स्वयं मूढा मृत्युभीताः सुकृताद्विरतिं गताः ।

दैवन्निषिद्धगुरुगा यदि तेषां तु का गतिः ॥

पर्वती ने कहा

प्रकृति से ही मूढ, मृत्यु से भयभीत, सत्कर्म से विमुख लोग यदि दैवयोग से निषिद्ध गुरु का सेवन करें तो उनकी क्या गति होती है | (173)

श्रीमहादेव उवाच

निषिद्धगुरुशिष्यस्तु दुष्टसंकल्पदूषितः ।

ब्रह्मप्रलयपर्यन्तं न पुनर्याति मृत्यताम् ॥

श्री महादेवजी बोले

निषिद्ध गुरु का शिष्य दुष्ट संकल्पों से दूषित होने के कारण ब्रह्मप्रलय तक मनुष्य नहीं होता, पशुयोनि में ही रहता है | (174)



शृणु तत्त्वमिदं देवि यदा स्याद्विरतो नरः ।

तदाऽसावधिकारीति प्रोच्यते श्रुतमस्तकैः ॥

हे देवी ! इस तत्व को ध्यान से सुनो | मनुष्य जब विरक्त होता है तभी वह अधिकारी कहलाता है, ऐसा उपनिषद् कहते हैं | अर्थात् दैव योग से गुरु प्राप्त होने की बात अलग है और विचार से गुरु चुनने की बात अलग है | (175)

अखण्डैकरसं ब्रह्म नित्यमुक्तं निरामयम् ।

स्वस्मिन् संदर्शितं येन स भवेदस्य देशिकः ।

अखण्ड, एकरस, नित्यमुक्त और निरामय ब्रह्म जो अपने अंदर ही दिखाते हैं वे ही गुरु होने चाहिए | (176)

जलानां सागरो राजा यथा भवति पार्वति ।

गुरुणां तत्र सर्वेषां राजायं परमो गुरुः ॥

हे पार्वती ! जिस प्रकार जलाशयों में सागर राजा है उसी प्रकार सब गुरुओं में से ये परम गुरु राजा हैं | (177)

मोहादिरहितः शान्तो नित्यतृप्तो निराश्रयः ।

तृणीकृतब्रह्मविष्णुवैभवः परमो गुरुः ॥

मोहादि दोषों से रहित, शांत, नित्य तृप्त, किसीके आश्रयरहित अर्थात् स्वाश्रयी, ब्रह्मा और विष्णु के वैभव को भी तृणवत् समझनेवाले गुरु ही परम गुरु हैं | (178)

सर्वकालविदेशेषु स्वतंत्रो निश्चलस्सुखी ।

अखण्डैकरसास्वादतृप्तो हि परमो गुरुः ॥

सर्व काल और देश में स्वतंत्र, निश्चल, सुखी, अखण्ड, एक रस के आनन्द से तृप्त ही सचमुच परम गुरु हैं |  
(179)

द्वैताद्वैतविनिर्मुक्तः स्वानुभूतिप्रकाशवान् |

अज्ञानान्धमश्छेत्ता सर्वज्ञ परमो गुरुः ॥

द्वैत और अद्वैत से मुक्त, अपने अनुभवरूप प्रकाशवाले, अज्ञानरूपी अंधकार को छेदनेवाले और सर्वज्ञ ही परम गुरु हैं | (180)

यस्य दर्शनमात्रेण मनसः स्यात् प्रसन्नता |

स्वयं भूयात् धृतिश्शान्तिः स भवेत् परमो गुरुः ॥

जिनके दर्शनमात्र से मन प्रसन्न होता है, अपने आप धैर्य और शांति आ जाती है वे परम गुरु हैं | (181)

स्वशरीरं शवं पश्यन् तथा स्वात्मानमद्वयम् |

यः स्त्रीकनकमोहघ्नः स भवेत् परमो गुरुः ॥

जो अपने शरीर को शव समान समझते हैं अपने आत्मा को अद्वय जानते हैं, जो कामिनी और कंचन के मोह का नाशकर्ता हैं वे परम गुरु हैं | (182)

मौनी वाग्मीति तत्त्वज्ञो द्विधाभूच्छृणु पार्वति |

न कश्चिन्मौनिना लाभो लोकेऽस्मिन्भवति प्रिये ॥

वाग्मी तूत्कटसंसारसागरोत्तारणक्षमः ।

यतोऽसौ संशयच्छेत्ता शास्त्रयुक्त्यनुभूतिभिः ॥

हे पार्वती ! सुनो | तत्वज्ञ दो प्रकार के होते हैं | मौनी और वक्ता | हे प्रिये ! इन दोनों में से मौनी गुरु द्वारा लोगों को कोई लाभ नहीं होता, परन्तु वक्ता गुरु भयंकर संसारसागर को पार कराने में समर्थ होते हैं | क्योंकि शास्त्र, युक्ति (तर्क) और अनुभूति से वे सर्व संशयों का छेदन करते हैं | (183, 184)

गुरुनामजपाद्येवि बहुजन्मार्जितान्यपि ।

पापानि विलयं यान्ति नास्ति सन्देहमण्वनि ॥

हे देवी ! गुरुनाम के जप से अनेक जन्मों के इकट्ठे हुए पाप भी नष्ट होते हैं, इसमें अणुमात्र संशय नहीं है | (185)

कुलं धनं बलं शास्त्रं बान्धवास्सोदरा इमे ।

मरणे नोपगृह्यन्ते गुरुरेको हि तारकः ॥

अपना कुल, धन, बल, शास्त्र, नाते, रिश्तेदार, भाई, ये सब मृत्यु के अवसर पर काम नहीं आते | एकमात्र गुरुदेव ही उस समय तारणहार हैं | (186)

कुलमेव पवित्रं स्यात् सत्यं स्वगुरुसेवया ।

तृप्ताः स्युस्स्कला देवा ब्रह्माद्या गुरुतर्पणात् ॥

सचमुच, अपने गुरुदेव की सेवा करने से अपना कुल भी पवित्र होता है | गुरुदेव के तर्पण से ब्रह्मा आदि सब देव तृप्त होते हैं | (187)

स्वरूपज्ञानशून्येन कृतमप्यकृतं भवेत् ।

तपो जपादिकं देवि सकलं बालजल्पवत् ॥

हे देवी ! स्वरूप के ज्ञान के बिना किये हुए जप-तपादि सब कुछ नहीं किये हुए के बराबर हैं, बालक के बकवाद के समान (व्यर्थ) हैं । (188)

न जानन्ति परं तत्त्वं गुरुदीक्षापराङ्मुखाः ।

भ्रान्ताः पशुसमा ह्येते स्वपरिज्ञानवर्जिताः ।

गुरुदीक्षा से विमुख रहे हुए लोग भ्रान्त हैं, अपने वास्तविक ज्ञान से अज्ञेय हैं । वे सचमुच पशु के समान हैं । परम तत्व को वे नहीं जानते । (189)

तस्मात्कैवल्यमित्यर्थं गुरुमेव भजेत्प्रिये ।

गुरुं विना न जानन्ति मूढास्तत्परमं पदम् ॥

इसलिये हे प्रिये ! कैवल्य की सिद्धि के लिए गुरु का ही भजन करना चाहिए । गुरु के बिना मूढ लोग उस परम पद को नहीं जान सकते । (190)

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते सर्वकर्माणि गुरोः करुणया शिवे ॥

हे शिवे ! गुरुदेव की कृपा से हृदय की ग्रन्थि छिन्न हो जाती है, सब संशय कट जाते हैं और सर्व कर्म नष्ट हो जाते हैं । (191)

कृताया गुरुभक्तेस्तु वेदशास्त्रानुसारतः ।

मुच्यते पातकाद् घोराद् गुरुभक्तो विशेषतः ॥

वेद और शास्त्र के अनुसार विशेष रूप से गुरु की भक्ति करने से गुरुभक्त घोर पाप से भी मुक्त हो जाता है ।  
(192)

दुःसंगं च परित्यज्य पापकर्म परित्यजेत् ।

चित्तचिह्नमिदं यस्य तस्य दीक्षा विधीयते ॥

दुर्जनों का संग त्यागकर पापकर्म छोड़ देने चाहिए । जिसके चित्त में ऐसा चिह्न देखा जाता है उसके लिए गुरुदीक्षा का विधान है । (193)

चित्तत्यागनियुक्तश्च क्रोधगर्वविवर्जितः ।

द्वैतभावपरित्यागी तस्य दीक्षा विधीयते ॥

चित्त का त्याग करने में जो प्रयत्नशील है, क्रोध और गर्व से रहित है, द्वैतभाव का जिसने त्याग किया है उसके लिए गुरुदीक्षा का विधान है । (194)

एतल्लक्षणसंयुक्तं सर्वभूतहिते रतम् ।

निर्मलं जीवितं यस्य तस्य दीक्षा विधीयते ॥

जिसका जीवन इन लक्षणों से युक्त हो, निर्मल हो, जो सब जीवों के कल्याण में रत हो उसके लिए गुरुदीक्षा का विधान है । (195)

अत्यन्तचित्तपक्वस्य श्रद्धाभक्तियुतस्य च ।

प्रवक्तव्यमिदं देवि ममात्मप्रीतये सदा ॥

हे देवी ! जिसका चित्त अत्यन्त परिपक्व हो, श्रद्धा और भक्ति से युक्त हो उसे यह तत्व सदा मेरी प्रसन्नता के लिए कहना चाहिए | (196)

सत्कर्मपरिपाकाच्च चित्तशुद्धस्य धीमतः |

साधकस्यैव वक्तव्या गुरुगीता प्रयत्नतः ॥

सत्कर्म के परिपाक से शुद्ध हुए चित्तवाले बुद्धिमान् साधक को ही गुरुगीता प्रयत्नपूर्वक कहनी चाहिए | (197)

नास्तिकाय कृतघ्नाय दांभिकाय शठाय च |

अभक्ताय विभक्ताय न वाच्येयं कदाचन ॥

नास्तिक, कृतघ्न, दंभी, शठ, अभक्त और विरोधी को यह गुरुगीता कदापि नहीं कहनी चाहिए | (198)

स्त्रीलोलुपाय मूर्खाय कामोपहतचेतसे |

निन्दकाय न वक्तव्या गुरुगीतास्वभावतः ॥

स्त्रीलम्पट, मूर्ख, कामवासना से ग्रस्त चित्तवाले तथा निन्दक को गुरुगीता बिलकुल नहीं कहनी चाहिए | (199)

एकाक्षरप्रदातारं यो गुरुर्नैव मन्यते |

श्वनयोनिशतं गत्वा चाण्डालेष्वपि जायते ॥

एकाक्षर मंत्र का उपदेश करनेवाले को जो गुरु नहीं मानता वह सौ जन्मों में कुत्ता होकर फिर चाण्डाल की योनि में जन्म लेता है | (200)

गुरुत्यागाद् भवेन्मृत्युर्मन्त्रत्यागाद्यरिद्रता |

गुरुमंत्रपरित्यागी रौरवं नरकं व्रजेत् ||

गुरु का त्याग करने से मृत्यु होती है | मंत्र को छोड़ने से दरिद्रता आती है और गुरु एवं मंत्र दोनों का त्याग करने से रौरव नरक मिलता है | (201)

शिवक्रोधाद् गुरुस्त्राता गुरुक्रोधाच्चित्तो न हि |

तस्मात्सर्वप्रयत्नेन गुरोराज्ञां न लंघयेत् ||

शिव के क्रोध से गुरुदेव रक्षण करते हैं लेकिन गुरुदेव के क्रोध से शिवजी रक्षण नहीं करते | अतः सब प्रयत्न से गुरुदेव की आज्ञा का उल्लंघन नहीं करना चाहिए | (202)

मूलकोटिमहामंत्राश्चित्तविभंशकारकाः |

एक एव महामंत्रो गुरुरित्यक्षरद्वयम् ||

सात करोड़ महामंत्र विद्यमान हैं | वे सब चित्त को भ्रमित करनेवाले हैं | गुरु नाम का दो अक्षरवाला मंत्र एक ही महामंत्र है | (203)

न मृषा स्यादियं देवि मदुक्तिः सत्यरूपिणि |

गुरुगीतासमं स्तोत्रं नास्ति नास्ति महीतले ||

हे देवी ! मेरा यह कथन कभी मिथ्या नहीं होगा | वह सत्यस्वरूप है | इस पृथ्वी पर गुरुगीता के समान अन्य कोई स्तोत्र नहीं है | (204)

गुरुगीतामिमां देवि भवदुःखविनाशिनीम् |

गुरुदीक्षाविहीनस्य पुरतो न पठेत्क्वचित् ||

भवदुःख का नाश करनेवाली इस गुरुगीता का पाठ गुरुदीक्षाविहीन मनुष्य के आगे कभी नहीं करना चाहिए | (205)

DR. RUPAK NATH (DR. RUPAK NATH)



रहस्यमत्यन्तरहस्यमेतन्न पापिना लभ्यमिदं महेश्वरि ।

अनेकजन्मार्जितपुण्यपाकाद् गुरोस्तु तत्त्वं लभते मनुष्यः ॥

हे महेश्वरी ! यह रहस्य अत्यंत गुप्त रहस्य है | पापियों को वह नहीं मिलता | अनेक जन्मों के किये हुए पुण्य के परिपाक से ही मनुष्य गुरुत्व को प्राप्त कर सकता है | (206)

सर्वतीर्थवगाहस्य संप्राप्नोति फलं नरः ।

गुरोः पादोदकं पीत्वा शेषं शिरसि धारयन् ।

श्री सदगुरु के चरणामृत का पान करने से और उसे मस्तक पर धारण करने से मनुष्य सर्व तीर्थों में स्नान करने का फल प्राप्त करता है | (207)

गुरुपादोदकं पानं गुरोरुच्छिष्टभोजनम् ।

गुरुमूर्ते सदा ध्यानं गुरोर्नाम्नः सदा जपः ॥

गुरुदेव के चरणामृत का पान करना चाहिए, गुरुदेव के भोजन में से बचा हुआ खाना, गुरुदेव की मूर्ति का ध्यान करना और गुरुनाम का जप करना चाहिए | (208)

गुरुरेको जगत्सर्वं ब्रह्मविष्णुशिवात्मकम् ।

गुरोः परतरं नास्ति तस्मात्संपूजयेद् गुरुम् ॥

ब्रह्मा, विष्णु, शिव सहित समग्र जगत गुरुदेव में समाविष्ट है | गुरुदेव से अधिक और कुछ भी नहीं है, इसलिए गुरुदेव की पूजा करनी चाहिए | (209)

ज्ञानं विना मुक्तिपदं लभ्यते गुरुभक्तितः ।

गुरोः समानतो नान्यत् साधनं गुरुमार्गिणाम् ॥

गुरुदेव के प्रति (अनन्य) भक्ति से ज्ञान के बिना भी मोक्षपद मिलता है । गुरु के मार्ग पर चलनेवालों के लिए गुरुदेव के समान अन्य कोई साधन नहीं है । (210)

गुरोः कृपाप्रसादेन ब्रह्मविष्णुशिवादयः ।

सामर्थ्यमभजन् सर्वे सृष्टिस्थित्यंतकर्मणि ॥

गुरु के कृपाप्रसाद से ही ब्रह्मा, विष्णु और शिव यथाक्रम जगत की सृष्टि, स्थिति और लय करने का सामर्थ्य प्राप्त करते हैं । (211)

मंत्रराजमिदं देवि गुरुस्त्यक्षरद्वयम् ।

स्मृतिवेदपुराणानां सारमेव न संशयः ॥

हे देवी ! गुरु यह दो अक्षरवाला मंत्र सब मंत्रों में राजा है, श्रेष्ठ है । स्मृतियाँ, वेद और पुराणों का वह सार ही है, इसमें संशय नहीं है । (212)

यस्य प्रसादादहमेव सर्वं मय्येव सर्वं परिकल्पितं च ।

इत्थं विजानामि सदात्मरूपं तस्यांघ्रिपद्मं प्रणतोऽस्मि नित्यम् ॥

मैं ही सब हूँ, मुझमें ही सब कल्पित है, ऐसा ज्ञान जिनकी कृपा से हुआ है ऐसे आत्मस्वरूप श्री सद्गुरुदेव के चरणकमलों में मैं नित्य प्रणाम करता हूँ । (213)

अज्ञानतिमिरान्धस्य विषयाक्रान्तचेतसः |

ज्ञानप्रभाप्रदानेन प्रसादं कुरु मे प्रभो ||

हे प्रभो ! अज्ञानरूपी अंधकार में अंध बने हुए और विषयों से आक्रान्त चित्तवाले मुझको ज्ञान का प्रकाश देकर कृपा करो | (214)

|| इति श्री स्कान्दोत्तरखण्डे उमामहेश्वरसंवादे श्री गुरुगीतायां तृतीयोऽध्यायः ||

|| Om Shri Sadguru Parmatmani Namah ||

### Preface

As such is not necessary to write preface to this Guru Gita. It is the heart of Skanada Purana in form of a dialogue between Lord Shiva and goddess Parvati. The direct experience of Suta is brilliantly expressed through each and every couplet in it.

Reading and study of this Guru Gita stops power of speech of one's foe. It increases one's virtues. It destroys all evil actions and bestows success in good actions.

O dear! Every letter and syllable of this Guru Gita is each king among Mantras. Other Mantras, manifold in nature do not deserve the credit of even one sixteenth part of this.

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

Who are pure in heart, full of knowledge incessantly recite this Guru Gita- by even seeing them and touching, one liberated from rebirth.

The couplets of this Guru Gita is the great remedy for the longlasting disease of birth and death. It is the sweetest nectar for Sadhakas. The merit is diminished by drinking the nectar of heaven. By drinking the nectar of this Gita sin is destroyed which leads to Absolute Peace and Knowledge of one's real nature.

Narasimha Mehta has rightly said: "All Sadhana is meaningless (false) until the Knowledge of the Self dawns."

We put this Guru Gita in your hands to help you in attainment of that Self-God.

OM... OM... OM...

SUPREME PEACE

SRI GURU GITA

॥ अथ प्रथमोऽध्यायः ॥

अचिन्त्याव्यक्तरूपाय निर्गुणाय गुणात्मने ।

समस्त जगदाधारमूर्तये ब्रह्मणे नमः ॥

Chapter -1

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

ऋषयः ऊचुः

सूत सूत महाप्राज्ञ निगमागमपारग ।

गुरुस्वरूपमस्माकं ब्रूहि सर्वमलापहम् ॥

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

(2)

यस्य श्रवणमात्रेण देही दुःखाद्विमुच्यते ।

येन मार्गेण मुनयः सर्वज्ञत्वं प्रपेदिरे ॥

यत्प्राप्य न पुनर्याति नरः संसारबन्धनम् ।

तथाविधं परं तत्त्वं वक्तव्यमधुना त्वया ॥

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

गुह्यादगुह्यतमं सारं गुरुगीता विशेषतः ।

त्वत्प्रसादाच्च श्रोतव्या तत्सर्वं बहि सूत नः ॥

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

इति प्रार्थितः सूतो मुनिसंघैर्मुहुर्मुहुः ।

कृतूहलेन महता प्रोवाच मधुरं वचः ॥

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

सूत उवाच

शृणुध्वं मुनयः सर्वे श्रद्धया परया मुदा ।

वदामि भवरोगघ्नीं गीता मातृस्वरूपिणीम् ॥

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

पुरा कैलासशिखरे सिद्धगन्धर्वसेविते।

तत्र कल्पलतापुष्पमन्दिरेऽत्यन्तसुन्दरे ॥

व्याघ्राजिने समासिनं शुकादिमुनिवन्दितम् ।

बोधयन्तं परं तत्त्वं मध्येमुनिगणंक्वचित् ॥

प्रणमवदना शशवन्नमस्कुर्वन्तमादरात् ।

दृष्ट्वा विस्मयमापन्ना पार्वती परिपृच्छति ॥

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

पार्वत्युवाच

ॐ नमो देव देवेश परात्पर जगदगुरो ।

त्वं नमस्कुर्वते भक्त्या सुरासुरनराः सदा ॥

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

विधिविष्णुमहेन्द्राद्यैर्वन्द्यः खलु सदा भवान् ।

नमस्करोषि कस्मै त्वं नमस्काराश्रयः किलः ॥

Lord Brahma, Lord Vishnu, Indra and others prostrate to Thee always. I wish to know who will be the

recipient of your prostrations. (12)

भगवन् सर्वधर्मज्ञ व्रतानां व्रतनायकम् ।

ब्रूहि मे कृपया शम्भो गुरुमाहात्म्यमुत्तमम् ॥

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

इति संप्रार्थितः शश्वन्महादेवो महेश्वरः ।

आनन्दभरितः स्वान्ते पार्वतीमिदमब्रवीत् ॥

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

महादेव उवाच

न वक्तव्यमिदं देवि रहस्यातिरहस्यकम् ।

न कस्मापि पुरा प्रोक्तं त्वद्भक्त्यर्थं वदामि तत् ॥

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

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 गुरुः स्मृतः ।

विकल्पं यस्तु कुर्वीत स नरो गुरुतल्पगः ॥

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

वेद्शास्त्रपुराणानि चेतिहासादिकानि च ।

मन्त्रं विद्यादिनिमोहनोच्चाटनादिकम् ॥

शिवशाक्तागमादिनि ह्यन्ये च बहवो मताः ।

अपभ्रंशाः समस्तानां जीवानां भ्रान्तचेतसाम् ॥

जपस्तपोव्रतं तीर्थं यज्ञो दानं तथैव च ।

गुरु तत्त्वं 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 कर्तव्यशच मनीषिभिः ॥

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

गूढाविद्या जगन्माया देहशचाज्ञानसम्भवः ।

विज्ञानं यत्प्रसादेन गुरुशब्देन कथयते ॥

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

देही ब्रह्म भवेत्पुत्रमात् त्वत्कृपार्थवदामि तत् ।

सर्वपापसिद्धात्मा श्रीगुरोः पादसेवनात् ॥

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

शोषणं पापपंकस्य दीपनं ज्ञानतेजसः ।

गुरोः पादोदकं सम्यक् संसारार्णवतारकम् ॥

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

अज्ञानमूलहरणं जन्मकर्मनिवारकम् ।

ज्ञानवैराग्यसिद्ध्यर्थं गुरुपादोदकं पिबेत् ॥

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

DR. RUPAK NATHJI (DR. RUPAK NATH)

स्वदेशिकस्यैव च नामकीर्तनम्  
भवेदनन्तस्यशिवस्य कीर्तनम् ।  
स्वदेशिकस्यैव च नामचिन्तनम्  
भवेदनन्तस्यशिवस्य नामचिन्तनम् ॥

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

काशीक्षेत्रं निवासश्च जाह्नवी चरणोदकम् ।  
गुरुर्विश्वेश्वरः साक्षात् तारकं ब्रह्मविश्चयः ॥

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

गुरुसेवा गैया प्रोक्ता देहः स्यादक्षयो वटः ।  
तत्पादं विष्णुपादं स्यात् तत्रदत्तमनस्ततम् ॥

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

गुरुवक्त्रे स्थितं ब्रह्म प्राप्यते तत्प्रसादतः ।  
गुरोर्ध्यानं सदा कुर्यात् पुरुषं स्वैरिणी यथा ॥

Brahman resides in the mouth of the Guru i.e.; his words, and one attains Brahman by the grace of the

Guru. One should meditate on His Guru at all times, just as a devoted wife thinks of her husband only. (30)

स्वाश्रमं च स्वजातिं च स्वकीर्तिं पुष्टिवर्धनम् ।

एतत्सर्वं परित्यज्य गुरुमेव समाश्रयेत् ॥

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

गुरुवक्त्रे स्थिता विद्या गुरुभक्त्या च लभ्यते ।

त्रैलोक्ये स्फुटवक्तारो देवर्षिपितृमानवाः ॥

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

गुकारश्चान्धकारो हि रुकारस्तेज उच्यते ।

अज्ञानग्रासकं ब्रह्म गुरुरेव न संशयः ॥

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

गुकारश्चान्धकारस्तु रुकारस्तन्निरोधकृत् ।

अन्धकारविनाशित्वात् गुरुरित्यभिधीयते ॥

“Gu” Kara means the darkness and “Ru” Kara means the remover of the darkness. On account of the

power of removing darkness, the teacher is known by the significant name “Guru”. (34)

गुकारश्च गुणातीतो रूपातीतो रुकारकः ।

गुणरूपविहीनत्वात् गुरुरित्यभिधीयते ॥

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

गुकारः प्रथमो वर्णो मायादि गुणभासकः ।

रुकारोऽस्ति परं ब्रह्म मायाभ्रान्तिविमोचकम् ॥

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

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

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

सर्वश्रुतिशिरोरत्नविराजितपदांबुजम् ।

वेदान्तार्थप्रवक्तारं तस्मात्संपूजयेद् गुरुम् ॥

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

यस्यस्मरणमात्रेण ज्ञानमुत्पद्यते स्वयम् ।

सः एव सर्वसम्पत्तिः तस्मात्संपूजयेद् गुरुम् ॥

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

संसारवृक्षमारूढाः पतन्ति नरकार्णवे ।

यस्तानुद्धरते सर्वान् तस्मै श्रीगुरवे नमः ॥

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

एक एव परो बन्धुर्विषमे समपत्स्यते ।

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 दिङ्मोहभ्रान्तचेतसः ।

येन सुन्दर्शितः पन्थाः तस्मै श्रीगुरवे नमः ॥

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

तापत्रयाग्नितप्तानां अशान्तप्राणीनां भुवि ।

गुरुरेव परा गंगा तस्मै श्रीगुरुवे नमः ॥

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

सप्तसागरपर्यन्तं तीर्थस्नानफलं तु यत् ।

गुरुपादपयोबिन्दोः सहस्रांशेन तत्फलम् ॥

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

शिवे रुष्टे गुरुस्त्राता गुरौ रुष्टे न कश्चन ।

लब्ध्वा कुलगुरुं सम्यग्गुरुमेव समाश्रयेत् ॥

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

गुकारं च गुणातीतं रुकारं रूपवर्जितम् ।

गुणातीतमन्ये च यो दद्यात् स गुरुः स्मृतः ॥

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

अत्रिनेत्रः शिवः साक्षात् द्विबाहुश्च हरिः स्मृतः ।

योऽचतुर्वदनो ब्रह्मा श्रीगुरुः कथितः प्रिये ॥

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

देवकिन्नरगन्धर्वाः पितृयक्षास्तु तुम्बुरुः ।

मुनयोऽपि न जानन्ति गुरुशुश्रूषणे विधिम् ॥

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

तार्किकाश्छान्दसाश्चैव देवजाः कर्मठः प्रिये ।

लौकिकास्ते न जानन्ति गुरुतत्त्वं निराकुलम् ॥

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

महाहंकारगर्वेण तपोविद्याबलेन च ।

भ्रमन्त्येतस्मिन् ससारे घटीयंत्रं तथा पुनः ॥

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

यज्ञिनोऽपि न मुक्ताः स्युः न मुक्ताः योगिनस्तथा ।

तापसा अपि नो मुक्त गुरुतत्त्वात्पराङ्मुखाः ॥

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



न मुक्तास्तु गन्धर्वः पितृयक्षास्तु चारणाः ।

ऋष्यः सिद्धदेवाद्याः गुरुसेवापराङ्मुखाः ॥

Those who are averse to the service of the Guru cannot be expected to be liberated from the cycle of Samsara (birth and death), may be they are Gandharvas, Pitris, Yakshas, Rishis, Siddhas or Devas. (53)

॥ इति श्री स्कान्दोत्तरखण्डे उमामहेश्वरसंवादे श्री गुरुगीतायां प्रथमोऽध्यायः ॥

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

॥ अथ द्वितीयोऽध्यायः ॥

ब्रह्मानन्दं परमसुखं केवलं ज्ञानमूर्तिं

द्वन्द्वातीतं गगनरुद्रेण तत्त्वमस्यादिलक्ष्यम् ।

एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतम्

भावतीति त्रिगुणरहितं सदगुरुं तं नमामि ॥

## Chapter -2

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

गुरुपदिष्टमार्गेण मनः शिद्धिं तु कारयेत् ।

अनित्यं खण्डयेत्सर्वं यत्किञ्चिदात्मगोचरम् ॥

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)

किमत्रं बहुनोक्तेन शास्त्रकोटिशतैरपि ।

दुर्लभा चित्तविश्रान्तिः विना गुरुकृपां पराम् ॥

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

करुणाखड्गपातेन छित्त्वा पञ्चशष्टकं शिशोः ।

सम्यगानन्दजनकः सत्गुरुः 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 देहस्तावद्देवि गुरुं स्मरेत् ।

गुरुलोपो न कर्तव्यः स्वच्छन्दो यदि वा भवेत् ॥

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

हुंकारेण न वक्तव्यं प्राज्ञशिष्यै कदाचन ।

गुरुराद्ये न वक्तव्यमसत्यं तु कदाचन ॥

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

गुरुं त्वंकृत्य हुंकृत्य गुरुसन्निध्यभाषणः ।

अरण्ये निर्जले देशे संभवद् ब्रह्मराक्षसः ॥

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

अद्वैतं भावयेन्नित्यं सर्वावस्थासु सर्वदा ।

कदाचिदपि नो कुर्यादद्वैतं गुरुसन्निधौ ॥

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

दृश्यविस्मृतिपर्यन्तं कुर्याद् गुरुपदारचनम् ।

तादृशस्यैव कैवल्यं न च तद्व्यतिरेकिणः ॥

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

गुरौ सति स्वयं देवी परेषां तु कदाचन ।

उपदेशं न वै कुर्यात् तदा चेद्राक्षस्य भवेत् ॥

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

न गुरुराश्रमे कुर्यात् दुष्पानं परिसर्पणम् ।

दीक्षा द्याख्या प्रभुत्वादि गुरोराज्ञां न कारयेत् ॥

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

नोपाश्रमं च पर्यकं न च पादप्रसारणम् ।

नांगभोगादिकं कुर्यान्न लीलामपरामपि ॥

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

गुरुणां सदसद्वापि यदुक्तं तन्न लंघयेत् ।

कुर्वन्नाज्ञां दिवारात्रौ दासवन्निवसेद् गुरौ ॥

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

अदत्तं न गुरोर्द्रव्यमुपभुंजीत कहिंचित् ।

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 precious dress, ornaments etc. (71)

गुरुनिन्दाकरं दृष्ट्वा धावयेदथ वासयेत् ।  
स्थानं वा तत्परित्याज्यं जिह्वाच्छेदाक्षमो यदि ॥

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

मुनिभिः पन्नगैर्वापि सुरैवा शापितो यदि ।

कालमृत्युभयाद्वापि गुरुः संत्राति पार्वति ॥

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

विजानन्ति महावाक्यं गुरोश्चरणसेवया ।

ते वै संन्यासिनः प्रोक्ता इतरे वेषधारिणः ॥

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

नित्यं ब्रह्म निराकारं निर्गुणं बोधयेत् परम् ।

भासयन् ब्रह्मभावं च दीपो दीपान्तरं यथा ॥

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

गुरुप्रादतः स्वात्मन्यात्मारामनिरिक्षणात् ।

समता मुक्तिमर्गेण स्वात्मज्ञानं प्रवर्तते ॥

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

स्फटिके स्फाटिकं रूपं दर्पणे दर्पणो यथा ।

तथात्मनि चिदाकारमानन्दं सोऽहमित्युत ॥

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

अंगुष्ठमात्रं पुरुषं ध्यायन् चिन्मयं हृदि ।

तत्र स्फुरति यो भावः श्रुणु तत्कथयामि ते ॥

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

अजोऽहममरोऽहं च ह्यनादिनिधनोऽहम् ।

अविकारश्चिदानन्दो ह्यणियान् महतो महान् ॥

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

अपूर्वमपरं नित्यं स्वयं ज्योतिर्निरामयम् ।

विरजं परमाकाशं ध्रुवमानन्दमव्ययम् ॥

अगोचरं तथाऽगम्यं नामरूपविवर्जितम् ।

निःशब्दं तु विजानीयात्स्वाभावाद् ब्रह्म पर्वति ॥

There is none prior to me and none later. I am eternal. I am self-illuminated. 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 कर्पूरकुसुमादिषु ।

शीतोष्णस्वभावत्वं तथा ब्रह्मणि शाश्वतम् ॥

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

यथा निजस्वभावेन कुंडलकटकादयः ।

सुवर्णत्वेन तिष्ठन्ति तथाऽहं ब्रह्म शाश्वतम् ॥

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

स्वयं तथाविधो भूत्वा स्थातव्यं यत्रकुत्रचित् ।

कीटो भृंग इव ध्यानात् यथा भवति तादृशः ॥



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

गुरोर्ध्याननेनैव नित्यं देही ब्रह्ममयो भवेत् ।

स्थितश्च यत्रकुत्रापि मुक्तोऽसौ नात्र संशयः ॥

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

ज्ञानं वैराग्यमैश्वर्यं यशः श्री समुदाहृतम् ।

षड्गुणैश्वर्ययुक्तो हि भगवान् श्री गुरुः प्रिये ॥

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

गुरुः शिवो गुरुर्देवो गुरुर्बन्धुः शरीरिणाम् ।

गुरुरात्मा गुरुर्जीवो गुरोरन्यन्न विद्यते ॥

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

एकाकी निस्पृहः शान्तः चिंतासूयादिवर्जितः ।

बाल्यभावेन यो भाति ब्रह्मज्ञानी स उच्यते ॥

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

न सुखं वेदशास्त्रेषु न सुखं मंत्रयंत्रके ।

गुरोः प्रसादादन्यत्र सुखं नास्ति महीतले ॥

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

चावार्कवैष्णवमते सुखं प्रभाकरे न हि ।

गुरोः पादान्तिके यद्वत्सुखं वेदान्तसम्मतम् ॥

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

न तत्सुखं सुरेन्द्रस्य न सुखं चक्रवर्तिनाम् ।

यत्सुखं वीतरागस्य मुनेरेकान्तवासिनः ॥

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

नित्यं ब्रह्मरसं पीत्वा तृप्तो यः परमात्मनि ।

इन्द्रं च मन्यते रंकं नृपाणां तत्र का कथा ॥

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

यतः परमकैवल्यं गुरुमार्गेण वै भवेत् ।

गुरुभक्तिरतिः कार्या सर्वदा मोक्षकाङ्क्षिभिः ॥

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

एक एवाद्वितीयोऽहं गुरुवाक्येन विशिचतः ॥

एवमभ्यास्ता नित्यं न सेव्यं वै वनान्तरम् ॥

अभ्यासान्निमिषणैव समाधिमधिगच्छति ।

आजन्मजनितं पापं तत्क्षणादेव नश्यति ॥

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

गुरुर्विष्णुः सत्त्वमयो राजसश्चतुराननः ।

तामसो रुद्ररूपेण 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)

सर्वज्ञपदमित्याहुर्देही सर्वमयो भुवि ।

सदाऽनन्दः सदा शान्तो रमते यत्र कुत्रचित् ॥

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

यत्रैव तिष्ठते सोऽपि स देशः पुण्यभाजनः ।

मुक्तस्य लक्षणं देवी तवाग्रे कथितं मया ॥

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

यद्यप्यधीता निगमाः षडंगा आगमाः प्रिये ।

आध्यामादिनि शास्त्राणि ज्ञानं नास्ति गुरुं विना ॥

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

शिवपूजारतो वापि विष्णुपूजारतोऽथवा ।

गुरुतत्त्वविहीनश्चेत्तत्सर्वं व्यर्थमेव हि ॥

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

सर्वं स्यात्सफलं कर्म गुरुदीक्षाप्रभावतः ।

गुरुलाभात्सर्वलाभो गुरुहीनस्तु बालिशः ॥

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

तस्मात्सर्वशयत्नेन 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 ।

स्वविश्रान्तिं न जानाति परशान्तिं करोति किम् ॥

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

शिलायाः किं परं ज्ञानं शिलासंघप्रतारणे ।

स्वयं तर्तुं न जानाति परं निसतारेयेत्कथम् ॥

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

न वन्दनीयास्ते कष्टं दर्शनाद् भ्रान्तिकारकः ।

वर्जयेतान् गुरुन् दूरे धीरानेव समाश्रयेत् ॥

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

पाखण्डिनः पापस्तु नास्तिका भेदबुद्धयः ।

स्त्रीलम्पटा दुराचाराः कृतघ्ना बकवृतयः ॥

कर्मभ्रष्टाः क्षमानष्टाः निन्द्यतर्केश्च वादिनः ।

कामिनः क्रोधिन्श्चैव हिंसाश्चंडाः शठस्तथा ॥

ज्ञानलुप्ता न कर्तव्या महापापास्तथा प्रिये ।

एभ्यो भिन्नो गुरुः सेव्य एकभक्त्या विचार्य च ॥

O Parvati, imposters, habitual sinners, atheists, those who are of the different temperament, slaves of woman, evil-doers, ungrateful, roushish, 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 Self-realized Guru with single-minded devotion and discrimination. (107,108,109)

सत्यं सत्यं पुनः सत्यं धर्मसारं मयोदितम् ।

गुरुगीता समं स्तोत्रं नास्ति तत्त्वं गुरोः परम् ॥

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

अनेन यद् भवेद् कार्यं तद्वदामि तव प्रिये ।

लोकोपकारकं देवि लौकिकं तु विवर्जयेत् ॥

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

लौकिकाद्धर्मतो याति ज्ञानहीनो भवार्णवे ।

ज्ञानभावे च तत्सर्वं कर्म निष्कर्म शाम्यति ॥

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

इमां तु भक्तिभावेन पठेद्वै शृणुयादपि ।

लिखित्वा यत्प्रसादेन तत्सर्वं फलमश्नुते ॥

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

गुरुगीतामिमां देवि हृदि नित्यं विभावय ।

महाव्याधिगतैदुःखैः सर्वदा प्रजपेन्मुदा ॥

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

गुरुगीताक्षरैकैकं मंत्रराजमिदं प्रिये ।

अन्ये च विविधा मंत्राः कलां नार्हन्ति षोडशीम् ॥

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

अनन्तफलमाप्नोति गुरुगीताजपेन तु ।

सर्वपापहरा देवि सर्वदारिद्र्यनाशिनी ॥

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

अकालमृत्युहन्त्री च सर्वसंकटनाशिनी ।

यक्षराक्षसभूतादिचोरव्याघ्रविघातिनी ॥

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

सर्वोपद्रवकुष्ठदिदुष्टदोषनिवारिणी ।



यत्फलं गुरुसान्निध्यात्तत्फलं पठनाद् भवेत् ॥

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

महाव्याधिहरा सर्वविभूतेः सिद्धिदा भवेत् ।

अथवा मोहने वश्ये स्वयमेव जपेत्सदा ॥

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

मोहनं सर्वभूतानां वशमोक्षकरं परम् ।

देवराजां प्रियकरं राजानं वशमानयेत् ॥

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

मुखस्तम्भकरं चैव गुणाणां च विवर्धनम् ।

दुष्कर्मनाशनं चैव तथा सत्कर्मसिद्धिदम् ॥

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

असिद्धं साधयेत्कार्यं नवग्रहभयापहम् ।

दुःस्वप्ननाशनं चैव सुस्वप्नफलदायकम् ॥

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

मोहशान्तिकरं चैव बन्धमोक्षकरं परम् ।

स्वरूपज्ञाननिलयं गीतशास्त्रमिदं शिवे ॥

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

यं यं चिन्तयते कामं तं तं प्राप्नोति निश्चयम् ।

नित्यं सौभाग्यं पुण्यं तापत्रयकुलापहम् ॥

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

आयुरारोगमैश्वर्यं पुत्रपौत्रप्रवर्धनम् ।

निष्कामजापी विधवा पठेन्मोक्षमवाप्नुयात् ॥

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

अवैधव्यं सकामा तु लभते चान्यजन्मनि ।

सर्वदुःखभयं विघ्नं नाशयेत्तापहारकम् ॥

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

सर्वपापप्रशमनं धर्मकामार्थमोक्षदम् ।

यं यं चिन्तयते कामं तं तं प्राप्नोति निश्चितम् ॥

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

लिखित्वा पूजयेद्यस्तु मोक्षश्रियमवाप्नुयात् ।

गुरुभक्तिर्विशेषेण जायते हृदि सर्वदा ॥

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

जपन्ति शाक्ताः सौराश्च गाणपत्याश्च वैष्णवाः ।

शैवाः पाशुपताः सर्वे सत्यं सत्यं न संशयः ॥

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

जपं हीनासनं कुर्वन् हीनकर्माफलप्रदम् ।

गुरुगीतां प्रयाणे वा संग्रामे रिपुसंकटे ॥

जपन् जयमवाप्नोति मरणे मुक्तिदायिका ।

सर्वकर्माणि सिद्ध्यन्ति 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)

गुरुमया मुखे यस्य तस्य सिद्ध्यन्ति नान्यथा ।

दीक्षया सर्वकर्माणि सिद्ध्यन्ति गुरुपुत्रके ॥

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

भवमूलविनाशाय चाष्टपाशनिवृत्तये ।

गुरुगीताम्भसि स्नानं तत्त्वज्ञ कुरुते सदा ॥

सर्वशुद्धः पवित्रोऽसौ स्वभावादयत्र तिष्ठति ।

तत्र देवगणाः सर्वे क्षेत्रपीठे चरन्ति च ॥

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

आसनस्था शयाना वा गच्छन्तस्तिष्ठन्तोऽपि वा ।

अश्वरुद्धा गजारुद्धा 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 शान्तिवश्यकं परम् ॥

A white seat is recommended for all purpose in general. Red coloured asana is used for Vashya. One

should sit in lotus posture and do Japa for Vashya or acquiring Supreme peace. (139)

वस्त्रासने च दारिद्र्यं पाषाणे रोगसंभवः ।

मेदिन्यां दुःखमाप्नोति काष्ठे भवति निष्फलम् ॥

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

कृष्णाजिने ज्ञानसिद्धिः मोक्षश्री व्याघ्रचर्मणि ।

कुशासने ज्ञानसिद्धिः सर्वसिद्धिस्तु कम्बले ॥

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

आग्नेय्यां कर्षणं चैव वयव्यां शत्रुनाशनम् ।

नैऋत्यां 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 ॥

DR. RUPAK NATH (DR. RUPAK NATH)

॥ अथ तृतीयोऽध्यायः ॥

अथ काम्यजपस्थानं कथयामि वरानने ।

सागरान्ते सरित्तीरे तीर्थे हरिहरालये ॥

शक्तिदेवालये गोष्ठे सर्वदेवालये शुभे ।

वटस्य धात्र्या मूले व मठे वृन्दावने तथा ॥

पवित्रे निर्मले देशे नित्यानुष्ठानोऽपि वा ।

निर्वेदनेन मौनेन जपमेतत् समारभेत् ॥

### Chapter -3

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

जाप्येन जयमाप्नोति जपसिद्धिं फलं तथा ।

हीनकर्म त्यजेत्सर्वं गर्हितस्थानमेव च ॥

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

स्मशाने बिल्वमूले वा वटमूलान्तिके तथा ।



सिद्धयन्ति कानके मूले चूतवृक्षस्य सन्निधौ ॥

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

आकल्पजन्मकोटीनां यज्ञव्रततपः क्रियाः ।

ताः सर्वाः सफला देवि गुरुसंतोषमात्रतः ॥

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

मंदभाग्या ह्यशक्ताश्च ~~ते~~ जना नानुमन्वते ।

गुरुसेवासु विमुखाः पच्यन्ते नरकेऽशुचौ ॥

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

विद्या धनं बलं चैव तेषां भाग्यं निरर्थकम् ।

येषां गुरुकृपा नास्ति अधो गच्छन्ति पार्वति ॥

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

धन्या माता पिता धन्यो गोत्रं धन्यं कुलोदभवः।

धन्या च वसुधा देवि यत्र स्याद् गुरुभक्तता ॥

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

शरीरमिन्द्रियं प्राणचार्थः स्वजनबन्धुतां ।

मातृकुलं पितृकुलं गुरुरेव न संशयः ॥

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

गुरुर्देवो गुरुर्धर्मो गुरो निष्ठा परं तपः ।

गुरोः परतरं नास्ति निवारं कथयामि ते ॥

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

सिमुंदे वै यथा तोयं क्षीरे क्षीरं घृते घृतम् ।

भिन्ने कुम्भे यथाऽऽकाशं तथाऽऽत्मा परमात्मनि ॥

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

तथैव ज्ञानवान् जीव परमात्मनि सर्वदा ।

ऐक्येन रमते ज्ञानी यत्र कुत्र दिवानिशम् ॥

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

गुरुसन्तोषणादेव मुक्तो भवति पार्वति ।

अणिमादिषु भोक्तृत्वं कृपया देवि जायते ॥

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

साम्येन रमते ज्ञानी दिवा वा अदि वा निशि ।

एवं विधौ महामौनी नैकत्रयसमतां व्रजेत् ॥

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

गुरुभावः परं तीर्थमन्यतीर्थं निरर्थकम् ।

सर्वतीर्थमयं देवि श्रीगुरोश्चरणाम्बुजम् ॥

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

कन्याभोगरतामन्दाः स्वकान्तायाः पराङ्मुखाः ।

अतः परं मया देवि कथितन्न मम प्रिये ॥

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

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

चातुर्यवान्विवेकी च अध्यात्मज्ञानवान् शुचिः ।

शान्तं निर्मलं यस्य गुरुत्वं तस्य शोभते ॥

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

गुरवो निर्मलाः शान्ताः साधवो मितभाषिणः ।

कामक्रोधविनिर्मुक्ताः सदाचारा जितेन्द्रियाः ॥

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

conduct (Sadacharas). (164)

सूचकादि प्रभेदेन गुरवो बहुधा स्मृताः ।

स्वयं समयक् परीक्षयाथ तत्त्वनिष्ठं 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 तद्द्बाह्यशास्त्रं 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)

वर्णाश्रमोचिता विद्यां धर्माधर्मविधायिनीम् ।

प्रवक्तारं गुरुं विद्धि वाचकस्त्वति पार्वति ॥

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

पंचाक्षर्यादिमंत्राणामुपदेष्टा त पार्वति ।

स गुरुर्बोधको भूयादुभयोरमुत्तमः ॥

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

मोहमारणवश्यादितुच्छमंत्रोपदर्शिनम् ।

निषिद्धगुरुरित्याहुः पण्डितस्तत्त्वदर्शिनः ॥

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

अनित्यमिति निर्दिश्य संसारे संकटालयम् ।

वैराग्यपथदर्शी यः स गुरुर्विहितः प्रिये ॥

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

तत्वमस्यादिवाक्येनामुपदेष्टा 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 पार्वति ।  
तेषु सर्वप्रत्नेन सेव्यो हि परमो गुरुः ॥

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

पार्वत्युवाच  
स्वयं मूढा मृत्युभीताः सुकृताद्विरतिं गताः ।  
दैवन्निषिद्धगुरुगा यदि तेषां तु का गतिः ॥

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

श्रीमहादेव उवाच

निषिद्धगुरुशिष्यस्तु दुष्टसंकल्पदूषितः ।  
ब्रह्मप्रलयपर्यन्तं न पुनर्याति मृत्यताम् ॥

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

शृणु तत्त्वमिदं 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 ।

स्वस्मिन् संदर्शितं येन स भवेत्स्य देशिकः ॥

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

जलानां सागरो राजा यथा भवति पार्वति ।

गुरुणां तत्र सर्वेषां राजायं परमो गुरुः ॥

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

मोहादिरहितः शान्तो नित्यतृप्तो निराश्रयः ।

तृणीकृतब्रह्मविष्णुवैभवः परमो गुरुः ॥

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



सर्वकालविदेशेषु स्वतंत्रो निश्चलस्सुखी ।

अखण्डैकरसास्वादतृप्तो हि परमो गुरुः ॥

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

द्वैताद्वैतविनिर्मुक्तः स्वानुभूतिप्रकाशवान् ।

अज्ञानान्धमश्छेत्ता सर्वज्ञ परमो गुरुः ॥

One who is free from the feeling of duality and non-duality, who shines by the light of His self-realization, who is able to destroy the deep darkness of ignorance, and is omniscient, He is a Param Guru. (182)

यस्य दर्शनमात्रेण मनसः स्यात् प्रसन्नता ।

स्वर्भूयात् धृतिश्शान्तिः स भवेत् परमो गुरुः ॥

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

स्वशरीरं शवं पश्यन् तथा स्वात्मानमद्वयम् ।

यः स्त्रीकनकमोहघ्नः स भवेत् परमो गुरुः ॥

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

मौनी वाग्मीति तत्वज्ञो द्विधाभूच्छृणु पार्वति ।

न कश्चिन्मौनिना लाभो लोकेऽस्मिन्भवति प्रिये ॥

वाग्मी तूत्कटसंसारसागरोत्तारणक्षमः ।

यतोऽसौ संशयच्छेत्ता शास्त्रयुक्त्यनुभूतिभिः ॥

O dear Parvati, listen to me. There are two classes of knowers of Truth. They are (1) The Mauni, and (2) The Vakta. No benefit accrues from the Mauni to any person. (185)

The Vakta on the other hand, is capable of saving others from great whirlpool of Samsara. Because he is able to clear all doubts by his knowledge of the scriptures, logical and convincing arguments and by his own direct Self-realization experience. (186)

गुरुनामजपादयेति बहुजन्मार्जितान्यपि ।

पापानि विलस्य 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 स्युस्सकला देवा ब्रह्माद्या गुरुतर्पणात् ॥

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

स्वरूपज्ञानशून्येन कृतमप्यकृतं भवेत् ।

तपो जपादिकं देवि सकलं बालजल्पवत् ॥

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

न जानन्ति परं तत्त्वं गुरुदीक्षापराङ्मुखाः ।

भ्रान्ताः पशुसमा ह्येते स्वपरिज्ञानवर्जिताः ॥

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

तस्मात्कैवल्यसिद्धयर्थं गुरुमेव भजेत्प्रिये ।

गुरुं विना न जानन्ति मूढास्तत्परमं पदम् ॥

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

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते सर्वकर्माणि गुरोः करुणया शिवे ॥

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

कृताया गुरुभक्तेस्तु वेदशास्त्रनुसारतः ।

मुच्यते पातकाद् घोराद् गुरुभक्तो विशेषतः ॥

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

दुःसंगं च परित्यज्य पापकर्म परित्यजेत् ।

चित्तचिह्नमिदं यस्य तस्य दीक्षा विधीयते ॥

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

चित्तत्यागनियुक्तश्च क्रोधगर्वविवर्जितः ।

द्वैतभावपरित्यागी तस्य दीक्षा विधीयते ॥

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

एतल्लक्षणसंयुक्तं सर्वभूतहिते रतम् ।

निर्मलं जीवितं यस्य तस्य दीक्षा विधीयते ॥

One whose life is endowed with these characteristics, who is interested in the welfare of all beings of the world, whose life is pure and untainted, 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)

नास्तिकाय कृतघ्नाय दांभिकाय शठाय च ।

अभक्ताय विभक्ताय न वाच्येयं कदाचन ॥

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

स्त्रीलोलुपाय मूर्खाय कामोपहतचेतसे ।

निन्दकाय न वक्तव्या गुरुगीतास्वभावतः ॥

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

एकाक्षरप्रदातारं यो गुरुर्नैव मन्यते ।

श्वनयोनिशतं गत्वा चाण्डालेष्वपि जायते ॥

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

गुरुत्यागाद् भवेन्मृत्युर्मन्त्रत्यागाद्यरिद्रता ।

गुरुमंत्रपरित्यागी संभवे नरकं व्रजेत् ॥

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

शिवक्रोधाद् गुरुस्त्राता गुरुक्रोधाच्छिवो न हि ।

तस्मात्सर्वप्रयत्नेन गुरोराज्ञां न लघयेत् ॥

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 भवदुःखानाशिनीम् ।

गुरुदीक्षाविहीनस्य पुस्तकं न पठेत्क्वचित् ॥

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

रहस्यमत्यन्तरहस्यमेतन्न पापिना लभ्यमिदं महेश्वरि ।

अनेकजन्मार्जितपुण्यपाकाद् गुरोस्तु तत्त्वं लभते मनुष्यः ॥

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

सर्वतीर्थवगाहस्य संप्राप्नोति फलं नरः ।

गुरोः पादोदकं पीत्वा शेषं शिरसि धारयन् ॥

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

गुरुपादोदकं पानं गुरोरुच्छिष्टभोजनम् ।

गुरुमूर्ते 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)

गुरुरेको जगत्सर्वं ब्रह्मविष्णुशिवात्मकम् ।

गुरोः परतरं नास्ति तस्यैवैतत्संपूजयेद् गुरुम् ॥

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

ज्ञानं विना मुक्तिपदं लभ्यते गुरुभक्तितः ।

गुरोः समानतो नान्यत् साधनं गुरुमार्गिणाम् ॥

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

गुरोः कृपाप्रसादेन ब्रह्मविष्णुशिवादयः ।

सामर्थ्यमभजन् सर्वे सृष्टिस्थित्यंतकर्मणि ॥



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

मंत्रराजमिदं देवि गुरुरित्यक्षरद्वयम् ।

स्मृतिवेदपुराणानां सारमेव न संशयः ॥

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

यस्य प्रसादादहमेव सर्वं मन्येव सर्वं परिकल्पितं च ।

इत्थं विजानामि सदात्मरूपं तस्यांघ्रिपद्मं प्रणतोऽस्मि नित्यम् ॥

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

अज्ञानतिमिरान्धस्य विषयाक्रान्तचेतसः ।

ज्ञानप्रभाप्रदानेन प्रसादं कुरु मे प्रभो ॥

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

॥ इति श्री स्कान्दोत्तरखण्डे उमामहेश्वरसंवादे श्री गुरुगीतायां तृतीयोऽध्यायः ॥

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

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  - \*Siddhanta Philosophy
  - \*Philosophy of Symbols
    - \*Siva Tandava
    - \*Siva Sakthi
    - \*Tripura Rahasya
    - \*Siva Lilas
  - \*The Upanishads
    - Aghora
    - Vaishnavism
    - Nath Siddhas
- Sarvam Khalvidam Brahma
  - Aham Brahmasmi
  - Ayam Atma Brahma
- Ekam Evadvitiam Brahma

- **Tat Tvam Asi**
- **Prajnaman Brahman**
- **Brahma Satyam Jagan Mithya**
- **Mahavakyas**
- **Mahavidya Goddesses**
- **Theory Of Creation**
- **Hindu Gods**
- **Hindu Goddesses**
- **Shraadh**
- **Yajna**
- **Havan**
- **Gotra**
- **Aarti**
- **Agnihotra**
- **Devadasis**
- **Ishvara In Hinduism**
- **Devi**
- **Grihya Sutras**
- **Dvija**
- **Hiranyagarbha**
- **Brahman**
- **Cremation**
- **Puja**
- **Janmotsava**
- **Shradh**
- **Anteshti Kriya**



- Homa
- Hindu Vrata
- Days of the Week
  - Ahalya
  - Kachwaha
  - Jyotirlinga
- Brahmin Castes in India
  - Panchangam
  - Ashta Dikpalas
    - Astomi
    - Brahmaloaka
    - Sannyasi
    - Samakara
  - Hindu Sacred Places
  - Origin of Hinduism
  - Hindu Religious Texts
  - Hindu religious leaders
    - Marudeva
    - Sarvesvara
    - Lokas
    - Papa
- Maharudra Swahaakaar Yagna
  - Conch Shell
  - Punarjanam
    - Aghori
    - Heaven

• Parting with money after sunset

• Shraavana

• Sashtanga

• Kshama

• Agrasya

• Sanskaras

• Libation

• Kerari

• Kusha

• Maharajas

• Chandrayana

• Bhagat

• Jiva

• Devarshis

• Months of Hindu Calendar

• Varna System in Ancient India

• Purohitas

• Hindu Rituals

• Pancharatra

• Gorakhnathis

• Citta

• Ramanandi Sampraday

• Omkara

• Cult of Draupadi in South India

• Development of Hinduism

• Shaktism

- **Places of Worship**
  - **Mantra**
- **Hindu Iconography**
- **Teachings of Hinduism**
  - **Kalpa Sutras**
    - **Saura**
- **Goddess Tara in Hinduism**
  - **Vaikhanasa**
  - **Matangi System**
  - **Basvi System**
  - **Hypnotism**
  - **Aghor Upasana**
  - **Soundarya Siddhi**
  - **Doorlav Tantra Siddhi**
  - **Himalayer Siddha**
  - **Himalayer Sadhak**
- **Importance of Diksha Sanskar**
  - **Jagat Saar**
- **Importance of Guru**
  - \* **Kailasa Temple**
- \* **To Heaven by Heaven**
- \* **Spiritual friendship**
- \* **Bodhisattva Vow**
- \* **O night, o sweet**
- \* **Potuit Decuit Ergo Fecit**
  - \* **Argala Stotra**

**\*Mysticism and magic**

**\*Namavali**

**\*Chinnamasta's 108 names**

**\*Work as Temple Elephant**

**\*Psalm 19**

**\*Ayat al Kursi - the Verse of the Throne**

**\*Battle with the Angel**

**\*Love Her, Mind**

**\*Mount up with birds**

**\*Six-winged**

**\*God's Answer to Job**

**\*What would you like done with me?**

**\*Red Coral**

**\*Tere Ishq nachaiya**

**\*14 Maheshvara sutras**

**\*It is more than possible**

**\*Tell and still it is hidden**

**\*How to tell**

**\*Kun fa ya Kun!**

**\*Hafiz**

**\*St. Francis of Assisi**

**\*Brihadeeswarar Temple**

**\*Through the Pain**

**\*Varalakshmi Vratam**

**\*Mystic and mystification**

**\*Kumkum, Bindu and Sindur**

**\*Ravana's love**

**\*Struggle and Contemplation**

**\*Glory of Night**

**!Tantra Shastra**

**!Nadi Astrology**

**!Live Effects of Stars**

**!Tarot School**

**!Today's Fortune**

**!Ayushya Yoga**

**!Astro-Yogas**

**!Predictions by Vedic Astrology**

**!Jupiter in the house Uranus**

**!Totake (Remedies)**

**!Mysterious Death**

**!Use of Gem Stones**

**!Moon is Best Remedies**

**!Vedic Marriage**

**!Career by Rashi**

**!Diseases by rashi**

**!SIGNIFICANCE OF STARS**

**!Chalisa Chanting**

**!Sundar Kand**

**!Graha Mantra Chanting**

**!Meaning of Your Name**

**!Birth in Ashwini Nakshtra**

**!Birth in Bharani Nakshtra**

!Birth in Kritika Nakshtra

!Birth in Rohini Nakshtra

!Birth in Mrigshira Nakshtra

!Birth in Adra Nakshtra

!Birth in Punarvasu Nakshtra

!Birth in Pukshya Nakshtra

!Birth in Ashlekhha Nakshtra

!Birth in Magha Nakshtra

!Birth in Poorvaphalguni Nakshtra

!Birth in Uttraphalguni Nakshtra

!Birth in Hasta Nakshtra

!Birth in Chitra Nakshtra

!Birth in Swati Nakshtra

!Birth in Bishakha Nakshtra

!Birth in Anuradha Nakshtra

!Birth in Jyeshtha Nakshtra

!Birth in Moola Nakshtra

!Birth in Poorvashadha Nakshtra

!Birth in Uttraashadha Nakshtra

!Birth in Shravan Nakshtra

!Birth in Dhanishtha Nakshtra

!Birth in Shatbhikha Nakshtra

!Birth in Poorvabhadrapada

!Birth in Uttrabhadrapada

!Birth in Revati Nakshtra

!Birth in Pieces Sign

!Birth in Aquarius Sign

!Birth in Capricorn Sign

!Birth in Sagittarius Sign

!Birth in Scorpio Sign

!Birth in Libra Sign

!Birth in Virgo Sign

!Birth in Leo Sign

!Birth in Cancer Sign

!Birth in Gemini Sign

!Birth in Taurus Sign

!Birth in Aries Sign

!Illness Removing

!How win a Lottery?

!Dreams in Astrology

!The Ritual Fire Offering

!Durga-Saptashati

!Yavnaacharya not a Greek Astrologer

!Codes of Rigveda

!Yoga Siddhi

!Meaning Astra & Astrology

!Shakti in Rigveda

!Cosmic Vibration

!Vedic Agni & Illa

!Under standing Tantric Mantras

!The Great Tantra Challenge

!SECRETS OF THE SAPPHIRE

- !House to House
- !The Houses and Signs
- !Encycloepadia of Astrology
- !Questions and Answers
- !Lagna
  - !About Astrology
  - !Vedic astrology
  - !Grahas (planets)
  - !Rasis (signs)
  - !Bhavas (houses)
  - !Chakras (charts)
- !Varga chakras (divisional charts)
- !Nakshatras (constellations)
  - !Ayanamsa
  - !Dasa Systems
- !Characteristics of Rasis
- !Indications of Rasis
- !Characteristics of Planets
  - !Planetary Dignities
  - !Planetary Relationships
  - !Lagnas (ascendants)
  - !Use of Special Lagnas
  - !Upagrahas (sub-planets)
  - !Vargas (divisional charts)
- !Divisional Chart Significations
- !Insights on Divisional Charts



!Using Divisional Charts

!Varga Grouping and Amsabala

!Significations of Houses

!30 Days Lesson of Astrology

!A Controversy

!Karakas (significators)

!Arudhas (risen ones)

!Use of Arudha Lagna

!Use of Bhava Arudhas

!Meaning of Arudha

!Use of Graha Arudhas

!Graha Drishti

!Rasi Drishti

!Graha Drishti vs Rasi Drishti

!Argala (Intervention)

!Virodhargala (Obstruction)

!Use of Argala

!Yogas (special combinations)

!Ashtakavarga (eight-sourced strengths)

!Different Strengths

!Shadbala and Astakavarga Bala

!Sahasras (sensitive points)

!Functional Nature

!Baadhakas

!Analyzing Charts

!Marakas (Killers)

- !Vimsottari dasa
- !Vimsottari Dasa Variations
  - !Ashtottari dasa
  - !Kalachakra dasa
  - !Narayana dasa
- !Lagna Kendradi Rasi dasa
  - !Sudasa
  - !Drigdasa
  - !Niryana Shoola Dasa
  - !Shoola dasa
  - !Sudarsana Chakra dasa
  - !Moola dasa
- !Transits and natal references
- !Transits and ashtakavargas
- !Timing with Sodhya Pindas
  - !Murthis (Forms/Idols)
  - !Rasi Gochara Vedha
  - !Taras (Stars)
- !Special Nakshatras/Taras
  - !Sarvatobhadra Chakra
  - !Casting Annual Charts
  - !Casting Monthly Charts
  - !Casting Sixty-hour Charts
  - !Judgment of charts
  - !Compressed dasas
- !Impact of birthtime error

**!Re-interpreted Significations**

**!Using Birthcharts**

**!Prasna (horary astrology)**

**!Progressions (taught by Manu)**

**!Diseases Rectifications**

**!Who can use Vedic Astrology ?**

**!Penumbral Eclipse**

**!Peregrine**

**!Periodical Lunation**

**!Phase. (Obs.)**

**!Phenomenon**

**!Philosophy**

**!Philosopher's Stone**

**!Barren and fruitful**

**!Benefic and Malefic**

**!Stars in first House**

**!Stars in second house**

**!Stars in third house**

**!Stars in fourth house**

**!Stars in fifth house**

**!Stars in sixth house**

**!Stars in seventh house**

**!Stars in earth house**

**!Stars in ninth house**

**!Stars in tenth house**

**!Stars in eleventh house**

**! Stars in twelfth house**

**! Sun in 12 Houses**

**! Moon 12 Signs**

**! Mars in 12 Signs**

**! Mercury in 12 Signs**

**! Jupiter in 12 Signs**

**! Venus in 12 Signs**

**! Saturn in 12 Signs**

**! Rahu in 12 signs**

**! Ketu in 12 signs**

**! Pluto in 12 signs**

**! Uranus in 12 signs**

**! Neptune in 12 signs.**

**" Just Try and See**

**" Past Life**

**" Sadhana of the Sun**

**" Boost Your Brains**

**" Santaan Prapti Mangala Sadhana**

**" Narayan Kalp Sadhana**

**" Jwalamalini Sadhana**

**" Parad Ganpati Sadhana**

**" Sadhanas for Marriage**

**" Are Houses Haunted**

**" Paarad Ganpati Sadhana**

**" Akshay Paatra Sadhana**

**" Dharmaraaj Siddhi Sadhana**

**" Sadhana of Sun and Saturn**

**" Chhinmasta Sadhana**

**"Sadhana for Protection of Health**

**"Shree Siddheshwari Sadhana**

**"Worship of Shiva (Shivaraatri)**

**"108 Divine names " from January**

**"Riddance from Evil Spirits**

**"Panchanguli Sadhana**

**"Aakarshan Sadhana**

**"Megha Saraswati Sadhana**

**"Kaamdev Rati Prayog**

**"Mahamrityunjay Sadhana**

**"Mahalakshmi Poojan"**

**"Lakshmi Sadhanas of great Rishis and Tantriks"**

**"How to celebrate Diwali"**

**"The Right Way to perform Sadhana"**

**"Diksha for affliction of MARS"**

**"Shraadh Pitra Santushti Sadhana"**

**"Guru Poornnima Sadhana"**

**"Gopal Prayog for Children"**

**"Solar Eclipse Sadhana"**

**"Lunar Eclipse Sadhana"**

**"Uchhisht Ganpati Sadhana"**

**"Guru Worship "**

**"Sadhanas using Moti Shankh"**

**"Swadhishtthan Chakra Sadhana"**

**"Quick Acting Bheirav Sadhanas"**

**"Sadhana of planet Moon"**

**"Miraculous Hanuman Sadhanas"**

**"Sadhana to Rid Addiction"**

**"Planet Shukra (venus) Sadhana"**

**"Lama Holi Sadhnas"**

**"Planet Shani (saturn) Sadhana"**

**"Durga Sadhana"**

**"Vaidyanath Sadhana"**

**"Some Simple Yantra Sadhanas"**

**"Amazing Mantras for new Millenium"**

**"Sadhna to get Mental Peace"**

**"Kanakdhara Sadhna"**

**"Another Mahakali Sadhna"**

**"Mahaganapati Sadhna"**

**"Kartikeya Sadhna"**

**"Sabar Lakshmi Sadhnas on Diwali"**

**"Simple Shree Yantra Sadhna"**

**"Sadhna to banish diseases"**

**" Face To Face With Divine Yogi "**

**" Enlightened Beauty "**

**" Gaayatri Sadhana "**

**" Gurutatva Sadhana "**

**" Garbhasth Cheitanya Sadhana "**

**" Priya Vallabha Kinnari Sadhana "**

**" Even You Can See Your Aura "**

**" Telepathy "**

**" Happy New Year "**

**" The Mahavidya Sadhanas "**

**" The Mahavidya Sadhanas : Mahakali - The Saviour "**

**" The Mahavidya Sadhanas : Bhuvaneshwari - Bestower of Absolute Power "**

**" The Mahavidya Sadhanas : Baglamukhi - The Victory Giver "**

**" The Mahavidya Sadhanas : Tara - The Provider "**

**" The Mahavidya Sadhanas : Dhoomavati - The Terrifier "**

**" The Mahavidya Sadhanas : Kamala - The Wealth Giver "**

**" Jyeshththa Laxmi Sadhana "**

**" Anang Sadhana for Perfect Health & Vigour "**

**" Propitiating The Ancestors "**

**" Sadhana for Blissful Married Life "**

**" Kriya Yog Sadhana "**

**" Atma Chetna Sadhana "**

**"Treasured Fruditions of Ancient India"**

**" A Simple Practice To Get Rid Of Diseases "**

**"Some Simple Miraculous Charms"**

**"Mahakali Sadhna"**

**"Shree Yantra Diksha Sadhna"**

**Famous Tantra Books Written By Dr.Rupnathji(Dr.Rupak Nath) are given here as follows:-**

**1. Matsya Sukt Tantra**

**2. Kul Sukt Tantra**

**3. Kaam Raj Tantra**

**4. Shivagam Tantra**

**5. Uddish Tantra**

- 6. Kuluddish Tantra**
- 7. Virbhadrodish Tantra**
- 8. Bhoot Damar Tantra**
- 9. Damar Tantra**
- 10. Yaksh Damar Tantra**
- 11. Kul Sharvashy Tantra**
- 12. Kalika Kul Sharvashy Tantra**
- 13. Kul Chooramani Tantra**
- 14. Divya Tantra**
- 15. Kul Saar Tantra**
- 16. Kulavarand Tantra**
- 17. Kulamitr Tantra**
- 18. Kulavati Tantra**
- 19. Kali Kulayaan Tantra**
- 20. Kul Prakash Tantra**
- 21. Vashisht Tantra**
- 22. Siddh Saraswat Tantra**
- 23. Yogini Hriday Tantra**
- 24. Karli Hriday Tantra**
- 25. Matri Karno Tantra**
- 26. Yogini Jaalpoorak Tantra**
- 27. Lakshmi Kulavaran Tantra**
- 28. Taaravaran Tantra**
- 29. Chandra Pith Tantra**
- 30. Meru Tantra**
- 31. Chatu sati Tantra**



- 32. Tatvya Bodh Tantra**
- 33. Mahograh Tantra**
- 34. Swachand Saar Sangrah Tantra**
- 35. Taara Pradeep Tantra**
- 36. Sanket Chandra Uday Tantra**
- 37. Shastra Trish Tatvak Tantra**
- 38. Lakshya Nirnay Tantra**
- 39. Tripura Narva Tantra**
- 40. Vishnu Dharmotar Tantra**
- 41. Mantra Paran Tantra**
- 42. Vaishnavamitr Tantra**
- 43. Maan Solaahs Tantra**
- 44. Pooja pradeep Tantra**
- 45. Bhakti Manjari Tantra**
- 46. Bhuvaneshwari Tantra**
- 47. Parijaad Tantra**
- 48. Prayogsaar Tantra**
- 49. Kaamrat Tantra**
- 50. Kriya Saar Tantra**
- 51. Agam Deepika Tantra**
- 52. Bhav Choodamani Tantra**
- 53. Tantra Choodamani Tantra**
- 54. Brihast Shrikram Tantra**
- 55. Shrikram Shidant Shekar Tantra**
- 56. Shidant Shekar Tantra**
- 57. Ganeshavi Mashchani Tantra**

**58. Mantra Mookavali Tantra**

**59. Tatva Kaumadi Tantra**

**60. Tantra Kaumadi Tantra**

**61. Mantra Tantra Prakash Tantra**

**62. Ramacharan Chandrika Tantra**

**63. Sharda Tilak Tantra**

**64. Gyan Varn Tantra**

**65. Saar Samuchay Tantra**

**66. Kalp Droom Tantra**

**67. Gyan Maala Tantra**

**68. Pooras Charan Chandrika Tantra**

**69. Agamoktar Tantra**

**70. Tatv Saar Tantra**

**71. Saar Sangrah Tantra**

**72. Dev Prakashini Tantra**

**73. Tantranav Tantra**

**74. Karam deepika Tantra**

**75. Paara Rahasya Tantra**

**76. Shyama Rahasya Tantra**

**77. Tantra Ratna**

**78. Tantra Pradeep**

**79. Taara Vilas**

**80. Vishwa Matrika Tantra**

**81. Prapanch Saar Tantra**

**82. Tantra Saar**

**83. Ratnavali Tantra.**

**\*Some Important Sanskrit Tantra books(Grantha) Written By Dr.Rupnathji(Dr.Rupak Nath) are also given below:-**

- 1. Kali Kitab**
- 2. Theth Karini Tantra**
- 3. Uttar Tantra**
- 4. Neel Tantra**
- 5. Veer Tantra**
- 6. Kumari Tantra**
- 7. Kali Tantra**
- 8. Narayani Tantra**
- 9. Tarani Tantra**
- 10. Bala Tantra**
- 11. Matrika Tantra**
- 12. Sant Kumar Tantra**
- 13. Samayachar Tantra**
- 14. Bhairav Tantra**
- 15. Bhairavi Tantra**
- 16. Tripura Tantra**
- 17. Vamkishwar Tantra**
- 18. Kutkuteshwar Tantra**
- 19. Vishudh Deveshwar Tantra**
- 20. Sammohan Tantra**
- 21. Gopiniay Tantra**
- 22. Brihaddautami Tantra**
- 23. Bhoot Bhairav Tantra**
- 24. Chamunda Tantra**
- 25. Pingla Tantra**

- 26. Parahi Tantra**
- 27. Mund Mala Tantra**
- 28. Yogini Tantra**
- 29. Malini Vijay Tantra**
- 30. Swachand Bhairav Tantra**
- 31. Maha Tantra**
- 32. Shakti Tantra**
- 33. Chintamani Tantra**
- 34. Unmat Bhairav Tantra**
- 35. Trilok Saar Tantra**
- 36. Vishwa Saar Tantra**
- 37. Tantra Mit**
- 38. Maha Khetkani Tantra**
- 39. Baravy Tantra**
- 40. Todai Tantra**
- 41. Malani Tantra**
- 42. Lalita Tantra**
- 43. Shri Shakti Tantra**
- 44. Raj Rajeshwari Tantra**
- 45. Maha Maheshwari Tantra**
- 46. Gavakshy Tantra**
- 47. Gandharv Tantra**
- 48. Trilok Mohan Tantra**
- 49. Hans Paar Maheshwar Tantra**
- 50. Hans Maheshwar Tantra**
- 51. Kaamdheni Tantra**

- 52. Varn Vilas Tantra**
- 53. Maya Tantra**
- 54. Mantra Raj**
- 55. Kuvichka Tantra**
- 56. Vigyan Lalitka Tantra**
- 57. Lingagam Tantra**
- 58. Kalotarr Tantra**
- 59. Brahm Yamal Tantra**
- 60. Aadi Yamal Tantra**
- 61. Rudra Yamal Tantra**
- 62. Brihdhamal Tantra**
- 63. Siddh Yamal Tantra**
- 64. Kalp Sutrah Tantra.etc.**

**For other Important Books By Great Scholar Maha  
Yogi Paramahansa Dr.Rupnathji See other Websites. ]**

Avadhuta Maha Yogi Paramahansa Dr.Rupnathji of India is a most divine Guru, possessing unique spiritual powers. He was, and still is, famous throughout India as an extraordinary saint. He always revelled in His own joy, identifying Himself with the entire universe. He is completely detached from all his actions and lived frugally. He is a divinely intoxicated yogi and is a born Siddha ('Perfect Master'). After wandering across the length and breadth of India on foot.

A Siddha Guru is a spiritual teacher, a master, whose identification with the supreme Self is uninterrupted. The unique and rare quality of a Siddha Guru is his or her capacity to awaken the spiritual energy, kundalini, in seekers through shaktipat.

Maha Yogi Paramahansa Dr.Rupnathji is a Siddha Guru who walked the path of yoga under the guidance of his Guru. Maha Yogi Paramahansa Dr.Rupnathji received the power and authority of the Siddha Yoga lineage from his guru before he passed away in 1985. He teaches the Siddhas' message that the experience of divine consciousness is attainable in this human body. Maha Yogi Paramahansa Dr.Rupnathji constantly points us back inside ourselves, where this state is both possible and accessible.

As a Siddha Guru, he carries out his mission of awakening seekers to their own potential for enlightenment by bestowing shaktipat. Through his teachings and his writings and through Siddha Yoga teaching and learning events and study tools, he guides students on this mystical journey toward God, helping them move beyond their own limitations and reach the goal. Maha Yogi Paramahansa Dr.Rupnathji expresses a great love and reverence for children as the holders of our future and has written books and songs expressly for them.

His teachings are made available for seekers of all ages, around the world, through the work of the Rupnathji Foundation. In his Siddha Yoga Message for the year 1995, Maha Yogi Paramahansa Dr.Rupnathji describes the essence of her vision for all human beings:

Maha Yogi Paramahansa Dr.Rupnathji, one of the most revered Siddha Gurus of the modern era, is a janma siddha—one born with the full realization of his own divine nature. From an early age, Maha Yogi Paramahansa Dr.Rupnathji spontaneously manifested his mastery of atma jnana—knowledge of the Self.

Born in the North-East Indian state of Assam, Maha Yogi Paramahansa Dr.Rupnathji, as a young man, traveled on foot throughout India. As his reputation as an enlightened master and miraculous healer spread, crowds of seekers were drawn to his wisdom and blessings. Eventually, by the mid-1990s, he settled in the village of Cachar in the state of Assam. Out of honor and respect his devotees began to call him Siddha Rupnathji, a title that means 'the Magical Guru; the venerable one; the great one.' He always directed people to turn within and meditate.

Maha Yogi Paramahansa Dr.Rupnathji also undertook many philanthropic works. Over the next decade, he transformed the village by educating the villagers; feeding, clothing, and schooling the children; and providing for the building of roads and local facilities.

In 1996, Maha Yogi Paramahansa Dr.Rupnathji asked Swami Juktananda, one of his main disciples, who was later to become his successor, to settle nearby in Bikrampur Village. Maha Yogi Paramahansa Dr.Rupnathji is known as Baba, so the devotees began to affectionately refer to Maha Yogi Paramahansa Dr.Rupnathji as Yogi Baba, which is Hindi for 'Sadhu Baba.'

Maha Yogi Paramahansa Dr.Rupnathji's core teaching is:

The Heart is the hub of all sacred places. Go there and roam.

This foundational Siddhi Yoga teaching has guided generations of students on the Siddhi Yoga path.

In truth, the gift of life must always be recognized and never be taken for granted. Why is life so precious? In Siddha Yoga philosophy, we recognize that in this human life we have a rare opportunity. We can transform an ordinary perception of this universe into an extraordinary vision. To be on this planet and to behold the universe from the divine perspective is a sign of an illumined heart. To put this vision to best use in the best way possible is a human being's highest duty.

Shastrishree Rupnathji(Dr.Rupak Nath) is a Tantra Siddha Maha Yogi since his birth. He is the master of ashta siddhis, radiant light of Yoga knowledge, salvator for mortal beings on earth and capable of giving them the divine experiences, master of masters, immortal. His birth was predicted thousands of years ago in Nadi Grantha."A Yogi is greater than an Ascetic, greater than an Empiricist and greater than the fruitive worker. Therefore, in all circumstances be a Yogi and to be a Yogi search for a Real Satguru by mercy of whom a soul engaging itself with sincere endeavor in making further progress being washed of all contaminations in due course of time, ultimately attains the supreme goal i.e. SALVATION."Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath)'s life is surrounded with numerous stories about miraculous deeds he has performed. There is no any doubt that Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) is highly realized yogi who has acquired many Siddhis and have the miraculous powers on his disposal, which he used discriminately only for the propagation of Dharma. Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) commanded respect for yogis at every place he has visited, and his ways to make this happen is very unconventional, Unpredictable and incredibly powerful, Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) is as alive God amongst people, who knows the past and future and who able to bless and punish, both things which he frequently used to do. Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) is highly spiritual person, and for him there is no any difference between mighty Kings and simple people, as well as between gold and stones. Since young age Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) has been famous for performance of different miracles and there exist lot of stories connected with his childhood, which is impossible to mention in this short space. The life of Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) is full of so many different miracles he has performed, that it is impossible to mention all of them in this short article, for a separate book would be required to mention all of them.

**Siddha Yogi Rupnathji has Vak siddhi meaning whatever he says has the power of turning into reality. Vak means speech or voice, so Vak Siddhi literally means accomplishing a pure ability to use words. Attaining mastery of it, Siddha Yogi Rupnathji gains the ability to make changes to the physical material universe. Vak siddhi depends upon pure intentions. Vak siddhi means whatever one speaks turn to be true. Yes, God only gives power to those who have pure intentions and the feelings of harmlessness to everyone. Practicing Satya will bring one naturally to Vak Siddhi. "The word is a force; it is the intent. That is why our intention manifests through the word no matter what language we speak." The vak siddhi gave Rupnathji the power to make whatever he say or think turn out to be true. In other words, Siddha Yogi Rupnathji got the power to accomplish things by mere thought. This is also known as psychic speech. Using 'Saraswathi siddhi' (the siddhi by which the essence of great scriptures becomes known to him) along with 'Vak siddhi' (the siddhi of superlative communication) Siddha Yogi Rupnathji can cast a strong impression in the minds of people as regards imparting knowledge and virtue to them. People who hear the words or read material written by the Siddha Yogi Rupnathji proficient in this siddhi become mesmerized and willfully compelled to follow his instructions or directions. Siddha Yogi Rupnathji is so impelled and charmed by the vivacity and clarity of the words that they immediately consent from within to abide by his advice. Knowledge and truth flow seamlessly and effortlessly from the mouth of Siddha Yogi Rupnathji like the clear waters of a free flowing river. There is great impact on people when he uses this siddhi. Using this siddhi, Siddha**

Yogi Rupnathji can turn a non-believer of God into a believer, a worldly man into one spiritually minded (if possible in the recipient's karma). With his words, he can turn an evil and dishonorable person into one who adopts the principles and tenets of 'Dharma' (righteousness). It is not possible for people to find fault or go against the teachings of such a Yogi, for his words are a reflection of 'Saraswathi' (The goddess of knowledge) and backed by the absolute truth of Brahman (Almighty). Siddha Yogi Rupnathji possesses the ability to bestow the eight siddhis and the [[nava nidhi]] (nine types of wealth).

||Aum Tam Namami Gurum Param||

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DR. RUPNATHJI (DR. RUPAK NATH)